



Equal and exact justice to all men, of whatever state or persuasion, religious or political.—*Thomas Jefferson.*

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RELIGION needs no support from the State. It is stronger and much purer without it. . . . The connection of Church and State corrupts religion and makes the State despotic.—*Justice Orton.*

EACH man must accept or reject the Bible for himself, and the consequences of his decision he must abide. It is a matter between his own soul and his God, and the State has no right to exert its influence to turn him either this way or that.

THERE is no part of the law of God which can be enforced as such, by civil government. For instance, it is within the physical power, though not within the proper sphere of government, to compel its citizens to refrain from ordinary labor on Sunday, or on any other day of the week that it may see fit, but it is not within the power of any government to compel its citizens to obey the fourth commandment. That commandment says, "Remember the Sabbath day to keep it holy;" and simply resting from labor is by no means all that is required in that commandment. According to Isa. 58:13, true Sabbath keeping is not only to refrain from labor on the Sabbath, but to "call the Sabbath a delight, the holy of the Lord, honorable." And this, civil government can not compel; therefore, it is impossible for civil government to enforce the fourth commandment; neither can civil government enforce any other commandment as the law of God. Take, for example, the sixth. The Saviour said that he that hateth his brother is a mur-

derer. A man may manifest all the hatred of which he is capable, and may even express that hatred, and yet the civil law cannot lay hold on him as a murderer. True, if he makes threats, that is, if he declares his intentions to use violence, the law can place him under bonds to keep the peace. It may be demonstrated as fully as human testimony can demonstrate anything, that his heart is full of hatred, and yet no one would say that the civil law ought to touch him. Still, in the sight of God the man is a murderer. The seventh commandment furnishes another illustration, which need not be dwelt upon, as all are familiar with the teachings of the Saviour on that point. And this is sufficient to show that civil government cannot enforce the law of God.

What Has God Enjoined?

LAST week we showed how a court of the United States, as represented in the *dictum* of Judge E. S. Hammond, has presumed to assert jurisdiction over the religious feelings, and the beliefs and wishes of citizens of the United States; and exercised the prerogative of deciding for them what they really believe and wish, and of condemning them accordingly. Nor is the instance there cited the only one in the now famous *dictum*. At another place he touches the same point in the following words:—

It is not necessary to maintain that to violate the Sunday observance customs [the act] shall be of itself immoral, to make it criminal in the eyes of the law. It may be harmless in itself, because, as petitioner believes, God has not set apart that day for rest and holiness, to work on Sunday; and yet if man has set it apart in due form, by his law, for rest, it must be obeyed as man's law if not as God's law. And it is just as evil to violate such a law, in the eyes of the world, as one sanctioned by God—I mean just as criminal in law. . . . Or to express it otherwise, there is in one sense a certain immorality in refusing obedience to the laws of one's country, subjection to which God himself has enjoined upon us.

As we are not yet convinced that the Judge has rightfully assumed the prerogative of officially declaring what the will

of God is, we desire to know how he knows that God has enjoined subjection to the laws of one's country, in the sense conveyed in this statement and in this *dictum* throughout?—that is that we must be in unqualified subjection to whatever laws men may at any time and in any wise enact, even though they be such laws as may be demanded by "a sort of factitious advantage" of a set of religionists who insist upon it "in spite of the clamor for religious freedom, and the progress that has been made in the absolute separation of Church and State."

Everybody who has ever read the Bible knows that God has never enjoined subjection to the laws or governments of men in any such sense as that. It is true that the powers which be are ordained of God; but it is also true that these powers are not ordained to act in the place of God. He who has ordained these powers, and set over them the basest of men (Dan. 4:17.) has also set a limit to their jurisdiction.

Only the things that are Cæsar's are to be rendered to Cæsar. With anything that pertains to God, government can never have anything to do. The limit of governmental jurisdiction is the citizen's relation to his fellow-citizens, or to the State. This jurisdiction is to be exercised in maintaining "civil order and peace." So long as a man conducts himself peaceably and pays his taxes, with him the State can have nothing to do. No State therefore can ever of right prohibit anything which is harmless in itself. To attempt to do so, is the first step toward a despotism.

The principles of the limits of State jurisdiction as regards religion, however, have been so fully discussed in THE SENTINEL, that it is not necessary to do so again in this connection. God has given practical examples, which so flatly and positively contradict the theory propounded by Judge Hammond, that it will be in order to note some of them in this connection. Besides as the Judge has taken upon him to declare for citizens of

the United States, just what God has enjoined in this respect, it is perfectly in order for us to read for ourselves what, in practice as well as in principle, God has really enjoined.

As related in the third chapter of Daniel, the King of Babylon once set up a great image and called a grand general assembly of the people to celebrate the dedication of it. On the set day all were commanded to bow down and worship the golden image. There were three Jews who flatly refused. By "a sort of factitious advantage" the worshipers of the image had "the aid of the civil law, and adhered to that advantage with great tenacity in spite of the clamor for religious freedom." The image-worshipers therefore insisted that these three "non-conformists" should be conformists, as they were "required, every one of them to comply" with this certain ceremony.

The dissenters refused to comply. By the image-worshipers this refusal was held to be a defiant setting up of the dissenters' "non-observance by an ostentatious display of their disrespect for the feelings or prejudices of others." And as the dissenters were held to be "ostentatiously" refusing "for purposes of emphasizing their distaste for or their disbelief in the custom" of image-worship, they were "made to suffer for their defiance by persecutions, if you call them so, on the part of the great majority" of image-worshipers, who would compel them to worship when they worshiped.

The penalty of the law was that whoever should refuse to worship the image, should be cast into a burning fiery furnace. As the image-worshipers were very tenacious of their "sort of factitious advantage" they prosecuted the three non-conformists. And what made the image-worshipers yet more tenacious of their "sort of factitious advantage" was the fact that the dissenters not only refused to conform, but maintained the inalienable right to dissent from every phase of the proposed custom.

When prosecuted, the non-conformists, in open court, refused to conform and asserted their right to refuse. The judge declared to them distinctly the alternative that "If ye fall down and worship the image . . . well, but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?"

The three non-conformists replied to the judge, "We are not careful to answer thee in this matter. If it be so our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand. But if not, be it known unto thee that we will not serve thy gods, nor worship the golden image which thou hast set up."

The judge was naturally inclined to favor the image-worshipers, and as public

opinion was clearly on their side too, he was not willing to admit that the prisoners could shelter themselves just yet behind the doctrines of religious freedom in defying the existence of a law and its application to them which was distasteful to their "own religious feeling or fanaticism" that it was their right to worship according to the dictates of their own consciences; he held that as the law had commanded in due form the observance of this rite, it must be obeyed as man's law, if not as God's law. It is true the thing which the dissenters were doing was "harmless in itself," but that could not be allowed any weight, because the law commanded it, and therefore there was a certain immorality in refusing obedience to the laws of one's country, subjection to which God himself had enjoined. Therefore, "full of fury" and with "the form of his visage changed," the judge commanded that the furnace should be heated seven times hotter than usual, and that the prisoners should be remanded to its fierce embraces.

The judge was the king himself, and no sooner was his judgment executed, and the men cast into the flames, than he was more astonished than ever before in his life. He "rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O King. He answered and said, Lo, I see *four men loose*, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Then the king called to the non-conformists, "Ye servants of the most high God, come forth, and come hither."

The king had learned something, for he spake and said: "Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, *and have changed the king's word*, and yielded their bodies, *that they might not serve nor worship any god, EXCEPT THEIR OWN GOD.*"

The king had learned that God had not enjoined subjection to the laws of the country in any thing that pertained to the rights of the individual to worship. He had learned that when the laws of the country prohibit that which is harmless in itself, and thus interfere with the right of the individual to enjoy his God-given rights, then it is the law that is wrong, and not the action of the person who disregards the law: and that therefore the proper thing to do is to *change the law*, not to punish the harmless individual. Yes, King Nebuchadnezzar, heathen though he was, learned that much twenty-four hundred and ninety-one years ago. And when the Declaration of Independence, and the Constitutions of the United States and of the several States have embodied for this whole Nation this same doctrine, in the words, "All men are created equal and

are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness," and "No human power can in any case control or interfere with the rights of conscience," it is scarcely to the credit of a judge of a court of the United States that he should be farther behind the times than was the heathen Nebuchadnezzar nearly twenty-five hundred years ago.

Nor is this the only example in illustration of the principle; another is found in Dan. 6:4-22. About sixty-five years later, in the reign of Darius the Mede, some arrogant religionists again by "a sort of factitious advantage secured the aid of the civil law." Consequently again a thing harmless in itself was forbidden by law, and man's law presumed to dictate as to when and how men should worship. There was a single non-conformist who again "ostentatiously displayed his distaste for and his disbelief in the custom," sought to be enforced by law. He too was made to suffer for his defiance "by persecutions on the part of the great majority." He was cast into a den of lions. But the next morning afterward, he was able to announce that "*God hath sent his angel and hath shut the lions' mouths that they have done me no hurt, forasmuch as innocency was found in me, and also before thee, O King, have I done no hurt.*"

Again God declares the man innocent who disregards any law touching religious exercises, or prohibiting in such connection, that which is harmless in itself. Again God demonstrated that he has not enjoined subjection to the laws of one's country in any such things as these, or in any such sense as that.

About five hundred and sixty years afterward occurred another example illustrating the same thing. Again some religionists by "a sort of factitious advantage" had the aid of the civil law, and "adhered to that advantage with great tenacity in spite of the great clamor for religious freedom." "Then the high-priest rose up, and all that were with him, and were filled with indignation, and laid hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, *and said, Go, stand and speak in the temple to the people all the words of this life.*" Acts 5:17-20.

Thus again it is shown not only that God never enjoined any such thing as Judge Hammond says he has, in the sense there argued, but that he has positively enjoined the opposite. In short, by these evidences, and volumes more that might be produced, it is demonstrated that the Judge's assumption, of the prerogative of officially declaring what God has enjoined, is about as wide of the mark as is his like attempt authoritatively to declare what the "religious feelings," "beliefs and

wishes," of the Seventh-day Adventists "really" are.

But the strangest and most incongruous thing about the whole procedure is that he should presume to do it at all.

A. T. J.

The Logical Outcome.

WHEN the *Patriot* assumed the position it has occupied with reference to compulsory Sunday laws, and a number of other cognate questions, it did so with a view to the logical outcome of the opinions and positions opposite to its own. It happened in this case, as in nearly all similar ones, that almost every imaginable reason for its position was assigned and discussed except the determining and controlling one just mentioned.

But now conjecture as to what the defenders of compulsory Sunday laws would do, must yield to the certainty of what they are doing, and what they declare they desire and propose to do. Speaking of a constitutional amendment recognizing what these agitators call Christianity, Rev. W. J. Coleman says:—

The classes who would object to the amendment are,—Jews, infidels, atheists, et al. These classes are perfectly satisfied with the Constitution as it is. How would they stand toward it if it recognized the Lord Jesus Christ? . . . To be perfectly plain, I believe that the existence of a Christian Constitution would disfranchise every logically consistent infidel.

District Secretary Rev. J. M. Foster says, when discussing the duties of nations according to the National Reformers' views:—

By providing her (the Church) funds out of the public treasury for carrying on her aggressive work at home and in the foreign field.

National Reformers declare that they expect the time to come when they will "draw their salaries from the treasury, the same as Government officials."

Rev. J. M. Foster declares that the reigning Mediator requires of the nations "A constitutional provision of moral and religious qualifications for their offices."

The sum of the matter then, is this: National reform and the union of Church and State are synonymous terms. National Reformers demand that the Government shall not be based as Thomas Jefferson vigorously put it, "upon the consent of the governed;" but upon religion; and they demand to be made the exponents of that religion; and to be paid out of the public treasury for their services; and that all who do not accept their exposition as true, shall be disfranchised, practically enslaved, robbed of the rights and citizenship which they now possess.

All there is in such a movement to commend it is its name, and that is an assumption. National reform!—disfranchising over half the Nation's citizens, and enthroning as absolute teachers and rulers, a set of men who assume to act in the name of God, but deny

having received any authority from him to so act. A class of men who claim to be laboring to get men into heaven, but manifest more desire to get them out of earth and to possess and rule it themselves. These men who denominate their own uplifting and the corresponding debasement of all who differ from them, reformation, arrogate to themselves the following privileges: The sole and unquestionable power of determining what is true religion; the sole authority to present that religion; the sole power to bind the heavens by such determination and presentation; the right to exclude all men who differ from them both from the highest privileges, honors, and blessings, of earth, and from all the blessings of heaven; the right to demand pay from the public treasury for having the unconscionable effrontery to make all these assumptions.

The logical outcome of this movement is the union of Church and State, which must bring with it disfranchisement, loss of liberty, persecution, all the long train of evils which naturally follow in the wake of an attempt to do for God what he has never attempted to do for himself and never authorized to be done.

With this logical outcome in view we have protested, and shall continue to protest, against that which threatens to destroy our liberties and desecrate our land.—*Independent Patriot, Lamoni, Iowa.*

Should Sabbath Observance Be Enforced by Civil Law?

[A negative argument, delivered at the annual contest of the Philomath and Adelpia Literary Societies of Westminster College, New Wilmington, Pennsylvania, June 24, 1891. by A. L. Russell (Philo.), Bulger, Pa.]

"RELIGION is essential to man." It is an inborn principle, universally co-existent with the faculty of conscience and the presence of the soul. Most potent of all civilizing and refining powers, it has ever been a mighty agent in opposition to vice and sin. Its value as an aid to government cannot be overestimated.

For these reasons ancient Rome enforced the profession of religion and the observance of its institutions. Horrified at the rising of Christianity, her emperors sought to perpetuate her religion by the help of *civil* law, believing that without religion Rome would soon be lost in vice and wickedness. Coercive religion failed, as it always will, to accomplish the desired end. *Religion and liberty* move onward together only when *religion and the State* are separate. In America their status scarcely needs to be defined: religion guards our freedom. A stranger to the law, it is enthroned in the hearts of the people. It forms and sways public opinion, the only source of power in our system of government.

With religion go its institutions. One of the most important is the Sabbath. In it are involved sacred principles upon

which turn eternal destinies. Peace and godliness mark its sacred influence. Blessings many and great follow its proper observance. God is ruler; Christ is sovereign; and the Bible is the supreme law. To all this we freely and heartily assent. But we do deny that any of these blessings, or a proper observance of the Sabbath, can be secured through its *enforced* observance. And we further deny that God, Christ, or the Bible, ever gave any government the right to enact into civil law that mandate which God has declared holy, and of which he is sole Judge and Master. That when men wish to observe the Sabbath they should be protected by law we admit. That, willing or unwilling, such observance should be *forced* upon them, we deny.

Sabbath observance can mean nothing else than the strict keeping of the Sabbath, in accordance with both letter and spirit of that law by which the Sabbath is governed. It can no more be observed in a civil manner, *i. e.*, by animal cessation from toil, than the Lord's supper can be observed by a gluttonous feast.

It has been claimed that the law can and does enforce the observance of the Sabbath as a civil institution. In opposition to this claim I will prove that—

1. The Sabbath is a purely religious institution, recognized and enforced as such.

2. It is not the prerogative of civil government to enforce the observance of religious institutions.

3. Such enforcement fails to secure true observance, or an observance acceptable to God.

4. Christianity repudiates the use of force in the observance of religious institutions.

5. Such enforcement is religious persecution.

Hence, upon the proof of these propositions, it inevitably follows that the public observance of the Sabbath should not be enforced by civil law.

THE SABBATH IS PURELY A RELIGIOUS INSTITUTION, RECOGNIZED AND ENFORCED AS SUCH.

The authority for the Sabbath is divine and religious alone, and its observance is worship; for our duty to the Sabbath is our duty to God. Its institution in the garden of Eden, before the foundation of civil society, refutes the idea of its being a civil institution, and sustains the claim that it is purely religious.

Before the command, "In the sweat of thy face shalt thou eat bread," God "blessed the seventh day, and sanctified it; because that in it he had rested from all his work." Gen. 2:3. Not because man was tired; he had done no work. Hence the Sabbath is no civil-labor ordinance. Not because God was tired; he is a spirit, and tires not. Hence his rest was spiritual and not bodily rest; and this is the rest he commanded man to

commemorate, not *physical* but *spiritual* and holy rest. From quaking Sinai came the renewed command, "Remember the Sabbath day, to keep it *holy*," and the entire Bible indorses the sacred claim. Christians have disagreed as to which day of the week is to be kept holy—some keep the seventh day, others the first—but regarding the Lord's day as the Sabbath transferred, or a new institution, it is still purely religious; a sacred day of rest and worship.

Legislation in regard to the Sabbath sprang from the Roman conception that religion was a department of the State, and the emperor head of that department. In the fourth century Constantine adopted Christianity as the State religion, and ordained a Sabbath rest. The Lord's day was to be consecrated to prayer according to forms of worship designated. Thus in the first Sabbath legislation the day was enforced as a purely religious institution. England has always religiously enforced the Sabbath, Alfred basing his law on the divine appointment of the day. Blackstone says: "The profanation of the Lord's day is immediately injurious to God and his holy religion, and therefore punishable by the laws of England."

Chitty notes in his criminal law that "non-attendance at church is indictable under fine." The Commonwealth enforced the law with vigor, and when Puritanism was overthrown and came to America, it brought its characteristics; and the Church and State were not only united in New England, but the State was inside the Church. The "blue laws," the resulting theory, are too notorious to need quoting. Now universally condemned, they were the legitimate offspring of such an unholy alliance. Penn's great law of 1682 recognized the Christian religion, and commanded the observance of the Lord's day in praise and adoration, either at home or in public meetings.

All Sabbath legislation, therefore, from Constantine to Penn, was based on the fact that the Lord's day is the divinely-appointed Sabbath, and the object was to preserve the holy day from desecration. Pennsylvania's act of 1794 is *claimed* to be an ordinance for the enforcement of the Sabbath as a civil institution. Whence came the change? Under the colonial laws the observance was confessedly enforced to aid religion, and there is no act of the State to refute that declaration. Instead, the language of the bill proves the civil claim false. It says, "If any person shall do or perform any worldly employment whatsoever on the Lord's day;" and it further speaks of the punishment of those who "shall profane the Lord's day." Why enact penalties for the profanation of a civil day? Only a sacred thing *can* be profaned. And with unconscious significance the term "Lord's day" is used, and this again belies the civil claim.

Judge Thompson says: "Although Christians of all denominations look upon the Sabbath as of divine origin, yet it requires statutes to protect its observance, and the act of 1794 was undoubtedly passed for that purpose." For what purpose?—To protect the Sabbath as of divine origin. Idleness always produces vice, and did the framers of that bill think enforced idleness would prevent it? France, under the reign of revolution, tried it. They enforced a civil Sabbath, a rest day, every tenth day, and the affirmative would place our law-makers in the position assumed by France—enforcing a rest day devoid of religion. Was vice prevented?—History thunders, No! Never before or since have license and wickedness attained such glaring proportions. And these civil sabbaths augmented the evil. A logical result; for pure idleness was never productive of good. Religious sentiment among the people is the only guard against vice; and to inculcate such our fathers passed this bill, to protect the sacred and religious character of the day.

But what say our judges? All but three, speaking authoritatively from the bench, declare their allegiance to the divinely-appointed institution. Judge Flandreau, of the Supreme Court of Minnesota, in the *Bramhall vs. Van Campen* case, says: "The Sabbath laws of the State can have no other object than the enforcement of the fourth of God's commandments." Judge Caldwell, of the Supreme Court of Texas, in *Elsner vs. the State*, says: "The object of the Legislature was to forbid all secular employment on the Sabbath not excepted in the statute. The disregard of the Sabbath, and the refusal to recognize it as a day sanctified to holy purposes, constitute the offense." The Supreme Court of Alabama says (*O'Donnell vs. Sweeney*): "We do not think the design of the Legislature in the passage of the act can be doubted. It was evidently to promote morality and advance the interests of religion." Judge Strong says: "Christianity without a Sabbath would be no Christianity. The very purpose of Sabbath laws, as declared in our Eastern States, and as shown by our authorities, was that the people may devote the day to rest and the worship of God." New York, Pennsylvania, Connecticut, New Hampshire, and other Supreme Courts, have given similar decisions.

Judge Bell dissents, saying: "The Sabbath is to become a mere rest day. Its sole mission is to inculcate a temporary weekly cessation from toil, but it adds not to this any religious obligation." By what authority is its profanation deemed a penal offense? Why may not the poor man take the railroad or street car to the country, and enjoy a few hours' communion with nature and with nature's God? If physical health be the great

consideration, why compel him to remain in an atmosphere saturated with germs of pestilence and disease? If his intellectual development be sought, why close library, garden, and museum? Too often his enforced idleness leads him to crime, and his *vaunted rest* becomes a *damning curse*. The statistics of crime in New York City show more cases for Saturday night and Sabbath than for all the rest of the week. London, with its Sabbath laws, is one of the wickedest cities in the world. The famous Doctor Guthrie says Paris is more orderly and quiet on Sabbath than rest-enforcing Edinburgh.

What does this say for enforced idleness on the irreligious? Surely it cannot be claimed that it is conducive to health, religion, or morality. Rev. Wilbur F. Crafts says, "A weekly day of rest has never been permanently secured in any land except on the basis of religious obligation;" and again, "If you take religion out of the day you take the rest out." In Boston Monday lectures for 1887, Joseph Cook says: "Unless Sabbath observance be founded on religious reasons, you will not long maintain it on the basis of economic, physiological, and political considerations only." Says Supreme Justice Field: "Laws setting aside Sunday as a day of rest are upheld, not from any right of government to legislate for the promotion of religious observances, but from the right to protect all men from the physical and moral debasement which comes from uninterrupted labor. (This is but a transcript of a decision given by him while justice of the State court of California, hence has no more argumentative weight than one of the half dozen contradictory opinions of other State courts.)

Now to protect from moral debasement cannot be other than to enforce moral elevation, and to enforce moral elevation is to enforce morality, and morality is defined as "the relation of conformity or non-conformity of an act to the divine law." But conformity to the divine law is religion. *Therefore*, when, according to the decision cited, Justice Field enforced morality, he enforced religion; for they are inseparable. And in enforcing religion he enforced its institutions. Then the undeniable fact remains that Justice Field, giving moral and religious reasons in support of a *civil* claim, has recognized the *religious* claim and enforced *it*.

God has declared the Sabbath holy. If not observed in a holy manner, it is not observed at all. Then it must follow that it cannot be observed in a civil manner. The command to keep it holy, God has never yet withdrawn, nor permitted man to alter, nullify, or abrogate in any manner. It is holy still. The highest court on earth could never repeal it. As Webster says, "You might as well put out the sun and think to light the world with tapers, destroy the action of gravitation

and think to wield the universe by human power, as to extinguish the moral illumination of the Sabbath, and break the glorious mainspring of the moral government of God," and yet try to maintain religion or morality on the earth.

True, Christ has said, "The Sabbath was made for man." So were baptism and the Lord's supper. The object of the Founder of the Sabbath was man's spiritual and religious welfare. Himself hath declared it. The Jews thwarted this object by the excessive strictness of their observance, making the Sabbath a burden; Christ's words were to correct that abuse, and they cannot be twisted into any other meaning. The Sabbath is for man, not for *himself*, for he has six days, but that he might use it to the glory of God; for that is the chief end of man.

The combined voices of history, law, and Holy Writ present one mass of proof without a flaw, that the Sabbath is the holy day of God, and is purely religious in its origin, law, and observance, and cannot be anything else. Our Congress has declared it so; our courts avowedly enforce it as such. In statute language, "That the people may devote the day to rest, and to the worship of Almighty God." It is, then, beyond doubt or dispute, a *purely religious institution, recognized and enforced as such.*

Mrs. Mary Clement Leavitt on "God in Government."

"God in Government" was the subject of a discourse by Mrs. Mary Clement Leavitt, Honorary Life President of the World's Woman's Christian Temperance Union, in Tremont Temple, Boston, Sunday evening, Nov. 15. Mrs. Leavitt's text was Isa. 9:6, 7:—

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

It is not the purpose of this article to follow the speaker in all her remarks on this text, but only to state the conclusion, and then examine briefly the text itself in the light of other scriptures, to ascertain whether it will bear the interpretation which Mrs. Leavitt put upon it.

As briefly stated last week, Mrs. Leavitt's position was that since the fall of man theocracy is the only proper form of government; and that like Israel until the time of Saul, the Commonwealth under Cromwell and the Colony of Massachusetts under the Puritans were governed by God. The words of her text already quoted, the speaker interpreted to be a prophecy of the rule of Christ over this world in its present physical condition, and in this dispensation; that is that Christ is to rule

this world through men, much as God is supposed to have ruled the Commonwealth through the stern and ambitious Cromwell, and the Colony of Massachusetts through the bigoted and intolerant Puritans.

But how to bring this about Mrs. Leavitt did not seem to know. True, she thought that it must be done through political action, but at this point she appeared dazed at the magnitude of the undertaking, and pathetically asked: "How are we going to put the government upon Christ's shoulder?" That "*we*" have it to do was taken for granted, for the speaker said: "If God chose to do it he could do it at once; but that is not his plan." But in this statement Mrs. Leavitt was unfortunate, for her text says: "The zeal of the Lord of hosts will perform this"—not the zeal of the Woman's Christian Temperance Union, nor even of the whole Christian world—the work is the Lord's, and he will perform it in his own time and in his own way.

That Christ is to be this world's King, is clearly taught in the Scriptures: but that he is not now its king, and that he never will reign over it in its present condition, in the sense contemplated in Mrs. Leavitt's remarks, is just as plainly revealed. By comparing the promise to Abraham (Gen. 12:7, and parallel texts) with Romans 4:13, we learn that this world was promised to Abraham *and to his seed*: and in Gal. 3:16 it is plainly declared that Christ is that seed to whom the promise was made, and through whom it will be fulfilled. That the promise was not fulfilled to Abraham we are told by both Stephen and Paul. The former declares (Act 7:5) that "he [God] gave him [Abraham] none inheritance in it, no, not so much as to set his foot on;" and in Hebrews 11:13,39, it is plainly stated that Abraham "died in faith, *not having received the promise.*"

But this is all in the plan of God. His promise has not failed. The time for its fulfillment has not yet come. The Saviour himself when on earth—not as a king but as a sacrifice for sin—likened himself to a nobleman going "into a far country to receive for himself a kingdom and to return." Luke 19:12-27. And he plainly declared that "When the Son of Man shall come in his glory, and all the holy angels with him, *then shall he sit upon the throne of his glory.*" Matt. 25:31. It is *then*, the Father having given him, as promised in the second psalm, the heathen for an inheritance and the uttermost parts of the earth for a possession, that he breaks them with a rod of iron, and dashes them in pieces like a potter's vessel. *Then shall the government be upon his shoulder, and "of the increase of his government there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever;" and "THE ZEAL*

OF THE LORD OF HOSTS WILL PERFORM THIS."

The plan of redemption as revealed in the gospel of the Lord Jesus Christ is wonderfully comprehensive; it includes not only man but that which was in the beginning given to man for a possession, namely, the earth as it was when God saw that it was "very good." Of Christ the prophet has said: "And thou, O tower of the flock, stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah. 4:8. The first dominion was of course the uncursed earth; for it was the dominion given to the first Adam when God said to him: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 7:28. This dominion Adam surrendered to Satan when he himself by yielding to Satan, became his servant. Says the apostle, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" But God has made it possible for every man to escape from the service of Satan and become not merely a servant but a son of God, for it is written of Christ: "He came unto his own, and his own received him not. But unto as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:11, 12.

But this action must be voluntary on the part of those who thus become sons. God leaves each man free to choose his service, or to refuse it and to continue in the service of Satan; for God wants, and will have, only willing and truly loyal subjects. The time is coming, however, when the kingdom will be given to Christ, who, by wearing the crown of thorns, redeemed the earth from the curse, just as by tasting death for every man he purchased for every man a resurrection from the dead. And as he is coming to ransom man from the power of the grave, and to clothe with immortality those who have given him their hearts, so he is coming to purify the earth and to restore it to its Eden beauty; and so it is written: "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. 2 Peter 3:13. The promise of the new earth is the Lord's, and it is for him to fulfill it in his own time. As Mrs. Leavitt says, he could do it at once if he chose, but that is not his plan. Neither is it his plan to place the government upon the shoulder of Christ through human instrumentality. "The zeal of the Lord of hosts will perform this." All that any one can do in the matter is to submit to God and so become a subject of that glorious kingdom prepared for man from the foundation of the world, but for a time usurped by Satan, and finally to be wrested from him by the Lord Jesus Christ, who will reign over it forever, even for ever and ever.

NATIONAL
Religious Liberty Association



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We believe in the religion taught by Jesus Christ.
We believe in temperance, and regard the liquor traffic as a curse to society.
We believe in supporting the civil government, and submitting to its authority.
We deny the right of any civil government to legislate on religious questions.
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.
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A Sound Legal Opinion.

THE Superintendent of Public Instruction of the State of Washington, sometime since submitted the following in reference to the reading of the Bible in the public schools, to the Attorney General of the State, for his official opinion:—

"Can a teacher employed in the common schools of this State, without violating any law of the State, or any provisions of the State Constitution, conduct devotional or religious exercises at the opening of the school day, or during any part of the school day as prescribed by law, by the singing of hymns or other sacred music, or by reading passages from the Bible, without comment, or by repeating or causing to be repeated (without comment), what is usually known as the Lord's Prayer?"

In his reply Attorney General Jones says:—

The question which you have submitted to me is one of so much interest to the people of the State at large, and is fraught with so much consequence to the present and future weal of our common school system, that I have felt justified in taking considerable length of time to make a rather extended and careful investigation of the subject.

The provisions of our own State Constitution which have a bearing on this question are:—

Section 11, Article 1, of the Constitution which is as follows: "Section 11. 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, any religious worship, exercise or instruction, or the support of any 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."

Section 4, of Article 9, as follows: "Section 4.—All schools maintained or supported wholly or in part by the public funds shall be forever free from sectarian control or influence."

The first subdivision of the compact with the United States, found in article 26, as follows:

"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."

And the fourth subdivision of said compact, as follows:

"Fourth.—Provision shall be made for the establishment and maintenance of systems of public schools free from sectarian control, which shall be open to all the children of said State."

From an examination of the provisions on the

subject of religion found in the Constitution of the United States, and in the Constitutions of the several States of the Union, it will be noticed that at the very outset the people of this country declared with singular unanimity against the union of religion with the Government.

It was, no doubt, with a full consideration of the heterogeneous elements composing our Nation, and the memory of the persecutions of their ancestors, that the people of all the States adopted constitutional safeguards against religious intolerance, and all but two of the original thirteen States declared a complete divorce between the Government and creed.

An examination of all the State Constitutions will disclose the further fact that the sentiment of the people to make the divorce between Church and State, between government and creed, between politics and religion, more complete and absolute, has been one of constant and unvarying growth. While the early Constitutions were not very radical upon this question, some of them even countenancing a limited union between Church and State, the later Constitutions have, in almost every instance, incorporated into themselves provisions and declarations more radical, sweeping, and comprehensive than their predecessors.

This marked and constant growth indicates with great emphasis that the people were not satisfied with the loose and indefinite provisions of the early Constitutions, and were unwilling to leave open a way for the insidious invasion of public affairs by religious sectarianism through the avenue of judicial construction and interpretation.

This growth of public sentiment has continued until the adoption of our own Constitution, the provisions of which on this subject are as broad, if not broader and more positive and more comprehensive, than similar provisions in any of the other State Constitutions.

This growth does not, however, indicate a decrease in religious sentiment among the people; these provisions have not been the work of the enemies, but of the friends of religion. It is not that the men who framed and the people who adopted these constitutional enactments were wanting in reverence for the Bible, and respect and veneration for the sublime and pure morality taught therein, but because they were unwilling that any avenue should be left open for the invasion of the right of absolute freedom of conscience in religious affairs; because they were unwilling that any man should be required directly or indirectly, to contribute toward the promulgation of any religious creed, doctrine or sentiment to which the conscience did not lend full assent.

It was with this idea in view that the provisions of Section 11 (supra) were framed. There can be no doubt that the word "religion" and "religious," as used in that section, apply to all forms of religion and religious worship and belief, and that as a test of qualification for public office, or to affect the weight of his testimony as a witness in judicial proceedings, its provisions equally protect the disciple of Abraham, of Mohammed, of Confucius, and of Jesus; and that within the meaning of that section each is a member of a distinct religious sect or denomination.

The fact that the great majority of the people of this State are Christians can not in any way affect this question; for if there were only one Christian in the State, that one Christian would be equally entitled to the constitutional guaranty as he is under existing circumstances, and it would be a cowardly court that would refuse to extend it to him simply because he was in the minority.

But does the conclusion, that the stated reading of the Bible in the public school is religious worship and instruction, lead to the further conclusion that it is in violation of any part of the constitutional provisions above cited?

The Attorney General continues at length, and gives his official opinion that the holding of religious exercises in the public schools of the State of Washington is unconstitutional. Upon this point he says the language of the Constitution of the State is remarkably clear.

THE Woman's Christian Temperance Union has received the retort courteous from the Knights of Labor convened in their General Assembly at Toledo, Ohio. The Union transmitted to the Assembly a series of resolutions in which it was asked to concur. One of them was in regard to the closing of the World's Fair on Sunday. The Knights resolved to the contrary and declared in favor of the opening of the Fair on Sunday.

THE *Christian Statesman* will be published hereafter in Pittsburgh, Pennsylvania, under the management of Wilbur F. Crafts.

THE ministers of Lima, Ohio, have organized a "Sabbath Association" and a crusade against Sunday papers. They make the Sunday paper the head and front of all irreligious offense because, as they say; "the Sunday barber shop, Sunday baseball, the Sunday saloon etc., all point to the Sunday newspaper by which to justify themselves."

THE Grand Jury of Rome, Georgia, has found it necessary to criticize with severity the action of the Law and Order League of that city. In Newark, New Jersey, the Grand Jury has likewise mentioned unfavorably the course taken by this legal sword arm of the American Sabbath Union. How long will it be before the authorities and the people will realize the mighty federation of leagues, associations, and societies which exists for the purpose of overthrowing civil liberty in religious affairs?

A PETITION, demanding the enforcement of the State Sunday laws in Portland, Oregon, and signed by 2,000 voters of the city has been presented to the common council of Portland. The spokesman for the committee of citizens and clergymen of all denominations was Archbishop Gross of the Roman Catholic Church. Three Catholic Fathers were present and five clergymen of Protestant denominations.

Such incidents as this mark the beginning of the fusion of Protestants and Roman Catholics for the acceptance and enforcement of a political Christianity.

THE example of the Swine Breeders' Association in attempting to remove the ancestral curse from American pork by resolving that the Chicago hog is and by right must be compelled to be a Sunday-keeper, has been followed by the American Short-Horn Breeders' Association at their annual meeting in Chicago. American pork and short-horn beef must hereafter be the strong meat of all true National Reformers and Sabbath Unionists.

The Buffalo *News* remarks of these "Sabbatarian extremists:" "Doesn't the Association think it would be a good thing to have religious exercises for the animals too?"

A CORRESPONDENT from Nebo, Kentucky, writes that the people in that locality quite generally consider that the decision of Judge Hammond in the case of R. M. King is just. He says, further, that the ministers of all denominations, both white and colored, are preaching that everybody, regardless of their observance of another day, or whether they believe that any day should be kept or not, should be compelled to obey the laws of the land by keeping Sunday.

This is another instance showing that the only possible use that can be made of Sunday laws is for zealots to take advantage of them to annoy their inoffensive friends and neighbors, who would like the privilege of disposing of their own time, while other people are doing the same.

THE Detroit *Free Press* prints, in its notes from the University of Michigan, an item which shows the existence of a society among the students of that institution, the members of which are giving their attention to questions of living moment. Students who are now investigating along the lines of thought denoted by these subjects will find themselves fitted to cope with the problems of the deepest import—social, legal, legislative, religious,—that will present themselves for final decision in the coming years. The item says:—

The meeting of the Athenæum on Monday evening was noticeable for the discussions on "The Bible in the U. of M.," "Sunday and the World's Fair," "Madison on Socialism," and "Thanksgiving Proclamations." A paper on "The Importance of Maintaining American Principles" was read by W. A. Blakely. Selections were read from "Spartacus," by Fred. A. Howe, "Virginia," by Jessie Opal Barber, "The Celebrated King Case," by Leon A. Smith.

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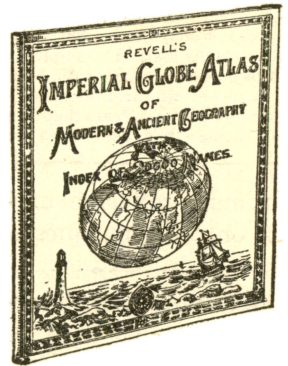
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No human government has a right to legislate on religious questions.

At the Congress of the Protestant Episcopal Church, just held in Washington, D. C., Ex-Senator Edmunds said, "the Church in its true mission, and in the exercise of its true functions is independent of the State, as the State in its true functions is, and always ought to be, separate from, and independent of, any church."

THE *Daily Telegraph*, of London, England, is opening its columns to a discussion of the Sunday question. The Secretary of the "Workingmen's Lord's Day Rest Association" of England, has been contributing articles. The Church of England papers in their comments deprecate the discussion as something upon which there can not properly be two opinions. And the inference from their utterance is, that, in their opinion, any expression of views adverse to those held by the Church on this question should not be tolerated. Such a feeling is naturally to be expected from an established church; yet how does it differ from the Simon Pure National Reform sentiment of this country?

THE *Readers' Union Journal* of Lansing, Michigan, in commenting on Judge Hammond's decision in the King case says:—

Thus a precedent is established and it has gone on record in this boasted free country of ours, that a man must read and understand his Bible as the majority read and understand it; that he must worship his God as his neighbors worship. But supposing the Adventists had been in the majority in Tennessee, and they had arrested some Christian of another denomination for working on Saturday, what a howl there would be from all the rest of the Christian world! A notable and disappointing fact is that the religious press have generally sanctioned this persecution by remaining silent. This attempt to govern a man's thoughts by law, and regulate his mode of worship by legislation is certainly a long stride toward slavery, and is sure to bring about rebellion from all lovers of liberty.

This case of King, although the most prominent, is not by any means the only instance of similar religious persecution in the United States during the last few years. Such cases can now be counted by the score. Why is it that the reli-

gious press is silent as regards them? Why is it that the speakers of the party of religious legislation have so belittled them, in the very slight mention which they have made? It is because they are not yet ready to accept openly, and assume, the mantle of John Cotton, Cotton Mather and their coadjutors in the enforcement of religious belief by law. Soon the time will come when they will not blush to wear the garb of American inquisitors, and then they will speak, but to favor and uphold, not condemn, the most strenuous attempts to govern men's thoughts by law and regulate their mode of worship by legislation.

THE *Northwestern Christian Advocate* argues, in an editorial on "Methodism and the Fair," that because the Methodist membership of the world is some six and a half millions, and the Methodist following nearly twenty-six and a half millions more, therefore the voice of the Methodist Church in reference to the Sunday closing of the World's Fair should be heard, and, by inference, of course, its *dictum* in that regard followed. From the beginning of this contest for legal Sunday closing, and all its natural resultant of religious laws, the boast of numbers has been the loudest campaign cry of its religio-political henchmen, and of its leaders as well. It might be supposed from the assurance with which this plea of numbers is made that the "Church of the United States" had incorporated in its creed the ancient error that the voice of the people is the voice of God, but evidently with the Jesuitical mental reservation—the voice of *myself and my people* is the voice of God, but the words of all others are in the language of Satan.

It seems to be the fate of all these Sunday reformers to look upon the shield of truth from the reverse side, and so the *Northwestern* after pleading its census of eight figures as a reasonable argument for the enforcement of the views of that religious army upon the rest of the world, expresses its conviction that, "The decision to be made within the next year will live in human history forever, and those who may cast the votes which will turn human progress backward must answer during generations to come." If the intended significance of these words be reversed, they are truth; for those who cast their votes in favor of enforcing religious observance at the World's Fair, or elsewhere, will turn the wheels of human progress far backward; and the decision as to the casting of their votes on this question must soon be made by all, both individually and collectively. In it is involved the principle of allegiance to man or to God, and it is true that the future history of each human being depends on his decision as to which master he will choose to serve.

THE Sunday evening concerts of the Germania Singing Society of Newark, New Jersey, has aroused the bitter opposition of the Law and Order League of that city. The League has been persistent in its efforts to obtain police interference to close the concerts. Newark correspondence of Sunday, November 15, says:—

The Germania Singing Society is celebrating its twenty-sixth anniversary with a concert. The Law and Order League denounce its music as sacrilege, and is further excited because the theatre where the entertainment is in progress is in the heart of the city, and within earshot of several churches.

Here is an expression which marks the character of this pseudo-legal organization. What has a Law and Order League to do with sacrilege? The maintenance of law and order is purely a civil affair, while sacrilege is the sin of profaning sacred things. Is the Law and Order League of Newark a civil or an ecclesiastical organization? If civil why does it attempt jurisdiction over the sin of sacrilege? If ecclesiastical why does it appeal to the police and the civil courts?

THE *Signs of the Times* has returned to its former sixteen-page size, and marks the event by appearing with an improved head, and upon a lighter tinted paper; also with an increased length of column, which adds to the symmetry of the paper. Altogether, the changes made, while retaining all the distinctive features of the *Signs*, have beautified and brightened the face of an old friend most acceptably. Still, its superior attractiveness to the eye becomes secondary to the satisfaction of finding a double portion of matter equal in value and importance to that which the *Signs* has always furnished its readers.

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