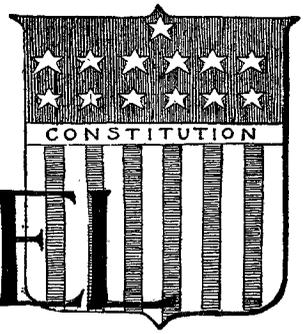


AMERICAN SENTINEL



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

ALONZO T. JONES,
EDITOR.

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

Any one receiving the American Sentinel without having ordered it may know that it is sent to him by some friend. Therefore those who have not ordered the Sentinel need have no fears that they will be asked to pay for it.

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HE who does not understand his own rights, cannot be expected to know what are the rights of others, and in the natural course of events must develop into a despot.

THE government of God is the only government which guarantees every individual under it the full exercise of all his rights, and actually secures for him all that it guarantees.

THE basis of all successful government is love. When the American people cease to love the principles of liberty upon which this Government was founded, the latter must give place to a despotism.

"MANKIND could be no more justified in silencing the honest opinion of one person than that one person would, had he the power, be justified in silencing the opinion of mankind."—*John Stuart Mill.*

"EVERY institution in which the doctrine of a particular church is inculcated ought, for its own sake and the State's sake, to be guarded most jealously from any connection with State support."—*Bishop Philipps Brooks.*

WHERE in all history is there any record of a good civil government managed by the church, or conducted upon a religious basis? On the other hand, it is easy enough to point to some exceedingly bad governments

which have been run by the Church, or have been established upon "Christianity." The pagan governments controlled religion, and they were bad enough; but the papal governments, in which religion—and "Christianity" at that—was the controlling power, were infinitely worse.

This question is meant especially for the "Christian citizenship" and Christian Endeavor people.

A LULL in the battle for the maintenance of religious liberty, does not mean that the enemy is idle or has abandoned his purpose of overthrowing it. We may confidently look for him to return to the attack suddenly, and with greater power and determination than ever before.

Salvation Is Science.

THE one subject of the whole Bible, is *Salvation*. Whatever other subject may be touched upon or dealt with in the Bible, it is always subordinate to the great subject of salvation.

This fact does not stand in any way against the great truth that the Bible is science. Instead of this fact arguing for a moment that the Bible is *not* science, it argues forever that *Salvation is science.*

Instead of standing thus: The Bible treats solely of the subject of Salvation, therefore the Bible is not science, the true argument runs thus: The Bible is science; the Bible treats solely of Salvation; therefore Salvation is science.

Salvation is truly a science. It is more than a science. It is the chief of all sciences, the one most worthy of investigation. It is the science of sciences.

That Salvation is truly a science is plain from this consideration: With the *mind*, man explores the realm, and delves into the secrets, of all other sciences. Indeed "Physical Science" is defined by a scientist as "a product of *our thinking* as to external things." But while it is

with the mind that man deals with all other sciences, Salvation deals with the mind itself.

The first word in the call to Salvation is, "Repent," which is literally "change your mind." The first of all the commandments is this, "Thou shalt love the Lord thy God with all . . . thy mind." And it is written, "Be ye transformed by the renewing of your mind." "So then, with *the mind*, I myself serve the law of God."

As it is with the mind that man investigates all other sciences, while Salvation has to do with the mind itself, it is certain that Salvation is a science as truly as is any other. Shall the product of that which deals with all other things be science, and the product of *that which deals* with that which deals with all other things, be *not* science?—That will never do. Assuredly there can be no other right way than that. While the product of that which investigates all other things is science, much more the product of *that which investigates* that which investigates all other things is science.

This just conclusion demonstrates not only that Salvation is science, but that it is greater than all other sciences. Because since it is with the mind that all other sciences are dealt with while Salvation deals with the mind itself, in the nature of things it follows that the science of salvation is greater than the others. Beyond all question that which deals only with the thing that deals with all other things, is greater than those other things.

That Salvation is science is further suggested by the fact that those who are well acquainted with all other sciences, are deeply interested in this. And that it is the greatest of all sciences is further shown by the fact that those who most thoroughly understand all other sciences, are more deeply interested in this than in all the others; and while they thoroughly understand all the others, they are so deeply interested in this *that they may* understand it.

The ones here referred to as thoroughly understanding all other sciences, are *the angels of God*. Surely no man who admits the existence of such intelligences, can fairly question that the angels do, more thoroughly than all other created persons, understand the recognized sciences. Those who traverse the stellar spaces as familiarly as the florist his flowery paths—shall it be said that they do not understand astronomy? Those who gladly joined in the joyful anthem of all the sons of God when the morning stars sang together at the laying of the foundations of the earth—shall it be suggested that they do not understand Geology? Those bright minds which saw the origin of every other form of living creature—shall it be intimated that they do not understand Biology?

No, No! They thoroughly understand all these things. Each one of them understands *all* these sciences infinitely better than all men together ever understood any one science. Yet with this thorough knowledge of all the recognized sciences, the angels "*desire to look into*" the subject of Salvation. For unto the prophets "it was revealed that

not unto themselves but unto us they did minister the things that are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, *which things* THE ANGELS DESIRE TO LOOK INTO."

The Greek word here rendered "desire" means "to set one's heart upon." And the Greek word here rendered "look into" means "to stoop to a thing in order to look at it; to look at, with head bowed forward; to look into with body bent; to look carefully into, to inspect curiously—of one who would become acquainted with something." It is the word used to tell that the disciple "was stooped down and looking into the sepulcher."

Such is the attitude of the angels of God toward the subject of Salvation. They desire to look into the subject of Salvation to become acquainted with it, that they may understand it and learn by it. For again it is written, "Unto me who am less than the least of all saints, is this grace given that I should preach among the Gentiles the unsearchable riches of Christ; and to make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God who created all things by Jesus Christ: *to the intent that* now unto *the principalities and powers* IN HEAVENLY PLACES MIGHT BE KNOWN by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

Now if the men who are acknowledged to be the best of all men acquainted with certain sciences, should turn their whole attention intently to the investigation of another subject and should continue that to the exclusion of everything else, that subject, even though it had never before been thought much of, would be instantly raised to the dignity of a science: and not only to the dignity of a science, but to the dignity of *the leading* science. The very fact that such eminent scientists should give such attention to a subject, would of itself be the best possible evidence that they considered that subject more worthy of their attention than the other sciences; and would be sufficient evidence that they considered that a greater science than the others. And if any should treat lightly, or scoff at, such work of such men they would be looked upon as persons of inferior calibre and sadly lacking in the "scientific spirit."

Very well; here are the angels of God, who are thoroughly acquainted with all other sciences, yet turn their whole attention intently upon the subject of Salvation, and have continued to do so age after age. This is evidence enough that they consider salvation a greater science than all the others put together: the one science most worthy of their thought. This being so with the angels, is not this ample evidence that all who slight or scoff at Salvation, or who count it second to any or all other sciences, are greatly lacking in the *true* scientific spirit?

Yet further: All sciences are the products of mind. Salvation is of God. It is God himself who reveals, and works out, Salvation. It is the product of God's think-

ing. It is therefore divine science, the science of God himself.

From this and the other considerations here presented, it follows that Salvation is not only science, but that the science of salvation is the highest, the deepest, the broadest science that is known not only in this world but throughout the whole universe.

“THE mixing up of politics with religion under any circumstances, is fraught with manifold and multiform dangers. There is no tyranny so cruel, no yoke so intolerable, as priestcraft when vested with temporal authority. More political atrocities, butcheries, crimes and enormities, have been committed in the name and on account of religion, than have arisen from any and all other causes combined.”—*Bishop Venner*.

Sin and Crime.

THE minds of religious people are naturally shocked at any exhibition of what they regard as a sin; and under the influence of this shock they are prone to forget the important distinction that is to be maintained between sin and crime. A failure to observe or to respect this distinction leads to very serious results.

Religious people are shocked alike at exhibitions of both sin and crime. And there are some sins which occasion a greater shock to the sensibilities of such people than do many serious crimes. To the mind trained to revere the name of God, it is as shocking to hear the street urchin shouting profanity as it is to see him appropriating an article which does not belong to him. A mock celebration of the “Lord’s Supper,” by some persons who wished to make sport of it, would be quite as distressing a sight to Christian people as an exhibition of assault and battery. But would the one thing be therefore as properly a subject of legislation as the other?

It is very distressing to some good people to witness “Sabbath desecration.” And it distresses them for precisely the same reason that a mockery of religion would distress them. On their way to church of a Sunday morning, it may be, they pass a group of boys indulging in a noisy game of baseball. On any other day nothing more would be seen in this than an exhibition of healthy, innocent sport; but being Sunday,—the day which they regard as the holy Sabbath—the sight gives them a painful shock, and they naturally feel that Sunday baseball ought to be suppressed by law.

Now it is for religious reasons that these good people are shocked at the sight of a Sunday ball game, and it is a fact that whatever is wrong for religious reasons, is a sin. What these good people really ask, therefore, is that the civil law shall forbid a thing because it is a sin. But it is certainly true that while good people are greatly shocked at some sins, they are but little disturbed by others which are quite as bad. A sin is to be viewed in the light of righteousness,—not the righteousness of the

Scribes and Pharisees, but the righteousness of God. Is Sabbath desecration any worse in the sight of God than covetousness, or idolatry, or pride? Is the self-sufficient person who scorns the gospel offer of salvation, or the proud church member who refuses to humble himself as the Scriptures enjoin, less guilty in the sight of God,—in other words, less guilty as a sinner—than is the youth who desecrates the Sabbath? Is the one sin to be passed over while the other is punished?

From the Word of God it is plain that Sabbath-keeping is a spiritual matter, and that mere cessation of work on the Sabbath day does not satisfy the requirements of God’s law. They who worship God acceptably must worship him in spirit and in truth; and the proud or covetous person, or any person who is not truly a Christian, cannot keep the Sabbath, and is just as guilty of Sabbath desecration in God’s sight, even though he may go through all the forms of worship, as is the ball player who spends the Sabbath in recreation.

Considered as a sin, therefore, it is altogether inconsistent and improper to demand that Sunday baseball be suppressed by law. It must be dealt with, if at all, as a crime. But it is not a crime, because, considered apart from religion, it would not be condemned as wrong.

A wound to our sensibilities may be felt as keenly as would a wound to our bodies, or even more so; but this fact cannot justify the civil law in undertaking to guard our sensibilities against injury. Our training and education in religion may have been faulty. The heathen is trained to reverence his idols, and would be greatly shocked at an application to them of the doctrines of Christianity. The devout Catholic might easily be shocked at the actions of the consistent Protestant; and the good Protestant who has looked with horror on a game of Sunday baseball, may, by changing his religious views so as to regard the seventh day as the Sabbath, arrive at a condition where he would pass an exhibition of Sunday ball without any shock whatever.

Very little intellectual progress has been made in the world without a shock to some person’s ideas and sensibilities. To say that these ought to be protected by law, would be to disregard alike the lessons of history and the dictates of reason.

God deals with sin. He alone understands sin perfectly and is competent to deal with it justly and effectively. Crime is a different thing. The law of man cannot properly take any cognizance of the question whether a thing is right or wrong on religious grounds. That is the question of whether or not it is sinful; and must be left to another and higher authority than that of man. Crime must be based upon a different ground,—that of the right of every individual to liberty in the pursuit of whatever he may deem essential to his welfare. And the individual rights of all being equal, the rights of one cannot interfere with the rights of another. “To preserve these rights, governments are instituted among men;” and this alone is the province of the civil law.

Don't forget our special offer—twenty-five cents for the *SENTINEL* from now until January 1, next, to all who are not at present readers of it.

Governmental Recognition of God: What Does It Mean?

BY A. G. DANIELLS.

WE believe that God is, and that His existence and authority ought to be recognized by every intelligent being in the universe.

Nevertheless, we cannot approve of the proposal to make a formal recognition of God in the constitution of any civil government. The whole idea is wrong, and the consequences must be disastrous.

In proof of this we submit the following simple, undeniable facts:—

The recognition of God is an act of faith. Heb. 11:6.

A statement of that recognition is a declaration of faith. Matt. 16:15, 16.

To incorporate in the constitution of a civil government a recognition of God, or a declaration of faith, is to insert a religious clause.

To insert a religious clause in the constitution is to give the government a religious basis.

A religious basis confers power for religious legislation.

Power to legislate on matters of religion implies power to execute religious laws.

Power to execute religious laws means compulsion in matters of religion.

To compel the conscience in religious matters is to invade the rights of men.

To *invade* the rights of men is to subvert good government, whose primary object is to *protect* those rights.

Thus it is proved that—

To insert a religious clause or a declaration of religious belief in the constitution of a civil government lays the foundation for the subversion of that government.

It is difficult to see how any one can reasonably deny the correctness of these propositions. They are self-evident. They show that the worst possible consequences will follow if the proposal of the churches should carry.

THE TRUE RECOGNITION OF GOD.

As already stated, we believe that God is worthy of the grateful recognition of every intelligence in the universe. We believe, too, that there are proper lines on which we should seek to express and secure such recognition. But we do not believe that the formal recognition of God in civil and political compacts is the proper means for the expression of such recognition.

That is not the kind of recognition God asks. It is

not the kind that will honor Him. Nor is it the kind that will benefit the nation.

The recognition that God asks of men is *personal faith in Him, and obedience to His just requirements*. To recognize God truly means to recognize the sacred rights He has conferred upon men. The only true governmental recognition of God that can be made is for the government to recognize the teachings of Christ regarding the total separation of Church and State, and to frame such laws as will safeguard the rights and liberties of all its citizens.

MR. A. F. PURDY, of Fillmore, Nebr., in sending us a club under our special offer, appends the following: "I have been a reader of the *SENTINEL* for several years, and it is, according to my judgment, one of the best friends this country has."

Christian Unity.

WHILE the religious world is busily devising and discussing plans for securing Christian unity, there is a true Christian unity in the world to which all are led who receive and love the truth of God. The Apostle Paul has written that in Jesus Christ—who is the embodiment of divine truth—there is neither Jew nor Greek, barbarian nor civilized, male nor female. All earthly distinctions of race, class, or condition, are broken down, and nothing is left but "a man in Christ Jesus." And this makes all believers one.

This unity, we repeat, exists to-day, as it has always existed since the day when it was first exemplified in the Christian church. Let a man who holds the Christian faith—the glorious truth which has brought to him the salvation of God—meet with others of "like precious faith," and whether it be an African, a Turk, a Russian, or one of any other race or class, there is a greeting like that between old friends, though they may never have seen each other before. They are acquainted though they have never met, and all difference of circumstances between them is ignored and lost in the significance of their one common and mighty circumstance of having been created new in Christ Jesus.

This mighty truth fills all the horizon of vision in the Christian life, and leaves no room for denominational divisions. In Christ, there is neither Methodist nor Presbyterian, Catholic nor Protestant; but the old self with all its connections and titles is gone, and only Christ is left.

Let people of all sects find the truth, and they will find Christian unity. They will find the truth when they find Christ, for he is "the way, the *truth*, and the life." In the same prayer in which the Saviour prayed for the unity of his followers, he said, "Sanctify them through thy truth; Thy Word is truth." By the study of the Word, and faith in it, is Christian unity to be realized.

This is not the way in which this unity is being sought by the churches. It is being sought through a confederacy; not through love, but through force; and the result will be not *Christian* unity, but a union which will bring persecution to those who put their trust in the Lord of hosts alone.

Mr. J. BANTA, of Romulus, N. Y., a warm friend of the SENTINEL, and who has sent us many subscribers, writes: "I am pleased to learn that the friends are responding so liberally to your special offer. This is right, for the SENTINEL is the best little paper of its kind published anywhere, and I wish it great success."

Church and State in Australia.

As stated recently in the SENTINEL, the people of Australia are in the midst of a contest over the question whether or not there shall be a formal recognition of God in the constitution of the new Federation of the Australian colonies. The convention which met recently at Adelaide, to draft the constitution, left this recognition out, though the delegates were put under the pressure of numerous petitions from the churches asking its insertion. The churches have not given up the contest, and are now petitioning the colonial parliaments for an amendment to the constitution which will recognize God in the way they demand. One of the petitions that is being circulated reads thus:—

"To the Honorable the Speaker and Members of the Legislative Assembly of ———, in Parliament assembled:—

"The petition of the undersigned members and adherents of the ——— congregation within the Presbyterian church of ——— humbly showeth: That your petitioners are earnestly convinced that in the Bill for the Constitution of the Commonwealth of Australia now before your Honorable House, there ought to be a recognition of the Almighty God as having sovereignty over nations and as supreme Source of all righteous law and equitable government. That this recognition could be easily and briefly effected by some such wording of the Preamble as the following: 'Whereas the people of New South Wales, Victoria, etc., in dependence upon Almighty God, have agreed to form one indissoluble Federal Commonwealth,' etc. That your petitioners therefore pray that your Honorable House will make such amendment in the Preamble to the said Bill as will embody the desired recognition. And your petitioners will ever pray."

The following counter petition is being circulated by those opposed to the Church-and-State movement:—

"To the Honorable the Speaker and Members of the Legislative Assembly of ———, in Parliament assembled:—

"We, the undersigned adult residents of ———, believing that Religion and the State should be kept entirely separate; that religious legislation is subversive of good government, contrary to the principles of sound religion,

and can result only in religious persecution, hereby humbly but most earnestly petition your Honorable body *not to pass any measure or amendment for the insertion of any religious clause or declaration of religious belief in the Constitution* of the Australian Commonwealth which might be taken as a basis for such legislation, but that in this respect it be *allowed to remain as framed and adopted* by the delegates to the Adelaide Federal Convention."

The following reasons are set forth as the basis of this counter petition against governmental recognition of God:—

"1. Because religious freedom is right.

"2. Because religious legislation interferes with religious freedom.

"3. Because a religious declaration in the Constitution lays the foundation for religious laws, the enforcement of which means religious persecution.

"4. Because faith is a voluntary act and cannot be forced.

"5. Because, to say in the Constitution, which speaks for all the people, 'We believe in God,' would be to say what is not true, for 'all men have not faith.' 2 Thess. 3:2.

"6. Because a religious basis to the Constitution and laws of a nation would practically disfranchise every logically consistent unbeliever; but unbelievers have the same rights in civil government as believers.

"7. Because only that which is Cæsar's is to be rendered to Cæsar. Religion pertains to God, and is therefore to be rendered only to God. Matt. 22:21.

"8. Because civil government can of right have nothing to do with religion.

"9. Because, as all history shows, any legal connection between Church and State is injurious to both.

"10. Because all force in religious matters is contrary to the spirit of the gospel, which is to teach by persuasion and conviction, and not by law or force, and law means force.

"11. Because Christ said, 'My kingdom is not of this world' (John 18:36), and it is wrong, therefore, to attempt to make it of this world.

"12. Because if a small concession is made to religious bigotry, more will be demanded, and intolerance will follow.

"13. Because any movement in favor of religious legislation is contrary to the principles of Protestantism, and a virtual concession to the papacy, which for so many ages has steadily warred against liberty of conscience."

Many of our readers will recollect the time when a similar agitation prevailed in the United States, when Congress was asked by a great petition of the churches and religious societies, to make a governmental recognition of God and give governmental support to certain religious dogmas. How soon that agitation may break out again, more fiercely than ever, no one can say. It is just as likely to occur here as in any other part of the world. Human nature is the same and the demands of the churches are the same, here as in Australia. Such occurrences elsewhere should admonish all lovers of liberty to redouble their own watchfulness at home, and be prepared to spring to the post of duty at a moment's call.

The Christian Endeavor Convention of '97.

BY BAXTER L. HOWE.

ON the title page of the official programme of the 16th annual convention of Christian Endeavor, appear the following words of explanation and caution:—

“Since this is an international as well as an interdenominational and interdenominational convention, it is confidently expected that no speaker will transgress the rules of Christian courtesy or will give cause for offense to delegates of other nations, other sections, other creeds, and other races than his own. Nevertheless it is manifestly impossible for the convention or for the Endeavor cause to be responsible for every utterance of every speaker among the hundreds who will have part, and it disclaims all such responsibility. It is also believed with equal confidence that no auditor will take offense where offense is not intended, but that all will exercise the charity which ‘is not easily provoked’ and which ‘thinketh no evil,’ and in all matters throughout the convention, will manifest the true spirit of Christian Endeavor.”

These words contain the principle of the Golden Rule and should be borne in mind by all who speak or write concerning the work of the convention or those who took part in its deliberations.

The convention was opened by the president, Francis E. Clark. Rolla V. Watt extended a welcome to the delegation from abroad, and assured them that here (in California) bigotry was confined to a few narrow minds. “Here all men are allowed to worship God according to the dictates of their own consciences.” We would to God that this was true of every State and government represented by the thousands who came to San Francisco to attend this convention. With a much stronger desire we wish that we might see this principle of “allowing every one to worship according to the dictates of his own conscience” welling forth from the hearts of these earnest, enthusiastic Endeavorers.

All the provisions made for places of meeting were used; and the second night an overflow meeting for about two thousand people was held in the street.

Many of the speakers seemed to realize the need of earnest Christian work for backsliders and sinners, and appealed to all Christians to let the work of God take deep and fast hold of the individual heart and then carry the same blessed truth to friend and neighbor. Said one speaker: “Men will not be saved by legislation, but by thorough consecration and true Christian Endeavor on the part of the church.”

Another class of equally earnest and influential speakers also see the need of reform, but see no difference between the manner in which the simple Man of Nazareth advanced the kingdom of God in the earth, and the primaries, caucuses and polls of to-day. By this element much is made of earthly governments and our relation to them as Christians. One speaker, in dwelling upon this subject, said: “Our Christianity is identical with our citizenship. The best American citizen is the best Christian, and

the best Christian is the most loyal American.” Some of these men plead eloquently for a church party that will mass the church vote for men who will pledge themselves to the principles of the church.

While there was an apparent union of purpose, and a determined loyalty to the Endeavor Union, these two ideas of reform were very noticeable throughout the convention. What the enemy of all true Christian endeavor is seeking to do is to draw all these earnest souls, who are striking at the evil where God is seeking to destroy it (in the individual heart), into the scheme of saving the world by nations. If the great Union is deceived into massing its thousands to save the world by the civil law, the Christian Endeavor Association will go down in ignominious ruin.

Christ is *the* head of the church, and he has, by the right hand of God, been exalted far above *all* principality and power and might and dominion, and *every* name that is named *not only in this world*, but also in that which is to come . . . and has been made head over *all* things to the church. Then if the church wants any help where must she go? To the highest power—the Head—most certainly. May God give those who see the enemy advancing to overthrow a work that was started and has been carried forward in good faith, the grace to “Cry aloud and spare not” and show God’s people their transgressions.

Our citizenship is in heaven from whence we look for our Lord. We are ambassadors for God. We are strangers and pilgrims on the earth. We are in the world, but not of the world.

In the opening of the convention, while the leader smote four times with the Carey hammer upon the desk, the thousands present pledged themselves to take the world for Christ, the nation for Christ, the family for Christ, and themselves for Christ.

When Christ would save the world he first “emptied himself,” became a little child, lived the Christ life in the family, and went forth to live, suffer, and die for the world.

Sacramento, Cal.

Not Based on the Law of God.

It is a common idea that certain human laws are based upon the law of God. For example, it is frequently asserted that the common statute against “Sabbath desecration” is based upon the fourth commandment of the Decalogue. There is an assumption in this which is but little, if anything, short of blasphemy. Does man’s law rise higher than the law of God? Is the divine law a mere underlying principle upon which man needs to rear the superstructure of thought and expression which will apply it to human affairs? To affirm such an idea would be to deny that God has the attributes of deity. No; the law of God is as high as heaven itself and cannot be made a basis of anything by finite man. Moreover, it

is perfect, and therefore will allow of no additions. Human law cannot be based upon divine law. Human law can be based only upon those principles of justice which govern the relations of each man to his fellows. If it is not based upon this, it has no foundation in truth and right.

In Jail in Pennsylvania for Not Keeping Sunday.

In the year of our Lord eighteen hundred and ninety-seven, in this present month, in the great commonwealth of Pennsylvania, and in a town named after the chief founder of this free Government, a good man is sent to jail for refusing to keep Sunday. In a letter to the SENTINEL he tells the story of his experience, as follows:—

“Washington Jail, August 4, 1897.

“EDITOR AMERICAN SENTINEL: At my trial before Justice Berry, of West Washington, yesterday, the charge against me was that of servile labor on Sunday. They proved by witnesses that I carried a stand and box a distance of a block and a half. I replied to the charge, pleading my case by the principles of God’s Word. The justice showed me every mark of respect. After my reply the squire said he respected the stand which I took in harmony with my convictions; and while making out my commitment he said he would be willing to trust me to take it myself to the sheriff’s office. When I entered the jail the inmates flocked around me to learn why I was put in; and when I explained they expressed their disapproval,—some in a rather profane manner. A colored man came to me and wanted to know if I had not preached in their church a couple of times (stating name of the church). I said, yes. He said he was a member of the church and that his wife had been telling about me and described me, so he had recognized me when I came in. Then the prisoners wanted me to preach to them that evening and I did so. I spoke from Isa. 52:3. They took a vote to have preaching each evening during my stay. The vote was unanimous in favor of gospel services.

“The prisoners number in all about forty-two. My sentence is for six days. The Lord willing, I hope to find a man to continue services after my release.

“My jailer is glad of the work I am doing and gives me encouraging words. The prisoners are friendly. But I would exhort all my brethren and sisters not to court persecution in any way; for prison is prison, and the influence is exceedingly bad, almost beyond description. One is brought in contact with criminals of every class and description, with their profane language and other forms of vice.

“The Sunday reformers put people in such places for Sunday work. If they would stop and reflect for a moment, and consider what an influence they are placing those under whom they send to prison, it ought to make them shudder to think of meeting the action in the Judgment.

“Yours in the faith once delivered to the saints,
“W. H. ARMSTRONG.”

The fact that the sentence is light and the officers of the court and jail kindly disposed towards Mr. Armstrong,

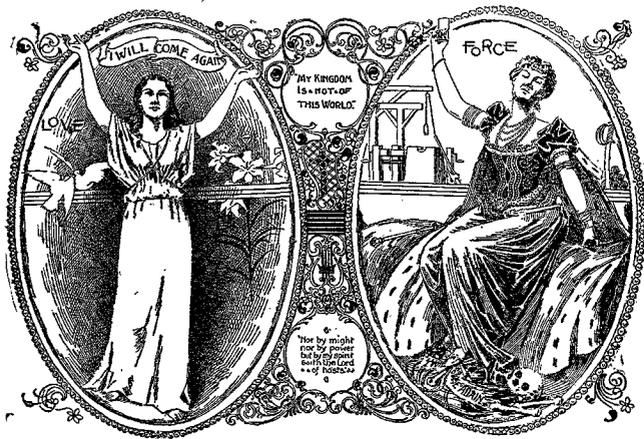
does not in the least palliate the evil of the principle upon which he was committed to prison. Pennsylvania has a law on her statute books which commands all persons in the State to keep Sunday, by refraining from “any worldly employment or business whatsoever” on that day; and to this law she has rigidly held notwithstanding there has been much agitation in recent years to secure its modification or repeal. The lenient treatment which is in many cases accorded the victims of the Sunday law by judges and sheriffs is prompted by their sense of right and justice, and is not at all justified by the statute. And as mild measures and treatment fail to accomplish the end sought by such laws, others more severe will be resorted to, without any change in the principle upon which they rest; until finally the death penalty itself will be the reward of those who persist in their refusal to honor a religious institution in which they do not believe. All this is contained in principle in Pennsylvania’s Sunday law as it stands to-day.

No Conception of their Own Rights.

FROM a personal investigation conducted amongst the immigrants from some of the more despotic governments of Europe, it appears, says a writer in a New York daily, that these victims of oppression have, for the most part, become so confirmed in the soul slavery which was their lot in the Old World, that they are utterly ignorant of the fact, and cannot be made to grasp the idea, that they have personal rights, which both individuals and governments are bound to leave inviolate. Only their children, born and reared in this country, are capable of assimilating the knowledge that they have a birthright to liberty.

With such facts before us, it is not difficult to perceive the providence of Him by whom all men were created equal, in setting up this free Government for a beacon light of liberty to the oppressed in all the world. But is it not true to-day that this Government has so far departed from the plan of the Creator, that it is most frequently the case that these downtrodden victims of European despotism, meet on these shores the same injustice and oppression, in a slightly less degree, from which they sought to escape by crossing the seas? Without the promulgation of the doctrine of individual liberty made by our heroic forefathers who put forth and maintained the Declaration of Independence, and founded a great republic upon the American Constitution, what would have been to-day the condition of the masses of mankind, under the rule of the classes?

It is bad enough, certainly, as it is. But when this Government shall become—as it is fast becoming—a despotism like those of the Old World,—when Liberty is chained and dies in her own home—when the experiment of a “government of the people, by the people, and for the people” proclaims itself a failure—a condition of things will be reached which only the coming of the Lord can relieve.



The Fourth Century and the Nineteenth Century.

THE Church having commenced the treasonable work of placing man in the seat of the Holy Ghost in the temple of God, and thus having lost the "power from on high," she naturally sought for power from beneath, the only power remaining. A church will have power—if not the power of God, then the power of men. Ministers filled with the Holy Ghost will add men to the Lord; but ministers, of every church and at all times, if they are not filled with the Holy Ghost, will seek power by leading away disciples after themselves.

How many ministers to-day who bear the Protestant name are resorting to the most humiliating methods to fill their pews and platters—to lead disciples away after themselves. They are doing just what was done in the third century and onward by the "falling away" which made the papacy; and at the same time talking wisely of the apostasy in the early church. And when the faithful watchmen point to the parallel between the fourth century and the nineteenth, and warn men against the nineteenth century image of that fourth century church, they are declared to be enemies of Christ just as the faithful at that time were declared to be.

We are tracing the tracks of the scarlet woman through the early centuries for the sole purpose of showing that the trend of the popular church to-day is in the same path. Every point made has its parallel in the Protestant churches to-day, and we sincerely hope that the reader will see it and take warning. If the world has a seat in your heart while you profess to be Christ's, it matters not what church you belong to, you are covered by that symbolical robe of purple and scarlet. "Come out," is the call. Let the Holy Ghost sit in the temple of God. Dethrone the world, the flesh, and the devil, and let the Holy Spirit occupy the "holy see" of your heart, and thus escape the falling away of the nineteenth century.

Having lost the power of God, the bishops of the early centuries made use of worldly methods to gain disciples, and thus obtain power. Bishops vied with bishops in "methods of reaching the masses."

One method is thus described and indorsed by Augustine, sometimes called a saint:—

"When peace was made [between the emperors of Rome and the Church] the crowd of Gentiles who were anxious to embrace Christianity were deterred by this, that whereas they had been accustomed to pass the holidays in drunkenness and feasting before their idols, they could not easily consent to forego these most pernicious yet ancient pleasures. *It seemed good then to our leaders to favor this part of their weakness, and for those festivals which they had relinquished to substitute others in honor of the holy martyrs, which they might celebrate with similar luxury, though not with the same impiety.*"—*Aug. Epist., p. 29.*

By such means did the early church seek and obtain the power of the world.

Look on that picture, then on this, from a prominent minister of a popular Protestant church:—

"The Church has gradually toned down her testimony, then winked at and excused the frivolities of the day. Then she has tolerated them in her borders, and now she has adopted them and provided a home for them under the plea of 'reaching the masses and getting the ear of the people.' The devil has seldom done a cleverer thing than hinting to the Church of Christ that part of her mission is to provide entertainment for the people with a view to winning them into her ranks."

"This thing is working rottenness in the Church of God and blasting her service for the King. In the guise of Christianity it is accomplishing the devil's own work. Under the pretense of going out to reach the world it is carrying our sons and daughters into the world. With the plea of 'Do not alienate the masses by your strictness,' it is seducing the young disciples from 'the simplicity and the purity that is toward Christ.' (R. V.) *Professing to win the world, it is turning the garden of the Lord into a public recreation ground.* To fill the temple with those who see no beauty in Christ, a grinning Dagon is put over the doorway."

"It will be no wonder if the Holy Ghost, grieved and insulted, withdraws his presence; for what concord hath Christ and Belial, and what agreement hath the temple of God with idols?"—*Archibald Brown, in "Devil's Mission of Amusements" endorsed by Spurgeon and Needham.*

Hear this from the author of the "Spirit-Filled Life":—

"It is positively painful to see the substitutes that are being tried to-day for the power of the Holy Ghost. Miserable substitutes are they all! One church is trying this plan, another that, and not one of them has found a new plan that is a permanent success. They are floundering, and some of them are foundering, and no wonder. It will be no loss to the kingdom of God if churches which ignore the Holy Ghost should founder. Let us go back to the Pentecostal methods. The trouble is that the churches have lost their way to that 'upper room.' Let a church only find her way back there, and obtain her Pentecost; let pulpit and pew be baptized with the Holy Ghost *and with fire*, and the people will come running in to see it burning. That church will not need to cater for amusements as a bait to catch the masses, but the people will come crowding into her pews, climbing into them as Zaccheus climbed into the branches of that sycamore tree when he wanted to see the Lord; for the people still want "to see Jesus," and they have heard that he is "to pass

that way." We cannot improve on Pentecost's methods."—*The late Jno. MacNeil in "Spirit-Filled Life," pp. 112, 113.*

And now let the reader weigh every word of the following faithful witness as found in the most influential Methodist publication in America:—

"The pulpit has come to be a stepping-stone. In the lower ranks of the ministry it is a stepping-stone to the higher, and in the higher ranks it is a stepping-stone to the high offices of the church. In the rural districts the average preacher employs his ministry to help him into a city church, and in the city the preacher in the suburbs faces toward the great central churches. I do not stop to note and name the noble exceptions—the godly men who in the suburbs and in the country are doing their work with Christly unworldliness. I state the general deplorable fact, known and read of all men, everywhere recognized, and honored and acted upon in the administration of the Church—the degradation and shame of the ministry, the curse of the churches. How rare is it that a preacher of the gospel refuses a high ecclesiastical office tendered him! Preaching the gospel is not accounted by us the greatest work in this world—the highest position and honor ever conferred on mortal man. We sometimes write this noble sentiment and praise it with our lips, but in our hearts and lives we scorn and trample on it. We account a great many things higher than preaching the gospel—yea, almost any semi-secular office of Church or State that seems to offer higher worldly honor or larger salary.

"And so we are constantly drawn off, and almost every man seems to have his price. Professorships, lectureships, secretaryships, editorial tripods, agencies, political office, real estate speculations, almost everything and anything tempt and draw away the ministry from their heaven-appointed work. To this there are noble exceptions; but this, I repeat, is the drift, the dominating spirit everywhere recognized and honored and acted upon in the high councils and administration of the church. From these high places this spirit descends through all the lower ranks of the ministry, corrupting the aspirations of our young men, and poisoning the very fountains of ministerial supply.

"Let us now note how this our lack of undivided purpose of the Christly consecration to the great central ends of our ministry vitiates our entire ministerial life, and first, our inner spiritual life at all points. We lose faith in gospel preaching and the Christly passion for saving perishing men, and half unconsciously fall into the spirit and methods that help us climb the ladder of ecclesiastical position and honor.

"In the same way our studies are vitiated. Instead of the Word and in the Word, its inner spirit and life, Christ, the cross, the pentecost, we read and study almost everything else—apologetics, dogmatics, 'the genuineness,' 'the authenticity,' magazines, reviews, the latest book about the Bible, the latest moralizing novel. The literary and scientific spirit, as antagonistic to the spirit of our mission as mammon itself, possesses us; and we come to our people with sermons far away from the spiritual wants and daily lives of people. Toiling, tempted, starving for the bread of life, we give them husks. This is the complaint of the people against the pulpit as I hear it on all hands to-day.

"Thus our preaching is vitiated. The style of preach-

ing that saves perishing men, that the common people hear gladly, that succeeds among the slums, . . . that steadfastly withstands the popular vices that are steadily creeping into our wealthy churches, is not the style that helps us into the wealthy churches, the doctorates, and the high offices. So our preaching becomes careful and timid, without moral earnestness and without power.

"In the same spirit, lecturing is largely taking the place of preaching the gospel. . . . I can but look on with sadness when I see one of these men descend from his high calling to the lecturer's platform: and standing there in the awful presence of two or three hundred un-saved young men and women, give off for an hour a Christless, gospelless lecture, employing the lecturer's tricks to call forth clapping. O for some Whitefields and President Finneys to call us back to gospel preaching, and show us how to save the people, the churches, the nation."—*Ignotus in "Christian Advocate" (N. Y.), Feb. 25, 1895.*

"The nineteenth century," says the late Dr. Gordon, "is presenting almost the exact facsimile of the fourth century in this particular. The notion having grown up that we must entertain men in order to win them to Christ, every invention for world-pleasing which human ingenuity can devise, has been brought forward till the churches in multitudes of instances have been turned into play-houses, with theater-boards announcing the courses for the gay season, boldly set up at the doors; and there is hardly a carnal amusement that can be named, from billiards to dancing, which does not now find a nesting-place in Christian sanctuaries. Is it then Phariseism or pessimism to sound the note of alarm and to predict that at the present fearful rate of progress, the close of this decade may see the Protestant church as completely assimilated to nineteenth century secularism as the Roman Catholic church was assimilated to fourth century paganism?"—*From "How Christ Came to Church," by the late Dr. A. J. Gordon, pp. 81, 82. Copyrighted by the American Baptist Publication Society.*

This is just what the faithful witnesses for the truth have been saying for years. They have been saying "that the nineteenth century is presenting almost the exact facsimile of the fourth century."

What next? After the Church of the fourth century had filled its churches with unconverted men, the next step was to obtain power from the Roman government to control them. The Church next asked to be clothed with the purple and the scarlet robe of royalty and to sit on the scarlet beast, on the throne of earthly dominion.

A. F. B.

MR. W. H. CHANDLER, of Coatsville, Penna., a short time since, ordered the SENTINEL and premium Bible, as advertised in another column, and, upon their receipt, writes: "My Bible and paper received. The paper alone I think is worth the money paid for both, and ought to be in the home of every family in the land."

"THE law knows no heresy, is committed to the support of no dogma, the establishment of no sect."—*Judge Samuel F. Miller.*

News, Notes, and Comment.

AGAIN a correspondent calls upon me to "explain" myself. This it is to write over a signature. I have sometimes lamented the absence of personal responsibility in American journalism—have wished that our papers would have the name of each editorial contributor printed at the end of his article. But I see now that anonymity is not without its advantages, at any rate, for the writer. If he overstates or understates or blunders in any way, the "Messrs. Editors" are promptly called to account, and, save as it may affect his chances of promotion on the "staff," the individual escapes.

* * *

YET the use of a signature undoubtedly tends to make the writer careful and painstaking about what he writes. One is more fearful of saying the wrong thing, and of saying the right thing in a wrong way, than when he is sheltered under the ægis of the collective "we." And I believe that the influence of the signed paper is vastly greater than that of the unsigned. The reader may not know his man. But it is something for him to be reminded through the name affixed that he is addressed by a being like unto himself, and not by a mere abstraction, or "composite body."

* * *

BUT to my correspondent. He wants to know why I take it upon myself to say that a lawyer cannot dispute the decision of a court as to what is the law, while such privilege is open to an ordinary layman, and he observes that this was not the view adopted by Mr. Lincoln. The answer cannot properly or profitably be given in a single paragraph.

* * *

EVERYBODY knows that, in order for men to get along together in a high state of civilization, certain fictions are necessarily assumed to be true. Some of these are social. Others are legal. Legal fictions may be compared, in the operations of the body politic, to the square root of minus a in the operations of algebra and of the higher mathematics. There is admittedly no such thing as the square root of minus a ; the very definitions, the basic assumptions of algebraic science expressly repudiate it, and render its existence impossible. Yet we have a symbol for this non-existent thing, and we assume, therefore, that it does exist. We carry out long and complicated calculations in which it frequently appears, and is dealt with just as we deal with the square root of plus a . The result thereof is materially affected by its presence, and the processes in which it plays a part. These results are practical and real, and by means of them we may build a railroad, a locomotive or a steamboat.

* * *

It is so in jurisprudence. On that broad, and some-

times dangerous, yet often salutary consideration known as "public policy" is based the acceptance of certain general rules which are the expression of that which is not. But working under these rules, the affairs of human life are administered, if not in consonance with exact justice, yet so as to preserve the public order, and keep the popular mind in a reasonable state of content. More than this it is vain to expect of any machinery that is the work of mortal hands.

* * *

ONE of the most important of all legal fictions is that every person knows the law. This applies to civil as well as criminal jurisprudence. If I commit a trespass, ignorantly, on another's land, the owner is entitled to damages, though they may be merely nominal. If I do in a strange country what is therein forbidden it is no excuse for me that the same act was not only tolerated but commended in my own land, and that I had no reason to suspect that the rule was otherwise abroad. So far, the assumption that every person knows the law is applied with absolute strictness.

* * *

BUT, now, as a matter of fact, nobody knows the law. This is, among other reasons, because the law is human, and therefore its language needs an expounder. The merchant does not know the law; and, accordingly, he consults counsel. Counsel does not know the law; so he asks the court of first resort to say what it is. This court does not know the law; therefore the judge signs and seals the "Bill of Exceptions," in order that the highest State court may pass upon the points involved. If a "Federal question"—that is to say, a question under the Federal Constitution or a United States statute—be in issue the Supreme Court at Washington is the tribunal of last resort. But, like the judges of the highest State court, the members of this august body do not profess to know the law. They listen, for information, to the arguments of eminent counsel; they consult authorities for light; they discuss with each other, carefully and laboriously, all aspects of the case before them. And then, they deliver—what? Not the law as it must be taken by all men, for all time, but the opinion of all or a majority of the judges who are at the time upon the bench, as to what is the law governing the particular case before them.

* * *

THERE is no finality even here. Sometimes a "re-hearing" is granted, and the court, after more mature deliberation, or upon the strength of new points adduced, or new authorities cited, reverses its decision. Always, there is a chance, owing to the infinite variety of circumstances, that a case apparently exactly similar to one already decided will to the court present some variance calling for a decision of a different kind from that deliv-

ered in the first. New judges succeeding the present members of the court may take exactly the opposite view to theirs where the facts are to all intents and purposes identical.

* * *

FROM all this we see that human law differs radically from physical law, for example, in that it is, in the last analysis, a matter of opinion and not a matter of demonstration. Change your professor of natural philosophy as often as you please—you will get the same statement of the law of gravitation. Change your judges, and you will very probably change your law and get new ideas of constitutionality, interpretation and application.

* * *

THIS judicial opinion, which is the law for the time being, binds an attorney as it does not bind the people at large. Setting aside matters of conscience, all are bound alike to obey the law as it is judicially construed. But the attorney, who is an officer of the court, who holds his position subject to its judgment upon his conduct as such, who comes before it to inquire concerning its judgment on certain facts, is, according to the etiquette of the profession, debarred from criticising the court's conclusions. He is like to a military officer attending a council of war. He gives his ideas; he argues his positions; he defends and attacks a series of propositions. But when he and the rest have all exhausted their resources and the commanding general has ordered that a certain movement shall be undertaken, it would hardly be considered appropriate in him to return to his men and denounce his superior's estimate of the surrounding conditions and determination as to the most advisable course for his army, under the circumstances.

* * *

AND here I am reminded of that fine and philosophical distinction made by Cardinal Newman between assent and belief. I cannot agree with that master of beautiful English in his position that belief is a matter of will. If I remember rightly, he boasts—he always gloried in the extent and intensity of his "faith"—that he was able to believe in the liquefaction of the blood of St. Januarius, and in the "winking virgin" by merely resolving (through grace, of course) to do so. This is beyond me. Nevertheless, I cheerfully concede that belief is one thing and assent is another.

* * *

AND I suppose that assent to a court's opinion of the law is all that can be demanded of an attorney. There is certainly no obligation on him, when he takes his place on the Bench of the Supreme Court, to officially indorse the opinion of any or all of those who have preceded him, or of those with whom he thus becomes associated, "Respect" fairly sums up his accepted duty in this regard. Not even assent is required of him.

It is manifestly impossible to keep the action of the Supreme Court of the United States altogether out of the domain of politics. The fact that it has frequently to deal with matters over which contending statesmen have striven fiercely before the people, concerning which party platforms have given forth no uncertain sound, which have aroused the fiercest passions, and have been keenly discussed from every possible standpoint by a ubiquitous press, exposes its work to all the dangers and all the advantages of the widest publicity. And this suggests some points of peculiarity in the composition of the Supreme Court which are not generally attended to, and may form the subject of a future contribution.

Ans. J. Ringgold.

Sunday Enforcement in Muncie, Ind.

IN our last issue, we made mention of the inauguration of a crusade by the "Young Men's Christian Band" of that place, for the enforced observance of Sunday. From a report published in the *Indianapolis News*, of July 30, it appears that the movement has already borne fruit, but not of a very Christian character.

Recently, this "Christian Band" published in all the papers in Muncie, a pronouncement, setting forth the character of the Band and its intentions. This manifesto declared that "The Young Men's Christian Band is an organized body of earnest Christian young men, who are banded together for the purpose of doing 'whatsoever the Master would like to have them do.' Their motto is 'Not to be ministered unto, but to minister.'" It stated that for a long time the members of the band have viewed the "wholesale desecration of the Christian Sabbath" and the decrease of Sunday observance as being "one of the greatest dangers to our Christian nation and to Christ's cause." Also, that "decadence of Sabbath observance is an outrage on labor and capital." It recited the fourth commandment, which commands the observance of the seventh day as the Sabbath, and quoted also the Indiana statute for Sunday observance, as being "based upon this divine law,"—forbidding all secular labor except works of charity and necessity, and all rioting, hunting and fishing on the first day of the week—and warned all grocerymen, meat markets, bakeries, fruit stores, confectioneries, notion stores, bicycle shops, ice cream parlors, tobacco stores, and even drug stores and news stands that the running of their business on Sunday could not be considered a work of necessity or of charity. The closing paragraphs read thus:—

"Without fear or favor, and with no other than a Christian motive, we call upon every person who has been following his regular vocation and doing business on Sunday to close up and observe the day as a day of rest. We also invite and urge the hearty coöperation

and assistance of every loyal citizen, young people's society and church society in enforcing the law by filing affidavits against any and all who are found doing business contrary to the spirit of the law on Sunday.

"Beginning with Sunday, July 18, the members of our band will make affidavits against any and all persons engaged in the above named businesses whom they may find selling on Sunday.

"With malice toward none and charity for all,' we are the

"YOUNG MEN'S CHRISTIAN BAND."

The membership of the band is said to include four Sunday-school superintendents and five Christian Endeavor presidents.

On the Sunday following this pronouncement the stores were open as usual, and members of the band were seen at several places of business collecting evidence for the prosecution of proprietors for Sunday work. This did not tend to make the majority of the citizens feel more pleasantly disposed toward the band.

Monday evening, July 26, a meeting of the band was announced at the office of their attorney, in the business section of the city. Several members were present at the appointed hour and were waiting the arrival of the president, who had gone to the house of a clergyman to get some resolutions that had been passed on the subject of Sunday enforcement by the Ministerial Association. At this juncture three of the "best citizens" of Muncie, as they are called, entered the place of meeting, for the purpose, as alleged, of talking matters over and getting information of the band's intentions. However this may be, a fistic encounter was the result, in which blood flowed freely. While the members of the "Christian Band" were doing their best to avoid defeat in this carnal warfare, the president arrived, bringing the resolutions and a revolver which he had borrowed from a friend for anticipated emergencies. The president entered with ardor into the fray, and at once brought his revolver to bear upon the forces of ungodliness, but happily without serious results, owing to the fact that his friend had taken the precaution to load it with blank shells. Cries of "murder!" and "help!" issuing from the meeting place quickly called a crowd of several hundred citizens to the scene, with several policemen, by whom the contestants were taken in charge and escorted to the police station. Afterwards those of the "Christian Band" who took part in the encounter swore out warrants against their opponents charging them with assault and battery, upon which charge the latter must stand trial in September.

To such results does the combination of force with religion lead. Having started out to enforce a religious institution upon the people of the town, it was perfectly consistent with this step for these representatives of this "Christian Band" to use fist and revolver in fighting the battles of their cause. It was all simply the use of force.

But force is not to be combined with Christianity.

Force is an element of carnal warfare; and the Christian's warfare is not with carnal weapons, but with the "sword" and power of the Spirit, which God has provided for the conquering of all opposition to the cause of righteousness and truth. 2 Cor. 10:3-5.

Persecution in New Brunswick.

BY G. E. LANGDON.

B. R. BLEAKNEY, a member of the Seventh-day Adventist church at Goshen, Albert Co., N. B., was summoned recently to appear before Justice Roboson for "plowing on the Lord's day" (Sunday). It was a strange sight to see a criminal(?) going to court with a Bible in his possession with which, to defend himself.

For years Mr. Bleakney has been a deacon of the Goshen Baptist church, but last summer he, with his wife, was expelled, as was said, "not because we do not consider you Christians, but because you are not in harmony with the church."

His arrest is a clear case of persecution. He lives on a back road, and the nearest house in sight of his work was two and one half miles distant. The informant is a maid about fifty-six years old, who lives two miles from Mr. Bleakney's under a big hill. She has left her home and spent several Sundays spying around so she could be disturbed with his quiet work.

When it was learned that she could not induce other magistrates to engage in the inquisitorial business, one willingly volunteered his services. Rather than not prosecute the peace-loving Adventists, the case was submitted to him. Not being satisfied with the fines stated in the "Lord's Day Act" of New Brunswick, which fixes the maximum penalty at four days' imprisonment or \$8, this justice sought to place the fine under another code, where \$40 could be imposed. This code was entirely beyond his jurisdiction, and the case was withdrawn.

After the court was ended the justice(?) stepped up to Mr. Bleakney, who had made no remarks, and said, "You needn't feel too keen, sir, for we have two more cases against you, and we'll show you that you'll have to obey."

It is a shame to our country that laws fit for the Dark Ages are on our statute books, to be used against inoffensive, God-fearing people, by every capricious person who can skulk through the fields and woods for miles in order to find an old neighbor over sixty years old, seeking to eke out an honest livelihood, and following the perfect Pattern in working six days and resting on the seventh.

It will not be out of place in closing to say that the better class of people are not in sympathy with this effort to deprive a man of his civil rights and his "soul liberty." Mr. Bleakney found many friends who were not anxious to see a person persecuted for conscience' sake.

At Tupperville, Ont., August 10, Mr. Y. Bell, an observer of the seventh-day Sabbath, will be tried in the civil court for having done work on Sunday.

Another "Great Discovery."

ANOTHER "great discovery" has been made by "prospectors" in search of Biblical support for Sunday observance; and Mr. Gamble's great "find" of a perambulatory attachment to the ancient weekly Sabbath, must now sink into insignificance. For this new "great discovery" brings to light nothing less than a plain, unequivocal command, "On Sunday thou shalt rest."

The discoverer is the *Ram's Horn*, a Chicago journal which has made quite a reputation in the religious world. Contrary to Mr. Gamble's style, however, the *Ram's Horn* brings out its discovery in the form of mere casual mention, thus: "It is true that there is a more profound objection [to the Sunday newspaper] in the fact that it is hostile to the law of God, which says, 'On Sunday thou shalt rest.'"

The exposure of such a "nugget" as this—worth millions if it is only genuine—ought to create a great rush to this new Klondike of the Sunday supporters; only—what must be very disappointing—the *Ram's Horn* omits to tell where it is located. When its latitude and longitude become known and when it is proved that this wonderful nugget is genuine gold, there will be the greatest excitement and joy in the Sunday camp that was ever known.

But meanwhile it is all a question of only "when."

A CONGRESS to consider the question of Sunday enforcement was recently in session in Brussels, Belgium. It was decided that Sunday rest could be applied to nearly all the industries in the country, and a special effort will be made to secure a cessation of Sunday work by the the railways.

Card.

To all interested in carrying the gospel of Jesus Christ to the inhabitants of other lands and who desire to assist in supporting missionaries already placed and others who may engage in the work, the opportunity is given to make an offering to the Foreign Mission Board of the Seventh-day Adventist denomination.

Such donations should be sent to W. H. Edwards, the Treasurer of the Board, 1730 North Fifteenth Street, Philadelphia, Penn.

THE statement is made by Hon. Carroll D. Wright, the well-known statistician, that "every dollar received in revenue from the liquor traffic costs the Government of the United States *twenty-one* dollars."

To Our Friends.

WE wish it were our privilege to look into the face and shake the hand of every member of the SENTINEL family, but this is impossible. We wish also that our circumstances were such that we could respond to every letter containing subscriptions under our special offer that have come to us during the past two weeks, but we cannot well do this either. However, we want you all to know that the SENTINEL gratefully appreciates the self-sacrificing efforts that are everywhere being put forth in its behalf. In hundreds of instances, we know that the letters of remittance have come to us watered with a tear and hallowed by a prayer, that the "silent messengers" will go forth to bless those who receive them. With such a spirit back of the message the SENTINEL bears, is it any wonder that the people are ready to respond, and send us such lists as we are daily receiving? Certainly not; for that is the chord, when touched, that moves the universe to action.

"OURS is a civil government, strictly and exclusively; its jurisdiction extends over only civil affairs. A Christian government implies a State religion. Religious liberty does not mean liberty for the Christian religion alone."—*Rev. J. L. Wilkinson, Baptist.*

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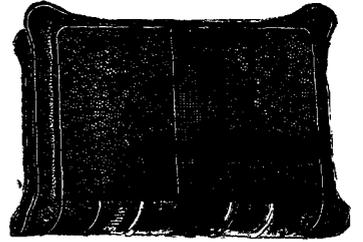
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<i>They that sealed the covenant.</i>	NEHEMIAH, X.	<i>The points of the covenant.</i>
gavest before them, neither turned they from their wicked works.	B. C. 445.	25 Re'hūm, Hā-shāb'nah, Mā-a-sē'-jah,
36 Behold, ^d we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:	^d Deut. 28. 48. Ezra 9. 9.	26 And Ā-hī'jah, Hā'nan, Ā'nan, 27 Māl'luch, Hā'rim, Bā'a-nah.
37 And ^e it yieldeth much increase	^e Deut. 28. 22 ^f	28 ¶ ^e And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nīms, ^f and all they that had separated themselves

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