

"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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THE CHRISTIANITY OF CHRIST AND THE CHRISTIANITY OF THE CRUSADES.

THE Christianity of the Crusades was the gospel of revenge, of force, of the sword: it was the National Reform movement of that era.

Europe was already "Christian," having been made so largely by the sword; and what was more natural than that men believing in national "Christianity" should regard carnal weapons as the most potent means of establishing even the kingdom of the Prince of Peace?

But the Christianity of the Crusades was not in any sense the Christianity of Christ. When the people sought to take Christ by force to make him King, he hid himself from them.¹

When Peter drew a sword in defense of his Master, Jesus said: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword."²

When arraigned before Pilate as one guilty of speaking against Cæsar, Christ said: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight; . . . but now is my kingdom not from hence."³

And finally, the great apostle to the Gentiles wrote: "For though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imagination, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."⁴

This is the Christianity of Christ. Its fundamental law is: "Thou shalt love the Lord thy God with all thy heart, and with all

thy soul, and with all thy mind;" and, "Thou shalt love thy neighbor as thyself."⁵ Its one undeviating rule of human conduct is: "All things whatsoever ye would that men should do to you, do ye even so to them."⁶

Christ himself came not into the world to condemn the world, "but that the world through him might be saved."⁷ His ministers are ambassadors of peace. Says the apostle: "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did

"Love your enemies; do good to them which hate you, bless them that curse you, and pray for them which despitefully use you."⁸ But the Christianity of the Crusades taught the very opposite of all this.

Peter the Hermit, the great apostle of the Crusades, appealed to passion, prejudice, love of conquest, and hope of temporal and eternal reward. He exhorted his hearers to be revenged on the hated infidels, and assured them that they would at the same time acquire great spiritual "merit!"

Mounted on a mule, the Hermit carried his "gospel" of hate everywhere. In his so-called preaching this man pictured the profanation of the holy places. Pantomime often supplied the lack of words. Depicting the scenes he had witnessed, he displayed a crucifix he had brought with him from Jerusalem, and smiting his breast with it until the blood flowed, he exhorted his auditors to purge the Holy City of the hated Turk.

"For many years," says Ridpath, "the fanatical religious sentiment of the West had prescribed a pilgrimage to some holy place as the best balm for an inflamed conscience. The morbid soul of the Western Frank saw in the sandal-shoon and scallop-shell of the pilgrim the emblems and passport of a better life. He who had sinned, he who had consumed his youth in lawlessness and passion, he who had in his manhood done some bloody deed for which he was haunted by specters, he who had forgotten the ties of kindred and stopped his ears to the entreaties of the weak, must ere the twilight faded into darkness, find peace and reconciliation by throwing off the insignia of human power and folly and going barefoot to the holy places of the East. And what other spot so sacred, so meritorious, as



Peter the Hermit, the Typical National Reformer of the 11th Century, Preaching the Crusades.

the scene of the crucifixion and burial of Christ?"⁹

The Crusades afforded an opportunity to do penance and to get renown and even wealth at one and the same time. "To destroy the hated Turk," says the historian, "and eradicate his stock from the earth, was

¹ John 6:15.

² Matt. 26:52.

³ John 18:36.

⁵ Matt. 18:37, 39.

⁶ Matt. 8:12.

⁷ John 3:17.

⁸ Luke 6:27, 28.

⁴ 2 Cor. 10:3, 5.

⁹ 2 Cor. 5:19, 20.

¹⁰ History of the World, Vol II, chap. XVII.

regarded as the one work worthy of the praise of men and the favor of heaven."¹¹

The Council of Clermont assembled in the autumn of 1095. On the tenth day of the Council, Pope Urban II., who had crossed the Alps to be present, ascending a throne, said: "Christian warriors, rejoice! for you who without ceasing seek vain pretext for war have to-day found true ones; you are not now called to avenge the injuries of men, but injuries offered to God. It is not now a town or castle that will reward your valor, but the wealth of Asia, and a land flowing with milk and honey. If you triumph over your foes, the kingdoms of the East will be your heritage. If you are conquered, you will have the glory of dying where Christ died. . . . Gird your swords to your thighs, ye men of might. It is our part to pray, yours to do battle; ours—with Moses—to hold up unwearied hands, yours to stretch forth the sword against the children of Amalek."¹²

The response to this appeal was just such as might have been expected. From the lips of that mighty throng burst the cry, *Dieu le Veut! Dieu le Veut!* and answering back, the "successor of St. Peter," the self-styled Vicar of the Son of God, said, "God indeed wills it. Go forth, brave warriors of the cross, and let 'God wills it,' be your watchword and battle-cry in the holy war."

The Red Cross.

"As soon," says Ridpath, "as the loud cry of *Dieu le Veut* was hushed at a gesture from the pope, one of the cardinals arose and pronounced a form of confession for all those who would enlist in the holy enterprise. Thereupon, Adhemar, bishop of Puy, came forward and received from the hands of Urban one of the red crosses which had been consecrated for the occasion. Knights and barons crowded around the seat of his holiness to receive the sacred badge and to take the oath of loyalty to Christ. The cross of red cloth was then stitched upon the right shoulder of the mantle, and the wearer became a soldier of the cross—a Crusader."

"From Scandinavia to the Mediterranean the Crusade was preached with a fiery zeal that kindled a flame in every village. In accordance with a canon of the Council of Clermont the taking of the cross was to be accepted in lieu of all the penances due to the church. The license thus granted was in the nature of a plenary indulgence and became one of the most powerful incitements to the cause. . . . All the warlike lusts of the age were set at liberty under the sanction of religion and retributive justice."

"Those who were in debt gladly threw off the burden by assuming the cross. The creditor might no longer menace or disturb those who had become the soldiers of Christ. Offenders and criminals also found the day auspicious. No prison wall might any longer restrain him who took the sword against the infidel. Over the thief and the murderer on whose right shoulders appeared the sacred emblem of the holy war the church threw the ægis of her protection. All manner of crime was to be washed white in the blood of the sacrilegious Turks."

Massacre, Pillage and Burning.

Very naturally the movements of large bodies of such men were attended with every sort of excess. The Crusaders "swept through the German territories," says Ridpath, "like an army of devouring locusts, until through sheer waste of resources they were obliged to divide into smaller masses." Pillage marked

the track of the Crusading hosts; and if they met opposition, massacre too often followed, and this before they had opportunity to cross swords with the infidel Turks. Semlin, in Austria-Hungary, suffered all the horrors of massacre, pillage and burning, at the hands of men made "soldiers of the cross," by papal decree, and by adopting and wearing a badge.

"One band numbering about twenty thousand, commanded by Walter the Penniless, of Burgundy, pressed forward through Hungary and Bulgaria in the direction of Constantinople. It is said of this advanced host that there were only eight horsemen in the whole number. The rest of the wretched mob proceeded on foot, generally marching without shoes and hundreds falling by the wayside through exposure, disease, and famine. Nothing but the tolerance and friendly disposition of Carolman, king of the Hungarians, saved the miserable vanguard from entire destruction. In Bulgaria, however, the lieutenant of the Eastern Emperor looked with less favor upon the lawless horde that had been precipitated into his kingdom. The Crusaders were quickly cut off from supplies and were obliged to have recourse to violence, but they now found themselves opposed by a race as savage as themselves.

"The Bulgarians took up arms to defend their country from destruction. The track of Walter and his army was marked with blood and fire. The Crusaders were cut off day by day until at the confines of the country only Walter and a few followers remained to make their way through the forests to Constantinople.

The Sack of Semlin.

"Meanwhile the second division of the host, numbering about forty thousand men, women and children, under the command of Peter the Hermit himself, pressed on in the same direction taken by Walter. Their march was promoted through Hungary by the favor of king and people. The wants of the vast multitude were supplied, and friendly relations were maintained, as far as the city of Semlin. Here on the walls were displayed some of the spoils which had been taken two months previously from Walter and his savages. On seeing these tokens of their friends' overthrow the Crusaders broke into ungovernable rage, and fell furiously upon the offending city. The ramparts were scaled, thousands of the people were butchered, and Semlin suffered all the horrors of pillage and burning."¹³

True, these things were committed by an unorganized mob that never actually reached Palestine. But the regular Crusaders were little better. Having cast away the gospel bands from them to the extent of entering upon war for the furtherance of the gospel, why should they stop short of any excess?

Of the host that besieged and finally captured Antioch, Ridpath says: "One of the chief incentives to the uprising had been the license freely offered by the Church to all who should be victorious over the infidel. To them restraint should be unknown. The maidens of Greece and the dark-eyed hours of Syria, were openly named as a part of the reward due to them who should hurl the Turk from his seat on the tomb of Christ; and the Crusader in his dreams saw the half-draped figures of Oriental beauties flitting in the far mirage. Before the walls of Antioch the men of the West sat down to enjoy whatever the land afforded. The god of license became the favorite divinity. All restraint was cast aside.

Every village in the surrounding country was recklessly pillaged, and the camp of the Crusaders was heaped with spoils. Then the armed warriors gave themselves up to feasting and love-making with the Syrian damsels. Bishops of the Church wandered wantonly through the orchards and lay on the grass playing dice with Cyprians."¹⁴

The Slaughter at Jerusalem.

And finally, when Jerusalem was taken by the professed followers of the Prince of Peace, indiscriminate slaughter followed. "Blood," says the historian, "flowed in the gutters, and horrid heaps of the dead lay piled at every corner. None were spared by the frenzied Christians, who saw in the gore of the infidels the white way of redemption. Ten thousand dead, scattered through the city, gave token of the merciless spirit of the men of the West. Another ten thousand were heaped in the reeking courts of the great mosque on Mount Moriah. 'God wills it,' said the pilgrims. The indiscriminate butchery of the Saracens was carried out by the rank and file of the Crusading army. In this bloody work they needed no incentive—no commander. Each sword flamed with hatred until it was cooled in the dripping life of the enemies of Christ."¹⁵

Such were the deeds done and the scenes enacted in the era of the Crusades in the name of Christianity. And what was accomplished? Absolutely nothing for either true religion, or genuine civilization; and worse still, Christianity became with millions of the human race a hissing and a by-word. Henceforth it was to be judged, not by the sublime precepts of its Founder, not by the spiritual truths which he taught, or by the spiritual power he had promised, but by the sack of Antioch, by the massacre at Jerusalem, by the rivers of blood that everywhere flowed in the track of the Crusaders.

And who was to blame? Who but the leaders in religious thought? Who but the religious teachers of the day? Suppose that instead of preaching the Crusades, Peter the Hermit had preached the gospel of the Son of God. Suppose that, like the apostle, he had been an ambassador of peace and not of war, how different might have been the history of the eleventh and twelfth centuries; yea, of all subsequent time!

"PROTECTING" RELIGIOUS LIBERTY.

THE *Christian Advocate*, of February 20, commenting upon the provisions of the New York State Sunday law, says: "Section 264 protects religious liberty in the following: 'It is a sufficient defense to prosecution for work and labor on the first day of the week that the defendant *uniformly keeps another day* of the week as *holy time*, and does *not* labor on that day, and that the labor complained of [Sunday labor] was done in such a manner as not to interfere with or disturb any other person in observing the first day of the week as holy time.'"

If religious liberty in the State of New York had no better protection than this, we think it would not long survive.

By the provisions of this section, but two classes of citizens are considered as entitled to religious liberty; namely, those who observe Sunday, and those who uniformly keep another day of the week as holy time. All other classes may whistle for their religious liberty, but never get it so far as the law is

¹¹ History of the World, Vol. II, chap. XVII.

¹² *Ib.*

¹³ *Ib.*

¹⁴ *Ib.* chap. XVIII.

¹⁵ *Ib.*

concerned. Yet it is a fundamental principle of our system of government that all men have equal rights. The Sunday "law" denies to certain classes of citizens what the Creator has freely given them.

But this is not all that is wrong with this "protective" provision. In order to be entitled to its benefits, the individual must uniformly keep another day as holy time. If he ceases to do this, he falls at once without the provisions of the section, and becomes liable under the law. More than this: he is required to observe the day as *holy time*. This is more than is required of the Sunday observer, he being merely obliged to abstain from Sunday labor.

The law declares that every citizen of the State shall regularly observe some day of the week as a day of rest. If he chooses Sunday, he is obliged to refrain from secular labor; if his choice falls on any other day, he is obliged to observe it as holy time. In any case, his religious observance of the day is under legal compulsion. And compulsion is not liberty, but the opposite.

This "exemption clause" of the "law" shows conclusively that the statute is religious in character, and not civil. It exempts from the penalty for Sunday labor such persons as uniformly keep another day of the week as *holy time*. That is to say, the law annuls itself, in the case of such individuals, in everything except that which pertains to religion. They may do secular work on Sunday, but they must observe another day of the week as "holy time." They must observe the day religiously; this the "law" demands.

We willingly recognize in the provisions of the section an honest attempt to combine justice with a Sunday "law." But the two will not unite; and hence some very curious features of the "law." It prohibits secular labor on Sunday on the part of any of its citizens, and yet leaves all free to escape from its prohibition by the avenue of regard for some other day. It accepts in lieu of abstinence from secular work on Sunday, a religious regard for another day of the week, which it does not claim will be of any possible utility or value to the State; in other words, it exchanges what it assumes to be of value, for nothing. It exempts the very class who have the strongest objections to obeying it,—namely, those who regard another day of the week as sacred; it makes an act which is the most contrary to its requirements—the observance of *another* day—a valid ground for noncompliance with the same. Such are some of the anomalous features of a Sunday "law" when enacted with, it may be, the best motives and an honest desire to protect religious liberty.

Such a "law" falls very far short of constituting a safeguard to religious freedom.

THAT HEARING AGAIN.

As reported in these columns last week, the hearing on the 11th inst., before the Judiciary Committee of the House on the so-called "Christian" amendment to the Constitution, was an occasion of unusual interest. The impression received by those present was that the advocates of the measure succeeded in convincing the committee that the proposed amendment was not only unnecessary, but that it was mischievous and wrong. The *Christian Statesman*, however, takes a more

hopeful view of the situation, more hopeful from its standpoint, and while admitting that "a possible and even a probable result of the work done may be the holding back of the report of the committee until next year," finds even in this delay "an opportunity for a wider circulation of petitions, and a more emphatic expression of the 'Christian' sentiment of the country."

The *Statesman* makes a great deal of the fact that the Christian ministers who opposed the amendment were compelled to do so side by side with prominent infidels and free-thinkers. "It is seen now more clearly than ever before," remarks the *Statesman*, "that the enemies of Christ and his religion are consistent opponents of this amendment. Infidelity and atheism are simply revealing their true inwardness when they utter their characteristic denunciations of the amendment." "Let the lines be more and more clearly drawn," says the *Statesman*. "This campaign has done much to clear the atmosphere.



"Christian" Warfare in the 11th Century.

Another campaign will show the followers of Christ, very generally throughout the nation, that if they oppose the 'Christian' amendment they must do so in company of the hosts of infidelity, spiritualism, atheism, and all the other forces of evil that are cursing our country."

It is to such "arguments" that the *Statesman* resorts in this its hour of humiliating and crushing defeat. According to this we are left to infer that a Christian has no right to claim liberty of conscience if an infidel does the same thing! It is simply a repetition of the old cry: "This man receiveth sinners and eateth with them;" and, "Behold a gluttonous man and a winebibber, and friend of publicans and sinners."

It is in vain, however, that the *Statesman* and its partisans assume to be the Christian

people. The amendment which they are urging is the very opposite of Christian. It would destroy and take away from men the very liberty which Christianity gives.

RELIGION AND LAW IN MASSACHUSETTS.

The legislators of Massachusetts are wrestling with the following proposed amendment to the constitution of that State:—

No law shall be passed respecting an establishment of religion or prohibiting the free exercise thereof, nor shall the state or any county, city, town, village or other civil division, use its property or credit or any money raised by taxation, or otherwise, or authorize either to be used for the purpose of founding, maintaining or aiding by appropriation, payment for services, expenses or in any other manner, any church, religious denomination, or religious society, or any institution, society or undertaking which is wholly or in part under sectarian or ecclesiastical control.

Thursday, March 12, the committee having the amendment in charge gave a hearing upon it, concerning which the *Boston Daily Globe* of that date says: "The amendment appeared innocent enough at this, its second hearing, to the committee, and to the gentlemen who were the immediate cause of its introduction, but before the hearing was over, and after the first three witnesses had departed, the committee had its eyes opened very wide to the possibilities of the proposed amendment, and the variety of interpretations which could be placed on it; not the least of which was the entire abolishment of all Sunday laws. So that the Christian gentlemen who have introduced the amendment have, innocently enough, given free thinkers, Mahometans, Buddhists, and, in fact, every phase of religious thought something to fight for, and to urge, providing they look at it in the same light as did Rev. George E. Fifield of South Lancaster and Rev. Frederick C. Gilbert of Everett, at the hearing this morning.

"The claim these two latter gentlemen made was that the amendment was a very good and necessary thing, because it would separate once for all, in Massachusetts, Church and State, even to the recognition of any particular day as a day of worship, because they maintained that the legal recognition of the present Sunday was in itself a recognition of Christianity, and they did not think that good Christians needed any such assistance from the government—they would observe the Sabbath whether there was a law or not.

"Mr. Fifield said it was a poor kind of religion that needed assistance from any government. Christianity had its birth without governmental sanction, and its growth was not due to any governmental assistance. The God he worshiped did not need the assistance of any government. He quoted from the fathers of the Constitution to prove that it was their intention to not even recognize Christianity so as to prevent entirely any possibility of the union of Church and State.

Mr. Gilbert, who is a Seventh-day Adventist, but who was formerly a Jew, and is now working among the Hebrews of this vicinity, thought the proposed amendment would give the Jew, who observed Saturday as a day of worship, an opportunity to do business on Sunday, and the members of other religions an opportunity to observe their particular days of worship with the same results. He did not see anything wrong in that, and thought it would be a good thing for all. It

would give everybody the same opportunity that the Sunday worshiper now enjoyed, and he thought that was an equitable proposition.

"When asked whether he thought saloons should be permitted to do business on Sundays, he said if the State thought the saloons were a good thing six days a week, then they were certainly good things for the seventh day; but if saloons were not good, then they should be abolished altogether."

The *Globe* thinks that the gentlemen who proposed the amendment had in view only "the latter part, which refers to the use of State funds for sectarian purposes, but in order to give the thing an air of 'freedom,' the first lines were inserted as a sort of meaningless 'glittering generality,' a sort of feather from the eagle, to make it soar. But it is this part of the amendment that will make trouble for the law, as it is a direct blow at the Sunday holiday as at present observed."

BEHIND PRISON BARS FOR CONSCIENCE' SAKE.

MARCH 13, Tennessee imprisoned another man for conscience' sake.

This victim of an unjust "law" is J. W. Lewis, a Seventh-day Adventist, of Lake County, Tenn. The place of his imprisonment is Tiptonville.

He was indicted on the technical charge of "nuisance," the gist of his offense being "secular labor on Sunday."

The trial was before His Honor, Judge Swiggert, who has had quite a large experience in such cases.

That the judge did not regard the offense as a serious one is evident from the fact that he imposed only a nominal fine—one dollar; but the costs were heavy, amounting to \$60.46, making a total, fine and costs, of \$61.46.

Under the law of Tennessee, fifteen dollars of this cannot be satisfied by imprisonment; so that in this case the imprisonment, at twenty-five cents per day, will be for one hundred and eighty-six days.

As usual in such cases, the work for which Mr. Lewis is thus imprisoned, was ordinary private work, of such a nature as not to attract undue attention; and the evidence showed plainly that nobody was disturbed or annoyed by it, except as some may have suffered that sort of mental annoyance due to an unwillingness that others should enjoy equal rights and privileges with themselves.

The animus of the prosecution was plainly shown in the speech of the prosecuting attorney to the jury. The attorney who, by the way, bears the same name as the defendant in this case, addressed the jury substantially as follows:—

Our sabbath is the very foundation of our moral government. One man's conscience may lead him to keep one day, another man's conscience may lead him to keep another day, and so on until we have no sabbath. Gentlemen of the jury, we cannot let things go on in this way.

These Adventists are like the Mormons. One man's conscience may require him to have twenty wives, another man's conscience may require him to take every good woman in the community. Gentlemen of the jury, this work must be stopped.

Every civilized nation regards our sabbath. If these Adventists are permitted to go on in this way, everybody may take his gun and go hunting on Sunday. The saloon-keeper may open his saloon and sell whiskey on Sunday. Our sabbath was kept by God Almighty himself, and shall these Adventists be permitted to override this sacred institution?

All civilized nations keep this day. The most wicked man among us, the man who gambles and gets his neighbor's money until Saturday night, feels a holy

awe as the holy day is approaching, and he now lays aside his work to keep his reputation.

An Adventist's conscience leads him to build houses on the sabbath, another's conscience leads him to open a saloon and sell whiskey on the sabbath, another's conscience may lead him to open his store and sell goods on that day, if there is the biggest rush then. Gentlemen, this work must be stopped to save our country from going to ruin.

The constitution of the State of Tennessee provides "that no human authority can in any case whatever control or interfere with the rights of conscience; and that no preference shall ever be given by law to any religious establishment or mode of worship." But it is as plain as anything can be that if Attorney-General J. W. Lewis, who prosecuted this case, understands the purpose of this "law" under which Adventist J. W. Lewis is at present undergoing imprisonment, it is for the purpose of compelling the observance of a religious institution. The plea is too plainly religious to be mistaken; but it is no more religious in its terms than the "law" is in its intent. The truth is that the constitutional guarantee of freedom of conscience in Tennessee is overridden in the interests of Sunday sacredness, and J. W. Lewis is to-day undergoing imprisonment in Lake County, Tenn., simply and only because he has offended against a statute-entrenched religious institution. It is a matter of evidence in the case that he injured no one; that he interfered with no one; that he trespassed upon the rights of no one; that the nuisance of which he was convicted was simply a legal fiction.

There were four other cases before the court on this occasion, but they were continued until the July term, at the request of the defendants.

THE CREATOR'S SUNDAY LAW.

THE only good law for Sunday that was ever made, was enacted by the Creator. It is the only good law of the kind that can ever be made.

Let it not be thought strange that the Creator enacted a law for the first day of the week. He has created all things, and he has law for everything that he has made; he set nothing adrift after he created it, to float about subject to no rule of guidance, no defined purpose of utility, amidst the rest of his creation. He has a law for the earth, a law for the tree and flower, a law for every operation of nature. "He sendeth forth his commandment upon earth; his word runneth very swiftly. He giveth snow like wool; he scattereth the hoar frost like ashes. He casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow." Ps. 147: 15-18. He has law for the beings he has made, both man and beast. And he has law for the days of the week.

The fourth commandment not only states the law of the Sabbath, but of the other days of the week as well, so far as concerns man's relation to them. That it makes so brief mention of them in comparison with the Sabbath is due to the preëminence of the latter. The commandment says: "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." Every word of the Creator is law. The sentence, "Six days shalt thou labor and do all thy work," is law, as much as is any other divine pronouncement; not, indeed, in the sense of prohibiting all rest or recreation upon any other day than the seventh, but as distin-

guishing between man's relation to it and his relation to the Sabbath. It is the law of their character as related to mankind. They are the working days; the Sabbath is the rest day.

The Creator's law for Sunday therefore is, that it is one of the six common days upon which man may labor and perform his work. That is the law as it stands in the divine code to-day.

Man, it is true, has enacted a different "law." He has made a statute which sets forth the first day of the week, instead of the seventh, as the weekly rest day. But can man with his enactments set aside the decree of the Eternal? Can a man-made statute have any force, as opposed to the law of the Almighty?

Shall we observe the Creator's law for Sunday, or man's?

PROHIBITION A PROPER POLICY.

UNDER this heading, Rev. Thomas L. Poulson contributes an able article in the *New York Christian Advocate*, of Dec. 12, 1895, showing conclusively the propriety of prohibition, both from the standpoint of political economy and from that of justice. We present some extracts from the article, in justification of a policy which the *SENTINEL* has always advocated, and upon which it would lay special emphasis to-day, in view of the compromise which is being made by the friends of prohibition with the forces of evil. Let the reader bear in mind, as he peruses Mr. Poulson's statements, that the prohibition cause is now, to all human appearance, about to suffer shipwreck upon the rock of Sunday legalization. Let the friends of prohibition who may read this, consider with whom the compromise is being made which establishes the saloon upon a legal basis, so that it may lawfully engage in its terrible business during six days in every week. It is with the devil; and in a compromise with him, he never loses. The loss is all on the other side; and it is a total loss, while the devil gains all he asks. Right can never compromise with wrong, either legally or otherwise. Mr. Poulson says:—

A consensus of experience has taught that the liquor traffic not only propagates disorder and destroys peace, but that it also imposes an enormous amount of needless expense both upon government and individual citizens. This it does in many ways.

1. A small revenue is raised from license to those who pocket the profits, which necessitates the levying of a heavy tax on the balance of the community for the support of paupers, and the arrest, trial, conviction, and punishment of criminals, created by the authorized sale of liquor. An annual income of about thirty millions from licenses and taxes is offset by an enforced expenditure of about ten hundred millions to repair the actual damage wrought by the licensed traffic. This "penny wise and pound foolish" policy is too trivial to engage the serious attention of full-grown men.

2. The licensed traffic is the occasion of the annual consumption by working people in this country of about two hundred millions of their hard-earned wages for intoxicants, to the infinite material detriment of themselves and their families, to say nothing of the large amount foolishly and wickedly squandered in other directions while these sottish victims are under the witchery of drink.

3. The traffic is the indirect cause of thousands of bad debts, whereby hundreds of thousands of dollars are annually lost to many who do not themselves indulge in drink.

4. The traffic is the source of idleness, and thus causes an immense waste of time and labor, which are money.

5. It impoverishes the people, hinders the improvement of property, and lessens its taxable value.

6. It compels the exoneration of the drink victims from taxation, by which thousands are annually lost to the State and nation, or advanced by sober taxpayers.

7. By careful computation and close observation it

is discovered that each dollar spent for intoxicating drinks coerces the disbursement of another similar sum. That is, if eight hundred millions are spent for drink, another eight hundred millions must be expended to meet the exigencies occasioned by the outlay of the first amount.

This financial holocaust is not only unnecessary, but it is outrageous and ruinous. It is just so much invested to generate brutish intemperance and crime, to manufacture and multiply paupers, and to render the people wretched. It is a price paid for broken hearts; it is making chattels of beggared and orphaned children and widowed and abused women, and a pestiferous moral junk shop of society. It is putting a premium on vice and discounting virtue. All this is the legitimate fruit of that incomparable anomaly ycleped the license system, in the name of good government.

It is impossible to make a minute or exact estimate of the amounts or methods by which the liquor traffic imposes useless and cruel pecuniary burdens on the people.

The facts to which we have adverted constitute, in our judgment, an overwhelming argument in favor of prohibition on the single score of political economy.

Suppose such a law would only prevent one half the drinking, would it not thus save one half the outlay for drink, or many millions each year? Is not this one consideration a sufficient economic reason for prohibition?

License implies and requires the protection of the authorized vender, and the consequent oppression of society for his benefit. Nearly all legislation on this subject for the five hundred years of thus dealing with the traffic has been against the people and for the protection of the wicked business. Government cannot license without protection. License relieves the seller of all lawful responsibility for the paupers made, the crimes committed, the property destroyed, and the lives lost by his otherwise lawless acts. It is manifest injustice and heartless despotism for the State to hold the licensed seller in any way amenable for the direct and inevitable results of his business, well known in advance, and for which it has deliberately sold him legal immunity. Society is utterly defenseless, so far as civil law is concerned, against the flagrant wrongs inflicted upon it by the licensed sale of intoxicating liquors, and must continue to suffer the manifold evils of the system while it abides.

Prohibition reverses the unnatural order of the license system by protecting society in advance, by the proverbial ounce of prevention, which is declared to be better than the pound of cure. We believe this to be the only effective method by which we can successfully cannonade error and canonize truth.

No person can be constitutionally licensed to do anything that is prejudicial to the public welfare. The very genius and intention of government are invaded and inverted by such a monstrous proposition. We therefore declare it to be our solemn conviction that no greater outrage was ever perpetrated, and no more fearful tragedy enacted under any form of government known in this world, than that of the licensed sale of intoxicating beverages.

Prohibition is not a new proposition among human institutions. It originated in this country almost with our national birth. The Continental Congress passed a resolution on Feb. 27, 1777, six months and twenty-three days after the Declaration of Independence was issued, recommending "the several States to prohibit the pernicious practice of distilling."

Direct prohibition of the liquor traffic has been in vogue in many of the States, from time to time, from that day to this, and successfully enforced.

Prohibition of the liquor traffic proposes no new principle of law. Ninety-nine out of every one hundred are prohibited under the present license system. The right of search is recognized under all forms of criminal law. The destruction of property illegally or harmfully held is demanded by laws in almost universal existence—such as impure food, vicious beasts, burglars' tools, etc.

Prohibition of the liquor traffic invades no vested rights. All rights under good government come from one or more of three sources, namely, natural, common, or statute laws.

Natural law, says Blackstone, requires "a man to live honestly, hurt nobody, and render to every man his due." A liquor seller necessarily violates these three fundamental limitations of government, and in the nature of the case is an outlaw, even though he sells under a license. Common law, says the same author, requires a man not to use his own property to the injury of another, the consent of the second party being no mitigation of the offense. A renter of his house for a saloon, as well as the seller of strong drink, directly transgresses this common compact of government, consent of the victims not lessening the degree of guilt. So we see the modern saloon could not exist under natural or common laws. Statutory

law, in direct contravention of both natural and common laws, gives the legal right to sell. But such a privilege is, of course, held by the decree of the legislature, and can be revoked at its option. When such revocation occurs, no legal right to sell liquors remains, and therefore no right could possibly be invaded or withheld by abolishing all license laws.

Let it be remembered that prohibition and the Sunday excise law are incompatible. Acceptance of one means the surrender of the other. Shall we by "law" exalt a religious institution at such a sacrifice as the surrender of prohibition? Shall we gain in the contest with the saloon by investing it with respectability as a Sunday-keeping and law-abiding institution? The saloon has shown its willingness to keep Sunday; but it is the same death-dealing institution still. Let us have prohibition; and let Sunday and all other religious institutions be left to stand on their own merits.

THE PAPACY.

THE word "papacy" is derived from "papa," and designates that religious system in which the church acknowledges a visible earthly head. This head is called the *papa*, or pope.

It is obvious that this system demands for the church a human source of authority in spiritual affairs; otherwise her visible, earthly head would be such only in name. This demand is met in the pope's claim to infallibility, when speaking "*ex-cathedra*." Infallibility must, of course, pertain to the church's spiritual head.

Hence it is equally obvious that this system dispenses with the Scriptures; for they claim to be the source of all authority in questions of religious belief and practice. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

If the church should appeal to the law and to the testimony for knowledge upon every religious question, she would acknowledge as her head the Author of that word, who is Christ. There would be in this no recognition of any visible head on earth. The papal system demands that there should be another "word," equal in authority to that given through the prophets and apostles. But two such words cannot stand together in truth; for they deny each other. The Scriptures deny that any spiritual authority exists in any word other than the word of God; and the pope's word, by claiming to be infallible, contradicts scripture; and this contradiction appears in the very fact that by the scriptural doctrine that all questions are to be determined by the law and the testimony, the pronouncements of the pope are superfluous.

It is not strange, therefore, that the papal power should look with no great favor upon the Word of God as a guide for the people, and should commit the copies of that Word to the flames whenever she has a favorable opportunity to do so.

The papal antagonism to the Bible is simply a necessary part of the antagonism of the papal system to Christianity, in respect to the church's head. For the Word of God declares that Christ is the head of the church, which is his body. Eph. 5:23; Col. 1:18. The body cannot have two heads; the church of Christ is not a monstrosity. That church which acknowledges a visible earthly head,

denies by that very act the invisible, divine head, which is Christ. That system of religion is antichrist.

Another thing demanded by the papal system is the union of the church with the State. The word of God has in it the power of God. By his word all things were created. It has all power in itself, so that it needs no other support. But the word of man is powerless in itself; it must have support to make it effectual. That support must be the power of man; and the highest form of that power is represented in the State.

The thing produced by the union of the papal system of paternalism in religion, with the State, is designated in the Scriptures as "the beast."

RELIGIOUS PERSECUTION.

[George B. Wheeler in Boston Standard.]

THE cause of all the religious persecution that ever existed has been the attempts to compel religious conformity by law, and it is the rise of this spirit that is causing the revival of persecution in different parts of the world. In this country, and by Protestants, it is enforcing conformity by law to the observance of Sunday as a sacred day by abstaining from both labor and amusements on that day. This has already resulted in outrageous persecution for conscience' sake in several States, instigated by Protestants and approved by many leading Protestant religious papers and clergymen. The history of the past shows abundantly that another feature of this persecuting spirit is that civil reasons are always ascribed as the motive, and never religious reasons. It is so even now.

In New England the rise of this spirit enforcing religious conformity by law in the observance of Sunday as a sacred day finds expression in the New England Sabbath Protective League, formed for the purpose of defending the "sabbath" against encroachments upon its sacredness by business and pleasure, and to maintain a proper observance of the Lord's day by legislation.

The principle involved in this is a direct blow at the liberties of the people. It takes away the individual's right of private judgment in a matter that pertains to his own good, which right lies at the basis of his liberties; and says to him, you must keep Sunday sacred by abstaining from both work and amusements for your own good. If you differ from us in your belief as to the sacredness of the day and its necessity for your good, that makes no difference, we shall compel you to lay aside your judgment and put ours in the place of it.

In this movement the State at the behest of the church practically confiscates one-seventh of every individual's natural right to his time, to do whatever may in his judgment contribute most to his happiness, so far as he does not infringe on the equal rights of his neighbor. And if it has the right to do that, it has the right to take two-sevenths, or to take the whole of his time and reduce him to slavery, because that principle is recognized.

To illustrate, suppose the Roman Catholic hierarchy should get control of this commonwealth, as many fear, and should pass a law that no one shall desecrate any of their holy days (over 200 in number) by engaging in either labor or amusement on them: would Protestants acquiesce and acknowledge the principle to be just? No; they would look upon it as an outrageous assault upon their

liberties. If that is so in one case it certainly is in the other.

When the New England Sabbath Protective League seeks for legislation providing that employers shall give their workmen a release from labor one day in seven, without designating the day, or infringing on their natural right to engage in anything that may contribute to their happiness, so long as they are civil, then, and then only, will the public be convinced that they are seeking the welfare of the workman only, as they claimed in Music Hall at the annual meeting recently; and not that they are seeking enforced conformity in the observance of a religious institution by law.

The Roman Catholic hierarchy and these Protestant Sabbath leagues claim to be intensely patriotic, but the fact is that there is nothing more unpatriotic or un-American than the upholding of the principle of religious conformity by law, which is as a dagger aimed at the very vitals of our liberties.

THE ARMENIANS—WHO THEY ARE, ETC.

[By James D. Barton, D. D., Secretary of the American Board, in the Independent, March 5.]

ACCORDING to Armenian histories, the chief of the Armenians was Haik, the son of Togarmah, the son of Gomer, the son Japheth, the son of Noah. It is an interesting fact that the Armenians to this day call themselves Haik, their language "Haiaren," and their country "Haiasdan." "Armenia" and "Armenian" are words which cannot be spelled with Armenian characters or easily pronounced by that people. That name was given them and their country by outside nations because of the prowess of one of their kings, Aram, the seventh from Haik.

Probably this people is composed of the resultant of strong Aryan tribes overrunning and conquering the country now occupied by the Armenians, and which was then possessed by primitive Turanian populations. Subject to the vicissitudes of conquest and invasion the borders of Armenia have fluctuated. Lake Van has always been within the kingdom, and the capital has usually remained during their highest prosperity at the city of Van. They have had a long line of

Kings of Valor and Renown.

They were an independent nation but with varying degrees of power until A. D. 1375, when they became completely a subject people. Since that time their country has been under the governments of Russia, Persia, and Turkey, far the larger portion being in Turkey. During the years of their greatest prosperity, from 600 B. C. to about 400 A. D., this nation played a prominent part in the wars of the Assyrians, Medes, Persians, Greeks and Romans.

There are, perhaps, from two and a half to three millions of Armenians in Turkey, Russia, and Persia. In the absence of accurate records we must be content with a mere estimate, based upon observations and inadequate government returns. In no extended district do they comprise a majority of the inhabitants. They are everywhere mingled with and surrounded by Kurds and Turks. The Armenians are forbidden to carry or possess arms under severe penalties, while the other races are armed, many of them by the government.

Armenian histories relate that, soon after the resurrection of Christ, Abgar, the King of Armenia, with his court accepted Christianity. This was short-lived however; but in the third century, A. D., under the leader-

ship of Gregory the Illuminator, the Armenian people, as a nation, became Christian. This was

The First Nation to Adopt Christianity as a National Religion.

The church was called "Gregorian" by those outside, but "Loosavochagan" by the Armenians, the word meaning "Illuminator," the name given to Gregory. The Gregorians and Greeks worked in harmony in the great councils of the church until 451. At the fourth Ecumenical Council, which met at Chalcedon that year, the Gregorian Church separated from the Greek upon the so-called Monophysite doctrine, the former accepting and the latter rejecting it. Since then the Gregorian Church has been distinctly and exclusively an Armenian national Church.

The organization and control of the church is essentially episcopal.

The Spiritual Head is a Catholicos;

but in addition to him there is a Patriarch, whose office bears largely upon the political side of the national life as related to the Ottoman Government. There are three of the former residing in the order of their importance at Echmiadzin, in Russia, Aghtamar, on an island in Lake Van, and at Sis in Cilicia, each with his own diocese. There are two of the latter residing at Constantinople and Jerusalem. There are nine grades of Armenian clergy.

The Bible was translated into their language in the middle of the fifth century. Owing to a change in the spoken tongue the Bible became a dead book to the people, although it was constantly read at their church services. As the priests scarcely ever understood the Scripture which they read, Christian doctrines were kept alive by oral teachings; but the restraint upon life which pure Christianity exercises was largely removed. They blindly accept the Bible as the Word of God. They have many large, fine churches, some of which are several hundred years old.

This nation has suffered great persecutions for its faith during the last eleven centuries, but with wonderful patience and endurance has clung to the old beliefs and forms of worship. Mission work was begun among them for the purpose of introducing into the church the Bible in the spoken language of the people, in order that its teachings might reform the church and the nation.

The Armenian Nature is Essentially Religious.

Born into the Church, its customs, traditions and teachings have large influence over the life. Although much of their teachings and many of their customs are based upon mere traditions and are not in accord with the enlightened, educated Christianity of the West, nevertheless the fact that during the last few months thousands among them have deliberately chosen death, with terrible torture, to life and Islam, shows that among them exists much essential Christian faith. It must not be overlooked that the old church has been greatly enlightened and elevated by the mission schools and colleges planted in their country, and the evangelistic work carried on among them. They, too, in imitation of the evangelical branch of their nation, have organized schools, accepted the Bible in the spoken language, and introduced into their church worship many of the methods of Christian instruction used by the Christian Church all over the world.

The Armenians' greatest enemy outside of Islam is

Their Incompatibility of Character.

They cannot agree among themselves. "*Haik voch miapan*" ("Armenians cannot agree") is one of their many proverbs. This is their national weakness. Owing to this fact, which led to internal jealousies and bickerings and strife, during the period of their most successful national life, they were weakened, then disrupted, and finally completely subjugated. This characteristic has constantly appeared in the management of their ecclesiastical affairs; and the Turks in order to control them have made great use of this weakness, playing one party off against another. The source of this national weakness lies in their jealousy of imagined or actual rivals. Suspicious of each other and jealous of competition, the race has been broken up into factions which has rendered impossible anything like a national growth or unity, and has made it easy for the ruling Turk to keep them in complete subjection. Many times the Armenians themselves have been the most effective instruments in the hands of their diplomatic rulers in checking national progress.

Owing to this fact, if for no other reason, a plan for a general revolution upon the part of the Armenians could lead only to exposure and failure. The most intelligent have from the first fully understood this, and have deprecated any agitation which must necessarily end in disaster. The advocates of revolution have almost invariably been men of narrow views and no leadership in the nation at large, who have, outside of Turkey, organized rival societies to collect money from credulous Armenians to the credit of their own personal bank account and for the injury of their protesting people in Turkey. This same characteristic would make it impossible to-day for the Armenians to be self-governing.

The Armenians are the most intelligent of all the peoples of Eastern Turkey.

The Armenians are the farmers, artisans, tradesmen and bankers of Eastern Turkey.

They Have Strong Commercial Instincts

and mature ability, and, being industrious withal, have made much progress in all these lines. In spite of the heavy restrictions placed upon them by the Turkish government, in the form of general regulations and excessive taxes, in some parts of Turkey the leading business operations are largely in their hands. In some sections of the vilayets of Harpût and Diarbekir, twenty-five years ago, the land was owned almost entirely by Moslems, but rented and farmed by Armenians. At that time the Armenians were not permitted to possess, to any extent, the soil. Lack of industry upon the part of the Mohammedans and the acquirement of property upon the part of the Armenians, largely by emigration to the United States, have led the Turks to sell their ancient estates to Armenians who are supplied with funds from their friends who are working in this country. The careful management of the property thus acquired led to the advancement of the proprietor farmer, while the one from whom the land was purchased was left without an income.

While the Turks in many of the principal cities where Armenians dwell, own most of the shops, the renters are largely Armenians. An intelligent Turkish Governor once told the writer that if the Armenians should suddenly emigrate or be expelled from Eastern Turkey, the Moslem would necessarily follow soon, as there were not enough commercial enterprise and ability coupled with industry

in the Turkish population to meet the absolute needs of the people.

The Armenian is domestic in his habits and aspirations and not military. In the early history of the race we do not find much written of their conquests. They did not go outside of their borders, as a general thing, to conquer their neighbors. While not lacking in physical courage and prowess in war when called to defend their country against invasion, they did not seek to conquer. Sometimes in driving back an aggressive foe they carried the war into his territory and levied upon it for injuries received; yet it never seems to have been their ambition to be a great nation ruling over conquered races.

Their Chief Ambition

appears to have been to possess in quiet their beloved fatherland, "hairsnik," where they might worship God according to the demands of their own national church. To-day they have no desire of conquest or ambition to rule. Their greatest wish is to be permitted to enjoy without fear the blessing of their simple domestic life, together with the privileges of worship and education and the opportunity to possess in peace the fruits of their frugal industry. The Armenian loves his children and is most closely attached to his home. When he emigrates it is only for the purpose of trade and gain. His heart's affection centers in the old rude home to which he, if unprevented, will return to rejoin his loved ones. In all his native land the city or village of his birth is the dearest spot on earth.

The Armenians are most simple and frugal in their manner of life. Uncomplaining and generally cheerful, they continue their occupations, following in the footsteps of their fathers without desire for change. The son of the carpenter is a carpenter content with the adz and saw, and the shoemaker sticks to his last without a thought of being anything else so long as that trade serves him. The home life is patriarchal, the father ruling the household, and the sons bringing their wives to the paternal roof. In the event of the death of the father the oldest son takes his place at the head of the family. The aged are held in high esteem, and their counsel sought and honored. The women occupy inferior positions, the nation copying many customs in regard to them from the Turks among whom they live. They are not an immoral race, but are inclined to drink wine, which is a cheap product of their country.

CONSISTENCY AND THE CONSTITUTION.

[*Jewish Spectator*, March 13, 1896.]

THE Rev. C. J. Oehlschlaeger, a Lutheran clergyman of Richmond, Va., being invited to open the Virginia Legislature with prayer, declined, saying in explanation: "I don't believe in opening a promiscuous political body with prayer. The promiscuous character of the body makes it an unnatural union of Church and State. I, as a Christian, and any member of the body, as a Christian, can privately pray for the session, but the State which that body represents has nothing to do with prayer." Whether "promiscuous" or not, any secular or legislative body, but more especially the House and the Senate of the United States, should not employ a chaplain, no matter what denomination he represents. The Constitution explicitly and emphatically declares the complete separation of Church and State, and any religious func-

tion or ceremony is entirely out of place in the public councils of state or nation. The salaries paid to chaplains are evidently a misappropriation of public funds, and the language those reverend gentlemen use to please political partisans frequently shocks the feelings of truly religious and highly cultured men and women.

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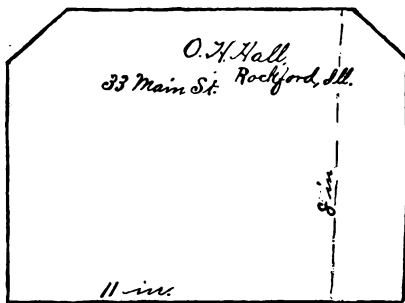
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NEW YORK, MARCH 26, 1896.

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THE next number of the SENTINEL will be devoted to the discussion of religious liberty in Canada. For terms for extra copies, see preceding page.

THE National Reformers never met a more crushing defeat than in the hearing on the proposed "Christian" amendment before the Judiciary Committee of the House on the 11th inst.

THE members of the committee are readers of the AMERICAN SENTINEL, and could not be deceived by the sophistry of the National Reformers. They wanted explicit and clear-cut statements of the purpose and scope of the proposed amendment.

PERSISTENT questioning drew out from Professor Coleman, of Allegheny, Pa., the declaration that he did not support the Constitution; had not taken the oath of allegiance to this Government; had not voted and never would vote or hold office under the present Constitution; that he was not in fact an American citizen, but an imported Scotch Covenanter.

PROFESSOR COLEMAN soon retired discomfited, and Dr. McAllister, editor of the *Christian Statesman*, undertook to repair the National Reform fences. But it was a hopeless case. The questions from the committee continued. The following are samples:—

Ques. If the Bible is placed in the Constitution, does it not become a part of the law of the land?

Ans. Yes.

Q. If, then, the Bible is the law of the land, must not the Supreme Court give its construction to the Bible as law?

A. Yes.

Q. If, then, the Supreme Court decides that the Bible Sabbath is Saturday and not Sunday, will not all citizens be compelled by law to keep Saturday instead of Sunday?

No answer.

"The doctor was caught in his own trap," writes a spectator; "he was putting a boom-rang into the Constitution; he was enthroning the Bible there—not the Bible as he understood it, but *the Bible as construed by the Supreme Court*. That construction, for the time being, would be the law of the land, and the State could enforce Saturday as the Sabbath, immersion as baptism, etc. Where would the Scotch Covenanters be then?"

THE effect of the hearing upon the committee is indicated most unmistakably by the fact that at a meeting of the whole committee

on the 17th inst., it was decided unanimously not to report the proposed amendment. Exit National Reform for 1896!

THE so-called Lord's day Act of the Province of Ontario, like Constantine's famous Sunday edict of A. D. 321, does not apply to agricultural laborers. A bill has been introduced into the Provincial Legislature at Toronto to extend the "law" so as to prohibit all secular labor, except works of necessity or mercy, on Sunday. The demand for the change in the "law" comes from the County of Essex, where there are quite a number of Adventists.

MR. CRAFTS, he of the "National Bureau of Reforms," visited Baltimore recently, according to the *Herald*, of that city, and preached in the Second Presbyterian Church on the 15th inst., on his favorite theme, "The American Sabbath." Among other things he said: "We are told that 'the complicated civilization of the 19th century' requires that sabbath observance and sabbath laws should be relaxed." "But," said he, "more than ever before we should see to it that neither ourselves nor others cause any Sunday work except of necessity or charity."

FOR more than twenty years there has been a growing demand in London for the opening of the national museums and art galleries on Sunday. In 1874 the proposition was rejected by Parliament by a majority of more than two hundred votes. The opposition was largely on religious grounds. Last week the proposition was again before Parliament, and the vote was 178 in favor of Sunday opening, and only 93 against it. On this occasion organized labor united with organized religion in opposing Sunday opening until the assurance was given that it should not impose seven days' work per week upon any attendant or employé.

NOTWITHSTANDING the adverse report on the Morse Sunday bill by the Commissioners of the District of Columbia, the National Bureau of Reforms and the Churchman's League are urging a favorable report on the substitute bill introduced on the 5th inst., at the instigation of W. F. Crafts, who has twice appeared before the commissioners, once on the 6th inst., and again on the 18th, to urge a favorable report upon the measure. It is said that his idea is that if a precedent can once be established for Sunday legislation of that character by Congress, it will obviate the necessity for any religious amendment to the Constitution.

WE have received word from Toronto, Ont., that the appealed cases of the three Seventh-day Adventist ministers, A. O. Burril, P. M. Howe, and William Simpson, convicted before a justice of the peace at Ridgeway, Ont., in December last, of violating the

"Lord's Day Act," by working on Sunday, was argued in the Divisional Court in Toronto, March 16. Chief Justice Meredith presided, in company with Justices Rose and Street. The court gave its decision on the 17th, sustaining the action of the lower court, without costs. The defendants will accordingly be sent to serve out their sentences in jail, which are forty days each for ministers Howe and Simpson, and sixty days for Elder Burrill. Special attention will be given these cases in our next issue.

ON the evening of March 12, the first of a series of drawing-room meetings under the auspices of the "Woman's National Sabbath Alliance," was held in New York City, at the residence of Mrs. William E. Dodge. The president of the alliance, Mrs. Darwin R. James, presided, and stated the object of the new organization to be "an alliance of women throughout the country for the maintenance of the Scriptural law of Sabbath observance, and to enlist Christian women in organized resistance to the constantly increasing encroachments upon the sanctity of the sabbath through the Sunday newspapers, Sunday entertainments, and Sunday travel for pleasure or profit."

THE National Bureau of Reforms is authority for the announcement that, at the suggestion of Archbishop J. J. Keene, rector of the Roman Catholic University of Washington, D. C., a change has been asked for in the Sunday bill for the District of Columbia, now before Congress. This bill, which we printed March 12, prohibits "entertainments for which admittance fees are charged." Bishop Keene desires the insertion of the word "secular" before entertainments. This is presumably that the bill may not cut off any of the revenues of the Roman Catholic Church, which might otherwise be the case. "More friends will be lost than gained by this change in the bill," says the *Christian Statesman*.

THE gospel of Christ is "the power of God unto salvation to every one that believeth." Rom. 1:16. The devil's gospel—for he can transform himself into an angel of light (2 Cor. 11:14)—is, salvation(?) through outward religious forms by the power of compulsion to all who can be subjected thereto, without regard to belief or conscience.

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