



"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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HOW ARE THE "POWERS THAT BE" ORDAINED?

THIS question is answered by the Scriptures: "The powers that be are ordained of God."¹

"There is no power² but of God," just as there is no life but of God; he is the source of *all* life and of *all* authority, and where either exists it is by the ordinance of God.

"For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist."³

This is not saying, however, that all things created or ordained by God are used for the purpose for which he ordained them. "We wrestle not against flesh and blood," says the apostle, "but against principalities, against powers."⁴ And again of Christ we read: "Having spoiled principalities and powers, he made a show of them openly, triumphing over them."⁵

In these texts it is declared that we wrestle against *powers*, and that Christ triumphed over *powers*; and yet these *powers* are among the things which he himself created; why then do we resist them, and why did Christ himself triumph over them? It is because they have been perverted from the purpose for which they were ordained and are used for another purpose, just as the powers which God gives to man are so often used in sinning

against him. The power⁶ that crushes out the life of the victim of lust or malice is just as truly from God as is the power that feeds the hungry or rescues the perishing; but the one is perverted and used to dishonor God; the other is used for the purpose for which it was ordained, and God is honored thereby. The latter exercise of power is legitimate; the former is usurpation. To illustrate: Suppose President Cleveland should declare war against Great Britain, would not everybody say he had no power to do it? that it was not an act of power but of usurpation? Certainly; because while such a thing is a physical and moral possibility, the President has no such authority. The people have ordained no such power in the President, but have, by the Constitution, vested it in Congress.

Since God is not the author of sin, and has given no man or set of men authority to practice oppression, all governmental injustice is as antagonistic to the divine ordinance of civil authority as a declaration of war by the President without the consent of Congress would be to the Constitution of the United States.

Satan, now the enemy of all righteousness, was once a mighty angel in heaven. He was created by God, and all his mighty power was ordained in him by the Creator; but he was not made a devil, nor was his power given to him for the ruin of man. He was created perfect. His God-given powers were to be used for the glory of his Creator, who thus addresses him after his fall:—

"Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."⁷ "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit."⁸

⁶ Such "power" is of course simply brute force; it has in it no element of authority; and this is true no matter what claims may be put forth by or in behalf of those who exercise it.

It was by usurpation that Satan fell, and just as his power has been perverted, so man's God-ordained powers have been turned aside from the purposes for which they were given, and have been used to dishonor the Creator. The power of choice and of self-defense, the authority to protect the weak, to punish the evil-doer, and to reward the upright, which God gives to man, is too often used for injustice and oppression. But such acts are without the warrant of any divine ordinance; for God ordains no evil.

We never think of excusing the perpetrators of crime because the power that wields the bludgeon that strikes down beings created in the image of God, springs from the Creator. The Lord has given every man sufficient power to kill if he so wills, but he has given no man power to kill. The murderer is therefore without excuse. No more should we think of justifying acts of usurpation on the part of human governments, because "the powers that be are ordained of God."⁹ Civil power is ordained of God; but the innate sense of justice implanted in every breast tells us that its sphere is not unlimited;¹⁰ while the divine Word plainly declares that such power is "for the punishment of evil-doers, and for the praise of them that do well."¹¹

It is a self-evident truth that man is endowed by his Creator with certain inalienable rights. All wrong, therefore, under color of civil authority, is an act of usurpation and not of God-ordained power. The power that is ordained of God is plainly declared in the Scriptures to be, not for rapine, outrage, and murder, as recently witnessed in Armenia; not for the persecution of honest men for conscience' sake, as is too often seen in our

⁹ This is not saying that Christians should forcibly resist civil rulers. There are circumstances, however, under which the Christian must refuse obedience to so-called civil laws. President Fairchild says: "In a case of this kind, either of two courses is possible; to disobey the law, and resist the government in its attempt to execute it, or to disobey and quietly suffer the penalty. The first is revolutionary, and can be justified only when the case is flagrant and affects such numbers that a revolutionary movement will be sustained. . . . The second course will, in general, commend itself to considerate and conscientious men. It is a testimony against the law as unrighteous, and at the same time, a recognition of government as a grave interest."

¹⁰ "The framers of the Constitution," says Richard M. Johnson, "recognized the eternal principle that man's relation with his God is above human legislation, and his right of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms."

¹¹ 1 Peter 2: 14.

¹ Rom. 13: 1.

² The original word here rendered "power" is by some translated "authority." "Liddell & Scott's Lexicon" defines it as "power or authority." The "Century Dictionary" defines "power," as "the ability or right to command or control; dominion; authority;" etc. With this agrees also the "Encyclopædic Dictionary," while Webster gives "power" as a synonym of "authority."

³ Col. 1: 16, 17.

⁴ Eph. 6: 12.

⁵ Col. 2: 15.

⁷ Eze. 28: 12-15 ⁸ Isa. 14: 12-15.

own land; not to be a "terror to good works, but to the evil."

God never made a Herod, a Nero or a Torquemada; he created men in his own image and clothed them with power to do good to their fellowmen. But by usurpation these men made themselves the monsters of cruelty they were, just as Lucifer, the light bearer, became Satan, the adversary, and just as the Turkish officials in Armenia have by acts of unsurpassed barbarity and injustice demonstrated that instead of being the ministers of God "for good," revengers "to execute wrath upon him that doeth evil," they are the emissaries of Satan and enemies of mankind.

As Madame Roland, on her way to the guillotine, exclaimed: "O Liberty, Liberty, how many crimes are committed in thy name," so might the victims of fanatical hate in all ages, from the time of Rome to the present moment, and in all places, from the mountains of Armenia to the fertile fields of our own fair land, exclaim, "O Book of God, how much of human malice and cruelty has sought shelter in a perversion of thy sublime declaration: 'There is no power but of God: the powers that be are ordained of God.'"

GOD IN THE CONSTITUTION.

To the demand that is now being made upon Congress for such a change in the national Constitution as will transform it from a "godless" document to one that will acknowledge God's supremacy, it may be truthfully replied, God is already in the Constitution. He is in it just as he was in the Declaration of Independence. As a Methodist minister of Baltimore, Rev. W. F. Hamner, has well said, "That grand parchment is the product of God's Spirit. If you want to see God in it, read that clause which says that all men are born with equal right to life, liberty, and the pursuit of happiness."

God is in everything that is just. Justice cannot be separated from him, any more than can truth and righteousness. There can no more be two sources of justices, truth, or righteousness than there can be two Gods. And God is in everything that gives true liberty to mankind. He created man a free being; so that liberty,—physical, mental, and moral,—became man's birthright; and God's eternal purpose is to assert and restore that liberty where it has been lost. The mission of Jesus Christ to this earth was "to proclaim liberty to the captives, and the opening of the prison to them that are bound."¹ And in defining the nature of the fast that is acceptable to him, God says: "Is not this the fast that I have chosen,—to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"² God is the author and defender of human liberty.

It was therefore in the direct providence of God that there arose this great nation in the western hemisphere, built upon the divine principle of liberty and equal rights to all men. It was in full harmony with the mind and purpose of God that this doctrine should be proclaimed to all the world, as it was and is in the Declaration of Independence. And as it is the purpose of God that all men should be free to choose whether they will worship him or not, it is in accordance with his mind that our national Constitution declares, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

We repeat, therefore, God is in the Consti-

tution. As certainly as it is inspired by the spirit of justice and of liberty to all in the things which it concerns, as the fundamental law of civil government in this Republic, God is in it, though it does not profess the fact. A person may loudly profess to be a follower of Christ; but the spirit which actuates him, and not his profession, is the real test which shows whether he is such or not. And so with the Constitution; its real nature is shown not by any profession it may make, but by the spirit which it breathes forth. And that spirit is the divine spirit of justice, equality, and liberty.

It is now proposed to change this grand document so as to put within it an "acknowledgment" of God, by changing its preamble to this form: "We, the people of the United States, acknowledging Almighty God as the source of all authority in civil government, our Lord Jesus Christ as the ruler of nations, and his revealed will as of supreme authority in civil affairs, in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and to our posterity, do ordain and establish this Constitution of the United States of America."

Does this breathe forth the divine spirit of fairness and equality to all? Let us see. Who is it that makes this acknowledgment of the existence and authority of the Deity?—Answer: "We, the people of the United States." But hundreds of thousands, if not millions of citizens here do not believe in God, and very many who do believe in him, and rejoice in the gospel of his Son, would not have his will made the supreme law in civil affairs. What about such people? Why, simply this, that they are not the people of the United States, according to this preamble. By its terms they will be disfranchised. And we can say this on the authority of the *Christian Statesman* itself,—the organ of the party which is most active in demanding the proposed constitutional amendment; for that journal, in its issue of Nov. 1, 1883, published the following upon this point:—

What effect would the adoption of the Christian Amendment, together with the proposed changes in the Constitution, have upon those who deny that God is the Sovereign, Christ the Ruler, and the Bible the law? This brings up the conscience question at once. . . . The classes who object are, as "Truth Seeker" has said, Jews, infidels, atheists, and others. These classes are perfectly satisfied with the Constitution as it is. How would they stand towards it if it recognized the authority of our Lord Jesus Christ? To be perfectly plain, I believe that the existence of a Christian Constitution would disfranchise every logically consistent infidel.

Certainly; when "we, the people of the United States" do that which no logically consistent "infidel" would do, it is plain that the latter cannot be counted one of "the people." There are a great many people of all classes and beliefs in this country whom logical consistency, enlightened judgment, and love of justice and liberty would debar from any participation in such action. None of these could, under the proposed amendment, be reckoned as among "the people." They are all, from the standpoint of this amendment, "infidels," and of course not qualified to participate in the management of a "Christian" Government. The scheme is in short but the means adopted by the puritanic intolerance of our day for reënacting the traditional resolutions: (1) "Resolved, That the earth was created by the Lord for the use of the saints;" (2) "Resolved, That we are the saints."

Having thus declared themselves "the people of the United States," and having estab-

lished the fact in the fundamental law of the land, it will simply remain for those who are not "the people" to acquiesce in the scheme or seek a habitation in some other quarter of the globe. It will be said to them, We are the people; this is our land and Government; if you do not like it, get out. This much has already been said in advance, as witnesses the following sentence from a speech delivered by Rev. E. B. Graham at a National Reform convention held at York, Nebraska, and reported in the *Christian Statesman*, of May 21, 1885, thus:—

We might add, in all justice, if the opponents of the Bible do not like our government and its Christian features, let them go to some wild, desolate land, and in the name of the devil and for the sake of the devil, subdue it, and set up a government of their own on infidel and atheistic ideas, and then, if they can stand it, stay there till they die!

And should this "Christian" idea of government spread around the globe, as these "reformers" would like to see it, there would be nothing left for the "infidels"—those who differ from them—but to "get off the earth."

That the term "infidel" as they use it, does include all who will not join with them in their "reform" scheme, is evident from their own statement as well as from the logic of their position. Rev. Dr. Jonathan Edwards, a leading exponent of this "National Reform," in a speech made at a National Reform convention held in New York in 1873, thus classified the enemies of the "reform" cause:—

The atheist is a man who denies the being of God and future life. To him mind and matter are the same; and time is the be-all and end-all of consciousness and of character.

The deist admits God, but denies that he has any such control over human affairs as we call providence, or that he ever manifests himself and his will in a revelation.

The Jew admits God, providence, and revelation, but rejects the entire scheme of gospel redemption by Jesus Christ as sheer imagination, or—worse—sheer imposture.

The Seventh-day Baptists believe in God and Christianity, and are conjoined with the other members of this class by the accident of differing with the mass of Christians upon the question of what precise day of the week shall be observed as holy.

These all are, for the occasion, and as far as the amendment is concerned, one class. They use the same arguments and the same tactics against us. They must be counted together.

And with them "must be counted" all, of whatever denomination, who "use the same arguments and the same tactics against us," that is, who oppose the "reform" scheme with its "Christian" amendment as being un-American, unjust, impolitic, and wicked. If this amendment is carried, we shall soon have a new and enlarged definition of the term "infidel."

And by this scheme and this process these "reformers" would put God in the Constitution! Taking out of it that spirit of justice, fairness, and equality for all before the law which it now embodies, they would put in its place that unloving, intolerant spirit which says: We are the people; stand out of our way. If you do not believe as we do, get out of this land to some "wild, desolate country," and stay there till you die! And this they would call putting God in the Constitution! And this they would do—this era of religious controversy, bigotry, and bitterness, they would inaugurate—to "establish justice, ensure domestic tranquillity," promote the general welfare, and secure the blessings of liberty to ourselves and to our posterity!"

Verily, we do not want this reform "god"—the god of bigotry and intolerance—in the Constitution of this Republic. We want in it the God of justice, truth, love, and mercy for all men; and he is there already.

¹ Isa. 61:1. ² Isa. 58:6.

"JEWISH" AND CHRISTIAN.

THE *Cincinnati Weekly Enquirer*, of January 2, quotes the Rev. Mr. Dabb, a Protestant clergyman of New York City, as affirming in a recent discourse that the Sabbath institution is not Christian, but only a part of the ancient "Mosaic code," with which it passed away at the death of Christ. "The Jewish law," he said, "was given to the Jewish people and never to any other people. It was binding upon them, but never on Christians, or any other race."

The assertion would not be worth noticing did it not express an idea quite generally entertained by professors of Christianity. There is nothing which casts more confusion over the Sabbath question than this. Were it not for the idea that the Sabbath originated as a "Jewish" institution, and that what was Jewish is necessarily separate and distinct from what is Christian, the Sabbath question would not be to-day the difficult and perplexing one that it is to the people generally.

We desire, then, to call the attention of as many as possible to two important facts, implied in the foregoing statements; viz., (1) The Sabbath—the seventh-day rest—is not and never was "Jewish," and (2) Whatever was given by God to his people of old, pertained to Christianity as truly as do any of the ordinances enjoined upon the Church by Christ and his apostles.

The idea has in some way taken possession of the mind of Christendom that there is an antagonism between the "old dispensation" of "the law and the prophets," and the "new dispensation" of the preaching of Christ and his kingdom; that the "new dispensation" with its ordinances and precepts, necessarily superseded and abrogated that which pertained to the former times. This idea is as far from the truth as anything could be.

God did not have one plan and purpose for the world in Old Testament times and another plan and purpose for the world in this dispensation. He has had but one purpose, and that is the "eternal purpose which he purposed in Christ Jesus our Lord;"¹ namely, "that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are in earth."² This one great purpose he has steadily carried forward since the fall of man. Salvation through Christ was the theme of "the law and the prophets." The Old Testament is as truly the word of Christ as is the New Testament; for Peter tells us that it was the Spirit of Christ that testified through the prophets."³ "Unto us," writes Paul, "was the gospel preached as well as unto them;"⁴ that is, to the ancient Israelites who went out from Egypt with Moses.

The gospel, we are told by the same writer, "is the power of God unto salvation to every one that believeth."⁵ And in the eleventh chapter of Hebrews we are pointed to the ancient worthies who through *faith* "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire," etc. People in their day had faith in Christ, as truly as people have faith in him to-day. The power of God unto salvation, through that faith,—in other words, the gospel,—was preached to them as truly as it is to us. The gospel ordinances and ceremonies of their day, very

largely, pointed forward to Christ, and as such necessarily passed away when Christ's death upon the cross became an accomplished fact. Since that time the Christian Church has had ordinances and ceremonies pointing back to that event. But whether before or after Christ's death, they pointed to him as the sacrifice for the salvation of mankind, and as such were the means of expressing faith in him.

The seventh-day Sabbath is never in the Scriptures called "Jewish," but is termed "the Sabbath of the Lord." And it is to-day, as it was then, the Sabbath of Jehovah,—the memorial of his creative power, which is also the power by which he redeems the sinner.

Abraham is called in Scripture the father of the faithful. "To Abraham and his seed were the promises made."⁶ And we read, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."⁷ Abraham was as truly a Christian as was Peter or Paul. And all those in every age who have believed on Christ for salvation, have been Christians in fact, whether known by that name or not.

Because the law of God was spoken to the Israelites from Sinai, it does not follow that that law was not for Christians. For, as we have seen, a very large number of those to whom it was spoken were Christians. As Christians, they observed God's Sabbath,—the seventh day; and that day was, and still is, the Sabbath for all Christians.

Jesus Christ himself was a Jew, and his apostles were Jews. And we also, if we are Christ's, are Abraham's seed, and therefore Jews in the true spiritual sense of the word; "for," we read, "he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of man, but of God."⁸

To say, therefore, that the law of God spoken from Sinai "was given to the Jewish people and never to any other people," and was never binding "on Christians," simply betrays a fundamental misconception of the purpose and scope of the gospel. If Christendom would shake off this misconception, the whole question of the nature and obligation of the Sabbath, the foundation upon which it rests, and the proper means for securing its observance, would be wonderfully simplified. Seen in the light of the plain statements of Holy Writ, we find no difficulty in knowing what is our own proper attitude toward the Sabbath, and what course we should pursue toward others with respect to its observance. But without that light, men can but fall deeper and deeper into error, both of belief and practice.

THE REAL OBJECT OF SUNDAY LEGISLATION.

BY W. S. CHAPMAN.

WHENEVER religious legislation referring to Sunday is a subject of argument, the friends of such "laws" almost invariably assert that the tenor of them is purely "civil," and their character restrictive only as "police regulations."

Judge Arnold, judge of the Quarter Sessions Court No. 1, of Philadelphia, a short time since had before him for trial, several prisoners, alleged proprietors of "speak-easys,"

who were arrested on Sunday. The judge discharged them all on the ground that "arrests on Sunday on charges of misdemeanor," simply, "were illegal." Only "for treason, felony or breach of the peace," can individuals be taken on a warrant upon Sunday. Judge Arnold was governed by the Colonial law of 1705, which distinctly states that no service of any writ or warrant charging a misdemeanor shall be made on the first day of the week. To a reporter the judge said: "The idea of the makers of the 'law' was that Sunday was a sanctified day, and that even though a warrant for misdemeanor had been sworn out against a person during the week, if it had not been served before that day he should be free to worship and rest on the Lord's day."

While the statements of Judge Arnold were not intended as a decision, Director of Public Safety, Butler, after perusing the act of 1705, remarked that everything the judge had stated was true. And these statements are a fair presentment of the actual truth in reference to the position Sunday, in law, sustains to the other days of the week. In the minds of legislators it is a "sanctified" day, and Sunday legislation has but one aim—let their utterances be what they may—to uphold the supposed sanctity of the day.

It is strange that some, who are so zealous for the maintenance of the "rest" of that day, could be abettors and instigators of arrests on Sunday, as are members of the "Law and Order" societies, generally, who thus become breakers of the very "law" (in its intent) for the enforcement of which they clamor.

CHURCH FEDERATION.

APROPOS to our article of a week ago upon this subject is a paper by R. M. Patterson, D. D., in the *Independent* of the 9th inst., under the heading, "Figures for Federation."

Referring to statistics which appeared in the *Independent* of the 2nd inst., Dr. Patterson says: "What a numerical array these tables make for the churches: 127,906 ministers, 179,311 congregations, 24,218,180 communicants in the United States of America! But what a lamentable exhibition in the number of organization into which they are divided—151 in all!"

"Of those which claim to be evangelical and are admitted by each other to be so, there are not less than 110,000 ministers, 160,000 congregations, and 16,000,000 communicants."

After noting the fact that these denominations have not, with but slight exception, any intercourse with each other, Dr. Patterson gives the following proposed basis of federation:—

1. The acceptance of the Scriptures of the Old and New Testaments, inspired by the Holy Spirit as containing all things necessary to salvation, and as being the rule and ultimate standard of Christian faith.
 2. Discipleship of Jesus Christ, the divine Saviour and Teacher of the world.
 3. The Church of Christ ordained by him to preach his gospel to the world.
 4. Liberty of conscience in the interpretation of the Scriptures and in the administration of the Church.
- Such an alliance of the churches should have regular meetings of their representatives, and should have for its objects, among others,
1. Mutual acquaintance and fellowship.
 2. Cooperation in foreign and domestic missions.
 3. The prevention of rivalries between competing churches in the same field.
 4. The ultimate organic union of the whole visible body of Christ.

Whether federation upon such a basis will ever be realized or not remains to be seen. Certainly there is a very strong current run-

¹ Eph. 3: 11. ² Eph. 1: 9, 10. ³ 1 Peter 1: 10, 11

⁴ Heb. 4: 2. ⁵ Rom. 1: 16.

⁶ Gal. 3: 16. ⁷ Gal. 3: 29. ⁸ Rom. 2: 28, 29.

ing in the direction if not of union at least of a confederacy of churches for the accomplishment of certain purposes; and we are sorry to say, all the objects are not entirely laudible. Another article* in these columns points out some of the evils of the so-called National Reform movement whose leaders have secured the introduction of a joint resolution proposing an amendment to the Constitution of the United States. A federation of churches for any such purpose as that can be nothing but evil. As pointed out last week, religious combination to effect political objects are dangerous, and as a matter of fact the combination known as the American Sabbath Union officially organized by fourteen "evangelical" denominations, and in many ways in touch with the National Reform Association, has already exerted a powerful influence upon Congress, leading that body to declare in effect in its World's Fair legislation that Sunday is the Sabbath according to the fourth commandment. Since under threat of political boycott by this powerful religious combination, Congress has assumed to settle by legislative enactment one religious question, what assurance have we that a like influence would not secure from Congress other and similar measures directly affecting liberty of conscience?

Continuing the article to which we have referred, Dr. Patterson says:—

The Northern Presbyterian Church is committed to such a movement. Its General Assembly of 1890 at Saratoga unanimously pronounced in favor of a federation of all the evangelical churches of the land. Favorable progress has been made in negotiations among the Presbyterian and Reformed bodies, but this wider one is aimed at also. It is to be hoped that the correspondence that has been invited by the Congregational Council will be widely entered upon. The result cannot be attained very soon. In such a matter such large bodies must move slowly; but it is well that a beginning has been made. The Presbyterian General Assembly laid down no platform; but it declared in favor of an "official federation in which there shall be no renunciation by the different churches of their peculiarities or independent organizations, and no interference with their doctrines, government or internal affairs, but which shall aim, by the best available methods, to secure coöperation in religious work and in the promotion of such moral and social reforms as affect the welfare of the nation." The Congregational Council has constructed a platform. If it be not sufficiently safe or comprehensive, let some other be made; but let the correspondence proposed be entered upon with an earnest desire to wipe out the scandal of our inimical divisions, and get in close touch with each other in organized work for the Master and for the perishing millions among whom we mingle.

All this is doubtless pleasing from the standpoint of numbers. We all like to read about so many millions of Christians and to know that those Christians are working in harmony for the advancement of the gospel. But there is an element of danger in this proposed federation, and it is revealed in the paragraph quoted, by the words: "Which shall aim, by the best available methods, to secure coöperation in religious work and in the promotion of such moral and social reforms as effect the welfare of the nation." Everybody knows that in the eyes of the powerful religious combination to which reference has been made, the "moral and social reform" which most directly and powerfully "affects the welfare of the nation" is the enforcement of Sunday observance; and it is to secure this more than anything else that this still more gigantic confederacy of all the various first day denominations is proposed and urged.

It is true that there is a very general consensus of opinion that uniform marriage and divorce laws are needed, but not half the energy is put forth nor half the enthusi-

asm manifested in securing these that there is in the movement in the interests of Sunday legislation. It is true that the "moral" sentiment of the nation was thoroughly aroused against polygamy in Utah several years since, and that even the authorities of the Mormon Church were compelled to bend before the law backed up by that sentiment; but that it was little more than sentiment is shown by a few facts given by Dr. W. F. Crafts in his recent work, "Practical Christian Sociology." On page 64 of that work the author says:—

It is a curious fact that in 1887 these two evils [contemporaneous and consecutive polygamy] were exhibited side by side in Utah, where there were among the "Gentiles" about half as many divorces as marriages during that year.

The AMERICAN SENTINEL has no sympathy whatever with polygamy. We have repeatedly shown that it is destructive of natural rights and is therefore legitimately prohibited by civil law. But of what avail, from a moral standpoint, is the prohibition of "contemporaneous polygamy" if "consecutive polygamy" is permitted to flourish?

We published only four weeks ago a note from a Cincinnati paper regarding the marriage of a young woman of nineteen and a man of thirty, each of the parties having been divorced, the lady once, the gentleman twice. The lady's first husband had re-married and each of the gentleman's wives had been re-married and divorced again after being divorced from him. We are free to say that as between this consecutive polygamy and contemporaneous polygamy there is small choice. Indeed, as practiced in Utah, restrained as it is by a strong though mistaken religious zeal, the contemporaneous polygamy appears to be the lesser evil. But there is not that sentiment against consecutive polygamy that there is against polygamy as it exists in Utah; and why? Simply because it is sentiment rather than settled moral conviction, and herein lies one of the dangers in a federation of churches for the purpose of promoting moral and social reforms. Such combinations are swayed more by sentiment than by reason, and even-handed justice is not to be expected from them.

THE SPIRIT OF THE INQUISITION.

The Southwestern Presbyterian, of Dec. 5, 1895, says of Seventh-day Adventists:—

No law in the land commands these fanatics to keep Sunday as a sacred day, to assemble to worship at that time, but only to keep it a rest day from labor; but these sectarians persist in holding that it is a matter of conscience with them to work on the Lord's day, and thus show their contempt of the honest convictions of the rest of the Christian world. They are not martyrs, but law-breakers, and as such should be dealt with.

This breathes the spirit of the Inquisition. It is true that no "law" of the land in so many words commands Seventh-day Adventists or anybody else "to keep Sunday as a sacred day," "but only to keep it as a day of rest from labor." But such rest is by the leading advocates of Sunday laws themselves declared to be worship. W. F. Crafts says:—

One day in every week an invisible Lord commands us to halt in the most absorbing pursuits of our earthly life; in the pursuit of money and business; in the pursuit of pleasure; in the pursuit of politics and fame; in the pursuit of education; and we halt as a sign that we believe in that invisible Lord and are loyal to his law. There is no other sign of our faith and loyalty so impressive to a selfish world as this twenty-four hours halt in our work every week at Christ's command. The Lord's day is therefore the "sign," the ensign of our Lord Jesus Christ; and this flag of Christ is carried round the world every

week and is saluted by some in every land by the laying aside of tools and toil, in token of their loyalty to a living Lord.

All this and more is true of the Sabbath of the Lord, and it is for all this and more that Seventh-day Adventists observe the true Sabbath; and it is because this is true of the Sabbath and because it is not true of Sunday that Adventists refuse to acknowledge this false sign of faith and loyalty and thus profess to a selfish world adherence to something which they do not believe. Seventh-day Adventists believe that no other sign of their loyalty to the Creator of the heavens and the earth is so impressive as their twenty-four hour halt in their work every week in obedience to the fourth commandment; and believing this, they feel that they have no right to lessen the significance of that halt by obedience to a commandment of men which requires them to make another halt in honor of another day and another power; for God does not command the Sunday halt.

He who receives and uses a counterfeit coin is equally criminal with the maker of that coin; and so he who knowingly accepts and uses the counterfeit sabbath—the false sign of loyalty to Christ—partakes of the sin of those who made it.

The fourth commandment separates the Sabbath, the seventh day, from all other days and requires that all men shall respect that distinction. For Seventh-day Adventists to treat another day as they treat the Sabbath would be to disobey the commandment which requires them to keep the seventh day holy—to preserve the distinction which God himself has made between that and other days. It is for this reason and not from willful disregard of civil authority that Seventh-day Adventists refuse to observe Sunday. To do so would be to prove disloyal to Christ their King.

IT IS CHURCH AND STATE.

BY H. F. PHELPS.

THIS city, St. Paul, Minn., seems to be rather conservative on the Sunday-enforcement question; yet the leaven is working even here. A league has been formed, called the "Christian Citizenship League." Whether this is the same as that of which so much was said during the baseball season, the Sunday Law Observance League, or not, is not known to the writer. But the Christian Citizenship League is organized as an auxiliary to the National League of the same name. Article 2 of the constitution says:—

The objects of the league shall be the enforcement of the laws of the city and of the State; to combat existing evils, especially such as result from the violation of the liquor laws, unlawful Sunday labor, gambling, and the keeping of disreputable places; to arouse a healthy and intelligent interest on all questions concerning the welfare of our city and State, and to shape public opinion toward securing the nomination and election of competent and trustworthy men for public offices without respect to party lines.

A series of meetings called mass-meetings has been entered upon in the interests of the league. The writer recently attended one of these meetings, and it could hardly be called a mass-meeting. It is quite evident that the masses are not interested in the work or objects of the league. If they were interested and understood the real purpose of the league and what is meant by the suppression of "unlawful Sunday labor," there would, no doubt, be an enthusiasm created and manifested that might result in the defeat of that part of the work. But being in ignorance of

*See "God in the Constitution" on page 26.

this, the people are sleeping while they are being bound, and their liberties slowly but surely being stolen from them by well-meaning but terribly mistaken men.

At the meeting in question one of the speakers, a prominent clergyman, said that there was a sort of a feeling that this was Church and State; but he declared it was "as free from Church and State as the laws against murder." But in almost the same breath he made two statements that proved this denial to be without a foundation. A good deal was said concerning the Sunday saloon, giving the crusade the air of a temperance movement. And as one reason why the saloons should be closed on Sunday, he said: "The great body of the American people keep Sunday." And again: "We are simply saying, You can't buy it [liquor] on Sunday." These statements analyzed prove conclusively that this is a union of Church and State. Let us see.

Why do people keep Sunday? And why this demand for the enforcement of statutes in order that those who desire "can't buy it on Sunday"? There is one answer, and only one that can be given: It is because the Sunday is regarded by the Church as a sacred day. Were it not for this, we should never have heard of these leagues. More than this: the Sunday "laws" were secured through the influence and power of the Church. Were it not so, we should never have heard of a Sunday "law." It stands like this: The Church holds that Sunday should be observed as a day of rest. The Church secured the Sunday "laws." The Church demands their enforcement. But they cannot be enforced except by civil authority. If, therefore, the State, through its officers, should accede to these demands, it will be nothing less, it can be nothing less than a union of the two—a union of Church and State. This is just as plain and just as true as that two and two make four. Remember, that we impugn the motives of no one; but we do know that these men are terribly mistaken and only wish that they would depend, not upon the power of the State, but upon the power of the gospel to work out reformation.

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THE "DANGEROUS DEMAND."

[*The Midland (Mich.) Republican, Jan. 10.*]

THE effort is being made, a joint resolution having already been introduced during this session of Congress, to secure an amendment to the Constitution of the United States, or to the preamble thereof, so as to make it read as follows, the words in parenthesis being the new feature which it is proposed to add:—

PREAMBLE.

We, the people of the United States (acknowledging Almighty God as the source of all power and authority in civil government, the Lord Jesus Christ as the ruler of nations, and his revealed will as of supreme authority in civil affairs), in order to form a more perfect union, establish justice, ensure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

If the resolution is passed by Congress—two-thirds of each house—which we hope is impossible, the proposed amendment will then be submitted to the several States for ratification—or rather, it is to be hoped, for condemnation.

What good can such an interpolation do? Will it make any man or woman any better in heart or life? Will it make believers of un-

believers, or increase the faith of any? Will it feed or clothe or comfort any who are suffering? No!

But the harm it may do is limitless. Is this nation ready to turn its back on the wisdom of its founders and on its traditions and deliberately adopt a national religion and a national creed and pave the way for a complete "union of Church and State"?

The preamble to the Constitution is, and should remain, a clear cut statement of definite purpose. The words it is proposed to introduce, mean something with reference to the future of this nation, or they mean nothing. If they mean nothing in particular, they have no right in the Constitution.

If they mean something, and they do—more than some of those who are clamoring for their interpolation suppose—they mean a national religion. The statement concerning "His revealed will as of supreme authority" means that that will, or what is thought to be His will, is to be interpreted and applied to all the affairs of the nation and of government in its various branches and subdivisions.

But, as no one will claim that His will in relation to all these modern details is to be found in the Bible, it means that there must be some earthly authority, one person, or several, whose announcement (revelation) of the supreme will as applied to government in general, and all cases that may arise in particular, shall be final—supreme! That is what it means—the hand of man, assuming to act for Christ upon all things. Do we want it? Do we want to turn the hands on the dial of progress back to the time when Bruno was put to death for his opinions, or when Michael Servetus was foully and cruelly murdered, slowly burned to death, according to law, by authority of John Calvin?

We've had within a few months men sentenced to prison and to the chain-gang in the United States because their religious opinions and observances do not agree with those of others. We've had a Joseph Cook telegraphing the President to "send troops"—courting the chances of bloodshed—because his idea of a religious observance was in danger of being disturbed. Do we want to amend the Constitution so that more and worse may follow?

But some may say these things do not concern us here in this corner, and should not be agitated. They do concern us; the question is before the country. The joint resolution has been introduced in Congress. Congress should know what the people think about it. If the people want it, then they must have it and try it. But they should look at it on both sides and all through. They should realize what it means. If this resolution passes Congress, it will have to be acted on by the people of Michigan.

The *Republican* believes that every one should consider this subject carefully. It is of just as much interest to us all as the Venezuelan boundary and the possibility of a war with England—even more, for it pertains to what we propose to do with ourselves. . . . England may say whether she will go to war with us, but this question she cannot settle for us. And we're glad of it. We must do it ourselves. She might make a wrong decision. We must not.

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It is an established law that every man has a right to do as he pleases so long as he doesn't interfere with other people's rights. A law that violates this principle is not right, and this Blue Law does.—*South Pittsburg (Tenn.) Republican.*

PERSECUTION FOR CONSCIENCE' SAKE.

[*Weekly Messenger, St. Albans, Vt., Dec. 26, 1895.*]

IN the town of Darrel, Ontario, a few weeks ago three ministers were arrested for alleged violation of the statutes of that province of the English nation, relating to the observance of the sabbath day or Sunday. They were tried, convicted, and fined, in default of which they were sent to the county jail for periods of from forty to sixty days.

These clergymen, regularly ordained and recognized by the believers in their particular form of religious faith, were Seventh-day Adventists, that is to say, they interpret the Mosaic command regarding the observance of one day in the week as a day of rest and worship literally, and observe the seventh day as the Sabbath.

So far as any divine warrant exists or ever has existed for the observance of any one day of the week, these men and their associate believers are clearly and unmistakably in the right. The change from the seventh to the first day of the week was purely and entirely of human origin and was made by purely human authority. No claim ever has been or can now be made in support of a divine warrant for the change. These clergymen hold it a matter of religious obligation to observe the seventh day and no claim was made by their prosecutors, or rather persecutors, that they have not scrupulously kept the tablets of their faith in this regard.

One of the congregations or societies over which these ministers were called as religious guides and teachers determined upon the erection of a new church edifice. The society was poor and was in a measure dependent upon the personal and manual labor of its members for the successful prosecution of the effort. Having obeyed what to them was an explicit command of the Almighty and kept Saturday as the Sabbath, these clergymen saw no reason why they should not devote a portion of the following day in the furtherance of their plans for building a new church structure. The place where the building was being erected was removed from all other houses of worship and consequently the work upon it did not disturb the worshipers at other religious shrines. The three clergymen gave their services without money and without price and were engaged at the time of their arrest in slacking lime to assist in laying the foundation of the new church.

The Lord's day act of Ontario does not mention any of the profession in its provisions, nor farmers nor gardeners, but does inhibit mechanics, artificers, etc., from the pursuit of their callings on the first day of the week. It was alleged these men, besides being ministers, were also carpenters, and the arrests were made and conviction secured upon this ground.

Admitting they were in technical violation of the statutes of Ontario in slacking lime on the so called sabbath day, they were not working for hire, were engaged in religious work as truly as the janitors, sextons, organists, even ministers of any and every other church in the community or the entire province of Ontario. It is just as clearly a religious work to slack lime for building the foundations of a house of religious worship as to toll the bell, to blow or play the organ, build, light and replenish the fires, light the gas or turn the electric button, raise or lower the windows or window curtains, or robe or disrobe the minister of a completed house of worship. As a matter

of fact, the enforcement of the only command regarding the observance of the Sabbath day bearing any semblance of divine authority would compel the punishment of nine out of every ten inhabitants in any given community in this republic. And it is hardly less true that a strict administration of the laws of the province of Ontario, or of a dozen or more States in this Union, would touch the pocket books or curtail the liberty of the great majority of church members and attendants upon church services, to say nothing of the much greater army of non-attendants. It is no more a work of charity or necessity to indulge in riding or walking for pleasure, in preparing a hot dinner, visiting friends, or the thousand and one occupations carried on by nearly every man and woman in every community, than to slack lime for preparing the foundations of a church edifice.

The arrest and punishment of these three clergymen of Darrel, Ontario, was not instigated or prosecuted by the slightest spirit of true religion. It finds no warrant in any word spoken by the founder of the Christian faith. It was born and nurtured in that spirit of intolerance which has lighted the fires of persecution in the past, has blotted the records of the Christian church with the blood and tears of good men, pure and noble women, and innocent children. It is persecution pure and simple, cowardly, unmanly, unchristian.

WHY SUNDAY "LAWS" ARE UNCONSTITUTIONAL.

[By Addison Blakely, Ph. D., Lecturer in Political Science and History, University of Chicago.]

"It must be remembered," says the Supreme Court of New York, "that all prohibitions of ordinary business on Sunday, with us, come from the statute. At the common law *judicial proceedings* only were prohibited on Sunday, which is said in the books to be *dies non juridicus*. Even this is not strictly on grounds of morality or of the Christian religion as recognized by the common law; nor was it the *original practice of the Christian Church*. It was introduced, like very many other doctrines and practices, some of which are perhaps less commendable, into popular Christianity, and thence into common law and usage, by the influence of the clergy. It is well known to lawyers, at least," continues the court, "that until the year 500 the Christian courts were open and legal business transacted in the ordinary way on Sundays as on other days. In the year 517 a canon was made forbidding this practice; which canon was subsequently confirmed by an imperial constitution. It was received with other parts of the canon law by the Saxon kings of England, and afterward ratified by William the Conqueror and Henry the Second. Thus it comes that judicial proceedings on Sunday are void at common law. *But all other transactions are valid*, except so far as prohibited by statute, however unbecoming or wrong in morals they may be considered."

This history of Sunday legislation accepted by the courts, is very carefully and thoroughly gone into in the "Critical History of Sunday Legislation," by Dr. Lewis, from which are gathered several points of value to the reader:—

The first Sunday legislation was the product of that pagan conception, so fully developed by the Romans,

which made religion a department of the State. This was diametrically opposed to the genius of the New Testament Christianity. It did not find favor in the Church until Christianity had been deeply corrupted through the influence of Gnosticism and kindred pagan errors. The Emperor Constantine, while still a heathen,—if, indeed he ever was otherwise,—issued the first Sunday edict by virtue of his power as Pontifex Maximus in all matters of religion, especially in the appointment of sacred days. This law was pagan in every particular.

Sunday legislation between the time of Constantine and the fall of the empire, was a combination of the pagan, Christian, and Jewish cults. Many other holidays—mostly pagan festivals baptized with new names and slightly modified—were associated, in the same laws, with the Sunday. During the Middle Ages, Sunday legislation took on a more Judaistic type, under the plea of analogy, whereby civil authorities claimed the right to legislate in religious matters, after the manner of the Jewish theocracy.

The continental Reformation made very little change in the civil legislation concerning Sunday. The English Reformation introduced a new theory, and developed a distinct type of legislation. Here we meet, for the first time, the doctrine of the transfer of the fourth commandment to the first day of the week, and the consequent legislation growing out of that theory. The reader will find the laws of that period to be extended theological treatises, as well as civil enactments. The Sunday laws of the United States are the direct outgrowth of the Puritan legislation, notably, of the Cromwellian period. These have been much modified since the colonial times, and the latest tendency, in the few cases which come to direct trial under these laws, is to set forth laws of a wholly different character, through the decisions of the courts.

In the Sunday legislation of the Roman Empire the religious element was subordinate to the civil. In the Middle Ages, under Cromwell, and during our colonial period, the Church was practically supreme. Some now claim that Sunday legislation is not based on religious grounds. This claim is contradicted by the facts of all the centuries. Every Sunday law sprang from a religious sentiment. Under the pagan conception, the day was to be "venerated" as a religious duty owed to the god of the sun. As the resurrection-festival idea was gradually combined with the pagan conception, religious regard for the day was also demanded in honor of Christ's resurrection. In the Middle-age period, sacredness was claimed for Sunday because the Sabbath had been sacred under the legislation of the Jewish theocracy. Sunday was held supremely sacred by the Puritans, under the obligations imposed by the fourth commandment which were transferred to it.

There is no meaning in the statutes prohibiting "worldly labor," and permitting "works of necessity and mercy" except from a religious standpoint. There can be no "worldly business," if it be not in contrast with religious obligation. Every prohibition which appears in Sunday legislation is based upon the idea that it is wrong to do on Sunday the things prohibited. Whatever theories men may invent for the observance of Sunday on non-religious grounds, and whatever value any of these may have from a scientific standpoint, we do not here discuss; but the fact remains that such considerations have never been made the basis of legislation. To say that the present Sunday laws do not deal with the day as a religious institution, is to deny every fact in the history of such legislation. The claim is shallow subterfuge.

The original character of laws and institutions is not easily lost. History is a process of evolution, whereby original germs, good or bad, are developed. In the process of development modifications take place, and methods of application change; but the properties of the original germ continue to appear. Neither legislation nor the influence of the Church have been able to prevent the development of holidayism and its associate evils in connection with Sunday.

There was nothing new in the legislation by Constantine concerning Sunday. It was as much a part of the pagan cultus, as the similar legislation concerning other days which had preceded it. Such leg-

islation could not spring from apostolic Christianity. Every element of that Christianity forbade such interference by the State. The pagan character of this first Sunday legislation is clearly shown, not only by the facts above stated, but by the nature and spirit of the law itself. Sunday is mentioned only by its pagan name, "venerable day of the sun." Nothing is said of any relation to Christianity. No trace of the resurrection-festival idea appears. No reference is made to the fourth command or the Sabbath, or anything connected with it. The law was made for all the empire. It applied to every subject alike. The fact that on the day following the publication of the edict concerning the Sunday, another was issued, ordering that the haruspices² be consulted in case of public calamity, which was thoroughly pagan in every particular, shows the attitude of the emperor and the influences which controlled him.

The following is the complete text of the laws just referred to. It will repay the reader for prolonged and careful study:—

FIRST SUNDAY EDICT.

Let all the judges and all city people and all tradesmen rest upon the *venerable day of the sun*. But let those dwelling in the country freely and with full liberty attend to the culture of their fields; since it frequently happens that no other day is so fit for the sowing of grain or the planting of vines; hence, the favorable time should not be allowed to pass, lest the provisions of heaven be lost.

Given the seventh day of March, Crispus and Constantine being consuls, each for the second time (321).

Codex Justin, lib. iii, tit. xii, 1. 3.

EDICT CONCERNING HARUSPICES.

The August Emperor Constantine to Maximus:—

If any part of the palace or other public works shall be struck by lightning, let the soothsayers, following old usages, inquire into the meaning of the portent, and let their written words, very carefully collected, be reported to our knowledge; and also let the liberty of making use of this custom be accorded to others, provided they abstain from private sacrifices, which are especially prohibited.

Moreover, that declaration and exposition, written in respect to the amphitheater being struck by lightning, concerning which you had written to Heraclianus, the tribune, and master of offices, you may know has been reported to us.

Dated the sixteenth, before the calends of January, at Serdica (320). Acc. the eighth, before the Ides of March, in the consulship of Crispus II and Constantine III, Caesars Coss. (321)

Codex Theo., lib. xvi, tit. x, 1. i.

It will be difficult for those who are accustomed to consider Constantine a "Christian emperor," to understand how he could have put forth the above edicts. The facts which crowd the preceding century will fully answer the inquiry. The sun-worship cult had grown steadily in the Roman empire for a long time. In the century which preceded Constantine's time, specific efforts had been made to give it prominence over all other systems of religion. The efforts made under Heliogabalus (218-222 A. D.) marked the ripening influence of that cult, both as a power to control and an influence to degrade Roman life.³

All Sunday legislation is the product of pagan Rome. The Saxon laws were the product of the Middle age

² The "Encyclopedia Britannica," Vol. XI, p. 500, says: "Haruspices, a class of soothsayers in Rome. Their art consisted especially in deducing from the appearance presented by the entrails of the slain victim the will of the gods. . . . In later times the art fell into disrepute, and the saying of Cato, the censor, is well known, that he wondered one haruspex could look another in the face without laughing (Cic. De Div. ii, 24)."

³ Sun-worship has ever been the most extensive and degrading of all heathen idolatry. In the "Encyclopedia Britannica," article "Baal," is the following: "As the Sun-god, he is conceived as the male principle of life and reproduction in nature, and thus in some forms of his worship is the patron of the grossest sensuality, and even of systematic prostitution." In an article in the "Old Testament Student," January, 1886, Dr. Talbot W. Chambers said that the worship of the sun is "the oldest, the most wide-spread, and the most enduring of all forms of idolatry known to man. The universality of this form of idolatry is something remarkable. It seems to have prevailed everywhere."

¹ Merritt vs. Earle, 31 Barbour's Supreme Court Reports, 40, 41.

legislation of the "Holy Roman Empire." The English laws are an expansion of the Saxon, and the American are a transcript of the English. Our own laws were all inchoate in those [the Saxon laws]. The early Sunday laws in England were but the expansion of the Saxon laws. When compared with the Saxon laws, they show the successive links by which our Sunday laws have been developed from the original source. They are of great value, beyond their mere historic interest, in showing how the advance of civilization and of Christianity has left the original idea behind.

Sunday laws are therefore the direct offspring of paganism, opposed alike to the genius of a free government and to the principles of Christianity. To use force in inducing Sunday observance, like the use of force in all religious matters, degrades both the person and the institution. And the Sunday in America will be reduced to the level of Sunday in Europe if America attempts to enforce religious observances as Europe did.

RELIGIOUS INTOLERANCE.

[Democrat, Yolo, Cal., Dec. 26, 1895.]

A DAY or so ago we made reference to the coming to this country of Dr. Ahlwardt, the Jew baiter, at the same time deprecating the attempts he will make to arouse race prejudices and stir up religious intolerances.

In a country like ours and a day and age so enlightened it is inexplicable that an attempt to interfere with religious freedom should make any headway.

Our forefathers came to this country to escape from the hate, tyranny, and persecution of religious bigotry. It is astounding that their descendants will permit persecution for no other offense than that people claim the right to worship God in their own way.

The Jews are not the only victims of the spirit of intolerance and bigotry that seems to be gaining ground all over the United States. There are States in the Union where Seventh-day Adventists are thrown into prison and subjected to all manner of insults, humiliations and inconveniences because they choose to observe the Mosaic Sabbath as a day of rest and to work on the first day of the week.

Even in localities where such puritanical laws are enforced, it is not pretended that the Adventists are not quiet, unostentatious, orderly, sober and industrious. It is not even denied that they refrain from all kinds of unnecessary secular labor on the seventh day and keep it sacred to religious duties and divine worship.

To imprison them under such circumstances is nothing short of punishment for conscience's sake, and that is abhorrent to the principles of religious freedom upon which our form of government is founded.

There are many well-meaning people who hold that the Adventists have nobody to blame but themselves. They contend that it is the law of the land and should be enforced and if Adventists do not like it they have the privilege of going where such laws do not prevail. It may be the law of States, but it is law without constitutional authority, for our organic law guarantees to every man, woman and child the right to worship God according to the dictates of conscience.

Let us suppose that the Adventists were numerically strong enough to enact laws forbidding secular labor on Saturday. There is not a Christian in the United States who would not protest that such laws would be tyrannical, intolerant, unjust, fit only for

criminals and degrading to citizens of a free country.

It is absurd to present the alternative of observing such puritanical laws or removing to a country where there is more respect for civil and religious liberty. These people settle here, raise families and build homes for themselves under a constitutional guarantee that they will have the liberty of worshiping God in whatever manner they choose. That they are in a minority is no reason why they should be denied that right.

If they were vicious, disorderly, malicious or defiant in their violation of State laws that try to control their conscience, there might be some show of reason for such intolerance. In all other respects they are law-abiding, peaceable, industrious, order-loving people and any law that will throw them into prison for an honest difference of opinion concerning which is the proper day to observe as a day of rest, is but little less than a relic of mediæval barbarism.

These strictures apply with equal force to all other forms of bigotry and religious persecution and intolerance.

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NEW YORK, JANUARY 23, 1896.

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

It has been seriously proposed to offer inducements to children to act as spies upon violators of the Sunday "law" in this city.

ON the 11th inst., Senator McMillan, of Michigan, introduced into the Senate the District Sunday bill introduced in the House by Representative Morse. The text of the bill was printed in these columns three weeks ago

WE hope every reader of the SENTINEL will study carefully the article, on the first page of this paper, "How Are the 'Powers That Be' Ordained?" The practical importance of an understanding of this subject at the present time, cannot be overestimated.

A BOY of fifteen was arrested recently in this city for selling five cents' worth of coal on Sunday. Many poor families are able only to buy their coal from day to day as they use it. But Sunday "sacredness" must be protected even if the very poor go without fires!

A ROMAN CATHOLIC paper of St. Louis complains that while Mormonism did not keep Utah out of the Union "Catholicity keeps New Mexico out;" and adds: "There is nothing in either Mormonism or Mahometanism that conflicts with the strictest Protestantism."

THE *Christian Statesman*, of January 4, announces the accession of Senator John Sherman, of Ohio, and Representative Nelson Dingley, of Maine, to the ranks of the advocates of compulsory Sunday observance, these well-known congressmen having recently made speeches in Washington "strongly favoring" a "stricter observance of the sabbath."

A LADY has been refused admission to the circle of the "Colonial Dames" on the ground that Benjamin Franklin was not a really "worthy ancestor"! This need occasion no surprise when we remember that discredit is being cast upon pretty nearly everything connected with the era in which Franklin lived, even the Declaration of Independence being denounced as infidel and the Constitution of the United States as atheistic.

WE trust that none of our readers have omitted the excellent articles which have been appearing from time to time in our columns, from the pen of Addison Blakely, Ph. D., of the University of Chicago. Professor Blakely treats the subject of civil government and the

basis of civil law from the standpoint not of the scholastic but from that of the eternal principles of justice. The article in this number, as also the one to follow upon the same subject next week, contains information and suggestions of inestimable value to those who would be prepared to cope successfully with the modern theories of the nature and origin of Sunday legislation. These articles will bear not only reading but study.

A TORONTO paper says that a very important decision has been handed down by Judge Rose, of that city, fully sustaining the running of street cars on Sunday. The facts are stated thus: "Some time since, the Ministerial Association of Hamilton took action against the street-car company for running cars on Sunday. Justice Rose's judgment was in all points in favor of the street-car company. He held that the running of cars was in no sense a violation of the Lord's day act."

JANUARY 13, Senator Pavey, of this city, introduced a bill at Albany "to extend the powers of the Parkhurst Society for the Prevention of crime." This bill provides for the employment of a superintendent (who may be a director of the society) to conduct all cases for the society before the various tribunals. Said superintendent to receive a salary himself and to have authority to employ any of the other directors as counsel. This is nothing less than a proposition to support out of the public treasury a church-detective agency. The bill is far-reaching in its possible consequences and ought to be defeated.

THE National Reform movement would not be half as dangerous to the rights and liberties of the people as it is, were the people themselves not so prone to regard it as an insignificant bit of fanaticism not at all likely to accomplish any serious results. Already Congress has shown a willingness to take part in a religious controversy—that of which day is the Sabbath—as it did in 1892 in the matter of closing the World's Fair on Sunday; and in many instances of late the inherent rights of the people have been denied and ruthlessly invaded by religious legislation. Eternal vigilance is still the price of liberty. Indeed, vigilance and earnest efforts are now needed to recover what has been lost, as well as to guard that which is left.

THE following is from the *Western Watchman*, of January 9:—

A Protestant preacher in Kansas City last Sunday said from his pulpit that the only churches the world had any need of were the Catholic churches. The Episcopalians should be given a certain time to become Catholics; and after that all non-Catholic churches should be taxed out of existence. Catholic churches should be maintained and exempted from taxation, because they were the refuges of the poor and the friendly inns of the weak, the suffering and the destitute of the whole world.

The *Watchman* is a Roman Catholic paper and seems to approve the remarkable opinion

expressed by this "Protestant" preacher of Kansas City. Nevertheless Cardinal Gibbons has assured the American people that Rome is not in favor of a union of Church and State, and indeed if we mistake not the *Watchman* has many times confessed the same. No, Roman Catholics do not want a union of Church and State; like the National Reformers they want only a union of religion and the State. But in their eyes everything worthy the name of religion is bound up in the Roman Catholic Church.

THE *Indianapolis Journal* calls attention to the fact that Sunday is a busy day with the President. The Venezuela message was written on Sunday, the alleged popular loan announcement was prepared on Sunday, as was also the letter to Senator Caffery. But Sunday is the "Christian sabbath" just the same, enforced by the fourth commandment according to the legislative interpretation of the divine law; while according to the Supreme Court "we are a religious people," "a Christian nation." We find no fault with Mr. Cleveland's use of Sunday, and call attention to these facts merely to illustrate the utter futility of paper professions of religion. The case would be no different if Sunday were really the Sabbath by divine appointment.

DR. TALMAGE says in the *Christian Herald*, of December 4: "We talk a great deal about putting God into the Constitution of the United States. Ah! it is not God in the Constitution that we want; it is God in the hearts of the people." This is true, but not because Dr. Talmage says it. "God in the Constitution in any other sense than that in which he is now in it, as explained on page 26, would be only a false profession by a part of the people of something which in the very nature of the case could not be true.

IT is rumored that the pope has offered to be arbitrator in the dispute between Venezuela and Great Britain. The Roman pontiff has on several occasions within recent years shown his readiness to add the office of general arbitrator to the dignities pertaining to the papal chair. The "vicar of Christ" seems to have forgotten that the Saviour himself pointedly refused on one occasion to be arbitrator between two disputing parties, saying, "Man, who made me a judge or a divider over you?" Luke 12: 14.

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