



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

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MANY a time in the life of THE AMERICAN SENTINEL have we told the people that the union of Church and State with national Sunday legislation would surely come. In fact THE SENTINEL never existed for any other purpose than to tell that this was coming, and to awaken the people to the danger and the evil of it.

EXCEPT in a general way, however, we have never told in THE SENTINEL how we knew that this was coming. We have demonstrated over and over, by parallels of historical and ecclesiastical procedure that this evil thing must inevitably come as the result of existing conditions and of the efforts and aims of the churches; but our knowledge that it was coming antedated by many years both the existing conditions and the efforts and aims of the churches to bring it about.

THE first thing that was ever done by the churches to bring this about was *twenty-nine* years ago last February; while on our part we have known for more than *forty* years that it was coming. The religious denomination that now publishes THE AMERICAN SENTINEL published more than forty years ago that there would be formed in this Government, though prohibited by the Constitution and the fundamental principles of the Government, a union of Church and State, with national legislation establishing Sunday as the Sabbath, and with the churches in possession of the governmental power to enforce Sunday observance. More than forty years ago this denomination put this

announcement in print, and then, and through all the years since, this people have preached everywhere that this was coming and would surely be done. And now that it has been done, and exists before our eyes, we see exactly and only what we have been looking for all this time.

How then did we know that it was coming? We knew it by the Word of God, in the scriptures of the prophets. The prophecy that announces it is in the thirteenth chapter of the book of Revelation; and there all may read it. In the first two verses of that chapter there is given a description of the rise and career of a certain power under the symbol of a beast. Then from the eleventh to the eighteenth verse inclusive, there is given the description of another power under the symbol of "another beast" and "the image of the beast." The first of these powers is also designated as "the first beast" and "the beast which had the wound by a sword." The full description of the first one is as follows:—

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast; and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that

killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

EVERY person not a Catholic, who knows the A B C of history knows that this is a vivid sketch of the Papacy and its career up to 1798 A. D. Every such person knows that the one great power to which all the nations have done homage the most and for the longest time is the Papacy. Every such person knows that the most blasphemous power that was ever on the earth is the Papacy. He likewise knows that the one power that has made war with the saints of God and has overcome them the most cruelly, and has persecuted them the most widely and for the longest time, is the Papacy. We know that to say this is not considered as proper Protestantism for these days; but proper Protestantism it is nevertheless. For all this is true of the Papacy, and has been true of it for ages. And everybody, Catholic or non-Catholic, knows that the Papacy is the union of Church and State with the Church in possession of the power of the State to use in enforcing her decrees, and compelling men to submit to her dictation.

The description of the "other beast," or the image of the beast, is as follows:—

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his

name. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is Six hundred threescore and six.

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THIS prophecy says that it would be said unto them, that "they should *make* an image to the beast." This would be to make an image to the Papacy. The Papacy being a union of Church and State with the Church using the power of the State to enforce the doctrines of the Church and to compel submission to her decrees, the making of an image of this would be only to make or establish an order of things by which a union of Church and State would be created, with the civil power in the hands of the Church to compel submission to Church doctrines, and observance of church institutions. But in order for this to be *made*, it must be that before this there was no union of Church and State in the place where this is to be done. As it is necessary to say "that they should *make* an image" of the Papacy—that is, union of Church and State—it is plain on the face of it that this is said, and must be said, in a place where there is no union of Church and State, and where the Church has no control of civil affairs and no connection with the civil power.

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Now where was there ever a place or a nation on earth in which there was no union of Church and State except in the United States alone? With the single exception of the United States Government, there never was a government on earth, pagan, papal, or professed Protestant, in which from the beginning of its existence, as such, until this day, there was no union of religion and the State, in which the religious power had no control of, or connection with, the civil power. This is the truth, and any one may satisfy himself of it by thinking, whether little or much. This being the truth, it follows that in the United States is the only place on earth where it could be said that they should *make* a union of Church and State. Consequently in the Government of the United States alone could the image of the beast—the image of the Papacy—be made. There are many other points corroborative of this, but this is sufficient for this place.

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It was because of this prophecy of Rev. 13:11-18 that it has been preached and published, for more than forty years that there would be formed in the United States a union of Church and State with National Sunday legislation—that there would be made here an image of the Papacy. For instance: Thirty-nine years ago last January—January, 1853—a little pamphlet of about seventy-five pages, perhaps 2½x5 inches in size, was published, giving a brief exposition of Revelation 13, and especially that part in verses 11-18. On this point there was then written and printed the following:—

The two horned beast says to them that dwell on the earth, "Make an image." The dwellers on the earth, or territory of this beast, it seems, have a part to act in this work. This clearly marks the United States as the scene of action. This is the manner in which laws are made here—by the representatives of the people. As all men by the Declaration are declared to be equal; it became necessary that some course should be taken by which all could have equal privileges in the construction of the laws. If the whole mass were called together, there would be an endless discussion and no laws made. Therefore the people were to elect such representatives as would carry out their principles; and they were to meet and make

laws, which, when passed, should be considered the laws of the people. The image is to be formed by the people or their representatives.

It appears probable to us that this Sunday institution is the very point on which this union will be effected. Here is a point on which all Protestant sects can unite. A point which we may safely say is the important item in the faith of Protestants is their Sunday worship.

VERSE 15.—"And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed." From this text we may draw two conclusions:—

1. The image of the beast is to be made in the same territory where the two-horned beast rules; for the two-horned beast can exercise that authority in no territory but its own.

2. That it already has it in its power to give life to the image of the beast, or cause the decree to be made and executed. Is it not in the power of the United States to pass such laws? They declare "all men shall be protected in worshiping God according to the dictates of their own consciences." We see the mass hold the first day of the week as a holy day. If a memorial should be sent in to Congress with 1,000,000 names signed to it, declaring that their rights were infringed upon, and praying them to pass a solemn enactment that the first day should not be profaned by labor, how soon the result would be a law upon the point:

Were the United States, as a body, to pass a law that Sunday should be kept holy, or not profaned by labor, there would be, I conceive, an image to the Papacy; for the law would then be in the hands of the Church, and she could inflict penalties on those who did not obey the Sunday institution.

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Now bear in mind that on the strength of that scripture prophecy, this was printed thirty-nine years ago. And no man can deny that in this present year the very things have been done which in this exposition of the prophecy were said would be done. The churches did this year memorialize Congress, with threats, in behalf of Sunday sacredness; and as the result Congress responded as expressed by Senator Hiscock:—

I would write the provision for the closure in any form that the religious sentiment of the country demands, and not stand here hesitating and quibbling about it. . . . I should make this closure provision satisfactory to those petitioners who have memorialized us against the desecration of the Lord's day.

And as expressed by the representative "Christian lobbyist" of the churches:—

I have learned that we hold the United States Senate in our hands.

Yes, they have the Senate, and Congress, and the law, and the Government in their hands by which to sustain Sunday as a sacred day and prevent its desecration. By the prophecy we knew forty years ago that it was coming. And by the facts we know now that it *has* come. The prophecy is fulfilled.

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AGAIN: Eight years ago this same denomination printed the following on the same prophecy of Rev. 13:11-18:—

By this first beast is represented the Roman Church, an ecclesiastical body clothed with civil power, having authority to punish all dissenters. The image of the beast represents another religious body clothed with similar power. The formation of this image is the work of that beast whose peaceful rise and mild professions render it so striking a symbol of the United States. Here is to be found an image of the Papacy. When the churches of our land, uniting upon such points of faith as are held by them in common, shall influence the State to enforce their decrees and sustain their institutions, then will Protestant America have formed an image of the Roman hierarchy.—*Great Controversy, Vol. 4, page 278.*

This has been done. The churches of our land *have* united upon the Sunday issues, and then united with the Catholic Church itself, and in this unity they have influenced the State to enforce the Church decree for Sunday observance and to

sustain the Church institution of Sunday. They have done it, but in the doing of it, they have the living image of the Papacy in this land. Eight years ago we published that this would be done; and now *it has been done*. On the strength of the prophecy we published that it would come; and on the strength of facts, everybody may know that it *has* come. The prophecy is fulfilled. The image of the beast is made, and lives, in the United States to-day.

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ONCE more: Seven years ago this same people published on the same subject these words:—

To secure popularity and patronage, legislators will yield to the demand for a Sunday law.—*Testimony 32, page 207.*

This present year the churches made their demand for a Sunday law. They presented their memorials and petitions backed up with such persuasive words as follows from Presbyterian churches in Brighton, N. Y.; Parma Centre, N. Y.; and Rochester, N. Y., and recorded in *Congressional Record*, May 25, 1892, thus:—

Resolved, That we do hereby pledge ourselves and each other, that we will from this time henceforth, refuse to vote for, or support for any office or position of trust, any member of Congress, either senator or representative, who shall vote for any further aid of any kind for the World's Fair except on conditions named in these resolutions.

To secure the popularity and patronage which were thus put up at public auction by the churches, our Nation's legislators assembled in Congress *did* yield to the demand for a Sunday law, and did enact such a law in three distinct ways and places; and for the reasons as stated by themselves, thus:—

If I had charge of this amendment in the interest of the Columbian Exposition, I would write the provision for the closure in any form that the religious sentiment of the country demands, and . . .

I say to the junior senator from Illinois [Mr. Palmer] *he had better yield* to this sentiment, and not let it go out to the country that there is the slightest doubt that if this money shall be appropriated, the Exposition will be closed on Sunday.

I should make the closure provision satisfactory to those petitioners who have memorialized us against the desecration of the Lord's day.—*Senator Hiscock, Congressional Record, July 13, 1892, page 6755.*

And again upon this demand for Sunday law, it was said:—

Now, if gentlemen repudiate this, if they desire to reject it . . . I should like to see the disclaimer put in white and black and proposed by the Congress of the United States. Write it. How would you write it? . . . Word it, if you dare; advocate it, if you dare. How many who voted for it would ever come back here again. None, I hope. . . . You endanger yourselves by opposing it.—*Senator Hawley, Id. page 6759.*

In the light and upon the strength of the prophecy, we published seven years ago that they would do it. And now in their own words we can publish and do publish that they *have done* it. The prophecy is fulfilled. The image of the beast is made, and lives, in the United States to-day.

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AND this is how we have *known* all these years that there would be a union of Church and State formed in the United States with national Sunday legislation. This is why we have been telling the people by voice and pen, in THE SENTINEL and out of THE SENTINEL, all these years that this was coming. Now it is here and no man can deny it. Here are the words which we published years ago that *it would come*, and no man can deny that.

Men may disbelieve it, but they can not deny it; they may reject it, but they can not disprove it. Many would not believe it and said it would never come. We knew it and published that it would come. Now it has come. It is here. And this demonstrates unmistakably that we were right and they were wrong. To all these we now say, Come now and stand with us that you may be in the right now on this great question.

And there are other things yet to come of this which has come, which are to be told and we are going to tell these things as we have told the others; for they are true.

A. T. J.

Some Fallacies Exposed.

THE Michigan *Christian Advocate* of September 10, notes the fact that on the previous Sunday a Freethought Federation was formed in Chicago, and says:—

It claims to have as an object the prevention of any interference by the Church with the State. So far as Protestant churches are concerned the new organization need not be anxious. None of them want to be in any entangling alliance with the civil government. As churches they ask no special favors, and as organizations they do not intend to meddle with political affairs. The members of these churches as citizens will insist on religious ministrations being provided by the Government for those in its service, such as soldiers, sailors and legislators who wish such ministrations. To deny them would be cruel. These citizens will also claim that it is only decently humane in the State to furnish a chaplain who will be the sympathizing and helpful friend of prisoners in our penitentiaries. And they will claim also, what long experience has shown to be true, that toiling mortals need a weekly day of rest. As the majority of people have special reasons for selecting a specific day of the week as this rest day, it is simple common sense they will assert on the part of legislators when ordaining a rest day to choose this day of the week. As a civil institution for the present welfare of the people, these Christian citizens will insist on this rest day, and all free thinkers may rave against it to their hearts' content.

THE SENTINEL has little in common with so-called "Freethinkers." We regard all forms of infidelity as something to be avoided, deplored, and opposed by all proper means. But we maintain that the "Freethinker" is responsible alone to God for his belief, and that he has just the same right to be an infidel that we have to be Christians.

NO DISCRIMINATION PROPER.

We further maintain that the State has no right to make any difference whatever between the Christian and the "Freethinker," or between the doctrines of the one and the doctrines of the other. There is no more reason why the State should supply chaplains to teach Christianity than there is that it should supply chaplains to inculcate "free thought." It has just as good a right to take the public money for one purpose as for the other. It should do neither. It is a fact that State-paid chaplains are ornamental rather than useful; and those prisons, army posts, and charitable institutions that are without such chaplains are much better served by volunteer missionaries than are those that have regular chaplains. The reason for this is not far to seek; as a rule the regular chaplain is appointed not because of his piety but because of his political "pull;" while on the other hand the volunteer Christian missionary engages in the work from love of the truth which he teaches and from a burning desire to do good and to save souls. There is absolutely no good reason for State-

supported chaplains, but very many reasons why there should be no such thing.

But for a fuller discussion of the question of employment of chaplains, we would respectfully refer the *Advocate* to a very able sermon on the subject by a Baptist clergyman, published in the *Washington Post* of August 25, 1890.

Notwithstanding the *Advocate's* denial, there is danger to be feared from the Protestant churches; indeed that is just the source from which danger threatens. The Protestant churches are asking special favors as churches. They have, as churches, not only asked governmental recognition of religious institutions but they have demanded such recognition, and have boasted that "the Christian churches can have anything they want."

WEEKLY REST NOT NECESSARY.

That a Sabbath properly used is a good thing none can deny who believe that God adapted everything to the wants of his creatures; but that physical rest is the prime object of the Sabbath and that it is a physical necessity to have a stated day of rest is not true and has never been demonstrated. On the contrary it has been demonstrated that there is no truth in the assumption—for it is simply assumption—that men must have a regular period of rest every seven days.

Less than two years since the following appeared in the *Christian Statesman*:—

Attention is being called to the comparative longevity of the Jews. Thus, it is said that in Polish Russia, in a population of ten thousand, three Christians die for every two Jews, and that in Austria the proportion is about the same. In Saxony, one Jew in fifty-one and one Christian in thirty-three expresses the comparative death rate. At Frankfurt, fifty-four per cent. of the Jews reach their seventieth year, against thirty-eight per cent. of the Christians. In Hungary, the chance of life among the Croats is put at twenty years, the Germans at twenty-seven, and the Jews at forty-six.

This item furnishes a complete refutation of the standard argument for the so-called "civil Sabbath." We are told that a weekly day of rest is absolutely essential to the health of the people, and that in order for a part of the people to rest all must rest; and that as all will not rest without a law compelling them to do so, a Sunday law is a physical necessity. This claim has been urged so long and so confidently that many accept it without question; but that it is not true is shown by Hebrew vital statistics everywhere.

It will of course be urged that the Jews observe a regular weekly rest, and that this is one reason for the low death rate among them. But what then becomes of the assertion that the necessary rest can not be obtained unless all rest upon the same day? Clearly, it falls to the ground; for so far as the Jews do rest in the manner insisted upon by the Sunday-law advocates as a physical necessity, they rest upon a day when those around them are engaged in the ordinary pursuits of life; thus utterly refuting the contention of the American Sabbath Union that all must rest or none can.

And not only do the Jews disprove the assertion that needful rest can not be taken by a part of the people while the other part are at work, but the facts quoted from the *Statesman* also discredit the claim, so confidently made by some, that a stated weekly rest is a physical necessity; for it is a well known fact that very many Jews, yielding to the greed of gain, keep no day, but do business seven days each week.

TESTIMONY OF BISHOP ANDREWS.

Nor are the Jews the only living witnesses against the assumption that a regular weekly rest-day is a physical necessity of mankind. March 11, 1890, the writer heard Bishop Andrews, of the Methodist Episcopal Church, who had just returned from China, say that "in that country they have no Sabbath; yet laboring men live to be very old." He said that he did not understand it, but that it was a fact. The Bishop made this statement on the platform of a meeting held under the auspices of the American Sabbath Union, and he had no intention of discrediting the physical-necessity argument; but facts have always been unkind to falsehood, and so the blow was none the less deadly because given by a friendly hand.

All this goes to show that the *Advocate* and all others who plead for what they are pleased to call a "civil Sabbath" are only seeking to conceal their real purpose, which is to secure the enforcement of a religious dogma by civil law.

C. P. B.

Limitations to Majority Rule.

THE September number of the *Tidens Strom*, Copenhagen, has an article on "State Authority" which though general in its terms, and written entirely without reference to the United States, or even to republican government, is specially applicable to this country because of its intelligent discussion of the political dogma that the majority has an absolute right over the minority.

After showing that the "divine right" which formerly attached, in the minds of the people to the king, has in the popular thought been transferred to the law, the writer of the article in question says: "Is the minority obliged to obey the majority? Is not the demand as absurd as that which would compel one to obey another, because the latter was two inches taller than the former? If the majority rule in everything, then freedom has come to an end, a man becomes a slave and ceases to be a free citizen."

To many Americans this will be a startling proposition; but in the light of the following illustration, given in *Tidens Strom*, all must admit its absolute truth:

Suppose a number of people organize a circulating library. From the start the majority of subscribers rule through and by the directors. It seems the most natural way, for it has become custom. Some day the majority votes to sell the library and use the proceeds to pay their fares to the Congo State. Must the minority acquiesce in such a proceeding? Can it thus be deprived of its property? Has it not a right to demand to be paid back its money, etc.? When the minority agreed to be ruled by the majority it meant that that authority related to all main questions for the good of the library, and no further. An emigration to the Congo is not for the good of the library. The minority rightly considers itself robbed of its money.

But that no State is ever formed in this way is admitted. The individual is born a member of the State and no agreement is ever made. But does this change the principle? Does it alienate from the individual any natural right? Does it justify the State in taking from him any liberty which he might properly insist upon were a compact really entered into? To answer questions similar to these, the article under consideration says:—

As we can not live without order and government, and do not want to relapse into barbarism, let us

imagine the way a State might be formed. In the first place, all future citizens would agree that they needed a compact for the protection of life, honor, and property, and they would be willing to submit to majority rule for such a purpose. If the same people in the next place were asked if they would let the majority determine the country's religion, mode of worship, agricultural methods, trade prices, modes in dress, hours of labor, etc., the most of them would say no, and no agreement could be arrived at. A "majority" by force or by circumstances could not in such affairs exercise any moral supremacy. Every dissenting citizen would be justified in opposing laws given by the "majority," or those in power.

The conclusion reached is that "State authority can go no further than to questions of common interest, questions upon which all agree by necessity. It can not and must not extend to the personal and private." And the *Tidens Strom* is right. There are limitations to even majority rule. The majority, however large it may be, has properly no just power to deprive the minority of any natural right. Upon this subject John Stuart Mill says:—

I deny the right of the people to exercise such coercion, either by themselves or by their government. The power itself is illegitimate. The best government has no more title to it than the worst. It is as noxious, or more noxious, when exerted in accordance with public opinion, than when in opposition to it. If all mankind minus one, were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind.

Again, directly in the same line, Mill says:—

This, then, is the appropriate region of human liberty. It comprises, first, the inward domain of consciousness; demanding liberty of conscience, in the most comprehensive sense; liberty of thought and feeling; absolute freedom of opinion and sentiment on all subjects, practical or speculative, scientific, moral, or theological. . . . Secondly, the principle requires liberty of tastes and pursuits; of framing the plan of our life to suit our own character; of doing as we like, subject to such consequences as may follow; without impediment from our fellow-creatures, so long as what we do does not harm them, even though they should think our conduct foolish, perverse, or wrong. . . . No society in which these liberties are not, on the whole, respected, is free, whatever may be its form of government; and none is completely free in which they do not exist absolutely and unqualified. The only freedom which deserves the name, is that of pursuing our own good in our own way, so long as we do not attempt to deprive others of theirs, or impede their efforts to obtain it.

In the face of so clear a statement of the principles which underlie human liberty, few will dispute what Mr. Mill and the *Tidens Strom* have said; but some will take refuge in the plea that there is in this age no use in saying such things, because the trend of the times is toward the fullest and most perfect liberty. But this is a most serious mistake; such expressions only mark that lack of appreciation of the value of liberty which makes its overthrow easy. Upon this point Mr. Mill says:—

There is in the world at large an increasing inclination to stretch unduly the powers of society over the individual, both by the force of opinion and even by that of legislation; and as the tendency of all the changes taking place in the world is to strengthen society, and diminish the power of the individual, this encroachment is not one of the evils which tend spontaneously to disappear, but, on the contrary, to grow more and more formidable. The disposition of mankind, whether as rulers or as fellow-citizens, to impose their own opinions and inclinations as a rule of conduct on others, is so energetically supported by some of the best and by some of the worst feelings incident to human nature, that it is hardly ever kept under restraint by anything but want of power; and as the power is not declining, but growing, unless a strong barrier of moral conviction can be raised against the mischief, we must expect, in the present circumstances of the world, to see it increase.

And it is increasing at an alarming rate, and nowhere more rapidly than in our

own country, and that for the reason that the "strong barrier of moral conviction" which once opposed it seems to have been entirely swept away by a flood of sickly sentimentalism which makes the State everything and the individual nothing; and which instead of developing men, would make of the individual members of the human family mere automatons all fashioned according to a single pattern, with no diversity, and, if possible, less force of character.

C. P. B.

The Brooklyn Preacher, The Czar, and The Lord Mayor.

REV. DR. TALMAGE has returned to his flock in a very happy and optimistic mood. He went on a mission of charity in which the right hand had been pretty well informed as to what the left hand was doing. As a matter of course, therefore, a most delightful reciprocity of feeling was the consequence, and Dr. Talmage profited greatly in the interchange of courtesies which ensued. He, consequently, comes home in a high state of elation. The courtly language of compliment still clings to his lips, and this with some very pernicious and un-American views, with which he has become infected, have escaped both quarantine and the custom house officers. Immediately upon arriving at his Brooklyn home the Doctor proceeded to unpack his foreign goods and give them out liberally to the American public through the reporters. The extravagance of his adulation of Russian royalty is harmless, though amusing, as the expression of a Brooklyn minister whose practice it should be to be no respecter of persons. He says:—

The Czar, I think, is one of the grandest men I ever met. He is as great as he is good and is doing the best he can for his people. The Empress, too, is a delightful woman. In every action she is an Empress, yet has the artlessness and simplicity of a child.

It used to be said of an aged historian of note whose lectures were once much in vogue among the literary "four hundred" of New York, that his lectures upon Queen Elizabeth quite betrayed the good old gentleman as being "retrospectively enamored of her royal highness." Either Dr. Talmage has spoken very recklessly or his language betrays the weak and pitiful state of a mind overcome with sweet words, and courtly tinsel, and royal flattery, until he has become enamored of royalty. But it was the harmless and platonic fire of a historical imagination which inspired the delightful old lecturer; while Dr. Talmage is infected with a passion which takes all its character from the conditions of the immediate present, and may, from his personality, become highly contagious. His symptoms are serious. The evidences are that the disorder has become chronic with him. Not only is he afflicted with this overweening admiration for royalty itself but he is also impressed with the royal prerogatives of religion, and is delighted to have hobnobbed and banqueted with the queen's bishops and canons, and to have been called to answer at the festal board to the toast of "Religion in America." These are the words of the Doctor to the reporter:—

Religion is flourishing in Great Britain. Both the Established Church and the Dissenters are doing a great work. In fact I find more religion than ever everywhere I go. . . . I attended a banquet at the Lord Mayor's in London, and met many

bishops and canons of the Church of England. I responded to the toast of "Religion in America."

It would be interesting to know what this popular preacher said in such a hearing upon religion in America. Did he tickle their itching ears with the recital of the fact that the laws for the civil enforcement of religious observance which they had transplanted to American soil, in colonial times, had become the chief corner-stones upon which the Supreme Court, by judicial fiat, constitutes this a Christian Nation? Did he intentionally paraphrase Horace, and unwittingly make a scriptural reference, by telling them of the "beautiful daughters of a more beautiful mother" which had developed here. Did he tell them that these daughters, now in their early maturity, were proving their lineage and showing themselves worthy of their descent by their course with the State? In what mingled language of Church and State and banquet hall did he say all this? Or, did he represent before the Lord Mayor, the bishops, and the canons, that religion in America which has kept itself pure and undefiled, unspotted from the world, the devil, and the State? Did he? It is safe to say he did not. But others greater than he are also so enamored of the State, and greedy of its favors to the Church, and to themselves, as representatives of the Church, that they have no word of condemnation for the union of Church and State where it exists. They, too, are only anxious to participate in the feast, blind to the fact that they are feeding upon the "funeral baked meats," of true religion in the Church, which accepts the advances of the State, and in their own hearts, as they participate in the worldly sacrilege.

Not only the representatives of the Church but the popular Church, at large, is willing to hang on the favor of civil rulers and share in and emulate the spiritual pollution of Old World Church and State union.

This is the popular religious movement of the hour in this country. No one man, however eminent, leads. But every religious teacher, however humble, should understand the responsibility which rests upon him to stand against the current and teach religion pure and undefiled, unspotted from the world. W. H. M.

The Illinois School Law Again.

THE Illinois compulsory school law is in a fair way to be somewhat modified ere long. A political paper in that State says of it:—

The Illinois school law, to which reference is made occasionally in the press, and of which the Prohibition Party is striving to make an issue, provides for the compulsory education of children to the extent of requiring that each child between the ages of seven and fourteen shall be sent to public school at least sixteen weeks each year. A child may be sent to a private school, however, instead of public, if the private school is approved by the Board of Education or directors of the city, town or district in which the child lives.

There is no controversy between parties in Illinois as to the propriety of a law compelling parents and guardians to give children a certain amount of school privileges. They are all agreed that compulsory education is a good thing.

There is objection, however, to that clause of the law which practically gives to the Boards of Education the right to decide whether a private school, to which it may be desired to send a child, is the right and proper one to be substituted for the public school. The people feel that after paying their school taxes they ought to have the right to send their children to private schools if they prefer

without being compelled to ask the approval of a Board of Education.

Each of the two great parties stands pledged to the enactment of a compulsory education law which will resemble the present one, eliminating, however, the obnoxious provision giving to Boards of Education the right to interfere with private or parochial schools.

This is the very provision of the law which THE SENTINEL criticised some two years ago. Our position then was that to give the public school boards a right to supervise private schools was in effect to make them public schools, and that it was an invasion of the sacred rights of parents. THE SENTINEL was censured then for taking that position; now, however, the two great political parties are tumbling over one another in their haste to do the very thing we said should be done.

Legalized Caste.

THE Government of the United States is a Government of the people in their united capacity. The "divine right" of an autocrat is not recognized here. The officers of the Government are delegates of the people and are amenable to the people for the use or abuse of their power.

The citizenship of this country is made up of all nationalities and religious beliefs, and is blended upon the constitutional foundation of equal civil rights and perfect religious freedom. No other union of discordant elements could be possible in an earthly government. No departure from this principle is possible without establishing the conditions of *caste*, and such conditions can only be created and maintained by brute force, or by coercion, and by such compulsion on the part of professed Christians collectively, or individually, as would be a repudiation of the principles upon which the propagation of Christianity was based by its divine Author, who declared: "My kingdom is not of this world;" "Resist not evil;" "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Every true Christian is Christ-like. "If any man have not the spirit of Christ, he is none of his." How then can a Christian go before a magistrate and swear out a complaint against a fellow servant because forsooth "he followed not us" as has been done in this last decade of this enlightened century? It is impossible. Such an act proclaims the hypocrisy of the complainant. In the decision of the Supreme Court of the United States declaring this Nation—Christian; and in the act of Congress enforcing a religious usage or the observance of Sunday by a potent financial consideration, this Government has given preference to the religious belief and practice of one class of religionists above others who honestly differ with them on religious issues, and has relegated such dissenters to a lower caste, although they are expected to be and are, equally with their peers, contributive to the support of the Government financially, politically, and physically in time of war. Such an act of Government is a practical repudiation of one of the most sacred provisions of the Constitution—religious freedom.

The intrinsic potency of this act of Congress, in closing the Exposition at Chicago, on Sunday, lies not so much in the immediate and local results of that act as in the precedent it establishes of making legislation possible upon every tenet or

usage of the dominant religionists of the country. If, at the beck of a powerful clergy, congressmen can sacrifice their own better judgment and yield to the pressure of a fanatical demand for a Sunday law for fear of being "knifed at the polls," as has been done, it is very probable that the volume of legislation upon the Sabbath question and other religious usages will, unless freemen are alert, in the near future be limited only by the satiety of the clerical zealots of a corrupt and fallen Church. A. SMITH.

Not To Be Entertained.

THE *Christian at Work* has this to say of the attitude of the Catholics toward the public school question:—

In issuing a pastoral letter read from all the pulpits of his diocese denouncing the Compulsory Education law of that State, Bishop Jansen, of Illinois, takes the ultra Roman Catholic position that it is an injustice that the Roman Catholics should have to contribute to the public and the parochial schools. This, however, is only threshing the old straw over again. The simple fact is—and it has been iterated and reiterated a thousand times—the State furnishes non-sectarian education to all, for which all must pay. If the Catholics prefer one system and the Jews another, and the German Lutherans another—it matters not: it is the office of the State to furnish the facilities of public education, and for what the State supplies to all it is clear all must pay. That the children should be educated religiously goes without saying. For that office there exists the family and the Church. If, however, a religious organization prefers to establish religious schools, it is no more in order that they should be relieved of their share of the school tax than that the property of a blind man should be relieved of the cost of furnishing street signs for those who do read, or that a cripple should be free of paying taxes for repairing a road over which he is unable to travel.

It would seem that the public school tax is not such a great burden but that all should be willing to bear it for the good that it does in educating those who would otherwise grow up in ignorance. The Catholic proposition to divide the school funds upon sectarian lines ought never to be favorably entertained. Money raised by public taxation for school purposes should be expended by the State in giving instruction in the common branches of knowledge, not in imparting a knowledge of the dogmas of any religion, either true or false. The State has nothing to do with such questions.

Flippancy.

HARMLESS, impersonal satire is above any hypercritical reproof; but flippancy of tone, or sneering at the opinions of those who differ with us on important subjects, places the sneerer in the seat of the scorner and under the condemnation of Jesus Christ (see Matt. 5:22). Discussing the divisions among Christians a recent writer uses a very common illustration, for example: "Is not this Quaker devout? The churchman looks on him as an excellent man but not religious, the Baptist thinks him deficient because he has not been immersed, and the Quaker in turn doubts the religion of his honest churchly friend because he goes to 'church' instead of to 'meeting' and listens to a priest instead of an exhorter." This is the style of a class of talkers who belittle doctrines about which other men disagree in order to exalt the importance of those doctrines of which they are special advocates. The quotation may correctly give the *Churchman's* opinion of a Quaker, but to say that immersion stands for all

the difference between the Baptist and the Quaker or any other class of Christians, is untrue. Baptists are not ritualists as to baptism, unless they are of the denomination known as Disciples. If Christians are unable to agree with Christ Jesus that "thus it becometh us to fulfil all righteousness" by imitating their public profession of Christ with the symbol of death unto sin and resurrection unto righteousness and eternal life, it is at least charitable to doubt they understand what baptism is. The Quaker knows there is a vast deal more than the difference between listening to a priest instead of an exhorter in the distance between him and the churchman. There is all the large doctrine of the inner light, the operation of the Holy Spirit, and the testimony against a hireling ministry.

It argues (1) an assumption of the mental superiority of the person who thus emphasizes the apparent difference between Christians without notice of the real difference; (2) it is calculated by its tone of ridicule to lower in the mind of the person ridiculed his belief in the real difference between Christian denominations; and thus (3) by substituting a personal influence for the power of truth upon the conscience it saps the strongest foundation of character. For be it understood the enemy of souls is a person, an aggregate of personalities, chief of whom is Mephistopheles, the sneerer. From the pathos with which Jesus noted that woe comes from offenses he turned to the denunciation of woe against him by whom they come, the personality by which offenses are put in operation. They who would speak the truth in love will never barb the arrows of divine truth with flippancy or scorn. J. BOWDEN.

"Justice Standeth Afar Off."

THE following extract from a letter dated "Henry County Jail, Paris, Tenn., July 15," written by J. Moon, one of the persecuted Adventists, to his brother, Allen Moon, Washington, D. C., shows how the Adventists are discriminated against and singled out for a persecution for Sunday work:—

While I am writing to you, it being Sunday, there is a train load of workmen passing in the streets not thirty feet from the jail, going out to work; and they have done so every Sunday since we have been here, and it apparently does not disturb any one. But if a poor Adventist takes his hoe out in his field and labors on Sunday, it disturbs the people for miles around.

Surely "justice standeth afar off; for truth is fallen in the streets, and equity can not enter." The first case of this kind in the State of Tennessee was that of W. H. Parker, who spent seventy-four days in the Henry County jail in 1886. At the same time James Stem, one of the four men recently imprisoned, and William Dortch, father of the J. H. Dortch recently imprisoned, spent three months in the same jail for doing farm work on Sunday.

In 1890 occurred the case of R. M. King in Obion County. This case was appealed first to the Supreme Court of the State; then to the Circuit Court of the United States, and finally to the United States Supreme Court, where it was suddenly terminated by the death of the defendant. "These persecutions," remarks a recent tract by the National Religious Liberty Association, "instead of destroying themselves by their own venom, have steadily

increased in frequency and severity; and it now rests with the people of Tennessee to decide whether they will so adjust their laws as to make such persecutions impossible, or allow this outrage on the inalienable rights of God-fearing men and industrious citizens to go on."

THE *Congregationalist* has the following sensible item:—

It is reported that Commander Ballington Booth has publicly announced that the Salvation Army in America will vote with the Prohibition Party. We hope the statement is not true, and that, if it is true, Mr. Booth has made this pledge without authority. Any religious organization whose "commander" could command with authority its members to vote with any political party would be out of place in this country, a foe both to the Republic and the Christian religion.

This is true; but is it any worse for the commander of the Salvation Army to give such a pledge for that organization than for the leaders of the American Sabbath Union to make a similar pledge for their much larger following?—Certainly not.

The threat of political boycott, by which Congress was induced to pass the Sunday closing proviso to the World's Fair appropriation, was in effect an avowal of ability to control the votes of the church members of the land, and it was not an idle boast. The result is that the churches have learned that they hold the Government in their hands, and they will not be slow to use their power, and thus, according to the *Congregationalist*, they are "a foe both to the Republic and to the Christian religion."

IN a recent communication to the *Christian Cynosure*, Rev. M. A. Gault says:—

For more than ten years I have given my time to National Reform work, and so long as health permits I feel constrained to continue the work. I have a growing conviction that this work is most important to the salvation of souls and the coming of Christ's kingdom. No department of Christian work is so necessary at this time, because so much neglected. More than nineteenth-twentieths of the churches' efforts is now employed in applying the gospel to men in their individual, family and church relations, to the neglect of their civil or political relations. The strategic movement of Satan in these times is to get control of the world's politics and operate it against the churches. He is doing this by inducing Christian people to restrict their efforts to prayer-meeting, Christian Endeavor, missionary society and Y. M. C. A. work; and to neglect and even oppose efforts to bring religion in contact with politics.

Could their ever be a more emphatic denial of the importance and power of the gospel than are these words by Mr. Gault? Christ commissioned his apostles to preach the gospel and sent them out into an unfriendly world promising them a glorious triumph by divine power, but National Reform makes the success of the gospel dependent upon the favor of the rulers of this world.

THE *Signs of the Times* pertinently remarks that "the men behind Sunday laws and religious persecutions are no worse than men in general. In persecuting those who oppose them, they but carry out the inevitable logic of their position. Of course, God will not help in what is not his. They have, therefore, gone down to Egypt for help, and they will have to take what Egypt has to give. This gift is spiritual death, however, to its recipients."

As citizens, we oppose National Reform, so-called, in all its phases, because it is un-American; as Christians, we oppose it because it is subversive of the principles of the gospel of the Lord Jesus Christ.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

DR. A. T. RAVLIN, of San Francisco, Cal., has been speaking in Chicago in opposition to the Sunday closing of the World's Fair. He takes the position that those who are responsible for the closing of the World's Fair will also be responsible for the mischief which Satan will find for idle hands to do on that unoccupied day.

AT the convention of the Christian Church, in session at Washington, D. C., last week, resolutions were passed calling for the complete closing of the World's Fair on Sunday.

There are those in that denomination who do not sympathize with legislative efforts to enforce religion; some of the ministers present at the convention have a keen sense of the impropriety of such a course, yet no voice put itself on record against this error, even though it be known to be fatal to true religion. It is everywhere the same. Those who know the right in this matter among the popular churches, do not uphold the right. Why is this so?

THE Central Labor Union, of Boston, has petitioned that the Columbian Exposition be opened on Sunday, and at the same meeting requested the Massachusetts Mechanics' Charitable Association of that city, to open the doors of its Fair on that day.

The Boston *Congregationalist* comments upon this,—“Vigilance right here at home is necessary. Organized labor in this country is not led by wise men.”

Whom does the *Congregationalist* assume possesses the wisdom of this country?

THE *Golden Rule*, the organ of the Christian Endeavor Society, published in Boston, in an article by Rev. R. V. Hunter, Chairman of the Christian Endeavor Sunday Closing Committee, commenting on the action of Congress closing the World's Fair on Sunday, says:—

But our work is not yet done, Christian people must see that the Local Directory obeys the instructions of Congress. Said a commissioner to the writer since Congress took its action, "The World's Fair will be opened on Sunday. When the five million dollars are used up, the Fair people can do as they please. What can Congress do? Whom can Congress put in jail?"

The managers care nothing for law. They have arranged to ignore the statutes of Illinois. There is great danger that they will attempt to ignore Congress. They have shown that spirit. We need to be on the alert.

No, their work is not yet done. But it will, no doubt, be done quickly. Of all the pitiful things in connection with this great delusion one of the most pitiful is the deception by which these tens of thousands of youth are led to believe that they are doing God service in upholding measures which will bring persecution for conscience' sake upon their fellow-men.

THE *Dubuque Telegraph*, of October 3, contains the following local item:—

Isaac Foster and Joseph Gordan were before Police Justice Hoffman this morning, charged with violating the Sabbath, contrary to the city ordinance. They are Hebrews living at Washington and 13th streets. Saturday they observed the Jewish Sabbath by fasting and prayer, it being the day known as Yom Kipper or the day of Atonement. Sunday they engaged in stone cutting in their own house which they are finishing. This annoyed their neighbors who caused their arrest. They pleaded not guilty this morning, and Justice Hoffman fixed their trial for Saturday next, the Jewish Sabbath. He did this because his calendar for the intervening days of the week is taken up with civil cases. It is understood the Hebrews will make a desperate fight and if the case goes against them it will be carried to a higher court.

Will the courts of Iowa be governed by the decree of the Supreme Court of the United States, that the civil control of religious matters in this

country proves this to be a Christian Nation? Will they follow the precedents established in the case of R. M. King, of Tennessee, in both State and United States Courts; and of the similar cases, tried and to be tried, in Henry County, Tennessee? Will they follow these precedents? or will they not?

A CORRESPONDENT for the *Chicago Inter-Ocean* writing in reference to the World's Fair souvenir coins says:—

I would suggest that the acts of Congress relative to the passage of such a provision, together with the specification for the closing of the Fair on the Sabbath, be indelibly stamped upon the coin that all nations may look upon them, not only with respect but with profound gratitude that the American Congress of 1892 has shown to the world that the people of the United States believe in being obedient to the demands of their Creator, and respecting the Sabbath as all Christian nations should; and would also suggest that a proper inscription, in language expressive of the acts, be stamped upon the coin so that, in the lapse of time, through the generations to come, our children's children shall read the inscription on these coins and emulate the example of those who occupied the halls of Congress in 1892.

The maker of these suggestions is evidently a religious enthusiast, without a thought of the impropriety of the acts which he wishes to commemorate. He is right that, so far as this world is concerned, no more enduring record could possibly be made than an inscription upon a coin. But let him stop and think. Let him understand that this is not a record of true religion, only the evidence of a lack of it, and he will then see that it would be well placed as a stamp on the treasure of this world which we are told will corrupt and rust away.

THE *Christian Register* mentions, with hearty commendation, the resolution of the New York State Board of Women Managers of the Columbian Exhibition, asking that the Exposition be kept open on Sunday. Still, although the *Register* comments at some length, it makes no mention of the real issue at stake in this matter.

But it makes up for this in another place by saying, editorially, under the title, "Congress and Christianity":—

"The American Unitarian Association let slip a great opportunity to put itself on record on the right side, when it took action in regard to the Sunday opening of the Columbian Exposition. Without any reference to what should be the proper decision of that question, the true ground would have been that Congress has no right whatever to pass special laws in favor of religion in any form. Before the law and Constitution of the United States, Jew and Gentile, Christian and pagan, stand with equal rights. It is a wonder that no one of us thought of it at the time. It is a wonder that, when opinion was divided as to what recommendation we should make to Congress, no one was wise enough to arise, and say that the whole scheme was foreign to the temper of Unitarianism and the spirit of our Government. We have been consistent heretofore in our opposition to the attempt to legislate Christianity into the Constitution of the United States; and now, unthinkingly, we fall into the trap set by the adversary of religious liberty, and go on record with the request to Congress that it shall take action in regard to the observance of the Christian Sunday. Are we mistaken when we say that the mere mention of this fact will convince all our readers that we might have taken higher ground in our May meeting? The question is likely to come up in our autumnal meetings. Let us fall back upon our record and fundamental principle, and say that all special legislation by Congress in regard to Christianity or any of its institutions, except to declare liberty of conscience to all men, is foreign to the spirit of our institutions. We see what has come of such legislation. Could anything be more pitiful than the readiness of habitual Sabbath breakers to put them-

selves on record, for political purposes, as being in favor of the 'Christian Sabbath'?

"The precedent is a dangerous one. Once let the question as to Christianity come before Congress; and who does not see that there is definite danger that a majority of senators and representatives will vote that Christianity is the law of the land, that this is a Christian Nation, and that we are bound to support by law Christian principles and to forbid unchristian practices?"

"If, through inadvertence, we have slipped away from our well-defended post, let us make haste to renew our vigilance. There can be no doubt that every advocate of 'Christianity in the Constitution' has taken courage at his success in vindicating the honor of the 'Christian Sabbath' by voting a restriction on the loan granted to the Columbian Exposition. There can be no doubt that the next step will be taken with greater confidence and more hope of success. It is equally certain that, to make our influence felt, we must not merely support the legislation that we like, and oppose that which is not of our way of thinking, but we must resist all legislation which has the slightest tendency to limit religious liberty in belief, spirit, and practice. Let us remember that it was Anne Hutchinson's fruitful maxim, 'No man a delinquent on account of creed,' which put the spirit and letter of religious liberty into the Massachusetts Bill of Rights and the Constitution of the Commonwealth."

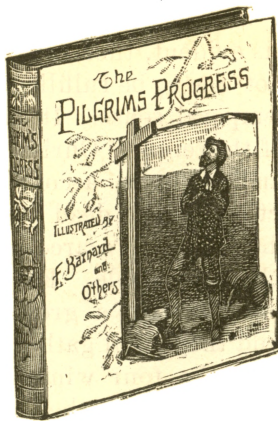
THE Baptist ministers of the city of Chicago, in their Conference held Monday, October 3, passed resolutions endorsing the action of Congress in regard to requiring the gates of the Exposition to be closed on Sunday, and protesting against the repeal of the same by that body, when it shall again assemble. Mayor Washburne and other prominent citizens, were severely censured for their opposition to the Sunday closing act. It was noticeable that the Conference was not a unit, although the vote was declared to be unanimous. Some left before the vote was reached, and many that were present did not vote on either side.

There were about sixty ministers at the Conference. This is the first action this Conference has taken in favor of Sunday legislation. About one year ago, the same body had a similar matter under consideration, which provoked an animated discussion, in the course of which a prominent minister solemnly arose, shaking his arms, saying, "I imagine I can again hear the chains rattling on the arms of conscientious Baptist ministers."

These ministers are the representatives of the church that in the days of Cotton Mather, declared that it was not within the realm of the State to enforce obedience to any one of the first four commands of the Decalogue, for the reason that they alone related to man's duty to his God.

CONGRESSMAN HEMPHILL is Mayor of Atlanta; he is also Chairman of the House Committee on the District of Columbia, which, during the last session of Congress, reported favorably to the House the bill to prohibit the sale and delivery of ice on Sunday in the District of Columbia, as well as the provision punishing profanity in the District. It seems that as Mayor of Atlanta Mr. Hemphill is keeping up the record made in Congress on this question. Not long ago the Atlanta City Council passed an ordinance allowing the Atlanta Parcel and Express Company to deliver ice cream and such commodities on Sunday. This measure Mayor Hemphill promptly vetoed.

There was a ground upon which this measure should have been vetoed; it was not upon this ground, however, that Mr. Hemphill's veto was based. The Atlanta City Council has no right to say that the parcel delivery shall or shall not serve its customers on Sunday, any more than on any other day. If the veto had stated this and called for the repeal of other existing similar ordinances it would have taken the proper position; not otherwise.



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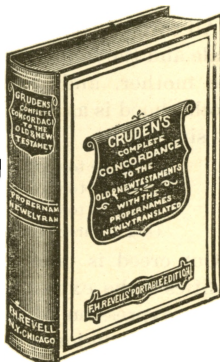
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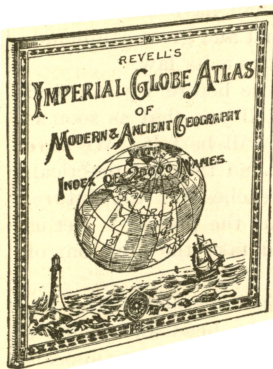


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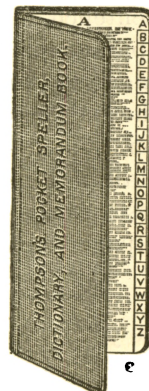
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A QUESTION has been asked concerning the editorial article, "What Constitutes a Union of Church and State," which appeared on the second page of THE SENTINEL of October 6. The inquiry is, Was it the action of the bishops in deciding what was the Christian religion that formed the Roman Papacy? We answer, No. The next to the last phrase in the last sentence of the article referred to, should have been a separate sentence, or better yet, the beginning of a paragraph. It was designed to refer, not alone to the action of the bishops, but to those things also which led up to that action, and culminated in it. The editorial staff of THE SENTINEL is a unit on the questions discussed in its columns, and the paper will take no back step.

WE have no further news as yet from the Tennessee persecutions. But this is not strange inasmuch as the Tennessee Inquisition, like the Spanish Inquisition, is a star-chamber affair. Its work is done in secret, and the results are fully known only when warrants are served. It is not in its secret methods, however, that this Tennessee Grand Jury is peculiar, but in the fact that turning aside from its legitimate work, it has become an engine of religious persecution. Without doubt some of the Springville Adventists have been indicted, and will in due time be arrested; and in due course convicted and imprisoned, for the horrible offense of working on a day that other people devote, to a limited extent, to church-going, and very largely to visiting and other forms of pleasure-seeking.

THE *Christian Cynosure* sees in the completion of a railroad from Jaffa (ancient Joppa) to Jerusalem an indication of the fulfillment of the promise recorded in Ezekiel 37:21-27:—

Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land. . . . And David my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes; and do them. . . . My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

This is a divine promise and will certainly be fulfilled; but just how a railroad is going to help the matter is not

clear. David is dead, and has been for a very long time. It is evident, therefore, that the promise is not one to be fulfilled in this age nor in a temporal sense. It is evidently a promise of the reign of Christ, the Son of David, and is to be accomplished by a resurrection of the dead in Christ. This done, the Lord will scarcely need a railroad to gather his people. For "he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31. The promises of God are not to be fulfilled by railroads, nor yet by acts of Congress, the National Reformers to the contrary notwithstanding.

A NEW religio-political reform has been inaugurated in this country by "General" Maybell and wife, late of San Francisco, now located at 19 Clinton Place, this city.

To a reporter of the *Sun* who recently interviewed him, the General said:—

Our methods are different from those of the Salvation Army. That organization redeems individuals for the next world. We believe in trying to redeem them for this world. We are here to persuade them that the kingdom of heaven is at hand, and to make everybody happy. We do not deal in futures. We take care of the present.

All through our religion are the symbols of the male and the female, and our trinity is the father, the mother, and the son, or the people. The motherhood is as necessary as the fatherhood, and we sing:—

Glory be to the fatherhood; that is wisdom;
Glory be to the motherhood; that is love;
Glory be to the people; that is the children;
God in three persons, blessed trinity.

Our creed is practical. We believe in politics. Politics is the expression of the male, and religion is the expression of the female. Both should cooperate. Religion is the architect and politics the builder. To reform the world we must see that politics does its work properly. We are political evangelists, and we are practical in our methods.

If we can get 5,000 followers here as earnest as those of the Salvation Army we can turn this Government upside down and reform it. It sounds like a wild theory, but it isn't, and I know it. There are many new things in our religion, and woman is one of them. The Trinity of the Father, the Son, and the Holy Ghost does not mention woman. To have love we must have woman.

In our army the woman's rank is equal to the man's. When the army becomes strong enough to control elections women shall have her share of offices. Religion is the first and great commandment of our creed and politics is its law.

It may be two weeks more before we can hold any meetings here, but I tell you that as soon as we open up, our influence will be felt. We have new ideas: they are simple and they are practical. The Church of to-day preaches for the future. That is good, but how about the present? Let us take care of that first, and take the kingdom of heaven which is at hand.

Let us take it by practical methods. The Republican Party appeals to the head and includes the thinking men. The Democratic Party appeals to the heart and includes those in whom sentiment predominates. Both must go.

General Maybell may never be able to secure his 5,000 followers, but his idea of moral reform by means of political action is the popular one because it promises large results from very small effort. It is National Reform in Salvation Army

guise, and may be one of the forces to contribute to the complete and perfect setting up of the American papacy under the name of Protestantism.

MR. CRAFTS is sometimes unfortunate in his statements, but never more so, for his own cause, than when at Coin, Iowa, September 20, he stated that "by writing letters twenty ministers in Kentucky made the congressmen from that State believe that the whole State was in favor of Sunday closing." This is really a confession of fraud—that the twenty ministers deliberately deceived congressmen in the interests of the "American Sabbath."

BUT it is not alone when speaking that Mr. Crafts says things which a more careful man would not say, and which a more conscientious man never would have occasion to say concerning a cause in which he was enlisted. An example of this is found in *Our Day* for October. Of the Sunday closing proviso to the World's Fair appropriation, Mr. Crafts said:—

Professed friends of the Sabbath who have not helped to secure this victory by petition or letter or both may well hide their faces in shame. Fully 150,000 petitions were sent to pastors in the mails by great labor and at great cost, of which 100,000 should have come back from that number of religious organizations of various kinds, but not ten thousand of these organizations have so petitioned.

And yet, in the very same paragraph, indeed in the sentence just preceding this quotation, Mr. Crafts claims forty million people as desiring the closing of the Fair on Sunday. According to his own showing not ten thousand out of a possible 100,000 religious organizations in this country petitioned for Sunday closing even when the matter was brought home to their very doors and they were asked to do so. Then what authority has Mr. Crafts for claiming that these people who neglected, if they did not positively refuse, to petition, were in favor of something they never asked for.

As a matter of fact very many of the people who have been counted again and again, some of them several times over, as petitioners in favor of the Sunday closing of the Fair, are entirely indifferent upon the subject; while many of them are, like Bishop Potter and the *Christian Union*, in favor of having the Fair open at least a portion of Sunday. It is a bad cause that compels resort to the methods employed by Mr. Crafts and his coadjutors.

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