



Equal and Exact Justice to all Men, of Whatever State or Persuasion, Religious or Political.—Thomas Jefferson.

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LINCOLN'S immortal declaration expresses the American idea of government, "A government of the people, by the people, and for the people." That is, the people compose the government. It is a government in which the people act. In this government the people govern themselves. They do this by their own authority, by their own will, by their own power of government exerted upon themselves by themselves; and they do it for themselves, for their own good.

THE best instrument for the awakening and nurture of a spiritual nature is the Bible. But the Bible is a spiritual instrument, and can be properly used only by the spiritually-minded. The carnally-minded and the worldly-minded can teach facts and truths about the Bible, and expound intellectually some of the contents of the Bible. But to use the book as a means of spiritual awakening and nurture is possible for the spiritually-minded only. The State is utterly void of this spiritual-mindedness, and hence is utterly unfit to use the Bible for religious instruction.—*Rev. Owen James.*

THE Republic of Brazil, continues, it is stated, in its policy of withdrawing support from the priests of the Roman Catholic Church. When a priest dies or vacates his pastorate, his successor can not succeed to his benefit from the State treasury, but must depend entirely upon the support of the members of his congregation, the same as all Protestant churches are supported. "The Church" protested

at first, but was told that any attempt at retaliation would result in the entire withdrawal of State aid at once and forever. The priests seem now to have accepted the situation, and Brazil has practically no Church question to trouble her.

Morality and Civil Government.

THE SENTINEL has been criticised in the past for the statement that morality is a matter that does not come properly within the scope of civil government. Nevertheless the statement is literally true, and the position entirely tenable. *Morality*, as defined by Webster, is "The relation of conformity or non-conformity to the true moral standard or rule; . . . the conformity of an act of the divine law." The true moral standard is the law of God—the ten commandments. The keeping of the ten commandments is morality; the breaking of any one of them is immorality. The keeping of the ten commandments is righteousness; the breaking of any one of them is sin.

This true moral standard takes cognizance of the thoughts and intents of the heart. To hate is murder; to covet is idolatry; to *think* impurely of a woman is adultery; and these things are immoral. Morality or immorality lies in the heart; it pertains to the thoughts and intents of the heart; and with it the State can have nothing at all to do. The civil government has nothing to do with hatred, nor with covetousness, nor with impure thinking; yet all these things are immoral. A man may hate his neighbor all his life; he may covet everything on earth; he may think impurely of every woman that he sees; he may keep this up all his days, and the State will not touch him, nor has it any right to touch him. It would be difficult to conceive of a more immoral person than such a man would be, yet the State can not punish him. And this demonstrates our proposition that with immorality the State can have nothing at all to do.

But only let the man's hatred lead him

to attempt to do an injury to his neighbor, and the State will punish him. Only let his covetousness lead him to lay hands on what is not his, in an attempt to steal, and the State will punish him. Only let his impure mind lead him to attempt violence to any woman and the State will punish him. Yet, bear in mind, the State does not punish him even then for his *immorality*, but for his *incivility*. The State punishes no man because he is immoral, but because he is *uncivil*. It can not punish immorality; it *must* punish incivility. This distinction is shown in the very term by which we designate State or national government. It is called civil government; no person ever thinks of calling it *moral* government. The government of God is the only moral government. God is the only moral Governor. The law of God is the only moral law. To God alone pertains the punishment of immorality, which is the transgression of the moral law. Governments of men are *civil* governments, not moral. Governors of men are *civil* governors, not moral governors. The laws of States and nations are *civil* laws, not moral. To the authorities of civil government it pertains to punish *incivility*, not immorality. Thus again it is demonstrated, that with immorality civil governments can never of right have anything to do.

On the other hand, as God is the only moral Governor; as his is the only moral government; as his law is the only moral law; and as it pertains to him alone to punish immorality; so likewise the *promotion of morality* pertains to him alone. Morality is conformity to the law of God; it is obedience to God. But obedience to God, must spring from the heart in sincerity and truth. This it must do, or it is not obedience; for, as we have proved by the word of God, the law of God takes cognizance of the thoughts and intents of the heart. But "all have sinned and come short of the glory of God." By transgression all men have made themselves immoral. "Therefore by the deeds of the law [by obedience] shall no flesh be justifi-

fied [accounted righteous or made moral] in his sight." Rom. 3:20. As all men have, by transgression of the law of God, made themselves immoral, therefore no man can, by obedience to the law, become moral; because it is that very law which declares him to be immoral. The demands, therefore, of the moral law, must be satisfied, before he can ever be accepted as moral by either the law or its Author. But the demands of the moral law can never be satisfied by an immoral person, and this is just what every person has made himself by transgression. Therefore it is certain that men can never become moral by the moral law.

From this it is equally certain that if ever men shall be made moral, it must be by the Author and Source of all morality. And this is just the provision which God has made. For, "now the righteousness [the morality] of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness [the morality] of God which is *by faith of Jesus Christ* unto all and upon all them that believe: for there is no difference: for all have sinned [made themselves immoral] and come short of the glory of God." Rom. 3:21-23. It is by the morality of Christ alone that men can be made moral. And this morality of Christ is the morality of God, which is imputed to us for Christ's sake; and we receive it by faith in him who is both the Author and Finisher of faith. Then by the Spirit of God the moral law is written anew in the heart and in the mind, sanctifying the soul unto obedience—unto morality. Thus, and thus alone, can men ever attain to morality; and that morality is the morality of God which is by faith of Jesus Christ; *and there is no other in this world*. Therefore, as morality springs from God, and is planted in the heart by the Spirit of God, through faith in the Son of God, it is demonstrated by proofs of Holy Writ itself, that *to God alone pertains the promotion of morality*.

God, then, being the sole promoter of morality, through what instrumentality does he work to promote morality in the world? What body has he made the conservator of morality in the world? The Church or the civil power, which?—The Church and the Church alone. It is "the Church of the living God." It is "the pillar and ground of the truth." It was to the Church that he said, "Go ye into all the world, and preach the gospel to every creature;" "and lo, I am with you always, even unto the end of the world." It is by the Church, through the preaching of Jesus Christ, that the gospel is "made known to all nations for the obedience of faith." There is no obedience but the obedience of faith; there is no morality but the morality of faith. Therefore it is proved that to the Church and *not* to the State is committed the conservation of morality in the world. This at once settles

the question as to whether the State shall teach morality. The State *can not* teach morality. It has not the credentials for it. The Spirit of God and the gospel of Christ are both essential to the teaching or morality, and neither of these is committed to the State, but both to the Church.

But, though this work be committed to the Church, even then there is not committed to the Church the prerogative either to reward morality or to punish immorality. She beseeches, she entreats, she persuades men to be reconciled to God; she trains them in the principles and the practice of morality. It is hers by moral means or spiritual censures to preserve the purity and *discipline* of her membership. But hers it is not either to reward morality or to punish immorality. This pertains to God alone, because whether it be morality or immorality, it springs from the secret counsels of the heart; and as God alone knows the heart, he alone can measure either the merit or the guilt involved in any question of morals.

By this it is demonstrated that to no man, to no assembly or organization of men, does there belong any right whatever to punish immorality in any way. Whoever attempts it, usurps the prerogative of God. The Inquisition is the inevitable logic of any claim of any assembly of men to punish immorality. Because to punish immorality, it is necessary in some way to get at the thoughts and intents of the heart. The Papacy asserting the right to compel men to be moral, and to punish them for immorality, had the cruel courage to carry the evil principle to its logical consequences. In carrying out the principle, it was found to be essential to get at the secrets of men's hearts; and it was found that the diligent application of torture would ring from men, in many cases, a full confession of the most secret counsels of their hearts. Hence the Inquisition was established as the means best adapted to secure the desired end. So long as men grant the proposition that it is within the province of civil government to enforce morality, it is to very little purpose that they condemn the Inquisition, for that tribunal is only the logical result of the proposition.

By all these evidences is established the plain, common-sense principle that to civil government pertains only that which the term itself implies—that which is *civil*. The purpose of civil government is civil and not moral. Its function is to preserve order in society, and to cause all its subjects to rest in assured safety by guarding them against all incivility. Morality belongs to God; civility, belongs to the State. Morality must be rendered to God; civility to the State. "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

A. T. J.

Congress can not re-enact the laws of God.—*Webster*.

Christ's Kingdom.

THE subject of the kingship of Christ is one of the most interesting and at the same time one of the least understood of any in the Bible. The errors of National Reform are due entirely to the confusion that exists upon this subject in the minds of the people. Those who know what the Scriptures teach, concerning Christ's kingdom, are not, and can not become, National Reformers. They may earnestly pray, "Thy kingdom come," but they know that it can never come through human instrumentality, hence they patiently wait for the fulfillment of "the promise made of God unto the fathers." And to this promise the reader's attention is invited.

We learn from a comparison of Gen. 17:1-8, and parallel texts, with Rom. 4:13 that God promised this world to Abraham and to his seed. Gal. 3:16 plainly declares that this seed was Christ. Says the apostle: "Now to Abraham and to his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." These texts taken together make it positive that this world is promised to Christ. But that it has not yet been given to him is just as plainly taught.

The promise made to Abraham and to his seed was renewed from time to time to Abraham's descendants. To Isaac God said: "Sojourn in this land, and I will be with thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father." Gen. 26:3. Likewise to Jacob the Lord said: "I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed." Gen. 28:13.

This promise is referred to again in connection with the Exodus (Ex. 6:4-8), and is again renewed unto David. After David had been king for a long time he purposed in his heart to build a house for the Lord, namely, a temple, or sanctuary; but he was forbidden to build it. He was, however, told that his son should build the house, and this promise was made to him: "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness, afflict them any more, as beforetime." 2 Sam. 7:10.

At the time these words were spoken to David the children of Israel had been in Canaan four hundred years, and "the Lord had given him [them] rest round about from all his [their] enemies" (2 Sam. 7:1), and yet the Lord treated the promise as unfulfilled, and at this time identified David with it by this assurance: "And thine house and thy kingdom shall be established forever before thee." 2 Sam. 7:16. How David regarded this is shown by verse 18 and 24: "Who am I Lord God?

and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come." "For thou hast confirmed to thyself thy people Israel to be a people unto thee forever."

This promise to David, like the promise to Abraham, was a promise to Christ (they were in fact the same promise), as we learn from Luke 1:31-33: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." This explains how the house of David was to be established forever, his line was to end in Christ, who will finally take the kingdom and rule over it "forever, even forever and ever."

But what then has become of the throne and kingdom of David? is an inquiry that naturally arises at this point. The Scriptures answer this question also. After the death of Solomon ten tribes revolted against his son Rehoboam. The history is thus recorded in 1 Kings 12:16-20:—

So when all Israel saw that the king hearkened not unto them, the people answered the king saying, What portion have we in David? neither have we inheritance in the son of Jesse; to your tents, O Israel, now see to thine own house, David. So Israel departed unto their tents. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. . . . So Israel rebelled against the house of David until this day. And it came to pass that when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David but the tribe of Judah only.

The ten tribes made Jeroboam king and he ruled over Israel, but Rehoboam reigned in Jerusalem. The kingdom was never again united, but the two divisions existed with varying fortunes, until 721 B. C., when Israel became subject to Assyria. Judah continued an independent kingdom until 588 B. C., when it became subject to Babylon and was ever after simply a province of some foreign power. And this was in exact accord with the word of the Lord by Ezekiel. Near the last of the reign of Zedekiah the Lord sent to him this word:—

And thou, profane wicked prince of Israel, whose day is come when iniquity shall have an end. Thus saith the Lord God; remove the diadem and take off the crown, this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him. Ezek. 21:25-27.

God would endure their wickedness no longer. The people had rejected the Lord that he should not reign over them (1 Sam. 8:7), and demanded a king; but their kings had only led them into sin; and now the Lord declared that the kingdom should be no more until he come whose

right it is, he to whom the promise was made, and he would give it to him. That this is Christ we have already seen. No believer in the Scriptures will deny this. All then that remains is to ascertain when this promise, of giving the kingdom to Christ, is to be fulfilled. It could not be fulfilled by a spiritual reign or dominion, for the promise was, "The Lord shall give unto him the throne of his father David." David ruled over, not a spiritual but a literal kingdom; it follows that his throne is a literal and not a spiritual throne. And, according to the prophecy the power which that throne represents is to be no more "till he come whose right it is." This forever cuts off the claim of those who rule professedly as vicegerents of Christ, for Christ has not yet come in the sense contemplated in the promise; and until he does come the power of that throne can not be exercised. Christ himself tells us when he will take that throne. He says:—

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: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say to those on his right hand, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. Matt. 25:31-34.

The kingdom prepared from the foundation of the world, is the dominion given to Adam and by him lost through sin,—the dominion promised to Abraham and to his seed, which the apostle declares is Christ, and renewed from time to time from Abraham till the annunciation. That kingdom, as all men know, has not yet been given to Christ; and when the time comes the promise will be fulfilled, not by political action, not by men assuming to rule by divine right, not by human organizations, with high sounding and highly religious names, but by God the father, whose the promise is; and his alone is the power to fulfill it.

C. P. B.

"Where Lies the Difficulty?"

REV. J. P. MILLS, the Chicago Secretary of the American Sabbath Union, writing to the *Christian Statesman* under date of Oct. 10, 1891, attempts to answer the charge of neglect made by Rev. W. F. Crafts in the matter of petitions against the opening of the World's Fair on Sunday. He insists that the small number of petitions sent in was not due to his neglect in the matter of mailing necessary papers, before a certain date. Mr. Mills's defense and explanation seems to us valid, and he is undoubtedly correct when he says; the "failure to petition must be traced, therefore to some other cause. Mr. Crafts says in a recent article that many of the societies he has organized have not petitioned; he says, 'not more than one-half.' To my

certain knowledge not one in twenty-five of them sent in their petitions; not more than six came, though he twice notified me that about four per week should reach us. Mrs. Bateham's recent letter in the *Statesman* also indicates that there has been a wonderful failure to send in petitions. Where lies the difficulty?"

This failure is perfectly natural. People generally, even religious people, have not regard enough for Sunday, nor faith enough in any efforts that may be made to close the exhibition, nor a sufficiently strong desire to have it closed, to be enthusiastic about the petitions. People believe what they have been taught, that "there is no Sabbath under the gospel," and hence they can not regard Sunday as sacred.—*Sabbath Outlook*.

Are They Birds of a Feather?

WITH the introduction, "The infidel scheme fails,—saloon-keepers in Chicago favor closing the World's Fair on Sunday," the *Mail and Express* thus chronicles openly the alliance of the saloon-keepers and liquor element with the American Sabbath Union, and its coadjutors, to close the World's Fair on Sunday:—

The efforts on the part of the officers of the infidel society known as the American Secular Union, to enlist the aid of the saloon-keepers in the proposed mass-meeting to oppose the Sunday closing of the World's Fair, has failed. Nine-tenths of the saloon-men said they were heartily in sympathy with the movement to close the Fair on Sunday.

It is worthy of consideration, such an alliance as this. It must be a powerful motive which can bring about a coalition between elements supposed to be so antagonistic, and lead them to make common cause in the support of a movement bearing the name of a moral reform. Have the saloon-keepers repented of the evil of their ways? Have they realized the monstrous iniquity of their calling, and come to a tardy realization of the fact that they have really no tenable civil right to continue the manufacture and sale of brain-crazing and body-destroying poisons,—to the destruction of myriads of their fellows, bringing the sufferings of poverty and the pangs of heart-breaking sorrow upon helpless women and little children? Have they made open confession, and signified their intention of withdrawing forever from the business of supplying patients for the insane asylums; inmates for the workhouses, jails, and penitentiaries; subjects for the morgue and the dissecting-table; occupants for the nameless graves of the potter's field; and candidates for the eternal death which is the fate of drunkards and others who "shall not inherit the kingdom of God"? If they have repented, their repentance will be followed by works, and they will cease the manufacture and sale of intoxicating liquors, not only on Sunday and during the World's Fair, but on all days and for all time. They have expressed no such purpose. They have not

even agreed to close their saloons, and distilleries, and breweries, on the Sundays upon which they join with their religious co-workers in asking that the Fair shall be closed. On the contrary, they look forward to the increased sales and larger business which they will do on those days if they and the Sabbath Union succeed in closing the Fair gates one day in the week. It is, then, from motives of personal gain, and not to accomplish a moral reform, that the liquor interest is willing to associate itself with its supposed natural enemy, the Church and its kindred organizations, to secure the closing of the World's Fair on Sunday. They have no intention of even trying to serve both God and Mammon, but only Mammon.

If this is their purpose, what is the motive of those who are willing to ally themselves with them to the accomplishment of a common end? Can one party to an alliance enter into it with the intent of doing good that evil may come, and the other of doing evil that good may come, and an unmixed blessing to humanity be the result? Nine-tenths of the saloonmen are heartily in sympathy with the Sunday closing of the Fair, that those against whom the gates are closed may find their open doors; while those religionists who accept this aid in legal Sunday closing of the Fair are thus acquiescing in the turning of the crowds from their closed gates into the saloonist's open doors.

Here is a party amalgamation. Those things which have no affinity for each other will not amalgamate. There is, then, an affinity between these two. Where is it? "How can two walk together, except they be agreed?"

They are agreed, in that they neither of them serve the God of righteousness, but they both, the one through gross and palpable means, and the other through allegiance to subtle deception, minister to the same Mystery of Iniquity and serve the same ends in the final conflict between the forces of good and evil. W. H. M.

Sunday in Our Large Cities.

WHILE the American Sabbath Union and their allies are planning to keep every body indoors on Sunday, or else compel them to go to church, some, more liberal, are devising means to enable the toiling, tired men and women, and the sickly, pinched, and pale children, to get a breath of fresh air once a week. That these plans are practicable we do not pretend to say; but they do show the utter heartlessness of those who would deprive the tired workers of their weekly outing during the summer season.

In an article in the *Christian Union* of January 23, Lillian W. Betts says:—

"It is unnecessary to speak of the pleasures that are open to the people of the

tenement-house regions on Sunday. The thousands of people who crowd the excursion boats and trains are a proof of how Sunday is passed by those who have from twenty-five cents to a dollar to spend to get away from the stifling surroundings of the tenement-house regions on Sunday, and all this can and should be changed. *Let the Christian philanthropists purchase barges or boats, and send them on trips about New York Harbor, up the Sound and the Hudson River, on Sunday.* Let the boats leave the dock about nine o'clock in the morning and return at nine o'clock at night, care being taken that the tickets are distributed to the entire family. Each family might take its own lunch; but it would be infinitely better to provide a dinner on the barge that could be sold and eaten by the family in groups, or by groups of friends. With the "Atkinson Cooker" it would be a perfectly possible thing to prepare such dinners and serve them hot. It would also be quite possible to control islands or groves within easy reach of New York, and take the people in the early morning to these places, bringing them back at night. There should be a shelter for the babies, swings for the little children, baby-carriages, quiet games, and with this the opportunity for good music and the companionship of men and women who are living the spirit of Christ. The effort should be, not to get the individual alone, but to get the entire family together.

"These excursions should always be charged for except where there is positive knowledge that even the combined income of the family will not justify such an expense; in that case it should be a free-will offering. Anything to get these families together under conditions that make it possible for them to become acquainted, so that the mothers may know the children their children play with, and the mothers of the children; that the fathers may see the children under conditions that they never can see them in when at home. It would do more to revive family life, to give family life to these people, than sermons preached on the love of God, when the people do not know what the sensation of love is, so crushed, so downtrodden are their lives with the mere effort to gain food and shelter and a covering for their bodies. Let the experiment be made of taking groups of families away, beginning early in the spring, and see if the effort to get them to go to church would be as great when the winter comes, when once they have learned the pleasure of working to do a thing together, of being together for the common good.

"The pity of the lives in these regions is that they are so individualized, that they hold so little relation to each other except in the mere matter of 'treating,' or where they belong to the same trade union, and this does not include the women and children. It is somewhat startling to hear

that there are women living in these regions who do not know where their husbands work; they do know what at, but not where, and some actually will have daughters at work only fifteen years old and not know where they are working; and yet these women would be called good wives and good mothers, as goodness is understood there, which means an effort to keep clean and sober.

"It is possible now to secure change and recreation for these people with the expenditure of very little money by the philanthropists. . . . Jew and Gentile could enjoy the Sunday together, and would gather, as has been proven where the experiment has been made, about a piano or organ and sing hymns for an hour at a time with positive enjoyment. . . .

"Think what it would be, on a bright, clear, sunshiny Sunday in winter, to take a group of boys out of our tenement-house streets, where they spend the whole day pelting each other and passers-by with slush, to where the snow would be white and clean, as it would be in either of the parks, and let them live the whole day out-of-doors, calling them in to a dinner, simple but hearty and well cooked, for which every one of them could pay at least five cents, and then take them home at night! There are young men enough, men in our city colleges and the Seminary, and others, who would be glad to spend a Sunday in this way, or a part of one."

The Powers of a Commonwealth.

THE word "commonwealth" signifies, strictly, *common good or happiness*, and is applied, for that reason, to a State, or body politic. As a governmental title, it was first employed in England during the protectorate of Oliver Cromwell, and his son Richard, and was so retained until the restoration of Charles II. in 1660. It was adopted on the death of Charles I. 1649, as signifying that the government was from that time to be administered in behalf of the common good of the people, and as adverse to a monarchical form of government, which was thought to be more in the interest of the ruler, than for the public good.

The primary purpose of human government is to secure to the people their natural rights,—“life liberty, and the pursuit of happiness”—for the common good. If, therefore, any government should grant a certain portion of its citizens advantages which it denied to another portion of equally loyal citizens, simply because they were greatly in the minority, it could not be truthfully said that such a government was administered for the *common good*, or happiness of the people. Happiness is an agreeable state of feeling which arises from the reception, or expectation of some supposed good. Social organizations are effected in almost every community as a means of happiness. The State does not

interfere with them so long as their members are loyal to the government, and do not by their local organization endanger the rights or privileges of others. Religious organizations stand on the same footing, so far as their relation to the State is concerned. All who wish to pursue happiness through that particular method, have a perfect right to do so without molestation from the government of which they are citizens. They have, moreover, the right under the government to transact their own affairs, which societies of every other shade possess. By denying this to any class of loyal citizens in a government, happiness is refused them, the privation of which is oppression.

Had man, like the brute, no moral sense, he would have no human responsibility, here nor hereafter, and therefore, no necessity for rights peculiarly his own. But in view of his nature, and the necessity for moral development, he has rights which must be exercised according to the dictates of his own moral sense. This can not be otherwise, since man has a personal accountability to the Author of his being, which no one else can in any way assume. Since, then, each one is responsible to God alone for the use of these powers, it follows that no one else can properly interfere in the exercise of them, neither can they be regulated by legislative enactments.

The reason for this is obvious. Human rights entail moral obligations which are absolute, the neglect of which is sin, and only he on whom the duty devolves can determine what action must be taken under the circumstances. This follows from the fact that strictly *moral* claims can only be validly acknowledged in the realm of conscience. They can not, therefore, properly become subject to human enactments. For instance: It may be the absolute duty of one who is able, to assist a poor neighbor. Not to do so may be a sin, because the neglect is prompted by sordid meanness and heartlessness. But for all that, no human law can reach such a case and compel a performance of duty, which springs alone from an enlightened and active conscience.

There are, however, duties of a negative character, the performance of which may be enforced by law. It is a duty every one owes his neighbor, not to injure his reputation person or property. Should this breach of duty occur, the law may interfere, and punish the offender, because the very province of human government is to protect its subjects against injury from one another. The extract which follows from Macaulay's writings sets this matter forth very clearly:—

An orange-woman stops up the pavement with her wheelbarrow; and a policeman takes her into custody. A miser who has amassed a million suffers an old friend and benefactor to die in a work-house, and can not be questioned before any tri-

bunal for his baseness and ingratitude. Is this because legislators think the orange-woman's conduct worse than the miser's? Not at all. It is because the stopping up of the pathway is one of the evils against which it is the business of the public authorities to protect society, and heartlessness is not one of those evils. It would be the height of folly to say that the miser ought, indeed, to be punished, but that he ought to be punished less severely than the orange-woman.

It is therefore plain that governments can not deal with sin as such, though some have maintained the contrary. Their ground of opinion has been ably stated by Charles Spencer M. Philips in his work on Jurisprudence, page 274, and is as follows:—

They lay down the principle that the world is God's world, and that all who inhabit it are bound by God's laws, and from this they infer that human justice ought, so far as human fallibility will allow, to be a precise counterpart of God's justice. They do not advert to the obvious possibility that there may be some of God's laws which it is not his will to communicate to human administration, and which human beings would, therefore, be guilty of a sin by attempting to enforce.—*Quoted in Bible in Public Schools, page 266.*

The law of ten commandments is defined as "the will of God, as the supreme moral Ruler concerning the character and conduct of all responsible beings; the rule of action as obligatory on the conscience or moral nature." From this it will be seen at once, that the foregoing method of reasoning would make the civil ruler the minister of God's will over the conscience of every citizen under his jurisdiction, and arm him with the authority of Heaven, with which to enforce his decrees. As the agent, or vicegerent of God, to resist him would be to resist God. Moreover, in that case there would be no necessity for human legislation; for, having God's law as a standard of civil government, to revise that or add to it in the least, would be an impeachment of the wisdom which gave it; to say nothing of the complete folly of an attempt to administer the same penalty for the violation of petty civil laws, which is demanded by the law of Jehovah. The only logical way to conduct the affairs of such a concern, would be to proclaim the "divine right of kings," and then let the incumbent of official power announce all his decrees as the voice of God. J. O. CORLISS.

THE Newark Methodist Ministers' Society met in St. Paul's Methodist Episcopal Church, Newark, N. J., Monday, January 4, and listened to an address from Colonel Wishart, the detective employed by the Newark Law and Order League to aid in the enforcement of the Jersey Sunday laws, on the subject, "The Law and Order League the Ally of the Church." It has long been seen that the Law and Order League was fitting itself to be the willing and efficient swordsman, ready to use the blade of the law at the behest of the Church, but the fact has not been publicly acknowledged before.

"Sabbath" and "Sunday."

In this country the words Sabbath and Sunday are frequently used as synonymous terms, both referring to one and the same day. It is well known, however, by almost every speaker and writer who uses these words interchangeably that whenever the word Sabbath is found in either the Old or the New Testament it never means the first day of the week, but always the last, when a specific day is meant. The writers of the New Testament show us that at the times when they wrote—some of them many years after the resurrection of Christ—the Sabbath preceded the first day. Matt. (28:1) says, "In the end of the Sabbath as it began to dawn toward the first day of the week." Luke says, "And they returned and prepared spices and ointments and rested the Sabbath day according to the commandment. But on the first day of the week, very early in the morning, they came to the sepulchre bringing the spices which they had prepared." Luke 23:56; 24:1.

The application of the word Sabbath to the first day of the week is of comparatively recent date. No writer can be found in any language previous to the sixteenth century who so uses the word, and but few can be found at the present time, in any language but the English, who so use it.

The official records of the Parliament of Great Britain when reporting the transaction of business done on the seventh day of the week, have ever, until the year 1865, used the words *dies Sabbati*, the Sabbath day, to express the date of the transaction; and the House of Lords still continues the use of the same words. When the highest authority in the British Government makes the word Sabbath applicable only to the seventh day of the week, and when the word of God uses it only in this sense, there seems to be something wrong and very ambiguous and even contradictory when the word Sabbath is used to mean Sunday as is so often done by certain speakers and writers of our times.

If we study any of the languages of Southern Europe, or Western Asia, we shall find, even at the present day as well as in the past, that the word Sabbath, or its cognate in those languages, means only the seventh, or last day of the week, and never the first day. If we take any dictionary printed in France, Spain, Portugal, Italy, Greece, Turkey, Arabia, Mexico, South America, and many other countries, we find that they invariably give, as the first definition of the equivalent of our word Sabbath, "The seventh or last day of the week."

The foreigners who come to us from these countries deem it very strange indeed to hear the word Sabbath used for the first day of the week, when with them it always means the seventh day. Members

of the Roman Catholic Church, who have ever claimed that Sunday was but a festival established by the church, like dozens of other festival days, refrain from calling Sunday the Sabbath, because they have always claimed that the Sabbath was only a Jewish institution, and should not be observed by Christians.

There are also many thousands of people in our country who observe the seventh day of the week as the Sabbath, and in accordance with Bible language and the usage of all former historians, as well as many of those people who speak a foreign language, always call this day the Sabbath, and much confusion must exist when both the seventh and the first days of the week are called by this name.

When the older writers speak of people of other countries observing the Sabbath, it is very difficult for some to understand which day of the week is meant, and most people little think that those spoken of observe the seventh day; and many instances of misrepresentations have occurred by translating such words by Sunday or Lord's day. So long as the word Sunday, or its cognate in other languages, has been in use, so long has it meant only the first day of the week. So long as the word Sabbath, or its cognate, has been used, it has ever meant the seventh day of the week, except during the last three hundred years, when used by some English speaking people to mean the first day. It is a great mistake, and a great wrong, to so confound the meaning of the Sabbath. When the word of God always uses the word Sabbath to mean the seventh day of the week, it is not only a wrong but a great sin, to teach children or adults that it means Sunday. It is robbing God of that which belongs to him. "My holy day," are his oft-repeated words, and these are never used by him to mean Sunday.—*C. D. Potter, M. D., in Sabbath Outlook.*

It is announced that the matter of the Sunday opening of the Metropolitan Museum, in this city, has not been finally settled, "although," as the *Christian Union* remarks, "the experiment of the last eight months has proved a success, and the public is as interested in the subject as before." The same paper thus explains the difficulty: "There is no money with which to keep the Museum open on that day and the two evenings a week. The city has been asked to assume the entire charge of the expenses of the Museum and then open it free every day, but it has no power to do so. Resort, therefore, must be had to the Legislature, or the Sunday opening be stopped. The cost for this extra day is about \$12,000; the class of people who come then is a very quiet and orderly one, so that no damage is done by them to the collections. Until the meeting of the Trustees in February, when the matter will be settled in one way or another, the Museum will continue open as usual."

NATIONAL Religious Liberty Association



DECLARATION OF PRINCIPLES.

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 SUNDAY bill is before the Ohio Legislature, and a hearing upon the questions involved was held February 4.

In Costa Rica, Central America, a new political party has been formed, called the *Partido Nacional*, for the purpose of resisting the encroachments of the Church party, which has, of late, assumed the right to dictate in all matters, through the Bishop and the Church party organ. The Priests have forbidden their parishioners to read the secular papers which have discussed the matter. Many of the Costa Ricans are opposed to compulsion in religion, and a political contest over the question is expected.

THE *Washington Post* has this item in its column of Congressional paragraphs:—

"Said Congressman Belknap, of Michigan, yesterday: 'I have received a bushel of petitions from churches and temperance societies, asking that the World's Fair be closed on Sunday. I am considering them. What I would like is an expression from the vast army of working men and women, who cannot go at any other time. I would like to know what they think of closing the Fair on Sunday.'"

H. P. HOLSER writes from Russia, as quoted by the *Signs of the Times*: "There are seven brethren in this church, and six of them are in prison, condemned to five years' banishment. Two Germans share the same fate. One of them is a Sabbath-keeper and the other a Lutheran. The Lutheran was taken by mistake, instead of his son, who is a Sabbath-keeper; and although he protested that he was not the man, and his pastor sent two telegrams, all availed nothing. This illustrates how much justice is obtained in the courts in cases of religious persecution."

THAT the Michigan *Sabbath Watchman* has succeeded in arousing an active interest in different methods of Sunday observance at Grand Rapids, Mich., is shown by the following from that city, dated Feb. 1:—

"The Messiah' was rendered last night by the local Oratorio Society, whose members include the wealthiest and most exclusive society people here. Much opposition had been made by the ministers of the city against the Sunday-night feature of the entertainment, and Bishop Gillespie of the Episcopal diocese published a vehement protest against it.

"Hours before the time came for opening the doors a crowd extending two blocks filled the street in front of the hall. The doors were not opened

until after the close of the regular services in the churches, and by that time it was impossible to go within 300 feet of the hall entrance.

"The Messiah' was given with introductory prayer and other religious exercises by a magnificent chorus, the best soloists in this part of the country, and a grand orchestra, before an audience of between 5,000 and 6,000, while thousands stood outside the hall."

AT the Des Moines Sabbath Union Convention it was acknowledged that the term "Civil Sabbath" was deceptive. The same acknowledgment was virtually made at the Washington Convention of the National Reform Association held in December, 1890, where it was voted to discontinue the use of the term "Civil Sabbath." Under the present management it would seem that the American Sabbath Union contemplates throwing off the disguise of the citizen's cloak and appearing in its real distinctive attire, the priestly garb of the ecclesiastic.

STATE Representative Kean has introduced the following in the Ohio Legislature:—

"Be it enacted by the General Assembly of the State of Ohio, that the Board of Managers of the Fair to be held in the City of Chicago in the year A.D. 1893, be and they are hereby earnestly petitioned to exercise the authority in them vested in closing the gates of the Fair on the first day of the week, commonly called Sunday, in accordance with the law of God, the rights of man, and the precedents of our American history.

"Resolved, That the Governor be requested to transmit to the proper officers of said Board a copy of this resolution."

A SPECIAL dispatch from St. Paul, Minnesota reads:—

"The Roman Catholic-Protestant row over the Minnesota schools culminated yesterday, when Attorney-General Clapp gave the Committee of Protestant ministers his decision that in order to prevent the parochial schools, lately made part of the public school system, from securing a part of the State school money, suits should be brought against the County Auditors restraining them from apportioning any portion of the State fund in their hands to the schools which recently were parochial schools. Test suits will at once be brought against the Auditors of Rice and Washington counties to prevent them from applying the State school money for the maintenance of parochial schools at Faribault and Stillwater."

Now let these Protestants who are so determined that the Romanists shall have no portion of the State's money show as much activity in excluding the hand of the Protestant Church from the pocket of the State and the United States, and they will begin to command the respect due to just and consistent citizens.

A BILL "to define and punish blackmailing," in which it is provided that any person within the exclusive jurisdiction of the United States who shall make any disclosure, either oral, written, or printed, to the injury of personal character, "or for the purpose of ridicule or revenge," shall be guilty of a misdemeanor, and liable to a penalty of not exceeding one thousand dollars fine, and imprisonment not to exceed one year, has just been passed by the House of Representatives, having been recommended for passage, without dissent, by the House Committee on the Judiciary.

The bill has met with more than general disapproval. The *Sun* characterizes it as "An awful blunder of legislation," and quoting from the first amendment to the Constitution the clause "Congress shall make no law abridging the freedom of speech or of the press," says, "the bill as it passed the House is simply the extraordinary result of incomprehensible heedlessness." It is well to note the precedent for heedlessness here established; for, if unwatched, the same kind of legislation is liable at any time to give this Nation a United States Sunday law.

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THE *Mail and Express* notes the fact that work has been done in the interior of the new Second Congregational Church, at Rockford, Illinois, on Sunday and says it has caused quite a stir in religious circles.

"MONTHLY Document," No. 11, of the American Sabbath Union asks the question, "How shall we obey the fourth commandment in a way acceptable to God?" From the standpoint of the organization that asks the question, we must say frankly that we do not know.

THE *Catholic Review* does not like the proposed amendment to the national Constitution because it contains more than general principles. It is not strange that Catholics object to this measure since it is undoubtedly designed to shut off some of the public pap which that church has been feeding on for some years.

THE *Denver News* very pertinently says: "The man who is made honest in business, pure in his social relations and faithful in his friendships only by an act of Congress is unworthy of consideration. . . . Law is only useful to restrain the lawless tendencies in our natures. It can never become an active agent in the actual creation of character."

REV. DAVID ANDERSON, a correspondent of the *United Presbyterian* (Dec. 31, 1891), calls the "omnibus petition" in question because it asks for too many things, and also, as he puts it, because "there may be a question as to the multiple of personage on petitions." He explains his meaning as follows:—

In a congregation, A may vote and petition as a member of the congregation, again in the Sabbath school; then in the Christian Endeavor or Young People; then in the missionary society; then in the several conventions of these, or larger assembly, etc.

This is an honest confession, and would doubtless benefit the soul of him who made it, had he not immediately nullified it by adding this defense of petition "stuffing" and "repeating":—

While this appears objectionable on its face, yet, when we consider these petitions are not personal, but organizational, A has the right of being repre-

sented in proportion to his or her working powers in each of these, as these organizations may be affected by the action petitioned for.

The defense is entirely worthy of the whole "civil Sunday" cause. The advice of its leaders in the matter of petitions is substantially the same as that which a dying miser is said to have given his son: "John, get money! Get it honestly if you can; but get money!"

THE *Times*, of Oakland, California, announces that the Society of Christian Endeavor, of that city, has entered upon a campaign for the manufacture of public opinion in favor of closing the World's Fair on Sunday. "They will," says the *Times*, "try to compel the observance of their Sabbath at an Exposition to which the whole world is invited, in spite of the fact that this Sabbath is recognized only by a minority of the world's inhabitants and religions."

In Washington, D. C., Sunday evening, January 31, Rev. Dr. Corey, of the Metropolitan Methodist Episcopal Church, preached a sermon on "Pilate the Man of Expediency," in the course of which he is reported by the *Post* to have said:—

How many are willing to commit sins against nature, sins that touch the very marrow of right or wrong, while they are more scrupulous in regard to things which are forbidden by the laws of society, but which have no moral character? How many will indulge in iniquitous selfishness, but will not shave on Sunday; will allow themselves to be governed by the fiercest avarice, but will not ride to church on Sunday?

Whether this was so intended or not, it is a confession that Sunday shaving, travel, etc., is forbidden only by "the laws of society." It would be interesting to know whether or not the Doctor thinks that such laws are justifiable from the standpoint of civil justice.

THAT there is no end to the division and sectionalism which may arise on religious questions when they are once fairly inducted into politics, is shown by this paragraph from the *Northwestern Christian Advocate*:—

We hold that our national houses of legislation will see the point and decline to assail God's day even by implication. It has been stated that "there is more danger in the House than in the Senate, because it is so largely democratic." We do not share that belief. The South as a part of the Republic is truer to the Sabbath than is the North. Party leaders in the South have not been twisted out of loyalty to some correct American traditions, by supposed proper regard for the "ideas of foreigners," and demagogic concessions to large bodies of voters. As between the two geographical sections we look for such sturdy support from Southern members that Northern democrats will be less willing to vote for a bill that permits the desecration of the Sabbath at the World's Fair.

An analysis of this paragraph shows a remarkable multiplicity of sectionalism, division, and partisanship, in religion, accepted by this writer as a matter of course. A division between the Senate and the

House; a division on party lines, between Democrats and Republicans; a sectional division between the South and the North; antagonism between native and foreign elements; political animosity between the minority and the majority, in "demagogic concessions to large bodies of voters," and closing with an appeal to the "geographical" sympathies of the Southern members to help close the World's Fair on Sunday. It would be impossible to condense any larger sum of dangerous politics into the same number of sentences.

THE *Union Signal* says that "the United States consul in Sierra Leone, in a private letter to a friend in this country, recently wrote:—

I am not a missionary, nor the son of one, but I judge the present by the past. The Christian nations of the earth must set a better example than flooding this country with rum and gin, and landing it on the Sabbath day at the wharf within fifty yards of the church. I stood on the wharf last Sabbath and saw steamers come into the harbor from Germany and England, and they commenced to land rum and gin. There were over one hundred men employed all day and the customs officers had to be on duty. The native kings are petitioning the government to stop the liquor traffic. It is ruining their people. One king says if they continue, it will cause him to leave his country and go where the white man's rum can't reach his people."

This illustrates the folly of calling nations Christian. The heathen, both at home and in foreign lands, should be taught that that only is Christian that is Christlike.

THAT Sunday laws are and always were religious is shown by a mere glance at the British system, as set forth by Blackstone in his chapter on "Offenses against God and Religion." There "profanation of the Lord's day" is classed with such things as "apostasy," "heresy," "reviling the ordinances of the church," "non-conformity to the worship of the church," "witchcraft," "conjurament," "enchantment," "sorcery," "religious imposture, such as falsely pretending an extraordinary commission from Heaven," adultery as an ecclesiastical offense cognizable by the spiritual court, and such confusion of civil and religious ideas as the punishment of drunkenness as an offense against God and religion. This is the company with which Sunday laws belong. The penalty for apostasy was, first, burning to death; this fell into disuse after a while. Then the penalty was that "for the first offense the offender should be rendered incapable to hold any office or place of trust."

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