

"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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ALONZO T. JONES, } EDITORS.
CALVIN P. BOLLMAN, }
LEON A. SMITH, } ASSISTANT EDITOR.

WORMS AND THE WARTBURG.

WORMS and the Wartburg Castle were both scenes of important events in the history of the Reformation.

At Worms assembled the Diet to which the place owes its fame, for it was there that Luther put to confusion the representatives of both Church and State; while, in Wartburg Castle the reformer subsequently found temporary asylum from his enemies.

"A real reformation," says D'Aubigne, "prepared during many ages, is the work of the Spirit of God. Before the appointed hour, the greatest geniuses and even the most faithful of God's servants cannot produce it; but when the reforming time is come, when it is God's pleasure to renovate the affairs of the world, . . . then if men are silent, the very stones will cry out."¹

All was ready when Luther came upon the stage of action. "God who prepares his work through ages, accomplishes it by the weakest instruments when his time is come." The reformer was only a poor monk, but "he came in the fullness of time," writes Professor Harnack, "when the rule of the Roman Church, which had hitherto educated the peoples, had become a tyranny, when States and nations were beginning to throw off an ecclesiastical yoke and independently to organize themselves in accordance with their own laws."

"He came in the fullness of time—when laymen were no longer satisfied with priest and sacrament, but were seeking God himself, and were feeling the personal responsibility of their own souls."

The Reformation was not the work, however, of Luther and his co-laborers; they were only instruments in God's hands. In the life of the true reformer we see only the reflected glory of the Creator working out his

eternal purpose. "Luther was great only in the rediscovered knowledge of God in the gospels." He himself said: "I put forward God's word; . . . this was all I did. And yet while I was asleep . . . the word that I had preached overthrew popery, so that neither prince nor emperor has done it so much harm. And yet I did nothing: the word alone did all."²

"The Reformation was accomplished," says the historian, "in the name of a spiritual principle." It "rejected all worldly elements." And only so long as this was true did it continue to be *reformation*. "Every revolution," says D'Aubigne, "should be accomplished in the mind before it is carried



Wartburg Castle.

out externally." It was so with Luther; the Reformation began in his own heart. Seeking freedom from the bondage of sin and finding it not in external ordinances, but only in the promise of God: "Believe on the Lord Jesus Christ and thou shalt be saved," Luther began to minister to others the comfort where-with he himself had been comforted. It was with no ambitious purpose that Luther assailed the doctrines of the Papacy; he desired only to give to his fellowmen the gospel which priestcraft had taken from them. His pur-

pose was not the destruction of the Papacy, but the salvation of souls.

Realizing that individual responsibility to God necessarily meant freedom to obey, Luther denied the right alike of Church and State to trammel his conscience. And this denial was fraught with far-reaching consequences to both civil and ecclesiastical systems.

"An obscure individual, bearing in his hand the word of Life, had stood firm before the mighty ones of the world, and they had shaken before him. He had wielded this arm of the word of God, first against Tetzel and his numerous army; and those greedy merchants, after a brief struggle, had fled away: he next employed it against the Roman legate at Augsburg; and the legate in amazement had allowed the prey to escape him: somewhat later with its aid he contended against the champions of learning in the halls of Leipzig; and the astonished theologians had beheld their syllogistic weapons shivered in their hands; and, lastly, with this single arm, he had opposed the Pope, when the latter, disturbed in his slumbers, had risen on his throne to blast the unfortunate monk with his thunders; and this same word had paralyzed all the power of this head of Christendom. A final struggle remained to be undergone. The word was destined to triumph over the emperor of the West, over the kings and princes of the earth; and then, victorious over all the powers of the world, to arise in the Church, and reign as the very word of God."³

The ordeal was severe, but the reformer stood, not in the strength of men, but in the power of God. To one who asked him, "How can you hope to succeed?" Luther answered, "I trust in God Almighty, whose word and commandment I have before me." The forces of a mighty empire were arrayed against him, but he faltered not, and when in the presence of the assembled Diet, he was required to give a direct answer to the demand of the Emperor that he retract his writings, the reformer said:—

I cannot submit my faith either to the Pope or to the Councils, because it is as clear as the day that they have frequently erred and contradicted each other. Unless, therefore, I am convinced by the testimony of Scripture, or by the clearest reasoning; unless I am persuaded by means of the passages I have quoted, and unless they thus

¹ "History of the Reformation," Book XIII, chap. 1.

² *Id.*, Book IX, chap. VIII.

³ *Id.*, Book VII, chap. I.

render my conscience bound by the word of God, I cannot and I will not retract, for it is unsafe for a Christian to speak against his conscience. Here I stand, I can do no other; may God help me. Amen.

Never before had the old city of Worms been stirred by such words. The most important declaration of independence since that of the apostles: "We ought to obey God rather than men," had been given to the world. The Protest of the Princes at Spires five years later was simply the response of German manhood to the reformer's declaration of the individual's duty to God and of his consequent right to pay his highest allegiance to him only.

Rome was baffled! She had demanded unqualified submission only to hear her authority boldly challenged. The power of conscience was declared to be above the civil magistrate, and the word of God above the visible church.

"The sword of the Spirit which is the word of God" had been unsheathed against an apostate church, and though she might take the life of the warrior who thus wielded it, she could not destroy the weapon which had power in itself to continue the warfare; nor could she again fetter the human mind enlightened with divine wisdom. The word of God once locked in dead languages and chained to convent walls was now to be unfettered that it might accomplish in other minds and hearts the revolution it had wrought in Luther's bosom. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

"He is a freeman, whom the truth makes free,
And all are slaves beside. There's not a chain,
That hellish foes, confederate for his harm,
Can wind around him, but he casts it off
With as much ease as Sampson his green withes."*

The Wartburg.

From Worms Luther went to the Wartburg, not indeed by his own volition, but nevertheless providentially. May 25, 1521, he was placed under the ban of the empire. But his safe conduct protected him. The next day he left Worms as though to return to Wittenburg. On his journey he was seized by his friends and was carried to the Wartburg, a castle near Eisenach, where he remained until March of the following year.

But the Reformer was not idle in his retirement. "Luther's residence at the Wartburg," remarks Dr. Schaff, "marks the second period of his reformatory activity." For a time his enemies thought him dead, but they were soon undeceived. It was in the Wartburg that Luther translated the New Testament into German, which more than anything else contributed to make the Reformation permanent. Here too he wrote those tracts which so stirred Germany, and which were like barbed arrows in the sides of the Papacy. It is because of the work done within its walls for soul-liberty that the Wartburg is to-day a household word, while many more pretentious and in their day more noted castles are forgotten.

The eternal years of God belong to truth, and he who would make an everlasting name must identify himself with the incarnate "Word which liveth and abideth for ever," for He is the embodiment of truth.

"With our own strength we naught can do,
Destruction yawns on every side:
He fights for us, our champion true,
Elect of God to be our guide.
What is his name? The anointed One,
The God of armies he;
Of earth and heaven the Lord alone—
With him, on field of battle won,
Abideth victory."†

* Cowper.

† Luther.

"REASONABLE LIBERTY OF CONSCIENCE."

THE confusing and misleading use commonly made of the phrase "liberty of conscience" in the forum of public address, is illustrated by the following from the *New York World* of April 9:—

The simple fact is that the Sunday laws of this State are infringements upon the just and reasonable liberty of the citizen, and as such they ought to be repealed. In recognition of this proper demand the Republicans at the last election promised German and other voters in this city that they would so modify these laws as to permit a reasonable liberty of conscience. Instead of doing so they have enacted an excise law which further and most intolerably restricts liberty of personal conduct.

Liberty of conscience is something which does not enter into the turbid strife of saloon politics. It has nothing in common with the "liberty" which some men desire, to drink freely of intoxicating liquors. No person ever conscientiously desired full freedom to indulge his appetite for intoxicants. His conscience, if not too benumbed by dissipation, told him to refrain from such indulgence. To invoke the name of conscience in behalf of perverted appetite, is the merest sham. The sacred rights of conscience do not keep company with Bacchus and his troop.

It is commonly considered that the use of intoxicating liquors as a beverage ought to be guarded by "reasonable" restrictions; but this has nothing to do with liberty of conscience. "Reasonable" liberty of this kind is nothing short of perfect liberty, such as God himself has given to all men. No man or organization of men has any business to restrict human freedom in this respect. We protest against any use of the phrase which tends to associate and connect liberty of conscience in men's minds with that which is properly subject to the restrictions of human legislation.

THE PAPACY AND INTERNATIONAL ARBITRATION.

THREE leading representatives of the Papacy in three separate countries of Christendom—Cardinals Gibbons, Vaughan, and Logue, have put forth to the world a plea for the establishment of an international court of arbitration, which shall be a permanent body for the decision of international controversies. This plea comes as the result of a conference on the subject between the said cardinals, and is worded thus:—

We the undersigned cardinals, representatives of the Prince of Peace and of the Catholic Church in our respective countries, invite all who hear our voice to coöperate in the formation of a public opinion which shall demand the establishment of a permanent tribunal of arbitration, as a rational substitute among the English speaking races for a resort to the bloody arbitrament of war.

We are well aware that such a project is beset with practical difficulties. We believe that they will not prove to be insuperable if the desire to overcome them be genuine and general. Such a court existed for centuries, when the nations of Christendom were united in one faith. And have we not seen nations appeal to that same court for its judgment in our own day?

The establishment of a permanent tribunal, composed, may be, of trusted representatives of each sovereign nation, with power to nominate judges and umpires according to the common acceptance of general principles defining and limiting the jurisdiction and subject matter of such a tribunal, would create new guarantees for peace that could not fail to influence the whole of Christendom.

We do not hesitate on our part to lift up our united voice and proclaim to all who are accustomed to hearken to our counsels that it is a sign of a divine influence at work in their midst when "nation shall not lift up sword against nation, neither shall they

be exercised any more in war" (Isa. 2:4), for it was written of a future time, "Come ye and behold the work of the Lord, what wonders he hath done upon the earth, making wars to cease even unto the end of the earth." Ps. 46:8, 9.

Others may base their appeal upon motives which touch your worldly interests, your prosperity, your world-wide influence and authority in the affairs of men. The Catholic Church recognizes the legitimate force of such motives in the natural order, and blesses whatever tends to the real progress and elevation of the race. But our main ground of appeal rests upon the well-known character and will of the Prince of Peace, the living Founder, the divine Head of Christendom. It was he who declared that love for the brotherhood was a second commandment like unto the first. It was he who announced to the people the praise and reward of those who seek after peace and pursue it. "Blessed," said he, "are the peacemakers, for they shall be called the children of God." Matt. 5:9.

We therefore earnestly invite all to unite with us in pressing their convictions and desires upon their respective governments by means of petitions and such other measures as are constitutional.

JAMES CARDINAL GIBBONS,
Archbishop of Baltimore.

MICHAEL CARDINAL LOGUE,
Archbishop of Armagh.
Primate of all Ireland.

HERBERT CARDINAL VAUGHAN,
Archbishop of Westminster.

It is not at all strange that the Papacy should thus make its voice heard in the matter of international arbitration. It would be difficult to find a matter widely affecting or concerned with public interests in which the Papacy is not "in evidence." As the appeal states, such a court of arbitration once existed, in days of which the Papacy has fond remembrance. That court was a conclave of papal prelates, with the Pope at its head. And so far as existence is concerned, it is sitting yet; but since the Reformation it has found its occupation gone. The three cardinals, Gibbons, Vaughan, and Logue, would doubtless be willing to see this long-lost function of the Papacy revived.

But when we look at the history of the centuries during which the Papacy was international arbitrator, we are by no means assured of its utility as a preserver of the peace. We find that international wars and factional quarrels abounded on every hand, which drenched Europe in blood; and this notwithstanding the fact cited in this appeal that "the nations of Christendom were united in one faith." Their "faith" was not of a kind which made them peaceable. And indeed, there is strong reason to believe that so far from acting as a peacemaker among the nations, the Papacy, through her instruments the Jesuits, stirred up international strife whenever it was deemed that her interests would be promoted thereby.

Doubtless this papal court is as willing as ever to act as international arbitrator. Nothing would do more to elevate the Papacy to her lost position of worldly preëminence. And there is much that favors the scheme. As stated in the appeal, the establishment of a permanent court of international arbitration is a project "beset with practical difficulties," and these difficulties might be found so great that it would be deemed better to accept the services of this court already established, which has officiated in the proposed capacity in times past, and whose offices in this line are sought by some of the nations to-day.

There can, of course, be nothing more desirable than that wars should cease unto the ends of the earth; but unfortunately, there is very little real indication that the "Christian" nations of the world will be willing from principle to submit their differences to any court of arbitration. The spectacle of the strong nations tyrannizing over and absorbing the weak, the "Christian" powers failing to take

measures to stop Turkish butcheries in Armenia because of their jealousy and distrust of each other, and all striving to the utmost to equip themselves with armies and materials for war, does not indicate that they are willing to accept simple justice in any case where aggrandizement seems to be within their power.

The apostle James tells us that wars and fightings come from the evil lusts of men which rule in their hearts. James 4:1. And so long as these lusts reign in the human heart, so long will the fountain of war and strife continue to flow. The only power that can put an end to war is the power of the Prince of Peace, which power is exercised in the individual heart through faith. The one in whose heart dwells the Prince of Peace will "follow peace with all men;" but this peace will be found only so far as faith is found. Elsewhere there will be "wars and fightings," and the usual manifestations of the "fruits of the flesh."

But the time is near to which the words of the prophet apply: "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the ends of the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire." Ps. 46:8, 9. Of this it need only be said that it is not the work of man, but of God. Then indeed will wars cease unto the ends of the earth; not because of a millennium, nor because men will have abjured war, but because God's judgments will have visited the earth, leaving "desolations" in their track. Then will God be exalted in the earth, and all men will know that he is God, because the fact will have been visibly demonstrated before their eyes. But the only saving knowledge of God is that which is to be obtained now, through faith.

THE RELIGIOUS AMENDMENT.

FOR the present the proposed religious amendment is dead, but the National Reformers will not let the matter rest. Another Congress will see it revived and urged with a persistency worthy of a better cause, hence it is still a live question for discussion. Concerning it the *Protestant American* says:—

"But what harm can come of such an amendment? says some reader. In the first place there are thousands of "the people of the United States" who do not make such acknowledgment, and the adoption of such amendment would only pave the way to compel them by civil amendment to at least act as though they did, which would only be to make hypocrites of such as would in all other respects be considered good citizens.

"This amendment would not make the nation any more Christian, because Christianity is a thing of the heart and life of the individual, and the adoption must be an individual act, and anything short of this is not Christianity at all, but an empty mockery. Therefore, every Christian should protest against the adoption of such an amendment.

"More than this, the adoption of this proposed amendment would be to make so-called Christianity the national religion, and the "revealed will of Jesus Christ"—the Bible—the creed of the nation. And this would not be the word of God, that "revealed will," to each individual to be studied, interpreted and accepted by the individual guided by the Holy Spirit, but as interpreted by the Government, by a tribunal appointed by the nation. Thus again, as in days gone by, would the word

of God be put into the hands of crafty, designing men, a priesthood of corruption, intolerance and bigotry, and its interpretation be found in the decrees of national councils with all the power of the nation back of these decrees to enforce them, which would be persecution for conscience' sake. And so again, no Christian should be found upon the side of such an amendment; and we are sure that when the matter is seen in its true light they will oppose it.

"It is further evident from the foregoing that the proposed amendment would be a union of Church and State. This being so, every truly loyal, patriotic person will be henceforth, now and ever, opposed to any such amendment, as being un-American, un-Christian and therefore utterly inconsistent and out of harmony with the principles upon which this government was founded."

STRANGE "CHRISTIAN" ENTERPRISE IN INDIA.

THE working of any movement to promote Christianity among men by the power of political or social combinations, human precepts and traditions, or any means other than the divine means which God himself provides and controls, is being illustrated in a movement to secure a better observance of Sunday as the "Christian sabbath," in India. The following account of the undertaking is furnished by the *St. Louis Christian Advocate*:—

There has recently been formed in India a "Lord's Day Union," the purpose of which is to secure a better observance of the Christian sabbath. As originally constituted, the union was composed, not only of Europeans resident in India, but also of Christian natives, who, seeing about them a constant violation of the Christian sabbath, by Hindoos and Mohammedans, determined to do what they could in order to secure more respect for the sabbath as an institution. With this end in view they went to work disseminating Christian literature, showing the propriety of rest on one day in seven, and also designed to impress upon the minds of the public the sanctity of the day and the good results that would follow from its observance after a Christian fashion.

The result was, in one respect, quite unexpected. The Lord's Day Union succeeded well among the Christians, for it is said a marked improvement in the observance of Sunday has been noted in those parts of India where it has been laboring. Stores and workshops have been closed, the peasant farmers have been induced to cease from their ordinary vocations, and among many classes the beneficial results of the labors of the union have been quite marked.

A sabbath in England is the perfection of a Christian day of rest, and the English in India, while diverging in no small degree from the religion of their island home, have nevertheless retained a considerable measure of respect for the sabbath, and have been shamed into a still closer observance by the example of the Christian natives. The consequence is that in the Christian quarters of many Indian cities the Sunday is said to resemble that of an English country town.

But the union is now contending with a very strange problem. It seems that Hindoos and Mohammedans, noticing the benefits to be gained from a careful observance of the Christian sabbath, have joined the Lord's Day Union in such numbers as to threaten to become a preponderant element. This was what the union never contemplated. When it was formed it was not expected that its influence would extend much beyond the Christian element of the population, nor that its membership would comprise those of another faith; but the Hindoos and Mohammedans perceived the advantage gained by the Christians from a day of rest in every week, and strangely enough, desire admission for the purpose of still further forwarding the work of sabbath observance.

The situation is probably unique in the history of mission and Christian work. The Hindoos and Mohammedans having once been admitted, are increasing in numbers, so that the society is in danger of being outnumbered by a non-Christian, if not anti-Christian element. It is certainly a very strange situation and one that demands the closest consideration from all concerned.

That the means employed in this undertak-

ing are merely human, is evident from the fact that God has never provided any means for securing the observance of Sunday, since his Sabbath is not the first day but the seventh day, and at the time of making the Sabbath, he constituted Sunday one of the six working days. It is also evident from the fact that God does not work through "Lord's day unions" or other organizations aiming to secure religious observances by human legislation. He works by the power of his divine word, applied to the hearts of individuals by his Spirit.

This influx of pagans into the ranks of the promoters of this enterprise is not an unheard-of proceeding. There have been many like it on similar occasions in the past. Early in the "Christian era" pagans flocked in large numbers into the church, retaining the essence of their paganism; which paganism, blending with the outward forms of Christianity, and adding to these many of its own ceremonies, became the religion of the Papacy. The pagans did not join the Church because they had become converted, but because they saw in church connection a prospect of worldly advantage. And it is precisely so with the pagans of this time. In these movements for the exaltation of religious institutions by human "law," there is nothing that tends to convert a person from sin to Christ, since the power of God is not in them. Therefore they will become popular just as soon as they can present strong enough inducements to the unconverted masses to persuade them that an espousal of the cause on their part will be good policy.

When the politicians see that our cause is going to succeed, said a leading representative of the National Reform party, they will tumble over each other in their haste to secure front rank among its adherents. To which we reply, Very likely; but any cause which fights its battles with the carnal weapons of worldly organizations, which attains what the world recognizes as success, and thereby attracts to itself the multitudes who place policy above principle, is not a Christian cause, and has no value from a Christian standpoint. Christianity was never popular in this world, and never will be. Let the spirit of pure Christianity actuate a movement, and there will be no danger to it from an inrush of un-sanctified men.

PUBLIC MONEY FOR SECTARIAN USES.

THE New York Methodist ministers' conference in session in New York City, April 6, passed the following resolutions touching the appropriation of money by the United States Government for sectarian schools. Incidentally, says the *New York Sun*, the members of the conference displayed some feeling against the Catholic Church, the only church that has asked for an appropriation this year:—

WHEREAS, We learn that the House of Representatives has, by a large majority, refused to grant further appropriations to certain sectarian schools, which for years have been supported at an annual expense to the Treasury of the United States of \$200,000, and

WHEREAS, The bill as it passed the House of Representatives is soon to be acted upon by the Senate; therefore, be it

Resolved, That the New York Conference of 300 ministers of the gospel representing 150,000 members and adherents, and as fellow-heirs of Methodist doctrine and history representing 10,000,000 of communicants and adherents in this Republic, most heartily approve the action of the House of Representatives, and we earnestly request the Senate to promptly pass the bill and the President to sign it, so that this great wrong committed against the taxpayers of this country and

against the very spirit of the national Constitution may cease forever.

There is more reason for this display of feeling against the Catholic Church than might appear on the surface. A few years ago the Methodist Church was "in the swim" with the Catholic and other churches, seeking to get all the money they could from the Government in aid of their denominational schools and charitable institutions. But the Catholic Church distanced them all in the race, and was leaving them behind so rapidly as to make it evident that the only means of checking her career would be by repudiating the principle of governmental appropriations for sectarian institutions, thus influencing the Government to withhold all such appropriations, from the Catholic Church as well as from others.

We trust that the Methodist Church recognizes the evil principle of Church-and-State union in such appropriations, and that the Government will likewise recognize it, and on that basis bring them to an end.

CHURCH AND STATE IN UTAH.

ACTION taken at the semi-annual conference of the Mormon Church, in Salt Lake City, Utah, April 6, outlines that church's position in the matter of Mormon affiliation with the State government. It is in the form of a manifesto, which declares that all political office-holding on the part of officers of the church must be subject to the church's direction and approval. Considering that seventy per cent. of the Mormon people hold office in the church, it is apparent that this action will very widely affect, if it does not shape entirely, the character of the State.

The position of the Mormon Church, says the *Sun* of April 8, "as defined, is that a man having accepted the honors and obligations of ecclesiastical office in the church, cannot of his own volition make these honors subordinate or even coördinate with new ones of an entirely different character, and that he is bound to obtain the consent of the priesthood before assuming any other such responsibilities." In harmony with this decision, "apostle" Moses Thatcher, who accepted the nomination for United States senator without consulting the "First Presidency," was deposed from his church office during the conference.

There can be no doubt, in the light of this manifesto, that the State government of Utah will be a Mormon government as long as the Mormon Church is able to make it so. From her view of the nature of church office-holding as compared with State office-holding, it could not be otherwise. If that view were the proper one, the church would not have deemed it necessary to issue this manifesto. There is in the exercise of the functions of civil office nothing necessarily antagonistic to religion. The obligations of the one demand the exercise of honesty and integrity, virtues which are certainly not out of harmony with the spirit of the other. The person who conducts himself with honesty and uprightness before his fellowmen, should not be debarred from the privilege of church connection simply because he occupies a position of public trust.

Considered in connection with the facts of the situation in Utah—the predominance of the Mormon element in numbers, and their known readiness to hold political office—this manifesto can mean nothing else than that the Mormon Church aims to control political action within the State. The power that

selects the office-holders in a State, is master of the whole situation. That the Mormon Church should aim to be master of the situation in Utah is in harmony with her history, and with the principles upon which she is established.

CHURCHES MAKE WAR ON GAMBLING.

AN APPEAL to the English nation against the growing habit of betting and gambling has been issued by representatives of various churches in that country. The manifesto says: "We believe that the public morals are being seriously affected in every class of society, while the national sports, especially horse-racing, are degraded by the development of betting and book-making, which are steadily increasing. The increase to a great extent is to be traced to the trade of the professional betting man. . . . To the enforcement of the law must be added strenuous efforts in every direction to influence public opinion by that moral suasion which alone can be used in dealing with individuals and their action."

The appeal is signed by the bishops of London and Durham, the Rev. J. Morlais Jones, Chairman of the Congregational Union; the Rev. Richard Leitch, Moderator of the Presbyterian Church of England; the chairmen of the Baptist and Methodist churches; Mr. Thomas Hughes, J. P., and other men equally prominent. "One of the most encouraging things about this appeal," says the *Outlook*, "is that it indicates a realization of responsibility on the part of those prominent in the Church, not only for the welfare of the Church as an institution, but also for the morals of the community. It is only another sign that the Church is every day coming to realize more keenly its power as a social and political force."

And the comment is about as significant as the manifesto. Gambling is robbery and ought to be prohibited, but "the Church" is a dangerous "political force."

WHAT IS DUE TO GOD, AND WHAT TO CÆSAR?

IN the words, "Render unto Cæsar the things which are Cæsar's; and unto God the things that are God's," Christ has established a clear distinction between Cæsar and God,—between that which is Cæsar's and that which is God's; that is, between the civil and the religious power, and between what we owe to the civil power and what we owe to the religious power. That which is Cæsar's is to be rendered to Cæsar; that which is God's is to be rendered to God alone. With that which is God's, Cæsar can have nothing to do. To say that we are to render to Cæsar that which is God's, is to pervert the words of Christ, and make them meaningless. Such an interpretation would be but to entangle him in his talk,—the very thing that the Pharisees sought to do.

As the word "Cæsar" refers to civil government, it is apparent at once that

The Duties Which We Owe to Cæsar
Are Civil Duties,

while the duties which we owe to God are wholly moral or religious duties. Webster's definition of *religion* is:—

The recognition of God as an object of worship, love, and obedience.

Another definition, equally good, is: "Man's

personal relation of faith and obedience to God."

Yet again, the American definition is: "The duty which we owe to our Creator, and the manner of discharging it."*

It is evident, therefore, that religion and religious duties pertain solely to God; and as that which is God's is to be rendered to him and not to Cæsar, it follows inevitably that, according to the words of Christ, civil government can never of right have anything to do with religion,—with a man's personal relation of faith and obedience to God.

What is Morality?

Another definition which may help in making the distinction between that which pertains to God and that which pertains to our fellow-men, is that of *morality*, as follows:—

Morality: The relation of conformity or non conformity to the true moral standard or rule. . . . The conformity of an act to the divine law.

As morality, therefore, is the conformity of an act to the divine law, it is plain that in this, its true sense, morality also pertains solely to God, and so is outside the legitimate sphere of civil authority. This may appear at first sight to be an extreme position, if not a false one; but it is not. It is the correct position, as we think anyone can see who will give the subject a little careful thought. The first part of the definition already given, says that morality is "the relation of conformity or nonconformity to the true moral standard or rule," and the latter part of the definition shows that this true moral standard is the divine law. Again, moral law is defined as:—

The will of God, as the supreme moral ruler, concerning the character and conduct of all responsible beings; the rule of action as obligatory on the conscience or moral nature. The moral law is summarily contained in the decalogue, written by the finger of God on two tables of stone, and delivered to Moses on Mount Sinai.

These definitions are according to Scripture. The Scriptures show that the ten commandments are the law of God; that they express the will of God; that they pertain to the conscience, and take cognizance of the thoughts and intents of the heart; and that obedience to these commandments is the duty that man owes to God. Says the Scripture: "Fear God and keep his commandments; for this is the whole duty of man." Eccl. 12:13. And the Saviour says:—

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say unto his brother, Raca ["vain fellow," margin], shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire. Matt. 5:21, 22.

The apostle John, referring to the same thing, says: "Whosoever hateth his brother is a murderer." 1 John 3:15. Again, the Saviour says:—

Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. Matt. 5:27, 28.

To hate, is murder; to covet, is idolatry; to think impurely of a woman, is adultery;—these are all violations of the moral law, but no civil government seeks to punish for them. A man may hate his neighbor all his life; he may covet every thing on earth; he may think impurely of every woman he sees,—

* From Madison's Memorial to the Virginia Legislature, 1785.

he may keep it up all his days; but so long as these things are confined to his thought, the civil power cannot touch him. It would be difficult to conceive of a more immoral person than such a man would be; yet the State cannot punish him. It does not attempt to punish him. This demonstrates again that with morality or immorality the State can have nothing to do.

The State Punishes Incivility.

But let us carry this further. Only let that man's hatred lead him, either by word or sign, to attempt an injury to his neighbor, and the State will punish him; only let his covetousness lead him to lay hands on what is not his own, in an attempt to steal, and the State will punish him; only let his impure thought lead him to attempt violence to any woman, and the State will punish him. Yet bear in mind that even then the State does not punish him for his immorality, but for his incivility. The immorality lies in the heart, and can be measured by God only. The State punishes no man because he is immoral. If it did, it would have to punish as a murderer the man who hates another, because, according to the true standard of morality, hatred is murder. Therefore it is clear that in fact the State punishes no man because he is immoral, but because he is uncivil. It cannot punish immorality; it must punish incivility.

This distinction is shown in the very term by which is designated State or national government; it is called *civil* government. No person ever thinks of calling it moral government. The government of God is the only moral government.

God Is the Only Moral Governor.

The law of God is the only moral law. To God alone pertains the punishment of immorality, which is the transgression of the moral law. Governors of men are civil governors, not moral. The laws of States and nations are civil laws, not moral. To the authorities of civil government pertains the punishment of incivility, that is, the transgression of civil law. It is not theirs to punish immorality. That pertains solely to the Author of the moral law and of the moral sense, who is the sole judge of man's moral relation. All this must be manifest to every one who will think fairly upon the subject, and it is confirmed by the definition of the word "civil," which is as follows:—

Civil: Pertaining to a city or State, or to a citizen in his relations to his fellow-citizens, or to the State.

By all these things it is made clear that we owe to Caesar (civil government) only that which is civil, and that we owe to God that which is moral or religious. Other definitions show the same thing. For instance, sin as defined by Webster is "any violation of God's will;" and as defined by the Scriptures, "is the transgression of the law." That the law here referred to is the moral law—the ten commandments—is shown by Rom. 7:7:—

I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet.

Thus the Scriptures show that sin is the transgression of the law which says, "Thou shalt not covet," and that is the moral law.

But crime is an offense against the laws of the State. The definition is as follows:—

Crime is strictly a violation of law either human or divine; but in present usage the term is commonly applied to actions contrary to the laws of the State.

Thus civil statutes define crime, and deal with crime, but not with sin; while the

divine statutes define sin, and deal with sin, but not with crime.

As God is the only moral governor, as his is the only moral government, as his law is the only moral law, and as it pertains to him to punish immorality, so likewise the *promotion of morality* pertains to him alone. Morality is conformity to the law of God; it is obedience to God.

But Obedience to God Must Spring from the Heart in Sincerity and Truth.

This it must do, or it is not obedience; for, as we have proved by the Word of God, the law of God takes cognizance of the thoughts and intents of the heart. But "all have sinned, and come short of the glory of God." By transgression, all men have made themselves immoral. "Therefore by the deeds of the law [by obedience] there shall no flesh be justified [accounted righteous or made moral] in his sight." Rom. 3:20. As all men have, by transgression of the law of God, made themselves immoral, therefore no man can, by obedience to the law, become moral, because it is that very law which declares him to be immoral.

If ever men shall be made moral, it must be by the Author of all morality. And this is just the provision which God has made. For "now the righteousness [the morality] of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness [the morality] of God which is *by faith of Jesus Christ* unto all and upon all them that believe; for there is no difference; for all have sinned [made themselves immoral], and come short of the glory of God." Rom. 3:21-23. It is by the morality of Christ alone that men can be made moral. And this morality of Christ is the morality of God, which is imputed to us for Christ's sake; and we receive it by faith in him who is both the author and finisher of faith. Then by the Spirit of God the moral law is written anew in the heart and in the mind, sanctifying the soul unto obedience—unto morality. Thus, and thus alone, can men ever attain to morality; and that morality is the morality of God which is by faith of Jesus Christ.

To God Alone Pertains the Promotion of Morality.

God, then, being the sole promoter of morality, through what instrumentality does he work to promote morality in the world? What body has he made the teacher of morality in the world? the Church or the civil power, which?—The Church, and the Church alone. It is "the Church of the living God." It is "the pillar and ground of the truth." It was to the Church that he said, "Go ye into all the world, and preach the gospel to every creature;" "and, lo, I am with you alway, even unto the end of the world." It is by the Church, through the preaching of Jesus Christ, that the gospel is "made known to all nations for the obedience of faith." There is no obedience but the obedience of faith; there is no morality but the morality of faith. Therefore it is proved that to the Church, and *not* to the State, is committed the promotion of morality in the world. This at once settles the question as to whether the State shall teach morality or religion. The State *cannot* teach morality or religion. It has not the credentials for it. The Spirit of God and the gospel of Christ are both essential to the teaching of morality, and neither of these is committed to the State, but both to the Church.

But though this work be committed to the Church, even then there is not committed to

the Church the prerogative either to reward morality or to punish immorality. She beseeches, she entreats, she persuades men to be reconciled to God; she trains them in the principles and the practice of morality. It is hers by moral suasion or spiritual censures to preserve the purity and *discipline* of her membership. But to reward morality or to punish immorality pertains to God alone, because, whether it be morality or immorality, it springs from the secret counsels of the heart; and as God alone knows the heart, he alone can measure either the merit or the guilt involved in any question of morals.

The Inquisition Is In It.

By this it is demonstrated that to no man, to no assembly or organization of men, does there belong any right whatever to punish immorality. Whoever attempts it, usurps the prerogative of God. The Inquisition is the inevitable logic of any assembly of men to punish immorality, because to punish immorality it is necessary in some way to get at the thoughts and intents of the heart. The Papacy, asserting the right to compel men to be moral, and to punish them for immorality, had the cruel courage to carry the evil principle to its logical consequence. In carrying out the principle, it was found to be essential to get at the secrets of men's hearts; and it was found that the diligent application of torture would wring from men, in many cases, a full confession of the most secret thoughts of their hearts. Hence the Inquisition was established as the means best adapted to secure the desired end. So long as men grant the proposition that it is within the province of civil government to enforce morality, it is to very little purpose that they condemn the Inquisition; for that tribunal is only the logical result of the proposition.

JESUS CHRIST IN THE CONSTITUTION.

[The Independent, March 26.]

ONCE more the little band of agitators, led by those who will not vote for God's righteousness, because the supreme authority of God is not mentioned in the Constitution of the United States, have brought before Congress their periodical bill for an amendment of the Preamble to the Constitution so as to recognize God as the source of all civil power, and Christ as the ruler of nations, and his supreme will as of supreme authority. The proposition has actually passed to a second reading in the Senate and is also before the House, and it is among the remoter possibilities that it may pass and be sent to the State legislatures for ratification. Possibly the character of the very devout men who have advocated the measure before the committees of Congress, and of the pronounced unbelievers who have been moved to oppose it, may have affected the attitude of our legislators. We take the liberty to represent the views of the great body of Christian men in this country, and to explain why it is that they take no interest in trying to secure such a recognition of the Almighty in our organic law.

In the first place they do not believe that a State is affected one way or another by a formal, and necessarily to a great extent perfunctory acknowledgment of Jesus Christ. Religion is something that affects individuals, and affects States as it first affects individuals. The citizens are not Christians because the organic law of the State acknowledges Christ; but the State is Christian if the citizens are such. If all the lawgivers and judges and

executive officers are trying to do their duty in the fear of God, the State is not made a particle more religious by putting the name of God into its Constitution. If lawgivers and judges and executive officers do not fear God, then his name in the Constitution makes that State worse rather than better. It is putting the cart before the horse to attempt to sanctify the people by first sanctifying the State. The citizens give character to the State, not the State to the citizens. Putting the recognition of Christ in the Constitution would not make one citizen better, nor insure the better observance of one law; but making one citizen better will insure a better observance of law, and a greater power to Jesus Christ.

Next to the utter uselessness of such a printer's ink assertion that this nation recognizes Jesus Christ as its ruler is to be considered the propriety of it as affecting the rights of those who do not accept the Christian faith, but who yet are and should be citizens possessing equal rights with us. This point is emphasized to us by a letter from a distinguished Hebrew rabbi in Philadelphia, Dr. S. Morais, in *The Hebrew*, a weekly journal printed entirely in the Hebrew language. A number of Hebrew immigrants who have escaped the persecutions of Christian Russia have written to ask him if there is any danger that the movement to put Christianity into the Constitution will prevail, as they fear it would be the precursor of discriminating laws against non-Christians. Dr. Morais reassures them in very florid and biblical Hebrew, stating that efforts at Christianizing the Constitution have been made before and failed. "The Ruler of the Universe," he says, "watches over the American people," and will not allow them to be "afflicted by the ills which Christian priests" have brought on other countries; but that here "every one that cometh to trust under the wings of this standard of liberty shall be a singer in his soul, and shall believe according to the desire of his own heart." He is right. This land belongs equally to all its citizens. It puts no one religion into its Constitution. The framers of the Constitution decided this intelligently and wisely. They wished our flag to give equal rights to believer and unbeliever, to Jew and Christian.

As Christians we will do our best to make other people believe our truth; but as citizens we want to put no pressure and no stigma of non-conformity on atheist, infidel, or Jew. We believe enough in Christianity not to desire to ask the State to help us propagate it or proclaim it. As to the endorsement of the State, we will have none of it. The Christian Church does not need the endorsement of the State, as it would resent its help. As we want no interference from the State, we ask for no favors, nothing but equal rights, and we are not afraid that Christianity will not hold its own in a fair field.

"BETTER AS WE ARE."

[*The Christian Work*, April 2.]

THOSE respected religious contemporaries who are so very desirous of putting the word "God" in the Constitution of the United States, and deplore the fact that "we are a Christless nation," are reminded that putting the word God in the Constitution will not mend matters at all. If we are to be a distinctively Christian nation, it can only be accomplished by establishing the Christian religion as the national religion. But this could only be as in England by establishing a

sectarian religion, and if we went by numbers the Methodist denomination would be on top: then all other denominations would be "tolerated," whereas now all have equal rights and privileges. The world's exhibit of nationalized religions is not favorable either to the cause of religion or to the State. We are better as we are.

POPULAR CHURCH ATTENDANCE IN A "CHRISTIAN" NATION.

[*Atlanta Journal*, Atlanta, Ga.]

A TABLE has been prepared which shows the percentage of church communicants to the total population of a number of States and Territories. It is as follows:—

New Mexico,.....	68.85
Utah,.....	61.62
Arizona,.....	45.24
South Carolina,.....	44.17
Rhode Island,.....	42.84
North Carolina,.....	42.35
Massachusetts,.....	42.11
Connecticut,.....	41.45
Minnesota,.....	40.91
District of Columbia,.....	40.89
Alabama,.....	36.96
Georgia,.....	37.96
Maryland,.....	36.40
Florida,.....	36.21
New York,.....	36.21
Louisiana,.....	35.76
New Jersey,.....	35.18
Virginia,.....	34.37
Mississippi,.....	33.39
Ohio,.....	33.10
Wisconsin,.....	32.98

Most people will be surprised to find that the highest percentage of churchgoers in this list is found in a Territory, and the next in the newest State. The New England press is given to boasting of the superior morality of that section; but if churchgoing is an indication of moral virtue no New England State approaches Utah or Arizona. South Carolina is the second State in the list of churchgoers, while Georgia comes ninth. In as old a State as ours, and one which has been the scene of so much religious enterprise, it is rather surprising that less than thirty-seven people in every one hundred "belong to the church."

Still Georgia makes a better showing than several others of the original thirteen States.

THE SEVENTH-DAY SABBATH.*

THERE is no evidence that the first day, or Sunday, was observed, even as a festival, until some time in the second century. The first law for Sunday was that of Constantine's, in A. D. 321; from that time forward ecclesiastical and State influences were used with rigor to turn the people from the observance of the Sabbath and to oblige them to keep Sunday. Christians generally continued to keep the Sabbath until the fifth century, as is evident from the oldest authorities on the subject, of whom are Morer and Geiseler. To this effect Dr. Twisse quotes Baronius, Gomarus, and Rivet. The same testimony is given by Dr. Lyman Coleman, of Philadelphia, in his "Ancient Christianity," chap. xxvi., section 2:—

The last day of the week was strictly kept for a long time after the overthrow of the temple and its worship. Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian Church. During the early ages it was entitled "The Sabbath," this word being confined to the seventh day of the week, which, we have already said, continued to be observed for several centuries

* Originally from the *London Sabbath Memorial*, and reprinted without comment in *Frank Leslie's Sunday Magazine*, February 1880.

by the converts to Christianity. No law or precept appears to have been given by Christ or the apostles, either for the abrogation of the Jewish Sabbath, or the institution of the Lord's day, or the substitution of the first for the seventh day of the week.

The Abyssinians have always observed the Sabbath. Traces of Sabbath-keeping in Europe are found from the sixth century to the sixteenth. In the year 600 there was a class of Sabbath-keepers in Rome who were denounced by the Pope. Erasmus speaks of Sabbatarians in Bohemia. Many of the Waldenses were called *Sabbatararii*, because, as Benedict says, "they met for worship on the seventh day, and did not regard the first-day sabbath."

From references by old authors, it appears that in the beginning of the sixteenth century there were Christian Sabbath-keepers in Germany, Holland, and England. The Sabbath controversy in England waxed great from 1585 to 1685. It has been continued in England and America ever since, but at no period has it assumed such proportions as within the past forty-two years. The present number of Christian Sabbath-keepers in Western Europe and America is supposed to be about 40,000 with an increase of more than a thousand annually. This does not include the Russian Sabbath-keepers who are reported to number more than a million. Thus, from the time of the Apostles until the present day, there have existed Gentile Christians who have faithfully adhered to and observed the seventh day—the true Sabbath of the fourth commandment.

REFORM BUREAUS IN WASHINGTON.

"The good people of the whole country, and particularly the Christian people," says the *Christian Work* of April 9, "are deeply indebted to the National Bureau of Reforms for many excellent bills which have been introduced in Congress at this session, some of which have already become laws. . . . The idea of having a responsible Bureau at Washington to look after and to initiate reform legislation is eminently wise and practical, and it ought to receive the support of all interested in reform work."

From this view we emphatically dissent. The theory that reforms should have their fountain head in the national legislature is inconsistent with the idea that this is "a government of the people, by the people, and for the people," and consistent with the doctrine of paternalism. If the national legislators are fathers to the nation,—if they and not the people are the governors,—then it is proper that they should, as parents, lay down rules and regulations for their children, the people. But if they are merely representatives of the people, through whom the people themselves exercise the functions of government, then governmental reforms must have their origin with the people.

In other words, the people must determine upon the reforms and elect such persons to Congress as will properly represent them in legislative action, instead of having their representatives originate schemes of reforms, or take up with the schemes of some "reform bureau" representing not the people but some private parties, enact them into "law," and swing the people around to their standpoint. The body should wag the tail, and not the tail the body.

We have enough governmental machinery already for every possible need, without the establishment of a "bureau of reforms" to tell Congress what is most needful in the line of legislation. To say the least, such a thing

is not very complimentary to Congress or to the people.

Let the people govern themselves; and let "reform" bureaus and "Christian" lobbyists meet with no favor within the halls of the Capitol.

GOD IN THE CONSTITUTION.

[Commercial Appeal, Memphis, March 18.]

EVER and anon some doubtless well-meaning people rediscover the fact that there is no recognition of God in the Constitution of the United States, and are reshocked by their discovery. They are surprised that the wrath of Heaven has not long since descended in the form of fire and brimstone to consume a nation that forgets God so utterly as to omit his name from its law. They therefore make haste to agitate for an amendment of the Constitution in order that the Almighty may be acknowledged in plain black and white.

This effort to legislate the Almighty into supremacy over the hearts and minds of the people is a survival of a system that has long since perished. As a means of promoting piety it has been long since abandoned. There are many God-fearing, Christian people who oppose the project, but no matter what may be the motive of the objectors, no good could possibly come from forcing an acknowledgment of God and of Jesus Christ upon them. The particular amendment proposed by Mr. Morse would practically make a religious test for members of Congress and for all civil or military officers who are required to take an oath to support the Constitution. The test would bar not only atheists and agnostics, but Jews and Unitarians, all who do not subscribe to the divine authority of both the Old and the New Testament, and all who do not recognize the divinity of Christ—that is, unless they should take the oath to support the Constitution, as the abolitionists used to do, "with a mental reservation."

As a matter of fact, such a recognition as that proposed by Mr. Morse would not change the religious character of Congress in the least, nor make the slightest change in the spirit of its laws. It would simply be an empty mockery, a hollow form of words, and not in the least calculated to glorify the Almighty or to establish his dominion over the hearts of men. This is a nation of God-believers, a Christian nation. But it is so as a matter of fact and not as a matter of law. It is so because such is the faith of the people and because our civilization, our ideas of justice, our standards of right and wrong, are all tempered by the pervasive influence of Christianity on the minds and lives of men.

The acknowledgment of God and of Christ is a matter that belongs to the conscience of the individual, and in no other way can it be made. The State cannot vicariously perform this duty for all the people. If Mr. Morse should succeed in engrafting upon the Constitution a declaration that "we, the people of the United States," acknowledge Almighty God and the Lord Jesus Christ, etc., for whom would this declaration speak? Can a State perform a Christian duty and receive a Christian's reward, independently of the action of its individual citizens? Would God punish a State for neglecting a supposed Christian duty if the people of the State were devout believers and faithful followers of his word?

God has imposed his law upon the individual mind and conscience. It is the individual and not the State that must acknowledge Him; it is the individual that must believe,

repent and be baptized. It is an absurd and a pernicious idea that a body politic can in its corporate capacity make its peace with God for all the people of all the country.

POLITICAL RELIGION.

[The Christian Leader, Cincinnati, Feb. 25.]

THERE are men who will serve a "cause" as long as the cause serves them, and these men pretend much conscientiousness in serving the "cause," if there be promise of advancement and emoluments; but if thwarted in their ambition to climb above their fellow-men, and if the scaffolding upon which they stand gives way, these men will at once desert the cause, and, with an evaporated conscience, seek a new cause. These men who hold themselves ready to sell soul and conscience to the highest bidder are the bane of both Church and State.

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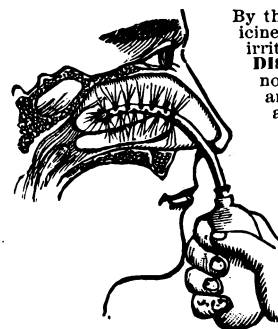
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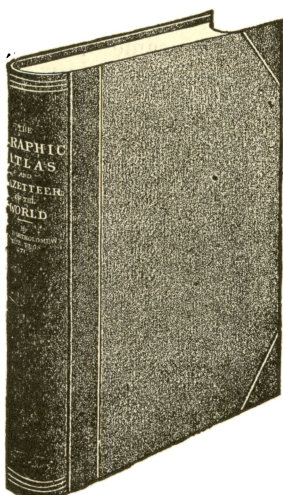
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NEW YORK, APRIL 16, 1896.

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MESSRS. Burrill, Howe, and Simpson, the three Seventh-day Adventist ministers sentenced to jail at Chatham, Ont., for Sunday work, were at last accounts still at liberty. The costs must be paid by the prosecutors, and to send the "convicts" to prison would increase the expense.

THE Pope has indorsed the petition put forth by his cardinals in America, England, and Ireland (noticed elsewhere in this issue), in behalf of the creation of a permanent tribunal of international arbitration. In considering the significance of this action it need only be remembered that in whatever is done by the Pope and his cardinals, the first and foremost consideration is always the interests of the Catholic Church. These interests stand paramount in their minds to everything else.

DON'T forget these beautiful spring days, that J. W. Lewis, an honest Christian man, is imprisoned at Tiptonville, Tenn., for no other offense than refusing to observe the statute-intrenched sabbath of his neighbors. And this in "free America," under a national constitution supposed to guarantee religious liberty, and under a State constitution which 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."

As sophistical a National Reform argument (though not so designed), as we have seen recently, runs thus:—

When we speak of "the State" without any qualification expressed or implied, we do not refer to any particular State or form of government, but to earthly government, as distinct from the government of God. Neither do we mean law-makers and rulers alone, since they would be nothing without people under them. And since all the world is under some form or other of human government, the term, "the State," is really synonymous with "the world."

The conclusion reached is that the relation of Christ and his Church to the State is identical with Christ's relation to the world, namely, "one of salvation;" and then follow such texts as John 6:51; 2 Cor. 5:19; etc. The absurdity of the "argument" becomes apparent at once upon reading these texts, merely substituting the word "State" for "world," which is perfectly proper if they mean the same thing. Thus John 6:51 would read: "I am the living bread which came down from heaven: if any man eat of

this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the State"! The new rendering of 2 Cor. 5:19 makes it equally absurd; thus: "God was in Christ, reconciling the State unto himself, not imputing their trespasses unto them [States, of course]; and hath committed unto us the ministry of reconciliation." In like manner John 3:17 would read: "For God sent not his Son into the State to condemn the State; but that the State through him might be saved."

It is thus that consistent "National Reform" would distort the Scriptures in the interests of its Church and State propaganda, and thus would it justify its efforts to save the State by constitutional amendments, religious statutes, Christian citizenship leagues, etc.

"CAN a government be so framed and administered as not to infringe on somebody's rights of conscience?" asks the *Christian Statesman*, of February 22, last. The implication is that it cannot; and this idea seems to be held by quite a large number of religious people in this country. If these people would remember that both civil government and the rights of conscience are ordained of God, it might help them to arrive at a correct conclusion. God never instituted two things which were out of harmony with each other. He never instituted anything out of harmony with himself. Therefore he never ordained any form of civil government which conflicts with the rights of conscience.

"ARRANGEMENTS for the most remarkable religious conference ever held in the United States, have been practically made," says the *Pittsburg Commercial Gazette*, of the 6th inst. "Fifteen clergy and laymen of the Roman Catholic Church and the same number of Protestant ministers and laymen will shortly meet in Pittsburg for a friendly conference in regard to the obstacles which lie in the way of Christian union, and will formulate plans, if possible, for their removal."

Prominent among the "Protestant" ministers interested in this movement is Rev. David McAllister, D. D., editor of the *Christian Statesman*, and the very soul as it were, of the National Reform Association. We shall have more to say on the subject next week.

THE following appeared in the *New York World*, of April 12:—

LITTLE ROCK, April 11.—Chester Gordon and his wife, two intelligent and respectable citizens of Eagle Township, in this county, were convicted this week in the court presided over by Albert Desha, a justice of the peace, of sabbath breaking, and were fined \$5 each.

It was proved (and no attempt was made to deny the charge) that they are Adventists, and in accordance with the tenets of their faith, are accustomed to rest on Saturday, which they consider their Sabbath, and to labor on Sunday.

They refused to pay the fines, although able to do so, and by order of the court were remanded to the

county jail, where they now are. Husband and wife were handcuffed together when brought into town by a deputy constable.

The Sunday law of Arkansas provides as follows concerning persons in the State who observe another day of the week as the Sabbath:—

SECTION 1886. Persons who are members of any religious society who observe as Sabbath any other day of the week than the Christian sabbath, or Sunday, shall not be subject to the penalties of this act, so that they observe one day in seven, agreeable to the faith and practice of their church or society.

We have received no information as yet from other sources concerning this case.

SPEAKING of the Transvaal and its people, the late Rev. Josiah Tyler, D. D., a veteran South African missionary, recently said:—

Theoretically, the Transvaal is a republic; but practically, an oligarchy. . . Officers of the Volksraad, or Senate and House of Representatives combined, must all belong to some Protestant church; but any one of sufficient ambition and no religion can easily adjust that matter.

Of course; and this illustrates what the SENTINEL has been saying all along, in pointing out the uselessness and the danger of political obsequiousness to the Church. As things are now going in our own country, it will not be long before the Church's stamp of approval will be a *sine qua non* of election to public office; but "any one of sufficient ambition and no religion can easily adjust that matter." Then Congress will become an assembly of unprincipled hypocrites; and then we shall have a glorious "Christian" nation!

As appears from the article, "Jesus Christ in the Constitution," on page 125, the *Independent*, of this city, is opposed to the proposed religious amendment to the national Constitution.

Our contemporary does not, however, sufficiently differentiate between the State and the people when it says: "The State is not Christian because the organic law of the State acknowledges Christ; but the State is Christian if the citizens are such."

In only a very limited sense is this true. A State is simply a gigantic business concern, organized for certain specific purposes. It can properly have no religious character whatever. We do not speak of a bank as a Christian bank because many of its stockholders are Christians; no more should we speak of a nation as Christian.

AMERICAN SENTINEL.

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