

"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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A LESSON FOR KINGS AND RULERS.

At the present time a strong and persistent effort is being made in our country by numerous and powerful "reform" organizations, to secure from the various departments of government a recognition of Jesus Christ as king and ruler of nations. The following words voiced by the Woman's Christian Temperance Union in National Convention in 1887, furnish good evidence upon this point:—

The Woman's Christian Temperance Union, local, State, national, and world-wide, has one vital, organic thought, one all-absorbing purpose, one undying enthusiasm; and that is that Christ shall be this world's king;—yea, verily, this world's king in its realm of cause and effect,—king of its courts, its camps, its commerce,—king of its colleges and cloisters,—king of its customs and constitutions. . . . The kingdom of Christ must enter the realm of law through the gateway of politics.

It need only be added that such powerful organizations as the Society of Christian Endeavor, the Epworth League, King's Daughters, etc., are working as earnestly as the W. C. T. U. to bring the kingdom of Christ into the "realm of law through the gateway of politics," or by the gateway of the ballot-box.

This being true, what can be more important than that those invested with civil authority should understand the method by which God himself designs to establish the kingdom of Christ in visible form upon this earth; lest without such knowledge they be led into working at cross-purposes with the plans of Providence.

It is true, the National Reform Association and other religious organizations have undertaken to enlighten them upon this point; but one chief danger of the situation is that they will accept the dictum of these organizations without verifying their statements by an appeal to the highest source of information. Already our legislators have shown an alarm-

ing willingness to be guided by the traditional maxim that "the voice of the people is the voice of God," and to seek no higher authority for enacting religious legislation.

But the Scriptures—not the people—voice the will of God. And that divine Word is not without its instruction to kings and rulers as well as to the common people, concerning the fulfillment of the divine purpose embodied in the kingdom of Christ. There is a valuable lesson of this kind in the second Psalm. That is a psalm of the kingship of Christ. As such it is worth the careful study of every person. It is our purpose to consider briefly its statements.

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us."

What are the "bands" and "cords" of the Lord and his Anointed? The question is answered in the eleventh chapter of Hosea. The Lord says: "When Israel was a child, then I loved him, and called my son out of Egypt. . . . I drew them with cords of a man, with bands of love; and I was to them as they that take off the yoke on their jaws, and I laid meat unto them." Verses 1-4.

As God drew his ancient people unto himself, so he would draw all men. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."¹ And, referring to his sacrifice, Jesus said: "I, if I be lifted up from the earth, will draw all men unto me."² Also he said: "No man can come to me, except the Father which hath sent me draw him."³ All who do not resist this drawing will be drawn to God and be saved in his kingdom. Christ is the Anointed of God for this purpose. But not all men will be drawn to the Lord and his Anointed. There are many who say, "Let us break their bands asunder, and cast away their cords from us."

God draws no one who is unwilling to be drawn. His bands are not riveted upon any; his cords may be cast off by whomever chooses to do so. There is no compulsion in the gospel of Christ. The Saviour came not to force men to walk in any path, but to draw

them into the way of righteousness by the cords of his love. In no other way can fallen men be brought again into harmony with God.

In this second Psalm, the kings and rulers of the earth are presented taking counsel together "against the Lord and against his Anointed." Their intentions evidently go further than a mere rejection of the gospel by themselves as individuals. As kings and rulers, their sentiments naturally find expression in legislation. And as only the representatives of the Lord and his Anointed are visibly present on the earth, their purpose of throwing off the bands and cords of God must be directed against these representatives. Their aim is to put down those that are holding out to all men the cords of God's love, as the best and only means of attaining to righteousness and salvation.

But what is the result of their counsel and their plans? We are told, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." No effort against the purposes of God can prosper, even though it be backed by all the power and wisdom of the world. The Church of Christ will give her message, the gospel will do its work, regardless of man's opposition. The project of earthly powers, devised by their wisdom, to stay the purposes of the Most High, is but folly, and a fit matter of derision to him; only it is a very serious matter for them. For "then shall he speak unto them in his wrath, and vex them in his sore displeasure."

We are told concerning the kingdom of Christ in the prophecy of Isaiah: "For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this."⁴

The zeal of men is not the means of the establishment of Christ's kingdom. The second Psalm presents the same thought: "Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said

¹ John 3: 16.

² John 12: 32.

³ John 6: 44.

⁴ Isa. 9: 6, 7.

unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "The earth is the Lord's, and the fullness thereof; the world, and them that dwell therein;" and he will give it and the kingdoms thereof to his Anointed. This wonderful transaction is presented in the prophecy of Daniel. The prophet says: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed."⁶

Many have been the attempts made by zealous but misguided men to put the kingdoms of this world, or a part of them, into the possession of Christ. All that human legislation and the force of arms could do, has been done to realize this long-cherished dream. But all such efforts were against that kingdom instead of for it. They were contrary to the divine purpose and plan of drawing men to God by the cords of love. They sought to force mankind into a condition of acceptance with God, and thus to usher in the happy era of Christ's kingdom of righteousness and peace. And in doing this they ruthlessly put out of the way, so far as was in their power, all such as opposed their purpose with the preaching of the true gospel of self-denial and love to all men.

The Anointed of the Lord receives the kingdoms of this earth not to perpetuate them, but to destroy them. His kingdom cannot be visibly set up on the earth while these remain. They are ruled by those who will not yield allegiance to him. They are of the world, and his kingdom is not of this world. John 18:36. And at the final day, when Christ shall come in the clouds of heaven as King of kings and Lord of lords, they will be, as foreseen by the apostle John, arrayed against him, to resist him as an invader of their realms. Rev. 19:11-19. And then will be fulfilled the latter part of the Lord's decree,—“Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.”

Thus will the kingdoms of this earth be transferred to the dominion of Christ, and thus will he do with them in the day when that transfer shall be accomplished.

“Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.” Serve him not in hypocrisy, nor mock him with empty forms and profession. Give him not the kiss of insincerity, as did Judas, but the kiss of love. Cast not off the cords of love whereby he would draw you to himself. Trust not in your own power and “imagine a vain thing,” nor lead any to trust in the arm of flesh. The day is near when God alone shall be exalted among the heathen and in all the earth; and “blessed are all they that put their trust in him.”

NO “AMERICAN SABBATH.”

As reported in the *World*, of January 21, the first vice-president of the New England Sabbath Protective League, Rev. Ruen Thomas, has declared that there is no

“American sabbath.” While presiding at a meeting of the league, January 20, he said: “I always object to the use of the phrase, ‘The American sabbath,’ as occasionally used by the secretary. There is no American sabbath; Americans did not originate the Sabbath.”

This is a true statement, and in harmony with what the SENTINEL has often said. We are pleased to note such an opinion coming from an official of a “Sabbath Protective League.” God made the Sabbath, by resting upon and sanctifying the seventh day, at the close of creation week; and if people would disabuse their minds of the idea that we have in this country an “American sabbath,” to be preserved like any American institution, they would see that God himself has, in the fourth commandment, enacted all the legislation necessary for the preservation of the Sabbath through all time.

We also note with pleasure that this New England “Sabbath League,” “came out flat-footed,” as reported, “against a revival of Blue Law practices.” In this they set a good example, which we trust may prove contagious.

A CONSPIRACY AGAINST OUR PUBLIC SCHOOLS.

In treating “practical Christian sociology from the standpoint of education,” Dr. Crafts says:—

Our “godless schools,” so far as they are “godless,” however made so, cannot be defended on American principles. We must retake those surrendered guns and reoccupy the only defensible position for an American Christian nation, namely, that our public schools shall again teach Christian morals in an unsectarian manner as a necessary basis of social security and good citizenship.¹

Recognizing some, at least, of the difficulties that would beset an attempt to carry out this suggestion, our author says:—

In these days of a more complex and more critical population, it might be wise in some cases to put in place of the extemporaneous freedom of former years and the timid secularity of recent times, carefully prepared schedules of Bible readings and text-books of morals from which controverted points had been excluded, so far as practicable, by mutual agreement of Protestant and Roman Catholic authorities, six-sevenths of whose creeds, as we shall show, is “common Christianity” that can be taught in unison for six days per week, leaving the sabbath for sectarian teaching in the case of those who do not believe that even then it is better to teach the “common Christianity.”²

“Such a plan is practicable,” adds Dr. Crafts, “for it is *practiced*.” He then cites “the case of the Pennsylvania Reform School at Morganza, where our ‘common Christianity,’ with special reference to Christian morals, has been taught daily to the whole school for many years by Protestant teachers from an unsectarian Christian text book, written for this purpose by a Roman Catholic priest, Father Canevan, of Pittsburg; a text book which has been approved by his bishop, approved also by a Presbyterian editor³ on the board of management and by other Protestants.”

This wonderful book is entitled, “Easy Lessons in Christian Doctrine,” and the reader will be interested to know just what it teaches. This very proper curiosity we shall endeavor to gratify sufficiently to indicate the character of the book and to illustrate fairly

the practical workings of the system recommended by the author of “Practical Christian Sociology.”

“Easy Lessons in Christian Doctrine” is a pamphlet of fifty-three pages, four by five and one-half inches in size, in two parts. Part I., thirty-two pages, is made up of twenty-three lessons in Roman Catholic doctrine, concerning creation, the trinity, the fall, the redemption, the commandments, and the judgment. Part II. is a short history of the Christian religion reaching from creation to the day of Pentecost.

We cannot notice each lesson in detail, but shall quote sufficient to prove our statement that the lessons are lessons in Roman Catholic doctrine. The phraseology throughout betrays a Roman Catholic writer, one who has been instructed in Roman Catholic religious books. For instance, the word “justice” is used where the King James version always uses “righteousness;” “Sem” where the King James uses “Shem;” “Pasch” where the King James always uses “Passover.”

But we will let the book speak for itself. The following passage upon the subject of sins, distinctly sets forth the Roman Catholic doctrine of mortal and venial sins, but here this papal doctrine is made “easy” by calling them “grievous offenses” and “small offenses”:

Ques. Are all actual sins equally great?

Ans. No; all sins are not equally great; there are grievous offenses against the law of God, and there are also small offenses against the law of God.

Q. What are the effects of grievous offenses against the law of God?

A. Grievous offenses against the law of God kill the soul, by depriving it of the true spiritual life of grace, and make it liable to eternal punishment in hell.

Q. What are the effects of small offenses against the law of God?

A. Small offenses against the law of God do not rob the soul of the true spiritual life of grace; but they hurt the soul by lessening its love for God, and by disposing to great sins.

Q. Is it a great misfortune to fall into grievous sin?

A. It is the greatest of all misfortunes.

The next thing after this piece of papal doctrine is to find a purgatory for those souls who are “hurt” by the small misfortune of “small offenses” against the law of God; and this is done in the following “easy” lesson:—

Ques. Did Christ's soul descend into the hell of the damned?

Ans. The hell into which Christ's soul descended was not the hell of the damned, but a place or state of rest.

Q. Who were in this place of rest?

A. The souls of the just who died before Christ.

Q. Why did Christ descend into this place?

A. To announce to those spirits that were in prison the joyful tidings of their redemption.

Q. When did the souls of the just who died before Christ go to heaven?

A. When Christ ascended into heaven.

Q. Where was Christ's body while his soul was in limbo, or the place of rest?

A. In the sepulcher, or grave.

This limbo is an “easy” word for the latin *limbus patrum*, and is essentially the Roman Catholic purgatory. This indeed is evident from the doctrine of the whole lesson. How the editor of the *Presbyterian Banner* or even the author of “Practical Christian Sociology” could indorse such teaching is more than we can explain. The fact that they do, shows to what lengths “Protestants” are willing to go in this matter.

Lesson three of Part II. sets forth the Roman Catholic doctrine of Gen. 3:15, which, according to the Catholic Bible, reads as follows:—

I will put enmities between thee and the woman

⁵ Ps. 2; 6-8.

⁶ Dan. 7: 13, 14.

¹ “Practical Christian Sociology,” p. 93.

² *Id.*, p. 94.

³ James Allison, D. D., who, in approving this book, described himself thus: “I am a Presbyterian minister and editor of the *Presbyterian Banner*, as well as Chairman of the Committee of Instruction and Discipline of the Pennsylvania Reform School.”

and thy seed and her seed. *She shall crush thy head and thou shalt lie in wait for her heel.*

Having thus, by a mistranslation, artfully eliminated Christ, the seed, from the latter part of this text, this "easy" lesson giving his work and honor to another, continues:—

Ques. How was a Redeemer promised?

Ans. To show how hateful sin was to him, God cursed the serpent which had deceived Eve, condemning him to crawl upon the ground and to eat the dust; besides, he said enmity should exist between the serpent and the woman, but in the end *the woman would crush his head.*

Of course it is but a step from this to the papal assumption that the church is the woman which is to crush the serpent's head by dominating the world through her visible head, the pope of Rome. And this the author of "Practical Christian Sociology" calls teaching "Christian morals in an unsectarian manner"!

Nor is this all. Lesson five of Part II. easily inculcates the "easy lesson" of the papal *unbloody sacrifice* of the Mass, as follows:—

Ques. What were the principal religious rites and festivals of the Mosaic law?

Ans. The principal religious rites of the law given to Moses were sacrifices offered to God; they were either *bloody*, in which were offered heifers, and sheep, and goats, and doves; or *unbloody*, in which were offered *cakes*, and *unleavened bread*, and *wine*.

It is not a matter of surprise that a Roman Catholic bishop should indorse this book, but that the author of "Practical Christian Sociology" and the editor of the *Presbyterian Banner* and "other Protestants" should indorse it show how far the so-called Protestant profession has become like the Roman Catholic. When Roman Catholics and Protestants unite, it is only by surrender on the part of the latter. Roman Catholicism has not abated one jot of her claims nor modified in one tittle her doctrine; and the only way it is possible for Roman Catholics and Protestants ever to unite is by the Protestants becoming Roman Catholic, if not in name at least in doctrine and methods. Rome is willing that the Bible should be taught in the public schools if she is permitted to put her gloss upon it; she is even anxious that "Christian morals" should be taught if only she prepares the "easy" lessons. She is willing that all the so-called "moral" and "Christian" reforms should receive aid from the State either in money or influence, if she is allowed to so color them that they contribute directly or indirectly to her upbuilding, but not otherwise. "Rome never changes."

But how far would the author of "Practical Christian Sociology" carry this matter of Christian instruction in the public schools? Let the book itself answer the question:—

"A Christian nation," may consistently insist "with malice toward none and charity for all," that the public schools of a "Christian nation" shall teach an authoritative Christian morality.⁴

But this still leaves unanswered the question how far shall this teaching go? Again we quote:—

Compulsory hygienic education, "with special reference to alcoholics and narcotics," shows that health and strength as well as morals and religion call for total abstinence not only from alcoholic beverages but also from tobacco, and the impurity which both provoke and promote. And the hygienic necessity of sabbath rest also to the best health and longest life is soon to be added in connection with Dr. A. Haegler's chart.

Dr. Haegler calls attention to the chemical facts of expenditure and repair in constituents of the blood, as demonstrated by Pillerkofer and Voit, who showed that the nightly rest after the day's work did not afford a

complete recuperation of the vital forces and was insufficient to keep the mind and body in tone; but that, if this reparation is not supplemented by an occasional longer period of rest, the system is subjected to a gradual falling in pitch.⁵

Here stands revealed the goal that "Practical Christian Sociologists" would reach; they would teach a "morality" that included the religious observance of Sunday, for in his book, "The Sabbath for Man," Dr. Crafts insists that a purely civil rest is not sufficient. "Take the religion out," says he, "and you take the rest out."

And in giving this "instruction" Dr. A. Haegler's utterly misleading chart is to be used?

It is true that abstinence from labor one day in seven, if it is not accompanied with dissipation, gives physical rest, but rest is not the great object of the Sabbath, and to so teach children is monstrously wicked. Of course Sunday is not the Sabbath, but the scheme to teach "an authoritatively Christian morality" means the teaching of the children that Sunday is the Sabbath and that the great object of the Sabbath is rest. As well might they teach that baptism is for the putting away of the filth of the flesh!

It is not true that the object of the Sabbath is physical rest. People who keep no sabbath live quite as long and enjoy quite as good health, other things being equal, as do those who have the regular weekly rest. March 11, 1890, the writer heard Bishop Andrews, of the Methodist Episcopal Church, who had just returned from China, say: "In China they have no septennial division of time, no weekly rest day, merely annual festivals. They work right along all the time with no day of rest as such; yet they live to a very advanced age. This fact has led one of the most careful thinkers who has ever been sent as missionary to China, to raise a serious question whether the great purpose of the Sabbath is not for worship and communion with the other world."

"The Sabbath was made for man," but not alone nor even primarily for his physical necessities. "Moreover also I gave them my Sabbaths, that they might know that I am the Lord that sanctify them."⁶ But "Practical Christian Sociology" proposes to teach the children of all the people at public expense that the great object of the Sabbath is physical rest, and to impress this falsehood upon their minds by means of an utterly misleading chart. As we have intimated more than once in the past, such sociology may be practical but it is not Christian.

SOME "FACTS" WELL OVERLOOKED.

The Christian Statesman, in its issue of January 11, discourses upon "The Logic of Christianity," and presents some strange "facts" which it says should not have been overlooked by people professing to be Christians, concerning their responsibility as citizens under this Government.

"The mission of Christianity in the world," it says, "is not fully understood by a large number of church members. They overlook the fact that by the gospel of the kingdom the world is to be transformed, and the kingdoms of this world made the kingdoms of our Lord."

But why has this "fact" been overlooked by Christian people? Is it not because the Scriptures nowhere teach it? For the teaching of Scripture on this point is that when the kingdoms of this world become the king-

doms of our Lord, they will be dashed in pieces by him, and broken "like a potter's vessel." (See Ps. 2: 8, 9; Dan. 2: 34, 35, 44, 45; Rev. 11: 15, 18; 19: 19-21.) This clearly shows that these kingdoms will not be reconciled to him by the gospel. When God's kingdom is to be set up on the earth, every earthly kingdom must first be swept away, because it is utterly impossible to incorporate earthly governments into the kingdom of Christ. But all those individuals will be saved who through faith have been created new in Christ. An individual can, by the power of God, be "born again," and thus fitted for the kingdom of God; but to speak of a civil government as being "born again" is manifestly absurd.

The Statesman argues that because an individual professor of Christianity "must find a place in his creed for God as supreme, for Christ as Saviour, . . . and for the Bible as the rule of life," and because the Church must proclaim her belief in these truths, therefore the nation ought to do the same; in other words, that the character of a government is to be determined by the same test which determines the character of an individual or a family or a church. But the party who talk about "Christian" governments and think to make this one of them by the proposed "Christian amendment" to the Constitution, persistently refuse to recognize the plain fact that civil government is not a moral entity. No comparison can be made between it and an individual, a family, or a church, on moral grounds. The proper object of human existence in this world is the glory of God; but the proper purpose of civil government is the protection of human rights, and each of them is good in character according as each fulfills the purpose of its existence.

To employ the same test of character for a civil government that is proper for an individual, would lead to strange conclusions. For example, no individual is good, according to the Bible standard, who will not forgive those who injure him. No matter if they trespass against him repeatedly, he is still to forgive, even as God, whose child (if a Christian) he claims to be, forgives those who trespass against him. He must pray, "Forgive us our trespasses, even as we forgive those that trespass against us." Must the State, therefore, in order to be good, forgive its criminals, provided, they say, I repent, and ask to be forgiven? Would that be a good government under which evil characters might commit crime day after day and escape by merely asking to be pardoned? Would not such a government, on the contrary, be one of the worst imaginable? Certainly it would; and this illustrates the absurdity of the idea that a government is not a good one unless it conforms to the moral standard set up for individuals.

We repeat, civil government is not and from its very nature cannot be a moral entity. Individuals can delegate power to their representatives, but they cannot delegate morality. One individual cannot be the moral representative of others.

The Christian Statesman says that "infidels surpass some Christians in their power of discernment" upon this subject, and cites in evidence some words of Mr. Samuel Putnam, as follows:—

"It is the impression of some that a Supreme Court decision, or an act of Congress, or of the President, can make this a Christian State. But this is impossible. Nothing can make this a Christian State except the Constitution. Ten thousand decisions of the Supreme Court, or ten thousand acts of Congress or of the President, can't make this a Christian State." "The Constitution is a secular Constitution; and nothing can make it a Christian Constitution save the

⁴ "Practical Christian Sociology," p. 96.

⁵ *Id.*, p. 98.

⁶ Eze. 20: 12.

Constitution itself. God himself can't get into the Constitution except the American people put him in there by constitutional amendment."

It does not speak well for the *Statesman* party that they have to take up the logic of infidels respecting Christianity, rather than that of persons who have experienced Christianity and know what it is. It is very true that no decision of the Supreme Court, or act of Congress, or of the President, can make this a Christian nation, any more than a vote of the Presbyterian General Assembly in favor of the doctrine of infant damnation could send infants to the place of torment. And it is equally true that this Government cannot be made Christian by an amendment to the Constitution, nor can the Constitution itself be Christianized by any such means. The Constitution is not "secular" in the sense of being opposed to God and Christianity, but only in the sense of being, from the nature of the purpose it is designed to serve, necessarily outside the sphere of moral belief and action. The idea that God can be "put into" the Constitution by a vote and a change in its wording may be harmonious with the infidel conception of God, but is nevertheless little short of blasphemy.

How is an individual Christianized? Jesus tells us it is by being "born again." "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:3-5. It is left for these would-be reformers to discover a new way of becoming Christian; namely, by a vote of the people. Or do they think that the State will thus be "born again" "of water and of the Spirit," thus to become fitted for eternal existence in the kingdom of God?

We are glad that the illustrious men who framed the Constitution and reared the fabric of our commonwealth, overlooked the "facts" which the "Christian amendment" party are trying to force their descendants to recognize.

CHRISTIANITY AND CITIZENSHIP.

SOME pertinent questions which have arisen in the discussion of this subject are considered in the *Christian Work*, of January 16, by President Merrill Gates, of Amherst College. The attitude of "a few very earnest and well-meaning persons," who affirm "that in proportion as a man is interested in the building up of the Church of Christ, in just that proportion he will hold aloof as far as possible from all civic and political relations" is discussed, together with the oft-quoted words, of our Saviour, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's;" and the conclusion is drawn that "the whole spirit of the teaching of Christ is directly against the ignoring or the evasion of this responsibility divinely laid upon each citizen to see to it, so far as in him lies, that in proportion as the Spirit of Christ dwells in him, the life of the community in which he lives shall be cleaner, more law-abiding and nobler."

This conclusion touches a point which needs to be carefully considered in the light of both reason and revelation, if we would avoid confusion and error.

The vital question is, By what means is the Christian to discharge this responsibility to elevate the community in which he lives? There can be no doubt that the responsibility exists; but the methods advocated by some for accomplishing the desired result are open to serious question.

In the first place, it should be noted that no one who really possesses the Spirit of Christ will be inclined to ignore or evade this

responsibility. The whole tendency of the life of Christ on earth was to elevate, ennoble, make more law-abiding and peaceful, the community which was favored with his presence. No person ever accomplished more in this direction than did he; and as he did, so also his professed disciples may and should do. "He that believeth on me," said Jesus, "the works that I do shall he do also." John 14:12. The Spirit of Christ never lies dormant in any person. If it is possessed at all, it will control the life of its possessor in harmony with the will of God. And he who walks not as Christ walked, gives evidence by his life that the Spirit of Christ is not in him.

It is not law, nor the enforcement of law, that preserves order and peace in this world, so much as it is the love of order and peace which is implanted in the minds of the vast majority of the people. In other words, the people generally, in this country at least, prefer to live peaceably and orderly rather than to lead the lives of criminals. And this natural preference is due to the restraining influences of the Spirit of Christ, which are felt more or less fully in every heart. Were the Spirit of Christ withdrawn from the earth, law would be a mockery, and enforcement of law a meaningless phrase.

Yet civil government, with its legislative, judicial, and executive departments, is a necessity in this world, and Christians are bound to conduct themselves consistently with its proper maintenance. "The powers that be are ordained of God," and all earthly power that is exercised to secure justice and preserve human rights, should have the support of every lover of justice and humanity. They should refuse to support only such exercise of civil power as is contrary to right, and a perversion of the power ordained of God.

No universal rule can, however, be laid down defining the duty of individuals in this respect. What course of action will, in any particular case, meet the requirements of truth and justice, is to be determined by an enlightened and conscientious judgment from the circumstances of the situation. The Christian has before him not only his own rights and those of others like himself, but the rights of God,—His right to be properly represented before his creatures here, and to have their loving service throughout all ages. The Christian's outlook is a vastly wider one than that of her men, and considerations drawn from it must often oblige him to refuse support to things which seem quite proper from a narrower point of view.

The danger of the prevailing idea of Christian citizenship lies in the common tendency to exercise power, when it is secured, not simply for the maintenance of human rights, but for the advancement—as it is deemed—of Christian customs and institutions. The plea that such institutions should have the support of legislation is a very plausible one, and appeals strongly to the uninstructed mind. The project of making Christianity, in fact as well as in name, the "common law of the land," seems most laudable to very many who do not know or do not stop to consider that Christianity is a life, and not a form of words. We would that all our legislators, judges, and executives were Christians both in name and in truth. But were they such, it would not follow that we would have laws upholding and enforcing religious doctrines. On the contrary, this is just what we would not have; but every person would be left free to be religious or irreligious, as his own judgment might determine; for the Christian spirit is the spirit of love, and Christian teaching is

that all persons must be drawn to God and Christianity by love, or not at all.

In no way can we do more for the good of the community in which we may live than by setting before it the example of a life in which is manifested the power of God unto salvation. This we should do, and we should advocate and support such exercise of the civil power as God has ordained for the preservation of God-given rights.

AMERICANISM OR ROMANISM, WHICH?

A BOOK has come to our table with the above title. It contains 280 pages, is substantially bound in buckram, is published by the Baptist Book concern at Louisville, Ky., and is from the pen of John T. Christian, A. M., D. D., one of the Baptist pastors of that city, and author of several Baptist publications. It sells for one dollar per copy.

The subjects treated in this book are:—Was Peter a Pope? Rome and Morals; Rome and Civil Liberty; Rome and Religious Liberty; Rome and Marriage; Rome and the Bible; Rome and the Public Schools and General Learning; Rome and the Press; Rome and Secret Societies.

On the whole it is a valuable work, containing, as it does, many valuable quotations and references, and presenting the various subjects treated in a lucid and systematic manner. It is to be regretted, however, that some quotations are given without any definite information as to where they can be found. For instance we read of things that have appeared in the *Catholic Mirror* "recently," and of what somebody said in the *Weekly Register* of London, and in the *Catholic World* of this city. Such references without dates are of little value. However, most of the quotations have satisfactory references that would enable one who had access, to the original works to verify them. Altogether we know of no work which gives in the same compass nearly so much thoroughly reliable information as does the one under review.

The author make one serious mistake, however, and that is in treating the errors of Romanism and its influence upon the people as though it were something that ought to be prohibited by law. One proposition which he lays down is this: "The man who steadfastly holds the principles of Rome is a traitor to our country." This is a very serious mistake. A man may be untrue to the principles upon which our Government is founded and yet not be a traitor by any means. The Constitution of the United States provides that: "Treason against the United States, shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort. No person shall be convicted of treason unless in the testimony of two witnesses to some overt act, or on confession in open court." A citizen of the United States might live here all his life and all that time think and say and try to persuade other men to believe that the form of government ought to be changed, that a monarchy ought to be established, or even that the pope should be made supreme ruler of the land, and yet never be guilty of treason. A man cannot in this country make himself an offender for a word or for his faith. It is only when his words or faith are crystallized into open acts of rebellion that he becomes a traitor.

Writers against Romanism should beware

lest they out-Herod Herod in their zeal for what they imagine is Americanism. Americanism, Protestantism, civil and religious liberty must survive, if at all, in the hearts of the people. They cannot be preserved by outlawing Romanism.

**SUNDAY "LAWS" ARE UNCONSTITUTIONAL
BECAUSE THEY INTERFERE WITH
FREEDOM OF RELIGION.**

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

"CAN the Sunday law be maintained as a mere police regulation," inquires the Supreme Court of Indiana, "without reference to an institution of religion? Could the legislature enact a law that no man should labor on New Year's day? The legislature enacts a law that no man shall compel his children, apprentices, or employes, to labor more than ten hours a day, and it may be well. Such a law may be a reasonable regulation of labor, to protect the weak from the oppression of the strong; but has the legislature ever attempted to enact a law that the father or employer should not himself labor more than ten hours a day, if he preferred to do so?"¹ So, perhaps the legislature, on the same principle, might enact a law that no man should compel those under him to labor more than six days in a week; that he should allow one-seventh of the days for rest; but could it enact that no individual should labor for himself but six-sevenths of the days? We express no fixed opinion on this point, as the case does not require it. Does it not involve the patriarchal theory of government?"²

The answer to this question, condemning Sunday statutes, is obvious; several important reasons therefor being set forth by Madison in his memorial of 1785 against any kind of religious legislation. Madison's memorial gives as reasons for opposing a religious statute on the ground that it was unconstitutional, the following:—

"Because we hold it for a fundamental and undeniable truth, 'That religion, or the duty which we owe to the Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence.' The religion, then, of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate. This right is in its nature an unalienable right. It is unalienable, because the opinions of men, depending only on the evidence contemplated in their own minds, cannot follow the dictates of other men.

"It is unalienable also, because what is here a right towards men is a duty towards the Creator. It is the duty of every man to render to the Creator such homage, and such only, as he believes to be acceptable to him. This duty is precedent, both in order of time and in the degree of obligation, to the claims of civil society. Before any man can be considered as a member of civil society, he must be considered as a subject of the Governor of the universe; and if a member of civil society who enters into any subordinate association

must always do it with a reservation of his duty to the general authority, *much more must every man who becomes a member of any particular civil society do it with a saving of his allegiance to the universal Sovereign.* We maintain, therefore, that in matters of religion, no man's right is abridged by the institution of civil society, and that religion is wholly exempt from its cognizance. True it is, that no other rule exists by which any question which may divide a society can be ultimately determined than the will of the majority; but it is also true that the majority may trespass upon the rights of the minority.

"Because, if religion be exempt from the authority of the society at large, *still less can it be subject to that of the legislative body.* The latter are but the creatures and vicegerents of the former. Their jurisdiction is both derivative and limited. It is limited with regard to the coördinate departments; more necessarily is it limited with regard to the constituents. The preservation of a free government requires, not merely that the metes and bounds which separate each department of power be invariably maintained, but *more especially that neither of them be suffered to overleap the great barrier which defends the rights of the people.* The rulers who are guilty of such an encroachment exceed the commission from which they derive their authority, and are tyrants. *The people who submit to it are governed by laws made neither by themselves nor by any authority derived from them, and are slaves.*

"Because it is proper to take alarm at the first experiment upon our liberties. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The freemen of America did not wait until usurped power had strengthened itself by exercise, and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much soon to forget it. *Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish, with the same ease, any particular sect of Christians, in exclusion of all other sects?* that the same authority which can force a citizen to contribute *three pence only* of his property for the support of any one establishment, may force him to conform to any other establishment in all cases whatsoever.

"Because the bill violates that equality which ought to be the basis of every law, and which is more indispensable in proportion as the validity or expediency of any law is more liable to be impeached. 'If all men are by nature *equally* free and independent,' all men are to be considered as entering into society on *equal* conditions; *as relinquishing no more, and therefore, retaining no less, one than another, of their natural rights.* Above all, they are to be considered as retaining an *'equal* title to the free exercise of religion according to the dictates of conscience.'

"Whilst we assert for ourselves a freedom to embrace, to profess, and to observe, the religion which we believe to be of divine origin, *we cannot deny an equal freedom to them whose minds have not yet yielded to the evidence which has convinced us.* If this freedom be abused, it is an offense against God, not against man. To God, therefore, not to man, must an account of it be rendered. *As the bill violates equality by subjecting some to peculiar burdens, so it violates the same principles by granting to others peculiar exemptions.*

"Because experience witnesseth that ecclesiastical establishments, instead of maintain-

ing the purity and efficacy of religion, have had a contrary operation. During almost fifteen centuries has the legal establishment of Christianity been on trial. What have been its fruits? More or less, in all places, pride and indolence in the clergy; ignorance and servility in the laity; in both, superstition, bigotry, and persecution. Inquire of the teachers of Christianity for the ages in which it appeared in its greater luster; those of every sect point to the ages *prior to its incorporation with civil policy.*

"Because it will destroy that moderation and harmony which the forbearance of our laws to intermeddle with religion has produced among its several sects. Torrents of blood have been spilt in the Old World in consequence of vain attempts of the secular arm to extinguish religious discord by proscribing all differences in religious opinion. Time has at length revealed the true remedy. Every relaxation of narrow and rigorous policy, wherever it has been tried, has been found to assuage the disease. The American theater has exhibited proofs that equal and complete liberty, if it does not wholly eradicate it, sufficiently destroys its malignant influence on the health and prosperity of the State. If, *with the salutary effects of this system under our own eyes, we begin to contract the bounds of religious freedom, we know of no name which will too severely reproach our folly.* At least, let warning be taken at the first-fruits of the threatened innovation.

"Because attempts to enforce, by legal sanctions, acts obnoxious to so great a proportion of citizens, tend to enervate the laws in general, and to slacken the bands of society. If it be difficult to execute any law which is not generally deemed necessary or salutary, what must be the case where it is deemed invalid and dangerous? And what may be the effect of so striking an example of impotency in the government on its general authority?

"Because, finally, 'The equal right of every citizen to the free exercise of his religion, according to the dictates of his conscience,' is held by the same tenure with all our other rights. If we recur to its origin, it is equally the gift of nature; if we weigh its importance, it cannot be less dear to us; if we consult the declaration of those rights 'which pertain to the good people as the basis and foundation of government,' it is enumerated with equal solemnity, or rather with studied emphasis. Either, then, we must say that the will of the legislature is the only measure of their authority, and that in the plenitude of that authority they may sweep away all our fundamental rights, or that *they are bound to leave this particular right untouched and sacred.*"

KEEPING SUNDAY.

[Christian Register.]

A CURIOUS case, which is now before the courts of Toronto, offers food for thought to all who suppose religious liberty is an accepted fact in America—at least, so far as legal interference is concerned. Three ministers of Darrel, Ont., Seventh-day Adventists, having rested, according to their custom, on Saturday, engaged on Sunday in slacking lime to assist in putting up the foundation of a church of their denomination. A committee from another church, appointed to watch their proceedings, found them thus at work, and entered complaint against them for violating the Lord's Day Act of Ontario. They were sentenced to a fine, or, in default of fine,

¹ The only legislation limiting the power of employes for so many hours work per day as may be agreeable to both, except the Sunday laws, is the outcome of "labor agitation,"—that is to say, agitation for the promotion of idleness, which is the precise object and result of Sunday laws. An example may be found in the Maryland statute, 1886, Ch. I, p. 63, wherein hores railway companies are forbidden to "require, permit or suffer" their employes to work more than twelve hours in each twenty-four.

² Thomasson's case, 15 Ind. 449.

to imprisonment ranging from forty to sixty days in the county jail; but they have appealed to the higher court. It is said that the law in accordance with which this was done is copied almost verbatim from the laws of King Charles II., and is in direct violation of the proclamation of Queen Victoria relative to religious freedom. The men convicted were authorized ministers of the gospel, and their work was given to the church as a matter of charity.

IT SHOULD NOT PASS!

[*The Sun, New York, January 17.*]

SENATOR PAVEY of this town, introduced in the Senate on Monday, a bill to extend the powers of the Parkhurst Society for the "Prevention of Crime." It allows the employment of a superintendent (who may be a director of the society) to conduct all the society's cases before the various tribunals. He is to receive a salary, shall be a peace officer, and shall be empowered to hire any of the other directors of the society as counsel.

The object sought by this measure is as plain as it is indefensible. The society for the Prevention of Crime has now in its employ counsels who are reimbursed for their professional outlays, and compensated for their professional services out of the money furnished by private contributors to the funds of the society. There is no law which precludes an individual who is in sympathy with the purposes of a duly incorporated society from contributing to its support; and the directors of such society can expend so much of it as they think necessary for legal proceedings.

Senator Pavey's bill is a proposition to shift the burden of these expenses from the members of the Parkhurst Society to the people of this city, so that the taxpayers will be called upon to meet the professional charges of the Parkhurst superintendent and such other directors of the Parkhurst Society as may have been admitted to the practice of law in the courts of this State, but are without clients.

The adoption of such a measure would open a new field of activity for the Board of Directors of the Parkhurst Society, who would be empowered to vote each other sums of money for professional services whether such services were warranted or not. The people of this city are taxed \$177,000 this year for the maintenance of the district attorney's office, and there is a further allowance of \$20,000 for contingencies arising from the prosecution of cases against delinquents who violate the penal statutes of the State. There is no propriety or justification for the payment of an additional sum for outside counsel, not employed by the city or its official representatives, but by an independent and irresponsible society.

The provision of the Pavey bill which seeks to make the superintendent of the Parkhurst Society "a peace officer" is open to similar and equally serious objection. Official duties and functions should be performed, under the limitations established by law, by individuals who take the prescribed oath and are always amenable to public authority. The bestowal of the power of arresting citizens on other citizens who are wholly irresponsible to public control and derive their powers from private societies or corporations, is an abuse for which the Legislature is primarily responsible, and it is time that a halt should be called. In several cases,

recently brought to public notice, these powers have been scandalously abused by agents of the Gerry or Parkhurst Society, and their further extension, as proposed in the bill offered by Mr. Pavey, would be an incitement, no doubt, to other acts of an oppressive if not corrupt character. There is a police department in New York costing \$6,000,000 a year for enforcing the laws, and a district attorney's office for prosecuting offenders.

THE LORD'S DAY.

BY E. J. WAGGONER.

THE beloved disciple had been banished to the isle of Patmos "for the word of God, and for the testimony of Jesus Christ." Just when this took place is not known with positive certainty, but it was certainly many years after the ascension of Christ. While there he had wonderful visions, and this is how he begins the account of them: "I was in the Spirit on the Lord's day, and heard behind me a great voice." Rev. 1:10.

From this we know that there was a certain day known at that time as the Lord's day, and that John, as a faithful follower of Christ, observed it. We may also know that if the Lord had a special day for his own there, he must have it still. Let us see if we can find out what day it is. The only place where we can surely find it is the Bible.

In the fifty-eighth chapter of Isaiah we find the Lord's day mentioned in these words: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thy own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride on the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Verses 13, 14.

Here the day which the Lord himself calls "My holy day," is "the Sabbath." Now what day is the Sabbath? The Lord himself tells us this, also: "Remember the Sabbath day] to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. 20: 8-10.

It is plain that the Sabbath—the seventh day—is the same day that in Isaiah is called by the Lord "My holy day." With these two texts alone we have found that the Lord's day is the Sabbath—the seventh day of the week. Therefore the day on which John was in the Spirit, and received visions of God, was the seventh day, the Sabbath. Thus, to put the matter in compact form: The seventh day is the Sabbath; it is the Sabbath of the Lord; it is a holy day, and is to be kept holy; the Lord himself calls it "My holy day;" John was in the Spirit on the Lord's day, therefore John was in the Spirit on the Sabbath day.

We have further evidence. At one time Jesus and his disciples went on the Sabbath day through the corn; and his disciples becoming hungry, began to pluck the ears of corn, and to eat. The Pharisees, who were ever on the watch to find something against Jesus, accused his disciples of breaking the Sabbath. There can be no question as to what day of the week this was, for the Pharisees observed the seventh day of the week strictly, that is, in outward form. So

when they said, "Behold, thy disciples do that which is not lawful to do upon the Sabbath day," they had reference only to the seventh day. This is of value, incidentally, as showing what day of the week it is that is called the Sabbath day in the New Testament.

But Jesus would not allow that his disciples had done wrong in plucking and eating corn on the Sabbath day. Still later, on that same day, when about to heal a man, he said, "It is lawful to do well on the Sabbath days." To the Pharisees he said, in defending his disciples from the false charge of Sabbath-breaking: "If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath day." Matt. 12: 7, 8.

Since it was the seventh day, which the Pharisees professed to keep, and which they charged the disciples with breaking, it was the seventh day of which Jesus declared himself to be Lord. For "the seventh day is the Sabbath of the Lord thy God." How did Jesus come to be Lord of the seventh-day Sabbath?—By making it and setting it apart for man's use. Thus, after the account of the six days of creation, we read:—

"Thus the heavens and the earth were finished, and all the host of them, and on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:1-3. The same one who created was the one who rested on the seventh day. But the Lord Jesus Christ is the Creator of all things as we read in John 1:1-3; Col. 1:12-17, and many other places.

Christ is the Lord of the seventh-day Sabbath, therefore, by virtue of his being Creator. He says of his people, "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Ezek. 20:12. So the Sabbath is a sign that in Christ as Creator we have "wisdom and righteousness and sanctification and redemption." Consequently, the Sabbath must endure as long as the facts of creation endure; as long as it is a fact that Christ is Creator, and that he has power to redeem. Hear his words on this point:—

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17, 18.

"And it is easier for heaven and earth to pass than one tittle of the law to fail." Luke 16:17.

And though the present heaven and earth pass, they will be created new, and the promise is: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

THE discussion of a religious question is always a delicate subject; but when a serious blow is given to the liberty of worship in a State of the American Union it becomes the duty of all loyal citizens to protest energetically.—*Le Canadian.*

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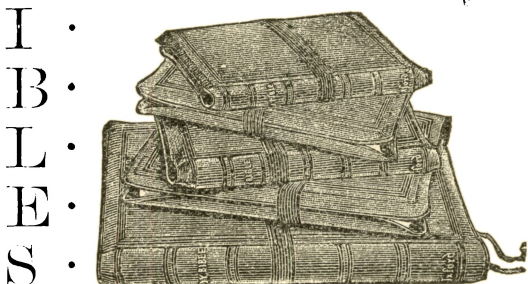
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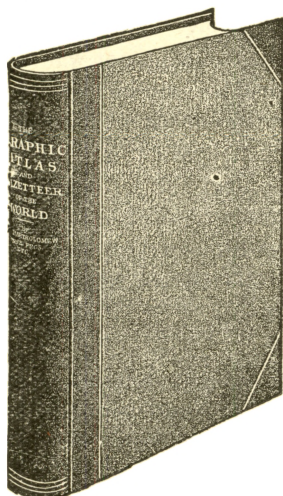
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THE New York *Sun*, a paper which seems determined that there shall be war with England, suggests Fope Leo XIII. as referee in case an arbitrator is needed.

THE court of heaven, presided over by the supreme "Judge of all the earth," is the court of last appeal for the victims of injustice and oppression; and by that court all wrongs and unjust decisions will be eventually righted.

SPEAKING of an avowedly anti-Catholic work, the *North Carolina Baptist* says: "It ought to be put in our public schools as a text book." It occurs to us that there is small difference between the "Protestantism" represented by that sentiment and Romanism. Will the people of this country never learn that religious liberty means more than simply liberty for Protestants?

THE *Catholic Standard and Times* of November 30, says: "The rapidity with which Protestant denominations are adopting Catholic saints is astonishing. It is no longer safe to consider an institution Catholic whose name is prefaced by St. Joseph or St. Vincent. The question naturally arises if this adoption is not an admission of the infallibility of the church in its canonization?"

WE are told by Sunday-law advocates that God's words, "the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," mean that no work is to be done on the first day of the week, or that one day out of seven is to be observed as a day of rest; but the same persons will not allow any such liberty of interpretation with respect to their man-made sabbath "law." That means a definite, particular day of the week every time. Thus they honor the statute of man above the law of God.

A GREAT many people justify Sunday laws upon the ground of physical necessity. Such legislation is said to be a proper exercise of the police power of the State for the preservation of health, etc. The fragile texture of this claim becomes apparent when we consider what class of men are calling for such laws. Are they the doctors, the scientists, the boards of public health, the men most familiar with the facts of physical science and man's physical needs? No; they are the preachers. Were the clergymen to withdraw from the ranks of the Sunday-law agitators,

there would be scarce a corporal's guard left. Yet we are asked to believe that Sunday legislation is not sought for religious reasons, but simply to meet a pressing exigency created by man's physical needs, which they have discovered, and which the physicians, scientists, and statesmen have somehow overlooked.

IT is well to bear in mind that the only true liberty which anybody can possibly have is liberty in Christ. "He that committeth sin is the servant of sin;" and it is only because of the influence of the Spirit of Christ in the world that men recognize one another's rights even to the extent that they do, so that even those who do not realize it are indebted to Christ for the physical liberty they enjoy.

ROMAN CATHOLIC Austria is, according to report, well to the front in the matter of Sunday legislation, having passed a law last month which demands the cessation of all industrial and commercial work on Sunday, commencing simultaneously for all persons in any establishment, not later than six o'clock on Sunday morning, and continuing twenty-four hours. "Works of necessity" in commerce are limited to six hours, to be determined by the governors of the provinces. Rome is always willing to keep pace with Protestant countries when they are travelling in her own pathway.

THE *Christian Statesman* quotes with approval this statement from an address by W. P. Jenks at the recent Oil City "Sabbath" Convention: "Voluntary idleness is sinful. It is the fruitful cause of crime, debasement, and suffering." This being, as it undoubtedly is, the effect of voluntary idleness, what about involuntary idleness? What will be the effect upon men of a Sunday "law" compelling them to be idle when they do not want to be idle? Plainly, it cannot but be detrimental; and its evil effect will not be in the least lessened by a provision—which must logically follow—compelling such idle persons to attend church. The surest way to make a man bad is to try to compel him to be good. Good, honest employment is always infinitely better than mere idleness.

AN interesting decision was rendered in this city last week in the case of a Jewish baker. The facts are thus stated in the daily papers:—

David Weiner, a baker, of 302 East Houston street, was arrested and charged with delivering bread on Sunday, Dec. 1 last, and held for trial to the Court of Special Sessions by Magistrate Mott.

Weiner is a member of the Downtown Boss Bakers' Union, and reported his arrest to the Union, who retained Lawyer Louis Steckler, of 275 Broadway, to make a test case.

At Weiner's trial Mr. Steckler contended that the observance of Sabbath upon any other day than Sunday permits such person to labor Sunday, and further that the baking and delivering of bread is under the law an act of necessity, and therefore permissible on Sunday.

Justices Jerome and Holbrook agreed that Weiner

should be acquitted upon those grounds, while Justice Hayes in a verbal dissenting opinion declared that Weiner was liable to a conviction upon the charge.

The court acquitted Weiner, who left the room with a large delegation of the members of his union in high spirits.

This is simply another illustration of the absurdity of all Sunday legislation based upon the supposed sacred character of the day. Such facts emphasize very strongly the truth that Sunday statutes are essentially religious in character. The State forbids labor on Sunday, but exempts the man who "uniformly keeps another day of the week as holy time." All Sunday "laws" ought to be abolished.

THE *Catholic Universe*, of December 6, says:—

By raising Mgr. Satolli to the highest dignity next to that of pontiff, Leo XIII. has conferred an honor on the great nation of America and shown distinctly the high importance he attaches to his religious representative at the threshold of the Capitol at Washington. There is *nothing accidental in the elevations made by the "white man."* He is always guided by some *deep social or political idea.* As Mgr. Satolli has had the hazardous honor of opening the line of Rome's representatives to the American people, he has won the golden palm leaf that raises exceptional men and services above the mere rank or customary insignia of the profession. . . . After having been the representative of Rome in Washington, Mgr. Satolli will be on his return to the Vatican the *representative of Washington in Rome.* . . . He will be, to use the scriptural term, the "angel" at Rome of the young and flourishing American Church.

It does not require much mental penetration to fathom the meaning of this language. The words, "representative of Rome in Washington," and "representative of Washington in Rome," have an ominous sound to Protestant ears.

RIGHT HON. W. E. GLADSTONE has very guardedly denied the authenticity of the statement attributed to him, as follows:—

No more cunning plot was ever devised against the intelligence, the freedom, the happiness and virtue of mankind than Romanism.

Of course Mr. Gladstone's denial must be taken as conclusive, but inasmuch as the Bible calls the papal system "the mystery of iniquity," the "grand old man" might safely have uttered the sentiment which he disavows.

SEVERAL Vermont towns, notably Burlington and St. Albans, are agitated over the Sunday closing of the saloons. Better close them every day.

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