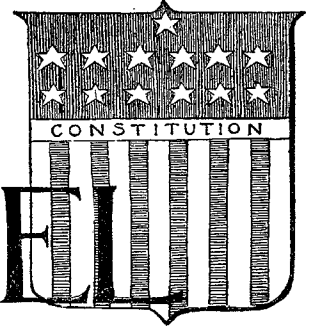


AMERICAN SENTINEL



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

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EDITOR.

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

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THE one leading principle of the AMERICAN SENTINEL is absolute separation of religion and the State.

Every other subject, all discussion of other points, is subordinate to the one great subject of separation of religion and the State. And the one great reason for this, the sole basis of it, is that the AMERICAN SENTINEL is Christian.

It is solely because that the separation of religion and the State is Christian that we advocate it. Nor is this a mere sentiment or side issue of Christianity. It is one of the fundamental principles, one of the chief characteristics of Christianity.

The Bible, not merely the New Testament, but the whole book, is the book of Christianity. The New Testament is not a revelation new and distinct from the old; it is the culmination of the revelation begun in the Old Testament.

The Old Testament and the New are one book, one consistent, harmonious revelation of God through Jesus Christ; because Jesus Christ is the revelation of God before the world was made, when the world was made, and through all the history of the world from beginning to end.

The first chapter of Genesis is Christian as certainly as is the first chapter of John. The Book of Genesis is Christian as really as is the Book of Revelation or any other book in the Bible. We repeat therefore that the whole Bible is the book of Christianity, the book of the Christian religion, the revelation of God through Jesus Christ.

And the separation of religion and the State is one of the great thoughts of this great book. It is one of the

leading principles of that book which for man is the source of all sound principle.

Many people think that the two or three expressions of Christ as recorded in the New Testament are all that the Bible contains on the subject of the separation of Church and State; and many others are disposed even to argue against these passages and to modify them by other passages from the Old Testament. But separation of religion and the State is one of the original thoughts of the Bible, and reaches from the beginning to the end of the Book; and neither the book nor this subject can be fairly understood in reference to this matter till this is clearly defined in the mind. Therefore that the SENTINEL may be true to its mission and serve in the best way the great object of its existence, we purpose to give to our readers a series of studies of the Bible on this subject from beginning to end.

Being one of the great thoughts of the Bible, one of the great thoughts of God and of our Lord Jesus Christ, this subject is of vital importance to men everywhere in their relations to God, and not merely in their relations to the State. It is a principle, that is involved in the daily experience of the Christian, in his relation to God, and not merely an abstract question that man can stand as it were apart and view simply as a speculative question of the relations between religion and the State.

The ways of God are right. His word is the only certain light, the only sure truth. The principles which he has announced are the only safe principles for the guidance of men. We hope, and shall seriously endeavor, to make each study so plain that every reader can easily see and readily grasp the truth of it.

The first of these studies we shall present now and shall begin at the beginning.

"The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment.

"And the second is like, namely this: Thou shalt love thy neighbor as thyself; there is none other commandment greater than these."

“On these two commandments hang all the law and the prophets.”

These two commandments exist in the very nature and circumstances of existence of any two intelligent creatures in the Universe. They existed thus in the existence of the first two intelligent creatures that ever had a place in the Universe.

When the first intelligence was created and there was no creature but himself, as he owed to his Creator his existence, as he owed to God all that he was or could be, heart, soul, might, mind and strength; it devolved upon him to render to God the tribute of all this and to love God with all his heart, and all his soul, and all his mind, and all his strength. And this is the first of all the commandments. It is first in the very nature and existence of the first, and of every other intelligent creature.

But the second of these would have no place if there were but one intelligent creature in the universe; for then he would have no neighbor. When the second one was created, the first of all the commandments was first with him equally with the other one; and now the second great commandment exists in the very nature and existence of these two intelligent creatures, as certainly as the first great commandment exists in the nature and existence of the first one.

Each of the two owes to the Lord all that he is or has, and all that he could ever rightly have. Neither of them has anything that is self-derived. Each owes all to God. There is between them no ground of preference. And this because of the honor each owes to God; because to each, God is all in all. Therefore the second great commandment exists as certainly as the first; and it exists in the nature and circumstance of the very existence of intelligent creatures. Consequently, “There is none other commandment greater than these.”

These two commandments then, exist in the nature of cherubim, seraphim, angels and men. As soon as the man was created, the first of all the commandments was there, even though there had been no other creature in the Universe. And as soon as the woman was created, these two great commandments were there. And there was none other commandment greater than these.

Now, if these two great commandments had been observed by man on the earth, that is, had man never sinned, there always would have been perfect and supreme religion; *and there never could have been a State.*

Therefore it is certain that the observance of these two first of all the commandments, means the absolute separation of religion and the State. And thus the principle of separation of religion and the State inheres in the very existence of intelligent creatures.

But man did sin. Mankind did not love God with all the heart nor their neighbors as themselves. Christianity was introduced to bring man back to the position, and the original relations, which he lost. “For we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them.”

It being then the one great purpose of Christianity to restore man to his original condition and relation to God, its purpose is to restore him to the condition in which he can love God with all the heart, with all the soul, with all the mind, and with all the strength, and can love his neighbor as himself. It is to restore him to obedience to these two first of all the commandments. It is to restore him to perfect and supreme religion.

We have seen that such a condition maintained from the beginning would have been the absolute separation of religion and State, because then, there never could have been any State. And now as the one great purpose of Christianity is to restore man completely to that condition, it follows with perfect conclusiveness that Christianity in its very essence, from the beginning to the end and everywhere, means the absolute separation of religion and the State.

“A FREQUENT recurrence to fundamental principles is absolutely necessary to preserve the blessings of liberty.”—*Constitution of North Carolina, Art. 1, Sec. 29.*

Christianity and the State, in Greece.

A CORRESPONDENT of the *New York Herald*, who is reporting the proceedings in the war between Turkey and Greece, relates that at a village named Koniskos, a large body of Greek enthusiasts who were on the point of making an advance into Macedonian territory, observed a “solemn” service, in which they all partook of the sacrament and registered the oath “Liberty or death.” Upon their caps was the motto “In this [sign] victory,” in evident allusion to the famous motto of Constantine, derived from his alleged vision of the cross in the sky, upon one of his expeditions of conquest. To the Greeks all this was a matter of the utmost seriousness. They had not a doubt but that they were engaged in the performance of the duties and ordinances of Christianity.

That this is so is still further apparent from the proclamation which they issued, as follows:—

“Brothers and soldiers of Christ and liberty! We hoist the flag of liberty for the Greek countries. Under its shadow let us unite, having as a watchword, ‘Liberty or death!’ The justice of our cause is recognized by all free people. Blest by God, let us push onward. Brother Greeks, God is with us?”

They pushed forward,—not to victory, but to defeat, at the hands of the unchristian Turks. The “soldiers of Christ” were routed by the forces of the Sultan! Anti-christ proved stronger than Christianity!

To us, the error of all this is plainly apparent; but in it the Greeks are only illustrating the logical results of the doctrine that religion and the State can properly be united. The Greeks are fighting the battles of their State, but not the battles of Christianity; yet if Christianity and the State can be united, the cause of one

becomes the cause of the other, and he who shouldered his gun and goes forth to fight for the State, may properly be considered as becoming thereby a "soldier of Christ." It should be apparent to all Christians at least that Christianity cannot be joined with the State.

Is it any worse to slaughter people with bullet and sword, after the fashion of the pagan, than to kill them slowly by methods which are devised to satisfy the selfish greed of gold-loving "Christians"? Is there any less guilt lying at the door of commercial greed than at that of the Turk?

Is the Sabbath in Danger?

"The gates of hell shall not prevail against it," are the comforting words of Christ concerning the stability of the Christian Church. The Sabbath is one of the vital institutions of Christianity. It is therefore as enduring as the Christian Church. So long as there is a Christ, there will be Christianity; and so long as there is Christianity, there will be a Christian Sabbath.

Whenever it is proposed to repeal a civil law which was enacted with the supposed object of *preserving* the Sabbath, there are those who declare that the Sabbath is in danger of losing its support,—that "the Sabbath cannot be maintained without the aid of civil law." All such fail to discern the true nature of the Sabbath and Sabbath observance.

The Sabbath law is a part of the ten commandment law. Ex. 20:8-11. "The law is spiritual," says the Scriptures. Rom. 8:14. Only spiritual obedience is acceptable obedience. "The true worshipers must worship the Father in spirit and in truth; for the Father seeketh such to worship him." John 4:23. The Lord requires spiritual obedience to his spiritual law. A spiritual law cannot be upheld by a secular law. The only law which a civil government can enact is secular law. The only kind of obedience it can command of its citizens is civil or secular obedience. It therefore follows that the civil government cannot make or enforce spiritual law. Hence it cannot save or destroy the Sabbath.

"Not by might, nor by power, but by my spirit, saith the Lord of Hosts." Zach. 4:6. Not by might of human law, nor by power of the policeman's club, can Sabbath observance be maintained. Only by the Spirit God can this be done.

"The carnal mind is enmity against God; is not subject to the law of God, neither indeed can be." How useless, then, to try to make it subject to the law of God by human enactment!

"God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but *after the Spirit*."

It is the Spirit that enables a man to fulfill the righteousness of the law. Only the Holy Spirit, therefore, can enable a man to fulfill (or fill-full) the law of the Sabbath. And the man who is led by the Spirit will keep the Sabbath without the aid of human law. Those who are not led by the Spirit cannot be led to observe the Sabbath by human law.

Let not Christians, then, fear that the Sabbath will be destroyed, if human laws are not enforced to preserve it. On this point Spurgeon said:—

"I should be afraid to borrow help from government; it would look to me as if I rested on an arm of flesh, instead of depending on the living God. Let the Lord's day be respected by all means, and may the day soon come when every shop shall be closed on the Sabbath, but let it be by force of conviction, and not by force of policemen; let true religion triumph by the power of God in men's hearts and not by the power of fines and punishments."—*Quoted in Australian Sentinel, Melbourne, March, 1895.*

Another prominent Baptist speaks thus:—

"However much we may deprecate the demoralizing tendencies of Sunday theaters and concerts, games and excursions, and the sale of candies and fruits and newspapers on the Lord's day, still we ask for legal restraint upon such things only in so far as they may *directly* interfere with *public* religious worship. As Christians we ask of the State only protection in the exercise of our rights of conscience; and we will depend alone upon the truth of God and the Spirit of God to secure the triumphs of Christianity. With an open field and a fair fight, Christianity is more than a match for the world, because 'the foolishness of God is wiser than men.' 1 Cor. 1:25. The almightiness of the eternal God is in the cross. Hence, Christ said: 'And I, if I be lifted up from the earth, will draw all men unto me.'"—*"The Lord's Day," by Rev. D. Read, LL. D., p. 31, American Baptist Publishing Society, Philadelphia.*

The question whether street-cars shall run, stores open, or public amusements be held on the Sabbath, sinks into insignificance compared with the question whether professed Christians entertain right ideas of Christian institutions, and the power by which they are maintained. It was a failure to comprehend this that led the Church in the days of Constantine to look to him as its head, and to the State for power to promulgate its doctrines and repress heresy. It was this that led to the Dark Ages.

If no professed Christians could be found to furnish capital to run street-cars on the Sabbath; if no professed Christians could be found to operate them on that day; and if no professed Christians could be found to use them on that day; the question of running street-cars on the Sabbath would adjust itself in every "Christian community." To the reply, "professed Christians are not consistent—are not sufficiently conscientious, and must be compelled by civil law to act consistently and conscientiously," we answer, What a comment on nineteenth century Christianity!

The early Christians "took the spoiling of their goods joyfully." They were not only willing to suffer financial loss, but the loss of their lives for the sake of truth. "They loved not their lives unto death." Any professed Christian whose "Christianity" requires the aid of the civil law is not a Christian, and would lose nothing if he sacrificed his "Christianity" to retain his position, and would gain nothing by a law enabling him to retain his "Christianity" and his job. What is needed to-day is not a revival of fourth century methods of making men Christians, but a *revival of Christianity*.

This is by no means an appeal for the running of street cars, the opening of shops, or the holding of public amusements on the Sabbath. But it is an appeal to professed Christians to look to the "power from on high" and not to human power for the preservation and promulgation of the institutions of Christianity.

"All flesh is grass, and all the goodliness thereof is as the flower of the field. . . . The grass withereth, the flower fadeth, but the word of our God shall stand forever." Isa. 40:6-8.

A. F. B.

The Trouble and the Remedy.

THE Rev. Chas. L. Bovard, a Methodist minister of Albuquerque, New Mexico, in a contribution to the *N. Y. Christian Advocate*, of April 22, on the subject of "Some Alarming Tendencies," says:—

"Ponder this. It is estimated that in the neighborhood of one hundred thousand people flocked to Denver and Albuquerque to see the pseudo Messiah—Schlatter! There is no need of comment upon the intellectual, social, and religious character of so credulous a populace. They are prepared for the wildest vagaries. Can it be that we are two centuries from Salem witchcraft? Nor was the Schlatter following chiefly confined to the ignorant Mexican population, but the cultured yet godless leaders of society were his stoutest defenders. It sometimes seems as though a 'perverse spirit' had been poured out upon the people of this nation, furiously driving them to cut loose from their every conservative mooring."

What is the trouble? We are living in "the blazing light of the nineteenth century"; yet it may be doubted whether credulity and superstition were ever more prevalent than they are to-day. And not the ignorant alone, but "the cultured yet godless leaders of society," constitute the ready victims of their power.

What is the trouble? Do we want more science, more public schools and colleges, more newspapers, more civilization? There was never so much of all this as there is at present. Yet it is nothing short of the truth that "it sometimes seems as though a 'perverse spirit' had been poured out upon the people of this nation, furiously driving them to cut loose from their every conservative mooring."

Ah, there is a "perverse spirit" which works independently of all restraints of science and civilization; a spirit which runs riot in "the blazing light of the nineteenth

century" as freely as it did in the ages before it. And that "perverse spirit" is the spirit of opposition to the gospel of Jesus Christ. It is the spirit of selfishness and of the prince of evil, which sets at nought the counsel of the Most High. This is an age of Bibles, yet the Word of God is not in the hearts of the people. The power and wisdom of God find no place for operation in their lives.

There is but one antidote and preventive of this perverse spirit which drives the people to such displays of credulity and superstition; and that is, *truth*; and not "truth" merely, but "the truth as it is in Jesus." Ah, this is the education for the need of which the world is dying,—the knowledge of "the truth as it is in Jesus." There can be no true education without the knowledge of Christ.

When the people know the "power of God unto salvation to every one that believeth," they will have no desire to follow after other manifestations of power claiming to be divine. When they know the voice of the "Good Shepherd," they will not be ready to heed the voice of a stranger.

No one, however capable or qualified by nature and education, need expect to escape the "perverse spirit" of this age and the delusions to which it leads, unless his education shall include an acquaintance with Him who is the Author and embodiment of truth. And that acquaintance can be secured by any and every person by receiving His word into the heart by faith.

A BROOKLYN clergyman, the Rev. E. H. Byington, the son of a missionary, is quoted by the *N. Y. Tribune*, as saying, "Give them equal equipments, training and opportunity, and I believe that a thousand Moslems will conquer a thousand Christians every time." What kind of Christians can this statement refer to?

The Sabbath from Eden to the New Earth.

A RELIGIOUS exchange makes the following truthful observations relative to the perpetuity of the Creation Sabbath:—

"Commenting on the first four words of the fourth commandment of the Decalogue, as given at Sinai: 'Remember the Sabbath day,' Jamieson, Fausset, and Brown, in their critical commentary, remark that these words imply that the Sabbath 'was already known and recognized as a season of sacred rest.' And so it was, as the Scriptures abundantly prove.

"It was known in the wilderness of sin thirty days before the children of Israel reached Sinai. This is shown from Exodus 16. It was known and observed by a line of godly men reaching all the way back to creation, when God made the Sabbath and gave it to man. And it has likewise been known and observed by a line of godly people ever since Sinai,—by the Israelites, by Christ, by the apostles, by the early Christians, by the Abyssinians, by the Waldenses, by the Seventh-day Baptists, and last of all, by the Christian denomination known as Seventh-day Adventists, a people who observe this most ancient

of God's landmarks, and are looking for the near advent of the Saviour of mankind.

"And to take a step into the future, Isaiah 66:22, 23 shows that it will be known and observed in the blessed new earth which the Lord is going to make. How consistent, then, that it should be kept by Christians now when on the very borders of the eternal world! God in a special manner gave His people the Sabbath shortly before bringing them into the promised land of Canaan, and so He is again in a special manner restoring it to His people just before He takes them into the great antitypical promised land."

PARIS—novelty-seeking Paris—has a novelty at last which it is to be hoped will supply all the demand in that line for a long time to come. A noteworthy feature of the terrible calamity which has plunged all Europe into mourning, is the fact, as related in the *New York Herald*, that an unusual number of people filled the Charity Bazaar on the fateful afternoon, because of the presence of the papal nuncio, Mgr. Clari, who had come to pronounce his blessing upon the enterprise. It was just after the papal blessing had been pronounced, and the nuncio had taken his departure, that death, in a whirlwind of flame, blotted the enterprise, and scores of those engaged in it, out of existence. A terrible illustration this of the amount of protection that can be conferred by the papal blessing.

Christendom's Call to War.

BY E. J. WAGGONER.

It seems as though Christendom were becoming intoxicated with the spirit of vengeance, so that the most peaceably inclined men have lost their senses. One religious paper reprints some floating newspaper stories derogatory to the character of Turks in general, and then exclaims editorially,—

"Ought such a nation to be tolerated for a moment on the face of the earth?"

and that but expresses the general sentiment among preachers and people.

Just analyze this: "Ought such a nation to be tolerated for a moment on the face of the earth?" is the same as, "Ought such people to be tolerated for a moment on the face of the earth?" and that includes thousands of individuals, of each of whom it is virtually said, "Ought such a person to be tolerated for a moment on the face of the earth?" That is to say, the spirit of intolerance is already so firmly rooted in the hearts of professed Christians, that they do not wish to tolerate for a moment the existence of those whom they, taking the throne of judgment, have decided to be unfit to live. What is that but charging God with laxness in the discharge of his duty, because he suffers wicked men to live?

How different from the Spirit of Christ! When he was rejected by the Samaritans, and two disciples wished

to command fire to come down and consume the inhospitable people, he rebuked them, saying, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Luke 9:51-56. The spirit of desiring to be the instruments of God's vengeance has always been more prominent than the desire to be instruments of his mercy, and when it is once cherished it inevitably results in getting ahead of the Lord, and being both judge and executioner.

THE TRUE CHRISTIAN SPIRIT.

But we have a still stronger rebuke of this bitter, warlike spirit. When Jesus had been betrayed into the hands of his enemies, and a mob of men came to seize him and put him to death, Peter drew a sword in his defense. The blow just missed the head of one of the gang of murderers, and cut off his ear. "Then said Jesus to him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Matt. 26:51, 52. And then, as an evidence that he came not to take life but to save it, Jesus healed his wounded enemy. Luke 22:50, 51.

If there was ever a time when it was right to resist oppression and injustice, it was then. Jesus was innocent, as even his judges declared. Here was the worst kind of religious persecution. Every indignity, insult and outrage was heaped upon Jesus, yet he opened not his mouth, and forbade his followers to fight in his defense. How then can any of his followers fight in defense of themselves, or even of their brethren who are persecuted? The disciple is not greater than his Lord.

Peter was well-meaning and sincere in his defense of the Lord, and so would we fain believe are those who now counsel drawing the sword in behalf of the Armenians. But Peter did not then know the Spirit of the Gospel. He was not converted, and within a few hours after his impulsive defense he denied that he knew the Lord. His example is not one to be followed by disciples of Christ. When he became converted, he learned to know the Lord.

Christians are called to follow Christ's example, and to suffer unjustly, without complaining, much less resisting; yet all over the world professed Christians are denying this calling. Why is it?—It is because a spirit, not from the Lord, is seeking to drive them to destruction, for Jesus said, "All they that take the sword shall perish with the sword." If Satan can only succeed in filling Christians with such zeal for any cause whatever, no matter how worthy, that they will fight for it, he knows that their destruction is sure.

Mark the word "all." There is no exception. "All they that take the sword shall perish with the sword." It makes no difference who handles it. The sword vigorously wielded by the hands of professed Christians will work as much havoc and destruction as in the hands of infidels, as history abundantly proves. The fact that a man calls himself a Christian, does not make it any more a righteous deed for him to cleave another man's head

with the sword, than it would be if a Turk did the same thing.

THE GOSPEL IS FOR ALL.

In prophetic vision the Apostle John saw "a great multitude, which no man could number, of all nations, and kindreds, and people and tongues," standing before the throne of God, clothed with white robes, and bearing palms of victory over sin and Satan. Rev. 7:9. That is positive evidence that there will be Turks in heaven. Yet one would not gather from reading the religious press, that there was any possibility of salvation for a Turk. It may be said that the Turks are bitterly prejudiced against Christianity. That is true, and who could expect it to be otherwise? Christianity is to them embodied in the boasted "Christian nations" of Europe, and few of these have ever done anything to recommend the name. But that is not all. Those religious bodies, professing to be Christian, of which the Turks have most knowledge, are the Greek and Armenian churches, and in one important particular the Mohammedan has good reason to believe that his religion is superior to theirs; for he sees the members of those bodies bowing down to and adoring images and pictures, while the Mohammedan abominates the worship of idols. But even this is not the worst. From the time of the crusades, professed Christians as a rule have regarded the Turks with lofty contempt, as beings to be execrated and driven off; now, all Christendom is ringing with unchristian cries for vengeance upon the Turks, and even their utter extermination. Can it be wondered at that the Turks are not drawn towards Christianity, or that they are suspicious of foreigners? But when the just Judge of all the earth punishes the Turks for their misdeeds, who dare say that none of their blood will be upon the garments of those who bear the name of Christian? We appeal to individual Christians to clear themselves, by being Christlike in their words and acts, from all responsibility for Turkish indifference to Christianity.

THE GREAT DECEPTION.

There is a cause for this present cry against the Turks. That it is not caused by the spirit of Christ, needs no argument. What spirit it is that is even now working, may be seen by remembering what it is desired to do with the Turks. The least thing that is demanded, is that they be driven from Europe. Such atrocities, it is said, ought not to be allowed on European soil. But will they be any better on Asiatic soil?—Certainly not. Then what would necessarily be the next step after driving them from Europe—manifestly, to drive them from Asia, that is, from the earth, so far at least as their existence as a nation is concerned. This is even now demanded. Their overthrow will be the last act in the scheme to place the world under the dominion of the so-called Christian powers, thus to fulfil the dreams of a temporal millennium, in which so many have indulged. But each one of these "Christian Powers" will wish to have the supremacy, and so the armies of all will be as-

sembled in Palestine, the center of the Sultan's Asiatic dominion,—when the last struggle takes place. That gathering is thus described in prophecy:—

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he [they] gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:13-16.

Here we are plainly told what spirit brings the kings of the earth together at that place. The deception we see working even now; for that Christendom is being deceived is painfully evident. If men were not already grossly deceived, how could they *in the name of Christ* counsel war? How could they so misrepresent true Christianity before the world as to claim that the blood even of martyrs demands revenge by the sword? Is it not a terrible deception that is even now closing in upon the world? What an awful thought, that every man, be he minister of the gospel or not, who is upbraiding the Powers for not coercing the Turks, is simply an unconscious agent of Satan to gather the kings of earth to that great battle which is to result in the ruin of all. God grant that many who have thoughtlessly been led away by popular clamor, may recover themselves from the snare of the devil before it is too late, and show to the world, including the Turks, that Christianity means to be like Christ. We have full faith that this prayer will be answered.

The Glories of Peace.

THE following words from a recent sermon by the Rev. Dr. Hillis, of Chicago, are peculiarly appropriate at a time when the spirit of war is spreading death and desolation, and arraying the "Christian" powers of earth against each other, as is seen to-day:—

"The disciples experienced the horrors of the dungeon, the thumb-screw and the fagot. Becoming fiendish in cruelty, Nero clothed the Christians in garments dipped in pitch and tar, and used their blazing forms for lighting up his garden party. Outraged and threatened with extermination, the disciples bethought themselves of swords and shields.

"How could they live in peace with their destroyers? Instinct whispered, 'Defend thyself!' Self-interest said: 'Meet storm with storm, and stroke with stroke.' But in the moment when persecution was fiercest, Paul urged non-resistance. He bade the disciples meet the spy with pity, meet the jailer with gentleness, meet the executioner with forgiveness, thus heaping coals of fire upon the head of each enemy.

"In that hour the persecutor made sharp his sword, and Nero starved his lions to-day, that to-morrow the beasts might be the fiercer for human blood. When all was ready the murderers leaped upon the unresisting disciples. Then, indeed, did Christ's disciples go forth as

sheep 'midst wolves. Then did the dove go forth to conquer the eagle and hawk. Having pledged universal conquest to these sons of gentleness, Christ sent his peacemakers forth 'midst all the thunder of universal battle.

"Paradoxical, indeed, Christ's principles of right living. 'Abhor that which is evil, yet love the evil-doer; live peaceably with friends, yet maintain peace with enemies.' What unique contradiction meets us here!

"History tells us of a Roman soldier who was condemned to beasts in the Coliseum. When the lion sprang into the arena, it stopped, startled by the voice of the soldier. A moment later the lion was crawling at the prisoner's feet and licking his hands. The event proved that once, while passing through the African forest, this soldier chanced upon a lion suffering from a thorn that had passed through the foot. By extracting the thorn he made the wild beast to be his friend and a pet, only to meet the lion years later in the arena.

"Strange, indeed, would it be if this story were true, yet less strange than that such a man as the beloved disciple, John, should by his gentleness, extract the fangs of cruelty from a Nero or a Domitian—monsters, these, who exceeded untamed lions in fierceness. Yet good men and true are commanded to maintain peace with all men, while also maintaining an uncompromising hostility against every form of iniquity.

"But how can Moses, heir to the throne of Egypt, abhor the cruelties perpetrated upon his enslaved brethren and yet live peaceably with the tyrants who abused those he loves? How can David, dodging the javelin that Saul hurled, hunted like a partridge upon the mountains before the cruel king, live at peace with the tyrant who pursued him? How can Paul live peaceably with the mob at Ephesus, who stoned the scholar through the streets and left him half dead by the wayside?

"And yet, if Christ abhorred sin and breathed forth words that were like flames of fire consuming men's iniquities, he also maintained peace with Judas, who betrayed his master, and with Pilate, who tortured the man in whom he said he found no fault. Leaving this word, 'Blessed are the peacemakers,' as a watchword for his disciples, Christ sent them forth to war against iniquity, indeed, but also to live peaceably with the transgressor, whose sins they must needs destroy. And if we recall the early conflict of Christianity with heathenism, and review the story how it conquered the Roman world, we shall find that the disciples achieved their victory because they were peacemakers and peace lovers. It has been said that each persecuted Christian by his courage and Christian spirit conquered his own jailer and executioner.

"Full eighteen centuries have passed, and once more has come an era when peacemakers are despised, and physical force is enthroned. So far is mankind from believing in peacemaking that England's motto is not the lamb, but the lion, and America's banner is emblazoned not with the dove, but with the eagle, with its beak and talons, while Russia's symbol is still the bear.

"The foreign nations, whose harbors are crowded with torpedo-boats and warships, whose strongholds bristle with cannons—these nations that stand over against each other like armed fortresses, and to-morrow may cause Europe to tremble with the march of armed men—these peoples exhibit anything save a belief in social progress through peace loving and peacemaking.

To-day the world believes that progress rides forward upon a powder cart. The angel's song of 'Peace on Earth,' has given place to the song of the bombshell and the shriek of the cannon ball. If the sword has fallen from man's hand, it is that it may be replaced with the pistol."

The world will never direct its forces by the maxim, "Love your enemies"; it will never know the victory that peace wins by non-resistance. The "British lion" will never become a lamb, or the "American eagle" a dove. But every person who believes on Jesus Christ is called to a life of peace,—a peace which the world may wonder at but not understand. The exhortation to them is, "Let the peace of God rule in your hearts." If all who name the name of Prince of Peace would but do this, more would be done in a day for the cause of peace in the earth than will ever be accomplished by all the "peace societies" to the end of time.

How much would be gained by Christianity if Christendom should, sword in hand, take the side of the Greeks against the Turks, as is so generally advocated, even by clergymen, that she should? Mr. Frederick L. Chapman says on this point in the April issue of *Our Day*:—

"The Orthodox Greek church has never been friendly to the evangelical faith; it meets the apostle of the primitive gospel in a spirit of haughty arrogance, and self-satisfied conceit; it recognizes no necessity for betterment in the religious life of people who pay their vows and their tithes in the established church. This spirit is not consistent with progress, with education, or with a spiritual religion. We regret that we must express the conviction that in the event of the triumph of Greece over Turkey, Christian missions in Asia Minor will find a more intolerant atmosphere there than has beset them even under Turkish rule. The torch of arson may not be applied to their buildings, to their churches and colleges, but icebergs in the form of orthodox sanctuaries will arise in the midst and the coldness emanating from these will be apt to freeze the life out of a struggling Christian community."

The worst enemy of Christianity is not the fiery enemy, but the cold enemy of common worldliness.

THE *Cleveland Recorder*, of April 5, prints a synopsis of a sermon delivered by a clergyman of that city, in which it is stated that, "It is an accepted truth that a man needs one day in seven for rest," etc. The same paper gave also a synopsis of another sermon delivered the same evening by another clergyman of the city, which asserts with equal positiveness that "Those preachers who say that the Sabbath is to be observed because man's infirmities demand time for repairing, are taking a wrong view of the question. They are not true to their calling. They make the law of heaven subordinate to the law of the State."

Both these sermons were delivered in defense of the Sunday sabbath. They give an illustration of the harmony that exists in the camp of error.

News, Notes, and Comment.

A VALUED correspondent expresses himself as surprised and shocked at my calling Mr. Justice Blackstone a blunderer for imagining that law has something to do with morals. He demands with expressed grief, evidently mingled with some suppressed indignation, to know whether I do not recognize law "as the embodied expression of the moral sense of the community." We must start the answer with a definition.

* * *

"MORALS" comes from a Latin word, *mos*, genitive, *moris*. The original, radical, etymological significance of *mos* is "manners" or "customs." Every title and every nation in the world has its own peculiar *mos*—that is to say, its body of manners, customs, usages. But among the lowest grades of savages, where society, properly speaking, does not exist, it is perfectly immaterial to the rest that now and then some individual arises who does not like any or all of the established methods of conduct, and chooses to behave himself in a fashion that is new and peculiar. He goes his way, and the others go theirs, and nobody is injured in the slightest. It is otherwise with more highly developed social organisms. To the intercourse of people composing these last—that is to say, to the very existence of the organism itself—*uniformity* of conduct under given circumstances, on the part of every constituent atom going to make up the whole is absolutely necessary. This necessity is at once the origin of human law, and its only justification. The organized whole is fighting for its life against the disintegrating tendencies of its parts, when it expresses its will in a law; it undertakes to extort compliance there with by the exercise of its composite force, whenever necessary, and punishes, by virtue of that same force the open defiance of its will, when once expressed.

* * *

Thus we see that human law is properly and neatly described as "crystalized custom." And we also see that it has to do with manners, conduct, behavior, and nothing else. The "morality" of a people, if we understand by that term, their sense of public utility, their conception of what it is expedient that men should do, from a purely social standpoint, their ideas of the line of personal action which is best adapted to secure and promote the general welfare—this, indeed, their laws will always represent to some extent, at least. But this is not the morality of which my correspondent speaks, nor is it the morality which Mr. Justice Blackstone had in his mind when he spoke of "law"—meaning *human* law—as having "her seat in the bosom of God," and credited law—human law—with "prescribing what is right and prohibiting what is wrong."

* * *

FOR, with us, "morals" has gotten far away from its etymological significance. It is no longer essentially

connected with manners, the sole business of human law. It has come to signify an internal condition, a mental state, a feeling, a sentiment, an emotion, call it what you will, which may or may not find expression in accordance with the requirements of human law, but which never depends in the slightest degree on human law, written or unwritten, common or statute, for its existence or its sanction. It has thus become a matter of individual experience and individual concern, and, being removed altogether from the world of matter to the world of mind, it has escaped forever from the jurisdiction, the cognizance, the dominion of human law.

* * *

THERE is no vain transcendentalism about all this, no useless, wandering, groping metaphysics or mysticism. Neither is there any covert preaching, or exhorting designedly concealed within it. The purpose is not to argue for right-doing, to extol morality, to make anybody esteem it a good thing who does not wish to esteem or follow it. The whole business is with a matter of definition. But definitions, be it observed, are the life of words, and it is only through words that the work of the intellect can be done. If the tools are not the right ones, the production is monstrous, and men are made to follow false lights, and to sail in rotten vessels on the ocean of thought.

* * *

ONCE we dissociate "morals" completely from *mos* or "manners," we prick the bubbles of many fads. The unspeakable absurdity of all attempts to legislate folks into righteousness becomes glaringly apparent. Nobody will maintain for an instant that it is possible even if it were advisable, to control the thoughts or minds of men by any system of legislation. It was formerly a notion, universally accepted, and acted on with calamitous results to the race, that certain opinions could be knocked, or racked, or burned out of people, and other opinions gotten into them, as substitutes, by similar processes. But this psychological theory is now discarded as hardly consistent with the facts. And that the soul, the mind, the intellect are beyond the reach of legal machinery is, with us, an axiom. If morality, then, in the modern sense, is a matter of internal state, as distinguished from a matter of external behavior, or conduct, law and morality in our day are and must remain entirely distinct and apart. For want of observing this distinction, Mr. Justice Blackstone permits himself to speak of law—*human* law, be it repeated—as something which commands what is right and prohibits what is wrong. Right and wrong, by whatever standard they may be discriminated, are things which belong to the domain of morals, and have nothing whatever to do with manners, except in so far as good manners follow from good morals. It may be true that the first always follow from the last; but it is certainly true that manners of a high and practically perfect kind may exist, and do, in fact, very often exist without a perceptible trace of genuine morality. Many

put on good manners, out of deference to the law of the State; they put them on out of deference to the laws of society, for the reason that they want to "get along" in the world. They do right for fear of legal and of social penalties. They obey the civil law, and the laws or customs of polite intercourse for what there is in it. Such persons are good citizens, and law-abiding, but such are not moral.

* * *

THERE has never yet been a State or country whose laws, sometime or other, have not forbidden what was right, and commanded what was wrong. The history of Mr. Justice Blackstone's own country has been repeatedly stained, at no great intervals of time, with legislation of the vilest character. Some of the greatest infamies ever embodied in human law were upon the statute book when that distinguished commentator delivered those famous lectures of his. He did not disdain to trifle with his own conscience, and tamper with the moral welfare of his pupils' souls, by pitiful special pleading in behalf of such Acts of Parliament, and by the shabbiest Charlatanism of logic, to disguise their true inspiration and purpose. But he is still very highly recommended to the admiration and confidence of American youth in many law schools.

* * *

The object of law—however wildly and disastrously for the race it often blunders in reaching out after the same—is to make good citizens. The business of morality is to make good men. The difference between the good citizen in his relation to law, and the good man, as the product of morality, may be well compared to the difference between a gentleman and a genteel man. The gentleman behaves as such under the influence of an inward monitor, whose orders find expression in his course of life. He is not gentlemanly because it pays. He is just as much a gentleman when he is alone in the forest, "far from the madding crowd's ignoble strife," as when he is in the church, the forum, the political meeting, the reception parlor. He is good-mannered, if you choose, *at heart*. But it is by no means so with the man who is merely genteel. Perfect gentility has frequently been found associated with almost total depravity. Fine ball-room behavior, elaborate courtesy on the bustling thoroughfare, the street car, the railway, the steamboat, at the home and the office—these are practiced by hundreds who not only care nothing for what they should express, but actually make themselves adepts in such matters for the express purpose of accomplishing nefarious schemes. They are perfectly genteel, and at the same time, perfectly villainous. They are the creatures of law. Only morality can change them for the better.

* * *

REV. DR. NEWMAN SMITH, of New Haven, Connecticut, "startled" his congregation by refusing to read the Governor's proclamation appointing "Good Friday" as

a day of fasting. He explained that he refused to do so because the day was already hallowed by a higher authority than the chief executive of his State.

* * *

I AM not concerned with the aspect of Good Friday, as "hallowed" or otherwise, in making these notes. To each his own "sacred day," or days. But I am always surprised anew when I find State intermeddling in religious matters of this sort going unrebuked, and its occasional repudiation "startling" people in this latter part of the nineteenth century of "Christian civilization." Why, the startling thing about this audacious proceeding among us "free" Americans is that any executive, Federal or State, should dream of undertaking it—should dare to undertake it. What is this act of "setting apart" a day for either thanksgiving or fasting but an impertinent invasion by the civil power where religion alone has place? What is it but an attempt of President or governor to play the part of pope? Who made either of them a judge or a ruler over the people, that either ventures to decide for us whether it is good to give thanks, or to go without food at any time, and what are they who presume to fix a time when others are to do these things? Thomas Jefferson, clear-sighted, sincere, true-hearted man that he was, steered clear of this affront to his fellows, this transcendent absurdity. Grover Cleveland out-Heroded Herod in his last Thanksgiving proclamation. A portion of that extraordinary document was rather in the nature of a dogmatical exposition of the True Faith, such as, in the Roman Catholic Church, not even a pope can utter, but which needs, for its proper formulation, the solemn process of Ecumenical Council.

Dr. J. Ringgold

It is an unfortunate statement of truth that is made by the president of the Portland (Oregon) branch of the "National Municipal League," in the following:—

"The church membership and following is sufficiently numerous to impose its united will upon any political or municipal party in any city of the United States. It could, if united and determined, set up a political or a municipal ideal and compel politicians of every party to conform to it."

The unfortunate thing about it is that the "church membership and following" are being wheeled into line to accomplish this very thing.

THE following is part of an editorial paragraph appearing in the N. Y. *Independent*, of May 6:—

"A clergyman writes us to ask if it would be in violation of the neutrality laws for individuals to present money to King George for the support of his war against the Turk. He believes that 'the fame of Greece at Marathon, in heaven's eyes, has been eclipsed by her fame at Reveni Pass,' and that it is 'a service to the extension

of the kingdom of Christ as much to send just now rifles and ammunition to Greece as it is to send Bibles and hymn books to the Congo.' He wants himself to send money enough to buy a few bullets; and he does not believe 'that it would be wrong to pray that if it be God's will each one of them might be an instrument for righteousness.' "

And this clergyman professes to stand before the people as the representative of Him whose doctrine is, "Love your enemies." If the general sentiment of Christendom were not grossly perverted on this point from the teaching of the gospel, would it be possible for a Christian clergyman seriously to give utterance to such utterly heathen sentiments in the name of Christianity?

Precedents Against Government Concessions to a Church.

EDITOR AMERICAN SENTINEL: Please put on record in your valuable paper the following from the Veto Messages of the Presidents of the United States.

February 21, 1811, President James Madison sent to the House of Representatives the following veto:—

"Having examined and considered the bill entitled 'An Act incorporating the Protestant Episcopal church in the town of Alexandria, in the District of Columbia, I now return the bill to the House of Representatives, in which it originated, with the following objections:—

"Because the bill exceeds the rightful authority to which governments are limited by the essential distinction between civil and religious functions, and violates in particular the article of the Constitution of the United States, which declares that 'Congress shall make no law respecting a religious establishment.' This bill enacts into and establishes by law sundry rules and proceedings relative purely to the organization and policy of the church incorporated. . . . This particular church, therefore, would so far be a religious establishment by law, a legal force and sanction being given to certain articles in its constitution and administration. . . . Because the bill vests in the said incorporated church an authority to provide for the support of the poor and the education of poor children of the same; an authority which, being altogether superfluous, if provision is to be the result of pious charity, would be a precedent for giving to religious societies as such, a legal agency in carrying into effect a public and civil duty.

"JAMES MADISON."

February 23, 1811, the above veto message was sustained by the House by a vote of 74 to 29 (see "Veto Messages," page 11).

February 28, 1811, the President sent to the House the following veto:—

"Having examined and considered the bill entitled 'An Act for the relief of Richard Ferom, William Coleman, Robert Lewis, Samuel Mimms, Joseph Wilson, and the Baptist church at Salem meeting house in the Mississippi territory,' I now return the same to the House of Representatives in which it originated, with the following objections:—

"Because the bill, in reserving a certain parcel of land of the United States for the use of said Baptist church, comprises a principle and precedent for the appropriation of funds of the United States for the use and support of religious societies, contrary to the article of the Constitution which declares that Congress shall make no law respecting a religious establishment.

"JAMES MADISON."

March 3, 1811, the House sustained the President's veto by a vote of 55 to 33.

In view of these precedents, the Secretary of War should immediately rescind his recent inconsiderate and unlawful order granting the Roman Catholic church the privilege of erecting a church on ground at West Point, belonging to the United States. Can a cabinet officer do what Congress could not do? WILLIAM BIRNEY.

Washington, May 6, 1897.

RELIGION in politics means the Church in politics, and the Church in politics means a facsimile of the papacy.

Rome, the Anglo-Saxons, and the World.

From "Present Truth," London, Eng.

In the *Catholic Times*, of April 9, the Rev. William Barry, D. D. tells the reason why the authorities of the Roman Catholic church gave permission not only to the laity, but also to the younger clergy, to attend the English universities. He says:—

"It was felt that if we aimed at a wide diffusion of our principles and doctrines among the cultivated classes, we could not any more stand aloof from them; we must take our place in English society, gain some experience of the men whom we desired to influence, and no longer stay within the intrenchments that, most serviceable or necessary in their day, had still kept us at a distance from the social life of our fellow-countrymen."

A little further on in the same article comes the following frank and bold statement of Rome's aims and hopes with regard to England:—

"There are at least one hundred millions of people who speak the English tongue; some three hundred millions more fall under their influence; almost a third of the earth's surface lies within the English sphere; and, as we are proud of reminding one another, 'Britannia rules the waves.' In a letter which is now lying before me, signed by one of the most eminent dignitaries in Christendom, I find the conviction set down that 'the English-speaking nations will dominate the world, and that if the Church is to exercise her proper sway in gaining the ear and the heart of the English and American people, her supremacy will be secured.' Impressive words, which carry with them a high privilege and a momentous duty!

"Instead of the Imperial Romans, whom Christianity made its own fifteen hundred years ago, have come the world-subduing Britons. Their genius, literature, laws and methods are peculiar to themselves, yet have not a little in common with the mediæval spirit, while they furnish an amazing contrast to the despotic, centralising,

pseudo-classical, and altogether illiberal administration of modern States abroad. Rome, as it appeared to me, might well stretch out a hand to England across the deadly Napoleonic régime that, by the confession of men like M. Taine, is strangling the life out of France and Italy.

"The very fact that Leo XIII. had recognized through his legate in America the free Constitution of the United States with eulogy and admiration, was to me a proof of the kinship between the old English and the Catholic way of dealing with men. Could there be anything more desirable than to encourage a genuine understanding between these two powers, one the supreme spiritual power, the other as truly progressive as conservative, and both alike opposed to anarchic revolution no less than to bureaucratic despotism? England was beginning to recover the elements of the Catholic religion; she had turned her feet into a pathway at the end of which was the apostles' shrine. Could not Rome hasten forth to meet her?"

The fact that Rome's agents speak out so plainly is very significant, showing that she is now sure of her ground.

Whose Authority Do They Acknowledge?

THE *Elizabeth* (New Jersey) *News*, of March 18, prints a sermon delivered by "Father" James H. Brady, curate of St. Mary's Church of Elizabeth, delivered March 14, from which we quote the following:—

"Right here it is necessary for me to remind you that the day which you observe as Catholic Christians, and in fact which all others who claim to be Christians do observe, is not the same day which is spoken of in this third commandment. If you look to the Bible as an authority for the observance of the day you will not find it. The Sabbath day spoken of in the Book of Exodus or in the Book of Deuteronomy, as well as the word "Sabbath," mentioned in the New Testament, has relation to the seventh day in the week and not to the first.

"It is well to remind the Presbyterians, Methodists, Baptists, and all other Christians outside of the pale of Mother Church that the Bible, the only authority which they recognize in matters of religion, does not support them anywhere in the observance of the Christian day, namely, Sunday. For them to call Sunday the Sabbath and speak of 'Sabbath-school,' is arrant nonsense. The Seventh-day Baptists are the only ones who properly employ the term Sabbath, because they also observe the seventh and not the first day of the week as the day of rest.

"The Christian Sunday is an institution of the Roman Catholic church, and those who observe the day observe a commandment of the Catholic church, and thus indirectly acknowledge the authority of that church to legislate in the name of God in all religious matters and her superiority over the Bible. For those who believe in the divine authority of the church the observance of Sunday is but natural. Those, however, who otherwise refuse to acknowledge the authority of the Catholic church and yet observe Sunday and regard it as a Sabbath are foolishly inconsistent."

Our Sunday-keeping brethren sometimes grow impatient when these oft-repeated statements of Roman Catholics are brought to their attention. They say, because Roman Catholics assert that to keep Sunday is to "indirectly acknowledge the authority of that church to legislate in the name of God," does not make it so. This is quite true. But the assertion is supported by the following facts:—

1. The Bible says, the "seventh day is the Sabbath of the Lord thy God."

2. It nowhere says the first day is the Sabbath.

3. With the Protestant the Bible is the sole and only authority.

4. The Bible furnishes no authority for the sanctification of the first day and the desecration of the seventh day.

5. The Roman Catholic church professes to furnish this authority on the ground of "her superiority over the Bible."

When Protestants therefore desecrate the Sabbath day contrary to the command of God, and in harmony with the command of the Roman Catholic church, whose authority do they *really* acknowledge? They may assert that they do not acknowledge the authority of the Roman Catholic church, but whose authority do they acknowledge?

It will not do to assert that the change from the seventh to the first day occurred before the Roman Catholic church came into existence. The principles of the papacy were manifesting themselves in Paul's day, for he declared "the mystery of iniquity doth *already* work."

There are some Protestants of prominence who admit the absence of a scriptural command for Sunday observance.

"Binney's Theological Compend," published by the Methodist Book Concern, of this city, has this to say on this point:—

"This law [ten commandments] is spiritual and *perfect*, extending to all the inward creations and outward acts of men, and can never be changed or annulled."—*P. 153.*

"The seventh-day Sabbath was strictly observed by Christ and his apostles previous to his resurrection."—*P. 170.*

"Jesus, after his resurrection, changed the Sabbath from the seventh to the first day of the week."—*P. 171.*

"When Jesus gave instruction for this change, we are not told, but likely during the time when he spoke to his apostles of the things pertaining to his kingdom. Acts 1:3. This is probably one of the many unrecorded things which Jesus did."—*P. 171.*

The reader will observe that this is the ground on which the Roman Catholic rests prayers for the dead, adoration of saints, purgatory, etc., etc. When asked to furnish a command of the Lord for these practices, the answer is made that the Lord instructed his church concerning these things, and consequently it was not necessary to record them in the Bible; they come to us by tra

dition. This is the separating line between the Protestant and the Catholic.

Here is another frank acknowledgment from a prominent member of the Protestant Episcopal church:—

“There are some points of great difficulty respecting the fourth commandment. . . .

“In the first place we are commanded to keep holy the seventh day; but yet we do not think it necessary to keep the seventh day holy; for the seventh day is Saturday. It may be said that we keep the first day instead; but surely this is not the same thing; the first day cannot be the seventh day; and where are we told in Scripture that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day. There is another difficulty on this subject: We Christians in considering each of the ten commandments, turn to what our Lord says in explanation of them; for in the sermon on the mount he says, that ‘not one jot or tittle’ of the law shall fail; that he has come ‘not to destroy but to fulfill’ the law: and then he shows in the instance of the sixth, seventh, and third commandments, how he will require them to be fulfilled by Christians, not in the letter only, but in the spirit, the heart, and thought.

“The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the Church has enjoined it.”*

Here is another from a Baptist clergyman:—

“There was and is a commandment to keep holy the Sabbath day, but that Sabbath day is not Sunday. It will, however, be readily said, with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, which I have studied for so many years, I ask, Where can the record of such a transaction be found?—Not in the New Testament,—*absolutely not*. There is no scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week.”

“Of course I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian fathers and other sources. But what a pity it comes branded with the mark of paganism and christened with the name of the sun-god, when adopted and sanctified by the papal apostasy, and bequeathed as a sacred legacy to Protestantism and the Christian world!”—*From a paper read by Dr. Hiscox, before the Baptist Pastors' Conference, New York City, Nov. 5, 1893.*

In the face of all this is it not at least dangerous to try to compel by civil law a Seventh-day Adventist or Baptist to observe the first day of the week? Seventh-day Adventists believe that in observing Sunday men dishonor God and do honor to the papacy. Before this can be denied it must be shown from Scripture that God has removed his blessing from the seventh-day Sabbath and given men permission to desecrate it; that He has revoked his permission to men to work on that day

and commanded them to keep it holy. Where are these commands?

A. F. B.

Religious Liberty in Washington.

BY J. L. WILSON.

“*Absolute freedom of conscience in all matters of religious sentiment, belief, and worship, shall be guaranteed to every individual, and no one shall be molested or disturbed in person or property, on account of religion; but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace and safety of the State. No public money or property shall be appropriated for, or applied to, religious establishment. No religious qualification shall be required for any public office or employment, nor shall any person be incompetent as a witness or juror, in consequence of his opinion on matters of religion, nor be questioned in any court of justice touching his religious belief to affect the weight of his testimony.*” So reads Section 11 of Article 1 of the “Declaration of Rights,” of the constitution of the State of Washington (ratified 1889).

Again, we read from Article 26, the “Compact With the United States”:—

“*First, That perfect toleration of religious sentiment shall be secured, and that no inhabitant of this State shall ever be molested in person or property on account of his or her mode of religious worship.*”

These articles would seem to give to every person in this State freedom to worship God according to the dictates of his own conscience; but though their language is so plain, there are some who are deprived of the liberty granted them under this constitution, as the following will show:—

“At 11:30 o'clock last night the agreement was reached; and under instructions from the court a sealed verdict was permitted and the jurors were allowed to go home. . . . At 9 o'clock this morning they were again brought into court, when a call of the jury developed that one of the jurymen was missing. This juror was D. A. Webb, a devout Seventh-day Adventist, who last night had asked to be excused until Monday before the verdict had been received and whose request was refused. In ascertaining who was missing, the court sent the sheriff after him and dismissed the jury.

“In a short time Deputy Sheriff McClelland located the missing juror at Sabbath-school and brought him to the court. Then the verdict of the jury was announced. . . . The result of the jury's findings was not near so interesting to the audience by this time as what the court would do with the recalcitrant juror. The suspense was not of any length, however, for as soon as the clerk had read the verdict, the court asked Mr. Webb what excuse he had to offer for his action in not reporting with the rest of the jury. The juror replied: ‘The Constitution of the United States allows every man to worship in any manner he sees fit.’ That was as far as he got.

* “Plain Sermons on the Catechism,” vol. i, pp. 334-336; by Rev. Isaac Williams, B. D., late Fellow of Trinity College, Oxford; Longmans, Green & Co., 15 E. 16th St., N. Y., and 30 Paternoster Row, London, E. C.; also James Pott & Co., N. Y.

The court took a hand then, and said: 'The Constitution of the United States and the laws of this State say that you are fined \$5, and you will be committed until it is paid. Mr. Sheriff, take charge of this man.'

"Mr. Webb started a long speech, in which he quoted Scripture liberally, but the court tired in short order, and Mr. Webb was taken under the care of the sheriff and locked up in the County Jail. Mr. Webb was under restraint about three quarters of an hour, when some of his friends called on the sheriff and deposited the amount of the fine. The jurymen would not himself pay it, saying to do so would be inconsistent with the stand he had taken and with his religious convictions."

This is taken from the *Daily Olympian*, of April 24, last. Mr. Webb was summoned to appear on the jury April 13; he appeared as requested, and begged Judge Ayre to excuse him from the jury altogether, as he kept the seventh day, and could not act on that day. The judge said, "You can act until that time, then you will be excused." The first Friday came, and a few hours before the Sabbath began the judge said, "Mr. Webb, you are excused." The next week Judge Jacobs, from Seattle, acted in Judge Ayre's place.

When the Sabbath hours were drawing nigh, Mr. W. presented his request to the judge to be excused from serving on the jury during the hours of his day of worship. This the judge would not grant. Mr. Webb, with rest of the jurymen, was locked up in the jury-room until 11:30 Friday evening. When they were dismissed Mr. W. told them he would not appear again on Sabbath morning; but on Sabbath morning the sheriff came after him and took him from the church, where he had met with others of like faith to worship his God. (Is that the liberty that the constitution of the State of Washington grants, without any hearing more than is stated above?)

When Judge Jacobs imposed the fine of \$5 and ordered Mr. Webb committed until the fine was paid, Mr. Webb asked for a few minutes to give a reason for his action. So he began by reading, "Remember the Sabbath day to keep it holy; 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, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." The judge then interrupted by saying, "Sheriff, take this man and lock him up; we want no long sermons."

Mr. Webb was then locked up as stated; but a lawyer, Mr. Falkner, paid the fine of his own accord, and Mr. Webb was then set at liberty.

But where is the justice in such treatment at the hands of those that are claiming to mete out justice to the people? Truly, the Lord says: "And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea,

truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment."

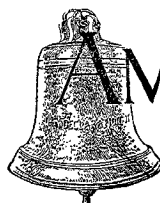
In the April issue of the *Nineteenth Century* appears an article on "How I Became Pope," which is extracted from the autobiographical commentaries of Pius the Second. History refers to the latter as a person of no small literary ability, which appeared in his authorship of society verse, novelettes, and books of history and travels. Of the circumstances which attended the casting of the vote which elevated him to the pontifical throne, he says:—

"We adjourned to luncheon, and from that moment, what cabals! The more powerful members of the college, whether their strength lay in reputation or wealth, beckoned others to their side. They promised, they threatened. They were even some who without a blush, without a shred of modesty, pleaded their own merits, and demanded the supreme pontificate qualifications. . . . Each man boasted of his qualifications. The bickering of these claimants was something extraordinary; through a day and a sleepless night it raged with unabated virulence."

Such is the testimony of the pope himself as to the character of the proceedings which resulted in the elevation of Pius II. before Christendom as the supreme visible head of the Christian church. But the cause of Christ knows nothing of intrigue.

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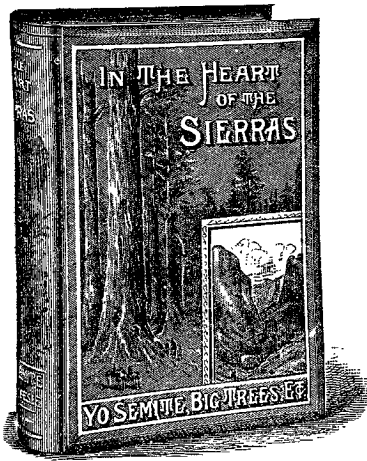
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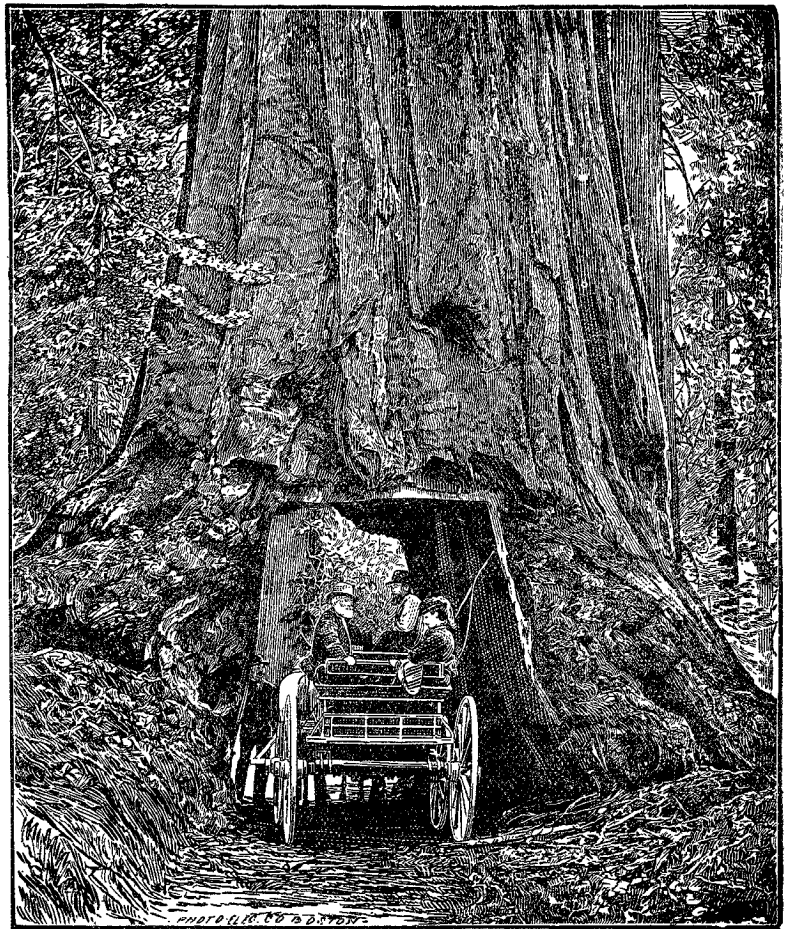
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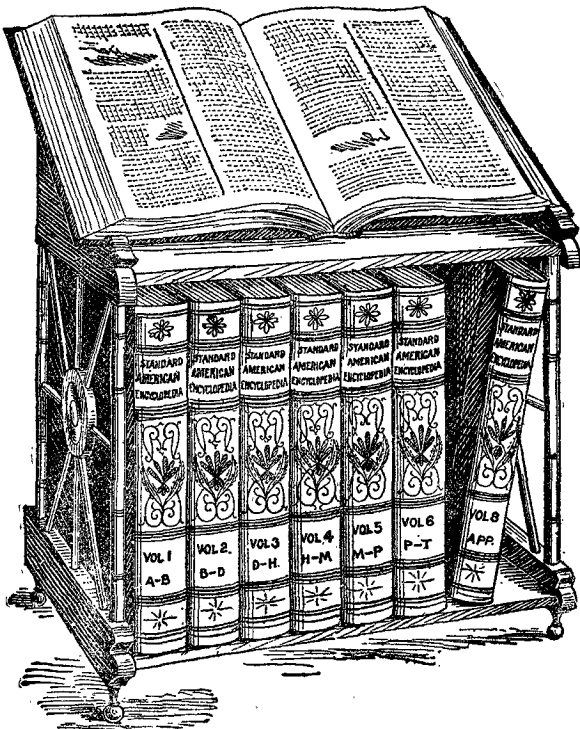
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