


AMERICAN SENTINEL

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"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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Exiled to Siberia for Their Faith.

"The Orthodox Church is the State Church in Russia; and . . . the strength and might of the empire . . . depend to a great degree upon the faith of the people in its doctrines and discipline. . . . It is therefore natural that our government cherishes and supports the Orthodox religion, and tries to prevent the members of that church or their children from going off into other communions."—*Pierre Botkine, Secretary of the Russian Legation at Washington, 1893.*

CIVIL GROUNDS OF RELIGIOUS INTOLERANCE.

IN all ages and in every country religious intolerance has been defended on the ground of public policy.

Dissenters have ever been stigmatized as enemies of the State, subverters of social order, and disturbers of the public peace.

Ahab's wicked accusation, contained in the question to Elijah: "Art thou he that troubleth Israel?" has been repeated in various forms in every country and in every age from that time until the present.

When Daniel was accused to the king because he prayed three times a day contrary to the royal mandate, the accusation was in these words: "Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed." His violation of the king's decree was held to be subversive of social order, and his example to be pernicious in the extreme.

The Son of God was accused "as one that perverteth the people," and the prevailing argument with Pilate for his condemnation was, "If thou let this man go, thou art not

Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar." Religious bigotry simply invoked against Christ the penalties of the civil law; he suffered ostensibly, not as a defamer of religion, but as an enemy of the State.

The apostles were also accused of being disturbers of the peace. At Thessalonica the cry was, "These that have turned the world upside down are come hither also; whom Jason hath received; and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus." And at Ephesus,

the silversmiths raised a tumult because their craft was endangered by the preaching of the apostles. Nor were their fears groundless. The danger which they saw threatening their business really existed; so close was the relation between the prevailing faith and the social and commercial customs of the people. Thus they plausibly argued that there existed a substantial civil basis for the legal prohibition of the preaching of the doctrine of Christ.

Human Nature Intolerant.

It is said that "times change and men change with them;" but there is really little truth in the supposed maxim. The grace of God is the only thing that really changes anybody. Men are naturally intolerant, and we still find them invoking the power of the State to enforce religious dogmas, and to bolster up religious creeds; and at the same time justifying their action on "civil" grounds.

In our own country the attempt has been made to justify various measures of religious legislation on the ground that the stability of our institutions and even of the Government itself depends upon the maintenance of our religion. This is especially true of Sunday laws. In a tract, "The American Sabbath," published by the Presbyterian Board of Publication, Rev. Robert Patterson, D. D., says:—

It is the right of the State to protect by law such a fundamental support of government. This attack on the sabbath is treason against the very foundation of government. As such, let it be resisted by every American citizen. The American sabbath is essential to American liberty, to our Republic, and to God's religion.

In his book, "The Sabbath for Man," Mr. Crafts says:—

It is the conviction of the majority that the nation can not be preserved without religion, nor religion without the sabbath, nor the sabbath without laws; therefore sabbath laws are enacted by the right of self-preservation, not in violation of liberty, but for its protection.—Page 248.

The "argument" may seem plausible to many, but it is unsound. It would justify all the persecutions of the past, and revive the bloody scenes of the Dark Ages.

A Case in Point.

In harmony with this theory honest American citizens have within a year toiled in the chain-gang for no offense against their fellow-men, but only for refusing to honor a statute-entrenched religious institution; and to-day J. W. Lewis, a Seventh-day Adventist, swelters in a Tennessee jail like a common criminal for the same reason.

An exact parallel to it is found in Russia. There the faith of the Orthodox Church is the established religion; and the theory of the government is, as stated by Lady Herbert, in the *Dublin Review*, January, 1893, that "that which makes the body and strength of the Russian Government is its national religion." It follows, according to Mr. Crafts' and Dr. Patterson's logic, that the Russian Government is perfectly justifiable in maintaining that religion at any cost.

The statement quoted from Lady Herbert was made upon the authority of Father Vanutelli, a Dominican monk, who was invited by the Russian Government to visit the principal religious establishments in that country. "He was everywhere cordially received," remarked the *Review of Reviews*, "and had an interview with Pobiedonotzeff," the famous procurator of the Holy Synod. Pobiedonotzeff, it appears, expressed his views very freely to his guest, saying, as Lady Herbert put it, "that society in the West was going to ruin, and that its decay was owing to the

want of religion and the revolutionary and social principles which were being so widely enunciated." "In Russia," he said, "we have preserved the principle of authority and the deepest respect for the Christian religion. The people are attached to the government and thoroughly good at the bottom, and they enjoy a state of prosperity which in other countries does not exist. Here there are no political parties, no parliaments or rival authorities, and we wish to avoid any contact with what might disturb the tranquility of the masses."

Nowhere Does Christ Reign as in Russia.

Father Vanutelli himself said:—

I cannot understand how it is that so many persons who visit Russia write about it afterwards without alluding to the main characteristic of the people. Without an appreciation of their religious aspect any description of Russia must be incomplete. The Christian idea is predominant everywhere, and nowhere does Christ reign to such an extent as in Russia.

The following quotation from an article in the *Century*, for February, 1893, by Pierre Botkine, at that time secretary of the Russian Legation at Washington, will serve to throw some additional light upon this subject and show what Vanutelli meant by saying that "nowhere does Christ reign as in Russia." Botkine said:—

The strength of Russia lies precisely in the unity of power, in the firm faith of the people in their church, and in their reliance upon and devotion to the high personality called to occupy the throne.

The Russian idea is that the Czar reigns by divine right. He is the acknowledged head of the church as well as of the civil government, and the fealty of the people to him is not simply that of subjects to a civil ruler, but to a spiritual lord as well, who has the power to close heaven against them or to admit them to all its enjoyments. Their patriotism and their religious veneration center in a single individual, namely, the Czar; hence his power over them, and the consequent strength of the government which is thus supported by the strongest sentiments of the human soul.

Religious Institutions and Political Stability.

In view of what has already been said it is scarcely necessary to say that the union of Church and State in Russia is perfect. Nor is it strange that the government regards any effort to weaken the established church, or to draw away converts from it, much as it would an attempt to undermine the empire itself, or to destroy in the breasts of the people, that feeling of patriotism that is the strength of every stable government. All religious restrictions in Russia are in the interests of political stability. Mr. Botkine said:—

The Orthodox Church is the State Church in Russia; and, as I have explained, the strength and might of the empire are considered by us to depend to a great degree upon the firm faith of the people in its doctrines and discipline. Our history abounds in proofs of this. It is therefore natural that our government cherishes and supports the orthodox religion, and tries to prevent the members of that church or their children from heedlessly going off into other communions.

This is but putting in other phrase the sentiment already quoted from Mr. Crafts and Dr. Patterson, in justification of Sunday laws. In Russia it is the conviction, if not of the majority, at least of the rulers, that the nation can not be preserved without religion, nor religion without the Orthodox Church, nor the Orthodox Church without laws; that to dissent from the established religion

is treason against the empire; therefore such laws are enacted by the right of self-preservation.

The Motive of Religious Intolerance.

It is the purpose of the Russian Government to crush out all religious dissent throughout the length and breadth of the empire in the interests of the ideal of Czar Nicholas, "One empire, one tongue, one church;" or in other words, perfect unity, and consequently, matchless strength; and it matters not how many conscientious men and women travel the weary road to Siberia as a result of this theory. The motive is not avowedly religious, but political. The Czar seeks to control the religion of his subjects, we are told, only that he may the more firmly cement and bind together the various parts and elements in the empire. The logic is just as good in the one case as in the other. The principle is the same in America as in Europe.

Mr. Botkine even denied that there was any restriction of religious liberty in Russia except where certain obnoxious sects propagated doctrines which the authorities considered subversive of morals or of good order in society. Of the Jews he said: "We did not expel the Jews from the empire, as is often mistakenly charged, though we did restrict their rights as to certain localities of domicile and as to kinds of occupations—police regulations." This being the case, Mr. Botkine regarded the remonstrances sent to the Czar from other countries as most impertinent. "The principle we contend for," said he, "is home rule."

The "Justification" the Same in All Ages.

It will be observed that the arguments urged in justification of restrictions of religious liberty are the same in every country and in every age. Elijah was persecuted because he "troubled" Israel; Daniel was persecuted because he regarded not the king's command; Christ was put to death as an enemy of the State; the apostles were denounced and persecuted as disturbers of the peace; Jews and Protestants in Russia are banished to Siberia because they propagate doctrines which the authorities consider subversive of morals and of good order, and tending to weaken the government; and in this country it is urged that the same thing should be done for the very same reasons: indeed, the same principle does prevail to a greater or less extent, especially in our Sunday legislation. In Tennessee and some other States, as before remarked, "otherwise good citizens" are fined, imprisoned, and worked in the chain-gang for daring to dissent, practically, from the prevailing religion—and this on the plea that their example is prejudicial to good morals! and their acts against the peace and dignity of the State!! Surely we are not so very far ahead of our neighbors or even of the ancients after all! If times do change, men do not change with them to the extent of abandoning the supposed right of the majority or of the rulers to cram their religion, or at least, a portion of it, down the throats of the minority, or of their subjects. No considerable part of the race has yet developed sufficient moral power to yield complete obedience to the acme of all social law: "All things whatsoever ye would that men should do to you, do ye even so to them."

"THE principles of our Government do not recognize in the majority any authority over the minority, except in matters which regard the conduct of man to his fellow man."—*House Committee on Post Offices and Post Roads, March 4, 1830.*

A VERY REMARKABLE ACTION.

WE take the following from the *Denver American*, of the 18th inst., which is credited by our contemporary to the *Catholic Citizen*:—

A question of great importance in church circles has come up in Illinois. The issue is, whether a priest of the church should be held amenable to the laws of the United States for writing and sending through the mails a letter to one of his parishioners uttering a warning against a contemplated act that would be a violation of the laws and canons of the Catholic Church.

The issue is raised by the fact that Father Lawrence Erhardt, of the parish of Somonauk, in Illinois, has been held by the United States Commissioner in \$5,000 bail to the grand jury, for sending to a woman communicant of his parish a letter based on the announced fact of her engagement to a divorced man, and in which he pointed out that the church could not recognize a marriage with a divorced person.

Action was taken against Father Erhardt, on the dictum of a post-office inspector, on the ground that the letter in question was an unmailable one within the meaning of the statute relating to such offenses. The case is the first of its kind that has arisen in the country, and the extraordinary nature of the proceeding has evoked some comment from leading clergymen. As the legal proceedings are in a Federal court, the outcome will establish a precedent applying to every part of the country.

We know nothing about the facts in this case further than what is here stated, but it seems incredible to us that anybody would hold that a priest, or anybody else, for that matter, was guilty of a crime for writing a letter of the character indicated, to one of his parishioners.

POPULAR SOVEREIGNTY AND DIVINE SOVEREIGNTY.

AT a recent "National Reform" convention held at Coulterville, Ill., the following resolution (among others) was passed:—

Resolved, That we condemn the assumption of absolute and popular sovereignty, and declare that the power of the people is limited by the law of God, and that the people are bound to set over them only such rulers as are willing to qualify by professed subjection to the law of Christ.

It is almost incredible that an assembly of intelligent people should declare itself in words so puerile and short-sighted. In pursuance of this thought let us notice a few facts.

1. The theory of popular government upon which our nation is established, makes no claim of sovereignty for the people in that sphere which is covered by the law of God. It claims no sovereignty for the people in the sphere of man's relation to his Maker. Hence that popular sovereignty which pertains to republican government is not touched by the law of God at all.

The statement that the power of the people is limited by the law of God in the sphere covered by that law, would be equally beside the truth; for the people have no power at all in the direction of that which the law of God commands. This is a fundamental gospel truth. The power of God, and that alone, can perform that which the law commands.

2. "Professed subjection to the law of Christ" does not in itself amount to anything. Profession is not possession; and the former without the latter only makes an individual worse in the sight both of God and man. And it is as clear as noonday that if the people should undertake to put in political office only such persons as are willing to qualify in the manner described, the first announcement of such an intention would be

the signal for unscrupulous self-seekers of every class to rush into the church. Then indeed would the prophetic utterance be fulfilled, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2.

Any moral ruler over the individual other than God, is popery. God has no vicars or lieutenants on this earth; he has only ambassadors. And the adult individual who cannot rule himself, conformably to the principles of popular sovereignty, in that which pertains simply to his secular affairs, is fit only to be an inmate of some institution of charity.

GOVERNMENT DUTY ON "HOLY WATER."

THE collector of customs at Hartford, Conn., was recently, says the *New York World*, of April 15, called upon to decide a perplexing question, which was that of whether "holy water" imported from abroad was chargeable with government "duty." "Several months ago," says the *World*, "His Holiness Pope Leo XIII. blessed a quantity of water at the petition of a pious congregation in Hartford, Conn. One week ago a keg labeled 'Holy Water' arrived at the custom-house in this city and was sent to the collector of customs at Hartford, in bond.

"The keg arrived at Hartford. The official gauger of that port certified that it contained five gallons of a fluid that had the appearance and consistency of pure water. Then it fell upon the collector to determine whether the importation was or was not dutiable. The collector searched the records of the department in vain for a precedent. There was none.

"He found a number of department decisions admitting free of duty Appolinaris, Villacabras, and a dozen other waters for medicinal uses, when accompanied by an affidavit to the effect that they corresponded to the required medical formulæ, and he found also that water from the Grotto at Lourdes had been admitted free because of the pious belief among Catholics that miracles had been performed by its use. Nowhere, however, could the collector at Hartford find anything bearing on holy water."

Finally after long consultation with his assistant, the collector decided that "holy water" came under the head of "Unenumerated Articles" in the Wilson Bill, and as such was subject to a duty of 10 per cent. Special Deputy Naval Officer Gourley, an expert on customs enigmas, upon being visited by a *World* reporter, said that "holy water" should come under the same category as natural-spring water, which is considered a crude mineral and free from duty.

The situation might well have caused perplexity. Was the representative of the United States Government to affix a value to the papal blessing and on that basis charge a certain per cent. of duty? or was this "holy water" blessed by Leo himself to be regarded as "crude mineral" and admitted free? In either case there was a chance that the Roman pontiff might feel himself grievously insulted.

The incident may well serve as an occasion for pointing out the absurdity of the idea that holiness can be made a mere abstract quality of matter. Holiness cannot be separated from God. And therefore no man can impart holiness to anything, any more than he can impart God himself. It is the presence of God that makes holy; for God, and he alone, is

holy in and of himself. And his holiness is imparted not at the volition of man, but only according to the divine will.

The papal blessing affected the water neither for better nor worse; and as ordinary water, it was of course not subject to duty upon entry into this country.

There is no danger that real holiness will ever have to be considered by the United States Government as a quality affecting the nature and value of any of its articles of import.

OUR COUNTRY ON THE DOWN GRADE.

"A SCORE of years ago," says the *Catholic Universe*, of Feb. 28, 1896, "the sight of a Catholic priest sitting on a platform with the ministers of other denominations to discuss measures for civic, State, or national improvements, would have caused a wild frothing at the mouth. Now it is too common and too welcome to excite comment." The statement points out the rapidity with which even the greatest changes in popular sentiment are taking place at the present time. We live in a fast age, fast especially in the downward rush of the tide of affairs in social and national life. A gathering of preachers "to discuss measures for civic, State, or national improvements," can have no other meaning but that the churches represented by them will use their united power to shape and control affairs in city, State and national government. And that means a union of Church and State.

PERVADING LAWLESSNESS.

THE *Christian Leader* (Cincinnati) of March 10, makes this comment and query:—

The spirit of lawlessness and insubordination pervades the entire country. Who can give the causes, proximate and remote, of these terrible crimes? In general terms it is called "the spirit of the age." But what produced this spirit? In general terms we might exclaim that there is no fear of God before the eyes of the people. Atheism and agnosticism are rampant. What forces have produced this condition of things?

The mystery of the situation may be solved by discovering the cause which has removed from the people's eyes the fear of God. Whatever has done this, has also removed from the minds of men the restraints of wholesome law, and clear conceptions of right and wrong. Without discussing the question at length, we will state three facts which have a fundamental bearing upon it.

1. It has long been taught by men, recognized as ministers of the gospel, that the law of God—the Decalogue—is abolished.

2. What amounts essentially to the same thing, the great majority of professed Christians have for centuries disregarded the fourth precept of the Decalogue—the very one which points out the true God—by observing another day than the one which it commands to be observed. And as the attention of the Christian world has within a few decades been called to this fact, those who still persist in their adherence to the false sabbath do so for the most part at the expense of their own convictions of duty as enjoined by God's word. And the unconverted world at large have learned that professed Christians themselves place their own custom and tradition above the commandment of Jehovah.

3. These same "Christians" have for several years been clamoring and lobbying for legislation to exalt Sunday, and make crim-

inal acts performed on Sunday, which on all other days are held to be right and honorable. Nothing could contribute more powerfully to break down moral distinctions of right and wrong in the public mind than the course pursued by the Christian world regarding the Sabbath.

With these facts in mind, the present alarming moral condition of society is quite fully intelligible.

THE OVERWEENING AMBITION OF THE PAPACY.

To again hold in her hands the destiny of nations, to depose kings and to set up kings, is the overweening ambition of the Papacy. The following, published in this city in the afternoon papers on the 17th inst., is significant:—

Pope to Mediate.

LONDON, April 17.—A despatch from Rome to the *Pall Mall Gazette* says that the Papal Nuncio, at Madrid, has been instructed to propose the mediation of the Pope in order to bring about a settlement of the troubles in Cuba, or to urge upon Spain the acceptance of President Cleveland's reported offer of mediation.

The *Globe*, discussing the affect of the election policy of the Spanish Premier, Senor Canovas del Castillo, says that either Cuba must be allowed to follow the example of the South American republics or the motherland must grant a generous measure of autonomy.

It is to be hoped that neither President nor Pope will interpose himself or his mediation between the Cubans and that political liberty and independence for which they are so gallantly doing battle.

A PERSECUTING WORLD.

BY F. D. STARR.

THE fact that the followers of Christ may expect inconvenience, opposition, and persecution, is made so prominent in the Scriptures, that we need simply to refer to this, without taking space to prove the truthfulness of the assertion. Such passages as John 15:18-20, Acts 14:22, 1 Thess. 3:4, 2 Tim. 3:12, with numerous other references that might be cited, clearly substantiate the fact that the Church must expect persecution in this world. However, there seems to be a strange condition of affairs at the present time, as there is so little persecution to be experienced ordinarily by those who make a profession of Christianity; and the question arises, Why is this so? If all who will live godly in Christ Jesus shall suffer persecution, why is so little persecution experienced now?

It is by no means a wonder that we hear occasionally of some one being thrown into jail or into prison for conscience' sake. The strange thing is that these experiences are so rare. Not that it is a reasonable thing for Christians to be imprisoned; but the Scripture has so plainly and repeatedly told us that this would be the lot of believers, that it is remarkable that these experiences are not more common. They were matters of frequent occurrence in days past in the history of the Church. Many millions have forfeited their lives for adherence to their faith. But mark, the Scripture does not say that all who profess to be followers of Jesus Christ shall suffer persecution. No; the statement is, "All that will live godly in Christ Jesus shall suffer persecution." May it not be then that the difficulty is that there are so few who are living godly in Christ Jesus? If they were

living that life, they would without doubt experience more persecution.

The Saviour told his disciples, "If ye were of the world, the world would love his own." Those, then, who conform to the world, have no reason to fear persecution on the part of the world whatever their profession may be. Their ways please the world, and they are pleased with the ways of the world. They are neither crucified to the world, nor is the world crucified to them. Our Saviour's words stated in the reverse form would be as true as is his utterance in the form in which we find it. If the world love you, ye are of the world. So if our ways please the world, and the world is pleased with us, and we enjoy the love of the world, we may know we are of the world; but to be of the world is to be separated from God, for the love of the world and the love of the Father are separate, and cannot be united in the same individual. 1 John 2:15.

Why the world now offers so little opposition to the Christian is to many a difficult problem. For instance, the writer listened recently to a sermon from the text, "The last enemy that shall be destroyed is death." 1 Cor. 15:26. The enemies of the Church were enumerated by the speaker, the last of these enemies being death itself. Among the enemies of the Church that were mentioned was the world. This is correct; the world is an enemy to the Church. But to demonstrate that at the present time the world is an enemy to the Church, evidently presented some difficulties to the mind of the speaker. So, after showing how that by offering temptations to sin, the world stood in the way of the Christian, he said, "The world may not now be a persecuting world, but is nevertheless a seductive world." How comes this about? Has the world really ceased to be a persecuting world? It seemed so from the standpoint of the speaker. Doubtless as far as he and his pastorate were concerned, this was their experience. Mingling so freely with the world in socials and festivals and various gatherings for pleasure and amusement, how could the world be looked upon as a persecuting world?

But has persecution ceased? Does the world no longer oppose the religion of Jesus Christ and the work of his followers? It must be a remarkable change that has come over this world of ours and its society, if it is so in harmony with the gospel of Jesus Christ that it has no disposition to persecute his followers. And this, we may remark, at the same time that it is admitted to be "a seductive world," just as intent upon alluring into sin as ever. This would indicate that its real character has not changed; if it is still engaged in seducing, why will it not persecute? Ah, verily, it does persecute. But why, from the attitude of the Church, does it not appear to be a persecuting world? It is with sadness that the facts in the case are stated. There are humble believers in Jesus Christ devoutly carrying out their conscientious convictions of duty, who are, in various parts of this and other lands, arrested, fined, and imprisoned for their faith. The world offers opposition to them. Cannot the entire Church, or the professed Church of Jesus Christ see this? If not, why not? Can answer be given?

We will not imagine an answer; we need not imagine one. Facts give the answer. And those facts are that in this work of persecution of the conscientious followers of Jesus Christ, the Church not only stands unconcerned and indifferent, as it were, but its members have been the very ones most aggressive in bringing about these persecutions. So that the case simply is that instead

of the world to them being a persecuting world, they are joining in with the world, even leading it on in the matter of persecution. Verily, to them the world has ceased to be a persecuting world. No wonder the admission is sometimes made. This same Church, like the Church of former times, is to-day contending for the assistance of the civil power, so that her dogmas may be enforced upon dissenters, as in days of yore; and then, it is thought, when this scheme is carried out, this nation will be indeed and in truth a Christian nation, with the world and the Church combined, yet persecuting the humble minority, who cannot conscientiously agree with or conform to, the established religion.

But multitudes of honest Christians will not be drawn into this delusion. These very actions on the part of professed Christendom will open their eyes to see that that body of people who will demand religious legislation must certainly be in the wrong, for this method is not the method that Christ introduced for the promulgation of the gospel. The world has not changed. It is to-day a persecuting world. Let all the followers of Jesus Christ live godly lives in him, and they will realize the truthfulness of every one of the predictions of the Bible in regard to the opposition of the world.

SPIRITUALISM.

What is It? Its Origin, Character, and the End of It.

BY G. MORSE GREEN.

"AND the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16, 17.

"And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:4, 5.

Here was the first and greatest deception ever brought to bear upon the human race by the arch-enemy of God. If we study well the character of this first fatal delusion, it will give us the key to every other deception of Satan. It was a direct contradiction of the word of God and an emphatic assertion that man would not "surely die;" and that, therefore, he was himself a god. "And ye shall be as gods, knowing good and evil." After Adam and Eve had yielded to Satan's deceptive assurance and had partaken of the forbidden fruit, God told them plainly that the death sentence meant: Thou shalt "return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3:19.

Although God's word was fulfilled in the case of Adam and Eve, and their posterity from that day to this, Satan has continued to zealously promulgate the same falsehood ever since.

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deut. 18:10-12.

The last-day workings of this deception are

seen in what is termed, "Spiritualism," and are manifested through its mediums by means of "rapping," "slate-writing," "mind-reading," "materializing," "calling on the dead," etc. Spiritualists everywhere claim that their communications are from those who have died, and whom they claim are not dead, but have really entered another state of existence. Hence, the conclusion of the whole deception is that man possesses inherent immortality, and therefore needs not even to know of God in order to possess eternal life.

That the spirits consulted by mediums are the spirits of devils impersonating people who have died, and are not the spirits of the persons themselves, is very clearly taught in the Bible. It explicitly states that "the dead know not anything," and that their "thoughts perish," in which condition it would be impossible to hold any communication with them whatever. "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 21. "His breath goeth forth, he returneth to his earth; in that very day *his thoughts perish*." Ps. 146: 4. "For the living know that they shall die; but the *dead know not anything*, neither have they any more a reward; for the *memory of them is forgotten*. Also their love, and their hatred, and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 5, 6.

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." 1 John 4: 1. "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. "For they are the *spirits of devils*, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty." Rev. 16: 14. "There is a way that seemeth right unto a man; but the end thereof are the ways of death." Prov. 14: 12.

"The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality" (1 Tim. 6: 15, 16), is "the resurrection, and the life."

OUR COUNTRY.

BY MAY WAKEHAM.

WHEN speaking of the injustice of Sunday laws, seventh-day observers are often met with the response, "If you don't like our country and our laws you can go somewhere else"—just as if this country was created, and its Constitution and laws enacted for the sole benefit of first-day observers!

To such the writer would respectfully suggest that this is *our* country as well as theirs. We owe allegiance to the same God and Creator, whose will it is that all his creatures should enjoy the blessings of life, and who "maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Our ancestors, as well as theirs, laid down their lives to free this country from the hand of oppression, that their children might enjoy "life, liberty, and the pursuit of happiness," and the privilege of "worshipping God according to the dictates of their own consciences." When rebellion reared its head in our midst, our fathers stood shoulder to shoulder to uphold the Government.

This is our native land, and we love it.

We love the "Star Spangled Banner," and have sung with fervent hearts

Long may it wave
O'er the land of the free and the home of the brave.

We love its broad plains, its sunlit mountains, and its mighty rivers, and with feelings of pride see it exalted to a leading position among the nations.

But it is with deep regret and sadness that we see the spirit of religious bigotry and persecution abroad in the land, and the liberties purchased by the life blood of some of earth's noblest sons fast being taken from us. Our fair country is on the down grade, and it is with dark forebodings of evil we look into her future.

Yes, we love our country and yield glad obedience to her just laws. But we love our God more, and when laws are enacted which come in conflict with his law, instead of fleeing for our lives like shame-faced criminals, we can but stand firmly for what our consciences and our Bibles tell us is the truth and suffer the penalty, trusting in him who has said: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven; for so persecuted they the prophets which were before you." Matt. 5: 11, 12.

Fremont, Nebr.

RELIGION AND POLITICS.

BY J. R. LOW.

It will not be disputed by anyone who is acquainted with the Christian religion, who is acquainted with its fruits, who knows, by experience, what it is to have the law of love to God and man inwrought into the soul—it will not be disputed by any such that the more real true Christians there are in the nation,—in politics and in office—the better it will be for the nation and the safer will be the rights and liberties of the people.

But there are two radically different views as to how religion will affect politics and the government.

One view is expressed in the following words from the *Christian Statesman*, of January 23:—

The duty of serving the Lord is binding equally everywhere. Can it be that God has bound men by moral law every place but one? Can it be that he left the great organization of the government, with its tremendous possibilities, both of good and evil, unaccountable, without moral and organic power for its control? This is true if the folly of modern State philosophy be true that religion has nothing to do with politics.

By a careful study we may resolve the above into the two following syllogisms:—

1. (1) Men are bound by moral law in all places.
- (2) Governments are composed of men.
- (3) Therefore governments are accountable to moral law.
2. (1) Governments are accountable to moral law.
- (2) The "modern State philosophy" that religion has nothing to do with politics is contrary to government accountability to moral law.
- (3) "Modern State philosophy" that religion has nothing to do with politics, is not true.

The fallacy of this may be seen by noticing that in the major premise of the first syllo-

gism the term "men" is used indicating individual men; while in the minor premise and also in the conclusion the term "government" is used, indicating a collection or association of men; and this conclusion being made the major premise in the second syllogism, its conclusion must also be false.

This view of the personal accountability of government to moral law arraigns as false "modern State philosophy" which, as stated by Washington and Jefferson and Madison, was, that "the Government of the United States is not in any sense founded on the Christian religion," and "religion is wholly exempt" from the cognizance of civil government. If it is indeed true that these principles, laid down by the founders of this Government are false, it is time the people were finding it out.

There are several difficulties in the way of the government's setting up a standard of religion in politics.

It is forever impossible for the government to devise any means of reaching the thoughts and intents of the heart, and therefore in any standard that the State might see fit to set up it would have to be content with outward forms and creeds which the most corrupt and hypocritical office-seeker on earth would have no difficulty in subscribing to, while the man of honest conviction who should happen to disagree with the government standard and who had the strength of character to live up to his convictions, regardless of all worldly gain, would be shut out of office; thus the government would be turned into a manufactory of hypocrites, while at the same time closing the door of office to all dissenters however honest.

Again, if the government should set up a standard of religion in politics, it would not in so doing put into a single selfish office-seeking heart, that law of love to God and man which is able to transform the motives and desires of every one who yields to its claims; the ambitious office-seeker is as ambitious as ever, and those corrupt means that he would resort to before without any pretense of piety, he can now resort to under the garb of piety and the protection of the church.

These considerations are enough to show that any standard of religion in politics which the State should endeavor to set up would be a standard in name only and not in fact.

Does, then, "modern State philosophy" say that religion has nothing to do with politics? We answer, No; it is not the fact, but the how, that is in dispute.

The other view of this question is that religion has no other way of affecting politics than to transform the lives of individuals, by putting the law of love to God and man in their hearts.

What will be the effect of having this law written in the heart of the voter? He would not sell his vote for a glass of whiskey, for a few dollars, nor for the hope of preferment after election. But, holding the welfare of all his fellow-citizens equally as dear as his own, he would cast his ballot in accordance with what, after careful thought and study, he considered the best interests of his country, regardless of selfish interest. This law of love in the heart of the voter will lead him to protest against the infringement of the rights of a very small minority or of even a single individual, even though his own personal interests be in no way concerned, as quickly and as strenuously as if his own interests were directly concerned.

What will be the effect of having this law of love to God and man inwrought into the heart of the office-seekers? He will not lie to

the public for the sake of gaining votes, but will be honest and open-hearted. He will not sell himself to the whiskey ring nor any other ring for the sake of patronage. He will not sell his Christianity for office.

Lastly, what will be the effect upon the office-holder of having this law of love in his heart? It will make him honest; he will not receive bribes; he will hold the rights of others as sacred as he holds his own; he will hold the interests of his country too dear to betray them for selfish motives. That is, a man cannot be a Christian in private life and at the same time a corrupt office-holder. If he has the true spirit of Christianity, is a Christian, it will be manifest in every act of his life.

Since it is impossible for the State to set up a standard of religion that would put this law of love to God and man in the heart of a single individual, without which all profession is vain; and since it is impossible for the State to judge as to who has this law written in his heart, it must be apparent to all that the only way that religion can favorably affect politics is through the heart of the individual.

THEY ARE RIGHT—IF.

[*Evangel and Sabbath Outlook.*]

THE earnestness and persistency with which the "Christian Amendment" to the National Constitution is supported by its friends is shown in the following from the *Christian Statesman*, the special organ of that movement:—

The hand of Providence is with us. The Christian amendment has been laid over until next year. This is not defeat. It means that the Christian people of this great land have many precious months in which to agitate, educate and petition. Shall we not sink all differences of creed and denomination and with one mighty voice declare that God shall be the acknowledged Lord of America? Let us roll up petitions long enough to reach from the Penobscot to the Golden Gate and back again to Washington, and with each petition to Congress send one up to God's throne asking him to speed this course and give victory to the right.

The connection between Sunday laws and the proposed "National Reform" is set forth by the following from the "Field Notes" of Secretary J. H. Leiper, in the *Christian Statesman* for March 28. It shows that we do not mistake in thinking that the "Civil Sabbath" argument cannot stop, logically, short of the full "God-in-the-Constitution" theocratic position. Leiper says:—

We meet with no opposition in our special work of sabbath defense, but the most convincing and always accepted argument in defense of the *civil* sabbath, as we present it, is precisely the central idea of National Reform—the moral personality of the State. No one ever takes any exception to it as applied to the duty of the State bearing on sabbath observance; all of which proves that opposition to the Christian amendment with every one except the infidel is prejudice or ignorance.

In one thing these amenders of the Constitution are right. If the doctrine of a "Civil Sabbath," as it is usually applied to Sunday, is correct, there is no reason why their scheme for bringing the nation to the millenium by civil law should not be forwarded. We commend this to the consideration of the great mass of Christians who favor laws protecting and establishing the "Civil Sabbath," but who do not favor the Constitutional Amendment. If the Sunday laws—outside the liquor laws—can be sustained logically or theologically, much more the whole God-in-the-Constitution scheme; sooner or later these issues will stand or fall together. They are part

and parcel of the same general conception. That conception found full expression in the Sunday law of Constantine, 321 A. D., and despite such modifications as times and circumstances have wrought, the fundamental principle is unchanged. If we may make a "Civil Sabbath" by law, compelling men to idleness because of something which exists, or is supposed to exist, in Sunday, we can compel a "Civil Baptism" a "Civil Good Friday," and, in the end, a "Civil Church membership" in every detail. Certainly, Bro. *Statesman*, you are right—if the first fundamental error of the "Civil Sabbath" idea is accepted.

LEGAL HOLIDAYS.

[*New York Mail and Express.*]

THERE is a good deal of misconception regarding the question of legal holidays in this country. As a matter of fact, there is no such thing as a legal national holiday, not even the Fourth of July, Congress never having passed a law creating it such, but it is observed in all the States, as are Christmas and Thanksgiving days, those being the only three which have universal recognition, and in the States of Arkansas and Mississippi they are not upon the statute books.

In the case of New Year's day, there are five States which ignore its claims to being a legal holiday, Massachusetts, New Hampshire and Rhode Island joining with Arkansas and Mississippi in refusing it such recognition. Five States, Alabama, Louisiana, Maryland, Pennsylvania, and Tennessee, have made Good Friday a legal holiday, and Decoration day is down as such on the statute books of thirty-six States and Territories. Labor day is a holiday the date of which varies. This year, for instance, Pennsylvania will celebrate it on September 5, thirty-three other States on September 7, and three others on September 12, October 5 and November 25, the latter being the date fixed upon by Louisiana. In Connecticut, Lincoln's memory is honored by a State holiday on October 15, the date of the Emancipation Proclamation.

PERSUASION, OR COERCION; WHICH?

BY A. SMITH.

"In the town of M——, New York, there lived an infidel who owned a saw-mill, situated by the side of the highway, over which many members of a Christian congregation passed, every Sunday, in going to and returning from their place of worship. The infidel was accustomed to manage his mill himself; and, having no regard for Sunday, he was as busy, and his mill as noisy, on that day as on any other. It was observed, however, that, at a certain time before service, the mill stopped, and remained silent, and appeared to be destitute of the presence of a human being for a few minutes, then resumed its noise and clatter till about the close of service when it again ceased for a little time. It was next noticed that Deacon B—— passed the mill toward the place of worship, during the silent interval. It appeared that the deacon being (as all other good deacons are) *regular* in his time, the infidel knew just when to stop his mill, so that it should be silent while Deacon B—— was passing, although he paid no regard to the passing of others. On being asked why he paid this marked respect to Deacon B——,

the infidel replied, 'The deacon professes just what the rest of you do, but he *lives* also such a life that it makes me feel bad *here* [putting his hand upon his heart] to run my mill while he is passing.'

Had all other members of the church, like Deacon B——, lived up to their profession as he lived, would not the infidel have shown them like respect? and he might have shut down his mill altogether on Sunday out of regard to the religious element of the community, and, perhaps, himself have become a Christian.

An immense amount of responsibility for infidelity rests upon professed Christians themselves on account of their glaringly inconsistent conduct as representatives of Christ.

Suppose Deacon B—— had adopted National Reform ideas, and, instead of, Christ-like, winning by moral suasion as he did, had gone before a magistrate and sworn out a complaint against the infidel for running his mill "on the first day of the week, commonly called Sunday, or the Christian sabbath," etc, what would have become of the infidel's respect for him, or the Christianity he represented? It is not difficult to see what the result would have been.

National Reform religion is a religion of force, of coercion and its tendency is to engender hatred of Christ and his religion.

Says Paul "Knowing therefore the terror of the Lord, we *persuade* men." 1 Cor. 5: 11.

Says the National Reformer, "Knowing therefore the terror of the Lord we *coerce* men."

Which is the Christlike method? Which will best win its way to the hearts and consciences of men?

Grandville, Mich.

HOPE THOU IN CONGRESS.

[*Evangel and Sabbath Outlook.*]

THE address of Rev. G. W. M. Rigor at a Sabbath Reform Convention held Dec. 23, 1895, in Lebanon, Pa., contains the following suggestive paragraph:—

While there are many noble exceptions to this rule, yet the fact remains that the great bulk of Sabbath-desecration in our land is perpetrated by those of foreign birth, a large proportion of whom are almost totally ignorant of the genius of our American institutions, and further, are loyal to a foreign ecclesiastical power that seeks to transform the American Christian sabbath into the Sunday of Continental Europe. Our hope is in the United States Congress, and unless it speedily brings relief by enacting laws which will restrict emigration to those only who are worthy and who are willing to become *bona fide* citizens of our great Republic and act in harmony with our institutions, the most serious consequences may result.

Slight analysis of the past is necessary to show that this influx of foreign Sabbathlessness is only transferring to America the fruits of the popular, yet false, theory that the Sabbath is abrogated and that Sunday is in its place as a day of the church and custom. What Mr. Rigor complains of is the result of the same popular errors which pervade America at the present time.

But the point we desire to fix in the mind of the reader is that this representative of "National Reform" along religious lines, this advocate of putting God's name and Christ's into the National Constitution in order to make this a "Christian Nation," reveals the unutterable weakness of that movement when he says: "Our hope is in the United States Congress," etc. His conclusion is logical,

but none the less self-condemnatory. When the leaders of a movement like the National Reform and kindred Sunday-supporting movements build their greatest hope on Congress, failure is not far away. But they cannot do otherwise consistently. Having cast the Sabbath of Jehovah and the example of Christ away, having staked all upon the "Civil Sabbath" issue, there is no other logical conclusion, even though it be the most broken of reeds to lean upon.

GRANT AND GARFIELD ON THE UNION OF CHURCH AND STATE.

BY WM. PENNIMAN.

IN his message to Congress in 1875, General Grant said: "I would call your attention to the importance of correcting an evil that, if permitted to continue, will probably lead to great trouble in our land before the close of the nineteenth century. It is the acquisition of vast amounts of untaxed church property. In 1850, I believe, the church property of the United States, which paid no tax, municipal or State, amounted to \$87,000,000. In 1860, the amount had doubled. In 1870, it was \$354,483,587. By 1900, without a check, it is safe to say this property will reach a sum exceeding \$3,000,000,000. So vast a sum, receiving all the protection and benefits of government without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay the taxes. In a growing country, where real estate enhances so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as here alluded to, without taxation, may lead to sequestration without constitutional authority, and through blood. I would suggest the taxation of all property equally."

James A. Garfield said in Congress: "The divorce between the Church and State ought to be absolute. It ought to be so absolute that no church property anywhere, in any State or in the nation, should be exempt from equal taxation; for if you exempt the property of any church organization, to that extent you impose a tax upon the whole community."

In the preceding we have the thoughts of men who attained the highest honors the nation could bestow upon them, men of eminent ability and sagacity, men who were highly respected by both the religious and the political world. One of them has said, "Keep the Church and State forever separate." The other uses equally as strong language in saying that "the divorce between Church and State ought to be absolute." Yet, strange to tell, many would-be National Reformers, who formerly admired the teachings of these men, now in their blind zeal not only ignore what they said, but what the founders of our Constitution have said, and greatest of all what Christ has said; and would not only exempt church property from taxation, but would so amend our Constitution as to enforce a "civil" Sunday upon the people and thus compel not only the worship of the Papacy but also of his image.

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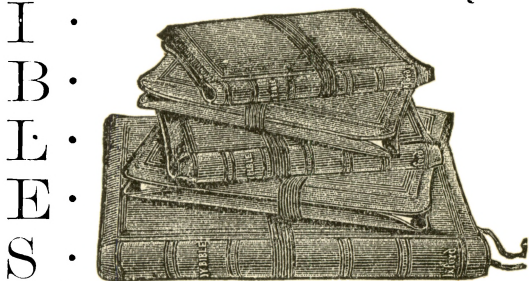
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WHATEVER is accomplished by the people is done through popular sovereignty; and yet we are gravely told by the "National Reform" party that the people ought to put God in the Constitution and elect pious men to political office on the ground that popular sovereignty does not afford the right kind of government!

OUR illustration in this number is deserving of more than passing notice: it speaks volumes. The manacled men, the heartbroken women, and the wondering children, all tell far more eloquently than mere words could possibly do, of "man's inhumanity to man" that "makes countless thousands mourn." And it is all the more sadly inexplicable when done in the name of the religion of the Lord Jesus Christ.

J. W. LEWIS, the Seventh-day Adventist imprisoned at Tiptonville, Lake County, Tenn., for consistently dissenting from the religion of his neighbors, is no longer locked in the cage like a dangerous character, but is given the freedom of the jail and is permitted to occupy a room which, as he puts it, "seems like a palace," in contrast to the iron cage. Right-minded people everywhere will rejoice that this persecuted man is finding favor with his keepers; but however easy his imprisonment may be made, the fact remains that he is deprived of his God-given liberty.

APRIL 20, Chester A. Gordon, and Rebecca Gordon, his wife, the Seventh-day Adventists sent to jail recently in Arkansas by an ignorant and bigoted justice of the peace, were "pardoned" by Governor Clarke.

The imprisonment of these people was without even color of law, as the statutes of Arkansas provide that "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."

Though all the parties to this affair are colored, Governor Clarke was visibly affected when he heard the story of the injustice done to the Gordons, and he acted very promptly in the matter.

The most painful feature in this case is that the brutal contractors compelled both Gordon and his wife to work on the Sabbath. This is another illustration of how Sunday "laws" do not(?) interfere with the rights of conscience.

When asked why he ignored the statute in the case and ordered the Adventists to jail, the justice, who has only a trace of negro blood in his veins, said that "Gordon and his wife claimed to be seven day something," but he never heard of it before, and he thought there were churches enough now for people to belong to and they were good enough for anybody. He further stated that he received his support from the church people, and they had complained to him, and he was obliged to have Gordon and his wife arrested.

SECTARIAN appropriations of public money should be stopped not because some one sect is getting more than its share, thereby making the other sects jealous; but because it is not just to tax people to support that in which they do not believe, and in which they are prevented by conscience from having any representation.

THE doctrine that Christianity is in this country a part of the common law, is certainly very flattering to the common law, but not so flattering to Christianity. Great indeed must be the common law if Christianity is only a part of it. Christianity—the manifestation of supreme love to God and to our fellowmen—covers the whole individual life. It includes not only justice in dealing, but mercy as well; while the civil law can at most only aim at justice. Christianity is infinitely broader and higher than human law, and is administered by an infinitely higher power and authority. The doctrine that Christianity is a "part of the common law," is one of the devil's schemes to degrade Christianity.

THE *Mail and Express*, of April 22, prints this item of news in reference to the God-in-the-Constitution party:—

The National Reform party—whatever that may be—will nominate a Presidential ticket at Pittsburg next month, if it can corral sufficient delegates to make up the various committees without robbing the convention of its officers. The outlook at present is most encouraging, as the party's New York State Convention, in Syracuse, was called to order yesterday with eight gentlemen present.

The *Mail and Express* seemed to be well acquainted with "National Reform" in the days of Elliott F. Shepard. The significance of this party's activity is not to be estimated by the number present at their conventions, but by the wide-spread prevalence of doctrines

of which "National Reform" is but the logical outgrowth; namely, such doctrines as that the State has a right to legislate on sabbath observance and other matters pertaining to public morality.

It is not quite clear how the National Reformers are going to conduct a political campaign while holding to their belief that it is wrong to vote or take any part in politics under this "godless" government.

THE following, which appeared in the *Wilkes-Barre Record*, of April 22, indicates that we may look for Sunday persecutions in Pennsylvania in the near future:—

The doctrine that the Seventh-day Adventists have been propounding in Forty Fort for the past few months promises to cause some annoyance. Among their converts are John, William, and Henry Connuck, who operate farms between the river and Wyoming Ave. These men, now being Adventists, insist on keeping Saturday as Sunday, and not caring to lose two days in the week, work on Sunday. Last Sunday they had four teams plowing. One of them, driven by a boy fifteen years old, ran away, and on the way to the barn the plow caught on a post, and the shock was so great to the horses that they were unable to work the remainder of the day. It is said the people living in the neighborhood propose petitioning the borough council to take proper action in the matter to prevent them from doing further work on Sunday.

We shall expect to hear ere long that some zealous believers in Sunday sacredness have taken special pains to be "disturbed" by the Sunday work of these Adventists, in order to have them prosecuted, and if possible, compelled to change their practice of setting apart the seventh day from other days by making it the weekly rest-day, as enjoined by the fourth commandment.

WE are told by the advocates of Sunday laws that Sunday rest, being merely the observance of a "civil sabbath," can be enforced without any interference with the rights of conscience. But those who have most to say on this line are always those who are most zealous for Sunday as a religious institution. Have these persons a clearer insight than others into the nature of things purely civil? or does their religious zeal eclipse their discernment of truth and justice? Why does disregard of the "civil sabbath" "disturb" only those who are zealous for the religious sabbath? Why does honest labor, not objectionable to any upon six days of the week, become a "nuisance" to certain ones upon one particular day of each week, if not upon religious grounds?

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