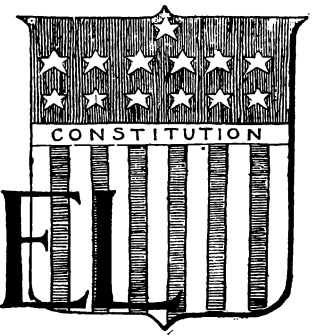


AMERICAN SENTINEL



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

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EDITOR.

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THE Sabbath is a sign which the Lord has established: and "the seventh day is the Sabbath."

God has established this sign between Himself and the believer in Him, that the believer may know that He is the Lord the true God.

Therefore it is written: "Hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20.

The first of all things that God is to any other person or thing, is Creator. Unless He creates, there can be no existence of any person or thing but Himself.

As the Sabbath is the sign by which the believer may know that the Lord is God, it must first of all be a sign by which He may be known as the Creator of all things.

Therefore it is written, "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Ex. 31:17.

Thus the "seventh day," by being made the Sabbath, has been established by the Lord of heaven and earth as the sign by which it may be known that He is the Lord, the true God.

As the seventh day has been established by the Lord as the sign by which it may be known that He is the Lord; it follows, in the nature of the case, that the Lord has connected with the seventh day that which is suggestive of what He is to the man who believes Him.

Yet all that God is to men, He is in Christ. All that men can know of God is through Christ. For it is written, "No man knoweth the Father, save the Son, and he to whomsoever the Son will reveal Him."

Then as the seventh day is the sign by which it may

be known that the Lord is God; and as God can be known only through the revelation of Christ, it follows that the seventh day is the sign by which it may be known what Christ is, and what God in Christ is, to men.

And as the seventh day is the sign which God has established by which men may know what Christ is, what God in Christ is, to men, it certainly follows that the Lord has connected with the seventh day, that which is suggestive of what Christ is to all who believe in Him.

We have seen already that it is a sign of the creative power and act of the Lord—"It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He rested and was refreshed." And now since men have sinned, the believer is "His workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them."

Thus the seventh day being the sign, the memorial, of the creative power and act of the Lord, is as truly the sign, the memorial, of that creative power and act in making the individual Christian as it is in the making of the worlds. Creative power being the same wherever manifested, the sign of that power is also the same in all places and at all times that that power is manifested. In other words, the sign of the power is, it must be, as continuous as is the manifestation of the power of which it is the sign.

Therefore as creative power is continually manifested in the individual Christian, and as the seventh day is the sign of the manifestation of that power, it is certain that this sign must be worn by every one who would show true respect and allegiance to the power that has created him. This is why it is that the Sabbath of the Lord, the seventh day, is given by Him as the sign to be worn by every one who recognizes and receives in his own life the working of that power which creates him new in Christ Jesus, that power that makes him a new creature, or rather, a new creation.

But the significance and appropriateness of this sign

does not stop here. The Sabbath of the Lord, the seventh day, is a sign, it bears about itself that which is suggestive, of all that Christ is to those who believe in Him.

When He had created the worlds, then "He rested the seventh day." "The seventh day is the rest of the Lord thy God." And to every person in the world He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "My presence shall go with thee, and I will give thee rest." "He is thy rest." Thus the seventh day is the sign of the rest that the believer finds in Christ, as the consequence of the creative act, just as certainly as it is the sign of the creative act itself. The two things are inseparable, therefore the sign of the two things is the same thing. "It is a sign between me and you, that ye may know that I am the Lord your God," thy Creator and thy rest.

Yet not only did He rest the seventh day as the consequence of the creative act, but "He blessed the seventh day." The blessing of the Lord is upon the seventh day. The word says so. In this also it is a sign of what Christ is to the person who believes in Him; For it is written: "God having raised up His Son, Jesus, sent him to bless you, in turning away every one of you from his iniquities." And "He hath blessed us with all spiritual blessings in heavenly things in Christ."

He hallowed the seventh day also: He made it holy. And so He calls it "my holy day," and calls upon all people to remember it "to keep it holy." In this also the seventh day is a sign of what Christ the Lord is to the believer in Him. For He says, "Thou art an holy people unto the Lord thy God." And it is His presence with the believer that alone can make him holy. It was His presence at the burning bush that made that place holy. So it is alone His presence with the believer that makes him holy. It was His presence that made the seventh day holy; it is His presence that makes the believer holy; and the seventh day is the sign of His presence which makes holy the place where it dwells, whether it be the heart of the believer now, or the Sabbath day at the close of creation week.

And He sanctified the seventh day. In this also the seventh day is a sign of what He is to the believer. For the believer is "sanctified by faith that is in Jesus." And "I am the Lord that doth sanctify you." And these two things He himself puts together in such a way that there is no escaping it. "I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that doth sanctify them."

Thus the Lord has connected with the seventh day the suggestion of all that He is to those who believe in Him. He has done this, in order that the believer, by the observance of the Sabbath, may ever be growing in the knowledge of the Creator, the Lord and Saviour. To understand these suggestions, to see in the Sabbath the reflection of Jesus Christ, to receive these spiritual impressions—this, and this alone, is Sabbath observance.

The seventh day, then, having been established by the Lord, and plainly declared over and over in His written word, to be the sign of Himself, the sign of what He is in all things to mankind, the sign by which men may know that He is the Lord God—and that He is what He is, bearing always the suggestion of what He is to every one that believeth—what an enormous fraud has been committed in setting it aside and exalting Sunday in its place!

Sunday is not, and cannot be, in any sense a sign of the Lord, nor of anything in connection with Him. He did not rest on the first day; He did not bless the first day; He did not make holy the first day; He did not sanctify the first day.—There is therefore absolutely nothing about the Sunday that is suggestive of what the Lord is to the believer in Him nor to anybody else. It lacks everything that could possibly make it such a sign. It is therefore the most gigantic fraud and imposture that has ever appeared in the world.

And when the churches that have committed and fostered this fraud and imposture, dragged the Congress of the United States into the support of it, and of them in it, there was committed the greatest piece of governmental sacrilege since the night of Belshazzar's feast. So far as it would be possible to do such a thing, the sign which God himself established—the day on which He rested, which He blessed, hallowed, and sanctified—was deliberately set aside, and an absolute fraud and imposture was erected in its place. And now the same ecclesiastics that dragged Congress into the doing of that sacrilege, are working with might and main to get Congress to enact a law compelling people to wear this fraudulent thing, instead of leaving them free with the Lord to wear His own established sign, upon their own free choice. How could impiety go further?

A Sunday Dilemma.

JUDGE RITCHIE, of Ohio, in opening the Court of Common Pleas, of Putnam County, in that State, recently, charged the grand jury that they "should disabuse their minds of the idea that Sunday has any connection with the Christian Sabbath." He proceeded to show that "Sunday was first adopted by Constantine, A. D. 321," who "took it from paganism rather than from Christianity;" and declared that Sunday observance is but a police regulation, and not a matter of moral obligation at all.

This moved a believer in Sunday sacredness, who heard the judge's charge, to reply at length to the same in the local paper, endeavoring to refute the idea that Sunday is not a sacred day.

The judge doubtless delivered his charge with a view to the enforcement of the Sunday law, believing that the law could not be enforced if construed as applying to a sacred institution. To put it on an enforceable basis in the minds of the grand jury and of the people, he felt

obliged to divest it in their minds of all claim to any higher nature than that of a police regulation. It can well be imagined what the preachers and church people of the country would think of having the judges in general make such statements about Sunday as a regular part of the proceedings of opening court.

The only logical way out of the dilemma in which Sunday is thus placed, lies in an open confession that Sunday laws are to enforce a religious institution. That is the real ground on which they are demanded by the preachers; and to this basis they will have to come in the public view. On that basis, and not as a matter of police regulation, the public must accept or reject them.

A Serious Predicament.

THE State of New York has got itself into a queer predicament. In the new constitution adopted two years ago, there is a provision prohibiting convicts from being employed in any kind of labor the product of which would compete in the public market with the product of labor outside of the prisons.

The consequence is that there are now in the prisons of the State thousands of men who are forced to remain in absolute idleness. The result of this enforced idleness is that the men are growing desperate and are fighting and trying to kill one another, or are becoming insane, and are trying to kill themselves. They beg piteously for work of any kind, only that they be allowed to employ themselves.

In an endeavor to relieve the horrors of the situation, it has been proposed that the prisoners be employed in the manufacture of such things as must be used in the service of the State itself, and which the State would be obliged to buy. This would give the needed employment to the convicts, and would be only supplying the things that the State must have anyhow.

Among the things that would be thus supplied were the uniforms of the State troops or national guard. It was decided by the State authorities to manufacture these. But as soon as this was learned by the troops, it was resented, "there was general indignation," and they threatened to mutiny rather than to wear any such clothing.

What the outcome of this particular phase of the difficulty has been, or will be, we do not know. But even though the issue were not raised, and the troops were content to wear the clothing so made, by the principle upon which the constitutional provision was established, we do not see how this plan could be allowed to be carried out.

The purpose of the constitutional provision is to prevent prison products from coming into competition with the product of outside labor. It is therefore forbidden to offer in the public market the products of prison labor. This, in order that the outside general laborer may not be in danger of losing the due return for his labor, by

being obliged to stand the competition of convict labor.

Yet this same thing is done when the convict labor supplies all the needs of the State; for then the State gets for practically nothing what otherwise it would be obliged to buy in open market at a fair price. Certainly, therefore, this would diminish to that extent the sale of the product of outside general labor; and is in competition with outside labor, as really as though the product of convict labor were allowed to go on the regular market.

Therefore it is plain that even though the troops were content to wear the prison-made clothing, the principle of this constitutional provision would not allow the element that secured its adoption, to suffer this plan to be carried out; because in this way the very purpose of the constitutional provision is frustrated just so far as the proposed plan should be applied.

It is therefore perfectly plain that under that provision of the Constitution of the State of New York, the only thing that can be done with the State convicts is to keep them in absolute idleness. For it is impossible to have them employed at any work without competing with workers outside whose occupation is at the same kind of work whatever it may be.

But that alternative forces the prisoners into the position where they are the prey of evils to which death is preferable, and which when they cannot end in suicide, culminate in insanity. Surely, then, it is plain enough that there is but one thing to do with that provision of the Constitution—that is, to wipe it out at the earliest possible moment.

This, however, would be plain enough, even though there was none of this evil brought upon the prisoners. It would be plain enough, even though it were a benefit instead of an injury to the convicts. Let us leave out all the present situation, and look at the principle as it is in the beginning.

There are thousands of men in prison, who, while they are kept there, must be fed and clothed. There is no escaping that. And this is a great expense to the State. Now the question is, Shall the State bear all this expense itself, or shall it cause the convicts themselves to bear it by employing them in such a way that their labor shall pay the expense of keeping them? In other words, Shall they support themselves and so cost the State nothing, or shall the State support them at great expense? This provision of the Constitution says in substance that the State shall support them at great expense, while they do nothing.

It is true that the claim is that this is necessary and right "to protect the interests of labor." But there is precisely where lies the fallacy of the whole question. The interests of labor are not in any sense protected by this scheme.

Look at it. What is the State of New York? It is simply the people who inhabit the territory that composes, physically, what is known by metes and bounds or on a map as the State of New York.

Where does the State of New York get the money that must be had to pay for the keeping of these thousands of prisoners?—Only from the people in this territory, by taxation. There is no other possible source from which this money can be derived.

Then the naked question is, Shall you and I put our hands in our pockets and pay out honest and hard-earned money to keep in idleness thousands of criminals of all sorts? or shall we have them work and so pay for their own keeping?

It will not do for the laboring man to indulge the thought, that it is only the corporations, the capitalists, and the business men generally, who pay the taxes; and that therefore it is they and not the laboring men who support these convicts. This is not true in fact.

It may be indeed that not one laboring man in a thousand, ever sees a tax receipt of his own. But he is not for a moment to conclude from this that he never pays any taxes. The fact is that he is paying taxes in every cent he spends. When the State expenses increase the taxation must be increased. And when the merchant, the grocer, and the property holder pays increased taxes, this is carried to his expense account and is recovered in the increased price of something that the laboring man, as well as other people has to buy, whether it be house-rent, a hat, a suit of clothes, a pair of overalls, shoes, soap, or what not. So the truth is that if there is any set of men more than another who really pay the taxes, it is the laboring men, though they never formally pay any taxes at all.

Thus, if there is any set of men more than another who are paying the vast expense of keeping in idleness the thousands of criminals in the prisons of the State of New York, it is the laboring men of the State of New York. Yet this provision of the Constitution was inserted to satisfy the contention of the "labor" element and professedly in the interests of the laboring man. It is plain enough, however, that those who did it never thought three steps on the principles involved. That provision of the Constitution is the formulation of an utterly selfish and surface view of things. And in the attempt to remedy a single fancied inequality, a number of real evils are generated which can only grow greater the longer the thing is continued.

Are the "Dark Ages" a Myth?

THE Papacy answers this question in the affirmative. Witness the following from the *Pittsburg Catholic*, of January 28:—

"The 'Dark Ages' is a favorite subject, constantly alluded to and harped on by dissenting friends. It would be a favor could they show us wherein is the superiority of the present day. Are our people more happy? The fact and truth are that we are relatively inferior to the ages when men had minds sound enough to bend proud reason in humble submission to the Church."

It would be better, then, to get back to the conditions

of the so-called "Dark Ages" as quickly as possible! This is the principle upon which the Papacy is working; and this is what will certainly be reached when the people are persuaded to bow "in humble submission to the church," be that church papal or Protestant.

A Military Inaugural.

If reports be true, which we have nowhere seen denied, the inauguration ceremonies at Washington on March 4th next, are to present at least one novel and very suggestive feature. That will be the presence of an army of 35,000 troops, giving to the inaugural the air of a military, rather than a civil, proceeding.

Such an occasion will be hardly more suggestive of the democratic simplicity which marked the inaugural of Thomas Jefferson and other presidents of scarcely yet historic times, and which is eminently proper in a government whose officials are supposed to be servants of the people, than is the inauguration of a Russian czar.

The journey of the President-elect to Washington in the palatial, bomb-proof (or as it is said, accident-proof) car which has been specially provided for the trip, and his entry into office with the accompaniment of military pomp and the gleam of bayonets, can but contain a strong flavor of the despotism and militarism which are characteristic of the governments of the Old World.

Nor will this belie their real significance. Militarism and despotism go hand in hand. The love of military display is invariably greatest where there is the greatest love of arbitrary power. That the love of arbitrary power is great in this Republic, and that the lust for and the exercise of such power are rapidly becoming more marked in our national life, no one can well deny. It is only to be expected therefore that there should be an increase of that upon which arbitrary authority depends for its enforcement.

It is significant that the proposed military inaugural seems to excite little or no protest from the people. It would seem that either they have not yet been informed of the fact, or having fallen in with the view recently enunciated by Mr. Cleveland, of the White House, they believe they will "have to accept the situation," and "face the music." The *New York Journal*, however, is an exception, and it says:—

"Nothing betrays the departure we have made from the democratic simplicity of our fathers more than the preparations for a grand military display at the inauguration of President McKinley. It is true enough that the President is Commander-in-Chief of the Army of the United States, but that is a title and a prerogative that have never been obtruded except in time of war. The people prefer to think of him as a civil magistrate, setting the example of democratic simplicity and avoiding anything like pageantry in his public functions. Now for the first time in our history he is to be ushered to his place by an army of thirty-five thousand soldiers. What is there in the simple inaugural ceremony of taking the

oath of office that is made more dignified or more representative of our tastes and national faith in surrounding him with bayonets. Some of our . . . contemporaries speak of the projected affair with childish enthusiasm, as if indeed the choice of one citizen to execute the will of the rest were an occasion for a European display of militarism.

“Discreet patriots will regret that affairs of national importance are taking this spectacular turn.”

We would that all patriots were discreet enough to know why it is that “affairs of national importance” are taking this turn, and what is demanded of them by the situation. The truth is that the Protestant and Republican principles of this Government are fast being repudiated by representatives of the people, and a despotism is surely coming as the result.



A WRITER in a late number of the *Missionary Review of the World* deems it necessary to defend the cause of missions against the charge that “converts are only from the low-caste people in countries like India.”

It is certain that *Christianity* needs no defense against such a charge as that. If “the cause of missions” needs it, it can be only because “the cause of missions” is lacking in some of the elements of Christianity.

If it should prove true that not a single high-caste person in such countries as India or any other country, had ever accepted Christianity, this would weigh absolutely nothing against the truth, the power, or the merit, of Christianity. It would simply show that all such people had made the greatest mistake that it is possible for any human being to make.

Yet there are thousands of people who propose to measure the merit of Christianity by just such a test as is here suggested. They suppose that if Christianity were to make many “converts” among the “high classes,” this would be evidence that it was a pretty good religion. And if only it were to make *all* its “converts” among the “high classes,” this would be evidence that it was a perfect religion—completely adapted to all the needs of mankind. Whereas if it made only a few converts from the “high classes,” this would be evidence that it is rather an inferior religion. And if it should make no converts at all from such “class,” this would be sufficient evidence that it is a religion worthy of no consideration at all by such altogether wise and proper people as “we” are.

Such views as this, however, are altogether vanity. Such people as these would have rejected Christ when He was on earth, just as did the other Pharisees. Such is precisely the argument made then by the “higher classes:” “Art thou also His disciple? Have any of the rulers or the Pharisees believed on Him? But this people that knoweth not the law”—these unlearned, low class, common folks, who believe on Him—“are cursed.” “He goeth in with publicans and sinners, and eateth with them.” In fact, not a single one of the “higher classes” there was known to be a believer in Him till after He was

dead: *then* two of them, who had been disciples, “but secretly,” stepped out publicly and let be known that they were such.

If Christianity in Christ’s day on earth had been dependent on the “high classes” for a place in the world, it would have had no place at all in the world. In fact, in that case it could not have even entered the world; for the only ones in all that land to whom the angels could announce the glad tidings were the lowly shepherds who were watching their flocks and longing for the coming of the promised One.

Christianity knows no higher classes nor lower classes, nor classes of any other kind. It knows only that all men are so low as to be overwhelming lost in sin, and need to be saved. It knows that men of low degree are nothing, and that men of high degree are worse than nothing. It knows that all are lost alike, and all must be saved alike. And there is no respect of persons with God. Christianity therefore goes to all alike, offering everlasting life and eternal glory. And wherever it is true that there are any classes so “high” that they cannot be converted by it, that is only the more shame to them, and shows that they are really so low as not to be able to discern the value of the highest gift the universe can afford.

Caiaphas was so “high” that he could despise the Lord Jesus and persecute Him to death, and because of it he will sink to eternal perdition. But when the Lord was crucified with the two thieves, one of them was so “low” that he could believe on Him, and because of it he will rise to the heaven height of eternal glory.

Oh! in the presence of Christianity as it really is, for men to talk of “higher classes” and “lower classes,” “high caste” and “low-caste,” betrays such a lack of comprehension of it as to be painful to every Christian. “God so loved the world that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life.” Why will any man in the wide world hold himself so high as to despise such a gift?



The Papacy Did It.

THE Papacy is never loth to admit that she changed the Sabbath from the seventh to the first day of the week, and to claim Sunday as a Catholic day. The latest on this point is this from the *Western Watchman*, of January 21:—

“The Rabbi Hirsch, of Chicago, advises his co-religionists to give up the seventh-day Jewish Sabbath and take up the first day, Catholic Sunday. But he gives a very poor reason for the change when he says, ‘we are in America and not in Judea.’ He should have said, ‘The Catholic Church has ordered the change, and her word is law for all men who want to save their souls.’”

Of course there was no real change of the Sabbath day; but Rome’s claim of such a change has been recognized in the opinions and practices of the people. The expression “Catholic Sunday” is entirely correct.

New Sunday Legislation in Missouri.

A BILL has been introduced in the Missouri House of Representatives, and passed by that body, which if it becomes a law, will prohibit all games of any kind, public or private, in any part of that State, on the first day of the week.

In the *Kansas City Star*, of February 3, we note the following relative to the discussion of the measure in the House:—

“JEFFERSON CITY, Feb. 3.—When Burroughs, of Howell County, a young man fresh from college, introduced a bill in the House to make it a misdemeanor to play base ball on Sunday, and Regan, of St. Louis, taunted him with the declaration that Howell County was so hilly that it contained no place that would give room for a base ball diamond on flat ground, nobody thought that the bill would pass, but it went through the House yesterday afternoon, 77 to 42, and was debated afterward.

“It was the amended bill that passed, but in reality the old statute against horse-racing and cock-fighting, is only reenacted and the new portion only prohibits playing base ball and all other games. If it shall pass the Senate and become a law it will not only prohibit base ball games of any kind on Sunday, but the small boy who plays marbles in the back yard or his father who plays a game of chess in the parlor on Sunday will be liable to be hauled off to jail in the middle of the game. Unless the Supreme Court shall fall back on the old theory of *ejusdem generis*, which put an end to the prosecution of the ballot box stuffing cases, it is a serious question whether if this bill becomes a law it will not be held that it is an offense against the peace and dignity of the great State of Missouri for small girls to play with their dolls on Sunday, even though saloons are permitted to run wide open on that day.”

“The bill was fairly railroaded through. The roll call began before members realized what was going on, and though a dozen tried to make speeches by way of explaining their votes, Collins, of Scotland, who happened to be in the chair, shut them off very promptly.

“After the bill had been passed, Johnston, of St. Louis County, moved to reconsider, and for an hour there was the warmest kind of debate. Martin “roasted” the House for passing a bill which, he declared, was worse than the old Blue Laws of Connecticut. Crisp voiced his antagonism to the bill and declared that for twenty generations members of his family, when they knocked at the pearly gates of heaven, pleaded the promises of God, and that he did not propose to depend for his hope of future happiness on pleading the statutes of Missouri, the sufficiency of which he questioned.

“At 9 o'clock this morning the discussion was resumed on Johnston's motion to reconsider. Wade, of Springfield, surprised the House by urging reconsideration. He said that in the cities there were thousands who were too poor to dress their children properly to go to church.

“Fitzgerald, who is tall and gaunt, twisting one long leg around the other and leaning against a desk in the middle of the House, said: ‘I desire to ask the gentleman if he believes that when our forefathers landed at Ply-

mouth Rock they would have spent one hour playing base ball on Sunday?’ . . .

“Whitecotton said the House would find before this year should end that no man was more in favor of good morals than he, but this was a measure which could not be justified. ‘The idea,’ he said, ‘seems to prevail here that the public can be made good by law. I say, as a former prosecutor and an attorney, that it breeds contempt for law to place on your statute books laws which the people will not respect. This law is unjust, unmoral, and I will show you by the example of the lowly Nazarene that it is unchristian. Your law will forbid the playing of a game of croquet on Sunday or arrest little boys for playing marbles. This bill is undemocratic; it is against American manhood; it is intolerant.’ ”

After some further discussion, the motion to reconsider was tabled by a vote of 71 to 52.

The bill was sent to the Senate, where, as is reported, it met with no very flattering reception. What further fortune may have come to it we have not yet learned.

What Religion ?

BY M. E. KELLOGG.

ONE cannot but remark that when one of our American journalists describes the atrocities practised by the Kurd or the Turk upon the Armenians, he is careful to preface the words “Kurd” or “Turk” with the word “Mohammedan,” and the word “Armenian” with the word “Christian.” But when the same writers describe the cruelties practised by one people upon another, where both are professedly Christian, they drop those words out of their vocabulary. The following from an editorial in the *Inter Ocean* will illustrate the point:—

“Cruelties not excelled by those of the Mohammedan Turk upon the hapless Armenian Christian have been perpetrated upon the Cuban by the Spaniard.”

Why this sudden transition in the use of descriptive words, in so short a sentence? Why not give the cruel Spaniard the benefit of being Christian, as well as the cruel Turk the name of being Mohammedan? Or why not qualify the rebellious Cuban with the designation of Christian as well as the equally rebellious Armenien? There can be but one reason: It would be a great shock to the feelings of Christians to designate a Christian as a murderer; but the thought of a Mohammedan murderer gives them a very complacent and self-satisfied feeling.

But, really, where is the difference? Is a Christian(?) murderer any better than a Mohammedan murderer? And if it is proper to describe a murderer by telling what religion he professes, why not serve the murderers of all religions equally alike? Probably General Weyler is far more responsible for the atrocities perpetrated upon the Cubans before his eyes, than the Sultan of Turkey is for things done in remote parts of his empire by men over whom he never at the best exercised much control. Yet this will not be charged to Weyler's religion.

The fact is, human passions, when once aroused, know no religion. The fanatical Mohammedan who can, as a poet has expressed it,

"Pause and kneel unshod,
In the fresh blood his hand hath poured,
To mutter o'er some text of God
Engraven on his reeking sword"—

has the same kind of religion that the inquisitors of Rome had, the same religion that the Duke of Alva and bloody Claverhouse had—the religion of a debased human nature, inflamed, to be sure, with religious prejudices. And when an American citizen, like a man trying to shoot a partridge, creeps around on Sunday, to descry some one setting out tomato plants, or husking corn, that he may have him arrested, fined, and imprisoned, he has enough of this same religion of human nature easily to justify one in placing him in the same class. This religion of human nature is widespread. It may hide under some other name—even the name of Christianity—but it is always the same and is very easily detected.

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Sunday Laws and the Judiciary.

TO SUSTAIN SUNDAY LAWS REQUIRES A NON-JUDICIAL
FRAME OF MIND IN THE JUDGES.

By James T. Ringgold, of the Baltimore Bar.

THE judicial frame of mind requires that a judge in ruling on the constitutionality of a statute shall be governed by the constitution alone, without the slightest reference to the wishes of the people as expressed otherwise than through that instrument.

The people may change the instrument as their will may change; the judge must follow the will as therein laid down. But judges are human, and, like other men, are under the influence of the *Zeitgeist*, or what appears to them to be such. And the Brownist religious sentiment has been so strenuously busying itself with this question ever since it obtained a foothold here that the *Zeitgeist* in America has seemed to set against any fair discussion whatever of Sunday laws.

Many persons desire the maintenance of these laws at any cost in the way of suppression or perversion of their fair consideration. And, while the balloting on such questions as Sunday street-cars, etc., has more than once indicated that in an American community of any considerable size, the "Sunday-law-at-any-price" men (whatever may be the case with the women) are a minority of the total population, they are a very large majority of the "fussy," aggressive, meddlesome folk; they make a noise in the world out of all proportion to their real numbers and importance; and so they are too often mistaken for real representatives of the *Zeitgeist*.

It is also true that among the supporters of Sunday laws are included many of their systematic violators, who are quite sincerely persuaded that they are necessary for other people. But, while it is true that the noise

made by the Brownist Sunday-law advocates is out of all proportion to their numbers and importance (it is an old story, "The shallows murmur while the deeps are dumb"), nevertheless, as was said, this noise has its effect, and part of its effect on the minds of our judges is to produce the impression that an overwhelming majority of the people want the Sunday law sustained at any price. And our judges, being human, are thus biased in advance on this question, and caused to *hunt up* reasons whereby the Sunday law may be sustained, instead of examining its position under the constitution without any bias toward one conclusion rather than another. They are acting by their light as servants of the people, trying to do their will. But they forget that for them the will of the people is not to be gotten from Brownist pulpits nor Brownist newspapers, but from the constitution alone. And they are, therefore, in a non-judicial frame of mind.

Another effect of Brownism on judges as well as legislators is, by associating the Sunday law with a supposed special command of Deity, to throw around it a peculiar halo of sanctity, which prevents its calm and critical examination, like other statutes, upon its merits as a statute exclusively. It is like that old subject of secession which senators and representatives for so many years tacitly agreed should not be mentioned in the halls of Congress, though they "talked all around it," and the people and papers outside openly debated it in every aspect. There is about the idea of "our American Sunday" something of that "sacredness" that certain statesmen used to ascribe to "the Union." To impeach the eternal verity of the Sunday law or question its expediency is to "touch the Lord's anointed." It is evident that no judicial consideration of a statute is to be expected of a judge who approaches the subject in such a frame of mind as this.

The result of so approaching the consideration of a statute is fatally to blind the judge both with reference to the position and functions of the legislature and with reference to his own position and functions. He comes to look upon the legislature as in some sort the mouth-piece of Deity, and, of course, this renders the expression of its will sacred, and inquiry into the authority of its deliverances rather in the nature of blasphemy or heresy. But this inquiry is one of the chief purposes of his official existence. For him the legislature has properly no connection with Deity. It is simply a part of a machine constructed by human agency for human purposes, and his business is to see to it that the part does not go beyond the purposes for which it was placed in the machine of government. And these purposes are defined and limited by the constitution.

When the question of the constitutionality of a statute is at issue, the judicial frame of mind requires that that question shall be settled by the constitution alone. It no more admits of any deference to a command of Deity, real or supposed, than it admits of deference to a change in the minds of the people, real or supposed, sub-

sequent to the constitution's adoption. So that, if there be a command of Deity recorded anywhere outside of the constitution that a Sunday law with certain provisions shall be enacted, yet this will not render its enactment a legitimate exercise of legislative power, unless it be so under the constitution. And, conversely, though there should be produced from some source an express command of Deity that no Sunday law shall be enacted, yet this will not render its enactment an illegitimate exercise of legislative power, unless it be so under the constitution. So that the commands of Deity have nothing whatever to do with the question of the constitutionality of a statute, except so far as those commands may be embodied in the constitution. And when embodied therein, so far as the courts are concerned, they derive all their sanction and force from their embodiment, and no sanction or force whatever from the fact that they are commands of Deity.

The prejudice produced by the influence of Brownism that there is a special connection between a Sunday law and a divine command, blinds a judge as fatally to his own position and functions as it does to the position and functions of the legislature. He comes to look upon himself as in some sort the upholder, the expounder, and the enforcer of a divine command when this statute is before him, instead of regarding himself in his true light, as part of a machine constructed by human agency for human purposes alone, and like the governor of the steam engine, having for his special duty the seeing to it that the other parts operate in a regular and orderly manner according to the law of their being. He begins to feel that Deity, instead of the constitution, is the author of his official being, to imagine that he has, as judge, a "mission" from "on high," instead of a mere commission from the governor or the people. And for him to falter in such a character, to look beyond this inspiration for guidance, seems like "kicking against the pricks."

And in his case, as in that of the legislator, all this implies a confusion of his personal and his official duty, and he ceases, in fact, to be a judge.

Supposed he is fully persuaded in his own mind that there is a divine command that men should not work on Sunday. It by no means follows that such a belief will justify him in sustaining the constitutionality of a law compelling everybody to be idle on Sunday. The old Hebrew judges decided the guilt or innocence of a party arraigned before them on the charge of violating the fourth commandment, without any reference to its validity, because, like all the rest of the law which they administered, it came from a source unquestioned and unquestionable.

That it was a command of Deity which it was their duty to enforce, was a point not to be mooted. It is otherwise with an American judge. He has no *commandments* to enforce. He deals with *statutes*. The statutes with which he deals do not begin, "Thus saith the Lord;"

they begin with some such phrase as, "Be it enacted by the General Assembly," etc. And the very first question that he has to consider in dealing with a statute is, Had the General Assembly authority to enact it? And if he permits himself to decide this question with reference to any command of Deity, real or assumed, or with reference to anything whatsoever but the constitution which created the Assembly, and has defined and limited its sphere of action, then he is deciding a judicial question in a non-judicial frame of mind.

His judicial oath included, his position justifies, no such performance. His oath is to support the constitution. If he does not support everything in that constitution, and refuse to support anything outside of it, in his judicial capacity, utterly irrespective of his personal views of what is or is not a command of Deity, then he breaks his judicial oath. If he finds that compliance with his oath forces him to violate a divine command, he may of course, resign; but he cannot act judicially on the bench and break his oath.

Even if there were an express command, "Thou shalt sustain the constitutionality of a Sunday law," no judge of ours could appeal to it as binding on his official action. To do so is at once to decide or judge purely religious questions—the question as to the verity of the command, the question to whom is it addressed, the question of the kind of Sunday law which might be referred to, etc., etc. And a judge who undertakes to decide such questions is setting up the union of Church and State at once; and when he sustains a statute as the result of his conclusions on these points, he is giving effect to a law that grants a preference to one religion over another.

And it may be added that to decide such questions is as impossible as it is illegitimate, for our judges. They have no means whatever of ascertaining what is the will of Deity, nor where it is recorded. They cannot decide for the Jew against the Mahometan that it is recorded in the Pentateuch—or Hexateuch, in modern parlance. They cannot decide for the Christian against the Jew that it is recorded in the New Testament as well as in the Old Testament of the King James version. They cannot decide for the Roman Catholic against the Lutheran that it may be found in the "Apocrypha" as well as in the Testaments recognized by Protestants. Nor, assuming that a certain mandate, couched in human language, could be ruled by the courts to be an expression of the will of Deity, would it be possible for them to authoritatively interpret that mandate when its meaning and application should be disputed; and it is hard to imagine a mandate couched in human language over which such a dispute might not arise.

It will not do, then, for an American judge, any more than an American legislator, to imagine that in his official character he is "an instrument in the hands of Providence." It will not do for him to be influenced in his official action by his private notions of what men ought or ought not to do. He may think it is the will

of Deity that men shall not work on Sunday; but this is not the slightest reason why he should sustain the constitutionality of a Sunday law. He may think it is the will of Deity that no interest should be taken for the use of money; yet he dare not refuse to give judgment for its recovery in any amount provided for by the law. It is surely the will of Deity that the rich creditor should be merciful to his impoverished debtor; but the judge must sustain an execution for the uttermost farthing, under the harshest conditions, unless the will of the State, as expressed in its law, allows some exemptions. In short, the will of Deity, so far as the official action of the judge is concerned, is that he shall do his duty, and that duty consists in complying with his official oath to support the Constitution.

We see, then, that the judge who permits his view of the Sunday law (or any other law in free America) to be clouded by his notions of what are and what are not commands of Deity, confounds the official character of the legislator with his individual character, and his own duty, as a *judge* with his duty as a *man*. And one who does this manifestly approaches the decision of the constitutionality of the Sunday law or its construction, in a non-judicial frame of mind.

“Enforcing” the Ten Commandments.

E. J. Waggoner, in Signs of the Times.

THE law of God, which is his righteousness, is the one thing which men are to seek. Christ said, “I know that his commandment is life everlasting.” John 12:50. We also are to know the same thing. The law itself is spiritual; it is life everlasting. But life is not a figment, a fancy; it is real, and wherever there is life there must be something living.

When we read that the commandment is life everlasting, it does not mean that the written characters are life. They simply declare the fact. Everlasting life is in Jesus Christ. “As the Father hath life in himself, so hath he given to the Son to have life in himself.” John 5:26. He is the fountain of life. Ps. 36:9; Jer. 2:13.

The commandment or law of God is everlasting life because it is his own life. Then it is the life of the Spirit of God; and putting the Spirit of God into the hearts of men puts the life of God there. It is the law of the Spirit of life in Christ, that gives freedom and peace with God. “The Spirit is life, because of righteousness;” and “if any man have not the Spirit of Christ, he is none of his.” Rom. 8:1, 2, 9, 10.

Nothing less than the life of Christ is the law of God; and anything contrary to the life of Christ is condemned. Then we can leave the *right* of any body of men to enforce the law of God entirely outside of the question. It is merely a question of *power*. Has it the power to enforce the law of God? Has any government on earth power to take the life of God and put it into the hearts of its subjects? Certainly not.

Then when men do make religious laws, and enforce religion upon people, it is certain that they are not enforcing the religion of Christ. Therefore, when they do that, those who are loyal to Christ can have no complicity with it whatever. It is paganism, no matter what form of truth there may be. It is but the form without the power or life. If such enforcement is put in the very terms of the Bible, it is only the more thoroughly pagan; for it is paganism trying to palm itself off as Christianity.

The attempt to enforce the Ten Commandments, even just as they read, would be the greatest dishonor men could offer to the Lord. It would be saying that the law of God is no better than any man may be of himself. It is the same as saying that a man is all right if he keeps the law in such a way that no man can find fault with him. But the man who merely refrains from outward violations of the law may be worse than the man who utterly disregards it, and knows he is guilty. In the latter case the man has nothing wherein to trust, while in the other the man is building himself up in his own righteousness, and thinks that he is all right as long as he keeps the letter so far as men can discern.

But the law is spiritual, and only the power of the Spirit can work righteousness in an individual. The recognition of civil government as having anything to do with the law of God, is directly opposed to the idea of justification by faith.

To lay down a rule or law requiring obedience to the law of God, with a penalty for disobedience, is to say to a man, “You could keep it if you would try; but you will not try, and so we will compel you to do it.” This is putting man on an equality with God.

Anything less than the life of God is sin, and therefore for any power to attempt to enforce any of the precepts of Christ is simply an attempt to compel people to sin, and to hold them in sin.

AN attempt is being made to revive in Illinois, a compulsory education law similar to the one that caused so much trouble there and in Wisconsin a few years ago. The author of this new trouble is Mrs. M. J. Flower, of Chicago.

Like the former law, this one invades the rights of private and parochial schools. It declares that “no private or parochial school shall be deemed a school within the meaning of this act unless the school files with the superintendent of public instruction, prior to September 1, of each year, the course of study that shall be pursued during the ensuing year, the course to include all the elementary branches and the English language.”

If such a thing as this shall be allowed to prevail, it will be but another step to where there will be nothing that will be considered private—not even the family circle. It is probable though that the meddlers will never cease. We hope that all who have private or parochial schools will be awake to this evil thing as they were to the other and thoroughly kill this as they did that.

Common Law.

BY D. M. TRAILL.

IN view of the obiter dicta of the Supreme Court of the United States in the Trinity Church decision of Feb. 29, 1892, viz., "that the Christian religion is a part of the 'common law' of Pennsylvania," and that "if we pass beyond these matters to a view of American life, . . . we find everywhere a clear recognition of the same truth," it is well to review this statement and to ascertain what the "common law" referred to is, and what bearing it has upon the correctness or incorrectness of that decision.

The great Lord Mansfield defines "law as nothing else than reason modified by custom and authority." Hence every law is composed of two elements—the rational and the historical. All systems of law are agreed in their principles or "rational element," and differ only in the peculiar national modifications, or as they might be termed the "historical element."

The Roman lawyers recognized these differences under the terms "jus civile" and "jus gentium," or "jus naturale." In the Institutes of Justinian we find this statement:—

"Every people ruled by laws and customs (*legibus et moribus*) uses partly its own peculiar law and partly a law common to all men; for that law or part of the law which each people has established for itself is peculiar to the State and is called the 'jus civile' as belonging peculiarly to the State; but that law which natural reason has established among all men is observed generally among all peoples, and is called the 'jus gentium' as being the law which all nations use." (Inst. III.)

Aristotle also recognized the same distinction under the terms *nomos idios* or peculiar law and the *nomos koinos* or common law. He defines the *nomos koinos* as "the unwritten rules which appear to be recognized among all men," and also as "that which is conformable merely to the dictates of Nature." Coke, the English jurist, agrees with this definition in saying that "the common law of England rests not upon the arbitrary will of man but upon that law which God at the time of the creation of the nature of man, infused into his heart, for his preservation and direction."

Blackstone, in the introduction to his Commentaries, calls this law "the law of nature," and of it says:—

"It is binding over all the globe, in all countries and at all times. No human laws are of any validity if contrary to this; and such of them as are valid derive all their authority, mediately or immediately, from this original. . . . Those rights, then, which God and nature have established, and are therefore called natural rights, such as are life and liberty, need not the aid of human laws to be more effectually invested in every man than they are."

Lord Chief Justice Hobart declares "that even an Act of Parliament made against natural justice . . . is void of itself; for *jura naturæ sunt immutabilia* [the

rights of nature are immutable], and they are *leges legum* [the laws of laws]."

How then did Christianity, in opposition to the teachings of God's word and recognized legal authorities, ever become recognized by English and American jurists? We find that by a mistranslation from the Norman-French into English of the arguments of Prisot (A. D. 1458) in one case, and by the subsequent citation of that argument, it has been almost unquestioningly accepted by both English and American jurists ("American State Papers," pp. 127–138).

It is a sorrowful fact that the legal profession of both England and America have neglected the exercise of independent reason in the judging of decisions. The faculty of understanding the principles of the common law and consequently the application of these principles, is almost lost. In the place of that faculty is substituted the practice of citation of authorities, often very questionable and sometimes even palpably in conflict with the very principles of law. This fact has been especially noticeable of late years in the decisions of the United States Supreme Court.

In this matter history is simply repeating itself. The history of the Roman courts in the time of Justinian reveals a picture very similar. The faculty of weighing principles seems to have been lost and various expedients were resorted to for reaching a decision. Of course, all such expedients failed as all such must fail whether in Rome, England, or America, and injustice and folly became doubly apparent in their decisions. Can we expect anything different now?

It requires but the touch of inspiration to complete the picture:—

"The earth is given into the hand of the wicked: he covereth the faces of the judges thereof." Job 9:24. "Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. . . . And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter." Isa. 59:9, 14.

Congress and the "Reform Bureau."

THE principle upon which the so-called Reform Bureau in Washington, is established, is shown in the following statement by Rev. W. F. Crafts, who presides over its functions:—

"A minister interested in a pending reform bill which The Reform Bureau is promoting, said to the writer: 'It seems as if Congressmen themselves ought to do the work which is done by the Bureau.' This doubtless common thought is due to a common failure to recognize the significance of the word 'representative' as applied to legislators. The Sovereign is the people. At the ballot box the people convey to their 'representative' in the active duties of government their wishes as to currency or tariff or both. On the other more numerous and to Christian citizens more important

subjects of legislation, 'representatives' must get information as to what the sovereign people want through the lobby, of which the post-office is an extension."

How very gratifying it must be to Congressmen to know that they have such an easy access to the minds of the people—for of course the vast majority of American citizens make use of this Reform Bureau to communicate their will to Congress!

We had always thought that Congressmen were supposed to have some minds of their own, and were sufficiently well acquainted with the needs of the country and the elements of proper legislation, to be allowed to proceed in the main as their own judgment may direct. But this is because we have never looked at the matter from the standpoint of a "Christian lobbyist."

A Minnesota Protest.

A BILL is now pending in the Minnesota Legislature, which provides "That it shall be unlawful to give or permit to be given, any theatrical performance, amusement, or public exhibition of whatever nature on the first day of the week, commonly known as Sunday;" such act to be punishable by fine of \$25 to \$100, imprisonment for thirty days or less, and revocation of license for one year.

In view of this a "Protest and Memorial" has been drawn up by citizens of that State for presentation to the Legislature, based on the following reasons:—

"1. Because, this measure enters the realm of the individual mind and would forestall the individual exercise of the right to decide for himself as to how he will spend his time.

"2. Because, until a man shall seek to spend his time by overt acts in the invasion of the equal rights of others, the State has no authority. This is not and cannot be claimed in this case by the supporters of the bill inasmuch as the places of amusement are to be prohibited on one day only.

"3. Because, that 'the first day of the week, commonly known as Sunday,' is the day designated upon which would be prohibited 'any theatrical performance, amusement or public exhibition of whatever nature.'

"4. Because, that this prohibition being placed on Sunday stamps it as a religious measure, purely in the interests of Sunday, because of the supposed sacred character of the day. Thus the movers would guard the sacredness of the day and give the stamp of morality to the theatre.

"5. Because, the State has no standard of morality whereby to measure the sacredness of any day or thing. Indeed, there is no such standard except the divine, even that of the Word of God. And if the State should attempt to apply this standard, it would thereby exalt itself in the place of God in the application and interpretation of that Word, thereby assuming to itself the attribute of infallibility which belongs alone to God.

"6. Because, such an attempt to apply this standard in civil matters would lead to statutory interpreta-

tion which would be to set up a human standard above the divine, even above the Bible itself.

"7. Because, that to allow that the State has the right and the power to apply the Bible in civil matters, would be to allow its right and power to apply that standard in spiritual matters as well.

"8. Because, such statutory interpretations of that divine standard—the Bible—would be of no force whatever, except by penalties more or less severe (an example of which may be seen in the aforesaid bill), the execution of which would lead to persecution. Indeed, it could most truly be said to be persecution itself. All of which would be contrary to the Constitution and a gross violation of the true American principle of individual rights in all matters of conscience.

"The principle upon which all should act is well stated by Herbert Spencer, thus: 'Every man has a right to do whatsoever he wills, provided that in the doing thereof he infringes not the equal rights of any other man.'

"In the language of the citizen, soldier, statesman, General Grant, 'Keep the Church and State forever separate.'

At the services in connection with the installation of the new rector of the Catholic University at Washington, Cardinal Gibbons made a speech, in which he said:—

"If I had the privilege of modifying the Constitution of the United States, I would not expunge or alter a single paragraph, a single line, or a single word of that important instrument."

Of course not. What use from the papal standpoint could there be in having the Constitution amended when according to the ruling of the highest Federal Court, it already sanctions the doctrine that the United States is a (Catholic) "Christian nation." No nation ever yet got to be "Christian" by civil or ecclesiastical pronouncement without becoming a Catholic "Christian" nation in the process.

Sunday Cars in Hamilton, Ontario.

"Liberty," Toronto, Ont.

An interesting case has recently been heard before the Court of Appeals in this city. Justice Rose decided some time ago that the running of street-cars on a Sunday was not a violation of the Lord's Day Act. An appeal was made from this decision by the attorney-general of the province.

Of course the question could not be discussed upon its merits, as it was simply a decision, as to whether the terms of the Lord's day Act were such as to prohibit the cars from running. Some of the arguments presented by the prosecution were decidedly unique. Among other things it was argued that a "traveller" was not a person going from one part of the city to another in a street-car. That "conveying traveler" was something different from "carrying passengers."

The question discussed was not, "Is it right?" but

“Is it according to law?” The decision of the judges will probably not be given for several weeks yet.

We would gather from this action of the Union that, among other things, they considered good citizenship to consist in a strict observance of Sunday; and that good citizenship work consists in setting spies (good Christians, I suppose) to watch those who congregate at the parks on Sunday to see that they do not desecrate the Sabbath!

If those who visit the park on Sunday indulge in incivilities, or what would be considered such on other days of the week, they should be prohibited, of course; but if this good citizenship committee is so much taken up with its own affairs during the six days of work that they will permit then what they prohibit on Sunday, simply because they consider it to be Sabbath desecration, the committee would better be discharged. Their work is neither good citizenship nor good Christianity.

Policy vs. Principle.

E. G. Lane, Pastor First Baptist Church, Boulder, Colo.

ONE of the most discouraging features of all our modern life is the tendency and disposition of men to do all things for policy's sake. We find it in all spheres of life, in social, business, political and religious life. Many men, and it is safe to say the majority of men, are what they are, or where they are, for the sake of policy. Principle has very little consideration except as it is policy to have a principle. That heroism which prefers principle to policy in the face of death, starvation and repudiation is fast dying. Principle can be bought and sold, conscientious convictions are sacrificed for the sake of policy.

Business men stoop to unscrupulous means and questionable methods for policy's sake. Men join lodges, associations, clubs and fraternities, and all organizations not for the principle advocated, but because it is good policy, will add to their trade, increase income, enable them to sell more cloth or coal, more groceries or dry goods, more milk or meat. Often times the principles advocated by these associations are in direct opposition to those held by the men joining.

Policy rules principle in the political sphere. This is marked. Thousands of politicians are what they are for what they can get. Political plums make some men accept any principle.

One of our public men is represented as saying that “No man could make a platform that he could not stand on.” He is the representative of a large class whose principles change with the wind.

And not the least discouraging feature is the fact that political parties are forcing men to surrender their principles for the sake of policy.

No more infamous crime could be committed than that of compelling men to disregard their conscientious convictions and the principles of their lives. The bankers and employers who threaten their debtors and employees

with the withdrawal of loans and cut in wages, or the withholding of work, are committing an atrocious crime.

Where is the freedom of thought of which we boast? A man dare not think for himself. If he would feed and clothe his family he must not have any principles of his own, but accept those of his employers. It is a crime, a shameful crime, and the voice of blood cries to God out of the earth, the voice of millions who, if they would live decently, must bow to the will of their employers. It is a crime against honesty, a crime against liberty, a crime against humanity, a crime against divinity.

These men are using money as the golden shears to sever the locks of strength of the toiling millions of mankind—using money as shackles to bind Samson-humanity to their grinding mills. Tighter have the shackles been bound with each revolution of the wheel, and harder has the task been made.

The eyes of reason have been put out, burned out with the fires of poverty.

But methinks I see the locks growing, the strength returning, and Samson let out for the amusement of this Philistine host. Samson-humanity wearies—who can wonder, with conditions hourly becoming harder, daring neither to voice nor vote principles which will remedy these conditions—who can wonder at their wearying, and if not relieved, like him of old, they will ask but one privilege, to lean against the pillars of State, and with one mighty lean tear away the pillars and bring down this mighty republic in destruction upon their lords, even though it cost them their lives.

But the last place in which we would look for this lack of principle is in the church, yet here, it seems, we have it most. Many men are in the church not so much from principle as policy. Their profession is not based upon the principles of religion, but on the policy of their business. The cloak of Christianity is assumed to gain the confidence of the people. They seek the Lord and his people not because of his works for them—the dying on the cross, the agony of the garden to save them, but because of the loaves and fishes—what they could get out of it. They give not from principle, but policy, hoping to receive again. They make much of the profitableness of godliness in this life, and little of that which is to come. They emphasize that verse, “Give, and it shall be given unto you again,” but pass over that other scripture, “Do good and lend, not hoping to receive again.”

They give from a mercenary, and not from a missionary, spirit. Then, too, there are many Christians who for policy's sake will sacrifice their Christian principles: like Pilate, they deliver their Lord to be crucified. Jesus is sold for thirty pieces of silver as truly to-day as when Judas sold him. He is betrayed by his followers into the hands of sinful men for dollars and cents. His name is blasphemed, his religion repudiated, because of these policy Christians.

Christianity is profitable unto this life, but he who

seeks it for its profitableness will not find it profitable in the life to come.

In answer to "We have cast out devils and in thy name done many wonderful work," they will receive "depart from me, I never knew you."

Honesty is the best policy, but he who is honest because it is the best policy is not honest at all.

The crying need of the hour is for men of principle: men who are what they are because of principle; men who will stand by their principles and defend them; men who would rather starve than surrender them, rather die than depart from them.

"God give us men! a time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the lusts of office do not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor—men who will not lie;
Men who can stand before a demagogue,
And condemn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog,
In public duty and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their large profession and their little deeds,
Mingle in selfish strife, lo! Goodness weeps,
Wrong rules the land, and waiting Justice sleeps."

Two events of recent date which were in no way related to each other, yet which have a bearing on the same subject, were, the meeting of the Woman's National Sabbath Alliance at the house of one of New York City's millionaires, January 28, and the Bradley-Martin fancy dress ball at the Hotel Waldorf, February 11. The meaning of the Woman's National Sabbath Alliance is that Woman has come to the "rescue of the sabbath,"—not the women of the lower or ordinary walks of life, but those of wealth and high standing in "society," such as figure in the homes of millionaires and in the functions of Washington social life. The meaning of the Bradley-Martin ball,—well, that can be left to the judgment of the reader. But the question which naturally arises is, Might not these ladies in "high society," who have arisen to "rescue the sabbath," properly begin their reform work a little nearer home?

Nothing worthy of mention took place at the Bradley-Martin ball at the Hotel Waldorf the evening of the 11th, but several things worthy of note took place just outside of it. One of these was the barricading of a public street leading past the hotel entrance, so that no one could pass along that portion of it unless he was so outlandishly attired as to look like a fool, in which case it was presumed he—or she—was to be a participant in the ball. The reason this is worthy of note is that there is not a very long step between the barricading of a public thoroughfare by the city's "four hundred" for their own selfish pleasure, and the barricading of public streets by the four hundred thousand at the other end of the social scale, for a purpose not in any way designed to promote the happiness of the rich.

SPEAKING of the Senate's amendments to the proposed arbitration treaty, the *New York Herald* of February 4, says:—

"We all remember the instantaneous and decisive effect of Mr. Olney's manifesto on the question of recognizing belligerency or independence. He told the Senate they had nothing to do with it; that recognition was a purely Executive function, and that the Executive would not relinquish it. There was some senatorial spluttering for a few days. Then it was clearly seen and universally admitted that Mr. Olney was right, and the swagger about his 'defiance of Congress' subsided. In the matter of ratification, the constitutional right of the Senate is, of course, beyond dispute, and nobody disputes it. But what the President and Secretary of State can do is to compel the Senate to choose between ratification and rejection."

This is the language of that monarchial spirit whose growth in the United States constitutes a significant sign of the times.

ONE of the first official acts of the President-elect, after his inauguration, will be, it is said, to call a special session of Congress, to convene about the middle of March. The "reform" lobbyists which infest the halls of the Capitol may be expected to seize upon the earliest possible opportunity to introduce their measures for the subversion of American principles of government, and the friends of liberty everywhere must manifest increased vigilance in discovering and resisting the encroachments of the enemy.

A BILL is before the Wisconsin Legislature to repeal the Sunday law of that State. On the other hand, an agitation for stricter Sunday observance has been begun by the Christian Endeavor forces, who are pledging themselves to abstain from all Sunday trading, reading of Sunday papers, bicycle riding for business or pleasure, and also to call for the closing of post-offices on Sunday, and for a more rigid enforcement of the Sunday law.

THE sale of newspapers by vocal announcement, in the manner customary with newsboys, is now prohibited on Sundays in the District of Columbia. The first Sunday on which the law went into effect, four newsboys were arrested for its violation, and were held for trial under bonds of \$100 each. Friends of liberty in Washington have provided for their defense.

ARGUMENT on a bill to repeal the Sunday law of North Carolina was heard by the Legislature of that State, February 9. We have not learned the result.

THE Pastors' Association of Dallas, Texas, have petitioned the Legislature of that State to pass a law prohibiting ball playing in the State on Sundays.

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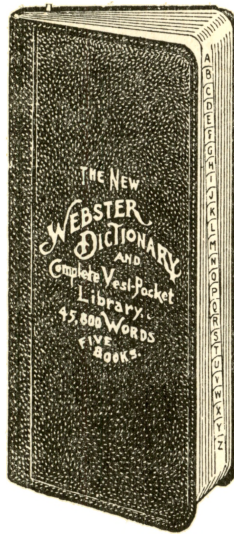
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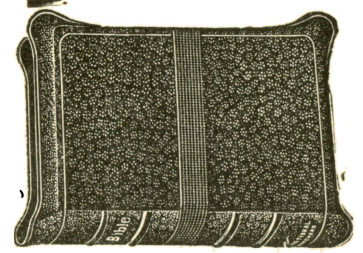
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gavest before them, neither turned they from their wicked works.	B. C. 443.	25 Rē'hūm, Hā-shāb'nah, Mā-a-sē-jah,
36 Behold, ^d we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:	^d Deut. 28. 48. Ezra 9. 9.	26 And Ā-hī'jah, Hā'nan, Ā'nan, 27 Māl'luch, Hā'rim, Bā'a-nah.
37 And ^e it yieldeth much increase	^e Deut. 28. 33 31	28 ¶ ^e And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nīmg, ^f and all they that had separated themselves

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