

"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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"NATIONAL REFORM" AGAINST ITSELF.

THE official organ of "national reform" in the United States, the *Christian Statesman*, publishes in its issue of October 3, 1896, a forcible exposition of Romanism, as "logically an intolerant and persecuting system." In doing this it seems not to be aware that it publishes a condemnation of the very system for which it stands, and which it is endeavoring by every means at its command to elevate to a position of preëminence in the policy of State and national government.

For nothing is more certain than that "national reform" is in principle identical with the papal system, though advocated by men who are hostile to that system as represented by the papal church.

It matters not that the system goes by another name among its advocates outside of that church. A difference of name counts for nothing when the results produced are the same. The victim of religious persecution finds no mitigation of suffering in the fact that his persecutors are known as Protestants and not as papists, or that the system invoked against him takes the name "national reform" in professed distinction from Romanism.

The papacy is a system which puts man in the place of God. Any system which does this is identical with the papacy, no matter by what name it may be known.

The Roman Catholic papacy puts the bishop of Rome—the pope—in the place of God. The American "national reform" papacy aims to put certain "Protestant" church leaders in the place of God. In either case man is elevated to the place of deity, "so that he as God sitteth in the temple of God," the church.

The pope of Rome speaks to men his own words, commanding all to obey his decisions made, "ex cathedra," as being of divine authority. The "national reform" papacy would bind all men not by its own words spoken "ex-cathedra," but by its interpreta-

tion of God's words. Obedience thus demanded is not one whit less obedience to a man in the place of God, than is that which Catholics give to the pope.

The pope of Rome admits that the fourth commandment enjoins the observance of the seventh day of the week as the Sabbath, but affirms that "the church" has by divine right changed the Sabbath to the first day, so that the latter is now binding upon men as the weekly day of rest. The "national reform" composite "Protestant" pope declares that men are bound by the fourth commandment in the matter of Sabbath observance, but interprets that commandment as applying to the first day of the week instead of the seventh.

National Reformers do not claim infallibility for their own independent word, but only for their interpretations of God's word! But a claim to infallibility in the interpretation of the divine word is as truly popery as is the papal claim of infallibility for utterances made "ex-cathedra." It is even a greater claim, if possible, than the latter, since the Pope of Rome does not claim infallibility in ordinary discourse concerning Scripture teaching, but only for those occasions when he sheaks from the "chair of Peter" expounding a question "of faith and morals" for the guidance of the church.

The only infallible interpreter of the divine Word is the Holy Spirit, declared by the Saviour to be the guide "into all truth." No person therefore can come into the possession of any spiritual truth, except by the Spirit's guidance. And hence to claim infallibility as an interpreter of spiritual truth is as truly an assumption of a divine prerogative as is any claim which presumptuous man has ever made.

Spiritual truths must be spiritually discerned. It is only in this sense and for this reason that the Word of God needs interpretation, and not, as many seem to think, because its Author has purposely made his thoughts obscure.

It is the inalienable right of every individual to read and believe the Word of God for himself, and to act upon that belief, independently of every other individual on earth. And from the Christian standpoint, it is the duty of every individual to believe for himself the words spoken by inspiration, since each

person must have faith for himself, and can have it for himself alone. In this he must, of course, seek the guidance of the Holy Spirit, remembering that spiritual truths, however plainly stated, are but foolishness to the natural or carnal mind.

The National Reform party and the vast host of "Christian Endeavor" and "Christian Citizenship" unions who have espoused the principles of that party, are seeking to establish the compulsory observance of Sunday as the Christian sabbath. They are to demand legislation to this end from Congress and the State legislatures. Thus they will seek to enforce upon all their interpretation of the command of God. And as the interpretation and enforcement of religious truth and obligation belong to God alone, they will put man in the place of God if their effort succeeds. And as before stated, any system which puts man in the place of God is the papacy, no matter what other name may be given it.

This effort will result in the persecution of those who refuse to be governed in moral conduct by this human interpretation of the divine will, just as there was persecution in former times to those who refused to be governed in moral conduct by the fiat of papal prelates. Persecution is the logical and inevitable result of the system which puts man in the place of God, and it matters not a particle to the victims of that system whether the man or body of men thus wickedly exalted take the name "Protestant" or Roman Catholic. The pains and penalties of the "law" which will be invoked against dissenters will be exactly the same in either case.

Well does the *Statesman* say of the papal system: "A system that exalts man into the place of God's law; that makes a sinful man lord of the conscience; that takes upon itself in its assumed authority to change laws of God's appointment, and lower for itself and others the standard of morality, may be expected, by every means on which it can lay hold, to force conformity to its own decisions, and to sacrifice on the idol altar of its unholy and blasphemous ambition the civil and religious liberties of our race." This, then, is just what may be expected of the system which aims to compel men by law to observe the first day of the week as the Christian sabbath.

"APPLIED CHRISTIANITY."

ONE of the objects, or we might better say, the object of the Christian Citizenship League is to apply the principles of Christianity in civil affairs. One plank in its platform declares that "to make the will of God to be done on earth should be the chief aim of every follower of Him whose meat was to do the will of his Father." To express it in the briefest terms and in their own terminology, "applied Christianity" is the goal of "Christian Citizenship."

"Applied Christianity" is not Christianity applied by the individual to his own acts in all the walks of life, in the home, in society, in business, in the church, and in the State; but "applied Christianity" is the application of that which is called Christianity by means of civil law, not only to civil society, but to the conduct of the individual as well; that is, "applied Christianity" not only means that civil society shall be governed by so-called "Christian" principles crystallized into "law," but that civil society shall see to it that to the same extent the individual shall adopt and practice these principles under penalty of civil law.

For instance, it is not enough in the view of the advocates of applied Christianity that public business shall cease on Sunday, that civil society shall respect the day, but they insist that individuals shall likewise cease labor and suspend business, and refrain largely from the pursuit of the ordinary pleasures incident to holidays. Thus, "applied Christianity" extends not only to civil society but to the individuals that compose society.

The AMERICAN SENTINEL believes firmly in Christianity, and that its principles should be the principles of every individual in the world; and since in its last analysis all human action is individual action, this is only saying that all action in every sphere of life should be governed by Christian principles. But this is very far from saying that Christianity should be applied by the State either to society or to the individual.

Christianity is more than a system of ethics; it is more than a code of rules governing action; it is a living principle, a vital force, a divine life; it is not only God *with* us, but it is God *in* us, through Christ. Says the apostle: "I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God." This is true applied Christianity, and nothing else is.

To further develop this thought, let us adopt a simple illustration: Two men engage in business. One says, I shall be honest in all my dealings with my fellowmen though I suffer loss, for this is right; it is the will of God, and by his help I will put into daily practice the Golden Rule, doing unto all men as I would have them do to me. The other man has been taught honestly also, but from a different standpoint; he says: I am resolved to be honest in my dealings even though I may sometimes lose thereby, for "honesty is the best policy," and in the long run I shall be the gainer. I shall acquire a reputation that will be worth much to me in my business, and shall leave behind me a good name, etc.

Outwardly these men may be equally upright so far as the world can see. *Practically*, both men may be equally honest, but the one is acting from Christian principle; the other from the most sordid motives. The life of one is applied Christianity, the other an exhibition of the most subtle human selfishness.

The moral is that Christianity is a matter of the heart, and is worthy the name only as it springs from love to God and to his law. It can be applied only by the individual, and only to his own life; for only the individual can possess it; and every man shall give account of himself to God.

It must be perfectly evident to every one that the State cannot even judge what is Christian principle, for, as we have seen, Christian principle is in the motive and not in the act alone. As we have shown, the same act may in two individuals spring from an entirely different principle or motive. The State can deal only with acts, and for the State to decide that certain acts are Christian, or that a certain line of action is Christian regardless of the motive of it, would only be to deny the fundamental principles of Christianity. It would be to degrade Christianity to the level of a mere code of ethics, and to deny the spiritual power of Christianity.

The sphere of the State is not to decide between the claims of rival religions, or even to decide what are the principles of any religion, but to conserve the rights of all men. This it can do without trenching upon the rights of conscience and without being required to judge the motives of the heart. Of course in many purely civil matters the motive is inquired into in order to determine the degree of guilt, or whether indeed there is any guilt. For instance, homicide may be either justifiable or unjustifiable. It may be manslaughter in one or several degrees, or it may be murder in one of several degrees according to the motive. But this is a very different thing from saying beforehand that a certain line of conduct will be Christian, and that another certain line will be unchristian, regardless of the motive which prompts it.

As the State has only to do with acts in their relation to human rights, it has no occasion to inquire into the motive, farther than we have indicated. It has no occasion to pass upon the moral equality of acts, but only to determine that certain acts are civil and certain other acts are uncivil, and to require that all men shall refrain from doing those things which are uncivil, that is, to forbid acts which trench upon the equal rights of others.

It must be evident to all who have followed this line of thought carefully, that the State can know nothing of Christianity. It can know and take cognizance only of human rights; hence any effort to apply Christianity by civil law, either to the State or to the individual, is an effort to unite Church and State; an effort to subordinate the State to the Church; an evil scarcely second to the subordination of the Church to the State. Indeed the results in both instances are the same, namely, to degrade the Church to the moral level of the State, to place Christian morals upon the low plain of utilitarianism. It follows that "applied Christianity" can be nothing more nor less than applied paganism, because Christianity without the spiritual power that belongs to it ceases to be Christianity, and is only paganism.

DID SHE CORRECTLY REPRESENT CHRIST?

MISS REBECCA FREAM is an east-side "missionary" in this city. The question, "Did she correctly represent Christ?" can be answered by each reader for himself in the light of the following facts from the *Evening World*, of the 12th inst:—

Miss Rebecca Fream was complainant in the Essex

Market Court to-day against Fannie Fager, a poor widow, who lives with her three young children at 22 Norfolk Street, and Philip Gordon, fifteen years old, of 56 Essex Street.

Miss Fream testified that the woman was selling notions from a wash basket in Hester Street yesterday afternoon. The woman said she was penniless, and to buy bread for her children she sold her wares on Sunday. She claimed that she was a Hebrew and did not peddle on Saturday. In German she begged Miss Fream not to prosecute her on account of her children, but to no purpose.

In procuring the arrest of the widow Miss Fream caused a small riot, and the crowd that collected threw stones and rotten fruit at her. The boy Gordon was arrested for striking her with a stone. Gordon admitted that he threw stones, but was uncertain whether he had struck her.

The crowd in the court room was anxious to see Miss Fream, who seemed proud of her work.

Magistrate Cornell fined the woman and the boy \$5 each. With tears rolling down her face Mrs. Fager was led to prison, screaming to be allowed to go to her children. The spectators sympathized with her and a subscription was raised and her fine was collected. She was then set at liberty. The boy will be sent to the Juvenile Asylum for five days.

Reference was made to this case last week in our columns, but at that time we did not have all the facts. Miss Fream's action does not appear any better in the additional light thrown upon it in the police court.

A FALSE PRINCIPLE.

A CARDINAL principle upon which the papal system of religion rests, is that the Scriptures ought not to be placed in the hands of the common people, because the latter would not know how to interpret them correctly.

Acting upon this principle, pope Pius IX. anathematized the "Bible societies" for their work in promoting the circulation of the Scriptures, and the papal church refuses her communicants the privilege of knowing the Scriptures, except as interpreted and explained by the church "fathers," and by the decisions of councils and popes.

But the Creator has not made one man dependent upon some other mortal like himself for a knowledge of the truth which is essential to salvation. The natural mind sees with the natural understanding, and it is from the latter that this papal doctrine proceeds. Spiritual truth is but foolishness to the natural mind; it cannot be grasped as can those truths which pertain to natural things. The Jews made foolishness of Christ's statement that it was necessary to eat his flesh and drink his blood in order to obtain salvation, applying it to his natural body and blood. Nicodemus did likewise with the Saviour's assertion that a man must be born again in order to enter the kingdom of heaven. The natural mind can grasp only natural truths. That the natural mind may by cultivation acquire great abilities, does not change its inability in this respect.

Had the Saviour chosen as his apostles men of great learning or of exceptionally brilliant intellect, he might by this have given some ground of justification to the idea that only those thus qualified were prepared to be the repositories of his word. But he chose instead the unlearned fishermen of Galilee. When Peter and John were brought before the rulers and elders of the Jews at Jerusalem, the latter "perceived that they were unlearned and ignorant men." Yet "they took knowledge of them, that they had been with Jesus." Their ignorance was not ignorance of that truth which is necessary to salvation. Though they knew not the wisdom of this world, they were not lacking in that wisdom that "cometh down from above."

God can do for every "unlearned and ig-

norant" man what he did for Peter and John. Indeed, it is necessary to set aside all dependence upon human wisdom, if we would receive the knowledge that comes through the revelation of God. These truths are hidden from the wise and prudent, and revealed unto babes. It is as little children that we must receive the kingdom of God.

"If any of you lack wisdom,"—the wisdom of an understanding of God's word—"let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." The whole testimony of Scripture is opposed to the papal doctrine that we must seek for spiritual wisdom to pope, council, priest or pastor. The word of God is his revelation to man; but it is a revelation to the spiritual, and not the natural, mind. Nor can the spiritual mind explain it to the natural understanding. The seeker for spiritual wisdom must first acquire the spiritual mind, which cannot be furnished by pope or pastor, but by God alone. The truths of the Word can be revealed only by the divine Spirit. They cannot be revealed by man to man.

The doctrine therefore that the common people are dependent upon the wisdom of the "fathers," or of any other men in the church, for guidance in the pathway of spiritual truth, is directly contrary to the Scriptures. It not only provides the individual with no spiritual wisdom, but shuts the door to the way by which he might attain it. For if ignorant himself, he can become wise by seeking God for wisdom through the illumination of the Spirit upon God's word; but he cannot possibly attain this wisdom by seeking to any man. It is therefore to every person both an inalienable right and a Christian duty that he should read and understand the Word of God for himself, and should not be bound in belief or practice by the opinions and interpretations of any other person or persons whatsoever. S.

THE COUNTRY'S NEED.

NEITHER open mills nor open mints will do so much to abolish poverty and bring prosperity as closed saloons. No power of legislation and no power obtained by labor combinations can help the laboring man who spends his money for drink. The men who talk of reform without pointing to the saloon as the first cause of poverty and the hard times simply talk in the air. It is not our industrial system, nor the industrial conditions surrounding the workmen, that is at the bottom of the misery—it is drink. So say Carroll D. Wright, John Burns, Chief Arthur and Mr. Powderly.

The money which the wage earners of this country have thrown away in the past ten years would have provided each family in the land with a home free of rent. If invested in railroad stocks and bonds during the past ten years it would have transferred the ownership of all our railroads to the laboring classes. Drink is the chief cause of the poor man's bad luck. Put the money which the laboring men of America spend for drink in the treasury of the United States and all forms of taxes might immediately be abolished, all public improvements be doubled, with work enough to give every man in the country employment.

Ten dollars spent for whiskey and beer will bring only 96 cents to the farmer for his grain and 38 cents to the men who manufacture them—total, \$1.34; while the man who spends \$10 for clothes, furniture or food pays about

\$5.25 to the farmer and the workman. Every time the poor man spends a nickel for bread, instead of for beer, 35 per cent. of his nickel goes to the farmer for grain and 33 per cent. to the baker and to the miller in wages; in all 68 per cent. Of the nickel spent for beer only one-sixth benefits the farmer and workman.

You cannot spend your money on bread and beer also. Our trouble is not so much overproduction as underconsumption. Let our workmen spend their money for shoes, clothes, furniture and food, which they now spend for drink, and more goods of all kinds would be demanded, more would be manufactured, every man would be at work at high wages and everybody would be happy.—*Rev. Madison C. Peters.*

A MENACE TO FREEDOM OF CONSCIENCE.

THERE is nothing more dangerous to religious liberty than the assumption by powerful organizations of a divine right to rule their fellowmen. It is for this reason that the Young People's Society of Christian Endeavor and kindred organizations are a most serious menace to freedom of conscience in this country. They assume to be the divinely authorized interpreters of God's law; and they aspire to be its administrators. They would use the civil power to enforce moral duty; but such a use of civil power is illegitimate, and is to be opposed by all who are not prepared to surrender their soul-liberty.

The AMERICAN SENTINEL does not believe in anarchy. It is a patriotic and religious duty to yield cheerful obedience to civil rulers in civil things. By the very act of making men social beings, mutually dependent upon one another, and under mutual obligations each to respect the equal right of the other, God ordained civil government, that the weak might be protected against the aggressions of the strong, that unlawful greed and oppression might be restrained, and that civil order might be maintained. But the ordinance of civil government gives man no authority in spiritual things.

It is evident that inasmuch as civil government cannot by any possibility free any man from the obligations which God has laid upon him, and can abate nothing from the penalty of the divine law, it can rightfully exercise no authority whatever over any man touching his duty toward his Creator. Let government once invade the domain of conscience and it will surely dominate it, thus setting God aside and usurping his authority. Indeed, the mere assumption by any man or by any set of men of the right to dictate in matters of religious faith or practice is a denial of the moral sovereignty of the Creator.

Christians in all ages and of all creeds have claimed for themselves religious liberty; but sad to say, very many professing to be followers of Christ have not been willing that others should enjoy equal freedom; while some not Christians have clearly seen and fully recognized the principle that the moral sovereignty of the Creator renders absolutely essential the free moral agency of the creature. No man ever stated this principle more clearly than did the deist, Thomas Paine; and his clear vision on this subject ought to put to shame those who, while calling themselves Christians, are afraid to trust God with the administration of his own moral government. Paine said:—

There is a single idea which, if it strikes rightly upon the mind, either in a legal or a religious sense, will prevent any man, or any body of men, or any

government, from going wrong on the subject of religion; which is, that before any human institutions of government were known in the world, there existed, if I may so express it, a compact between God and man, from the beginning of time; and that as the relation and condition which man in his individual person stands in toward his Maker cannot be changed by any human laws or human authority, that religious devotion, which is a part of this compact, cannot so much as be made a subject of human laws.

Paine was an unbeliever, and his name is cast out as evil because of his denial of the Christian religion; nevertheless he fully recognized the moral sovereignty of God. What then should be thought of those who, while claiming faith in Christianity, deny that sovereignty which Paine acknowledged, and which is the very basis of Christianity? Are they better than Paine? Are they not worse? For do they not by their intolerance so misrepresent Christianity as to turn men away from it and cause them to become infidels? Before the Christianity of Christ, even infidelity stands with uncovered head. It admires even though it does not embrace. But in the presence of the mis-called Christianity that would coerce all that it cannot convert, unbelief is hard and defiant. Whose is the responsibility? and whose the final retribution?

The worst infidelity is that which betrays our Lord in the house of his friends; that under the guise of friendship misrepresents his teachings, and in his name seizes power which he himself refused, and which he never authorized his followers to exercise in his behalf. Christ now, as of old, hides himself from those who, instead of crowning him sovereign in their own hearts, and introducing him to others as "the chiefest among ten thousand, the one altogether lovely," seek to take him by force and make him king, in order that by placing him on an earthly throne, they may compass their own aggrandizement.

Christ's word to his followers is, "Whosoever will be chief among you, let him be your servant." And the only commission or authority he has given is: "Go ye into all the world, and preach the gospel to every creature." He plainly declared: "My kingdom is not of this world;" and yet in every age his professed followers have aspired to temporal power in his name, and professedly for the furtherance of his cause and the promulgation of the gospel! Is it any wonder that judging Christianity by such Christians, thousands have rejected it as no better than Mohammedanism, which was also promulgated by fire and sword?

AN UNPROFITABLE ALLIANCE.

IN regard to the supposed benefit of the Church by State patronage, or an alliance between the Church and the State, Lord Macaulay speaks as follows. These words are worthy of careful consideration:—

"The ark of God was never taken till it was surrounded by the arms of earthly defenders. In captivity, its sanctity was sufficient to vindicate it from insult, and to lay the hostile fiend prostrate on the threshold of his own temple. The real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it bears to the house of mourning, in the light with which it brightens the great mystery of the grave. To such a system it can bring no addition of dignity or of strength,

that it is part and parcel of the common law.

"The whole history of Christianity shows that she is in far greater danger of being corrupted by the alliance of power, than of being crushed by its opposition. Those who thrust temporal sovereignty upon her treat her as their prototypes treated her Author. They bow the knee, and spit upon her; they cry, 'Hail!' and smite her on the cheek; they put a scepter in her hand, but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted on her; and inscribe magnificent titles over the cross on which they have fixed her to perish in ignominy and pain."—*Essay on Southey's Colloquies.*

"THE CHRISTIAN CITIZENSHIP CONVENTION."

BY A. F. BALLENGER.

THE 10th annual convention of the New Jersey Young People's Society of Christian Endeavor was held at Plainfield, October 7-9. Thursday evening, October 8, was devoted to "Good Citizenship." Governor John W. Griggs was advertised as one of the speakers, but he sent a letter stating that the political interests of the presidential campaign would prevent him from attending. Dr. Scudder, a Congregational minister of Jersey City, spoke in his place, followed by Rev. A. C. Dixon, of Brooklyn, a Baptist minister. These speakers were preceded by the report of the work of the department of "Christian Citizenship." This report stated that every county in the State had been permeated with "Christian citizenship" ideas, and that the influences of the organization had made themselves felt in a number of large cities in procuring certain reforms. It was declared that what was being done for the State of New Jersey was being done by the organization for every State and Territory in the Union where the Christian Endeavor movement had been organized.

Many of the statements made by the speakers were astounding. They boldly declared that the idea that the minister of the gospel should confine himself to preaching the simple gospel was an old foggy idea now out of date. It was declared that from this time on the pulpit was to be a potent factor in politics, and that the organization expected to unite the "Christian vote" and use it to bring politicians to terms. It was stated that the time would soon come when politicians would humble themselves in the dust before the preachers. It was said that as the pilgrims first landed on their knees and then on the aborigines, so to-day the preachers after landing on their knees would land on the political aborigines who refuse to carry out the wishes of the organization. It was stated that as God sent hornets among the Canaanites, so the preachers of to-day were to be hornets that would sting the representatives of evil and drive them from the land. It was declared that the man who was too pious to vote should be sent to the penitentiary. The sentiment was often repeated that the object of this "Good citizenship" movement was to fulfill the Lord's Prayer, and bring the kingdom of heaven to this earth. The enforcement of Sunday laws was one of the principal measures advocated to bring this about.

The writer has attended numerous National

Reform conventions and has noticed the lack of enthusiasm and attendance at such meetings. He has wondered how it was that the rank and file of the popular churches was ever to be interested in this movement; but now it is all plain. Through this Christian Endeavor movement the leaven of National Reform is pervading all Christendom. The National Reform Association has succeeded in inoculating the Christian Endeavor Society with its virus, and the disease is spreading with marvellous rapidity. The leaders themselves declare that they are astonished at the rapidity with which this movement is going.

The International Religious Liberty Association placed upon the chairs of the convention 1,500 copies of the little tract, "How Shall We Reform Society," which is made up of quotations from prominent representatives of the several denominations, warning the people against this very movement. It is believed that the little message of warning will bear fruit in some honest hearts who listened to the convention addresses, contrary in tone and spirit to the principles of the gospel and the sentiments of church leaders in times past.

Never in the history of this Church and State movement was there such a need for vigilance, for earnest, energetic, prompt advocacy of the principles of liberty, as there is to-day. Never has there been so serious a menace of what there is left of the liberties of the American people, as is to be found in this Christian Citizenship movement within the Christian Endeavor Association. The movement is in the hands of earnest, and in many cases, conscientious young people, who are fired with youthful zeal and with the idea that their cause is just and the only method by which the wrongs of the present day can be righted and the kingdom of God set up in the earth. The reader will readily see that this vast company of young people, actuated with the idea that they are to be instrumental in setting up the kingdom of Christ on the earth and ushering in a reign of peace, will be terribly in earnest. Let the friends of religious liberty awaken to the needs of the hour and come up to "the help of the Lord against the mighty."

THE SUNDAY "LAW" IN MAINE.

[From the Portland Post, October 6.]

MAX GINSBERG was arraigned before Judge Robinson in the Municipal Court yesterday, charged with keeping open shop on the Lord's day. He pleaded not guilty. City Solicitor Chapman appeared as his counsel.

Mr. Chapman read from the Declaration of Rights in the constitution of Maine to support his position, showing that all men have a right to worship God according to their conscience, and that the Jewish Sabbath is Saturday.

Officer Frank testified that he went to this place and found Ginsberg fitting out a peddler. The door was closed and the curtains were drawn. He didn't see any clothes or goods sold or delivered. The officer neither saw nor heard any disturbance about the premises. He testified that he saw seven or eight people in there, one of whom he recognized as being Mattson, a peddler. As near as he could remember, the people in the store were all Hebrews.

Officer Morse corroborated Officer Frank's story, except the part about the curtains, a matter he did not remember.

Mr. Chapman in his defense cited cases of farmers performing their labors on Sunday, and claimed that his storekeeper, a wholesaler, so long as he honestly observed his Sabbath, had a right to do business upon the day that we call the Sabbath, provided that he did not disturb the peace of the public, and the only evidence to show that there was any disturbance to the peace of mind of the good people on India Street on a Sunday was the fact that the window curtains of his store were down and the saloon-keepers down the street were ready for business.

Judge Robinson said that he saw no reason why he should change his decision made a week or so ago on a similar case, and fined the respondent \$5 and costs. An appeal was entered and bonds furnished, and the case will be fought.

SUNDAY LAWS VS. LIBERTY.

RELIGIOUS liberty is guaranteed to every one within their jurisdiction by the fundamental laws of nearly all the States.

It follows that in those States, and upon this the highest legislative authority, Christianity itself is not a part of the law of the land.

The constitution of the State of Tennessee reads as follows: "That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience. 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."

Hon. Don M. Dickinson says: "It is not true that in a Christian country any mere dogmas of one sect of Christians, though concurred in by all other sects of Christians, except one, can be set up as a legal rule of morality, decency and social order, binding on the dissenting sect, however small the dissenting minority."

In legislation upon the subject in most of the States care is taken to except from the operation of the Sunday laws those who conscientiously keep the seventh day of the week (Saturday) as a holy day.

Inasmuch as the adherents of all religions are political equals in this country and may vote and hold office, it is conceivable that in some States those citizens who believe that Saturday should be respected as a holy day, may be in the majority, and then enact legislation, valid under such reasoning as now sustains the Sunday laws, setting apart Saturday as the day of rest.

Would not all good Christians who observe Sunday in those States denounce such an enactment as decidedly oppressive?

This illustration should make luminous to all the application of the Golden Rule in the matter of the present Sunday legislation. There should be no laws upon the statute books which in their enforcement conflict with the religious convictions of any citizen within the sphere of civility, for the simple reason that such laws often become instruments of religious persecution. All Sunday statutes should be universally amended so that no man may be punished or harassed under them when conscientiously attempting to obey the divine command, "six days shalt thou labor," whether he keeps the first or the seventh day of the week.

Hon. Thomas M. Cooley, the great authority on constitutional law, said: "This is a

country of religious liberty, not of religious toleration merely. Every person is entitled to worship God according to the dictates of his own conscience under the obligations which rest upon all alike, that public order shall be respected, and the requirements of morality and decency observed. Whenever the law, either in terms or by method employed in its enforcement, goes beyond this, and undertakes to compel observances that are only required by particular creeds, no matter how numerous may be those who consider them divine obligations, it becomes tyrannical and destructive of the fundamental principle of American liberty. It is also tyrannical when it punishes, as a public offense, the management of a citizen's private affairs, in such a manner as his own conscience approves, taking care in doing so neither to wrong nor disturb those of his fellow-citizens who differ with him in their views. If in their opinion the course he pursues must be displeasing to the Ruler of the world, the question involved belongs not to human tribunals, and it is the purpose of our constitutional system that human laws administered by imperfect human instruments shall not assume to deal with it. This is commonplace in the United States of America, but it cannot be too often repeated or too distinctly borne in mind."—*Allen Moon, President of the International Religious Liberty Association, in Independent Banner, Murfreesboro, Tenn., October 2.*

"LIBERTY."

BY P. M. HOWE.

[Written in Chatham Jail, Kent County, Ontario, where Mr. Howe was imprisoned for obedience to his faith, namely, for working on Sunday as he felt it to be his duty to do. Of this article he says: "I wrote this in jail. My desk was a short bench, and my seat the stone floor. I had no knife, so had to sharpen my pencil with my teeth; so it is not very well written."]

ONE can hardly appreciate the word "liberty" until he is shut away from the open expanse of nature, where the sun shines so beautifully, filling the earth with light and gladness; where the birds sing their joyous songs, and all Nature seems to ascribe praise to the Creator.

Most people nowadays seem to have gotten a false idea of what constitutes real, true liberty. "Let every thing that hath breath praise the Lord." This is liberty. God does not bind this privilege about, nor in any way limit anyone's capacity to praise him. Praise to God coming from his own created intelligences, unfettered and untrammled, is true worship.

Let us consider this thought as applying to the highest type of creation—man. God created him perfect, complete in his own image, and gave him all things. No privileges were denied him. His freedom to choose and act for himself was unlimited. He could partake of the forbidden fruit, and sin, or reject it and remain righteous. God's ideal was, a man left free to choose whom he would worship. God's mind has not changed, for with him there is not even a shadow of turning. Satan's ideal was entirely different. By his plan some one must be put down; some one, yes, *every one*, must be subject to his satanic rule. God's idea was the rule of love. It was thus that he ruled in heaven. But Satan reasoned that God was restricting his liberty. At this juncture self became a god, and Lucifer, the covering cherub, "son of the morning," was no longer loyal to God. He

was no longer a worshiper of his loving Creator and Father, but a worshiper of self.

Man, so perfect and free in the new world, was seduced into believing Satan. He forgot how independent God had made him, and soon had no greater ambition than to worship self. The perfect law of liberty was lost sight of, and satanic ideas took the place of true ideas of liberty; love and reason were banished. Selfishness was as complete in man as in Satan, and self, Satan's ideal god, was enshrined as the only being to be considered and worthy to be worshipped. Man had made the choice and was lost. He had become a bond-servant to self, with no power in himself ever to be free. He could worship no other being; for no one but self could be seen.

But, miracle of grace! God loved him still. The light that shone out of darkness through the interposition of a righteous Redeemer was permitted to shine into man's heart. God had an eternal purpose in the creation of man, and that purpose was to be accomplished.

God has never restricted man's freedom to choose. He has forever left him free to worship, or not, all these six thousand years. Through the merits of Christ Jesus our Lord he has ever been calling: "Come unto me and find rest." "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord." "Whoever will, let him come." No force but love has ever been applied. Man has been left free as in the beginning, when, with perfect liberty to choose for himself how and whom he would worship, he fully met the mind of his all-wise Creator.

In bringing man back from the slavery of sin to his original estate God still leaves him the freedom of choice. This liberty which has been so freely offered in Christ Jesus and made known to us by the gospel, is as dear as life itself. In the perversion of this divine plan Satan has endeavored to get all Christian people to suppose that any deviation from their ideas of religious worship is a menace to their rights and liberty. As religious bodies become powerful, their tendency as they contemplate the future is to see only self. All look for a universal church, and pride says, "we are that people." But a little company are found who are willing to believe God's plan the best—to leave all free to worship him or not,—and grant their brethren and neighbors the same right. A few only are willing to work in God's way—by love—to turn the sinner from the errors of his ways.

To enforce religious ideas and crush out free choice that might may rule, is the plan which is now favored. The cross, which is the power of God, is no longer lifted up. Christ the crucified one, is forgotten, and only man's power, the "law of the land," is invoked. Satan's diabolical scheme is to be put in operation. Long dreary days and nights of waiting and watching in cold, damp prison cells will be the experience of not a few. The State will be held up as the only source of power. A fallen church will exalt man's decrees and laws above the perfect law of liberty. That law that is declared to be "perfect, converting the soul," will be less and less revered and obeyed, and but very few, a remnant of Israel, will stand boldly proclaiming the naked word as the perfect guide to heaven.

The only question in this time of trouble and confusion should be, What does God say? Hear the answer, as I read it printed on the top of my jail desk, "Fear God and keep his commandments, for this is the whole duty of man." Religious liberty is not lost when we

are deprived of civil liberty. Christ had it on the cross; Paul praised God and was free in the dungeon and the stocks; the loved and loving John knew its blessedness on the lone isle of Patmos; Huss and Jerome, Luther, Latimer and Ridley, John Knox, and the faithful John Wesley, all acknowledged the precious boon of liberty, and within a few short months and years many who follow on to know the Lord can testify even from chain-gangs and prison cells that *perfect liberty* is found only in Jesus; and though the law of the land be against us, he is for us and with us. This is the mystery that soon will be finished. "Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage."

UNDER WHAT KIND OF GOVERNMENT IS REAL HAPPINESS FOUND?

BY H. F. PHELPS.

TRUE it is that the Word of God says: "The powers that be are ordained of God." From this it is argued, and with reason too, that civil government—the genius of civil government, not the particular form of government—is ordained of God. But civil government did not exist previous to the fall of man. It became a necessity because of the supreme selfishness of man; which selfishness leads him to invade the rights of others. For it is a recognized fact that men are by nature endowed "with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

But among all the different forms of government under heaven there is not one in which true happiness can be found. While the pursuit of happiness is one of the inalienable, natural rights of mankind to guarantee which governments are instituted, yet it is not in the power of man to devise a civil government under which perfect happiness can be found. All this because of man's selfish nature. Man must first be made a new creature. His very nature must be changed from a natural to a spiritual. This perfect and completed change can only be brought about under a true theocratical government.

Such is the government of God. And such was the government of God in the beginning in this world. God is a spiritual being, and a true theocracy being a government of God, must of necessity be a spiritual government, a government of love, ruling through the higher faculties of his creatures. All those who are subjects of a true theocracy must be spiritual beings, enabled to discern spiritual truths, able to comprehend the principles of a spiritual government. Such are the inhabitants of other worlds; and such would have been the condition of Adam and all his posterity had it not been for sin. Indeed, such will be the condition of this world when God's purpose concerning it is accomplished.

Then, inasmuch as man, by nature, by creation, possesses the right to seek for happiness, and perfect happiness at that, why should not the Christian seek to build up a theocracy in this life, both for himself and all others? Because a spiritual government must be instituted by a spiritual being, one who is perfect in all his ways and works. Man is not such a being, and never will be till Christ comes again to set up his kingdom,

which will be a true theocratical government in every sense of the word.

Under a false idea of what such a government should be, men have made the attempt to establish a theocracy in this life, and in the attempt have made a most terrible failure. And this they always will do, for in their present imperfect condition of mind and body, it is an utter impossibility for them to comprehend what such a government should be that perfect happiness may come to all its subjects. This being the case, should the attempt again be made—and that is just what is now being attempted by the so called Christian world—nothing but misery and ruin, and utter defeat will come to those who attempt such a thing.

From the foregoing, it becomes almost, if not quite, a self-evident proposition, that of all intelligent beings in the universe, not one except God the Father and Jesus Christ occupies a position where he can institute a true theocracy. No others understand so fully the proper relations that exist between ruler and the governed, and the exact laws that grow out of these relations; nor yet the necessity of perfect obedience upon the part of subjects of a theocracy to those very laws. And more than this; none but spiritual beings, those who have been enlightened by the Holy Spirit, can understand those laws, and that for the very reason that these laws are spiritual, and spiritual things are spiritually discerned. God is a Spirit—a spiritual being—his government is spiritual, and the laws that are the foundation of that government are spiritual also, and grow out of the relations that exist between spiritual intelligences.

Let me illustrate: There was a time in the eternity of the past when there were no created beings; consequently no relations existed. But just as soon as there was one created being, at that point, in the very nature of the case, there existed the relations between Creator and creature. Out of this relation came, in the very nature of the case again, "the first and great commandment," "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength." Thus supreme love to the Creator, the giver of all things enjoyed or to be enjoyed by the creature, grew out of this relation.

Following this, just as soon as there was another created being, just so soon there existed the relation between created beings; and because of this relation, in the very nature of the case, there existed at once, without any legislation or formal announcement of the same, the second commandment: "Thou shalt love thy neighbor as thyself."

As before stated, none but spiritual beings can understand these relations, and those great commandments which grow out of these relations. Hence the utter folly of the claim that "a theocracy is yet to come; the kingdom of Christ must enter the realm of law through the gateway of politics." Men of former generations were dazed with the idea of a theocracy,—not so much for the good of themselves, but for the good, as they thought, of others,—but that theocracy was a man-made theocracy, and the enforcement of church dogmas, and decrees of councils, all of which were considered as emanating from the laws of God; and all this was persecution of the other man, the weaker party.

Now the men, and the women, too, of this generation declare that "a theocracy is yet to come," and they are working to this end; but when made it will be only man-made—a false theocracy. And that which is sure to follow will be enforcement of human interpretation of God's divine spiritual law. This will be persecution again of the weaker party.

In this place let us consider another point. The Creator who understands best the form of government in which true happiness can be found, instituted a theocracy in the very beginning, yet left every intelligent being in the enjoyment of the utmost freedom of choice, as to whether to be a subject of that theocracy or not; for He delights not in slavery. "Where the Spirit of the Lord is there is liberty." A true theocracy depends—not upon force or compulsion by civil law, or by any other power in heaven above or in the earth beneath, but upon the voluntary submission and the willing choice and consent of the governed. Anything short of this upon the part of the governed would be rebellion or sin. And this is just where Adam and Eve failed. They did not make choice, or consent to the divine Governor and his laws. And this has ever been the failure of the race. But all through the ages there have been individuals who have consented to this form of government and found happiness in believing in God, and in obeying him.

There is just one thing, therefore, that our theocratical friends may do—just one thing that they should do, and all others as well; and if they will only do this they will do the correct thing. Inasmuch as none but God can understand just how these laws should be obeyed; and inasmuch as man cannot and does not either understand or obey, and therefore stands in need of a touch of the recreative power of the Holy Spirit; and as none but the Creator has that power to bestow through his Spirit, men can, one and all, submit to the influences of that Spirit, yield to the moulding, recreative power of God, and thus be made new creatures in Christ Jesus. If all will do this there will never be a desire to compel—no thought of coercion—and consequently no persecution. Persecution by any people is an utter impossibility when they are in submission to the will of God. It is in submission to God, a voluntary choice of the individual, that all may become subjects of the spiritual kingdom of Christ, and subjects of that theocracy which will be set up when "He comes whose right it is" to rule. But it must be by voluntary consent of the governed. "And the Spirit and the bride say, come." "And whosoever will, let him come." Now is the time. Soon it will be too late.

BISHOP KEANE'S REMOVAL.

[N. Y. Independent, October 15, 1896.]

It is of no use for us to pretend that we know why the Pope has removed Bishop Keane so suddenly from the rectorship of the Catholic University. We do not know, and those that do know, if there are such, keep absolute silence. Of course there are surmises enough, which may or may not be correct. Everybody knows that Bishop Keane is an adherent of the more liberal Catholic policy of which Archbishop Ireland is the leader, and Cardinal Gibbons is said to be, and perhaps is, a rather quiet adherent. But Archbishop Ireland has not been in Rome lately, and Archbishop Corrigan's lawyer representative has been there a year, and Dr. Schroeder, the conservative professor in the University has been there: and it looks as if the liberal policy and its leaders were now out of favor at the Vatican, even as they were unable to hold the control of Satolli's policy; so that this is the explanation of Bishop Keane's removal which first strikes every one. The order removing him says it is in accordance with a permanent policy

which does not allow anyone to remain permanently in charge of an institution of learning; yet no one seems to believe that this is the full statement of the case. Archbishop Ireland was hot in his first utterance on the subject, perhaps imprudent; for we hardly think he can control the selection of Bishop Keane's successor. But the Archbishop who has been so bitterly attacked, especially by the Germans, for his policy in public schools, has been strengthening his own position by his advance step, making his parochial schools all free, by which act he has proved himself a better friend of the parochial schools than any one of his enemies.

NEWS AND NOTES.

It is asserted that the pope has been conducting negotiations with King Menelek, of Abyssinia, for the release of Italian prisoners held captive by him, and that in this he has been successful where the Italian government has failed. Thus the papacy has won a substantial victory in the eyes of the Italian people.

THE political preachers continue to show their fidelity to the so-called American principle of the separation of Church and State by delivering stump speeches in their pulpits for their favorite Presidential candidate. Are their congregations henceforth to be parson-ridden? Shall clerical influence be a factor in all future elections?—*Catholic Review, October 17.*

THE *Toledo (O.) Weekly Blade*, of October 8, publishes an inquiry from a correspondent in West Virginia, in which it is stated that if Mr. McKinley favors Sunday laws, he will lose about 40,000 votes of Seventh-day Adventists. The *Blade*, in reply, states that the Republican nominee does not favor Sunday laws. Neither the *Blade* nor its correspondent touches the truth in the matter.

A DISPATCH from Lima, Peru, dated the 13th inst. stated that the Chamber of Deputies had that day rejected the proposition recently made by the Senate, to provide for the registration of non-Catholic marriages, thus making them legal. The proposition was the outcome of the agitation recently raised on the subject of marriage disabilities imposed on Protestants in Peru, Ecuador and Bolivia.

THE last Sunday in October has been designated by the General Assembly of the Presbyterian Church, and the General Conference of the Methodist Church, as a day to be devoted by church pastors and Sunday school teachers to the consideration of the obligation to "remember the Sabbath day to keep it holy," and to the imparting of special instruction with reference to the Lord's day. We trust these instructors will not on that occasion overlook the fourth commandment, nor that part of it which says, "the seventh day is the Sabbath of the Lord thy God."

ARCHBISHOP IRELAND, of St. Paul, Minn., has come forward as the first Roman Catholic of note to espouse publicly the cause of a political party in the present campaign. In a written statement of his views made at St. Paul, Minn., October 11, in response to invitations from a number of prominent business men of that State, the archbishop strongly denounced the Democratic platform, as being equivalent to a declaration of secession. The *New York Herald*, of October 16, states that "the Vatican, although favoring the candidacy of Mr. McKinley, does not approve of the recent letter of Archbishop Ireland supporting Mr. McKinley, because it mixes religion and politics, which the Vatican thinks would best be kept separate in the United States."

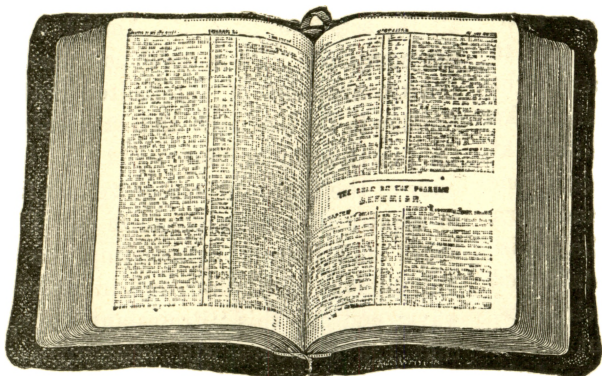
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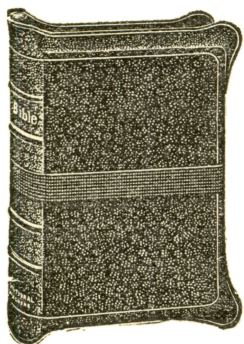
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They that sealed the covenant. **NEHEMIAH, X.** *The points of the covenant.*

<p>gavest before them, neither turned they from their wicked works. 36 Behold, ^d we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it: 37 And ^e it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have ^f dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress. 38 And because of all this we ^g make a sure covenant, and write it; and our princes, Lē'vites, and priests, ^h seal unto it.</p>	<p>CHAPTER X. 1 <i>The names of them that sealed the covenant.</i> 20 <i>The points of the covenant.</i> NOW ³ those that sealed were, ^a Nē-hē-mī'ah, ⁴ the Tir'shā-thā, ^b the son of Hāch-a-lī'ah, and</p>	<p>B. C. 445. 25 Rē'hūm, Hā-shāb'nah, Mā-a-sē'-jah, 26 And Ā-hī'jah, Hā'nan, Ā'nan, 27 Māl'luch, Hā'rim, Bā'a-nah. 28 ¶ ^c And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nims, ^f and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding; 29 They clave to their brethren, their nobles, ^g and entered into a curse, and into an oath, ^h to walk in God's law, which was given ⁵ by Mō-ṣēs the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes; 30 And that we would not give ⁱ our daughters unto the people of the</p>
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UNLESS all signs fail the coming year will witness the most vigorous "reform" campaign, so-called, that the world has ever seen. The National Reform Association long since fossilized, but its work has been taken up and is being carried on by younger, abler, and more practical organizations, prominent among which is the Young People's Society of Christian Endeavor.

THE International Religious Liberty Association is arranging with local organizations in the various States to send the AMERICAN SENTINEL to the members of legislatures and State officials in every State and Territory in the Union; while the Association itself will send the paper to the members of Congress. Those who are not already members of the Association and who wish to aid in this work as well as in other lines of work which the Association is carrying forward, can give substantial assistance by sending their names with one dollar to the Secretary, A. F. Ballenger, 39 Bond St., New York, and thus become members of the Association.

MENTION was made in these columns some weeks ago of the arrest of Robert Morehead, a colored Seventh-day Adventist of Greensboro, N. C., for working on Sunday. He was bound over to the Superior Court, but before the sitting of that court the principal witness who was wanted by the sheriff on a criminal charge, left for parts unknown. As a necessary consequence the case against Morehead had to be abandoned. Thus far every case of this kind in North Carolina has terminated favorably for the defense. The better part of the community about Greensboro are disgusted with the efforts of some to use the "law" to persecute honest people for conscience' sake. One of the best lawyers in the county had volunteered to defend Morehead free of charge, and would have done so had the case come to trial.

"JUST recently the professedly Protestant Church authorities in Constantinople," says a London paper, "called the attention of the Turkish authorities to the growth of the work of Seventh-day Adventists in Turkey, asking that it might be suppressed. The result was that the request was refused and the work and lives of our friends there spoken of commendably. In every case where our workers have suffered physical violence in Turkey it has been at the hands of professed Christians.

The various sects fight among themselves and accuse one another to the authorities. Is it any wonder that Mohammedans have a poor idea of Christians generally? It shows the need of gospel work in Turkey to show professed Christians and Turks alike that the Christianity of Christ means a life of honesty and sobriety and obedience to God's law."

"THE antiquated idea that the preacher must keep out of politics," is a phrase heard often at this time from the lips of clergymen and other speakers at religious gatherings, and with an emphasis intended to cover the idea with ridicule and contempt. Having listened to this the ear is almost prepared to hear from similar sources about the "antiquated idea" that the church ought not to direct in political matters, or that men ought not to be sent to the dungeon and the stake for setting the decrees of the church at naught? Certain it is that the present tendency is to renounce as antiquated and worn out those very principles which the Christians and patriots of former times established at the price of their liberty and their lives. It is a very easy task, requiring but a few thoughtless moments, to surrender the birth-right blessings which years of toil and suffering were required to secure.

By a recent decision of the courts in South Carolina, it is held to be unlawful to conduct railway traffic on Sunday. An exception was, however, made in favor of a trainload of delegates to the centennial celebration of the A. M. E. Zion Church, held October 18. This was at the request of the manager of the meeting, Rev. E. Morton, of Rock Hill, S. C., made by letter to Mr. D. P. Duncan, Secretary Railroad Commission. Mr. Duncan replied that if the excursion train referred to "is to be strictly a train run for religious purposes, the commission will not object to the train run on the 18th of October."

The Sunday "law" in South Carolina, as in other States, has its origin and present support in religious sentiment; and the easy dissipation of that sentiment, for the time being, before a prospective hardship which it would bring upon those holding it, shows that it is really selfish, and not Christian in character.

THE article on page 332, by A. F. Ballenger, should be carefully read by every one, in connection with our first-page article.

This "Christian Citizenship" movement has suddenly developed into a young Hercules and is exerting its immense strength in an effort to subordinate the political institutions of the country to the dictation of "the church."

This movement can result in nothing short of a fully developed image of the Roman Papacy. It is only a question, as we have often logically demonstrated, of one pope or

a number of popes, a composite pope as it were. Under the papal scheme a single man interposes himself between God and the individual, and speaks for Him, thus sitting "in the temple of God showing himself that he is God;" while under the Young People's "Christian" Endeavor National Reform scheme, a number of men acting together do exactly the same thing. The principle is the same; the one is the papacy, the other is the image of the papacy.

And this is not mere theory of what may some day be. Already the churches of the United States have assumed to dictate to the State, and the State—the Government—has heard and obeyed. By petition, by resolutions, by threats of political boycott, and by all the arts known to the American papacy, the composite "Protestant" pope declared to the Government of the United States that Sunday is the Sabbath; that it is enforced by the fourth commandment, and that it is the duty of the State to recognize this fact and to require all men to recognize it. The State heard and obeyed by enacting the World's Fair Sunday legislation, and in various other ways; and now this "Protestant" pope boasts that the churches will presently have the politicians at their feet and the Government so well in hand, so entirely under their control, that they can get anything they ask for.

"CIVIL Grounds of Religious Intolerance," No. 38 of the *Religious Liberty Library* (illustrated). This tract shows that the same arguments urged to-day in justification of "civil" laws restricting the rights of conscience in this country have been used in every age and in various countries, in defense of religious intolerance. A striking parallel is also shown between "civil" grounds of religious intolerance in Russia and in the United States at the present time. It is a pointed and forcible presentation of the subject under discussion, and should be read by everybody. Eight pages, price one cent.

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IN proportion as the ecclesiastics became co-legislators, heresies became civil crimes, and liable to civil punishments.—*Dean Milman*.

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