



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

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EDITOR, - - - ALONZO T. JONES,

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

WHAT would be the general opinion of the intelligence and good sense of THE AMERICAN SENTINEL if it should publish, in good faith, such a paragraph as this?—

We call attention to the fact that the "American Sabbath Union" (another name for Presbyterians), is industriously circulating petitions throughout the country for an open Saturday Fair, ostensibly in the interests of the workingmen, but really in the interest of the Sunday Sabbath. They would prefer to have the Fair open Saturday so that by secularizing the day it may become obsolete as a recognized day for rest and worship. Beware! Be not misled by them.

If the best sense and intelligence of THE SENTINEL had evolved such a paragraph, what would be the general opinion of its purpose? —o—

A NUMBER of the *Columbian Sunday Advocate*, bearing the motto, "Devoted to the Maintenance of One Day in Seven for Rest, Recuperation, Benevolent Ministrations, Moral Improvement and Worship," and at the foot of the title page in broad-faced small caps, the injunction of Nehemiah, "I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath," has been sent to this office. There is in this publication the following paragraph:—

We call attention to the fact that the "National Religious Liberty Association" (another name for Seventh-day Adventists), is industriously circulating petitions throughout the country for an open Sunday Fair, ostensibly in the interest of workingmen, but really in the interest of the Saturday Sabbath. They would prefer to have the Fair open Sundays so that by secularizing the day it may become obsolete as a recognized day for rest and worship. Beware! Be not misled by them.

What should be the general opinion of

the intelligence and good sense of the *Columbian Sunday Advocate* since it has published, in good faith, such a paragraph as that? And, as the best sense and intelligence of the *Columbian Sunday Advocate* has expressed itself in such a paragraph what can be our opinion of its purpose? —o—

THE National Religious Liberty Association has circulated a petition which has been presented, with many thousand *bona fide*, individual signatures, to the Senate and the House. This is the exact form of the petition:—

We, the undersigned, citizens of the United States, hereby respectfully but decidedly, protest against the Congress of the United States committing the United States Government to a union of religion and the State in the passage of any bill or resolution to close the World's Columbian Exposition on Sunday, or in any other way committing the Government to a course of religious legislation.

This is the only form of petition which the National Religious Liberty Association has circulated since the agitation of the question of the Sunday closing of the World's Fair arose. It must, therefore, be the one to which the *Columbian Sunday Advocate* refers in the quoted paragraph. The *Advocate* says that the petition is "for an open Sunday Fair." Is it? Is the petition in the affirmative form at all?—It is not. Does the petition ask that Congress shall decree the Sunday opening of the Fair?—It does not. If the petition asked what the *Advocate* says it does it would stultify itself. It would ask Congress to commit the Government to a union of religion and the State while the earnestly stated purpose of the petition is to protest against such a course. An act of Congress to open the World's Fair on Sunday would have been just as uncalled for and just as vicious a piece of legislation as the legislative subterfuge by which its Sunday closing has been secured. The National Religious Liberty Association would no more have been guilty of petitioning for the one than for the other. —o—

THE *Columbian Sunday Advocate* says

farther that this petition is "ostensibly in the interest of workingmen." Is it? Will the reader of these paragraphs re-read that petition and find the sentence, or the phrase, or the word, which can be tortured into either really or ostensibly asking anything which is for the interest of any man or any set of men any more than for that of each and every citizen of the United States? You can not find it. The *Columbian Sunday Advocate* can not find it. There is no such sentence, word, or phrase there. But the *Sunday Advocate* says that it finds that that which, in this petition, is "ostensibly in the interest of workingmen" is "really in the interest of the Saturday Sabbath." That renowned humorist, who said he "would rather not know so much than know so many things that weren't so," would have felt a sincere sympathy for the *Columbian Sunday Advocate* which knows and calls attention to so many facts that are not facts. The truth is that as there is nothing in the petition ostensibly in the interest of workingmen, so there is nothing "really in the interest of the Saturday Sabbath." This is a vivid illustration of how dangerous a thing it is to know and to print things which are not so. This statement shows that, in the mind of the *Columbian Sunday Advocate*, there are two rival Sabbaths, the Saturday Sabbath and the Sunday Sabbath, and that a petition which is in the interest of one antagonizes the other. So it is with such innocent simplicity of ignorance as this that the *Sunday Advocate* betrays its own position, by falsely accusing the National Religious Liberty Association of that of which it is itself guilty. If the Association would antagonize the Sunday by favoring that which is in the interest of the Sabbath then the *Advocate* by favoring that which is in the interest of Sunday does antagonize the Sabbath. Thus the *Advocate* betrays itself completely, and so unnecessarily, that it is almost pitiable. If a petition for opening on the Sunday Sabbath is in the interest of the Saturday Sabbath, a petition for

closing on the Sunday Sabbath is in antagonism to the Saturday Sabbath, and the *Advocate* is guilty of that of which it has accused the Association. But the language of the petition, the principles, and all the published utterances of the Association prove it guiltless of the accusation which the *Advocate* has made, while the *Advocate* stands self-convicted upon its own statement. The alternative of the conclusion which the *Sunday Advocate* has attempted to fasten upon the Association is true, therefore, of the *Sunday Advocate*. It would prefer to have the Fair closed on the Sunday Sabbath so that by consecrating that day the Saturday Sabbath may become obsolete as a recognized day for rest and worship. The *Sunday Advocate* is self-convicted. It is itself guilty of that of which it has falsely accused another. The false accusation which it has made, either in ignorance or malice, has been its own unintentional confession. Upon what grounds should the possibility of such statements, as these which the *Columbian Sunday Advocate* has made, be based? It would be charitable to consider them as showing a lack of intelligence, yet it is said that most men prefer to be considered knaves rather than fools. It is a serious quandary.

W. H. M.

Responsible only to God in Morals.

THE theory of legislation upon religious duties and questions is radically opposed to the teaching of the Scriptures of divine truth, which plainly declare that "every one of us shall give account of himself to God." Rom. 14:12.

This text plainly asserts our accountability to God. From other scriptures we learn the scope of this accountability; that it has reference, first, to our duty toward God; second, to our duty to our fellow-man. The first and great commandment in the law is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" "and the second is like unto it, Thou shalt love thy neighbor as thyself." And our Lord adds, "On these two commandments hang all the law and the prophets."

But while we have duty toward our fellow-man, failure to perform that duty is not, as we sometimes loosely say, sin against man, but is sin against God. It is God's law that defines our duty toward our fellows, and the violation of that law is sin. "Whosoever committeth sin," says the apostle, "transgresseth also the law; for sin is the transgression of the law." The divine law, of course; and so, in the fifty-first psalm, we find David confessing to God the wrong done to Uriah, in these words: "Against thee, thee only, have I sinned, and done this evil in thy sight." The wrong was done to man; the sin was against God; and to God the account must be given. "So then every one of us shall give account of himself to God," both for our sins against God and our wrongs to our fellow-men. ALL SIN is, without qualification, against God. And He it is who "shall bring every work into judgment with every secret thing whether it be good or evil."

God is the great and only moral governor. To him, and to him alone, every soul is morally responsible. In the very nature of things this could not be otherwise, for to permit any power whatever to come between the soul and God would be

to destroy individual responsibility to God.

But man is a social as well as a moral being; and as such he is endowed with certain inalienable rights; to him God has committed the preservation of these rights by means of civil government. This truth is thus expressed in the American Declaration of Independence:—

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.

To disregard these rights or to trample upon them is to *wrong* our fellow-men and so to *sin* against God. The *sin*, if not repented of and forgiven, God will punish in his own time; the *wrong* may be dealt with by our fellows in their organized capacity as a State. And it is this fact that restrains from deeds of violence and injustice, many who have not the fear of God before them. This safeguard to liberty and natural rights, the God who sends his rain upon the just and upon the unjust, has given to man. Its benefits accrue alike to the righteous and to the wicked. The powers of civil government are exercised alike by and for Jew and Gentile, pagan and Christian. Hence civil government is not in any sense Christian, but is humanitarian, that is, it is given, like marriage, for the good of the race.

And this was not an arbitrary arrangement on the part of the Creator, but for wise and beneficent reasons which we can readily discern and comprehend. God committed to men, not the administration of his law, nor any part of it, but the maintenance of those rights which reason teaches that all intelligent moral beings should enjoy in common; those self-evident rights enumerated in the Declaration of Independence. Had God made civil government Christian, and commissioned men to administer his law, and to require of their fellows the discharge of duties due to the Divine Being, or even to administer the divine law as regards the duties which as social beings we owe to one another, it would have destroyed moral responsibility to God. On the other hand, had God not committed to men the power to regulate to some extent their social relation in order that their natural rights might be preserved, but had himself administered civil justice, one of two things would have followed: either vengeance would have been so swift and certain as to defeat the very design of God in making man a free moral agent, or else punishment would have been so long delayed as to afford no protection to those in need of it. It was absolutely necessary that man should be the guardian of his own rights in this world, and for the temporary concerns of this world; but that this should in no way affect his individual moral responsibility to the Creator. Nor should men make it a pretext for assuming to exercise authority which belongs alone to God.

That the principle here stated is the correct and scriptural one, is clear from the words of Christ when the Pharisees sought to entangle him in his talk. They asked him the question: "Is it lawful to give tribute unto Cæsar, or not?" But he understanding their purpose, said: "Show me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? And they said unto him,

Cæsar's. Then said he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." In this, Christ plainly separated between civil and moral duties. The paying of tribute was simply a civil matter. They were living under Cæsar's government and it was right that they should contribute to the support of the government; and yet this was not an absolute moral duty, but rather one growing out of the surroundings, and in some cases even something to be done merely to avoid offense. It was for this reason that Christ himself paid tribute, as we learn from Matt. 17:24-27.

But notwithstanding the fact that civil government is not Christian, the Christian must of necessity live under it, even though he is not a part of it; he is in the world, yet not of it; and he is not to render himself unnecessarily obnoxious to the powers that be, for that would defeat the very object of civil government. Says the apostle: "For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

Quietness and peace are essential to the enjoyment of life and liberty, and to the pursuit of happiness, which the Declaration of Independence enumerates as among those inalienable rights which governments are instituted to preserve. Thus the Christian's true attitude toward civil government is quiet submission in all things civil; rendering to Cæsar [the State] the things that are Cæsar's, and unto God the things that are God's. But to do this, that is, to render to God that which belongs to God, he who would render it, must, in the things rendered to God, be absolutely independent of any human authority. In those things, his highest allegiance must be paid to God. And as a matter of history, we find that this has always been the attitude of the servants of God. This was the case with Shadrach, Meshach, and Abed-nego, who, for refusing to bow before the great image in the plain of Dura, were cast into the fiery furnace. It was also the case with Daniel, who, though prime minister of the empire, disobeyed a law of the empire. It was also the case with Peter and John, who, when commanded by the magistrates contrary to the word of the Lord, answered, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard."

In all these cases the civil rulers sought to usurp authority which belonged alone to God, and the servants of God refused obedience and quietly submitted to the punishment inflicted, protesting, however, against the injustice and maintaining their innocence while declaring boldly their purpose not to yield to Cæsar the things that belonged to God.

The same course was pursued by Christians until apostacy began to corrupt the primitive simplicity of the gospel. The followers of Christ ever yielded cheerful obedience to all in authority in all civil matters, but they went to the block and to the stake rather than yield an iota of their soul-liberty. So persistent were they in maintaining this principle of individual responsibility directly to God, that their teaching upon this subject so permeated the Roman empire that by the year A. D. 319, the most perfect religious freedom that ever existed under any gov-

ernment except our own was granted in Rome, and was enjoyed by all, both pagans and Christians, until apostate Christians themselves sought to establish in Rome a man-made theocracy and denied to others the very rights which only a few years before they had claimed for themselves. And in so doing they violated not only the principles for which they had formerly contended but they set at naught the fundamental law of Christianity itself, as laid down by its Author: "All things whatsoever ye would that men should do to you, do ye even so to them."

C. P. B.

The Gospel; What It Is, and Its Work As Opposed to the Mystery of Iniquity.*

Now let us take our bearings again, that we may fairly enter upon the examination of another point. Out of that first falling away came the mystery of iniquity. And as that mystery of iniquity was the Papacy, and is the Papacy, it is important for us to know how that thing came in, just what place it occupied there, when it appeared, and how it appeared. As the apostle says, there was a falling away. Self-exaltation of the bishopric and all kinds of different amusements and ceremonies were adopted, also the taking up with the heathen philosophy and science, in order to facilitate the conversion of the heathen. These men had forsaken the mystery of God, had left the power of God behind; and when they found that they had lost the power of God, and could not influence men any longer to yield obedience to God, then they sought the power of earthly governments, by which they would compel men to yield obedience to the church.

In Constantine's time there was the working of this power; this apostate church, this formation of the mystery of iniquity, doing its utmost to secure control of the civil power and compel men to conform to the dogmas and the discipline of this apostate form of religion, which called itself Christianity. Now I want to call your attention to a few facts in connection with that. For just then there came in a series of events, a series of steps, that are worth considering now by every one who would know how to detect the rise of the image of the mystery of iniquity.

In the beginning of the fourth century there was in the Roman empire a powerful ecclesiastical organization, the leaders and managers of which were "only anxious to assert the government as a kind of sovereignty for themselves."—*Eusebius' Ecclesiastical History, book 8, chap. 1.* While "it was the hope of every bishop in the empire to make politics a branch of theology," "it was the aim of Constantine to make theology a branch of politics." In an intrigue therefore with Constantine, they succeeded in bartering to him their influence and power in theology for his in politics. As one of the very first fruits of this, Constantine was established in the rulership of one half of the Roman empire. Jointly with Licinius, he then issued the Edict of Milan, reversing the persecuting edicts of Diocletian, and granting "liberty and full freedom to the Christians to observe their own mode of

worship;" granting "likewise to the Christians and to all, the free choice to follow that mode of worship which they may wish;" "that each may have the privilege to select and to worship whatsoever divinity he pleases;" and commanding that the churches and the church property which had been confiscated by Diocletian, should be restored to "the whole body of Christians," "and to each conventicle respectively."—*Id., book 10, chap. 5.*

This was all just and proper enough, and innocent enough, in itself and on its face, *if that had been all there was to it.* But behind it there lay the *ecclesiastical organization*, ambitious to assert the government as a kind of sovereignty for itself, and that religio-political intrigue which had been entered into to feed and satisfy this ambition. This ecclesiastical organization likewise claimed to be the legitimate and only true representative and depository of Christianity in the world—it was the Catholic Church. And no sooner had the Edict of Milan ordered the restoration of property to the Christians, than it was seized upon and made an issue by which to secure the imperial recognition and the legal establishment of the Catholic Church.

The rule had long before been established that all who did not agree with the bishops of the Catholic Church were necessarily heretics, and not Christians at all; it was now claimed by the Catholic Church that therefore none such were entitled to any benefit from the edict restoring property to the Christians. In other words, the Catholic Church disputed the right of any others than Catholics to receive property or money under the Edict of Milan, by disputing their right to the title of Christians. And by this issue the Catholic Church forced an imperial decision as to who were Christians. And under the circumstances, by the power and influence which she held, and by what she had already done in behalf of Constantine, it was a foregone conclusion, if not the concerted plan, that this decision would be in favor of the Catholic Church. Consequently, Constantine's edict to the proconsul contained these words:—

It is our will that when thou shalt receive this epistle, if any of those things belonging to the Catholic Church of the Christians in the several cities or other places, are now possessed either by the decurions or any others, these thou shalt cause immediately to be restored to their churches. Since we have previously determined, that whatsoever these same churches before possessed should be restored to them.

That was not what was said at all. It was not "the Catholic Church" to which the edict said the property was to be restored; it was to Christians alone, to "the whole body of Christians." But, mark you, just as quick as that was said, the Catholic Church made a turn upon that word "Christian," and forced a decision by the imperial authority as to who were the Christians intended. And as she had given him her influence in politics, he did not dare to say otherwise; because if he should, she would swing her influence over to Licinius or some other one, and he would become emperor. She had political power in her hands, and she used it.

Nor was it enough that the emperor should decide that all these favors were for "the Catholic Church of the Christians." Immediately there were two parties claiming to be the Catholic Church. Therefore, the emperor was obliged next to decide which was the Catholic

Church. This question was immediately raised and disputed, and in consequence an edict was drawn from Constantine, addressed to the same proconsul (of the province of Africa), in which were these words:—

It is my will that these men, within the provinces intrusted to those in the Catholic Church over which *Cæcilianus presides*, who give their services to this holy religion, and whom they commonly call clergy, shall be held totally free and exempt from all public offices, etc.

The party over which *Cæcilianus* presided in Africa was the party which was in communion with the bishop of Rome. The other party then drew up a long series of charges against *Cæcilianus*, and sent them to the emperor with a petition that he would have the case examined by the bishops of Gaul. Constantine was in Gaul at the time; but instead of having the bishops of Gaul examine into the case alone, he commissioned three of them to go to Rome and sit with the bishop of Rome in council, to decide the case. To the bishop of Rome Constantine sent a letter, with copies of all the charges and complaints which had been lodged with him, and in this letter to the bishop of Rome, with other things, he said this:—

Since it neither escaped your diligence, that I show such regard for the holy Catholic Church, that I wish you, upon the whole, to leave no room for schism or division.

This council of course confirmed the emperor's word that the Catholic Church in Africa, was indeed the one over which *Cæcilianus* presided. And as this was the one which was in communion with the bishop of Rome, it followed that the Catholic Church was the one over which the bishops of Rome presided. The other party appealed from this decision, and petitioned that another and larger council be called to examine the question. Another council was called, composed of almost all the bishops of Constantine's dominions. This council likewise confirmed the emperor's word and the decision of the former council. Then the opposing party appealed from the decision of the council to the emperor himself. After hearing this appeal, he sustained the action of the councils, and re-affirmed his original decision. Then the opposing party rejected not only the decisions of the councils, but the decision of the emperor himself.

Then Constantine addressed a letter to *Cæcilianus*, bestowing more favors upon what he now called "the legitimate and most holy Catholic religion," and empowering him to use the civil power to compel the opposing party, the Donatists, to submit. This portion of his letter is in the following words:—

CONSTANTINE AUGUSTUS TO CÆCILIANUS, BISHOP OF CARTHAGE: As we have determined that in all the provinces of Africa, Numidia, and Mauritania, something should be granted to certain ministers of the legitimate and most holy Catholic religion to defray these expenses, I have given letters to Ursus, the most illustrious lieutenant-governor of Africa, and have communicated to him, that he shall provide, to pay to your authority, three thousand folles [about one hundred thousand dollars].

And as I have ascertained that some men, who are of no settled mind, wished to divert the people from the most holy Catholic Church, by a certain pernicious adulteration, I wish thee to understand that I have given, both to the proconsul Anulinus and to Patricius, vicar-general of the prefects, when present, the following injunctions: that, among all the rest, they should particularly pay the necessary attention to this, nor should by any means tolerate that this should be overlooked. Wherefore, if thou seest any of these men persevering in this madness, thou shalt, without any hesitancy, proceed to the aforesaid judges, and report

*From a sermon delivered by A. T. Jones, at Battle Creek, Mich., July 9, 1892, as reported and published in the *Review and Herald*.

it to them, that they may animadvert upon them, as I commanded them, when present.

Thus, no sooner was it decided what was "the legitimate and most holy Catholic Church," than the civil power was definitely placed at the disposal of this church, with positive instructions to use this power in compelling conformity to the new imperial religion. Persecution was begun at once. The Donatist bishops were driven out, and Constantine commanded that their churches should be delivered to the Catholic party. Nor was this done at all peacefully. "Each party recriminated on the other; but neither denies the barbarous scenes of massacre and license which devastated the African cities. The Donatists boasted of their martyrs; and the cruelties of the Catholic party rest on their own admission; they deny not, they proudly vindicate, their barbarities: 'Is the vengeance of God to be defrauded of its victims?' they cried."—*Milman, "History of Christianity," book 3, chap 1, par. 5 from the end.*

And the government, by becoming a partisan, had lost the power to keep the peace. The civil power, by becoming a party to religious controversy, had lost the power to prevent civil violence between religious factions. The civil government was subordinated to the church, and was only a tool of the church.

Nor was this thing long in coming. It all occurred in less than four years. The Edict of Milan was issued in the month of March, A. D. 313. Before that month expired, the decision was rendered that the imperial favors were for the Catholic Church only. In the autumn of the same year, 313, the first council sat to decide which was the Catholic Church. In the summer of 314 sat the second council on the same question. And in 316 the decree was sent to Cæcilianus, empowering him to distribute the money to the ministers of "the legitimate and most holy Catholic religion," and to use the civil power to force the Donatists to submit to the decision of the councils and the emperor.

(Continued next week.)

Some Scraps of New England History.*

IN 1655 Thomas Gould, a Baptist, of Charlestown, Mass., refused to have his baby sprinkled and christened. The regular preacher ordered the church "to lay him under admonition, which the church was backward to do." Not long afterward he was at church as the law required him to be, and when the time of sprinkling the children came, he went out. He was spoken to about it, but told them he could not stay because he "lookt upon it as no ordinance of Christ. They told me that now I had made known my judgment, I might stay. . . . So I stayed, and sat down in my seat, when they were at prayer and administering the service to infants. Then they dealt with me for my unreverent carriage." Their dealing with him was to admonish him and exclude him from the communion.

In October, 1656, he was accused before the county court for denying baptism to his child. Of course he was convicted. He was admonished and given till the next term to consider his ways. During this time they made it so unpleasant for him

that he ceased attending the church at Charlestown, and went to church at Cambridge instead. But this, being an apparent slight upon the minister, was only a new offense. Although not actually punished, he was subjected to petty annoyances, being again and again summoned both to the church and to the court to be admonished, until on May 28, 1665, he withdrew entirely from the Congregational church, and with eight others formed a Baptist church. This being "schismatical," was counted as open rebellion, and Gould and his brethren were summoned to appear before the church the next Sunday. They told the magistrates that they could not go at that time, but the following Sunday they would be there; but the minister refused to wait, and in his sermon "laid out the sins of these men, and delivered them up to Satan."

They were called before one court after another, until their case reached the general court in October. Those among them who were freemen were disfranchised, and if they should be convicted again of continued schism, were to be imprisoned until further order. In April, 1666, they were fined four pounds, and were imprisoned until September, when they were ordered to be discharged upon payment of fines and costs. In April, 1668, they were ordered by the governor and council to appear at the meeting-house at nine o'clock on the morning of April 14, to meet six ministers who would debate with them. The debate, however, did not amount to much except that it gave to the ministers an opportunity to denounce the Baptists as they wished. The Baptists, asking for liberty to speak, were told that they stood there as delinquents, and ought not to have liberty to speak. Two days were spent in this way, when at the end of the second day, "Rev." Jonathan Mitchell pronounced the following sentence from Deut. 17:9-12:—

And thou shalt come unto the priests and the Levites, and unto the judge that shall be in those days, and enquire; and they shall show thee the sentence of judgment: And thou shalt do according to the sentence, which they of that place which the Lord shall choose, shall show thee; and thou shalt observe to do according to all that they inform thee. According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do; thou shalt not decline from the sentence which they shall show thee, to the right hand nor to the left. And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die; and thou shalt put away evil from Israel.

May 27, Gould and two of his brethren as "obstinate and turbulent Anabaptists," were banished under penalty of perpetual imprisonment. They remained. Accordingly they were imprisoned. By this persecution much sympathy was awakened in the community, and a petition in their behalf was signed by sixty-six of the inhabitants of Charlestown, among whom were some of the most prominent citizens. The petition was to the Legislature, and prayed for mercy upon the prisoners, saying, "They be aged and weakly men; . . . the sense of this their . . . most deplorable and afflicted condition hath sadly affected the hearts of many . . . Christians, and such as neither approve of their judgment or practice; especially considering that the men are reputed godly, and of a blameless conversation. . . . We therefore most humbly beseech this honored court, in their Christian mercy and bowels of compassion, to pity

and relieve these poor prisoners." The petition was by vote declared scandalous and reproachful. The two persons who had taken the lead in getting it up, were fined, one ten and the other five pounds, and all the others who had signed the petition were compelled to sign a document expressing their sorrow for giving the court such just grounds of offense.

Report of these proceedings having reached England, thirteen of the Congregational ministers wrote, by the hand of Robert Mascall, a letter to their brethren in New England, in which they said:—

O, how it grieves and affects us, that New England should persecute! Will you not give what you take? Is liberty of conscience your due? And is it not as due unto others who are sound in the faith? Amongst many scriptures, that in the fourteenth of Romans much confirms me in liberty of conscience thus stated. To him that esteemeth anything unclean, to him it is unclean. Therefore though we approve of the baptism of the immediate children of church members, and of their admission into the church when they evidence a real work of grace, yet to those who in conscience believe the said baptism to be unclean, it is unclean. Both that and mere ruling elders, though we approve of them, yet our grounds are mere interpretations of, and not any express scripture. I can not say so clearly of anything else in our religion, neither as to faith or practice. Now must we force our interpretations upon others, pope-like? How do you cast a reproach upon us who are Congregational in England, and furnish our adversaries with weapons against us? We blush and are filled with shame and confusion of face, when we hear of these things. Dear brother, we pray that God would open your eyes, and persuade the heart of your magistrates, that they may no more smite their fellow-servants, nor thus greatly injure us their brethren, and that they may not thus dishonor the name of God. My dear brother, pardon me, for I am affected; I speak for God, to whose grace I commend you all in New England; and humbly craving your prayers for us here, and remain your affectionate brother.

ROBERT MASCALL.

Finsbury, near Morefield, March 25, 1669.

It seems that the imprisoned Baptists were by some means released after about a year's confinement, but the next year afterward Gould and Turner were arrested and imprisoned "a long time."

The cases which we have cited are not by any means all the persecutions and oppressions that fell upon the Baptists; but these are sufficient to show that the persecution was shameful enough, even had these been all the cases that ever occurred.

The Springville, Tenn., Seventh-day Adventists.

THE people of this quiet neighborhood pursue the even tenor of their way. The postmaster at this place was quite right in saying that the Adventists still work on Sunday. And yet the work is done so quietly that very little of it is seen except by those who are on the lookout for it. The Adventists desire to avoid if possible giving offense to their neighbors; but they will not surrender their consciences into the keeping of anybody.

The Adventists believe that the fourth commandment establishes a difference between the seventh day of the week and all other days, and that it is their duty to respect that difference. They feel that they have no right to habitually abstain from secular labor and business on any day of the week except the seventh day, and that to do so would be a violation of the law of God. Thus their Sunday work is as much a matter of conscientious conviction as their Sabbath rest.

The fact that the Adventists are conscientious in working on Sunday makes their prosecution for such work a palpable

* Condensed from "Two Republics."

violation of the constitution of the State. That instrument provides that—

No human authority can, in any case whatever, control or interfere with the rights of conscience.

This provision covers all the ground, and would, if respected by the courts, at once put an end to all legal persecution in Tennessee.

The immediate neighbors of the Adventists do not seem to have any feeling against them. The persecution was undoubtedly stirred up by persons not living in the immediate neighborhood, and was for the purpose of destroying the influence of the Adventist church and checking its growth. It is the only church in this part of the country that is in a really prosperous condition, and this excites the envy of other churches.

Before the recent persecution, measures were set on foot by the Adventists for the building of a new house of worship. The work was delayed somewhat by the imprisonment of some of the members of the church, but now that all are again at liberty, work has been begun and the most of the lumber for the new building is now on the ground. They also maintained a church school for several months this season, and have given the use of their old church building to the district for school purposes, and a public school will open in it in a few days. This school is to be taught by a member of the Adventist church, employed by a school-board, the members of which are not Adventists; and will be conducted, as all public schools should be, on strictly secular principles. The private school was however, opened each day with simple religious exercises, without special reference to the peculiar doctrines of the Adventists. The church school was patronized by quite a number of persons belonging to other churches, and Adventists do not believe in carrying their religious propaganda into mixed schools even where they might have the technical right to do so. They are consistent advocates of religious liberty.

C. P. B.

Springville, Tenn., Aug. 24, 1892.

An Unusual Sermon.

[The Rochester Democrat and Chronicle publishes a report of an unusual sermon delivered in that city. It was indeed a word fitly spoken and timely, showing the speaker to be filled with the pure principles of religion undefiled, in the strength of which he loves his neighbor as himself.]

At the First Presbyterian church yesterday morning Rev. Nelson Millard preached a forcible and timely sermon with a very practical bearing. He touched upon many of the leading questions of the day in a very impartial manner.

Dr. Millard took his text from Luke, 20: 25, "Render therefore unto Cæsar, the things which be Cæsar's, and unto God the things which be God's." In the course of his discourse he said, "These words have always been interpreted as drawing a sharp line of discrimination between things civic and ecclesiastical, between Church and State, between organized religion and organized politics. Jesus with all his emphasis of a divine interdict, declares the divorce and forbids the banns of Church and State. He was, in this position, thoroughly original and unspeakably in advance of his age. For up to this time no one had dreamed of a separation of the secular and ecclesiastical powers. Prince and priest had always been in closest alliance, even where the offices

were not combined in one and the same person. In all ancient governments the altar was hard by the throne. The Jewish State was so completely a theocracy that the nation might be called one great church.

"In ancient Egypt religion was intertwined in the closest manner with the administration of the State. The priest and the Pharaoh stood in like respect and authority and joined inseparable hands in the administration of affairs. The unearthed tablets of the Assyrian and Persian monarchies tell a like story of these peoples. Even enlightened Greece treated religious impiety as a civil crime, to be punished by the secular arm. Athens put to death her wisest philosopher and her best citizen on the charge of impiety. The first count in the accusation against him read, 'Socrates does not worship the gods which the city worships, the penalty due him is death.' Socrates in his defense did not deny the right of the State to punish impiety as a crime, but simply sought to disprove the accusation. So again in Rome, the Pontifex Maximus was as much an integral element of the State as were the consul and præfect. Christ, when he uttered the sentiment of the text was, accordingly, utterly revolutionary, speaking right in the teeth of the universal theory and practice of all foregoing ages. Did he not foresee the dark and disastrous chapter which the unholy union of the Church and State was to write in the annals of mankind? That alliance has been very destructive both to the purity of the Church and the peace of the State.

"Well has it been said: 'Wherever and whenever the Church has succeeded in uniting itself with the secular power, religion has been debased, the supreme right of liberty of conscience has been outraged, persecutions have flourished. Moreover, not infrequently the State, through this alliance, has been transformed from a just protector of her children to an insane monster who glutted her religio-political appetite on the richest and purest blood of the ages.'

"If anything more were needed to show the originality of Christ's position, it could be found in this, that even to this day mankind in many places seems unable to appreciate His idea and put it into practice. Surely, men never would conceive that which so far they seem unable even to receive.

"State churches and established religion relying on State support are still the rule throughout Christendom from Russia to Chili. Even where the principle of divorce of Church and State is accepted in theory, men often wince at its application and avoid it in practice. Multitudes of Christians in this land of ours have a feeling that our Government, as a government, ought to bestow certain privileges on Protestants which it should deny to Catholics, and also privileges to believers which it should deny to unbelievers. Many who profess to accept the principle of the divorce of Church and State take positions inconsistent with it. Not a few have petitioned our Congress to close the World's Fair on Sundays, basing their petitions on religious grounds. I wish that all people were religious enough to keep the Sabbath sacred, but we have no right to ask the Government through Congress to interfere in this matter by religious legislation. All that Congress has a right to do is to legislate a civil Sunday in the

interest of a day of rest for all people but not a religious Sabbath. I would be glad if the Church could everywhere so avail itself of the civil Sunday, as by its own influence and power, to make it a religious Sabbath. But this must be voluntary not legislative.

"What a spectacle we behold in Tennessee! To-day four men languish there in jail, and for what crime? Did they commit burglary; did they forge; did they commit arson? No, they belong to a sect called Seventh-day Adventists, who believe that Saturday, the seventh, and not Sunday, the first day of the week, is the true Sabbath commanded of God, and the day that ought to be kept holy.

"Simply because they keep Saturday and work on Sunday, Tennessee law and Tennessee bigotry, right in the face of the spirit of our national Constitution have locked them up in prison. Shame on that persecuting State?

"Having now unfolded their principle of the divorce of Church and State, let me discriminate it from some things with which it is often confounded. First, the divorce of Church and State is not the divorce of religion and society. This answers the Catholic argument often advanced, namely, that the separation of the Church from the State leaves society godless and paganism.

"The Church is not religion and the State not society. Church and State are only the outward organization. Religion lies behind and creates the Church, while society lies behind and creates the State. Religion and society may blend and yet their outward organization be wholly separate.

"Secondly: The divorce of Church and State is not a divorce of morality and State. The State has a perfect right to put down immorality, but this is by no means the same as religious persecution. The Louisiana lottery went down, thank God, in a large part, not merely because it would have been in the end a financial folly for the State, but because it was a public dishonor and demoralization.

"Nor, thirdly, is the divorce of Church and State, the divorce of the pulpit and politics. In purely political questions as the irrigation of lands, banking laws, etc., the voice of the pulpit is barred out. But not so in those many questions which are as much moral as they are political. In these the voice of the pulpit will never be silenced until the spirit that animated the ancient Jewish prophets and made them the moral Titans that they were, has died out of the Christian Church."

Inconsistency of Congress Closing the World's Fair on Sunday.

WOULD not the consideration due to the foreign guests forbid the closing of the World's Fair Sunday? Uncle Sam is going to have company. He has invited all his sisters and his cousins and his aunts to come and see him, and as they have not had a real good family visit since the time of the flood or the Tower of Babel, he has suggested that they bring with them the most beautiful and excellent things in nature and art that their countries afford, so that when ranged alongside the others, all may compare and see who has the best country, and the greatest people.

Well, suppose the guests all come, and Uncle Sam welcomes them to the immense

buildings and lovely grounds he has prepared for their reception, and tells them to put their paintings and statuary in the art gallery, and their machines in the tool-house, and their stock in the barns, and to "come right in and make themselves to hum." All goes off nicely until Sunday morning, when Uncle Sam tells his guests that it is contrary to his religion to look at their exhibits on that day, and that he has to go to church and would like to have them go too.

But some pagan, speaking for the rest, says, "No, thanks; we do not care to go, but don't let us interfere with your observing the day as you think best. It is no more than right that everyone should have that privilege. We will just stroll about and look over this great show while you are gone." "Ahem, yes," says Uncle Sam, "but don't you know it is contrary to my creed to allow any one else to look at such things Sunday? I have to lock up the horse barn and the cattle sheds, and the tool-house, and the art galleries and everything, and take the keys to church with me." And the astonished pagan says, "Why, how is this? Whose show is this, anyway? You don't say that we can't even look at the jewels and the pictures and the statues and ten thousand other things that we have brought here ourselves and that belong to us?" "Oh, no," says Uncle Sam, "it would not be right to do it, you know the Bible says we must observe the Sabbath day and keep it holy." "But," says the pagan, "who is going to desecrate the Sabbath? Is there anything unholy in looking at this collection of the most wonderful and beautiful things ever made by God or man? And as to your Bible," says the now irate heathen, "we have no objection to your believing it and conforming to its ceremonies, but where did you get the right to insist that others who do not believe it should conform to them also? And what will we all do while you observe your Sabbath if you shut up the house and carry off the keys?" "Why," says Uncle Sam, "you can sit on the front steps or go down into the parks if you will 'keep off the grass,' and amuse yourselves until I get around." And as he departs the unregenerate heathen swears by Buddha, Brahma, Confucius, or Zoroaster, as the case may be, that he never heard of that way of entertaining company before, and adds, "Hurrah, boys, let's go down and paint the town red."—*A. W. Haydon, in the Lansing, Mich., Grange Visitor.*

Why Appeal Is Made to Law.

THE *Chicago Advance* (Congregationalist), of Aug. 11, 1892, referring to the closing of the World's Fair by act of Congress, and what is to be done with the twenty-two Sundays during the time of the Exposition, says:—

At the best, Chicago is bound to be enormously overrun during the Fair, and the customary quietude of the Sunday will inevitably be much broken in upon. Streets will be thronged and city railways crowded, though not to any such extent as would be the case were the Exposition to be kept open. In that case, excursions from every quarter would fill the whole city with noise and tumult.

This last statement is simply an admission that the great masses of the people in this country would disregard the Sunday Sabbath if they had a chance to do so, and shows that all the Sunday keeping governmental action, touching the closing of the Fair on Sunday or Sunday observance

in general, can result in is simply that which is *forced* upon the people. Those professed Protestants who have been responsible for urging upon and extracting from Congress this action would do well to ponder the words of Martin Luther, the great champion of the Reformation and leader of Protestantism. He said:—

It is with the Word we must contend, and by the Word we must refute and expel what has gained a footing by violence. I would not resort to force against such as are superstitious: . . . nor even against unbelievers! Whosoever believeth let him draw nigh, and whosoever believeth not stand afar off. Let there be no compulsion. Liberty is of the very essence of faith.

But the most probable reason why force has been resorted to in this matter of Sunday observance rather than the use of the Word is because of the consciousness of the fact that the Word does not sustain the Sunday Sabbath.

W. A. COLCORD.

To Be Done a Little Later On.

ATLANTA, Georgia, is gradually coming to the front on the Sunday closing question. The police of that city have just had under consideration whether or not they would close all the book stores on Sunday. As some of the book stores sell the daily papers, and desire to keep open on Sunday morning for that purpose, there was opposition to closing on their part.

One member of the committee having this matter under consideration, said that they "might as well stop all the newsboys and close up all the news stands on Sunday as to make a certain book dealer close his doors." To which another member retorted that "he was in favor of doing that at the proper time, but it was not under consideration now." That is the way of it. The *seemingly* innocent things they are asking now in the line of Sunday legislation, are only a prelude to the rigid and meddlesome puritanic laws that they will bring out a little later on. A. O. TAIT.

Will They Accept the Alternative.

Is it civil legislation for a religious day,—or is it religious legislation for a civil day,—or is it civil legislation for a civil day,—or is it religious legislation for a religious day,—what is it that is asked? The following editorial item from the *Gazetteer*, of Denison, Texas, puts a much finer point on the question of a civil Sunday than its advocates would wish to see:—

Pious people in this country of the orthodox stripe, profess to be greatly shocked at the custom in France and Mexico of holding general elections on Sunday. But it seems that some of the most influential citizens of Denison, "including the pastors of nearly all the churches," approve of it. At least we suppose they do, as they have called a "mass meeting" on Sunday to consider a question that is purely civil in its character, the securing of legislation by the city council, having for its object the enforcement of the Sunday law. The *Gazetteer* is confident these pastors will never admit that the Sunday law is a religious enactment, and they can not show that the observance or non-observance of Sunday, as a holy day or rest day is a moral question, or that there is any requirement for such observance of higher authority than a church edict.

Will they accept this alternative? Either Sunday is civil or it is not. It is religious or it is not. Which horn of the dilemma will they take? They must accept the one or the other. The one which they will take is the one they have taken before. History repeats itself.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

THE ministers, of Freeport, Ill., are engaging in a vigorous campaign to secure the enforced closing of all kinds of business in that city on Sunday, and also to stop base ball and other forms of Sunday amusement.

THE Cincinnati *Post* publishes a news item from Washington, Ind., narrating the arrest of a clergyman of that town, who is also a city councilman, for running his saw mill on Sunday. It is not stated to what denomination the clergyman belongs.

SOME enthusiast upon Sunday closing at Bar Harbor, Maine, has had the State Sunday laws printed on a folder and has taken the trouble to mail them to many residents of Bar Harbor. Whether this is intended as advice, warning, or exhortation, has not yet appeared.

THE Chicago *Evening Journal* says:—

If any one supposes that the American Sabbath Union, the Columbian Sunday Association, and the Chicago Ministerial Union, are resting from their labors because Congress has ordered the Exposition to be closed on Sundays, he is greatly mistaken.

The *Journal* then publishes at some length the plans of these different organizations for the enforcement of the Sunday laws in Chicago, beginning with the Sunday closing of saloons.

They openly congratulate themselves that they have the Sunday laws already on the statute books, and all that remains for them to do is to secure their enforcement.

PITTSBURG is to be deprived of Sunday music in her parks if the Law and Order League can have its way. The *Dispatch* says:—

"President McCrory, of the Law and Order Society, is after the Sunday sacred concerts in Schenley Park. He was in City Hall yesterday seeking information as to who paid the bands furnishing the music. Controller Morrow, to whom he applied, could not tell, but he agreed with Mr. McCrory, that the Sunday concerts were a desecration and should be suppressed. Mr. McCrory started away declaring he would see about the matter at once."

THE Catholic *Mirror* says of the action of Congress closing the World's Fair on Sunday:—

Surprising it is that those who are thus acting with the idea of keeping the Sabbath holy, do not see that the course they insist upon will be the very one to embitter thousands against Christianity and religion. Deprived of their rights in this way, they will see in the system which forces this wrong upon them, something odious and intolerable.

The blunder on the part of Congress is to be regretted, and all the more, since it was not made from the impulse of principle. The members simply had not the courage to resist the pressure of the fanatical element which urged the Sunday closing, and in yielding must have done so with a secret feeling of shame for their own want of moral fortitude.

The Catholic *Mirror* understands the origin of Sunday and knows what constitutes its proper observance according to the views of its originators. The *Mirror*, however, does not seem to be in accord with the advocates of the enforced observance of the American Sunday. They should go back to the foundation head of Sunday authority and learn what is befitting that holiday of the Church.

THE corresponding Secretary of the American Secular Union, in an article to the Boston *Investigator*, of August 17, says:—

"Congress has betrayed the people. Ignoring the Constitution, it has recognized a religion. The World's Fair Commissioners, the corporation into whose hands had been entrusted the honor of the Nation, have accepted the bribe, a paltry \$2,500,000,

and the gates of the Columbian Exposition are to be closed on Sundays.

"The whole arrangement, even from its inception, has been a conspiracy. Bigotry as a unit has combined to attain its object. The victory is infamy. The traitors are already rejoicing at the result and dividing the spoils. The pen with which President Harrison signed the cowardly contract has been sent to Col. Elliott Shepard as a souvenir of success, a religious relic, and the American Sabbath Association, the National Reform Association, the Woman's Christian Temperance Union, are congratulating themselves on the attainment of their object, and longing for the inauguration of the old puritanical Sabbath. This, it is affirmed confidently by gentlemen Craft, Wanamaker, Shepard, Quay, et al, is near at hand.

"The appropriation in its present form is an insult to the people, and the Commissioners should have indignantly rejected it. The liberty of the Nation has certainly cost more than two or three insignificant millions. If lost it can be assured that it will cost more than that amount to regain it."

In an address before the Congregational Club, of Oakland, Cal., recently, Rev. W. C. Pond said:—

Some sort of combination must be made. No more effective missionary service could to-day be rendered than to create such a combination of all good citizens, to throw their votes neither for men without principles nor for principles without men to enforce them, but for upright men fearing God and working righteousness. Why could not an association be formed with trustworthy officers so salaried that they can give their whole time to watching the operations of our municipal Government, looking up the records of the candidates for every position, and giving the people the results of their investigations? . . . What is needed is reliable information for honest men as to the candidates they are voting for, and then a union of all such men in voting for such, and such only, as are thus recommended. These men should be enabled to give their whole time to a matter so important, and in character and ability should be fit to adorn the highest judicial positions. But they ought not to be appointees of the State, but sustained by voluntary offerings, thus kept dependent upon and in touch with the men who will rely upon their counsels.

That is to say that the municipal, State, and national elections should be controlled by a church committee on nominations and elections. Certainly the different theories upon which to secure the union of Church and State are multiplying rapidly.

INDIAN COMMISSIONER MORGAN has prepared a table showing the amounts set apart for various religious bodies, for Indian education for each of the fiscal years 1886 to 1893 inclusive. For 1886 the total amount paid was \$228,259. Of this the Catholics received \$118,343. For 1892 the amount was \$611,570, the Catholics receiving of this \$394,756. For 1893 the total amount is \$525,881, the Catholics being allowed \$369,535. The total amount set apart for the eight years was \$3,767,951. Of this the Catholics received \$2,366,416.

Mr. Morgan entered upon his duties as Commissioner of Indian Affairs, July 1, 1889, and awarded the contracts for the four succeeding years.

He says he was opposed to the policy of appropriating money from the public treasury to sectarian uses, and gave public notice at the beginning of his administration that he would not make contracts with any new schools. He has steadily adhered to this policy, yet it was not his purpose to interfere with existing schools. Mr. Morgan says the amount awarded to the Catholic Church the last year of the last administration was \$347,572, while the amount given to them during each of the four years of his term has been considerably larger.

Congress failed to appropriate the amount asked for by the Commissioner for Indian education, and it was necessary to cut the amount allowed the schools for the present fiscal year. These reductions have been made impartially.

There has been a steady growth in public opinion during the last three years regarding the entire

matter of appropriation of public moneys for sectarian uses. The three great denominations, the Methodists, Baptists, and Presbyterians, have publicly condemned it, and there has been a change of sentiment in the same direction among the Congregationalists and Episcopalians. The Baptists have never drawn any of this money, and the Methodists have now entirely abandoned it, and while the Catholics receive for the current year over \$369,000 the Presbyterians receive less than \$30,000 and the Congregationalists a little more than \$25,000.

THE *Review and Herald*, Battle Creek, Mich., has this paragraph on the "Settlement of the Sabbath Question":—

"The action of the United States Congress in closing the Columbian Exposition has been hailed with great joy by the popular clergy of the country. Having been exceedingly bothered to find any substantial basis for Sunday-keeping, they hail with joy an act of Congress in their behalf. True, they had the decree of Constantine, and the 'holy roll,' which was brought into England by Eustachius Abbot of Flay, A. D. 1202, but these and other authorities of a like nature were not looked upon as being very good authority for Americans, and this congressional Sunday edict supplies for the American clergy a 'long-felt want.' So with great complaisance they now speak of the 'settlement of the Sabbath question.' This reminds us that a very important question in regard to baptism was once settled (?) by a Kentucky court! A man under sentence of death wished to be baptized. He preferred immersion, but as he could not be immersed without being removed from the prison, the court decided that sprinkling was baptism! We have never heard that Baptists have changed their manner of baptism since, and we are inclined to believe that if this decision had been confirmed by the United States Supreme Court, it would not have made any difference in their practice. The reason is obvious. No court has a right to decide a religious question. Therefore the settlement of the Sabbath question by Congress or the United States Supreme Court carries with it no more authority than would a decision from it in regard to baptism."

THE *Chicago Tribune* of August 17, contains a report of a meeting held in that city, to agitate the question of Sunday closing or opening of the World's Fair. The *Tribune* says:—

A new impetus was given to the movement to have the World's Fair open Sundays at a meeting of citizens and representatives of various organizations at Aurora Turner Hall last night. Ex-Judge C. B. Waite, President of the American Secular Union; John F. Geeting, Vice-President of the same society; A. F. Ballinger, Secretary of the National Religious Liberty Association; and J. W. Herman, were the speakers of the evening. Henry Schurz, Vice-President of the Rheinländer Bund, acted as chairman.

The assemblage expressed its sentiments in the following resolutions, which were passed unanimously:

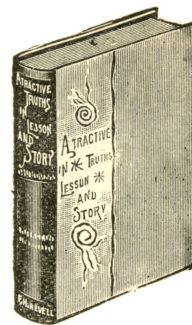
"WHEREAS, The late action of Congress in relation to closing the gates of the World's Fair on Sunday is inconsistent with the principles of individual liberty of conscience upon which our Government was founded, and may be looked upon as a direct movement in favor of the union of Church and State, be it

"Resolved, That it is the duty of every good citizen to do everything in his power to have the late action of Congress in reference to Sunday closing reversed.

"Resolved, That the people are requested to hold meetings all over the country and to pass resolutions requesting and instructing their representatives in Congress to vote for the repeal of the Sunday closing condition in the World's Fair appropriation."

Addresses were delivered by J. F. Geeting, C. B. Waite, J. W. Herman, and A. F. Ballinger.

At Englewood, Illinois, a suburb of Chicago, on Sunday, Aug. 21, the Englewood Baptist Church and the Young Men's Christian Association intimidated the actors at the Marlowe Opera House and stopped a public performance.



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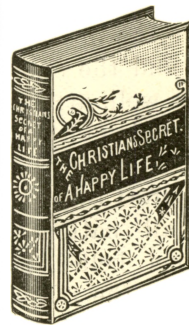
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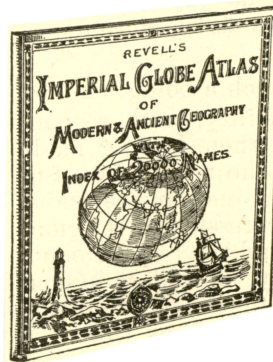
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NEW YORK, SEPTEMBER 1, 1892.

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THE political and national profession of Christianity by the United States, in its governmental capacity, if practically applied, is likely to produce some very unique international situations. If the Government, as a corporate person, can and does accept a religion, it must, as a governmental power, go forth and preach it to all the world.

THE Congress of the United States has undertaken to enforce a religious observance upon its own citizens, and the subjects of all other powers as well, at the city of Chicago, upon the occasion of the holding of the World's Fair. Is this the beginning of a world wide effort by this Government to evangelize all nations? He who professes a religious belief, is bound in conscience to preach the truth which he believes, and sacrifice himself, his time, his means, his labor to present it to the minds and impress it upon the hearts of all men.

THOSE who have constituted and called themselves "National Reformers," and who originated this movement for the legal enforcement of national religion, which is now bearing fruit, have said:—

1. The Nation is a collective being, with moral character and accountability, directly responsible to the Author of its existence, God himself.

2. As such a moral being, a true moral person, it is under the moral law of the Supreme Ruler of nations, which includes both the law of nature and the revealed will of God.

If this Nation is such a being, endued with moral accountability, and responsible directly to God, then, having made before the nations of the world, by a Supreme Court decision and by religious legislation, a public profession of religion, it is bound in honor, and the requirements of religious consistency, as well as in conscience, to actively evangelize, not only at home but abroad. In fact, as this is a Christian Nation, there will be no need of evangelization at home and the entire available force of the Nation, in men and money, capable of being mobilized, can be thrown at once into the foreign missionary field.

THE editor-president of the American Sabbath Union has evidently grasped some of these great possibilities, which this adoption of a national religion offers, for proselyting among the nations of the earth. He proposes to utilize immediately, in this great work our Secretary of

State, the foreign ministers and consular service. But in the expression of this a remarkable inconsistency is developed. The *Mail and Express*, which, directed by the Sabbath Union president, has been, and is, the mouth-piece of organized religio-legal intolerance at home, suddenly becomes an active advocate of religious liberty abroad. This paper says:—

The Secretary of State has done well to make prompt demand upon his Imperial Majesty, Abdul Hamid II. for indemnity for the destruction of American property in Konia. But Mr. John W. Foster will do better by following that up with a demand that the Mohammedan shall grant religious liberty for the whole world. Here is an arena for American diplomacy which it ought not to hesitate to enter.

Certainly; here is an arena for diplomacy. Is Mr. John W. Foster to undertake this diplomatic task for the State or for the Church, or for the State Church, as a diplomat and a statesman or as a diplomatic State churchman? The idea of the *Mail and Express* very evidently is that while Mr. Foster has done commendably in a matter which was strictly within his sphere as a representative of the authority of the State, he would do still better, if he would assume to himself the authority of the State Church and demand something beyond the mere civil rights of the citizens of the United States resident in a foreign country.

It does not seem to be the civil injustice which American citizens have suffered in Turkey that calls out this article. The editorial pen has been stirred to point out the exact spot on the map into which Mr. Foster should throw his gauntlet, his pen, and his prayer-book, that he might step into the ring to do battle nominally for all three but really for the last. The editorial continues:—

The constant persecutions kept up by the Turks upon every form of religionists except their own and the intolerance and false beliefs forced upon them by their own ecclesiastics, excite the abhorrence of all other nations, as well as their wonder that such things can exist in this Christian era. The nations should unite in conferring upon the whole Turkish empire the benefits of absolute religious liberty.

Here is a task for Mr. Foster's diplomacy,—to secure the co-operation of the whole family of missionary nations in securing compulsory religious liberty, within the dominions of the unspeakable Turk, for the Turkish subjects themselves, as well as for others.

After presenting in two considerable paragraphs the very proper claims of humanity, the article proceeds:—

The present seems peculiarly fit for insisting upon religious liberty, for the Sultan is vigorously threatened with revolt by his Armenian subjects on account of their religious persecutions; and the German evangelistic institutions are threatened all through the empire; and England has had many of her gospel endeavors frustrated and their establishments seized. Moreover, the Sultan's Greek subjects are desiring a better way, and even his Moslem subjects are confessing that there is something in Jesus superior to Mohammed.

Germany and England, at least, would seem to be distinctly classed with the United States as missionary nations, for Germany is spoken of as evangelizing, and England as making gospel endeavors which have been frustrated.

Is it the gospel of Christ that is preached by an armed diplomacy which points to its armies and its navies to enforce its requirements? They who take the sword shall perish by the sword! Can it ever be a fit time to *insist* upon religious liberty abroad and practice religious intolerance at home! England and Germany are

State Church nations; they have accepted religion as nations and have assumed the National Reform religious status of true moral persons, with moral character and responsibility, accountable directly to God. They both consider it their conscientious duty to enforce legal and religious disabilities upon dissenters,—their own creed does not provide for civil freedom in religious affairs. In this, Turkey differs from them only in degree. It is evident that the *Mail and Express* is in error here. It would be an unfortunate mistake in the religious diplomacy Mr. Foster is urged to undertake if he should draw this "Christian" Nation into an alliance, for such a purpose, with hypocritical missionary nations whose home practice could be so easily proved to be directly contrary to their foreign preaching. Certainly England and Germany have not absolute religious liberty; how then could they "unite in conferring upon the whole Turkish empire the benefits of absolute liberty" which they themselves do not possess?

THE United States is to take the lead in this great missionary enterprise by which the moral being of the "sick man of the East" is to be regenerated. The last paragraph of this foreign mission editorial is an exhortation:—

Now is the time for this Christian American Nation to step forward as the champion of religious liberty in the Orient, and lead the way in such negotiations between all the Christian nations that they shall unitedly dictate to the Sultan the abandonment of his bigotry and the establishment of absolute religious liberty throughout his empire. This is a field promising a triumph to American diplomacy. Will Mr. Foster be courageous enough to enter it?

Will Mr. Foster enter it? He would know, as a diplomat, that it would not yield success if not in accord with the religion professed by the Nation. The United States has professed a religion. That religion is the religion of which the observance of Sunday is the distinguishing mark. The decree of court and of Congress has established this mark. Those who dissent are branded as disloyal and are subject to penalties. The State religion professed by the United States, then, does not differ in this respect from that of Germany and England. Neither of these powers could urge or attempt to enforce upon Turkey that which is contrary to their own tenets. Full civil freedom in religion is contrary to the theory and practice of all three of these powers,—to preach it to Turkey or attempt to enforce it there, would therefore prove them to be themselves in error in their own professions. It would not be wise statesmanship in Mr. Foster, to prove the religious profession of this Nation in error by insisting upon the adoption by Turkey of principles contrary to those in vogue here. Mr. Foster, as an intelligent diplomat, will not enter this field.

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