

AMERICAN SENTINEL

"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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We have before mentioned the fact that, on both sides, in the late political campaign, there was frequent mention made of the French Revolution. Each side charged the other with showing alarming characteristics of that notable period of history.

Last week in these columns we pointed out the most dangerous of all these characteristics that could possibly appear—the danger of an established religion professing to be Christianity. And though this greatest danger must, and will, be kept before the people, as it is the great and leading issue; yet there are others only less important, and that contribute to the success of this greatest of all, which must be pointed out, and which must be avoided by all who would escape the vortex toward which these things are certainly tending.

Only less remarkable than the national atheism that was developed in the French Revolution, was the development of a *one-man power*. As Napoleon was "returning from Notre Dame, after the ceremonies which had marked the conclusion of the Concordat," he exclaimed, "Now the French Revolution is finished." Napoleon could see plainly enough that he was the logical result of at least one series of events. And the situation that found its logical result in a Napoleon in France a hundred years ago, has to-day, in the United States, its counterpart in more than one of its phases.

This is evident from the fact that it was apparent to both sides, and was much emphasized in the discussions by the leaders, in the late campaign. Nor was this seen only by men in this country. It was seen and pointedly commented on by French thinkers also. Just before the National Conventions were held, the *Paris Figaro*, remarking upon the issues that were prominent in the campaign, said:—

"Are the Americans in quest of a Napoleon? Are they moving in the direction of a dictatorship, the precursor of demagogic or

military despotism? In the case of a people which hitherto has made it a point of honor to renovate, and not to follow, history's general laws, this would certainly be an unexpected yet possible evolution."

Certainly if any are qualified to discern such symptoms, the French are the ones. To those thinkers the issues involved in the French Revolution are as familiar as are those of the American Revolution to American

whether they had not better begin seriously to consider the situation.

Nor is it symptoms that suggest the French Revolution alone, that this writer sees here: he sees also that which is suggestive of the course of the republic of ancient Rome. Upon this he remarks that "if America likes to indulge in the luxury of passing in a century and a half at most through all the stages to be found in the history of Rome, that is her affair;" and notes "the Cæsarian tendencies which have shown themselves too often in the United States during the last thirty years."

Thus it is apparent that, from the examples of France and Rome, the one thing that strikes the attention of this writer, in studying the conditions in the United States, is the development of a *one-man power*. Thinkers, both writers and speakers, at home here, have called attention to the same thing. Indeed, it is strange that there should be anybody who thinks so little as not to be able to see it.

Looked at on strictly the civil side, the one great question at issue in France and Rome, at these crises in their history, was the question of "Capital and Labor," precisely as now in strictly the civil aspect this is the one

great question in the United States. In France one hundred years ago, and in Rome nineteen hundred years ago, there were vast aggregations of capital, the power which it gave being used only to crush out all competition and all idea of competition, and the wealth itself being used only to satisfy the extravagant and inventive genius of idle luxury; precisely as in the United States to-day. On the other hand, and against the aggre-



"I Do What I Please."—*Napoleon, June, 1796.*

"Are the Americans in Quest of a Napoleon?"—*Paris Figaro, June 18, 1896.*

thinkers. And when these men, being to-day upon the very spot and among the memorials of the French Revolution, can look across the ocean and at such a distance see that which causes them with interest to ask, "Are the Americans in quest of a Napoleon? Are they moving in the direction of a dictatorship, the precursor of demagogic or military despotism?" surely it is time for the people of this country to ask themselves

gations of capital, were vast aggregations of labor, bent on gaining power by which there should be assured a more equable distribution of the good things of life that were monopolized by the few; precisely as there is in the United States to-day.

This condition of things produced in Rome a one-man power—Cæsar. The like condition produced in France a one-man power—Napoleon. And now in the United States, the condition like to both that have gone before, as certainly as it shall be continued, can produce nothing less here than it produced in both instances before.

Indeed the elements at work to-day on both sides of this question, are themselves systematically developing a one-man power, and as systematically training men into ready submission to such power.

In the great business "Trusts" that are formed, men who individually have built up a successful business, deliberately surrender into the hands of the "Trust" their whole business and all their interests in that business, and shut down or start up only as the management of the "Trust" directs. However much the actual owner of the business may desire to go on with it, he cannot do so unless the manager of the "Trust" orders it. Thus it is in many of the leading businesses all over the land. And thus thousands of men all over the land have sold themselves, and are still selling themselves, to a one-man power; and are systematically training themselves into subjection to a one-man power. Only let the day come when a combination of these "Trust" interests shall have one of their number at the head of the government, and the country will find itself too, sold to a one-man power.

On the other hand, there are the great federations and Confederations of Labor, formed to oppose the "tyranny" of the federations and Confederations of Capital; but which themselves are only so many "Trusts" of another sort. Workingmen of every trade and occupation band themselves together and deliberately surrender into the hands of the president and the walking delegate the whole of their individuality. Their managers may sit in their offices in New York, Cleveland, Chicago, or wherever they may be, and send by telegraph a single word; and whether it be at midday or midnight, throughout half the country men will drop their tools and walk away from their work. Individually they may have no sort of grievance; their own personal choice would be to continue work; but the word has come from one man, the chief, whom personally they may not know, and may never even have seen; and though they may not know why, yet the word has come and they quit work and walk away to spend days, or weeks, or months, in absolute idleness, and they and their families in want. How would it be possible more plainly to show the insidious growth of a one-man power? Thus multitudes of people all over the land have sold themselves, and are still selling themselves, to the dictates of a one-man power; and are systematically training themselves into unquestioning subjection to a one-man power.

And have there not been sufficient illustrations of this to awaken the country to the imminent danger of it? In 1894 one man sat in Chicago and so suspended traffic and transportation over all the country from Lake Erie to the Pacific, that governors of "sovereign States" considered it necessary obsequiously to solicit that they be permitted by this one man, a private individual, in Chicago, to journey on official business within

their own States. Only let the day come when one of these chiefs, or one representing the same interests, shall be placed at the head of the government; is there room for doubt that the nation would find itself under a one-man power?

The religious elements of the country are also, both by doctrine and by practice, being systematically trained into the same thing. They are continually trained in the pernicious theory that they must control the government. They are continually trained in the despotic doctrine that governments do not derive their just powers from the consent of the governed; but from "the will of God," with themselves as the divinely-appointed expositors of that "will." And in the practice of this pernicious theory, and this despotic doctrine, in the endeavor to take possession of the government, they are systematically training themselves into ready and unquestioning subjection to a one-man power. Only let the day come when one of these managers, or one devoted to their interests, shall be placed at the head of the government, and the country will find itself under the domination of a one-man power.

Take then the element of the aggregations of Capital, and the element of the aggregations of Labor *against* the aggregation of Capital, and the element of the aggregation of religious but earthly power—these three elements embrace the vast majority of the people of the United States. And when, as is the undeniable fact, these three elements are systematically training into blind submission to a one man power, themselves and all whom they can influence, how long can it possibly be before the nation shall certainly fall under the domination of a one-man power?

This is not to say that these three elements will unite to bring the country under a one-man power. It is only to call attention to the open prospect, that whichever of the three shall win, in the struggle for possession of the national power, the country must certainly fall under the domination of a one-man power.

We have not space this week to discuss this question in other important bearings. Besides, what has been said is enough to contemplate for a week. It will not do to pass this off with a "pooh-pooh." The situation may indeed be not exactly pleasant for you to contemplate, but there is no denying that this is a fair presentation of the situation as it really is before this country. And the situation as it is, calls just now for serious thinking. To pass it off without this serious thinking, is only surely to hasten the coming of such a condition of things as will compel serious thinking. It will be better to give the subject the serious thought that it demands, before it be too late.

Neither is there space now fully to point out the only safe course to take both for yourself and for the country. We can here cite but one admonition that the Lord gives to all for this time: "The Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary." Isa. 8:11-13.

FROM the Department of the Interior, Washington, D. C., Nov. 18, 1896, Hon. David R. Francis, Secretary of the Interior,

in sending his regrets at not being able to attend a banquet in Kansas City, Mo., closed his letter with the following statement of an important truth:—

"If some legislation is not enacted to check the growing influence of wealth and to circumscribe the powers of the trusts and monopolies, there will be an uprising of the people before the close of the century which will endanger our very institutions."

POPULAR GOVERNMENT REPUDIATED.

THE American theory of popular government, upon which the laws and institutions of the United States have rested since the nation's birth, has been openly repudiated from the pulpit by a prominent Brooklyn clergyman, the Rev. Dr. Lyman Abbott, successor of Henry Ward Beecher. Not only did Mr. Abbott announce to his congregation his own repudiation of this theory, but he also announced that it had been repudiated by the American people.

It is well known that Dr. Abbott long ago repudiated the Bible, for he has been for years one of the foremost of the expounders and defenders of the doctrine of Evolution. It need not be thought strange, therefore, that he should repudiate the only theory of government which rests upon Scriptural grounds.

The theory that "government rested on the consent of the governed," said Mr. Abbott, "was founded upon the proposition advanced by Rousseau that all men were born free and had surrendered their rights for the good of government." In this Mr. Abbott takes issue with the framers of the Declaration of Independence, who said, "We hold these truths to be *self-evident*, that all men are created equal, and are endowed by their Creator with certain unalienable rights; . . . that to protect these rights, governments are instituted among men, deriving their just powers from the consent of the governed." We believe these truths are still self-evident to every unbiased mind.

"When we, with muskets," said Mr. Abbott, "faced the rioters at Chicago, who demanded that we should govern them only with their consent—that was America's answer to the declaration that government rests on the consent of the governed." If it was, then America should obliterate every tribute which she has paid to the memory of the men who wrote and signed the Declaration of Independence; since, according to this, they were the defenders and promoters of riot! But this is not the first time these noble men have been slandered in the name of religion.

These statements, however, only led up to the crowning assertion of the discourse, which was that "The right of a majority in a democracy is to enforce divine law; that is all." That is the kind of government this Brooklyn clergyman would have in the place of government by the consent of the governed; and, sad to say, a multitude of other preachers believe in this substitution, and are doing their utmost to make it an accomplished fact. They are at the head of a mighty movement of religious forces in this land whose avowed aim is to substitute for the "godless" government we now have, one which will "enforce divine law."

By this theory, the majority have the right to enforce divine law. The minority, therefore, have no rights at all; for of course the majority must control the government; and they must "enforce the divine law." It will of necessity rest with them to decide what

the divine law is. A decision must be made on this point, for there is no general agreement among men as to what the divine law includes, or what it commands. It is true, the divine law is stated in the Scripture; but there is almost nothing over which men are so universally divided as the meaning of Scripture. And besides this, the Scripture tells us that the divine law is spiritual, and that spiritual truths must be spiritually discerned. To be spiritually minded, not politically minded, is what is required at the very start in order to know what the divine law means.

This, however, will not greatly interfere with the action of the political majority. Almost any person is able to tell what the law of God means—to his own satisfaction; and “the majority” will no doubt be able to decide upon its meaning to their own satisfaction, at least sufficiently to enable the machinery of this “divine” government to be set in motion. The world has had “Christian” governments in the past—governments that have denied that they received any powers from the consent of the governed—and kings, emperors, and others who have stood at the head of such governments have never shown much hesitancy in deciding what the government must do to carry out the will of God. If they could not decide themselves they could inquire of the pope, and the governing majority might do the same to-day!

The minority in the government must, of course, submit to the will of the majority. Not to do so would be anarchy. The public—or governmental—“conscience” will then be the only moral monitor needed. Obedience to the government will be obedience to the divine law, and the individual conscience will find its occupation gone. The minority will secure salvation simply by obedience to the majority, for the majority will “enforce the divine law.” This arrangement dispenses with the necessity for faith, or for Bible study, at least on the part of the minority. This accords exactly with the Christian Endeavor view that “The only preparation for the lofty privileges of the heavenly, is conspicuous and persevering fidelity in the fulfillment of the duties pertaining to our earthly citizenship.”

And this is just what is presented to the world in the papacy. The papist does not need the Bible, for does he not have the priest to tell him what is right? And the priest has the prelate to instruct him, and these in turn have the pope, who is infallible! These represent the “majority” who govern the “minority”—the common people—under the papal system. Small wonder that under it there is no need felt, and little seen, of the word of God and faith. And that this scheme of government by the enforcement of “divine law” presents the same features, is proof of its essentially papal character.

A STUMBLING TO TYRANTS ONLY.

Now that in the interests of a religious despotism the Declaration of Independence is openly attacked, it is well to remember the words of Abraham Lincoln as to the merit of that document and the meaning of those who framed it, spoken when it was attacked in the interests of the civil despotism of slavery.

He said that by the Declaration its framers “meant to set up a standard maxim for free society, which should be familiar to all, and referred to by all, constantly looked to, constantly labored for, and, even though never perfectly attained, constantly approximated,

and thereby constantly spreading and deepening its influence and augmenting the happiness and value of life of all people of all color everywhere. . . . Its authors meant it to be, as, thank God, it is now proving itself, a stumbling block to all those who, in after time, might seek to turn a free people back into the hateful paths of despotism. They knew the proneness of prosperity to breed tyrants, and they meant when such should reappear in this fair land and commence their vocation, they should find left for them at least one hard nut to crack.

“In those days our Declaration of Independence was held sacred by all, and thought to include all; but now, to aid in making the bondage of the negro [and now the bondage of the consciences of all—EDITOR SENTINEL] universal and eternal, it is assailed and sneered at, and construed, and hawked at, and torn, till, if its framers could rise from their graves, they could not at all recognize it.”

It is well for the American people to know, and forever to bear in mind, that the Declaration of Independence can never be assailed, or sneered at, or hawked at, except in the endeavor to turn a free people back into the hateful paths of despotism.

THE NEW KINGDOM OF GOD.

IN 1894, the writer attended a convention in Williamsport, Pa., called to celebrate the one hundredth anniversary of the enactment of the present Pennsylvania Sunday law. The convention was composed largely of members of the National Reform Association, an organization originated by the Reformed Presbyterian Church for the purpose of securing an amendment to the national Constitution recognizing Christ as the ruler of nations and the Bible as the basis of all legislation.

On being introduced to the promoter of the convention as one who opposed his movement, the following conversation in substance followed:—

National Reformer—I am surprised that you people who claim to be Christians oppose our movement.

Answer—We oppose your movement because we are Christians and in the interests of Christianity.

National Reformer—But why do you oppose it?

Answer—We oppose it because it is an attempt to reinstate the theocratical form of government instituted by the Lord in the days of Moses, when the Lord governed by direct revelation of his will. This order of things has been abrogated by the word of the Lord as recorded in Eze. 21: 25-27; and every attempted theocracy since that time has lacked the essential element of a true theocracy—it has lacked the true *Theos*—that is, it has lacked the true God. In the place of God it has put man. As a result we have the pages of history stained with the records of persecution, carried on in the name of God and professedly in the interests of the kingdom of God.

National Reformer—God never changes. He governed Israel by means of a theocracy and that is the form of government he desires to establish in America.

Reply—True, God does not change, but men do. And because of the perverseness of men, God has declared that the theocracy “shall be no more until He come whose right it is,” and then he declares, “I will give it Him.” Not until Christ comes from heaven and destroys all earthly kingdoms, and all wicked men, and melts the earth with “fervent

heat,” and burns up the last trace of man’s wicked works—then, and not till then, will the Lord establish a theocracy in the earth. When Christ came he distinctly declared, “My kingdom is not of this world,” and refused to be made king.

National Reformer—When Christ came the government was a monarchy. Had it been a republic like our government or like the republic of Israel it would have been different.

Reply—The government of Israel was not in any sense a republic. The people did not select the rulers. Moses and Aaron were chosen by the Lord. The subordinate rulers were chosen by Moses at the direction of the Lord. The people did not make their own laws. All their laws were given by the Lord directly or through Moses. But leaving this point; Who is to take the place of Moses in the kingdom of God which you propose to set up here in America? The elements of the kingdom of God were God, Moses and the people. In your contemplated kingdom, who will occupy the place of Moses and receive the law from God and enforce it upon the people?

National Reformer—The Christian people will occupy the place of Moses.

Reply—But who are the Christian people that are to succeed Moses? There are many who claim to be Christian. There are Roman Catholics, Episcopalians, Methodists, Baptists, Presbyterians, Adventists, etc.,—who will rule for God in the place of Moses?

National Reformer—The Christian people of the country.

Reply—But who are the Christian people that are to rule for God? If they are yourself and the members of your association, where are your credentials? Moses had credentials from God and showed them to the people. Where are yours?

At this point the conversation was abruptly closed by the departure of the National Reformer, but insisting as he walked away that “the Christian people should rule in the proposed kingdom of God in America.”

Some readers will doubtless smile at the absurd position of this member of the National Reform Association and think to pass the matter by with the remark that it is the wild scheme of a few well-meaning, but misguided, Scotch Presbyterians who have brought with them to this country some of their old Covenantor notions of government.

If these dangerous theories of government were confined to the minds of this small Presbyterian sect, the situation would not be so serious; but, astonishing as it is true, the great Christian Endeavor Society has committed itself to these same views.

It is proposed by them to establish the kingdom of God in America now, as the following quotations from the official reports of addresses at annual conventions clearly show:

The objective point of Christianity as taught must be changed. *This*, not *other* worldliness, must become the motive for action. The consummation of Christianity is not in a “happy land, far, far, away,” but in *this real, old sin-cursed earth*; nor is it to be looked for in the distant visionary “good time coming” or the “sweet by and by,” but in the “near now and now.”

The Christian church must be made to realize fully the spirit and purpose of Christ. Christ came not to establish a church, but a kingdom. The establishment of the kingdom of heaven on earth was the object of his mission.¹

But how is this kingdom of heaven to be established for the Lord in the earth by these Endeavorers? This way:—

To the Christian Endeavorer politics means an

¹ “Official Report of the Fourteenth International Christian Endeavor Convention” (Boston, 1895), p. 284.

institution of righteousness, and party but the scaffolding around the rising kingdom of God. Politics, government, parties are not ends, but means.²

But how will these Christian Endeavorers make use of these political parties as "means" with which to establish the kingdom of God on the earth? Here is the answer:—

We mean to lay hands on politics, we mean to wash politics clean and clothe her in white raiment and make her an obedient handmaid to the Great King.³

But how is politics to be purified? By purifying the individual politician by preaching the gospel to him, the Christian's only purifying power? No, it is to be done this way:—

There must be about a million votes in these societies, or those who will vote very soon. . . . The number of such voters is going to increase mightily as this work goes on and our country will soon hear from them at the polls. . . . I want to serve notice on them [the politicians] now, that the time is drawing near when they will discover that a political revolution has occurred, and they will be found coming home from Washington and our State capitols out of a job.⁴

And who will get their jobs?

What is my work as a member of the good citizenship committee? It is to enthrone Christ in every town and city in the State, to have every mayor and every councilman a Christian, then Christ will rule.⁵

Christians must rise up in the interests of righteousness and take control of civil affairs.⁶

Influential Christian legislators must be chosen by Christian citizens.⁷

The boss must be supplanted by the patriotic good citizenship chairman.⁸

It will only be when Christian men . . . are elevated to places of trust and honor, and lauded as heroes by the patriotic sentiment of the Republic that Christian citizenship will have reached the acme of its claims and the government will become in fact as well as in name a Christian government.⁹

When the managers of this movement have washed "politics clean" and clothed it in white raiment, by having themselves elected to office and made rulers for God, do they actually intend to attempt to enforce the laws of God by means of human statutes? The answer follows:—

We have a right to make and enforce human laws that shall call for the observance of the laws of God.¹⁰

But how do these "rulers for God" in this "kingdom of God," propose to find out the will of God:—

So it is with our nation. It is a world model and a century's wonder, and our Father has permitted many worldly agencies and many political parties to garnish its rising glories hitherto. But to-day we are entering the cloud line; we are marshalling for final victories, victories which only purified hearts and consecrated hands can win. The undertaking of to-day will bring us to the unapproachable curtains of Sinai; and all things worldly must pause while the children of God ascend alone to receive new laws from God's highest achievement in earthly government.¹¹

From all this it is seen that the powerful Christian Endeavor Society proposes to establish the kingdom of God on earth: that this it proposes to do by means of politics, by having its own members elected to office as the vice-rulers of God. Having done this they propose by human enactments to force upon all the people their own interpretation of the laws of God as the will of God. Did the papacy ever do more?

There are honest, conscientious Christians among them who "know not what they do," but what they are doing is none the less fatal to that which has been our nation's glory—religious freedom. Who in church councils, who in the councils of State, will have the courage to raise the voice of warning? B.

"THE CHURCH" AND "THE WORLD."

It is a fact which should furnish food for serious thought to those church members who are trying to reform the world by law, that the world is able to discern a reform which is most imperatively needed within the church. The church says that immorality is increasing alarmingly in the world, and that there must be legislation to stop it. The world in turn, points to a condition of things in the church which may with good reason be regarded as the chief cause of the downward trend in the world.

The greatest reformation that is needed to-day is in the church. Among those who realize this fact is the well-known evangelist, D. L. Moody, who for some time past has been conducting revival meetings for church members in New York City. Mr. Moody's effort drew forth some pertinent comments from the *New York Journal* of November 17. The *Journal* noted that the mission of the evangelist was "not to those who are sunk in poverty as well as sin, but to the congregations of the various evangelical denominations," and proceeded to observe that "the weakness of the class to whom Mr. Moody comes as a quickening preacher is a tendency to seek respectability rather than righteousness—to form their conduct not so much on the teachings of Jesus of Nazareth as on the traditions of their sects and the example of those around them. Hence it comes about that the atmosphere of a church is too often repellant to the sort of sinners who stand in greatest need of salvation, and of human help to lift them from the misery into which their ignorance, their passions or their vices, or all combined, have plunged them."

Respectability is not righteousness. Respectability is worldliness, and from the Christian standpoint, worldliness of the most dangerous type, since it can be made the counterfeit of righteousness. And this worldliness is in the church.

"If Mr. Moody," the *Journal* continued, "will tell his Christian listeners that severe respectability—as manifested in a disinclination to touch elbows with coats that are not of good cut, and repugnance to meeting on a cordial footing those who are not above a certain caste—gives point to the assertion so frequently made that the average city church is not much else than a social club for the exclusive use and enjoyment of the contributing members, he may broaden the minds and widen the sympathies of many excellent people who expect to be as well placed in the next world as they are in this."

The class of people for whom Sunday laws are particularly designed, are repelled from the church by the Pharisaical atmosphere which pervades it, and religious zealots now seek by legislation to drive the unchurched masses into this repulsive atmosphere.

What is needed is not that the people should be driven into the church in its present state, but that the Phariseism within it should be driven out, by the straightforward preaching of that living Word which is sharper than a two-edged sword.

The *Journal* belongs to that "ungodly"

class of papers which issue a Sunday edition; yet it can see and state clearly enough what is the matter with the church. "More warmth of heart, less fear of criticism, closer study of the Bible; more attention to the precepts of the sermon on the mount, and less to church custom; a real recognition of the essential brotherhood and sisterhood of all men and women, whether they be respectable or the reverse; and a genuine desire to model their lives as near as may be on that of Jesus, who was no aristocrat—if Mr. Moody will preach thus to the brethren and sisters who flock to his meetings, he may kindle a fire of godly zeal in this sin-suffering metropolis. And we trust that before the evangelist concludes his labors here he will explain to the churches fully why it is that, as they so loudly complain, they have lost their hold on the masses. Above all, it is to be desired that he will not neglect to give some sound advice to the preachers. They need it. Too many of them are worldly minded, and not a few of them are more ardent for the success of their political party than they are for the spread of Christ's gospel."

And it is the very class of preachers described in the concluding lines of this quotation, that are most forward in the demand for Sunday legislation. They are the men who are endeavoring to make Christianity succeed by political means.

The church is in no position to take offense if the world should quote to her the proverb, "Physician, heal thyself." "First cast out the beam that is in thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye." With the worldliness removed from the church, the church will see clearly that legislation is not the proper remedy to cure the immorality that is in the world.

CHURCH AND STATE AT WEST POINT.

THE *Catholic Standard and Times* says that it is a "rule of the service" "at West Point that graduates [cadets?] of the academy must attend divine service on Sundays;" and that the Government "does provide an official chapel and pay a chaplain for non-Catholics." This is the ground of the application of the Catholics for permission to build a meeting house on the Government reservation. They say that as the rule requires the cadets to attend divine service, and the Catholic cadets cannot attend Protestant service; that as the Government provides a chapel for the Protestant service, it is only fair and a very small thing, that the Catholics should be allowed on the reservation to provide themselves a chapel for the benefit of the Catholic cadets.

The *Standard and Times* acknowledges that "very fine reasoning" upon the rule requiring attendance of the cadets at divine service, "if carried to its logical conclusion, must result in the inference that this is an unconstitutional provision, in view of the clause separating Church and State." But it argues that "unconstitutional or otherwise, there it is; and the Government is bound to give effect to its own regulation by providing means for holding divine service;" and that as the Government provides Protestant service, it is little enough that it allow the Catholics room there to provide themselves a place for service. And if the unconstitutional rule and its consequence is to stand, assuredly the reasoning of the Catholics is just. Indeed, under the existing circumstances, if as stated, it would be no more than just if they asked

² "Official Report of the Fifteenth International Christian Endeavor Convention" (Washington, 1896), p. 111.

³ "Official Report" of Convention of 1895, p. 214.

⁴ *Id.* p. 19. ⁶ *Id.* p. 215. ⁹ *Id.* p. 103.

⁷ "Official Report" 1896, p. 135.

⁸ *Id.* p. 142. ⁹ *Id.* p. 139. ¹⁰ *Id.* p. 304.

¹¹ "Official Report" 1895, p. 214.

the Government to provide at its own expense, a chapel and a chaplain for Catholic service as it does for Protestant service.

However, this whole matter simply shows how that in spite of the Constitution, the whole national system has become honey-combed with the encroachments of a State-supported religion, each particular instance of which is used as a precedent and ground for further encroachment. Oh! that the world might for just once behold a Christianity so genuine and consistent that it would despise all such ungenerous ways!

WHAT DOES IT MEAN?

EDITOR AMERICAN SENTINEL: During several years past we have had in our city a "Ministerial Union," comprising nearly all of the ministers of the Evangelical churches, meeting once a month to discuss matters pertaining to the religious welfare of the people.

A few weeks ago they decided to reorganize upon a broader foundation, change the name to "Ministerial League," and in one sense, to enter upon a more liberal policy as to their work. They therefore decided to extend an invitation to the ministers of all denominations, including the Catholic clergy, in particular, to join the league. According to the papers they met yesterday and formed the league, comprising about all of the Protestant ministers; but not any of the Catholic clergy were represented.

There seemed to be much disappointment that the Catholics were not present. The matter was fully discussed, and it was shown that a committee had visited the Catholics and were informed that it would be impossible for them to attend if there were any devotional services whatever, even so much as opening with the Lord's prayer. It was thought by some that they should at least open their meeting with the Lord's prayer. A vote was taken, which stood 17 to 14 against opening even with the Lord's prayer. "The main idea of those who voted to reject the proposal," said a city paper, "was to show to the Catholic clergy of the city how willing the Protestant pastors are to dispense with anything which would prevent them from joining the organization."

They then proceeded to adopt a constitution and by-laws which were in part as follows: "Its objects shall be the cultivation of civic righteousness in our community by an insistence upon the close and vital relations between Christianity and the proper administration of municipal affairs and all matters of general interest and moment in the commonwealth and general government.

"Its objects shall also be to discuss matters of common interest pertaining to the religious welfare of our community, and generally to watch and guard our common church interests, that they may have proper recognition and influence in moulding and shaping public sentiment and the practical, ethical affairs of our city."

Now will you kindly explain to us through the columns of the SENTINEL what all this means, so that the people of our city may understand it?

We have read it over several times; it sounds like the voice of ministers, but we don't really know what hand there may be behind it.

If the ministers are so much interested in our community, certainly the community should be interested in what the ministers say and do. And as they speak sometimes in

language that we do not understand, we appeal to you to interpret the constitution for us so that we may know what they propose to do.

We would like to know also why these Protestant ministers are solicitous as to the coöperation of the Catholic clergy in their reform work, so far as to surrender all religious devotions in their meetings in order to gain the attendance of the Catholics.

They (the Protestants) do not say anything about trying to convert these clergy from the errors of Catholicism; there must be some other object in view.

Will you please give some information or word of prophecy that will instruct the people as to the meaning and consequences of this movement inaugurated by the ministers, if carried out to its full intent and purpose?

Very respectfully,

P. P. LANE.

Worcester, Mass., Nov. 24.

We think the matter printed in the present number of the AMERICAN SENTINEL gives a complete answer as to the intent and purpose of all such movements as described by our correspondent.—EDITOR.

WHO WOULD OPPOSE IT?

SUPPOSE an effort were made to revive the old law making it compulsory to partake of the Lord's supper, who would most strenuously protest against it? It is safe to say that it would be those who most clearly discerned the spirituality of God's service. Such would rightly abhor dragging men to the Lord's table to act a lie, and would consider the law an outrageously wicked one. So, too, if those who favor Sunday laws really believed that keeping Sunday was a spiritual act, they would be protesting against such laws.—*Present Truth, London.*

WHAT IS CHRISTIAN POWER?

BY M. E. KELLOGG.

THE New York *Independent* of November 12, contains an article on "Islam and Christianity," which has near its close the following very striking and suggestive sentence: "We have no more right to dethrone the Sultan in order to make it easier for Turks to become Christians, than the Turk has to present to the Armenians the alternative of Islam or death. But we have a right to insist that Christian power shall be used for protection of those who hold to the Christian faith."

The query which arose in our mind when reading this sentence was, What is Christian power? And the answer which came to us, from our understanding of the Word of God, was that Christian power, properly so called, can be no other than the power of Christ. At the first this power was manifested by Christ. He healed the sick, cured the blind, raised the dead, and, what is more remarkable, gave to his disciples power to triumph over the evils in themselves. It was his intention that his work should be carried forward by his disciples after his ascension to heaven, that they should be his representatives in holiness and power even as he had represented the Father. "As my Father hath sent me, even so send I you." "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Witnesses of what?—That he is the Christ, the Saviour, and that he saves men. Could they do this of themselves? No indeed, and hence at the same time that he told them what their duty and calling were to be, he assured them that divine power—Christian power—for the accomplishment of their task would be given them. "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." Again: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses," etc. Nor could they go until this Christian power was given them: "And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Much more evidence might be adduced, but this is sufficient to prove what Christian power is. It is the power of the Holy Spirit which comes from heaven and works in and through the disciples of Christ in a marked manner for the purpose of carrying on the work of Christ in the earth, and in the same manner that he worked.

Should we further ask for the precise moment when Christian power was the strongest, truth would compel the statement that it was when a hundred and twenty disciples of One who had been crucified as a malefactor were assembled in an upper room. The manifestation of Christian power at that time is thus described: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Here was the fulfillment of the promise to His disciples, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high."

The power of the Holy Ghost, as revealed directly in some of its various ways of working, is Christian power. Christian power is manifested in the Christian religion. It certainly is not manifested through the power of States or governments. There never was a period in all the history of Christianity when Christian power was so manifest, so far-reaching, and so powerful, as during the first century after the ascension of Christ. So powerful was it that the empire of Rome began to fear for its own overthrow, and struck back at the Christian power in cruel acts of persecution which only hastened its own downfall. Christian power was all-conquering then. It had no army of soldiers, no fleet, no munitions of war; yet it went forth "conquering and to conquer." Its weapons of warfare were not carnal, but, at the same time, they were "mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." This is Christian power. We may go further, and say that it is the *only* Christian power.

But is this the conception of Christian power which is referred to in the *Independent*? Not at all. Real Christian power, the Christian power recognized in the Scriptures, is not meant. On the contrary, by the expression "Christian power," the *Independent* means the worldly, mortal, cruel, military power of England, France, Russia, Germany, and the United States. We grant that there is power in these nations. But to accept the idea that the power of manifestos, ultima-

tums, armies, and battle ships is Christian power is, to us, a virtual denial of the power of Christ. The power of the British army is in no true sense any more a Christian power than is the power of the Turkish army. An army of Mohammedans may be truly called a Mohammedan power, because Mohammed taught and justified the use of the sword in the propagation of his doctrines; but no army of soldiers can be a Christian army, or represent Christian power, because the Author of the Christian religion declared against the use of violence in the propagation of his religion, or for any other purpose. All war is unchristian. It cannot, therefore, be a manifestation of Christian power. But this warlike power, national power, the power of armies and battleships, is just what the *Independent* means by the term "Christian power" in the quotation we are considering.

Another sentence from this article will prove this: "The Moslem Turks feel that, for the present at least, Islam is more powerful than Christianity." This is measuring Christianity and the power of Christ by the Mohammedan standard.

The *Independent* further says: "The battle royal of Christianity is to be with Islam. The other great religions are to be met with argument, persuasion. Islam must be met by force. . . . Power is the one quality of religion which they [the Mohammedans] appreciate, and they will yield their faith only as they become convinced that it has met its superior in strength."

Justice to the *Independent* demands the statement that in this same article it denies the intention of using force against Turkey for the compelling of *individual* Moslems to accept Christianity; yet indirectly it asserts this very thing, when it calls for this force to be employed for the destruction of Turkey as a *nation*, that individual Mohammedans may see and recognize the power of Christ and so be led to become Christians! It says distinctly: "For centuries the Sultan has represented to the Moslem world, the element of power. . . . To drive him from that vantage ground would be to give a fatal blow to the system itself, and thus release from its thrall many who are already in doubt, but are held by fear from acknowledging that doubt."

If this idea of Christian power, of Christian progress, is to prevail; if the "battle royal" between Christianity and Islam is to be fought with gun, bayonet, and battleships in order to humble Turkey, that Moslems may more readily become Christians by recognition of Christian power,—then it matters very little to true Christianity which power gains the victory. The Christianity of the one is little above the Mohammedanism of the other. Brute force alone is glorified. Moslems converted to Christianity under such influences would be no better men as Christians than they were before as Moslems. They would simply transfer their allegiance and faith from one cruel, brutal power to another. Indeed they would not be converted to Christianity at all, but to a power which violates every principle of the religion it professes to sustain.

National Christianity, which many so admire, has nothing to commend it above Mohammedanism. Turkey is as bad a product of Mohammedanism as the world ever saw, but to-day she is not equal in national crimes to Spain in the days of the Inquisition, or France at the time of the St. Bartholomew massacre.

The question might here very properly be asked why Islam cannot be met and influenced by the same means that other religions are

met and conquered. The answer of the *Independent* is that Islam respects nothing but force. But if the application of force is a correct principle, why confine it to national affairs, or to the relations of the so called Christian powers to Turkey? Men who respect nothing but force are not confined to Moslem countries. They are found everywhere. Argument and persuasion have utterly failed in their cases. Why, then, should they not be coerced? These questions let in the light upon the whole plan of national Christianity, and the use of this so-called Christian power.

It is not Christian power. Nations, like individuals, may steal the livery of the court of heaven that they may better serve their own interests or some high church party. Let the nation interfere to protect its citizens in Turkey, if they are in danger; and in the name of a common humanity let them interfere to prevent the killing of the revolutionary Armenians, if they will. But why try to throw the mantle of Christianity over their actions? Why, as an authority and justification of their conduct, invoke the name of Him who once said to one of his over-zealous followers, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword"? Why call a course of action Christian, when it is distinctively forbidden by the Author of Christianity? Why—unless because the virus of a national religion, a governmental religion, a union of the Church with the State, has, by false teaching, been inoculated into the very life-blood of the national sentiment so thoroughly that a touch of the nation's pulse reveals its presence.

Is it any wonder that the power of Christ is so little manifested in the popular Christianity of this day, when that Christianity has such an erroneous idea of what Christian power is; and when, lacking the true power, it tries to take and utilize another power in its place?

CIVIL LAW VS. RELIGION.

BY GRANT ADKINS.

WE can scarcely comprehend how that men who are seemingly ardent advocates of "liberty of conscience" and of the Christian motto "do unto others as you would they should do unto you," can in any sense whatever ally themselves with any who are clamoring for a law that will enforce upon the minority the religious opinions of the majority, and still claim that everybody ought to be allowed to worship God according to the dictates of one's own conscience.

It does seem that any one could see by a moment's reflection that any civil law that will discriminate between citizens, and will concede to a corporation, a body of men, any right that it would not allow to an individual, is a wicked and unjust law; yet such is the character of all Sunday laws.

The pastors of this city have of late had much to say on "The proper observance of the Sabbath," two sermons having been preached by two of the leading Presbyterian divines. After this the matter was brought before the Pastors' Union, and all present were free to say that the law must be rigidly enforced, and that the Sunday newspaper was a detriment to the youth and the church. To show their disapproval, many of them decided to withdraw their church announcements from Sunday editions and print them on Saturday.

One of the divines said to the writer: "It is not so much the work that is being done on that day, but it keeps them busy so that they can't attend church services."

That is the secret of the whole affair. It is not so much that they entertain love for Sunday, as it is to get men to go to church. But of late I could not see much difference between the Sunday political paper and the Sunday political sermon. I would go to church and hear political issues discussed *pro* and *con*. But it was just this morning that a man who guides an editorial pen, said: "Let the minister make his sermon as interesting to men as the Sunday newspaper, and they will not need a law to stop their publication."

A minister stated in the presence of the writer that "the Sunday paper was such a temptation to him that if it came to his house he could not help but read it, and therefore was in favor of its suspension." We could not help wondering if He who is able to keep us from falling, and will not suffer us to be tempted above that which we are able to bear, could not give grace enough either to bear the reading of the Sunday newspaper, or else to let it alone. Let a man's heart be full of the love of God, and of that which he believes is right, and no newspaper that he disapproves will have any effect on him whatever.

We give below a letter from a leading attorney-at-law, stating how he views religious legislation. We could give more, but this presents about the same thoughts that the rest contain:—

REV. GRANT ADKINS:

In my judgment any connection between Church and State is utterly *repugnant* to our Constitution.

I believe religion is purely a matter of conscience with which the State and the Federal Government has no business to meddle. I am for this reason emphatically opposed to appropriations of the public money to be used in maintaining sectarian schools and eleemosynary institutions of any character.

I am equally opposed to any scheme that tends to discriminate between the beliefs of a Hebrew and a Christian, a Catholic, or a Methodist, a believer or an agnostic. To provide "a Sunday law," is to my mind an indirect assumption by the Government of canonical jurisdiction, because such a law would be a decision upon a matter of religious doctrine upon which Jews and Christians, Baptists and Adventists, have divergent views. A decision upon a matter of doctrine must be rendered in the forum of the conscience rather than in the halls of Congress.

Yours truly,

N. C. MACNULTY.

We are glad that all men have not lost the spirit of genuine religious liberty.

Knoxville, Tenn.

THE Catholic papers, from Boston to San Francisco, are extravagantly exultant over the defeat of Congressman Linton, of Michigan, in the late election. Mr. Linton is not the only member of the present Congress who was defeated; so that there is nothing serious in that. Although Mr. Linton has done noble work in behalf of sound Constitutional principle during the two congressional terms that he has had, we have no idea that either he or anybody that favored him ever attached to it a hundredth part of the importance that these extravagant exultations show that the Catholics all over the country gave to it.

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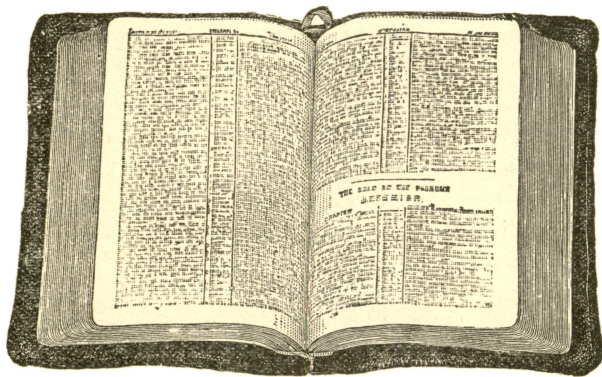
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<p><i>They that sealed the covenant.</i></p> <p>gavest before them, neither turned they from their wicked works.</p> <p>36 Behold, ^a we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:</p> <p>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.</p> <p>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>NEHEMIAH, X.</p>	<p><i>The points of the covenant.</i></p> <p>B. C. 443.</p> <p>25 Rē'hūm, Hā-shāb'nah, Mā-a-sē'-jah,</p> <p>26 And Ā-hī'jah, Hā'nān, Ā'nān,</p> <p>27 Māl'luch, Hā'rim, Bā'a-nah.</p> <p>28 ¶ ^e 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;</p> <p>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'-ses 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 ⁱ our daughters unto the people of the</p>
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CHAPTER X.

¹ The names of them that sealed the covenant. ²⁰ The points of the covenant.

NOW ³ those that sealed were, ³ ^a Nē-he-mī'ah, ⁴ the Tir'shā-thā, ^b the son of Hāch-a-lī'ah, and

³ Heb. at the sealings, ch. 9. 38.
^a ch. 8. 9.
⁴ Or. the

WHAT THEY SAY OF IT.

AMERICAN SENTINEL: I received my Bible over two weeks ago, and am very much pleased with it. I hope others will avail themselves of this excellent opportunity to secure a nice Bible cheap. Yours truly, MRS. L. A. ROSS, Butte, Mont.

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NEW YORK, DECEMBER 3, 1896.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

THE late W. C. T. U. convention at St. Louis, Mo., passed a resolution protesting against Sunday traffic in the District of Columbia.

IN our report of the meeting of the "New England Sabbath Rescue League," reference was made to Dr. Dewitt S. Clark as secretary of the league. This is a mistake. Dr. Clark was only temporarily in charge of the meeting, in the absence of the secretary, Dr. Martin D. Kneeland.

WE hereby express our appreciation of the hearty response given our call for coöperation in the circulation of the SENTINEL of November 26. It was an inspiring sight to see all hands busily engaged in sending out thousands of extra copies of this number. We still have a quantity of this valuable issue on hand, and will fill orders for it as long as the supply lasts; after which we will fill the orders with this present issue, which is an excellent companion number to the issue of November 26. Usual rates—one cent per copy.

A GREAT stir is being made in California in behalf of a State Sunday law. One of the leaders in the movement writes, "We are flooding the State with petitions for a law, and this will be pressed upon the coming legislature as never before; at least so I hope. The work has to be done by a very few earnest men, mostly ministers."

Of course; that has been the regular method of "National Reform" work for years. A "flood of petitions," "whole State aroused," "overwhelming public sentiment"—such are the usual features of a well-ordered Sunday-law campaign which frighten time-serving legislatures into enacting Sunday statutes; but which, when the noise and dust have passed away, are discovered to be only the efforts of "a very few earnest men, mostly ministers."

THE western organ of the "Christian Endeavor" movement seems to be the *Christian Endeavorer*, published in Chicago. The November number is an "International Edition." It calls loudly for a "Rescue of the Sabbath." It wants literature on the Sabbath question. It wants "some scholars to restudy the Sabbaths of the Bible, and write books and tracts upon the subject." It wants "some lecturers to unite the churches and laborers in a struggle for the Sabbath." It wants "a Sabbath tract society to secure men

who will write appropriate and much-needed tracts, and have them circulated by the millions." It says that "every Christian family and individual should be reached."

Good. We are interested in this ourselves. We therefore ask every reader of the AMERICAN SENTINEL who has, or can obtain, good literature on the Sabbath question, to put it into circulation at once. We ask all who can write, to restudy the Sabbaths of the Bible and write appropriate and much-needed tracts, articles for papers, etc., and do all you can to have them published and circulated by the million. We ask whoever can speak, not to lecture, but to *preach the truth* of the Sabbath as it is bound up with the everlasting gospel of the Son of God. Do all you can to unite all people in the struggle for the Sabbath.

Some of this Sabbath literature is needed in the office of the *Christian Endeavorer* itself. That paper is not well informed yet as to what day the Sabbath really is. It thinks that the first day of the week is the Sabbath, while the Bible says plainly, "The seventh day is the Sabbath." Some of our readers therefore who may have good literature on the Sabbath question, or who can write a good article on it, might send such to the *Christian Endeavorer*, 185 Dearborn Street, Chicago, Ill. Yet do not stop with this; send such everywhere and to all people, till all in the land and in the wide world shall know the truth of the Sabbath of the Lord.

THE *Christian Work* tells of steps taken by churches in Canada looking to the "establishment of a federal court to be composed of representatives of the various churches;" and that they are "willing to empower it to give expression in cases of emergency to the opinion of the churches on moral and religious questions affecting the welfare of the community, and to take action for the churches when such action is desirable." The *Christian Work* then remarks that "there is something in this plan worthy of the careful consideration of the denominational bodies on this side of the Canadian line." Is it possible that there is not enough of this sort of thing being carried on already on this side of the line? No; it is plain that they will never be content till they possess such a "federal court" of churches, or else a federal court so ruled by the churches, that thus they shall be able to rule the country for "the welfare of the community."

THE State of Washington has recently taken her stand with the number of American commonwealths which protect the rights of their people from the invasions of Sunday laws. A resident of Tacoma was convicted in the municipal court of violating the "Sabbath," and the case was appealed to the Supreme Court, where the decision was reversed. In its ruling the court said: "If the Sabbath law is valid, then the legislature would have the right to prohibit farm labor,

printing, and nine tenths of the employments which citizens usually engage in in this country, and leave the other one tenth to pursue their vocations. The ordinance in question is deemed as special legislation; and while it is true that there have been some decisions, notably in New York, holding the contrary view, this court is satisfied that the ordinance is unconstitutional, and reverses judgment, with instructions to dismiss the case."

THE *Christian Endeavorer*, having fallen into the mistake of thinking that Sunday is the Sabbath, counts as enemies of the Sabbath those who believe the Bible that "the seventh day is the Sabbath," and who attempt to get others to believe it also. Of the Seventh-day Adventists, on this score it says:—

The enemy is thoroughly organized; *showers* of tracts, books and papers are being circulated to mislead the Christian public. At the International Convention at Washington, recently, they boast of having put into the hands of "nearly 60,000 Christian young people, nearly 240,000 pages of tracts."

One seventh of one per cent. of the professedly "Christian" population of this country, publish and circulate twenty fold more tracts, books and papers *against our sabbath* than ninety-nine and six-sevenths per cent. of the Christian population does in its defense.

Take a half dozen of their recent publications, with a circulation of from 25,000 to 1,000,000 copies each, and possibly read by three persons to each tract. Yet none of these tracts have been followed with a refutation.

In one State these people sell about \$12 worth of literature to each member they have in the State, and 90 per cent. of their literature attacks the Sabbath and the churches.

If the churches would circulate 25 cents' worth of the right kind of literature to each member of the churches our country could soon be redeemed from this curse.

Good! Let every man, woman, and child, who ever read or heard that "the seventh day is the Sabbath," tell it to every possible person. And let all such know that whether they be counted enemies or not, they are making known the truth of God.

"I HAVE arrived at the profound conviction that nothing has more hastened the loss of liberty than the errors of our fathers concerning the manner of organizing religion." —*De Pressensé*.

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