

"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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NOW THAT the great national campaign is over, and the elements have become quieted, it will be well to take a view of the things that were prominent there. This can be done now without even seeming to be partisan; and the lessons to be learned will not have lost their value. It must be said too that there are important lessons to be learned. Some vital principles were involved on both sides. As to what cast was given to these principles, is a question of interest and is worthy of most careful study. The SENTINEL proposes to review the situation, for the sake of the principles involved, and the lessons to be gained for the present and the future. The field is wide—wider indeed than perhaps many would suppose; but the study will well repay careful investigation and deep thought.

THE French Revolution, its characters and its characteristics, was one of the things that was frequently cited in illustration, or warning, in the late campaign. This too on both sides. Each side saw on the other side characteristics of that notable period. These things were not cited by the light-minded and for mere political effect at the moment, but by the most influential,—and in all seriousness, as real dangers to be seen and considered and avoided. This fact is of itself worthy of serious consideration yet by all the people of the land. If only one side had seen in the other these characteristics, and had seriously cited them in warning, it would have been worthy of careful thought; but when each side saw them in the other, and both were seriously citing them in warning to the people, the subject becomes doubly worthy of careful consideration by all. The SENTINEL hopes to look at this matter in a way that will be of interest, as we know it is of importance, to all.

HAVE you noticed how the papacy in the

United States, in discussing and expounding the theory of the infallibility of the pope, speaks much of "the Supreme Court of the Church"? This phrase is adopted from a certain theory that is held regarding the Supreme Court of the United States. The papacy says that as the decisions of the Supreme Court of the United States upon questions of the Constitution are final, so the decisions of "the Supreme Court of the Church"—the Bible—are also final. She says that as there is no appeal from a decision of the Supreme Court of the United States in interpreting the Constitution of the United States, so there is no appeal from the decisions of "the Supreme Court of the Church" in interpreting the Constitution of the Church—the Bible. She says that as the people are not allowed to interpret the Constitution of the United States, but must submit without question to the interpretation given by the Supreme Court, so the people are not allowed to interpret the Scriptures, but must submit without question to the interpretation given by the Supreme Court of the Church. Of course this argues absolutism and infallibility for the Supreme Court of the United States, as it does for "the Supreme Court of the Church."

But why is the papacy in the United States using this illustration this way in argument? There are two grounds as the cause of it.

First, The Supreme Court of the United States has declared that the Constitution means that "this is a Christian nation," and that "the establishment of the Christian religion" is in accord with this and other "organic utterances" "of the whole people." It is therefore to the interest of the papacy in the United States to insist that this interpretation of the Constitution is final, that it must be accepted by all the people without question, and that the people are not allowed to interpret the Constitution for themselves, but must accept as final this interpretation given by the Supreme Court. By insisting upon this, and getting this theory spread and generally accepted, she knows that just as soon as she can get some of her doctrines recognized in the law, and a decision fixing the constitutionality of such law, she then has the country fastened under her "infallible" authority.

Secondly, Certain leading politicians of the country have taken, and the last summer have advocated everywhere, this very doctrine of the infallibility of Supreme Court interpretations of the Constitution. The Papacy is glad of this, and promptly takes up the theory and passes it around as the infallible doctrine with respect to the Supreme Court and the Constitution. She is glad to have her position sustained by leading politicians of the country. It gives vast prestige to her theory. Not only this, but it greatly brightens the prospect of her getting the next step taken.

It becomes then a question for the serious consideration of the people of the United States, whether this papal theory of the Supreme Court is the correct one? Is that the view of those who established the Constitution? Is that the view of the statesmen who have shaped the course of the nation in its career of greatness? These are questions worth asking. They are questions for which it is worth while carefully to seek for the right answer. And to these questions the SENTINEL proposes to seek at original sources for the correct answer. Meanwhile, reader, what do you think of this papal theory of the infallibility of Supreme Court decisions?

A. T. J.

THE IMPENDING CONFLICT.

THE fathers of the American Republic fondly hoped that they had so firmly established religious liberty in this land that it would never be overthrown.

Knowing the inherent evils of Church and State union, they sought by establishing a purely secular government to separate forever between civil and ecclesiastical authority; to dissever for all time priestcraft from statecraft.

It was in no spirit of hostility to Christianity that the founders of our Government established a purely secular State. While some of those noble patriots were unfortunately unbelievers in divine revelation, others were devout, God-fearing men, and were influenced quite as much by reverence for genuine Christianity as by love of civil liberty.

In the work of laying broad and deep the foundation of liberty of conscience, devout

ministers and wise statesmen labored side by side. To Rev. John Witherspoon probably as much as to James Madison was due the First Amendment to the Constitution as well as the provision of Article VI., that "no religious test shall ever be applied as a qualification to any office or public trust under the United States."

In that day the Christian Church in America was "strong in the Lord and in the power of his might." Ministers and people alike realized that religion was an affair of the heart, and that only as it was such was it of any value. Believing this they readily discerned that to be more than a mere form it must be wholly voluntary; hence their decision to leave the conscience free as God made it.

Recognizing the sublime truth that "all men are created equal," our fathers realized that all had by nature equal rights. If by reason of the new birth some men came to have special claims upon the common Father, and to receive from him special blessings, only God could certainly know who they were: so far as civil society was concerned, they could of right have no preëminence over other men who respected the equal rights of their neighbors and discharged their duties toward society. "Equality of all men before the law" was therefore the watchword alike of the Christian and of the non-Christian patriot of the formative period of the American Union.

But a change has come over the dreams of the "leaders in Christian thought" in the United States. For thirty years untiring efforts have been making to undo the grand work of the fathers of the Republic, to sweep away as atheistic the Constitutional safeguards of religious liberty, and to erect upon the ruins of the temple of American freedom, a man-made theocracy in which the allied churches of the country, shorn of the power of God, shall wield instead thereof the power of the civil State.

For many years this work of undermining our free institutions was carried on by the so called National Reform Association, it must be confessed with little apparent result; but finally our institutions have commenced to bend under this mischievous influence. Within a decade the National Reform Association has been reënforced practically by the Woman's Christian Temperance Union, the Prohibition Party, the American Sabbath Union, with its State auxiliaries; and last, but not least, by the Epworth League and the Young People's Society of Christian Endeavor, until now, in the last half of the closing decade of the nineteenth century, the safeguards of liberty of conscience which our fathers gave us are threatened by a mighty host numbering millions, who, fired by youthful enthusiasm, and nerved by the strength and vigor of early manhood and womanhood, constitute a most formidable army.

Nor are these enthusiastic millions dishonest schemers; they believe they are doing service both to God and to their fellowmen. They are not consciously the enemies of the Republic, for they believe themselves the vanguard of a grand army which is to expel from our borders the malefic influences which have hitherto poisoned our national life and embittered and even blasted the lives of so many of our people. They can be successfully met in but one way, namely, with the sword of the Spirit, which is the word of God.

The original National Reformers proposed to accomplish their so-called reforms by constitutional amendment. This is still the dream of some, but the vast majority now

believe that everything desired can be accomplished under State and national constitutions as they now exist, and the thought is not unwarranted.

The Supreme Court decision of February 29, 1892, declared this "a Christian nation." The following summer the World's Fair legislation was enacted, in which Congress, regardless of the Constitution, assumed to decide a religious question by declaring Sunday to be the Sabbath, within the meaning of the fourth commandment. May 18, of the present year of grace, the Supreme Court of the United States handed down another decision in perfect keeping with the "Christian nation" decision, fully affirming the constitutionality of Sunday legislation in the several States, and leaving no room to question what the decision would-be were the power of Congress to enact such a law called in question in the courts. The United States, in all its departments, legislative, judicial, and executive, stands committed to the evil principle which for a century the people fondly imagined was prohibited by the Constitution.

These facts are not unknown to the aggressive millions now marshaled on the side of so-called moral reform by civil law. "The country for Christ" is their battle-cry, and they propose to effect its capture, not by the slow method of making the individuals his prisoners, but by seizing in his name the machinery of government. As shown recently in these columns, a religious test is to be applied by wholesale boycott of all candidates who will not bow to the will of the "reformers," and already the First Amendment has been nullified by decision, dicta, and construction.

With these facts staring us in the face, and with a National Reform Association of over two and a half million of earnest, aggressive, though misguided people, not simply laying siege to, but already in possession of, the outposts, and now actually preparing for the final assault upon the citadel of American liberty, is it not high time that every lover of freedom of conscience awake, if not to save the nation from impending ruin, at least to be the means of saving from eternal death some of their fellowmen who, deceived by the glamour of "National Christianity," are being led captive by Satan at his will.

NOT VERY CONSISTENT.

OUR modern Sunday "laws" present, in most cases, a queer combination of that religious intolerance from which all religious legislation arises, with that regard for religious freedom and natural rights which has been a prominent characteristic of American government. Under such circumstances it is not surprising that such "laws" should present inconsistencies. Two sentiments so opposite in character cannot be put into harmonious combination.

In most of the States the Sunday statutes contain an exemption clause covering the cases of those individuals who conscientiously observe the seventh day instead of the first. Such exemptions were doubtless prompted by a desire not to infringe upon liberty of conscience. Of course, all religious legislation does infringe upon conscience; but the evident desire not to do so which appears in some of the legislation of this kind has created an inconsistency which robs the statutes of even logical force.

Thus, Sunday statutes forbid all Sunday work or amusements, except works of necessity or charity. No baseball, golf, or out-

door sports, no hunting, fishing, etc., must be allowed; and no place of business must be kept open for the manufacture or sale of goods. The essential idea of Sunday legislation is that this is necessary for the good of the people. But in the same statute appears a clause which states that such prohibitions shall not apply to those who conscientiously believe the seventh day to be the Sabbath and actually observe it as such. But upon the seventh day, as everyone knows, business is in full blast everywhere, and outdoor occupation and amusements are pursued to the fullest extent. Saturday is, indeed, more fully devoted to business and recreation than any other day of the week.

Now if it is necessary for the good of the people that all business and recreation should be suspended on the first day of the week, except works of necessity or charity, why does it answer the purpose just as well that people should rest on the seventh day, when there is no cessation of business or recreation whatever?

What defender of Sunday statutes will enlighten us on this point? S.

A USELESS REMEDY.

IN the November issue of *The Defender*, the organ of the New England "Sabbath Protective League," Rev. J. G. Merrill, D. D., speaking of the increasing prevalence of Sunday desecration in the country, says:—

It goes without saying, that the months just passed have abundantly made evident the fact that the danger point has been reached, that unless the tide of sabbath desecration is stayed speedily and effectually, the American Sunday will have to come to an end; and those who believe in the absolute connection between the perpetuation of the American Sunday and the life of the republic, are convinced that there should not be another moment's delay, that wise, strong, vigorous action should at once be had.

It seems rather strange, certainly, to think that the American Sunday is to come to an end because the mass of the people will not observe it religiously. Will the church bells cease to ring on Sunday, the congregations remain at home, and the pastors forsake their pulpits, because other people are desecrating the day? Does the statement mean that when Sunday comes to be a little more openly disregarded by the public, church people will think it is no use to persevere longer in their observance, and so let Sunday drop in order to be in harmony with the majority? It is hard to see how the day is to come to an end, unless the church people themselves are to give it up.

The proposed remedy, of course, is legislation. But upon this point history gives a testimony that is most forbidding. For it is well known that in the days of the apostles the civil law of the whole mighty empire of Rome was against Christianity; yet that did not prevent Christianity—of which Sabbath observance is an essential part—from spreading rapidly in every part of Rome's domain. If the civil law in that day utterly failed to bar the way to Sabbath observance, it is certainly equally impotent now to maintain the Sabbath against its foes. If Sabbath observance could be maintained by human law, it could have been prevented by the same means in the days of that pagan empire.

And the very fact, moreover, that Christianity spread throughout the world in opposition to all the power of Rome's iron monarchy, affords most conclusive proof that Christianity is not dependent upon the civil law at all. It is no more dependent upon that power now than it was when its profes-

sion meant death by the decree of Nero. And when it becomes evident that a religious observance depends upon the civil law for its maintenance, it becomes equally evident that that observance is not a part of Christianity. The Sabbath of the Lord—the seventh day—is prospering without any aid from the civil power. s.

WHY REFORMED PRESBYTERIANS DO NOT VOTE.

SEVERAL Reformed Presbyterian ministers have been telling recently why members of their communion do not vote. Among those who have been enlightening the public on this subject is Rev. J. M. Foster, pastor of the Second Reformed Presbyterian Church, Boston. Mr. Foster spoke on this subject Sunday afternoon, November 1. The *Boston Globe*, of the next day, contained quite a lengthy synopsis of his discourse, from which our quotations are made.

Referring to the candidates, Mr. Bryan and Mr. McKinley, the speaker said that the pulpits of the country were almost unanimously opposed to the election of Mr. Bryan, because the platform upon which he stood represented "repudiation and anarchy," while the platform upon which Mr. McKinley stood represented "honest money and patriotic loyalty." He continued:—

Both these platforms stand on the national Constitution, and that instrument represents disloyalty to Christ the King.

If good citizens should refuse to accept the Chicago platform, then Christian citizens should refuse to accept the Constitution of the United States.

We cannot swear to support the Constitution of the United States, because it does not recognize God as the source of all authority, the Lord Jesus Christ as the ruler of nations, and the Bible as the fountain of all law.

For the nation to ignore these facts in its fundamental law is the most flagrant affront to the King of kings.

We cannot swear to support the Constitution of the United States, because the Constitution substitutes the people's sovereignty for Christ. "We, the people," are the supreme arbiters in national affairs. This is not a reliable standard of morals. Public opinion is unstable as water. To day it shouts "Hosanna," to-morrow it cries "Crucify him!" A government of the people, by the people, and for the people, is only possible in subjection to the righteous and benignant dominion of the Lord Christ. To enthroned the people is to dethrone Christ. To adopt the will of the people as supreme law is to set aside the will of Christ. The Constitution ought to read, "We, the people, recognizing Christ the King."

We cannot swear to support the Constitution of the United States, because the Constitution contains provisions that are unscriptural. It provides that when the President is inaugurated he shall swear or affirm. An appeal to God is the very essence of the oath. To leave that out is to take the heart out of the body. The Scriptural rule is explicit, "Thou shalt fear the Lord thy God and swear by his name." To leave out the name of God violates this divine law.

It will be seen by the foregoing quotations that Reformed Presbyterians utterly fail to distinguish between civil and moral authority. Moral authority is that which is exercised directly by God himself; and his will is expressed in the ten commandments which are to be the rule of the divine judgment. All power and authority is originally from God, but he has committed to men the administration of civil rule; and this he has given to men as men, and not to governments. He has made man a social, moral being, and so endowed him with the instinct of self-preservation, that for their own protection men organize into civil governments.

"Each person has the natural right to pro-

tect his person and property against all invasions, but if this right is to be *personally* exercised in all cases by each person, then in the present condition of human nature every man's hand will be against his neighbor. That is simple anarchy, and in such a condition of affairs society cannot exist. Now suppose a hundred of us are thrown together in a certain place where there is no established order; each one has all the rights of any other one. But if each one is individually to exercise these rights of self-protection, he has the assurance of only that degree of protection which he alone can furnish to himself, which we have seen is exceedingly slight. Therefore all come together, and each surrenders to the whole body that individual right, and in return for this surrender he receives the power of all for his protection. He therefore receives the help of the other ninety-nine to protect himself from the invasion of his rights, and he is thus made many hundred times more secure in his rights of person and property than he is without this surrender."

So far as the rulers are concerned they derive their power from the people, while the people derive their authority or power from God, not by special revelation, or in any miraculous way, but because it is implanted in their very natures. It is a "self-evident truth that all men are created equal; that they are endowed by their Creator 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."

Civil government is for all men, and it exists in some form or other in all parts of the world. Of course the higher and better forms of civil government are found in so-called Christian lands, but life and property are protected to some extent even in the most benighted countries.

The superiority of civil government in "Christian" lands is no doubt due to the influence of Christianity, in elevating, enlightening, and refining men, giving them better ideas of justice, etc. It does not follow, however, that Christianity or the Christian Scriptures should be recognized by law, or by the government. To do so would be to make government the judge of the divine law, or of men under that law, and thus in turn destroy individual responsibility to God; because men, being the interpreters of God's law—not each man for himself, but those in authority interpreting it for the people—the individual would not seek to know the law of God for himself, but simply the interpretation put upon that law by the government.

The Principle Illustrated.

This principle is aptly illustrated by the attitude which some people assume toward the Sabbath question. Civil governments almost universally recognize the first day of the week as the Sabbath; and all civilized countries have more or less stringent laws requiring its observance. The Bible declares that "the seventh day is the Sabbath," and requires that it be kept holy. When the claims of God's law are urged upon the people, very many of them respond that the laws of the land require the observance of Sunday, and that as it is their duty to be subject to "the powers that be," they observe that day instead of the seventh day. Some who readily admit that the Bible requires the keeping of the seventh day, take the position here indicated, and feel themselves excused from all obligation to obey the divine law.

Again, the same principle is illustrated in the matter of divorce. The Scriptures per-

mit divorce for only one cause. The laws of many of the States permit divorce for numerous causes. Now, no one will deny that this has a great influence upon the minds of many persons, and that it eases the consciences of even professed Christians, they feeling satisfied that as long as they have complied with the civil law they are free; while the fact remains that they are none the less amenable to the claims of the divine law.

Not only does compliance with the civil law of divorce ease the consciences of the people, but nearly all religious denominations bow to the decisions of the civil courts in such matters, and retain in their communion numerous persons who, according to the Scriptures, are living in adultery; retain them simply because while living in open violation of the law of God, they have complied with the law of the State.*

Changing the Divine Law.

The fact is that government cannot properly take cognizance of the divine law without in effect changing that law. For instance, the divine Sabbath law says: "Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." As before remarked, almost all countries have so-called Sabbath laws, that is, laws requiring the observance of Sunday. These laws are based upon a human interpretation of the fourth commandment; and not only do they nullify that commandment by substituting another day for the one specified in the commandment, but they likewise nullify it by introducing exceptions not contained in the commandment. The commandment says: "In it thou shalt not do any work." All Sunday laws contain numerous exceptions permitting very much that is not permitted by the divine law; and thus thousands of people feel warranted in doing on the day which they suppose is the Sabbath, things which are forbidden by the fourth commandment on the Sabbath, but which are permitted by the law of the land. Thus their consciences are eased because the law of the land interposes between them and the law of God a human interpretation of that law, thereby, like the apostate kings of Israel, causing the people to sin.

Mr. Foster's charge that the "Constitution contains provisions that are unscriptural," is due to a misapprehension on his part of what the Scriptures teach in regard to civil government. Civil government is ordained of God for a specific purpose only, namely, for the securing of natural rights. As we have often shown in these columns, God reserves in his own hands all moral rule; he tells us through our Lord Jesus Christ to "render unto Caesar the things that are Caesar's, and unto God the things that are God's."

The Constitution Scriptural.

Instead of being unscriptural, the Constitution of the United States is decidedly scriptural in that it does not trench upon the prerogative of God, but leaves every man perfectly free in matters of religion; and there is certainly no good reason why any man, rightly understanding the province of civil government, could not be in perfect harmony with the Constitution of the United States. Understand, we are not insisting that voting is a moral duty. Individuals are found everywhere who are conscientiously opposed to voting. Their consciences in this matter

* The SENTINEL does not deny the right of the State to legislate upon marriage and divorce. We cannot, however, close our eyes to certain evil results, only one of which we have mentioned.

should be respected. And indeed it is a serious question whether, under prevailing conditions, the Christian can do any good by exercising this right; and certainly political contests do not foster spirituality. But it seems frivolous for any man otherwise anxious to vote and to hold office, to object to so doing simply because the Constitution respects the rights of conscience in all men, leaving all absolutely free in matters of religious faith and practice.

Again Mr. Foster, and presumably all Reformed Presbyterians, object to the Constitution because it permits an affirmation instead of an oath. But as civil government can of right assume no jurisdiction over the conscience or over the religious beliefs of its subjects, it would be manifestly improper for it to require a religious oath. All that any government has a right to require is that men shall testify under the pains and penalties of perjury, for false testimony. We are not, however, of the number who would abolish all appeal to God in judicial oaths. That form of oath which tends most to bind the conscience of the one to whom it is administered would seem to commend itself to reasonable and impartial men as the one which should be used, leaving, however, great latitude in the matter to the individual conscience.

Sometimes the civil law requires that certain matters shall be settled by lot. The writer once heard one of Mr. Foster's brethren in the ministry object to settling a certain civil matter by lot, on the ground that casting lots was a religious function, coming to us from Scripture. To the writer, the objection appeared frivolous; nevertheless in such matters the individual conscience should be respected. But is it not manifest that whereas some men object to being compelled by the civil law to decide certain matters by lot, there is even greater danger of doing violence to conscience by requiring men, indiscriminately, to take an oath? Some Christians do not think it right to take an oath, believing it to be a violation of the injunction, "Swear not at all." Such are willing, however, to affirm and to testify under the pains and penalties of perjury, for false testimony. This the law now almost, if not quite universally, permits. Mr. Foster would, however, require all men to swear by the name of God, thus violating the consciences of not a few of those who, equally with himself, believe in and reverence the name of God; besides trenching upon the equally sacred rights of unbelievers, who, while honest men and good citizens, deny all divine revelation.

Wants a Religious Test.

Continuing his discourse, Mr. Foster said:—

Again, "No religious test shall ever be required as a condition for office or trust in these United States." That means that every man, even an avowed infidel or atheist, is eligible to the highest office in the land.

Justice Story, in his commentaries on the Constitution, describes that instrument as a compact by which the "Mahometan, the Jew, the infidel and the Christian sit down in common at the tables of our national councils."

The scriptural rule is distinct, "Thou shalt choose out from among you able men, men of truth, fearing God and hating covetousness, and place such to be rulers over you." Our Constitution voids this divine law.

Again, "Congress shall make no law respecting the establishment of religion nor prohibiting the free exercise thereof." This was intended to avoid the establishments of Europe, but it has carried us to the opposite extreme of irreligion in political life. In avoiding Scylla we fell on Charybdis. It places all religions—Greek, Roman, Pagan, Mahometan, Mormon and Christian—on an equality.

This shows clearly the hostility of the Reformed Presbyterians to the fundamental principle in our Government, namely, that of the equality of all men before the law, regardless of religious persuasion or profession. Mr. Foster would apply in civil government the rule given to ancient Israel for the selection of men to exercise authority among them. His language shows plainly that it is the purpose of that church and of those who are coöperating with it in the National Reform scheme, to establish a religious test for office in this nation, and so to subvert the Constitution as it is upon that point.

It is a marvelous thing that any Christian would wish to do this, for the simple reason, if for no other, that to do so would be to put a premium on hypocrisy. Does not every man know that there are now thousands of men who make a profession of religion for the sake of social and business standing? and do they not know that if a religious test were required for civil office that other thousands, now making no profession, would seek membership in the church for the sake of political preferment? And do they not know also that this would bring into the Church a flood of corruption which would overwhelm it in spiritual declension, and render it bankrupt in spiritual power?

The AMERICAN SENTINEL is Christian, and for this reason opposes this antichristian scheme which proposes to restore to the Church that which God has removed from it, namely, political power. The Church should trust in the power of God, not in the power of the State. All authority, power, and dominion will one day be given to God's people, but it will not be done until "He come whose right it is." But the ushering in of his kingdom cannot be accomplished by the efforts which are made by ambitious men to seize and control civil power in the supposed interests of the Christian religion.

PETITION TO CLOSE POST-OFFICES.

ONE of the reforms sought to be inaugurated by the "Reform Bureau" at Washington, D. C., of which Wilbur F. Crafts, well-known as a leader in the movement for religious legislation, is the head, is that of closing post-offices throughout the country on Sunday. The following petition to this end is being showered in vast quantities upon the postmaster-general by Christian Endeavor Societies and similar organizations in many States:—

To the Honorable, the Postmaster General:—

The undersigned, adult receivers of mail in the city of _____, earnestly petition you to order the Sunday closing of the post-offices, and the discontinuance of Sunday work therein, in consideration of the rights of conscience, and the right to rest of the postal employees and the public.

It seems that the principle of local option is applicable to the matter of Sunday closing of post-offices, and under this arrangement Sunday closing has already been effected in a large number of places.

The "rights of conscience" to which the petition refers are doubtless those of the post-office employees. But considering the function of conscience in its relation to the purpose of God in the gospel, it would certainly seem that if the employees conscientiously object to Sunday work, they ought to cease such work in obedience to what they believe to be the divine will, without waiting for the order or permission of the civil authority.

To be sure, this might cost them something; but if it is a matter of conscience and of serving God, it would possess no virtue

unless done in simple obedience to God's will, regardless of whatever cost might be involved. He who will not serve God in a certain course of action when it costs something, cannot in that thing render acceptable service when all difficulty attending it has been removed.

God has certainly not made it the function of the civil power to make broad and smooth the pathway of his service.

The petition intimates, also, that not only the right of the employes to rest, but also that of the public, is involved under the existing arrangement. It would seem to have been the idea of the framer that the public will feel much relieved when, Sunday closing having been accomplished, they learn that they are no longer *obliged* to go to the post-office after their Sunday mails. s.

NEW ENGLAND "LORD'S DAY CONGRESS."

BY A. F. BALLENGER.

THE writer attended a meeting of the New England Sabbath Protective League, held at Salem, Mass., the historic witch-hanging city. Many relics of interest are preserved, among them the original documents, sentencing the "witches" to death.

The meeting of the League was called under the imposing name of "Lord's Day Congress," but its projectors were much disappointed by the meager attendance. The meeting was in charge of Rev. DeWitt S. Clark, D. D., Secretary of the League, a very genial, companionable gentleman. Through his kindness the writer was able to place literature treating the topics under discussion on the stand in the vestibule of the church when the congress was held.

One paper read by Mrs. L. B. Earle, of the W. C. T. U., on the subject of "Women and the Lord's Day," was excellent, in that it argued that the place to begin Sabbath reform was in the home. She said it was in the power of mothers to make the Sabbath a joy in the estimation of the children instead of a day to be dreaded by them.

Following the discussion of the paper the audience was invited to send written questions to Dr. Clark, the secretary.

The writer sent up the following questions:—

1. If Christianity is made dependent on the Sabbath and the Sabbath on civil law, is not Christianity thereby made dependent on civil law?

2. Is Christianity dependent on civil law? Did it not triumph over the iron monarchy of Rome, whose laws were against it?

3. Is it not "the law of the spirit of life in Christ Jesus" that is needed rather than the law of the commonwealth?

In replying the secretary denied that the Sabbath was dependent on civil law, notwithstanding the fact that this position was repeatedly taken by speakers in the "Congress," and notwithstanding the organization under whose auspices the "Congress" was called asserts that it is its "object" to "maintain the observance of the Lord's day" by the following "methods": "Its methods include organization and agitation, instruction by press, pulpit, and platform, education of the young and morally ignorant, the *protection* and *enforcement* of *Sunday laws* and the securing *better legislation* in the interests of the workingmen and good citizenship."

The secretary announced that three bills would be introduced into the Massachusetts

legislature with a view of improving Sunday legislation. Although the air was full of talk about "resisting the overwhelming flood of Sunday secularization" by the enactment and enforcement of Sunday laws, yet the secretary was compelled to answer the question as he did to escape its fatal logic.

The answer to the last question was astonishing, and the writer cannot believe the answer was the result of mature thought. The secretary boldly declared that the "law of the spirit of life in Christ Jesus," and the law of the commonwealth should be practically the same.

At the evening session, Dr. Little spoke on the subject of "The Divine Sanction for the Observance of the Sabbath." He argued rightly that if the people are made to believe that the day is holy and God commands it, the matter of Sabbath observance both in the family and in the community will adjust itself. Speaking of the days when Sunday was better observed, he said: "They had what they thought was scriptural support for the Sabbath;" now, however, reverence for Sunday was departing, and when a people lose reverence for any institution they swing to the opposite extreme. That there were doubts regarding the "scriptural support" for Sunday observance was shown by some of the questions like the following: "How shall we meet those who insist on the observance of the seventh day?"

One of the speakers mourned that leaders of workmen should meet them before legislative committees and oppose their plans of Sunday enforcement.

Personally the secretary, Dr. Clark, is a pleasant-spirited man, and the writer had the privilege of an enjoyable visit with him during the journey from Salem to Boston.

One fundamental error which gives rise to this movement, is that the world is to grow better until the kingdom of God shall be completely realized in this world. But inasmuch as the progress is really in the other direction it is necessary to try to turn the tide by civil law. In the cause of truth these Sunday-law advocates would be clear and logical, but in the cause they have championed they are weak and illogical.

CHRISTIAN CITIZENSHIP. NO. 3.

BY GEORGE E. FIFIELD.

"THE powers that be are ordained of God."—*Paul*.

All must admit that this refers to the civil powers, the republics, the kingdoms, the empires, of the earth, as God said of the kingdom of Babylon: "And now have I given all these lands into the hand of Nebuchadnezzar, the king of Babylon, my servant, and all nations shall serve him;" or as he said of the Persian empire under Cyrus: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him. I have even called thee by name, I have surnamed thee; I have girded thee though thou hast not known me." The immediate context is sufficient evidence of this. Let us quote the passage: "There is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive unto themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good and thou

shalt have praise of the same. *For he is the minister of God to thee for good.* But if thou do that which is evil, be afraid; for *he beareth not the sword in vain*; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore *ye* must needs be subject, not only for wrath, but also for *conscience' sake.* *For this cause pay ye tribute also; for they are God's ministers attending continually upon this very thing.*

In our last paper we saw that God is love and only love; that his law is a law of love, and that in his kingdom love is the only power. We saw that love was opposed to arbitrary force, for such force is a limitation of the liberty of love, and that, in the full realization of the divine kingdom, every one will be free to do precisely what he pleases, pleasing to do that only which love dictates. Now we see that this same God of love has ordained kingdoms and empires of arbitrary power, whose symbol of authority is the sword. He has not only ordained them, but he has declared that they bare not the sword in vain, but that they are his ministers to execute wrath upon them that do evil. Christian people must be subject to them, not only for fear of that wrath, but also for conscience' sake, and they must pay their taxes to support them in their work, for they are God's ministers attending continually to the divine commission granted to them, to restrain by arbitrary power, if need be, the wrong of man against his fellowmen.

The question naturally arises: How can these two things be harmonized? How can a God who is *opposed, in his very nature, to all arbitrary manifestation of power,* and who, when he has his way completely, will sweep from the whole universe all need, and all possible chance, for the manifestation of such power forever more,—how can such a God ordain such power now and declare that those who manifest it are his ministers? This question is not a difficult one. God is opposed to thorns and thistles and noxious weeds. In the Edenic world, these did not grow, at least not spontaneously as now, to choke out the precious fruits and grains. Neither will they thus grow in the Eden restored when God has his own way fully once more, for we read: "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

But while God is thus opposed to thorns and thistles, he ordained that for the present they should grow. "Cursed is the ground for thy sake, thorns and thistles shall it bring forth to thee," and "in the sweat of thy brow shalt thou eat bread." "For thy sake," that is, on thy behalf, not because I am so offended that I wish to punish thee, but for thy good. God is love, and he acts only in love. *All his curses, even, are blessings in disguise.* They are curses over what might have been if man had not sinned and come short of the divine ideal, but they are blessings over what would be now without them. They are the best that infinite love can do under the circumstances, since we have resisted his perfect will.

If man had remained sinless, disposed to devote his leisure to the study of God, it would have been a blessing for corn and wheat and fruit to grow spontaneously with no battle with weeds, and God meant it so to be. Now, however, both science and history prove that where the conditions of life are too easy, even as where they are too hard, a high civilization and a good moral development cannot be reached. It is an old proverb:

"The devil has work for idle hands to do," and the trouble with Sodom and Gomorrah was abundance of bread and idleness. For this reason the God who is love and who is opposed to thorns and thistles ordained that they should grow, and that the toiler should earn his bread by the sweat of his brow. That curse was a blessing; it was love working for our sake.

Again, God is the fountain of life, and as such he is opposed to death. If man had remained sinless, permitting God's perfect ideal of love to be realized, there would have been no such thing as death and its sad partings from loved ones. When God's perfect ideal is realized in the redeemed world, we read that "death and hades [the grave] were cast into the lake of fire," and "there shall be no more death."

Yet for the present God has ordained death. Death is a curse, an enemy coming by sin, and yet it is a blessing. How much better it would have been for the present happiness of man had he never sinned, and so death here had never been necessary. But how infinitely better it is that sin, which brings sorrow and grief, should finally bring release from these in death, rather than that there should be endless life in hopeless misery. Thus God, who is opposed to death, ordained from the first that death should be, if sin should make it necessary.

So of arbitrary power,—the power of physical force. God is love, and love in its very nature is opposed to such manifestation of force. Had man, instead of sinning, yielded his heart to the divine love until the law of love fully controlled his life, there would have been no need or chance for the exercise of physical force in restraining evil. Each man, without any external restraint, could and would have done just what he pleased, for he would have pleased to do only that which was in harmony with liberty and joy. How much better this would have been! How much better it will be when this is so, for, praise God, through redemption his ideal is still to be realized.

But now since man is sinful, and, left to himself, the strong would combine to oppress the weak, and the guilty to crush out the innocent, God has ordained that civil governments should exist to compel those who will not yield their hearts to his righteousness, to be civil, and respect the rights of their fellows. Those who are righteous do not need to be compelled to be civil, for they are civil already—they love all men as brothers, and have no desire to oppress them or infringe their rights. The civil power cannot compel men to be righteous, since righteousness in its very nature, must be spontaneous if at all; it is a thing of the desires and affections, and not of the outward acts merely. In righteousness the outward acts are controlled from within by the divine love; in civility merely they are controlled from without by arbitrary force.

Since external force cannot reach and change the attitude of the heart toward God, and since God desires no worship of mere form,—no worship that does not spring from the love of the heart,—God has not ordained that the civil power should legislate in religious things, or in any way seek to control the consciences of men. He has ordained the powers that be simply to compel men to be civil, and regard the rights of their fellows, that we may live together and transact business, and be free to worship him or not as we see fit. How much better it would be if this compulsion were not necessary. But, now, under the present necessity, that the civil power is a blessing, the millions whose

rights and happiness have been conserved thereby can testify. What this world would be without such restraint no human heart can conceive, and therefore no pen can picture. It would be a pandemonium of evil with lust and rapine running riot on every hand. The darkest hour of earth's history would furnish no complete illustration, for such restraint has never been fully removed.

Now, the Spirit of God, dwelling in the Christian's heart tends to bring him into harmony with God in *all things*. It makes him feel that this is not his abiding city, but only the place of his pilgrimage. It makes him long, as does the Lord himself, for the time when thorns and thistles and death and arbitrary power will no longer be necessities, and so will have passed away. *It causes love to dominate and control every impulse of the life, so that the exercise of arbitrary force is distasteful and contrary to his nature as it is to God's.* But while the Spirit of God brings the Christian into harmony with God in these things, *it also brings him into harmony with God, in that he recognizes as does God the present necessity of the restraint of force, even as he recognizes that thorns and thistles and death are present necessities, and therefore blessings.*

The Christian, therefore, not only submits to the civil government because he is afraid of its penalties, but as Paul says, for conscience' sake. He does not pay his taxes merely because he has to, but because he knows that God has ordained that the civil power should exist, and that therefore it is the duty and privilege of the Christian to support it.

We conclude by repeating, the Spirit of God is the Spirit of love and truth, and it is given to bring us into harmony with the divine love, with the truth of God in *all things*, and not merely in the one point that force becomes opposed to our nature as it is to his.

IMPROVING ON GOD'S METHODS.

[*The Examiner (Baptist, N. Y.), Sept 24, 1896.*]

THE greatest calamities and crimes which have afflicted Christendom have grown out of efforts, no doubt well meant, of good people to improve upon the methods which God has made known in his Word. It is altogether likely that the man who first proposed to sustain religion by the arm of the State thought that he was rendering a great service to the Church, and was inaugurating a scheme which, for some inscrutable reason, the Deity had overlooked. It is hardly necessary to say that experience has justified, if justification were needed, the declaration of our Lord, "My kingdom is not of this world." No doubt the thought of a primate among the clergy, having supremacy over all the Christian Church, seemed at the start to be a great improvement upon the loosely organized and perhaps sometimes disorderly democracy which had prevailed. Monasteries and convents, to which religious persons should retire for lifelong meditation and prayer, free from the contaminations and temptations of the world, seemed not only harmless but beautiful and edifying. Oraclular confession and absolute obedience to a spiritual director were thought to be very promotive of humility and spirituality on the part of the laity. The celibacy of the clergy was devised as a means of preserving the clergy from entanglements in worldly affairs, and of putting them more at liberty to obey the commands of their spiritual superiors, in whatever directions these

commands might lead. It is not at all impossible that the establishment of the Inquisition proceeded from a sincere desire on the part of its originators to repress error in thought and action. They very likely believed that they were doing God's service. We are not disposed to deny or doubt that Loyola, in establishing the Society of Jesus, was governed by a sincere desire "for the greater glory of God." It is hardly necessary to speak of the results which experience has brought to light as to the effects of these various extra-Scriptural institutions, in which men have endeavored to improve upon God's plans.

NEWS AND NOTES.

WEST Virginia holds a State Christian Endeavor convention at Clarksburg, November 17, 18.

A NEW "Messiah" and "divine healer," whose name is Schrader, has appeared in New Jersey, and is expected soon to come to New York City.

THE police of Beverly, Mass., have forbidden newsboys of that place to shout on the streets on Sunday, or to sell their papers quietly.

A MASS meeting to promote Sunday observance in Rhode Island, is announced to be held in Providence Nov. 23. A similar meeting will be held at Portland, Me., Dec. 3.

It is reported that a bill emanating from the Congregational Association of Massachusetts, forbidding the employment of laborers for seven days in the week by any corporate body, will be presented to the next legislature of that State.

"THE Endeavorers of New Castle, Pa.," says the *Golden Rule*, of November 5, "have been doing a good piece of work for Christian citizenship in folding and addressing 200,000 pieces of National Reform literature, which are to be sent out over the country."

AN attempt made recently to hold open-air Sunday concerts in a public resort near Mansfield, Ohio, was defeated by resolutions and threats by the Christian Endeavor societies of the place, directed against the street-railway company which was to furnish transportation.

A BOSTON jury decided recently that "Yankee Doodle" was not a fit tune for a Sunday concert, and now objection is made by the New England Sabbath Protective League to a Sunday performance of Rossini's oratorio "Moses in Egypt." So says the *New York Herald*, of November 10.

THE *Defender*, organ of the "New England Sabbath Protective League," in its November issue, defends the recent arrest of three persons for bowling on Sunday in Somerville, Mass., on the ground that "every human being has the right of rest and the privilege of worship, one day out of seven." Does the fact that one person is engaged in recreation at a certain time prevent another person from resting or worshipping at the same time?

If so, how do seventh-day observers manage to rest and worship at all? Yet they find no difficulty in resting and worshipping on the seventh day, with worldly business, pleasure, and recreation in full blast around them.

It appears that the Raines liquor law, which is pronounced to be one of the best measures ever devised for "regulating" the liquor traffic, does not even stop the sale of liquor on Sunday; for, as the *Examiner*, of October 29, states, 2,000 saloons in Brooklyn alone have been transformed since its enactment into "hotels," which are free to dispense intoxicants any day in the year. The only effective way of dealing with the saloon is to outlaw it.

SPEAKING of the revolt against Spanish rule in the Philippine Islands, a Spanish Roman Catholic journal asserts that "the people do not care for progress and civilization," and "are happy when they are let alone." This it says in connection with an argument for the complete subjection of the people to the priests and the extinguishment of all liberalizing agencies, as the only method of securing peace and happiness. Rome would hardly dare to state her policy so plainly in this country.

A DES MOINES (Iowa) journal of recent date publishes a call for a "Sabbath Rescue" State convention, to be held in that city December 1-3. The call is signed by committees of the Iowa Sabbath Association, Des Moines Ministerial Association, Y. M. C. Association, Christian Endeavor societies, Iowa, W. C. T. U., partisan and non-partisan, and the Iowa Sunday-school Association. The call states that "it is desired to place the Sabbath Association on a broader and better understood basis, making it representative of all religious bodies in the State that are in sympathy with efforts to preserve the sacredness of the Christian sabbath. The association will then be the servant and central agency of this interdenominational constituency and prove such a center of organized activity as a State central committee is in a political campaign."

A LITTLE glimpse at what is being done in the way of permeating our legislative bodies with "National Reform" sentiment, is afforded by the following item from the *Chicago Times-Herald*, of November 9:—

BEAVER FALLS, Pa., Nov. 8.—There was hauled today to the post-office 60,000 large envelopes containing a copy of a supplement to a Christian paper in which was printed a report of the hearing before the Judiciary Committee of the House of Representatives, Washington, March 11, 1896, and the proposed Christian amendments to the Constitution of the United States.

Also a memorial to the "Body of followers of the Saviour King on the Christian amendment now pending before Congress for the acknowledgment of God and Christ and the Bible in the Constitution of the United States."

A blank petition to the House of Representatives and Senate of the United States is also included, asking those bodies to adopt the joint resolution which is now before them on the above-named amendment. These inclosures were addressed to individuals all over the United States, and were issued by the National Reform Association of the Covenant Church, 107 Park Way, Allegheny. The mass of stuff filled a two horse wagon and required two hundred tie sacks to carry it in the mails. The postage cost \$1,200. The postmaster was given special instructions to mail none of it until Monday, so that it would not travel on the sabbath day to reach its destination.

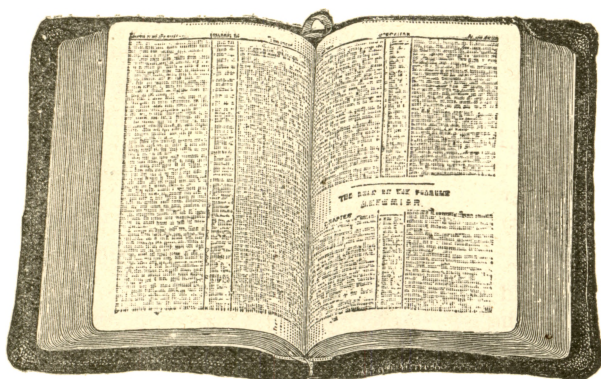
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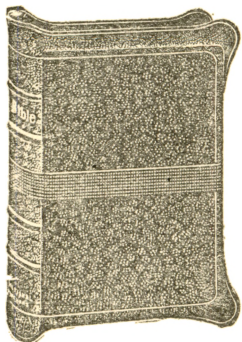
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<p><i>They that sealed the covenant.</i></p> <p>gavest before them, neither turned they from their wicked works.</p> <p>36 Behold, ^awe are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:</p> <p>37 And ^eit yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have ^fdominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.</p> <p>38 And because of all this we ^gmake a sure covenant, and write it; and our princes, Lē'vites, and priests, ^hseal unto it.</p>	<p>NEHEMIAH, X.</p> <p>B. C. 443.</p> <p>^d Deut. 28. 48. Ezra 9. 9.</p> <p>^e Deut. 28. 33, 51.</p> <p>^f Deut. 28. 48. ^g 2 Kin. 23. 3. ^h Chr. 29. 10; 34. 31. Ezra 10. 3. ch. 10. 29.</p> <p>ⁱ Heb. are at the sealings, or, sealed. h ch. 10. 1.</p>	<p><i>The points of the covenant.</i></p> <p>25 Rē'hūm, Hā-shāb'nah, Mā-a-sē-jah,</p> <p>26 And Ā-hī'jah, Hā'nan, Ā'nan,</p> <p>27 Māl'luch, Hā'rim, Bā'a-nah.</p> <p>28 ¶ ^eAnd the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nims, ^fand 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;</p> <p>29 They clave to their brethren, their nobles, ^gand entered into a curse, and into an oath, ^hto walk in God's law, which was given ⁵by Mō-ges the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;</p> <p>30 And that we would not give ⁱour daughters unto the people of the</p>
<p>CHAPTER X.</p> <p>¹ The names of them that sealed the covenant. ²⁹ The points of the covenant.</p>		
<p>NOW ³those that sealed were, ^aNē-hē-mī'ah, ⁴the Tir'shā-thā, ^bthe son of Hāch-g-lī'ah, and</p>		

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"ALL New England is agitated for the better observance of the Lord's day." So says *The Defender*, the organ of the Sunday observance party in the New England States.

THE Rev. C. H. Parkhurst has inaugurated anew his campaign against Tammany, and announces his intention of burying that organization beyond the possibility of resurrection in the next twelve months.

It cannot be too often repeated in these days that the real evil of Church and State union consists not in an unfair discrimination between the sects, but in the administration of religion through the civil power. Keep religion and the State power separate.

JESUS CHRIST said, "My kingdom is not of this world," yet he was condemned and put to death as a plotter against the Roman government. This history repeats itself today. Those who proclaim now that Christ's kingdom is not of this world, are accused of carrying on a warfare against the government under which they live. This is the charge now brought against observers of the seventh day.

A PROMINENT city official connected with the police department spoke at some length at a meeting of the City Vigilance League, Nov. 9, on the difficulty of procuring convictions for violations of the Sunday law. Nevertheless, they have been able in several instances to arrest and punish by fine poor people who at best can hardly supply themselves with the necessaries of life. It is because of the evident injustice of such measures that they are found difficult of enforcement.

THE *Christian Statesman*, of Nov. 7, laments that the late political campaign was not conducted on the basis of an appeal to God's law. "National dishonesty" was not, it says, denounced as "a sin against God;" and "the triumph of 'sound money' is not therefore a moral victory such as could have been desired." It was a very noticeable fact in connection with the campaign that the preachers—very many of them—entered into the campaign and tried to conduct it upon the basis of a contest between righteousness and sin, thereby creating a political side show neither edifying nor instructive to the people, and productive of great harm to the spiritual interests of many. From the spectacle they

afforded one can get some idea of what would have been had the two leading political bodies divided upon religious grounds, and turned the campaign into a religious controversy.

THE *Catholic Review*, of September 7, announces that "the poor souls in purgatory expect much relief from the good works that will be offered up for them by the Church on earth. They cry out from amidst the purifying flames, 'At least you, our friends, have mercy on us!' They will remember those who remember them and repay them a hundred-fold for their mediation in their behalf." The "good works," of course, will be largely such as will contribute to the revenue of the church. Thus are the echoes of Tetzels drum-beats heard even in the nineteenth century.

THE above quotation sets forth the papal doctrine in a nutshell. The dead who have only committed a few sins, comparatively, are suffering in the "purifying flames" of purgatory. What they want is release from the flames, but the Lord put them there and only he can release them; and this he is not disposed to do. But man surpasses God(!) in pity, and so to man the poor spirits turn, exclaiming, "At least you, our friends, have mercy on us!" Thus appealed to, the friends in their pity do some "good works," by which the stoicism or indifference of God is overcome, so that he is moved to release the poor unfortunates from their pains! Hardly would it be possible to more misrepresent the character of the eternal Father!

SIGNIFICANT.

IT is a very noteworthy fact that the President's Thanksgiving proclamation, while not specifically designating the "Ruler of the Universe," does contain what all Christians will understand to be a distinct reference to Jesus Christ, in the words: "And let us, through the mediation of Him who has taught us how to pray, implore the forgiveness of our sins and a continuation of heavenly favor."

This departure from the precedent established by former proclamations was doubtless not accidental; nor has it escaped general observation. The National Reform party view it as the direct result of their propaganda for governmental recognition of Christ as the nation's King; and that their view is correct there seems little reason to doubt. Their organ, the *Christian Statesman*, in its issue of Nov. 7, refers to it as a "Christian Proclamation," and says: "This proclamation is the fruit of the earnest efforts of National Reform workers. Their repeated presentation of the claims of Christ upon this nation have not been in vain."

The authors of the State Thanksgiving proclamations do not appear to have taken the cue provided them on this point in the na-

tional proclamation; but in Pennsylvania, it is said, such action was prevented only by determined opposition on the part of those who discern the evil contained in religious proclamations by the State.

It is but one step further to an open recognition of the Christian religion as being the religion of those who constitute the nation. Indeed, the words "Jesus Christ" might have been substituted for "Him who has taught us how to pray," without doing any violence to the meaning of the paragraph. And the recognition of the Christian religion as the religion of the nation, by the government's chief executive, is in effect a governmental declaration that those who do not profess that religion, or who may be counted as its enemies, are not really a part of the nation. Very harmless this declaration may be in a Thanksgiving proclamation; but once established by governmental sanction, it will speedily appear elsewhere in a character anything but innocuous.

Who will still say there is no significance in Thanksgiving proclamations? Is it not high time that the friends of liberty everywhere wake up, and with earnest effort prepare to meet the issues which now confront us?

COLORADO is the latest State to pronounce upon the constitutionality of Sunday "laws." We have not yet seen the decision, but a Denver journal of recent date stated that a pronouncement on the validity of the Sunday closing ordinance of that city was expected Saturday, Nov. 7, from Judge Abbott, who had delayed the same for some days in order to obtain a copy of the recent Illinois Supreme Court decision touching the Barbers' Sunday bill. It will be remembered that the latter was declared unconstitutional by the Illinois court; and it is to be hoped Judge Abbott has been guided by the principles of justice to a similar conclusion.

THE Baptists in Russia, says the *Missionary Review*, continue to suffer deep persecution, to which has now been added the confiscation of all religious literature. But in spite of the great difficulties under which they labor, the work goes on.

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