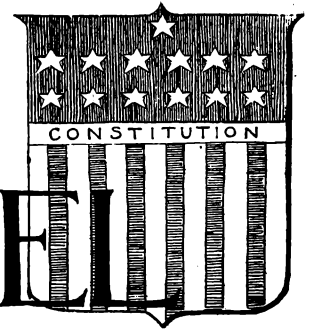


AMERICAN SENTINEL



"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT."—Jesus Christ.

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ALONZO T. JONES.

EDITOR.

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 word from Washington, D. C., is that there are thousands of petitions being sent to Congress from *all over the country*, though far the most of them are from Pennsylvania, calling for the passage of the bill providing a Sunday law for *the District of Columbia*.

We should like to know what business, yea, what right, the people of the States have to meddle in the matter of laws for the District of Columbia. The people of the District of Columbia are the ones whose business and whose right this is.

Why do not those Pennsylvania people send over petitions to the legislatures of California and Idaho, calling upon them to enact Sunday laws for their respective States?—Simply because they have no right to. To do so would be to meddle in matters that do not at all concern them. That is a matter for the people of California and Idaho themselves to attend to.

It is precisely so with the District of Columbia. The people of Pennsylvania and other States have no more right to send such petitions to Congress—the legislature of the District of Columbia—than they would have to send them to the legislature of California. If they were to send such petitions to the legislature of California, they would, in short order, be given to understand that they had better attend to their own business and let the business of other people alone. And that is what the legislature of the District of Columbia ought to give them to understand.

They need to be told this; for it is the life principle of the Government of the States and of the United States. It is the principle of self-government—government of the people, by the people, and for the people. Each one is to govern himself and let other people alone. It is the prin-

ciple of the Declaration of Independence—men are created equal and endowed by their Creator with the unalienable rights of life, liberty, and the pursuit of happiness. Thus, by the Declaration, all men are equal in the right to the pursuit of happiness. But these people engage in the pursuit of happiness for themselves and for everybody else besides.

THERE is presented before the people of this nation a most singular, a most mysterious, thing. We beg to be allowed to state the case, and then leave it with the reader for him to explain if he can.

Almost all the professed Christian elements in the whole country are combined in a determined effort to have Sunday recognized and made a fixture in national law, as the Sabbath.

They propose that all within the jurisdiction of the national power, shall be compelled by such law to recognize and observe the Sunday as the Sabbath.

Then, from this national example, they intend to carry the like thing into all the States and Territories of the Union, and thus by law require the recognition and observance of Sunday as the Sabbath throughout the whole nation.

The leaders in this movement, and the vast majority of the others engaged in it, cite the fourth commandment of the Decalogue as the source of their authority for requiring thus the observance of Sunday as the Sabbath.

That fourth commandment says, "Remember the Sabbath day to keep it holy. 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, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

This commandment has been officially called for and read from the Bible precisely in the words here printed, in the presence of the United States Senate, as the au-

thority, and as containing the reasons, for requiring by national law, the observance of Sunday as the Sabbath.

This commandment says plainly, "The seventh day is the Sabbath." And it is just as plain that this is the seventh day of the week. The seventh day to be observed is the seventh day in succession from the one which God observed; and that seventh day which God observed was the seventh day of the week; because the week was the only period of time then in existence of which there could possibly be any seventh day.

Therefore, as this commandment definitely cites the rest of God on the seventh day at the close of the six days' creative process; and as there was no period of time but the week, of which it could possibly be the seventh day; it is absolutely impossible that this commandment to men to observe the seventh day can refer to any other than the seventh day of the week.

But Sunday is the *first* day of the week. Those who are urging it upon all people as the Sabbath know that it is the first day of the week. The bill now before Congress to enforce its observance in the District of Columbia, as well as the laws of the States, calls it the first day of the week.

Now the singular and mysterious thing to which we call attention is, that those who are calling for national law enforcing the observance of this first day of the week, cite the fourth commandment as the source of their authority for requiring its observance as the Sabbath, while that commandment plainly enjoins the observance of the seventh day of the week, and cannot possibly refer to any other day.

Another phase of this singular and mysterious thing, is that those people hold that the fourth commandment is the word of God. Yet they have so little regard for that word, that they hesitate not at all to substitute a day of their own choice for the day which, even upon their own claim, *God* has named. They totally ignore the day which the word of God has plainly designated, and boldly endeavor to make this same word of God enjoin the observance of a day to which it cannot possibly apply.

How much regard, then, have those people for the authority of that word *as the word of God*? How much regard have they for the authority *of God*, which they themselves say is the substance and life of that word as the word of God? Do they really believe that when the Lord spoke His law He had sufficient clearness of mind to know what He wanted to say; and sufficient ability of expression to say what He meant? If they do really believe this, then will they say that He intentionally spoke so ambiguously when He said the seventh day is the Sabbath, that nobody ever caught the correct idea until two hundred years ago when the Puritans discovered that when the Lord *said* the seventh day is the Sabbath He *meant* that the first day is the Sabbath? "To whom, then, will ye liken me, saith the Lord."

If the people of the District of Columbia, or of the States, should treat the laws which these people frame

enjoining the observance of the first day of the week, as they themselves treat the law which God has spoken enjoining the observance of the seventh day of the week, what would those people themselves say to that? Everybody knows that such a thing would not be accepted for one moment. It would be denounced as an assertion of self-opinion, and disrespectful to the authority of the Government that is the life of the law.

Is it not then a singular and mysterious thing, that people will claim that a certain word is the word of God, and at the same time treat it as they would not allow for a moment that the word of men should be treated? Shall the words of men be considered as of more force and value than the word of God? "Shall mortal man be more just than God?"

God is the God of judgment. Just and right is He. He will bring every work into judgment with every secret thing, whether it be good or whether it be evil: and it will "be judged by the law." And when He does rise up to judgment, will He regard lightly this light regard for His law? In that day that law will be interpreted by the Judge: not by self-opinionated men.

Now in view of the fact that the people who are endeavoring to force upon all the nation the observance of the first day of the week as the Sabbath, cite as the authority for it the law which enjoins the observance only of the seventh day of the week, while at the same time they hold that law to be the law of God, and that there is to be a judgment of God at which every man shall give account of himself to God and "be judged by the law," is it not a most singular and most mysterious thing that they will act as they do in the matter of the word and the authority of God?

Who Wants Him?

Mr. MOODY, the evangelist, has said something calculated to shock the church congregations of New York City out of their moral complacency. What he says of the spiritual condition of this city is of course just as applicable to any other section of the country.

Mr. Moody said before a large audience in Carnegie Hall, that Christ would be no more welcome should he return to the earth to-day than he was when he came to the Jews in Palestine nineteen centuries ago. "Nineteen hundred years," said the evangelist, "have rolled away since Christ found no place on earth to lay his head. His gospel is now preached in all parts of the world, but is it not a fact that even now there is not room on earth for the Son of God, and no nation wants him?"

"Does America want Him? It is a Christian nation. England claims to be the most Christian nation, but if a man stood up in Parliament to-morrow to advocate—could it be possible—that Christ should come in person to rule England, he would be hooted down. France, Germany, Italy and Spain are Christian nations. Is there room for Him in either?"

"Has not Christianity settled down to be a mere

lifeless form? Suppose it were possible to petition Christ to return to earth to rule us. How many of the people of New York would sign the petition? Would business men sign it? They would have to change their methods first. Would stock-brokers sign it? It would smash up their business pretty quick. Would saloon-keepers sign it? They would find their occupation gone should they do so.

"I'll bring the question closer home to you. How about the churches? Do they want Him? Pride and form and dignity in the church would have to step down.

"But we can bring the question even closer to us. How many ladies here would vote to have Him come? I think but few hands would be raised should the vote be taken this afternoon.

"There is hardly a name so unpopular in the world to-day as that of Jesus Christ. Thank God there are a few who have stepped out of the world who would welcome Him!"

Mr. Moody knows, and knows so well that he does not hesitate to state it to his congregations, that the "Christian nations" of to-day do not want Christ any more than did the Jewish nation of old. Even the church-going people, he says, do not constitute an exception in this matter. And what Mr. Moody knows, thousands of others in the Church know as well.

What meaning, then, is there in the movement, in which the churches and religious societies are now all engaged, to make this a "Christian nation" by the exercise of their political power. If the churches themselves are not Christian enough to want Christ with them as Mr. Moody described, how can they make anything else Christian? And if they cannot make the nation Christian by the religious stamp which they propose to put upon it, what else can they do, but to make it antichristian? What else was ever done to a nation by giving it a religious stamp?

This is the plain meaning of the movement to make the United States Government profess religion.

Fighting About Prayer.

BY H. F. PHELPS.

UNDER the above heading, the papers of the Northwest are giving an account of a disturbance in a certain school district in Minnesota, the root of which, it seems, is praying in the school. It is said that the "school row has just fairly begun." The clerk, who refused to issue an order, notwithstanding the teacher was qualified for the position, has been fined \$10. A prominent county official, who was present at the trial, made a statement that the practice of praying in the school would be continued, while the majority of the school board declare that there shall be no praying in the school.

This illustrates the folly of attempting to foist religion on religious exercises upon a people against their

will; or to maintain religious ceremonies, even that of prayer, where it would be better religion to follow the example of the Saviour in withdrawing from the public gaze into the mountains for prayer.

How Will They Conduct the Government?

IN the *Forum* for December, Rev. William Bayard Hale, of Middleboro, Mass., presents a striking review of the "Church Entertainments" of the year 1896. In this, Dr. Hale is doing a good work. In view of the fact that the combined churches of the land have taken it upon themselves to reform the country and especially the Government upon their own ideas of propriety and morals, it is important that the country should know beforehand, so far as possible, about how those ideas run. As they propose to conduct the Government, it is well that the people should know first how they conduct themselves.

From a record "including more than five hundred occasions," Dr. Hale is enabled authentically to report "such religious intelligence" as the following:—

"St. John's Church, Lowell, Massachusetts, in its Easter festivities, produced 'Violet in Fairyland,' and 'A Comedy of Errors up to date.' The Unity Church, Brockton, the Porter Church, Brockton, and various other congregations in surrounding towns, have delighted Southeastern Massachusetts with a laughable performance entitled 'Aunt Jemima's Album.' Another Brockton church has given a Wish-bone Party. The Christian Endeavorers of Menlo, Iowa, have engaged in a New Woman Social."

"St. Paul's, Rahway, New Jersey, and several other religious societies, have presented that awakening and gladdening exhibition, 'The Mystic Midgets.' St. Paul's, Newburyport, Massachusetts, offered 'Mrs. Jarley's Wax-works,' rejuvenescent with *Trilby* characters (without whom no well-ordered modern church performance is complete) and *The Man who Ticked his Wives to Death*. Grace Church, Salem, Massachusetts, scored heavily with its 'Masque of Culture.' St. Francis de Sales, Charlestown, Boston, entertained a thousand people at a Progressive Whist Party.

"Members of the New Church, Bath, Maine, came forward with 'Woodcock's Little Game,' said to be a clever thing in the comedy vein, a brilliant series of Living Pictures, and that screaming farce, 'Poor Pillicoddy.' St. Paul's, Pawtucket, Rhode Island, held a Shakesperian Carnival; a reverend cleric, as *Hamlet*, did effective work in the ghost scene, and selected members of the choir, with others, rendered the lullaby from 'Midsummer Night's Dream.' Dancing furnished a fitting conclusion of the evening, the Grand March being led by *Julius Cæsar* and the one hundred and twenty-five costumed actors.

"Unusually successful was the last annual Fair of Highland Congregational Society, Larch Street, Providence, whose place of worship was skilfully transformed into a market-place, where macaroni and suspenders—specially mentioned among other articles—were sold. The First Parish, Groton, Massachusetts, danced the New Year in, and realized about twelve dollars. The Asbury M. E. Church, Providence, has given a Hay-seed Party.

Ballou Universalist Church, Providence, has rendered 'Down by the Sea,' a two-act drama: tickets twenty-five cents, dancing *not* included.

BAD!

"Epworth M. E. Church, Toledo, has enriched its treasury by a Weigh Social. St. John's M. E. Church, Toledo, has given a stimulating entertainment by the Peak Sisters, widely known in American religious circles, introducing that touching ballad, 'Do You Know the Mouth of Man?' in which the gentle art of kissing is referred to ninety times; while the First Presbyterian Church, Toledo, has produced a refined diversion called 'Just Us Girls,' opening with a 'What Is It?' march, in which the young ladies wear their hair over their faces, and masks on the back of their heads; thus convulsing the audience by the spectacle of apparent deformities in an extraordinary series of evolutions.

"Passing on through the notices I have preserved, my eye is caught by accounts of a Mock Town Meeting, a Poker Party, a Fancy Dress Drill, a Tambourine Drill (irreverently described by the secular press as 'a winner'), a Dude Drill, a Great Moral Dime Show (introducing McGinty, a dwarf, and a petrified man), a Spider-web Party, a Mother Goose Market, and a Husking Bee. There are one or two announcements of 'Gymnastic Exhibitions' and 'Athletic Exhibitions,' which I make bold to believe are euphemisms for sparring contests. It was in the Boston *Herald* of only a day or two ago, that I recognized in the name 'Ike Weir, the Spider,' committed to trial for brutal assault, that of a pugilist long disreputable, who has appeared in my own town of Middleboro, Massachusetts, in a boxing-match which was a feature of a church fair. After having served his time, 'the Spider' will be an even more attractive personage for churches desiring to interest the public.

"The First Reformed Church, Bedford Avenue and Clymer Street, Brooklyn, has this year given a Living-Picture Show in which society women of the Eastern District posed in gilt frames, indifferently as St. Cecelia and Bacchante, The Madonna of Consolation, and La Zingarella. Ladies of St. John's, Youngstown, Ohio, in a black-face performance, made a pleasing appearance when they came before the foot-lights with songs, dances, and local hits.

WORSE!

"Now, I would not cloud with one moment's annoyance the brows of the esteemed persons who get up these shows. I do not carp at sacred Female Minstrels: they don't happen to suit my taste; but I may be peculiar. And yet when I read in the Buffalo *Enquirer* that at Fredonia, New York, the young ladies not only corked, but appeared in bloomers, and that at Woodside, Long Island, a similar performance was further enlivened by a pleasing act on the part of a young lady who, with enviable agility, if not discretion, kicked a tambourine held above her head, I cannot but feel that—considered as religious exercises—these doubtless delightful occasions may be, in some details, open to criticism.

"Neither can I personally with quite untempered enthusiasm commend the form which consecrated zeal has taken in the case of Grace Church, Erie and Second Streets, Jersey City. According to a press despatch, this congregation made a distinct advance in the art of sacred amusement by its recent production of 'The Talisman,' a three-act opera, the novelty being that the male rôles,

those of *Sir Roland* and *Dan Carlos*, were taken by girls in fleshings. I may be wrong,—the New York *Independent* will correct me if I am,—but I should be disposed to regard this also as perhaps an error of taste. I know how great is the pressure for more and more exciting shows, upon churches which have gone into the theatrical business,—and the press reports state that Grace Church owes much of its prosperity to the frequency with which it provides high-class entertainments,—but, frankly, there has been, at least until recently, a prejudice against this particular costume as an attire for young ladies in church.

"I have, however, no hesitation in commending—as a successful exhibition of impudent and attractive indecency—the New Woman Social given, according to the New York papers, by the male members of the Methodist Society of Hancock, New York. Some of the more engaging toilets worn by these followers of John Wesley are described in the despatch. 'W. F. Stimpson in lilac bloomers with lace trimmings, was irresistible, as was E. H. Taylor in a Mother Hubbard, and with a weeping-willow plume. E. C. Seeley wore shiny black bloomers, set off with a gorgeous sash. J. Curtis Martin wore red bloomers and an angelic smile. Olin Henderson in check bloomers, Ward Thompson in a shirt-waist, and W. H. Dean with balloon sleeves, were also conspicuous.'

WORSE AND WORSE!

"This is, possibly, funny. But for monumental godlessness made endurable by no saving grace of humor, for simian imbecility, for supreme and inimitable folly unmarred by the slightest suggestion either of common decency or ordinary self-respect, for grovelling baseness and depraved vulgarity—the Trilby Party, otherwise the Foot Social, otherwise the Ankle Auction, stands at the head of the church entertainments of the year. While others are trudging along the weary plains of the unimaginative and the ordinary, the Methodist Episcopal Church of Suffern, New York, and St. John's Protestant Episcopal Church of New Brunswick, New Jersey, with unblanched cheek and dauntless eye, have scaled the Alpine heights of deathless shame. I have received from all parts of the country marked copies of newspapers reporting these events; some of the papers bearing the request, 'Please give this your attention.' I am very willing to do so, but I regret the inadequacy of my vocabulary, and I refrain from any further attempt to characterize the performance. In the Trilby Social, as given by the Suffern M. E. Epworth League and the New Brunswick P. E. Olive Branch Society, the young ladies of the church display their—feet, let us say, and be polite,—behind a curtain which is lifted to a height described as 'tantalizing.' Men in front of the curtain view what is displayed of one female after another, and then bid for the privilege of taking her to supper. The charm of the scheme is the ease with which it lends itself to the worse than dubious; and I have no doubt that the press accounts of the scenes which attended the bidding are, in both cases, highly colored, though the most literal truth would certainly be exciting enough. The Boston *Sunday Journal* illustrated one of these events with a half-page picture; the *New York Herald* gave it a two-column illustration; the accompanying letter-press, and the reports published in other papers, describe a show which, in a respectable community, under other than ecclesiastical management, might have difficulty with the police.

"Tom-Thumb Weddings and Mock Marriages multi-

ply. Plymouth Church, Chicago, is this year among those which have thus made Holy Matrimony a pleasing joke. One P. E. Church in Massachusetts, fired by the realistic spirit of the modern tank drama, added a vivid touch to its mock celebration of this Sacrament, by the introduction of real choir boys; but an African M. E. Church in New Bedford, with native imitative genius, outshone its white competitors with a sumptuously staged burlesque of the Marlborough-Vanderbilt nuptials. These congregations would profit under the tutor to whom St. Paul consigned Hymenæus and Alexander."

There is much more of the like in the *Forum* article; but this is enough to give the reader a fair idea of the general course of things in the churches throughout the country. With reference to the whole situation presented by this view, Dr. Hale justly and solemnly remarks:—

"A review of the entertainments of the past year affords evidence that, with dangerous rapidity, church entertainments are taking the nature of improper exhibitions. Ordinary buffoonery no longer draws. The more tempting attractions of the forbidden, the more spicy morsels of the variety theatre are demanded, and are being supplied.

"Let us be human; let us be hearty; let us be, as we were made, men and women; but, in Heaven's name! let us insist that when people appear in, or for the benefit of, churches, they shall keep on their proper clothes. . . . The Church is not a system of theatres and music-halls. It is a divine institution with a definite, particular, and sacred office, distinct from that of all human agencies whatsoever. It is to teach the sacredness of life, by standing for the essentially sacred side of life. Its songs are not merry glees, but litanies of human hopes and sorrows, and chants of human hearts in winged aspirations seeking God.

"If there is in life anything pure, and virginal, and sweet,—God knows it is hard enough to keep the faith that there is! where is there to be kept any place and expression for it, if what are called the houses of God are given over to immodesty? . . . It may be too much to look for cleanliness on the professional stage; but surely it is beyond pardon that any body bearing the name of a Church of Jesus, the undefiled Nazarine, should, by a doubtful exhibition, sully the mind of any pure lad or tender maiden committed to its care."

PERTINENT INQUIRY.

And beyond all this the inquiry is pertinent just now, When the churches of the land conduct themselves in these pernicious ways, how can they be expected to conduct the Government in any better way? And if they could conduct the Government in no better way than they conduct themselves, then what worse thing could befall the nation than to have the control of the Government full under the power and influence of such bodies?

Less than a month ago there was held in Chicago a joint convention of the National Reform Association and the Christian Citizenship League. This convention was held for the purpose of devising ways and means by which the church power could most speedily gain control of the Government and the nation. One of the principal speeches of the convention was made by President Blanchard, of Wheaton College, on "How to Quicken the

National Conscience." He declared that "The churches make the conscience of the world at large." Let this be so; and what kind of a conscience will be that of the world at large if it shall follow the lead of the churches as portrayed in their own open practices before the world and for the "entertainment" of the world at large? As a plain matter of fact, the conscience of the world at large to-day is not so benumbed, yea, is not so debased, as these church entertainments show that the conscience of the Church is.

President Blanchard said further that "Nobody will say that amusements are right which the Church of Jesus Christ universally condemns." Let this be so: what then shall be said of amusements of the Church, which the world condemns, but which the Church indulges with avidity?

Thank the Lord, there are yet some faithful souls who are sighing and crying for the abominations that are done in the midst of her. But her sins are fast reaching unto heaven; and when she secures the governmental power to compel the people to drink of the wine of her fornications, her cup will be full, and God will surely remember her iniquities.

And even now the voice from heaven is calling "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues."



"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God: having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5.



THE novelist-preacher, Rev. John Watson, of England, who has been lately so much gazed at in this country, happened in one of his sermons to mention a few things that he believes; and now some of his admirers have caught it up and propose to make it the creed upon which Christendom shall unite. One paper, however, objects to it because "it lacks the essential quality either for a creed or a substitute for creeds, in that it comes without any authority behind it." The truth is, that it has as much authority behind it, as any other creed ever had at its beginning. And if only its advocates could get the Government of the United States to endorse it, then it would have all the authority behind it that any other creed ever had. And if they are only persistent enough, no doubt they can bring about such an endorsement, especially as the United States Government is in the creed business anyhow.

That Sunday Liquor Bill Again.

IN our discussion of the Sunday bill now before Congress, and which we reprinted in our issue of last week, we called attention to the evident fact that it did not in any sense express the real purposes of its framers. We pointed out that it had been toned down to the lowest point, expressly to secure its passage if possible, and then, having the Government committed to the principle, afterward bring forward their real purposes and secure their embodiment in law. It will be of interest to our readers to have the statements of the framers of the bill themselves to this effect.

December 18, there was held in Washington, D. C., the National Convention of the "Woman's Sabbath Alliance," in which the discussion and endorsement of this bill was the principal business. But two resolutions were passed. The first was to ask "pastors of churches to give at least one service during the year to the subject of Sabbath observance." The other one was the following:

"(2) *Resolved*, That we endorse the bill proposed by the Churchman's League and approved by the District Commissioners for the observance of the Sabbath in the District, and pray that it, or some other, adapted to the needs of the city, may become a law."

The first speaker was Bishop Satterlee, who spoke of the bill as follows:—

"I want to say a few words about this bill that has just been introduced into Congress. Of course this country is made up of many men of many minds; and I think that all civilization tells us that it is very unwise for a government to pass a law that the people will not, or cannot fulfill—that will become inoperative. Lord Salisbury said a very profound truth in one very small sentence some years ago when he said, 'One of the first points for a ruler to consider, or a Prime minister to consider, is not what is ideally best, but what is best under the present circumstances.' You will probably find that the bill will not satisfy the ladies, and it does not satisfy its promoters; but it is the best we can get. This bill, it seems to me, is very good. It does not satisfy me, or you; but if we all unite upon it, let us use all our influence in its favor. It will be a great gain if this bill is passed, at least I think so. Perhaps those who are behind me will speak in a different way regarding it."

Bishop Satterlee was followed by Bishop Hurst, who, however, avoided saying anything about the bill. In this he was wise. Bishop Hurst was followed by Professor Whitman, who, of the bill and what is expected of it, said:—

"There is no more important thing for us to bear in mind than that the things we are doing in Washington are known and read of all men. Most cities can do things for themselves—by themselves. The doings of Washington are National doings. It is therefore a matter of greater satisfaction to all of us who are interested in the well being, who are interested practically in the well being, the enterprise, the best good of this country, to feel that all Christian people, all well disposed people, are joining hands in the interest of the bill that has been spoken of this morning.

"I endorse very heartily the words that have been spoken. The bill is not an ideal bill considered from the Christian point of view; but it is a very much better bill than it seemed likely we could get. We can get no farther in this matter than we can carry the common sense of the community. Far better to have no law at all on the question of the Sabbath, than that we should have a law on the Sabbath that is continually violated.

"A law generally marks the highest point that sentiment has reached. The utmost that a law can serve ordinarily is as a sort of bulwark. Every statute must serve as a sort of safeguard and give us a point to which we can continually refer, that we can keep the public sentiment up to that point. I rejoice therefore that it has been possible to enlist Christian men and women of all beliefs in our city in defence of the bill to which reference has been made—for the names that are behind this bill are simply representative names.

"This is important. It is a significant thing. Public attention has been called to the fact that the President's proclamation this year at Thanksgiving is the first pronounced Christian recognition of Thanksgiving which our Government has ever made. And I know no other way to account for this advance over previous years than as an appeal to the general sentiment which has been growing in favor of the recognition of God as the central fact of our national life. I think the proclamation is at once a repetition of that sentiment, and a concession to it.

"It is of the utmost importance for all these reasons that we push on in the lines indicated."

So, then, "A bill to further protect the first day of the week as a day of rest" and which distinctly declares that "This Act shall not be construed . . . to prevent the sale of malt and spiritous liquors as now provided by law"—that "is a very good bill." Yes, it undoubtedly is a very good bill for the liquor traffic. And "it will be a great gain, if this bill is passed." Yes, it will certainly be a great gain to the liquor business. For when everybody is forbidden, under penalty of from five to fifty dollars, to engage in any kind of honest labor, play, sport, pastime, or diversion, on Sunday, while the bill makes this express provision for the liquor traffic, there can be no room for doubt that it will be an immense gain to the liquor business, if this bill is passed.

No, certainly, "This bill is not an ideal bill considered from a Christian point of view;" but it can be hardly anything less than an ideal bill from the whiskey point of view; from the point of view of idleness, carousal and devilry.

And Dr. Whitman rejoices "that it has been possible to enlist Christian men and women of all beliefs in our city [of Washington] in defense of the bill." He and everybody else ought to be ashamed of it.

Yes, it is an important and a significant thing that "the names that are behind this bill are simply representative names." It is a pity and a disgrace that these representative names of professed Christians should represent so much favor to the liquor traffic and its baleful accompaniments, that they would deliberately frame a bill prohibiting honest labor while at the same time exempting and sanctioning the sale of malt and spiritous liquors, on Sunday, if it is only "provided for by law."

A Just Criticism.

THE Rev. D. M. Talmage, pastor of the Reformed Church of Westwood, N. J., recently drew upon himself severe denunciation from Christian Endeavor workers connected with his congregation, by a criticism of the Society pledge. He compared it with the Saviour's last commission to his disciples, with the ten commandments, and with the Lord's prayer, and said that the pledge was too weak.

The particular points of his criticism were, that the Christian Endeavor pledge puts striving in the place of doing, sets up the human conscience instead of God's holy law as the standard of duty, and rests upon human promises. "God's promises to us are important," he said, "not our promises to Him. God does not ask me to promise Him anything."

In this Mr. Talmage touches the vital weakness of the whole Christian Endeavor movement. His criticism is true. The pledge is weak—as weak as are all merely human promises. There are many places in which a human promise is proper and necessary; but as a means of righteousness it is weak indeed. It is true that God does not ask man to promise Him anything. He knows that man's promises are altogether too weak to serve His purposes. What God does ask is that men shall have implicit faith in His promises to them.

The Christian Endeavor hosts must face this truth, disagreeable though it be. Their whole movement is vitally, fatally weak—not weak as regards politics, or the changing of the structure of government or of society—but weak as regards the righteousness of God. Like some of the Jews of old, who went about "to establish their own righteousness," those embraced in this movement "have not submitted themselves unto the righteousness of God." If they have done so before, they cease to do so when they adopt the Christian Endeavor methods, for such methods cannot work out that righteousness. The only Book which tells us anything about that righteousness declares plainly that it "is revealed through faith." It cannot be revealed by any amount of electioneering, balloting, legislation, or other manner of political procedure.

FREEDOM OR BONDAGE—WHICH?

Faith is belief of God's word. The Scriptures cite us to the faith of Abraham. "Abraham believed God, and it was accounted unto him for righteousness." His belief was not a mere intellectual assent to the truth of God's word; it was an "Amen!" to that word. Abraham believed that God would perform what He had promised. God had promised that his seed should be as the sand of the seashore. As Abraham waited for the fulfillment of this promise, and continued childless, he finally engaged in what doubtless seemed to him a truly Christian endeavor to fulfill the promise. The result was Ishmael, the child born "after the flesh." But Isaac, not Ishmael, was the child contemplated in the purpose of God. Ishmael was the child of works; Isaac the child of faith.

Through faith, and not through the works of man, the divine purposes are to be fulfilled.

Abraham did all that any man can do to carry out the purposes of God. But he accomplished absolutely nothing toward the realization of that which he so earnestly desired. His execution of God's promise did nothing at all to advance the cause of righteousness in the earth. His attempt was the most flat and dismal failure that could be imagined. It only placed an obstacle in the way which had to be set aside in the real fulfillment of the promise. "Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman." Just so must it be with every attempt to fulfill God's purposes through the works and the wisdom of man.

It is the purpose of God that righteousness shall fill the earth. He has promised that it shall be so. His prophets have prophesied of the establishment of His kingdom, and the subduing of the forces of evil that dominate the earth to-day. But how will all this be done? Will man now work out the purposes of God, by the power and methods which he has learned to use? or will those purposes be wrought out now, as of old, through faith? Shall we account that God is able to do and will do what He has promised, or shall we set our own puny, fallible hands to fulfill His promises? These are questions the Christian Endeavor forces would do well to consider before proceeding further in the work of gaining control of political power to "enthroned Christ on Capitol Hill."

The commission of Christ to his followers is, to go into all the earth and preach the gospel to every creature. These are the marching orders for all who would engage in true Christian work. Not to do this, is to proceed contrary to Christ's word; and this is to proceed without faith. The Christian Endeavor forces, in their schemes to take possession of civil governments and wield political power, are proceeding without faith, and therefore without divine power. The Word of God authorizes no such endeavors.

All such efforts can only work against the righteousness which is of faith, which is God's righteousness, and the righteousness that will be manifested in His kingdom.

THE idea of Presidential paramountcy in our Government is a natural and logical development of the idea of the paramountcy of brains and wealth in trade. The two go hand in hand. Together they are leading the Republic away from Thomas Jefferson toward Napoleon Bonaparte, from democracy toward imperialism, from freedom toward dictatorship and tyranny.—*New York Journal*.

RELIGION ceases to be holy from the day in which it is nothing more than a political institution.—*De Pressensé*.

That "Great Discovery"!

THE one leading object of the "Christian Endeavor" work for 1897, is to make universal the observance of Sunday as the Sabbath, and *instead* of the Sabbath. And this is to be accomplished by whatever means can be employed.

In performing its part in the business, the *Christian Endeavorer* begins its campaign for the year, by booming a fraud. The *Endeavorer* declares this fraud to be the greatest discovery since Columbus discovered this Continent—"As important in theology as the discovery of America was in geography."

This "great discovery," this fraud in fact, is that the Sabbath of the Lord, the Sabbath of the fourth commandment, was *not* the seventh day, but "occurred on fixed dates like one's birth-day or the fourth of July." And yet they call it the "*weekly* Sabbath"! Henceforth then all the people may expect Independence Day to occur, and may prepare to celebrate it, *weekly* on the fourth of July throughout the year: their birth-days likewise may be celebrated weekly throughout the year. That is a great discovery. And it is as plain as A B C that it is as great a fraud as it is a great discovery.

Yet the *Christian Endeavorer* actually booms this thing as so great a truth that among other great things to be accomplished by it the *Endeavorer* "trusts" that "The Jews throughout the world . . . will be led to observe Sunday."

This is a great thing of course, and so are some of the other things "trusted" for by the *Endeavorer*; but the greatest of all, the thing that brings most satisfaction to the soul of the *Endeavorer*, the thing that makes it fairly leap for joy, is the halorious fact that by this dismal fiction "The Seventh-day Adventists are left without any standing whatever;" and "The Seventh-day Adventists will simply have no reason for existence." How great indeed must be the Seventh-day Adventists in the view of the Christian Endeavorer, when a thing that is hoped to leave them "without any standing whatever," and without any reason for existence, deserves to be boomed as the greatest discovery of ages! If the Seventh-day Adventists are really so important an element as this, we hardly expect them to be put out of existence by this fraud, gigantic as it may be.

Mr. F. L. BOYNTON, member of the law firm of Boynton & Smith, Kingfisher, Oklahoma Territory, who for some time has been doing a good work in supplying with Christian papers the prisoners in the jails of the Territory, has enlarged the field of his truly Christian endeavor to include "families too poor to subscribe for papers, yet who hunger for Christian reading; and families who are indifferent to Christianity, but who might become interested through good reading." He asks that all who are willing to coöperate with him in this, will send him their address. On receiving your address

he will send to you the addresses of persons to whom the papers may be sent; and then you send the papers, *postage prepaid*, direct to the readers. This will not only supply reading matter to those in need of it, but it will put you in direct communication with those people so that you can do further Christian work in their behalf. We bespeak for Mr. Boynton a hearty, Christian response from all our readers.

Is This Laudable?

ONE of the judges of the Supreme Court of the State of New York—Roger A. Pryor—seems to think himself the special guardian of Sunday as "the Christian Sabbath." A Hebrew society applied for a certificate of incorporation. The society desired to hold its annual meeting on the second Sunday of January, each year. The certificate was denied—not because any law prohibited it, but because in the judge's opinion, "In the State of New York the sabbath exists as a day of rest by the common law and *without the necessity of legislative action* to establish it."

The judge acknowledges that "The question is not whether such meetings on Sunday are illegal; but whether they should be approved by a justice of the Supreme Court:" and then gravely observes, "A thing may be lawful and yet not laudable." That is to say, that without any law judges may curtail the liberty of the citizen according to their own individual view of what may or may not be laudable. And the judge's view of what is laudable may spring from his own personal religious bias; yet that is to make no difference—it is to be imposed upon the citizen, and must be submitted to by the citizen, anyhow; because, though not lawful, *he* considers it laudable.

Judge Pryor says that "The members of the proposed corporation are of a race and religion by which not the first but the seventh day of the week is set apart for religious observance"; but that "The law which scrupulously protects them in the observance of their ceremonies gives them no license, and I am sure they have no desire, to affront the religious susceptibilities of others." That is the doctrine and the principle of the fullest possible religious despotism. For when I know that others in what they do have no desire to affront my religious susceptibilities, and then I prohibit them from doing those things lest they affront my religious susceptibilities, it is plain enough that my "religious susceptibilities" is only another name for an exceedingly despotic spirit—a spirit that would compel everybody to conform to my religious notions.

So as the conclusion of all this the judge says that "Because the holding of corporate meetings on Sunday is contrary to the public policy of the State, if not to the letter of the law, I decline to approve the certificate." And bear in mind that this "public policy of the State" is not what the people have declared by constitution or

statute, but only what the judges without law and against the Constitution have decided to be the public policy of the State because according to their religious notions they consider it laudable.

Indeed, Judge Pryor follows this view so closely that in a case a few days later he refused a certificate to another organization, because their articles provided for holding the annual meetings on the last day of every year, and therefore said meetings would sometimes fall on Sunday!

And we are required to suppose that such things as this are laudable!

THE *Catholic Review*, of January 3, considers Justice Pryor's decision so laudable a thing that it proceeds heartily to laud it in the following fashion:—

"It is well that our citizens should have from time to time an authoritative reminder that this is a Christian land; a land in which the Christian religion is a part of the fundamental law. Such a reminder has quite recently been twice given by Justice Pryor in the Supreme Court on the occasions when he refused certificates of incorporations to societies whose constitutions required or implied the holding of merely business meetings on Sunday. Both of these had for their objects nothing, apparently, that was not lawful and proper, and both were composed of Hebrews who keep the Sabbath on Saturday.

"The point made by Justice Pryor is that Sunday is a sacred day, to be kept free from business, and that this is so not merely by virtue of the statutes, but also of the more fundamental law, the unwritten law that makes Christianity a part of our system.

"We have several days in the course of the year that are by law exempted from the ordinary obligations of business, such as Washington's Birthday, Memorial Day, Independence Day, and the like, which owe their existence to statutory enactment and are therefore described as 'legal holidays.' But though our statute law recognizes Sunday, to which it usually refers as 'the first day of the week, commonly called Sunday,' and though that statute law has sought to protect Sunday from profanation by enactments varying between rigidity and laxity, yet Sunday as 'the Lord's day' is not a 'legal holiday,' it is an institution of our system, such that, if by any chance, no mention of it occurred in our statutes yet would it be upheld by our courts as a part of the law of the land."

From this ready indorsement and use that is made of that decision, it will be seen that it is the most far-reaching thing that has been done toward a universal Sunday-religious despotism since the "Christian nation" decision of the United States Supreme Court.

Judge Pryor's Sabbatarian Novelty.

New York Journal.

JUDGE ROGER A. PRYOR, of the Supreme Court of this State, who a few days ago came out strong for Americanism, has now emerged with equal vigor in favor of Sabbatarianism. A number of orthodox Jews had applied for leave to incorporate a religious society, and

Judge Pryor denied the application because the proposed charter provided that the society's annual meetings should be held on the second Sunday in January of every year. Such meetings, in the opinion of the judge, would be "contrary to the public policy of the State, if not to the letter of its law. A thing," he adds, "may be lawful and yet not laudable," which is axiomatic, but does not apply in this case.

This is a novel doctrine in a nation whose birth was due to a desire for religious liberty and whose Constitution guarantees its citizens against interference with their personal liberty within the law. But it is perfectly reasonable, as appears upon reflection. The people choose certain men to be judges over them, men endowed with superhuman virtue and superhuman wisdom, men like Judge Pryor and Magistrate Mott and Justice Diver and the judges of the late Mr. Tweed's time. If they should not supplement the laws enacted by their fallible fellow-citizens with their own virtue and wisdom they would fail in their obvious duty and would not be able to put a good face on it when they come into the presence of the Supreme Tribunal hereafter. The law is only a means to the great end, and not so good a means as Judge Pryor's and Magistrate Mott's heaven-inspired wisdom.

A thing may be lawful and yet not laudable, you know.

That Promised Prosperity.

In the last three weeks of 1896 there was a failure of a national bank for nearly every business day of that time, carrying down in their train other banks that were connected with them. In the last eight weeks of the year, of business failures of all kinds there were seventy-five *more* than in the same period of the year 1895.

Of course there are explanations readily offered by those who, before election, made the promises of great prosperity, provided the election should go the way it did go. The most remarkable of these explanations, because it is the most authoritative as well as the most scientific, is that which was given out December 30, by the Comptroller of the Currency, with reference to the failure of the national banks.

He gravely informs the country that one of these banks belonging to the national system was closed, "because of a want of immediately convertible assets." Oh! indeed. Would it be impertinent to inquire, How many banks, unless they were deliberately wrecked, were ever closed except "because of a want of immediately convertible assets"?

When a person dies nowadays, and the doctor does not know what caused death, the public is usually informed that he died of "heart failure." But unless a person is instantly killed, he never dies of anything else than heart failure. For whatever may be the matter with him, so long as his heart keeps going, that is, so

long as his heart does not fail, he *cannot* die. The explanation that is given by the doctor of the national finances, as to why this bank failed, is precisely of the same character as that of the other doctors in the cases mentioned.

His explanation of the *results* of the failure of "the second largest bank in the city" of Chicago, is that "no other result followed than the failure of institutions for which it had long been the feeder." Well, dear sir, so far as other banks are concerned, when, in fact, *could* any worse *result* ever follow the failure of a bank? It is hardly to be expected by anybody that the failure of one bank could *result* in the failure of another with which it had no connections.

After such "explanations" as this, it is not to be wondered at that he assures the country that instead of these bank failures being taken as any real cause of apprehension, they should be looked upon as "quite the reverse," and taken as a special assurance to public confidence.

He says, that "It would be remarkable if, after the long strain of a political campaign turning so largely upon the discussion of the money question, with aggressive earnestness on the part of both contending parties, some bank and business undertakings did not feel the strain and give way." And this after months of continuous assurances, in which the Comptroller himself was personally engaged, that if only the election could be made to turn as it did, unalloyed prosperity would surely attend every branch of trade and industry!

Everybody knows that the promised prosperity has not come. The Comptroller's statement shows that he knows that it has not come; and therefore he tries to coax it to appear. He says that "It ought to be recognized that capital is not to be drawn out by threats of destruction to it, and will not be. It ought also to be recognized that when the institutions which deal in the handling of credit are compelled, through continued fright of the people, to keep in their vaults excessively large reserves, every branch of manufacturing trade and commerce must languish. The loss from all this, in the largest measure, falls upon the great body of the people who are dependent upon the activities maintained through the extending of credit by banking institutions. The desirable thing, therefore, is to have them loaning, and not hoarding, and their depositors drawing their checks for the purpose of transferring property, instead of to obtain money to place in safety vaults."

To be sure all this "ought" to be so, but it is not so. If all this were so, the promised prosperity would be prevalent. But as it is no more so now than it was before the election, those promises of prosperity were altogether vain.

Let us not be misunderstood. We do not say that the promised prosperity would have come, even had the other side won in the election campaign. If the election had gone the other way, we do not believe that times would have been any better than they are. They might

have been worse. And even in the way the election did go, the times may be worse than they now are. We believe they will be worse.

And this is simply to say that in the election campaign the vital causes of present conditions were not dealt with at all. When these causes were discerned, as in some instances they were, they were dodged or beaten back, and a false issue made the all-important thing.

There may be faults in the financial system of the United States; but this is not the cause of the hard times. And such not being the cause of the evils, the cure cannot be found in any schemes of finance. The source of the trouble lies far back of all these things. It lies with the people themselves, as individuals. And as the source of the trouble lies back of the Government itself, no governmental remedies that may be applied will relieve it. No reform will be effective, but the reform of the individual. Of all places in the world, this *must* be so in a government which is of the people.

Yet as plain as this truth is, it is a fact that, with one exception, every movement for reform that is to-day attempted in the United States is aimed at the Government rather than the individual. Temperance reform has been turned altogether upon the Government. "Sabbath reform" is aimed altogether at the Government. And even what professes to be *Christian Endeavor* only, is directed almost wholly to an endeavor at reforming the Government. All this is directly the reverse of every principle of the Government of the United States, as well of every principle of Christianity; and therefore can never be anything but the reverse of that which is beneficial to both the Government and the individual.

Shall It Be Reform or Ruin?

At the annual banquet of the New England Society, lately held in this city, Hon. E. J. Phelps made the principal speech, in which he referred to last year's election contest, in the following words:—

"We have passed through a crisis that in my belief is the greatest this country has encountered. The distinguishing quality of this contest has been that it inaugurated for the first time in this land a controversy not merely between sections—which is bad enough—but between classes, which drew the line horizontal instead of perpendicular, separated the more fortunate from the less fortunate. . . .

"The war is not over. One battle has been fought, but the prosperity that sanguine men looked for to follow immediately upon such a victory, has not come. . . . What this country demands is prosperity. If that returns this contest that we have been through will not be renewed. If it does not return it will be renewed, and God only knows what will be the result of it under these circumstances."

No, that promised prosperity has not come. Not only has it not come, but there are no more signs of it to-day than there were a year ago.

There is, however, prosperity of a certain kind that

is entirely too prevalent for either the public good or the good of those who enjoy it. It is the kind of prosperity that is manifested in the following account of a reception given in this city on Christmas night for the two dogs named, to four other dogs:—

“The guests of Pet and Trix [these “guests” were the four other dogs] had a supper of candy, cakes and ice cream, served to them by beautiful women in evening dress. The guests of Pet and Trix drank crystal water from saucers of Sevres and Limoges. They were entertained with quadrilles danced by women only, to the music of a chorus of women. Canary birds in a cage enlivened the evening’s harmony with their prettiest trills. The old parrot whom Pet and Trix have been taught to regard with reverence said nothing insolent or even frivolous.

The guests of Pet and Trix went home with new ribbons and bouquets of violets. They were invited to come again on New Year’s night.”

Mr. Phelps and others may cry out all they please against “class-hatred” and against the growing “contest between classes which draws the line horizontal;” but so long as such things as this are carried on while multitudes are in want for the necessaries of plainest living, they will cry out in vain.

The AMERICAN SENTINEL has no part in this contest of the classes. We have nothing to do with those who on either side would do aught to excite class-hatred. At the same time, it is but just to remark that the people who engage in such scenes as this dog reception, do more in a single night to excite class-hatred and urge on such a contest as Mr. Phelps deprecates, than anybody else could possibly do in months of agitation. We deprecate class-hatred and class-contest as much as Mr. Phelps or anybody else can. Yet at the same time we know that practically it is absolutely useless to deprecate it, or to cry out against it, so long as these practices prevail, which can only the more excite it.

Mr. Phelps says that if prosperity returns the contest of classes through which the country has passed will not be renewed. At the same time he observes truly enough that the prosperity that was promised and which sanguine men looked for *has not come*. There can be no doubt that those on the losing side in the late contest are even now as quiet as they are, in hope of the prosperity that was so abundantly promised, provided the election should go as it really did. If that prosperity is not realized, or if times should grow worse, the danger is that when they again enter upon the contest they will do so with the determination to have what they want, promises or no promises, and if prosperity does not come they will bring it. And when that contest does come again, as Mr. Phelps well says, “God only knows what will be the result of it under these circumstances.”

If the idle rich could pause in their senseless extravagance only long enough to read a few pages of the last days of the republic of Rome, or of the “ancient regime” immediately preceding the French Revolution, surely they could not fail to see that they are dancing on a vol-

cano. Human nature will have to be changed before they can carry on those practices without exciting and deepening class-hatred. “Can we forestall ruin by reform? If we wait to be forced by events, we shall be astounded to find how much more radical they are than our utopias. Louis XVI. waited until 1793, and gave his head and all his investitures to the people who in 1789 only asked to sit at his feet and speak their mind. Unless we reform of our own free will, nature will reform us by force, as nature does. Our evil courses have already gone too far in producing misery, plagues, hatreds, national enervation.”

As for us we know that by the gospel of Jesus Christ, by the power of the word of God, human nature can be changed. To this end we propose to work. Instead of attempting to allay class-hatred by crying out against it, when every day’s practices of the idle rich only tend to create and deepen it, we hope so to present the truth of God that men will believe on him to everlasting life; to the destruction of all hatreds, all animosities, all selfish ambitions, all discontents; and to the patient waiting for his Son from heaven. This is the only right remedy. We wish all would apply it.

“National Conscience.”

Chicago Dispatch, Dec. 18, 1896.

REV. DR. C. A. BLANCHARD, a college president and a man of unquestionable ability, undertook to prove in an address at Willard Hall yesterday afternoon that the “national conscience,” whatever that may be, needs quickening by legislative enactment. The gentleman took his stand in favor of fastening the ship of State to the ship of Zion, and having it towed to the port of its manifest destiny by the Captain of our salvation. He differed radically from the views recently set forth in a *Dispatch* editorial on Christian citizenship.

We would like to ask the doctor how he and his followers expect to arrive at the “national conscience.” Metaphysicians generally agree that conscience is the monitor that approves of what is right, or is thought to be right, and disapproves of what is wrong, or is thought to be wrong, in the individual life. But one system of philosophy may be opposed to another, and yet the schoolmen of each be honest and sincere.

The reply that Christianity universally recognizes the Christ and his divinity is no argument in favor of making him the law-giver through God’s revealed word. The question would arise: Whose Christ is to be enthroned? The Arminians’? Presbyterians would object to this, for those who accept the Westminster confession cannot reconcile creative omnipotence with absolute free moral agency in man.

And Arminians would object to the Christ of Calvin, and both schools would sacrifice blood, if need be, to keep the Christ of Leo XIII. out of our organic law.

The irrepressible conflict between doctrinaires proves the utter impracticability and impossibility of the Bible becoming an organic law.

As the *Dispatch* said, in the editorial referred to, under such a system, Jews, non-believing Gentiles and agnostics, would be shut out from participation in civil affairs, thus violating a fundamental principle of this Republic—that all men are created equal.

To say that the agnostic, even, should have no vote is bigotry, whether it come from the pulpit or the pew.

Government is neither moral nor immoral—it is non-moral, and its weal depends on the integrity of those in authority.

The gentleman declared that 2,000,000 men in America, employés of corporations, are forced to work on Sunday because the natural affections prompt them. Their wives and children demand it. If they refuse to obey their masters, many of whom are ostentatiously "pious," they are discharged. But all this could be changed.

Let legislation be so shaped that every willing hand will find an opportunity open for honest industry. Then, when a man refuses to work seven days in the week because of his religious scruples, there will not be ten men ready to grab his job and comply with the corporation rules, a conspicuous feature of which is sabbath desecration.

Meantime, the *Dispatch* would like to have some adherent of Dr. Blanchard describe a composite conscience—one that would fit all the people.

The Workings of Trusts.

A WRITER in the *Independent*, of December 31, in justifying the organizing and the workings of trusts states more frankly than we have seen before, the facts with reference both to labor trusts and business trusts. This article strikingly confirms the statements which we made in these columns a few weeks ago that the effect of all these trusts is to grind out of men every vestige of individuality, and leave them not even machines, but only parts of a vast machine. To his mind "individualism" has been carried to the extreme and has broken down; and these trusts have taken its place in the grand march of "Progress."

The writer of the article says that he is a manufacturer, and from the article itself we should gather that he is a member of a trust. The particular passages relating to the two kinds of trusts, run as follows:—

THE LABOR TRUST.

"The interior structure of labor organizations is a curious commentary on the economic current of the times, and serves well to point the moral of extreme individualism and the competitive system of business. The Union has as its cardinal principle the right of every member to a full day's pay for a full day's work. The rate is fixed as high as possible; the endeavor is to secure as much pay for as little work as possible. This is the true business instinct as business is now conducted, and it has its counterpart in the aphorism of the merchant (which is often the burden of the drummer's "instructions"): "Get the highest price you can!"

"Each member of a union pledges himself to support the Union and obey its rules. These rules are adopted by majority vote, after free debate; and if a member dislikes a rule he must either obey it or leave the Union. The minority has absolutely no power, and its only right is that of debate. The most important rules are those regulating the wage-rate and the hours of work. No member is to accept less than the Union's full day's pay for a full day's work. There is in it no recognition of superior ability; a carpenter is but a carpenter, a plumber but a plumber, a weaver, a weaver. Time and its compensation are the sole considerations.

"What chance is there under the Union's discipline for the display of special faculty? The law of individualism is that each shall freely exercise the right to life, liberty, and the pursuit of happiness; and in this exercise find his true destiny, secure the fruits of his skill. But the Union steps in to deny this right, to crush the diverse tendencies, the particular abilities of the individual, to force every worker to the level of the whole. It does not admit superior ability. It takes away the spur to ambition and extra effort.

"There is no reason why a member should be a specially skilful workman; for he has no chance to rise, and there is no compensation for his skill. The Union's rules are admirably adapted to the *leveling* of men. The workman's wages, hours of labor, fellow-workmen and work are chosen for him, and his individual interest is sunk in the interest of the Union. The ideal union is the one whose roll of membership includes all the workers of a trade; and when this ideal is attained, and in some trades it is almost attained, the wages of all might as well be paid into a common treasury, to be used in the maintenance of the members and their families. This is Communism.

THE BUSINESS TRUST.

"The method of the Trust is eminently practical. A number of distillers or rubber-makers enter into an agreement regarding certain main points in their respective lines of business, such as the prices of goods, the yearly production, the fields of operation, etc. If the combination includes all of the principle producers of a given line, the price is placed as high as the market will permit. If there are important producers outside the combination, the price is often fixed below the profit, sometimes below the cost point. The object is to drive competitors into the Trust, or out of the business.

"The market is divided into districts, perhaps, and each producer has the sole right to sell in one of these districts; or, each producer may make a certain grade of goods and nothing else; or, it may be, certain producers will be shut down entirely, on the ground that there is no field for them. In any case the result is the same, for the whole revenue is turned into a common treasury. The most economical plan is the most efficient and the best for each and all.

"The yearly demand is calculated by experts, and "over-production" is avoided by making the yearly output conform to it. It is as simple as the Rule of Three. Economies are effected in every direction. No large sums of cash lie idle in products awaiting a market. Where a dozen houses had a dozen drummers traveling a district, the Trust has one or two, occasionally, when strong enough, none at all, for the dealer is forced by the demand to seek the Trust. The advertising expense becomes trifling. Where there was an office and clerks for

each producer, there is now one general office, the Trust's. These advantages show themselves upon the ledger, and are the basis of goodly dividends.

"But, under this system, what has become of the individual? Free competition gave a capitalist the right to fix the prices of his goods, the right to choose his field of operation, the right to determine the rate and volume and character of his product. The Trust denies him this right, usurps so much of his power, and destroys to this extent his business individuality. The fundamental conception of the Trust is—Capital. It does not admit superior ability; where capital is equal, power is equal. It can curtail the influence of the ablest, repress his special faculty, by forcing him to submit to the dictation of the richest. Its effect is distinctly *leveling*.

"The Trust is thus the natural child of the competitive system, just as the Union is. The workman is sinking his individual interest in the interest of the Union, and the employer is finding his individual interest in the interest of the Trust."

Church and State.

BY M. E. KELLOGG.

WHEN the union of the State with the Church was first formed in the days of Constantine, it no doubt appeared to the dignitaries of the Church that the Church would reap great advantages thereby, and that there would be no drawbacks to the Church. So far as the Church was relieved from direct persecution, and in her gain of great popularity and increase of worldly honor and power, the Church calculated rightly; but, at the same time, the transfer of its dependence from God to the State destroyed the spirituality of the Church. In another way, also, the Church clogged its own wheels by its union with the State. When the Church united to the State, it yielded up certain of its rights. A union of the Church with the State is a game of give and take. When the bargain was first consummated, the Emperor Constantine became also the absolute umpire in all matters pertaining to the Church. He was to be consulted in reference to the appointment of the bishops of the different dioceses of the empire, and in Church matters generally.

Other emperors and kings have claimed the same privileges, even to this day. Naturally there have been differences of opinion in regard to who should be appointed, especially since the Papacy was established as a sovereign and political power and the bishops became actual princes; and this often led to conflicts of authority in the State. The history of the troubles and wars arising from the conflicts between the civil powers and the pope and bishops, form no inconsiderable part of European history. All these difficulties would never have arisen had there been no mixture of the civil and religious powers.

These conflicts have not ceased; to-day they frequently break out in Germany, Hungary, Italy, and France. Lately there has been a cabinet crisis in France involving this very question. The Radicals took the ground that the French priests have no right to hold a

congress or convention, because they are State officials. This is true because, since Church and State are not yet entirely severed in France, the priests in their appointment must be sanctioned by the State, and they are also paid by the State. There was much discussion in the Chambers, and it was disclosed that the government had warned the priests that they must use no more such language as they had used in the late church council at Rheims. The Radicals were defeated; but the event has drawn aside the curtain long enough for us to see that it is not the best state of affairs for a Church to be so united to the State that the State can direct its policy; but it must be so when the Church consents to receive aid from the State. A paid servant must do his employer's bidding. A Church and State union is really a kind of a mutual concession of both parties by which each party agrees to allow the other party to mind the other party's business! On the main principles of union they agree well, but the quarrelling comes in when the unavoidable and vexing details which are its product are being carried out.

This plan, with all its vexatious consequences, has been on trial for centuries, and its results have been evil and only evil. The fathers of our nation were students of history. They saw these evils, and determined to avoid them by entirely separating Church and State in this country. Under this system, both Church and State have prospered. But the Church is not satisfied. Many American Christians long to have the ægis of the Government thrown over the Church. They hope thus to be able to dictate to the State, and, of course, they may to some extent. But they forget that such a plan will also allow the State to dictate to the Church. They would think it a grand thing to have the State enforce their Church dogmas; but should the State refuse to sanction the election of a bishop, the appointment of a presiding elder, the installation of a pastor, or throw out a caution as to what priests or ministers might or might not say in a convention, they would not enjoy it so well. Yet all this would come in time. They ought to look at both sides of the question, and study the disadvantages as well as the supposed benefits, before they commit themselves to a Church and State theory. Why do they not do this? Has history no voice, or are those who seek a union of the Church with the State blind to reason and deaf to the voice of history?

A PREACHER of this city, David James Burrell, D. D., is trying to work up a general protest of the churches against the methods of the daily newspapers, and against the Sunday newspapers altogether. As a justification he declares "We have a right because we have the power." "We are strong enough to have our way in New York City; and New York City pitches the time for the other cities of the land. Let us act." This principle, or rather want of principle, that might makes right, is fast becoming the accepted justification of the main efforts of the church leaders. But it is altogether antichristian.

News and Notes.

THE managers of the Brooklyn baseball club have decided that the club will play Sunday games during the next season. This, however, is only one side of the subject. The preachers will be heard from later.

Now that the United States Government has professed religion, the natural question arises, What church will it join? Will it join the leading church—the Roman Catholic—or some one of the smaller churches?

SHORTLY before the holiday recess Representative Dalzell, of Pennsylvania, introduced into Congress a petition from the Christian Endeavor Union of that State, representing 207,000 members, asking for a Sunday law for the District of Columbia.

CARDINAL GIBBONS has expressed himself on the subject of the Sunday newspaper. He is quoted as saying that a Christian should select for Sunday reading only a paper that is clean and of high moral tone, and should resolve not to read it until he has first attended service at church.

ONE leading object of the "Religious Amendment" party is to obliterate from the public mind all distinction between the terms "secular" and "irreligious." This Government was made secular, but it was not made irreligious. A large majority of the signers of the Declaration of Independence and of those who framed the Constitution were professors of the Christian religion.

THE General Conference of Congregational Churches, recently in session at Winsted, Connecticut, appointed a committee to draft a Sunday law "which shall state fairly and clearly existing public opinion on this subject, and shall also be enforceable," and "to ask the enactment of some such law by the legislature." The latter body will begin its session this month.

THE five Roman Catholic bishops of the Province of Quebec have unanimately refused to accept the terms of the settlement of the Manitoba school controversy, and press dispatches state that the situation there is such as to amount to "a practical declaration of war between the Roman Catholic Church and the Liberal Party, headed by the Premier, Wilfred Laurier."

AN action has been brought in a Detroit (Mich.) court to restrain the Board of Education from enforcing the use of the book of prepared Bible readings in the public schools. The action is based upon the ground that the State Constitution forbids the legislature to pass any measure requiring any person to attend a religious institution, or levying a tax to support such institution.

THE New England "Sabbath Protective League" has brought an action against the proprietor of the Boston Theater, for allowing a concert to be given there Sunday, the 27th. The law, however, allows the giving of "sacred" concerts, and the court is waiting before granting the warrant until it shall have been decided by "expert testimony" whether the concert was sacred or otherwise.

"THE pastor of a Boston church," says the *Christian Register*, in a late issue, "last Sunday reminded his audience that, as late as 1830, a number of people were lying in jail in England because they had not attended the parish church. He suggested that, if the same rule were applied to his congregation, a hundred or more would meet the same fate." When preachers have recourse to such facts as this to stir up their congregations, it is easy to see what they would like; and when they shall have succeeded in securing conditions especially favorable for Sunday church attendance, by shutting off all labor on Sunday and all Sunday amusements, through the Sunday legislation which the Church forces are now working to secure, the next step, if the people still absent themselves,

will be to affix a penalty for non-attendance. The logic of that movement has not changed at all since 1830.

THE Pope, it seems, is not satisfied with possessing a powerful Swiss body guard, but wants an army at his disposal. A press dispatch from Rome, dated December 29, reports an audience given by the Pope to a body of men representing the old "pontifical army," in which he said he had received offers from Canada, Ireland, and elsewhere from people who were ready to hasten to the defense of the Papacy, and that he "hoped the moment would soon come when he would see himself surrounded anew by sons as faithful and as well beloved" as those which had comprised the old army.

The speech is said to have produced a deep impression in all circles in Rome; but why should it be thought strange that the church of Rome, whose boast is that she never changes, should be as desirous now of controlling a military power as she was before the Pope became a "prisoner" in the Vatican?

The Colorado Sanitarium.

One thing above all others which has made Colorado celebrated, not only throughout this country, but the civilized world, is its invigorating and health-giving climate. Many people have found relief in this State where to-day they are classed as leading citizens of the commonwealth, who, had they remained at home, would long since have filled untimely graves. Many famous pleasure and health resorts are to be found. Homes for the afflicted, and hospitals for the treatment of disease have been established in nearly every city.

One of the latest ventures of this kind is the Colorado Sanitarium, a picture of which is presented with this sketch. This institution is located at Boulder, twenty-nine miles by rail from Denver, the capital of the State, connected with the same by the Union Pacific, Denver and Gulf R. R., several trains running each way daily between the two cities.

Boulder is the University town of the State, possessing one of the leading educational institutions in the West. It is a quiet little city of six thousand inhabitants, beautifully

laid out, its buildings constructed for the most part of pressed brick, presenting a most wholesome and pleasant picture. It is a city of both the mountain and the plain, crowded close up against the foot-hills of what the pioneer Spaniard termed the *Sangre de Cristo*, or "Blood of Christ;" the snow-capped peaks of the everlasting mountains rising in grand sublimity supply the view to the south and west of the town; while stretching away to the eastward and northward as far as the eye can reach lies a beautiful undulating plateau, dotted with fertile garden spots and thrifty ranches.

The climate in which the Sanitarium is located is most delightful. The air is bracing, yet warm and balmy; even during the winter months, while the nights are sometimes quite crisp, the days are as delightful as a day in May or June. Mountain climbing and rides up the beautiful rugged cañon at the mouth of which the Sanitarium is located, through scenery ever changing and most picturesque, afford special advantages by way of pleasure and recreation to those in search of health, or rest from fatigue, mental or physical.

Out of the three hundred and sixty-five days of the year during 1895, 340 days were days of almost cloudless sunshine. The advantage of such weather to those who need out-of-doors life cannot be estimated. The air is heavily charged with ozone and electricity, and has a wonderfully tonic effect upon those whose physical powers are in any way lessened by over work, or disease.

Its benefits to those suffering with pulmonary troubles are unexcelled by any other climate in the world. It is equally advantageous to those suffering with dyspepsia, and suffers from all chronic disorders. One can reside in the revivifying air of the Rockies but a short time before finding his relish for food materially increased. The enfeebled lungs take on new power and capacity; the weak and disordered becomes strong and capable of doing its work; the emaciated form puts on new flesh; the glow of health is seen in the former sallow countenance; and the whole man feels invigorated and revived by a new flow of life's electric current.

To add to these natural advantages, at the Colorado Sanitarium may be found every agency of known value to the medical profession in the treatment of disease. The main building is a four story brick structure, one hundred by one hundred and twelve feet, supplied with all modern improvements, heated by steam, lighted by electricity, well ventilated, with perfect sewerage, elevators, electric call bells, etc. Commodious bath apartments occupy two floors. In these apartments baths of every description, including the electric light

bath, are administered by trained attendants under the direction of skilled physicians.

Electrical treatment is administered in its various forms. A large and well-equipped gymnasium for the development of the physical powers, under the management of trained directors, is maintained.

In the Laboratory of Hygiene, bacteriological, chemical, and microscopical investigation is carried on.

Special advantages, including medicated air rooms for the continuous inhalation of medicated air, are afforded to patients suffering with catarrhal, bronchial, asthmatic, and other lung troubles.

Aseptic operating rooms, and surgical wards are likewise connected with the institution for those needing surgical treatment.

A classified dietary of wholesome and healthfully prepared hygienic foods, with table service equal to the best city hotels, is furnished the guests.

The various departments of the institution are in charge of competent physicians, specialists in their lines, men and women who have graduated from Ann Arbor University, and other leading Eastern colleges. The same methods of treatment so long and successfully used in connection with the Battle Creek Sanitarium (Michigan), are employed in this institution. Indeed, some of the specialists so long connected with the parent institution at Battle Creek are now in charge of the work at Boulder.

There are many tired, sick, overworked men and women in the great centers of the East, who need for the winter months a milder climate such as may be found in Colorado, and the bracing, tonic treatments to be had at the Colorado Sanitarium. Many suffering from throat and lung difficulties, and dyspepsia in its various forms, would find great relief in the bracing air of the Rockies.

The nearly one hundred patients now at the Colorado Sanitarium, represent many States, and nearly every form of chronic disease. To all who may think of availing themselves of its advantages, the Colorado Sanitarium can promise the most courteous attention, and the employment of every means for the recovery of health.

For rates and all further information, address W. H. Riley, M. D., Medical Superintendent, Colorado Sanitarium, Boulder, Colorado.

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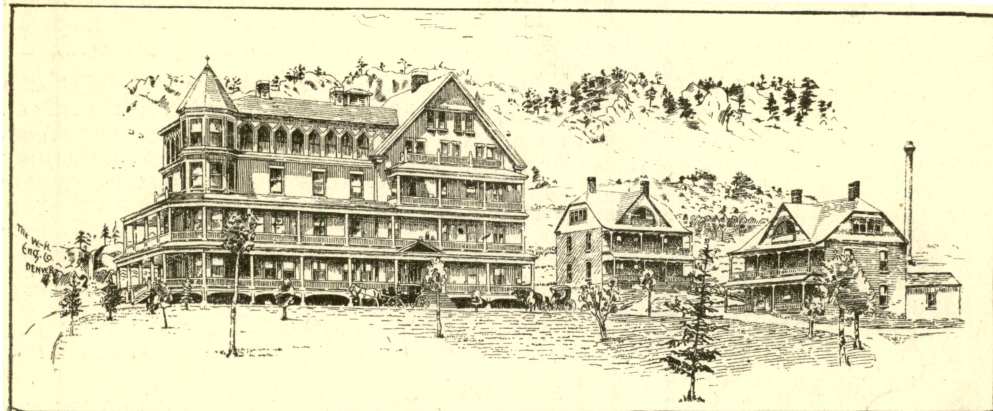
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