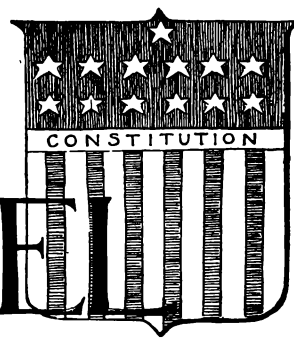


AMERICAN SENTINEL



"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 great ethical problem of the day is the problem of how to make good that which is bad.

This is not a new problem; it is as old as human nature. From the earliest times, human wisdom has persistently sought its solution in the spheres of both individual and national life.

This problem has entered the sphere of politics, and is to-day the center of movements which are engaging the thought and energies of vast numbers of people. This is nowhere more true than in the United States. We are told that the politics of the country are bad, and they must be made good; or as commonly expressed, they must be "purified."

How shall the base metal of which politics now consists be transmuted into gold and silver? The political alchemists who have undertaken the task are the "Christian Citizenship" and "Good Citizenship" leagues which are springing up everywhere throughout the land.

In this undertaking they must certainly fail. But it is equally certain that their efforts will not be without important results.

These organizations propose to work by political methods. They resolve the problem therefore into that of politics purifying itself; which is just as possible of accomplishment as that a bitter fountain should make itself sweet.

It is certain that the good at which this movement aims in politics cannot be realized through bad men in politics. The problem of making bad men good, therefore, is the one which is really sought to be solved by these impossible methods.

There is just one way in which that which is bad in human conduct can be made to give place to good.

Upon this point we have the testimony of the wisest teacher who ever discoursed upon the natures of good and evil. That teacher is none other than Jesus Christ. It will be worth while to turn our attention to His words.

There was one occasion upon which a certain ruler came to Christ and asked him, "Good Master, what good thing shall I do, that I may have eternal life?" The Master replied: "Why callest thou me good? there is none good but One, that is, God: but if thou wilt enter into life, keep the commandments."

The ruler affirmed that he had kept the commandments. When the Saviour had enumerated them, the ruler said, "All these things have I kept from my youth up: what lack I yet?" The answer was, "One thing thou lackest; go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven." "And when the young man heard that saying, he went away sorrowful; for he had great possessions." Matt. 19: 16-22.

The young ruler had sought goodness by works; but he had not attained to goodness. He thought that he had been keeping the law of God, but he had not been keeping it at all.

The Saviour's words to him expressed the truth that God alone is good. He is the personification of goodness, in and of Himself. There can be no goodness anywhere else except that which comes from Him.

A man can become good only by having goodness given him from God. He cannot make himself good. By the gift of God, through faith, a bad man becomes good; and he becomes good in order that he may do good. This is Christianity. The method of human nature, on the other hand, is to do good in order to become good; and this is heathenism.

The heathen race is continually seeking to evolve goodness from works. But it can never come in that way. It can come only as the gift of God, through that which connects the soul with God. And as politics does not connect with God, it is impossible that real goodness should be realized therefrom.

But there is very much in the world which passes for goodness that is not goodness. The young man who came to Christ thought that he was good. He made a show of goodness in his life; and being outwardly a keeper of the commandments, he no doubt passed—and would pass in this day—for a good man. But his goodness was spurious, and only involved him in ruin at last.

God alone is good; and “God is love.” Therefore there can be no goodness apart from love. The young ruler thought he was a good man, but he failed on the test of love. He was not willing to use his riches for the benefit of his fellowmen.

“Good citizenship” and “Christian citizenship” aim to “purify politics,”—to put goodness in the place of evil, in politics. But what kind of “goodness” will it be which will thus be put into politics? Will it be genuine goodness, which is from God alone, or will it be a counterfeit? As certainly as it is a counterfeit, it will involve in ruin all that which depends upon it.

And it is no small thing which is made to depend upon the success of the “Good Citizenship” movement. It is proposed to accomplish by it great things, even to evolve a government in which “Christ and His law” will be the “supreme authority in national as in individual life” (See p. 250). It is proposed by it to usher in the millennium and set up the kingdom of Christ on the earth. If the scheme fails, therefore, what will be the result? What less than the spiritual bankruptcy of all who shall have reared the edifice of their spiritual hopes upon it?

Love is the test of goodness. Will the goodness of “Good Citizenship” stand this test? Will this test be applied to it? Can it be applied by any method of political procedure?

“Love is of God,” and “without faith it is impossible to please Him.” Faith is the link which connects the soul with God. There can be no real goodness without love, no real love without faith. Does “Good Citizenship” operate through faith? Is faith a method of political action?

Human conduct can be purified only through faith in the Word of God? Nothing that is shaped by human conduct can be good or pure apart from the power of God through faith. And faith cannot enter into politics.

Politics is of this world. It has no connection with “Christ and His law,” or with the kingdom of God. It cannot bring “a clean thing out of an unclean.” It can prove only a deception to those who trust in it for good.

A NEW YORK paper, making note of the fact that on April 14 “many thousands of New Yorkers crowded certain streets of the metropolis, at some risk to life and limb, to welcome, cheer and honor a fellow-being who had just arrived and whose sole claim to distinction is that he is not so far removed from the gorilla as most of us are,” gives an explanation for the phenomenon in the following:—

“While every Christian nation in Europe goes armed to the teeth like a border desperado, and in its policies pays no more regard to the precepts of Christ than if he had never lived and taught, is it really so very odd that an individual fighter of genius should not encounter abhorrence only when he enters the chief city of the United States?”

The truth is that the very “Christianity” of most people to-day is of a fighting character. But for all this it is no less true that real Christianity means peace.

Turning and Twisting.

TRUTH bears its own credentials. It does not need the advantage which results from a comparison with error. Yet to some minds the turning and twisting of those who attempt to defend error is the first indication that error is error.

Most people who observe the first day of the week as a weekly holy day, apply to it the Bible name “Sabbath,” a name which the Lord applies to the seventh, but never to the first day of the week. “Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God,” is the plain word of the Lord.

Those who teach that the first day of the week is the Sabbath are continually worried by demands from their followers for Bible proof for calling the first day the Sabbath.

One of these demands was recently addressed to a Mr. Gamble, who just now poses as the Sunday-sabbath champion for the Christian Endeavorers. Here it is:—

“Where in the New Testament [give chapter and verse] is the first day of the week spoken of as the *Sabbath*, or a *Sabbath*?”

This question, with Mr. Gamble’s reply, was published on the first page of the *Christian Endeavorer*, for April. We quote a part of the reply, and ask the reader to observe the twisting:—

“Proceeding to speak of the resurrection day, he [Matthew] continues, ‘as it began to dawn toward the *one of the Sabbaths*’ [translated in the Authorized and Revised Versions, first day of the week], evidently meaning the ‘one’ of the system that belonged to the Christian era. If the resurrection Sunday was the ‘one’ of Sabbaths, the next Sunday was the second, etc.”

In the very next sentence Mr. Gamble proceeds to destroy what he has attempted to build up, as follows:—

“Acts 20:7, says: ‘And on the *one of the Sabbaths* when the disciples came together to break bread [hold the communion], Paul preached to them, etc.’”

In attempting to explain his new translation, Mr. Gamble says, “If the resurrection Sunday was the ‘one’ of Sabbaths, the next Sunday was the second, etc.”

Very well; then the resurrection Sunday would be the *only day* which could be called the “*one of the Sabbaths*,” the following Sunday must be called the *second*

of the Sabbaths, and the next one the *third*, and so on. The meeting on the first day of the week referred to in Acts 20:7, occurred about thirty years after the resurrection Sunday, and since there are fifty-two Sundays in a year, according to Mr. Gamble's new theory, this first day should be called the 1560th of the Sabbaths; but fatal to his new theory, the same words are used to designate this first day of the week as are used to designate the resurrection day, it is "one of the Sabbath," or, as the translators give it, "first day of the week."

Such twisting and turning should make the seeker after truth suspicious of the position which requires such methods to defend it. For a brief discussion of the reasons, for the translation as it appears in the Authorized and Revised Versions, see article on another page, entitled "A Product, Not a Discovery, of Ignorance." A. F. B.

THE "gateway of politics" is altogether too low and too narrow to afford entrance for the kingdom of God.

Lame Sympathy for the Workingman.

THE April *Christian Endeavorer*, referring to a recent statement in the SENTINEL that what the workingmen of the country want is legislation that will provide more work rather than legislation which will curtail it, says that it certainly will help the situation to reduce the amount of work and the number of workers by means of Sunday laws. "Six men can do a piece of work if they work seven days in the week. If there is no work done on Sunday it will take seven men to do that same work."

But have not the advocates of Sunday laws been all the time telling us that people could do more work in a given time by resting one day in seven, than by working seven days in the week? They cannot deny that this has been one of their stock arguments. Now if this argument be true,—if six men, working six days in the week, can do more work in a given time than six men working seven days a week,—how can it be that seven men working six days a week can do no more work than six men working seven days in the week?

The same issue of the *Endeavorer* prints a letter from Mr. P. Enright, of the "Executive Board Iron Moulders' Union of North America," in which he says:—

"That there is an estrangement between the Church and organized labor, I regret to state, is true. The unions have done much through agitation and legislation to help their cause. They have had the hours of labor reduced, in some trades, from fourteen to eight, and many other innovations equally as important to the welfare of their members. They claim that through this effort for their betterment the Church has never sympathized with them."

Why has the Church never sympathized with the labor unions in their efforts to shorten the hours of daily toil? Why have the preachers not agitated for reform in this

direction in the interests of the laboring classes? The preachers and religious societies want Sunday laws in order (so they say) that the laboring man may have a chance to rest from his weekly toil. But does he not need any chance to rest till it comes Sunday? Is his physical welfare to be conserved entirely by what he can get on Sunday?

The workingmen themselves are the best judges of their own physical needs; and the fact that the labor unions have paid little or no attention to the question of Sunday rest, while making an earnest fight for a shorter day of work and "many other innovations equally as important," shows conclusively that they have not deemed Sunday rest a matter which demands their serious attention. On the other hand, the fact that the preachers and church societies have sought the physical welfare of the workingmen only through Sunday, shows with equal conclusiveness that not the workingman, but Sunday, is the object of their special concern.

More can be gained in the direction of providing work for the unemployed by shortening the day of work, than by shortening the week of work. But who ever heard of a ministerial crusade in favor of an eight-hour day, or of any of the other "innovations" of which Mr. Enright's letter speaks? As that authority states, the truth is that in these efforts for their betterment, "the Church has never sympathized with them."

Why will not the advocates of Sunday laws be candid enough to admit that their real purpose is the exaltation of Sunday, rather than the conferring of an unasked benefit upon the ranks of labor? They have nothing to lose by being frank.

How long will it take to "convert the world" by the "Christian Citizenship" method of substituting the primary for the prayer meeting?

Christians Described in the Second Century.

THE following description of Christians is given by an anonymous writer in the "Letter to Diognetus," written about the middle of the second century. It ought to be profitable for the politics- and pleasure-loving professors of this day to consider what Christians were like in the early days when Christianity went forth into the world with unparalleled power and success:—

"The Christians are not distinguished from the rest of mankind either by nationality or language. They have no separate cities, they use no special dialect, they practice no peculiar mode of life. They inhabit the cities of Greece and the rest of the world just as each finds his place allotted to him. They follow the local customs in respect to meat and drink, costume and other social habits, and yet they carry about them the strange and avowedly mysterious signs of their true nationality. They dwell in their own country but as strangers. . . . Every foreign country is to them a native land, and every

native land is to them a foreign country. They marry and bring up their families like other folk, but they do not, like others, expose their infant children. They provide their meals in common, but theirs is no common meal. They live in the flesh, but not after the flesh. They sojourn upon earth, but their citizenship is in heaven. They obey the established laws, and yet by their individual lives they surpass the laws. They love all men, yet they are persecuted by all. They are put to death, and yet are raised to life. They are not understood and yet they are condemned. They are poor and yet make many rich. They are in want of everything and yet in everything abound. They are dishonored and yet by their dishonor are covered with glory. They are defamed, and yet are counted righteous. They are reviled and blessed. They are insulted and entreat men honorably. They do good and are punished as evildoers. When punished they rejoice as being raised to life. The Jews make war on them as Gentiles, and the Greeks persecute them, and yet those that hate them cannot state the cause of their dislike."

THE gospel of God purifies the heart, and through this change in the individual operates toward the purification of what is without the heart. This is the one true principle of genuine reform. It must begin with the heart.

What Sunday Legislation Involves.

BY J. F. BALLENGER.

When the Lord gave His commandments to Israel He wrote them upon two tables of stone (Deut. 4:13), four upon one table and six upon the other. (This division is evident from the very nature of these laws and also from the answer Christ gave to the lawyer in Matt. 22:36-40.) The first table expresses our duty to *God alone*, the other six express our duty to *both* God and our fellowmen.

In order now to make clear the limits of human or civil legislation, we will suppose that I was existing as the only person on earth. I could break every one of the first four commandments in *actions* and thus offend God just as well as I can now, but I could not violate one of the other six in *conduct* and thus injure my fellowman, yet I could break every one of them in *thought* and thus offend God.

Again, If I dwelt in the most densely populated city on the globe, I could violate every one of the first four commandments in *conduct* and not injure a single human being. But I could not violate one of the second table in actions without wronging some one else. Therefore is it not evident that human legislation is limited to the punishment of such acts as are infringements of the natural rights of others.

Now, as the Sabbath belongs to the first table and is wholly spiritual and religious, therefore civil government can never enact Sabbath laws without interfering with man's spiritual and religious duties to God.

Had these distinctions been carefully observed and acted upon by law makers, there never could have existed such a thing as a sabbath law upon the statute books of any State or government of the world.

In fact there has never been a civil *sabbath* law since Israel was a theocracy. Every attempt to enforce a weekly rest day by human legislation has been an attempt to compel obedience to Sunday as a religious institution. This is just what the prophecy said the Papacy would do and it is just what it *has done*. Says Cardinal Gibbons through his chancellor, H. F. Thomas: "Of course the Catholic Church claims that the change (of the Sabbath) was her act. . . . And the act is a MARK of her *power* and *authority* in religious matters."

Many testimonials, of the same nature, from their writings, might be given. But every intelligent person knows that the Catholic Church claims the power to change the laws of God; and that she puts forth the change of the Sabbath as a *sign* of that power.

Then what do professed Protestant governments do when they enact Sunday laws?

1. They make an *image* to the Papacy in legislating upon a purely religious subject. Rev. 14:9-12.

2. They enforce an institution which the papal church claims to be a mark or sign of her power to change God's times and laws. See Dan. 7:25.

3. They set man *above* God in that they assume to abolish the divine government and put civil government in its place. See Isa. 47:7, 8, and Rev. 18:7, 8.

4. To compel obedience to the Sunday institution is to force the conscience contrary to the command of God and thus assume the responsibility of the character and conduct of the citizen in the final judgment.

5. They destroy religious liberty and undermine the principle upon which all good government rests.

6. They prepare the way for the final destruction of all human governments, as seen in the history of those earthly powers that met their overthrow because they dared to assume the power to control the divine right in man by the union of Church and State.

In view of these facts it behoves every individual to see well to it that we have that freedom that all may have in Jesus Christ. John 8:36.

Followed a Bad Example.

At the New York Conference of the M. E. Church at Sing Sing, which closed April 13, some interesting facts were disclosed which throw light upon the controversy over the building of a Roman Catholic chapel on the Government reservation at West Point.

These facts came out in connection with the presentation of the following resolution, by the Rev. Thomas S. Bond:—

"On March 3, 1897, the Honorable Secretary of War granted permission for the erection of a Roman Catholic

church on the Government reservation at West Point, such permission being contrary to the well-established principles of our Government, which, while assuring religious freedom to all, forbids sectarian discrimination and national patronage of any distinctive form of religious faith and practice, and we, the members of the New York Annual Conference of the Methodist Episcopal Church, most respectfully protest against such action and respectfully request the Secretary of War to rescind the order granting such a permission.

"Resolved, That aforesaid protest, signed by the officers of this body, be forwarded to His Excellency the President, to the Honorable Secretary of War and to the Chairman of the Committee on Military Affairs of the United States Senate."

While this was under discussion the Rev. J. P. Her-
mance arose and said that the Methodist Episcopal Church had vainly sought the privilege of building a church at West Point, and had been refused for the reason that if such permission were given one denomination it would have to be given to all. Bishop Stephen M. Merrill followed, saying that he was very sorry to hear that the Methodist Episcopal Church had set a bad example, and that the Roman Catholics were only following that example.

A protest that is based upon jealousy has small claim to consideration. It is a pity that Protestants cannot oppose the encroachments of Rome without being logically estopped by their own example from protesting.

Ballot and Bullet.—No. 3.

BY H. E. GIDDINGS.

It is evident that if governmental power is derived from the people, who govern through their chosen agents the government can exercise no power except that delegated by the people, and as the people can delegate no power but what they possess, it follows that every one thus contributing to this general fund of power, in the nature of the case, not only claims to possess the power and the right to commission others to use it, but pledges himself to come with that power when called upon to repel invasion or to suppress insurrection, even to taking the life of his enemies.

The Christian must be Christlike. Christ was set forth as an example to us. When he was reviled, he reviled not again; when he suffered he threatened not, but committed himself to Him that judgeth righteously. 1 Pet. 2:23.

At a time when Jesus was travelling through the country the people refused to open their doors and invite him in, and two of the disciples said, Lord, wilt thou that we command fire to come down from heaven and consume them? Jesus rebuked them, saying, "Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them." Luke 9:52-56.

"As he is so are we in this world." 1 John 4:17. "Thou shalt not kill." "Put up thy sword, for all they that take the sword shall perish with the sword." Matt. 26:52. In this Christ denied to his children the power or right of the sword. What right, then, have they to claim that power and delegate it to others to be used, when they are forbidden to use it themselves. Indeed, this is a virtual use of it themselves, only in an indirect way.

Now the civil government has the right to use the sword. Rom. 13:4. "For he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

This spirit that wields the sword is not the spirit of Christ. Suppose that a community of true Christians, with the spirit of true love to all men, even their enemies, were to organize a government, where would they get the power or the wrath to wield the sword? When an enemy marched against them they would go out and pray for them, and when they needed provision the Christian government must feed them. "If thine enemy hunger, feed him; if he thirst, give him drink." How could they fight? But the apostle says, "Let every soul be subject to the higher powers." Rom. 13:1.

Yes; and that is as far as the Christian is licensed to go in civil affairs. He should be the very best of subjects and be easily governed, but never assume the responsibility of governing others, or what is the same in a free government, become a sovereign element, a political citizen.

The Christian should not do anything to detract from the divine institution of civil order and its importance among men. He should never oppose any of the proper measures of government: he pays the tribute: constantly recognizing the sovereignty of civil government, in the affairs of this world; and at the same time protests solemnly against its invasion of the things of God.

The powers that be have a commission, and that is to keep the vicious from outward acts which would jeopardize the interests of society. The instrumentality to accomplish this end is the sword.

The Church of Christ has entirely another work—the revelation of Christ to the wicked world in both precept and example, and resounding the invitation, "Come unto me all ye that labor and are heavy laden [with sin and sorrow and evil passions] and I will give you rest," by sending the Holy Spirit into your heart to subdue all your iniquities. Matt. 11:28; Micah 7:19; making you the most peaceable of subjects to all rightful authority.

With this divine principle as the motive power in the heart no conflict or controversy could ever occur between the Christian and the civil government, so long as the latter contents itself with its own line of work, civil affairs.

The man of the world can be a good citizen by the proper exercise of sovereignty in things of this life, in civil conduct only.

The Christian, by devoting his talents to the things

of eternal life and the world to come, things which make for peace, will be the most harmless and least troublesome subject; but cannot be a sovereign here while acting as an ambassador of his sovereign; and while he is a pilgrim and a stranger in the land.

Let the State fulfill its grand and important sphere. Let the Church pursue her humble mission. Then each will be at peace with the other.

It was recorded by Solomon that he that ruleth his own spirit is greater than he that taketh a city; and the truthfulness of the utterance is demonstrated on every hand. The number of "bosses," dictators and popes in the world to-day is directly attributable to the fact that people generally are more willing to be ruled than to take the trouble to rule themselves.

Christianity by Ballot.

W. N. Glenn, in "Signs of the Times."

THE New York *Christian Advocate* truthfully says that "underneath the ballots always repose the bullets; for if the minority will not submit, force must be brought into requisition or government becomes chaos; and chaos becomes anarchy." Christians should ponder the meaning of this saying. All civil government is founded in force, and no such government can long stand unless sustained by a sufficient physical force to insure the execution of its decrees. If any government has not the necessary force within itself, it must needs have the guaranty of other power or powers possessed of such force. For instance, Turkey has for more than fifty years been sustained by "the powers" of Europe; and still weaker governments, such as Greece, Holland, Belgium, exist by the sufferance of the greater powers. But under whatever circumstances, underneath the ballot, or will of the government however expressed, lies the bullet as the *dernier resort*.

What shall we say, then, of Christians resorting to the ballot to carry out their ideas of *Christian* reformation? Is it not logically a resort to the bullet? When the ballot is cast, it is expected that the government will enforce the sentiments thus expressed, by whatever degree of force is necessary; and it must be physical force, for the civil power has no other. It was only because man refused to be governed by the power of righteousness (which is love) that civil government, or a government of force, was instituted. In the Scriptures the sword is used as a symbol of civil government. Of the ruler, Paul says, "If thou do that which is evil, be afraid; for he beareth not the sword in vain." Rom. 13:4. Anciently the sword was a principal weapon and implement of war; to-day, the main dependence in warfare for enforcing the decrees of governments is bullet-throwing weapons. Hence the significance of the statement that "underneath the ballots always repose the bullets."

Enforcing Christian doctrine and practice by the

sword (or power of civil government) always follows a departure from the Word of God. We do not read of any such thing in the first century, and at no later date has that doctrine made such rapid progress, or maintained such a degree of purity. In the United States, where in theory the voice of the people is the government, the ballot is the initial form of expressing the will of the government. Hence, like the decree of a monarch, the ballot could have no influence without the recognized power of force behind it. In these days that power, in case of resistance, is the bullet. So in any resort to the ballot, the bullet is understood in case of determined resistance to the decision of the ballot.

For a number of years there has been an extensive movement on foot in this Government to bring about so called Christian reforms by means of the popular ballot. It is urged that this is a Christian method, but it is a method of force, and is so designed by those who resort to it. At most, the success of such a method could enforce only an outward form of Christian observance; in other words, could only enforce hypocrisy. And if there should be resistance to a sufficient degree, the Government must needs resort to the bullet to carry out the design of the ballot. That those who inaugurated this scheme of nominal Christian reform by the ballot fully understood its purport and logical result, we have in evidence the language of leaders in the movement. One of them, now an editor of a paper that sustains this National Reform movement, is on record as saying:—

"Whether the Constitution will be set right on the question of the moral supremacy of God's law in the Government without a bloody revolution, will depend entirely upon the strength and resistance of the forces of antichrist."

The movement in question was constitutional enforcement of the Christian religion, which it was designed to bring about by means of the ballot, resistance to which would mean the shedding of blood, or the employment of the bullet by the constituted authority of the Government. Not only so, but according to another apostle of ballot Christianity, it was expected that the Constitution so amended would disfranchise all who were "logically consistent" in their opposition to it. Thus it was expected that the ballot in this country would be given exclusively into the hands of nominal Christians, together with the physical power to enforce its decisions.

Such a scheme of "reform" is the aim of the much-lauded "Christian Citizenship" movement. This is a scheme for so-called Christian reform by the ballot, a means that admittedly rests for ultimate success upon the bullet. This "Christian Citizenship" idea lays principal stress upon the ballot instead of the Word of God. It is held that should the primary election come upon the evening of the prayer-meeting, it would be the duty of the Christian voter to attend the primary. Thus the prime dependence is placed upon the ballot, and ultimately upon the bullet, for regenerating the world. This is in marked contrast with the teaching of Christ, whose

prayer to his Father was, "Sanctify them through thy truth; thy word is truth." In regard to his disciples, he said, "I have given them thy word;" he said nothing about their using the ballot. On the contrary, when Peter drew a sword to defend his Master, the Lord told him to put it up. And Paul tells us that the Scriptures are sufficient to *thoroughly furnish* the man of God unto *all good works*. 2 Tim. 3:16, 17. The doctrine of Christ is to "overcome evil with good."

THE Bible doctrine of Christian unity knows nothing of the word "confederation." Christians are not confederated with God or with each other, though Christianity. "As thou, Father, art in me, and I in thee, that they also may be one in us;" "I in them, and thou in me, that they may be made perfect in one," expresses the mind of Jesus Christ upon this subject. John 17: 21, 23. This alone is Christian unity.

How to Proclaim the Gospel.

BY M. E. KELLOGG.

It is a great truth that the gospel of Jesus Christ is of inestimable benefit to mankind, directly, to every one who receives it, and even indirectly to others. The principles of love, mercy, purity and sobriety, which are developed in those who receive the indwelling Saviour, certify that the gospel is the greatest power for righteousness that there is in the world.

It therefore becomes a very important question from both the standpoint of individual salvation and of other interests as well, to ascertain in what manner the Christian religion can be the most successfully propagated, or in other words, the best manner to induce persons to accept for themselves the personal benefits of Christianity.

First, there is the old-fashioned way pursued by Christ and his apostles. That way is to preach Christ in all his divine power as the personal Saviour of every one who will accept his salvation; the receiving of his Spirit which will enable the convert to walk as he walked and to illustrate in his life the life of Christ himself. In this acceptance of Christianity no dependence is placed upon the flesh, nor do ordinances or ceremonies of any kind have any part in the justification or salvation of the sinner. He is saved by faith, which works in him the righteousness of the law.

This way of introducing Christianity was so eminently successful that in the early days of its proclamation, upon one occasion three thousand souls were converted in one day; upon another occasion five thousand were converted, and such perfect harmony and love prevailed among the converts that it has been put on record that "the multitude of them that believed were of one heart and of one soul." This was the primitive way of proclaiming the gospel, and in that period of its progress

it has been fitly described as one on a white horse with a bow and crown who went forth conquering and to conquer.

But at an early period there came a great apostasy in the Church. A central head was established at Rome, individual liberty was repressed, the Holy Spirit was not recognized as the director of the Church, and men assumed the position of regulating and controlling the gospel. Soon the Church was joined to the State, and the power of kings and princes was invoked to carry the gospel. By proffered earthly rewards, by threats, by fears, a mongrel gospel was proclaimed. Great apparent results were achieved, but nothing approximating that early success has ever been obtained, nor could it ever be said of these converts from worldly motives that they were of one heart and of one soul. Instead of loving each other they have not hesitated to make war upon and to kill each other!

Strangely enough, with these two examples before the eyes of the Christian world, the tendency at the present day is to use the latter method. To this end ministers preach, editors write, and lawmakers legislate. Christianity by law, is the cry. Thus methods distinctively worldly are put into action to gain an object entirely spiritual and religious! Is it any wonder that the type of Christianity produced by such methods differs so materially from that seen in the days of the apostles? With promises of earthly honors and earthly temporal good entering so largely into the modern religio-political preaching, with man's power for God's power, man's approbation for God's love, earthly penalties for God's punishments, what will the "Christianity" which is the outcome be? It must be something so different from the biblical, the apostolical and the true, that the Lord will not recognize it as His.

The gospel itself, alone, separate from everything else, is a power—it is "the power of God unto salvation." It is so perfect of itself that the addition of anything to it or the taking away of anything from it as a help to rectitude and holiness lessens its power and mars the perfection of its work. It stands alone for perfection of righteousness and of character, high above all that can come from the power of man, either alone, or in an attempted union with it.

We need the gospel; it is the only hope of the age, but we want it pure. We want it separated from all man's pretended helps of governmental patronage, favorable legislation, and temporal rewards. Then will apostolical seasons of power and refreshing be seen, and the world will stand amazed at the exhibition.

THE true character of a person can be known only when he enjoys the fullest freedom. It is so with an institution or a church. The thoughts and intents of her heart cannot be known by observing the doings of the Roman Church in our own land at this time and under present circumstances. She has too much of the wisdom of the serpent to disclaim against religious liberty in this country.—*Converted Catholic.*

News, Notes, and Comment.

OF course the maintenance of public chaplains in army and navy, and in legislative halls, is a survival of the union of Church and State which alleged Christian bishops and the pagan Constantine set up in the Master's despite. The thing is, perhaps, a small matter, politically speaking, though it is serious enough to one who sees blasphemy in its conception and its execution. But when you start wrong, there is no telling where you will ultimately land. And there are times when the wrong starting of this official chaplainship results in manifestations so grotesque that one may fairly hope, by calling attention to them, to arouse some minds now ignorant or disregarding of the essential evil of the whole business, and thus to discredit it, and help along, however little, the good work of its final abolition.

* * *

THE latest gentleman to bring discredit on the employment of public chaplains is a clergyman of Little Rock, Ark. It so happened that on the day before he was called upon to exercise his official functions in the presence of the legislature of that State, one William Jennings Bryan arrived in the capital city. The preacher informed his Creator of this important occurrence, and also notified him that the town was "all astir" in consequence thereof; he then proceeded to deal with the reputation of his man, and communicated to the same Being the fact that many persons were under the impression that Mr. Bryan could travel more miles on the railway and make more speeches in a given time than any other citizen of the United States. He went into a number of biographical details concerning his subject, and served notice in advance that all proper arrangements had been made for the entertainment of Little Rock's distinguished guest, presumably in order, that Deity might understand that He need give Himself no uneasiness on this point.

* * *

Now, this is by no means a unique case. Similar irreverent utterances are made at nearly every session of a State legislature, and of the Federal Congress. And the pitifulness of it is that they are often made in perfect sincerity, and without the slightest idea of committing any impropriety or doing an act of irreverence—and made, too, by clergymen whose business it is not merely to be humble and reverent themselves before the Throne, but, by example, as well as precept, to teach the lessons of humility and awe to other people. Perhaps the clergymen themselves are, after all, not so much to blame. The real root of the matter lies in their position. The Catholic clergy come out of it best, because they have a fixed form of words which they repeat by rote, and those words, be it said with all respect and good will, embody "glittering generalities," which any man may believe are useless or profitable, but which, at any rate, never prove

offensive to good taste or suggest the idea that the speaker is praying *at* his hearers, instead of praying *to* Deity.

* * *

ON the other hand, however, nature seems hardly equal to the task of offering anything in the way of an extemporaneous official State prayer which is not more or less a speech to the audience, thinly and poorly disguised. And this for a very good and sufficient reason. Prayer is not a matter of State concern; prayer cannot, from its nature, be offered up in an official capacity; prayer cannot be made for an official body, an ideal, legal entity, like a legislature or an army or the Federal Congress. Hence the hired clergy of the State simply undertake a task too great for them or anybody else, and they uniformly blunder over it and bring the scorn and contempt of scoffers on the most serious and solemn function connected with the religious life.

* * *

A CLERGYMAN, of the Methodist Conference, lately in session at Winfield, Kansas, "rose to a question of personal privilege," according to the dispatches, during one of the debates in that body. I suppose he must have said that that was the thing to which he "rose," or the newspaper reporters would not have made use of the expression. But it would be very interesting to know just what the reverend gentleman himself understands by "a question of personal privilege," and what the presiding officer of the conference who, it appears, did not call him to order for his language, considers to be the proper meaning of that well-known Parliamentary phrase. Ordinary people imagine that when a man "rises to a question of personal privilege" in a deliberative body, he is, strictly speaking, "out of order," in the sense that what he has to say is not directly connected with the matter then under discussion, but that he is "privileged" to say it, because of its personal relation to himself, and because, otherwise, his conduct or motives might be unjustly impugned.

* * *

BUT this clergyman, his "monitor" and his conference evidently adhere to no such definition. The "personal privilege" to which the bishop arose, and which he was seemingly allowed to exercise without remonstrance or objection from any quarter, consisted in a particularly virulent personal attack on ex-Senator Ingalls for reporting the recent prize fight at Carson City. In the course of availing himself of this "personal privilege," the reverend gentleman charged the distinguished ex-Senator with "prostituting" his intellect, denounced the "ruffian spirit" of Mrs. Fitzsimmons, and branded Mr. Ingalls as a liar. This attack has provoked the caustic Mr. Ingalls to express to the preacher his hope that he has been incorrectly quoted by the press, because, says the ex-Senator, "I should regret to be compelled to believe that Carson has a higher code of ethics than Winfield, or

that a pugilist may have better manners than a clergyman."

* * *

THE retort seems well-deserved. There are too many clerics who take advantage of their cloth to indulge in language which, if used by a layman, would very likely be followed by a blow. This is, however, not always deliberately done. It is often merely an effect, not fully appreciated, of long impunity and of constant associations with others similarly circumstanced.

* * *

THERE has lately been running in the *Katholische Volks Zeitung*, a German Catholic paper published in Baltimore, a remarkable series of articles, purporting to be from the pen of the president of the new Catholic University in Washington City. There was a report that the president had disavowed responsibility for the views expressed in his name, but this seemed an improbable statement, in view of the standing of the newspaper and the well known high character of its publishers and proprietors. Now comes an interview with the president in which he frankly acknowledges the authorship of the papers and insists that they contain not merely his own personal opinions, but the very essence of true Catholicity. In consequence, they assume great importance and deserve the close attention of all thoughtful Protestants as well as Catholics.

* * *

THE articles are cast in the form of a dialogue, supposed to take place between a good Catholic and his duly authorized spiritual adviser. They deal with that curious phase of ecclesiastical controversy which has arisen from the growth of "liberalism" in the American Roman Catholic Church, which brought Satolli to the United States, and drove Bishop Keane from Washington to Rome. The Catholic layman, of course, is a mere "figure head," corresponding, for the purpose in hand, to the big bag that the pugilists hang up to "punch" for the exercise. It is a classical idea, and in skilful hands, like the present, it is a very effective way of writing.

* * *

THE layman in question, you understand, has a rather pronounced inclination towards the "liberal" school, and he wants to know if he may not legitimately follow its way, and if not, why not. At the same time he is prepared to yield his private judgment to the better wisdom of his professional guide, philosopher and friend, and he is just in the state of mind which enables him to ask the questions best adapted to bring out the latter's strongest points in reply, and to recognize their force when they are put before him. The result is foregone and he seems perfectly convinced of his error in every number of the paper, though he always comes back for more of the same sort in the next issue.

* * *

THE gist of the instruction which this anxious in-

quirer receives, is that "liberalism" is merely a form of heresy in the Catholic theology; that Leo XIII., so far from feeling kindly disposed towards the new "movement," is violently antagonistic to it, and has said so more than once; that, in short, no one can be a Catholic and a liberal in religion at the same time. Condemnation, in no halting or equivocal phrase, is put upon all Catholics who pretend the contrary.

* * *

It seems to me that the learned president is correct. There are only two principles affecting religious belief—the principle of authority and the principle of private judgment. Between the two appears no middle ground. Catholicism stands for the first. It is her very foundation-stone, the cause, the excuse, the essence, the mission of her organization. Protestantism stands, or ought to stand, for the very opposite. The contest between the two for the mastery of the human mind can never, under the immutable laws of thought, be compromised, or settled, until the church Militant shall pass into the church Triumphant.

* * *

THIS is not to say that there are no liberal Catholics. If avowal counts for anything, I have known such in the priesthood itself. But the point is, that these people are liberal in spite of their church, and not because of it or even in harmony with its faith and spirit. To the extent of their liberality they are Protestants. Their position is a protest against the church's teaching and tendency, even though they may not be conscious of the fact. The president of the Catholic University evidently does not intend to be numbered among the church's protestors against intolerance and bigotry. His position is perfectly logical and perfectly consistent. The only wonder is that any one in his church should differ from him.

Dr. J. R. Ruggold.

Do BIBLE reading and prayer in the public schools constitute worship? If so, they are prohibited by the constitutional provision of the States against compulsory support of any place of worship.

If they do not constitute worship in the public schools, do they constitute worship in the churches? If they do not, then it cannot be truthfully pleaded that churches should be exempt from taxation as places devoted wholly to public worship.

But if these exercises constitute worship in the churches, they must also constitute worship in the public schools.

This point furnishes ground for an antichristian journal of this city to charge the representatives of Christianity with "pious evasion" of their obligations; and the force of the objection must be admitted.

“Federation is the Next Step.”

THE New York *Independent*, of April 1st, devotes nearly five pages to the subject of “Federation of Young People’s Societies.” These articles were furnished by officials of the several young people’s societies. Dr. Carroll, of the *Independent*, closes his article introducing the subject with the following:—

“As a matter of interest, I give herewith the number of members of the various young people’s societies in the United States, according to the latest reports:—

“SOCIETIES.

“Christian Endeavor Societies (40 Churches).....	2,162,000
“Epworth League, Methodist Episcopal Church 1,500,000	
“ “ “ “ “ “ “ South.....	150,000
“Baptist Young People’s Union.....	400,000
“Young People’s Christian Union, United Brethren	75,000
“Luther League, Lutheran.....	60,000
“Young People’s Christian Union, United Presby-	
terian.....	35,146
“Young People’s Christian Union, Associate Ref..	2,223
“ “ “ Alliance, Ev. Assoc.....	30,407

“Total members.....4,414,776

“Return from the Westminster League, which has, I believe, no national organization as yet, would doubtless swell the total to something like 4,500,000.”

From the articles in the *Independent* it appears that earnest efforts have been made to unite all these societies under one organization, but the spirit of unity was lacking and their efforts failed. In the absence of Christian unity sufficient to effectual spiritual unity, it is now proposed to organize a gigantic *federation* of all young people’s societies. That the reader may understand the motions actuating this scheme of federation, we quote from one of the articles from the pen of a trustee of the United Society of Christian Endeavor:—

“Federation is the next step forward in the Young People’s movement. It is logical and providential. The uprising of the young people is the most significant fact in the history of modern Christendom—the twenty-ninth chapter of the Book of the Acts. Its import is far reaching.”

“The importance of Federation as facing social problems cannot be exaggerated. The present exigency is putting an emphasis on problems sociological more than theological. Coöperation not as a sentiment but as a power, is demanded. Combine the moral forces of the community and there is no evil that you cannot crush. Combine we must.”

“When the power of the whole Church is felt behind every church, when all the moral forces are coördinated, then it may lift up its head for its redemption draweth nigh.

“Take the Sunday question, which at this moment is paramount. While the Church is relaxing its regard for the sacred day, a conservative influence is coming from the workingman. . . . Facing outward toward all such questions, Federation grows immensely important.”

With this gigantic Federation whose very existence

is the result of the lack of Christian unity and therefore the lack of Christ, it is now proposed to crush all evil. With this confederacy it is proposed to save the Sunday-sabbath. “While the Church [professing to be organized by Christ with a union as close as the Father and Son] is relaxing its regard for the sacred day,” it is proposed to save it with a confederacy which has its origin in the lack of this union.

Against all such confederacies the Lord warns us by the prophet Isaiah, thus:—

“For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread.”

What the Church and the young people’s societies need is the unity which results from the sanctifying power of the Holy Spirit upon the heart, and not the empty substitute, federation. A. F. B.

THE “National Municipal League” is another organization of the “good citizenship” type, which has for its object the reform of municipal government. A conference under the auspices of this League will be held in Louisville, Ky., May 5–7. It is stated that at this conference the churches will be appealed to, “not as denominations, but as congregations and as Christians.” What force this distinction will have from a political standpoint does not appear.

An “International Good Citizens’ League.”

WE have already mentioned the call which has been sent out for a “National Good Citizens’ Convention,” to be held at Nashville, May 18–20, of this year. This convention, it now appears, has for its main purpose the formation of a permanent organization to be known as the “International Good Citizens’ League,” with the following aims:—

“1st. To unite for efficient and concerted action, and for mutual encouragement, all friends of good government, liberty and prosperity.

“2nd. To purify politics, and for public office to provide out of the people able men, such as fear God, men of truth, hating unjust gain.”

“3rd. To accept Christ and his law as the true basis of government and the supreme authority in national as in individual life.

“4th. For alleviation of suffering, uplifting of humanity, and, as far as possible, abatement of poverty.

“5th. For universal diffusion of knowledge and promulgation of truth.

“6th. To promote the study of citizen-duty from the Bible stand-point, the glorious opportunities, privileges, and possibilities within reach of that nation whose government honors God’s authority.”

The *Christian Statesman* prints the above with the

observation that "the forces of this proposed convention and league might better unite with either the National Reform Association or the Christian Citizenship League." And this is true, as far as concerns its nature; for in spirit and purpose these three organizations are one and the same.

ONE of the most mysterious things in the world is the "logic" which upholds the Sunday laws. It may be illustrated thus (borrowing from the theology of Sunday observance for the purpose):—

The Sabbath commandment is so indefinite that it does not specify any particular day as the Sabbath.

The world being round, it is impossible for a definite day to be observed on it anyway.

Hence, you must observe that particular day of the week known as Sunday.

Or, again:—

All the ten commandments have been abolished, including the command to observe the Sabbath.

We believe in full religious liberty.

Therefore, you must observe the first day of the week, commonly called Sunday, or suffer the pains and penalties of the law.

A Product, Not a Discovery, of Ignorance.

THE following from the *Evangel and Sabbath Outlook*, of March 25, exposes the ignorance out of which grew Mr. Gamble's recent "great discovery" concerning the Sabbath. Mr. Gamble says that the translation "first day of the week" occurring in the Authorized and Revised Versions of the English New Testament, is due to the ignorance of the translators; and that it should read "first of the sabbaths,"—that is, of the new, or Sunday sabbaths. The *Outlook* says:—

"As Mr. Gamble confesses, this bold arraignment of the translators of our English Bible is not original with him. A few others, whose knowledge of Greek seems to consist in obtaining the superficial definition of words from the lexicon without entering into the deeper knowledge of the genius of the language, or the nature of the passages translated, have attempted this method of escaping from the facts in the case. Every Greek scholar will smile at the assurance, born of imperfect knowledge, which Mr. Gamble's announcement of the ignorance of the translators and revisers of the New Testament evinces. The English reader can see the fallacy of this part of the new discovery by noting the following facts:—

"The Hebrews named no day of the week except the Sabbath; this was both named and numbered. It was so prominent a feature of the week that it was made the starting point from which the other days were numbered.

"Out of this conception grew the idioms which numbered each day as "First," "Second," "Third," etc., from the Sabbath and in its progress toward the next

Sabbath. This conception carried the idea of ownership of the days by the Sabbaths between which they came and went. This thought and the idiomatic expression growing from it, is yet found in Hebrew references to the days of the week. To aid Mr. Gamble in future discoveries we refer him to the Hebrew Prayer Book in which the order of the lessons is indicated as we have explained. There he will find the Hebrew; *Hayom yom rishon bashabbath*.

"('This day is' one towards, or of, the Sabbath day) translated in the heading of the lesson so described: 'Psalm for the first day of the week.' Examples may be found on page 80 of the Prayer Book by Singer, London, and published for use in the United States under the sanction of the late Chief Rabbi Nathan Adler. The Greek writers of the New Testament followed the idea and the idiom of the Hebrew as nearly as the language would permit. Adopting the Greek 'genitive' (possessive), construction, they wrote: *Mia toon Sabbatoon*, which our (careless and ignorant translators, according to Mr. Gamble) render in the exactly equivalent English, 'First day of the week.' Mr. Gamble's discovery is the product of ignorance and not of even ordinary scholarship."

MUCH comment has been caused in political and business circles by Senator Chandler's bill, recently introduced in Congress, proposing that the Government take possession of the plant of the Bethlehem and Carnegie steel armor "trust," and operate it until enough armor has been provided for the Government battleships now in process of construction. The occasion of this bill was the refusal of the "trust" to furnish armor to the Government except on exorbitant terms. How the spirit exemplified in the trusts and that in the proposed remedy as well are working away from that individualism which is the foundation of republican government, is set forth in the following from a leading daily of this city:—

"These trusts delight the true socialist. To him they are gratifying proof that unrestrained individualism is by evolution working toward collectivism. The concentration of capital made possible by the improved means of production, communication and transportation, and which results in trusts, the socialist regards as a movement altogether desirable. What he wishes for, what he expects, is that when the business of the country shall come under the control of a few great trusts the Government will step in and substitute itself for the individuals in enjoyment of the monopolies. Then we should have the Government as the only capitalist, the only employer, and the coöperative commonwealth, the dream of the socialist, would be realized.

"Of course there is nothing of which the Rockefellers and Carnegies and Huntingtons disapprove so heartily as socialism. . . . It will strike the millionaires of the trusts and their servitors as grotesque to accuse them of being socialists, yet the professed socialists recognize in them, if not brothers in purpose, then instrumentalities immensely potent for the breaking down of our competitive civilization.

"Senator Chandler, also, will be astonished, and vastly amused, too, perhaps, to find himself classed as a socialist. But, whether he knows it or not, he is really fulfilling socialistic prophecy."

"If the trusts are not too dull to perceive the significance of this Chandler bill they will mend their ways, moderate their appetites and not provoke the people to applaud a proposal which may readily be extended in its application to trusts other than the greedy and defiant, if strictly businesslike, armor combine."

But it is entirely too much to expect that the trusts will moderate their ways because of popular indignation or that the spirit which is separating the Government from the principles of individualism, will stop short of the political despotism which has always been its goal in the past.

THE public will please take notice that a "Good Citizenship" convention is to be held at Nashville, Tenn., May 18-20, for the purpose of providing, among other things, for the placing in public office of "able men, such as fear God, men of truth, hating unjust gain." Will all such in the various States please communicate with the meeting, that at the proper time there may be as little delay as possible in filling the offices. (!)

Sunday Law in Washington.

THE Sunday law forces have won what is reported as a great victory in Whitman County, Wash., the result of which will be, it is said, that "all business houses will remain closed on Sunday during the next two years." The fulcrum over which the leverage of the Sunday movement was obtained, was the saloon. The facts in the case are thus stated by the *Spokesman-Review*, of that State:—

"COLFAX, April 6.—All business houses in Whitman County will remain closed on Sunday during the next two years. The first case brought by Prosecuting Attorney Matthews to enforce the closing of all business houses on Sunday was settled yesterday by the defendant pleading guilty and paying a fine of \$75 and costs.

"When Prosecuting Attorney Matthews was nominated for the office he now holds he promised to enforce all laws upon the statute books regardless of public opinion. During the campaign he and Sheriff Sims announced that if elected they would enforce all laws against immorality, and especially the Sunday closing and gambling laws. This was treated by many as campaign thunder and a bid for the church vote, and although again notified when the new officers took their offices the saloons of Colfax were open all day the first Sunday after these men went into office. The second Sunday they did likewise, but detectives visited the various saloons and the next day Riche Montgomery, bartender in the New Castle saloon, was arrested for violating Section 210 of the Penal Code. Upon preliminary examination he was bound over in the sum of \$300 to appear for trial in the superior court.

"The saloon men and many merchants agreed to close their places of business on Sunday, provided no more arrests were made, and it was mutually agreed that a test case should be made. Accordingly the town was thoroughly canvassed for subscriptions to carry the matter

up and quite a large sum was raised. Eminent counsel was employed by the defendant, and one of the leading attorneys of Colfax was employed to go to Olympia and look through the records to see if there was not a defect in the law whereby it could be rendered non-effective. The result was anxiously awaited and a reply was recently received by wire that there was no hope.

"The defendant, being only an employé of the saloon, desired to leave the State before the case was decided, so a certified check to cover any fine which might be assessed, together with all costs, was deposited with the court, and yesterday Mr. Lefrancis, proprietor of the New Castle saloon, appeared in court and on behalf of Mr. Montgomery, asked to be allowed to plead guilty of the charge. He also asked the court to be as lenient as possible, and declared so far as he was concerned there would be no further violation of the law. Judge McDonald sentenced him to pay a fine of \$75 and costs, which he promptly paid.

"This case has been watched with a great deal of interest, as upon its result depended the fate of the Sunday closing law. The result is considered a great victory by the friends of the law, while those who opposed it are correspondingly dejected. Mr. Matthews says he will enforce the law to the letter during his administration, no matter if every voter in the county signs a remonstrance against its enforcement."

The saloon is no ally of religious liberty, and any fight that is conducted in its interests deserves to be lost. Let the battle for religious freedom be conducted independently of the saloon altogether. It is a Christian cause, and does not deserve to be associated with that which is purely of "the world, the flesh, and the devil."

Catholicism in Chile.

THE Rev. Webster E. Browning, Ph. D., writes the following on this subject from Santiago, Chile, to the *Herald and Presbyterian*:—

"In Santiago, when rain was needed, it was once the custom to take the image of St. Isidore from the church of that name, in a procession to the cathedral. If rain followed this action, the image was escorted back to his own church with great honor. If no rain came, the image was publicly scourged or shut up in a room in the cathedral which is used as a prison for the refractory saints who refuse to hear prayer.

"One of the most important processions of the year is that given in honor of the wafer which has been blessed and represents the body of Christ. A procession of priests, boys, etc., issues from the cathedral, and to the sound of music proceeds to the central plaza of the city, where altars have been erected for the occasion. The priest who acts as chief at this time carries a tray upon which has been placed a small wafer. This is carried to the first altar, where it is placed, the altar being raised some fifteen feet, and the people bow or fall in adoration before it.

"According to the Council of Trent, the few words pronounced in an unknown tongue, and by a priest whose character is unknown, over this wafer, have transformed it into the real body and blood of Christ. He is there in that wafer—flesh, bones, skin, hair, muscles, nerves, and

in all his personality as the Saviour of men. The wafer is thus escorted to the four corners of the square, and successively placed upon the four altars and adored by the people. The bands play airs from the operas, or other classical music, and all these things together make a scene of noise and confusion, mingled with some little idea of reverence among the people for the wafer god, and all combine to fill the mind with the idea that this is the height of true worship, all that will be needed for many days to assure them of forgiveness of sin and justification before God.

“Evidence of the control which the priests [of whom there are about two thousand in this city] have over the people may be seen every day in the streets. When a Catholic who has faithfully supported the church is thought to be dying, the last sacrament is sent to him. A priest goes in a coach, clad in robes of white; the driver sits in front with uncovered head, and by his side is a boy, also uncovered, who continually rings a bell as the coach is driven through the streets. At the sound of this bell business is for the time suspended. The merchant turns from his customer and kneels at his counter; the driver and conductor of the street-car stop the car and also kneel; the passengers who are Catholics follow their example, and the people who may be passing through the streets immediately kneel and cross themselves. To be sure, there are many in the cars and in the street who do no reverence, but the faithful are expected to do so. There was a time, and not many years ago, when it was unsafe to be in the street and not recognize with due reverence this priest with the sacrament. The hat which was not removed was often knocked off by some zealot. But the sentiment against all these processions is growing, and one now hears only the muttered curse of the bystander, or of the priest if he fail to salute him.

“Other processions and extravagances could be mentioned, but these suffice to show the trend of all the worship, toward that which is outward and ceremonial, to the neglect of the inward heart religion. And it is almost needless to relate the consequences in the lives of the people of this externalism. It has been many times exemplified in history, and with always the same result. The Greek and Roman world, at the coming of Christ, in the depths of iniquity to which they had descended, were reaping the results of their superstitious formalism. The Pharisees made long prayers and gave tithes, but the Lord compared their hearts to charnel houses. The Chileans are a very religious people, so far as regards the observance of the outward form, but their lives show that they are strangers to the new birth which Christ declared to be essential. Mendacity is fearfully prevalent; theft comes as a second nature; the Sabbath is made a day of recreation, and the morals of the social life are very low indeed.

“And yet these are a splendid people. Many are breaking away from Catholicism, and many more secretly despise it. But, disgusted with this, the only religion of which they know, they fall away into French atheism or German rationalism, and cannot be reached. The whole of Chile is open to evangelization, and there are urgent calls in many parts. And, could any one who doubts the need of missionaries but see the degradation and spiritual poverty of the people, not only in Chile, but from Panama to Cape Horn, there can be no question that these doubts would vanish. India needs missions, and

Africa; the Japanese and Chinese should be heard in their call for the gospel; other lands are in dire need of the water of life; but shall South America, blessed by nature in so many ways, but blighted by man, be left in darkness?”

A SPECIAL SENTINEL.

THE AMERICAN SENTINEL of April 29 will contain matter of a character to entitle it to a very large circulation. The first article, by A. T. Jones, will be a reply to the charge of sedition made against the AMERICAN SENTINEL. This article will show that the enemies of the American principle of separation of Church and State are really the ones guilty of sedition.

Another article entitled “Murder and the Millennium” will present the awful increase in the murder record of the country, notwithstanding the majority of church leaders declare that the world is growing better. This article will show that while the Church is devoting its time to fighting *crime* instead of *sin*, crime is increasing.

A third article entitled “General Grant and Religious Liberty,” will present the clear utterances of this great statesman on separation of Church and State. This article will be illustrated with a fine cut of General Grant, and another of the new tomb which will be dedicated April 27, an event of international interest.

Steps should be taken to sell this number on the street and from house to house. This issue will contain at least six appropriate illustrations.

Extra copies can be secured by addressing your State Tract Society, or the SENTINEL direct, at the usual price, \$1.00 per hundred, \$8.00 per thousand.

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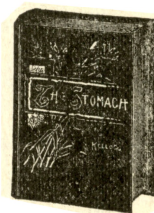
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