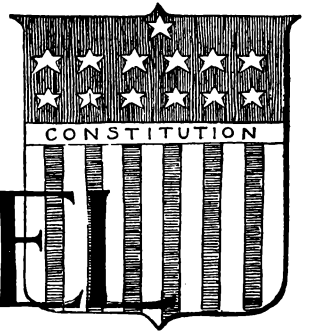


AMERICAN SENTINEL



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

ALONZO T. JONES,
EDITOR.

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THE Bible is not difficult to understand when it is taken as it says.

Whoever will allow the Bible to *mean* what it *says*, will never have any difficulty in knowing what it means.

And whoever will allow that the Author of the Bible is capable of knowing what he wants to say, and that he has clearness of mind enough to say what he wants to say, *just as he wants to say it*, will have no difficulty in taking the Bible as it says, and consequently will have no difficulty in understanding it.

The Bible comes to us as the Word of God. In itself it claims to be the Word of God. It is the Word of God. And whoever will receive it as the Word of God, will find it to be that. Then to allow that the Author of the Bible had sense enough to know exactly what he wanted to say, and ability to say it just as he wanted to say it, is only to allow that *God* had sense enough to know

what he wanted to say, and had sufficient clearness of mind to say it as he wanted to. In other words, it is only to allow that God in giving his Word knew what he meant, and meant what he said.

When the Bible is taken this way and treated thus, no one will have any difficulty whatever in understanding it. And for any man *not* to take it this way, and not to treat it thus; that is for any man to say that the Bible does not mean what it says, and that it is left for the man himself to say what it means—this is only to claim that he knows better than God just how it ought to have been said, and just what should have been meant. In other words, he puts himself in the place of God.

But when the Bible is taken just as it says, and is allowed to mean exactly what it says because the Author of it knew well enough what he wanted to say to be able to say just what he meant, it is all plain enough. Even a child can understand it then, for it is written, "Who-soever shall not receive the kingdom of God as a little child, he shall in no case enter therein." Now the Word of God is the word of the kingdom. Through that Word we enter into the kingdom. And as whosoever does not receive that kingdom as a little child, cannot have it, it is perfectly plain that it is intended by the Word that a little child shall understand the Word, and that a little child *can* understand it. Even grown people must receive it *as little children*, and must become "as little children" in order to receive it.

Any system, therefore, any writing, any way that is taken, by any body, that has a tendency to mystify the sayings of the Bible, to turn them into hard problems or to make them difficult to understand, can never be the right way. And anything offered as an exposition of any doctrine that presents a problem difficult to be understood cannot be the truth. Therefore again, it is written, "I fear lest as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."

The Word of Christ is simple. His Word is plain. It is as simple as A, B, C. And anything that tends to

make it anything else than plain and simple, cannot be the right way. The simplicity that is in Christ is the perfection of simplicity. When he was on earth he taught all classes of people at once. The common people heard him gladly because he spoke with such simplicity of language, and such directness of meaning that they could understand him. And it was only the subtlety of the serpent in the Scribes and Pharisees that pretended not to be able to understand him.

It was so in the very beginning. When God placed in the Garden the first human pair, he said to them plainly, "Of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Yet there came the serpent with his subtlety and proposed that the Lord did not mean what he said, that it was necessary that it should be explained, and that he was the one who was qualified to explain it and convey to them the true meaning. He therefore said, "Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil."

Thus Satan proposed that God had not said exactly what he meant, and had kept back the real meaning, and had left his saying dark and problematical. That is the first explanation that was ever offered; the first comment that was ever made upon the Word of God. And everything since, that has ever tended to make problematical the Word of God, to make it mean otherwise than exactly as it says, is following the same lead. It is of the subtlety that beguiles from the simplicity that is in Christ.

It has been well written of Moses that "He gave God credit for wisdom to know what he meant, and firmness of purpose to mean what he said; and therefore Moses acted as seeing the Invisible." And it was "*By faith* that Moses endured as seeing the invisible." It is therefore *faith* to give God credit for wisdom to know what he means, and firmness of purpose to mean what he says. And "without faith it is impossible to please him."

Now it is a fact that there is much discussion of the Sabbath question. Many people seem to have great difficulty in knowing just what day is the Sabbath; yet the Word of God says plainly "the seventh day is the Sabbath." Any person who will simply accept that statement as it stands, taking it simply as it says, will never have any difficulty at all in knowing exactly what day is the Sabbath. And the Bible throughout speaks just as plainly and is as easily understood in all its statements with reference to the Sabbath, as it speaks in this sentence quoted.

The people who accept the Bible statements exactly as they are on this subject, never do have any difficulty at all in knowing what day is the Sabbath. But those who will not accept it have endless confusion and difficulty; and in fact, never do get the question settled to their perfect satisfaction.

That "Great Discovery" lately made by the Christian Endeavorers is only another instance of the confusion, mystification and difficulty that people find by not taking the Word of God simply as it says. It is another instance of the subtlety that beguiles from the simplicity that is in Christ. It has taken years of subtle invention, of contrivance, of cutting and trying, of intricate elaboration, to produce what is now lauded as a "Great Discovery."

And now that it is presented to the world, instead of its being plain and simple as divine truth always is, it is so contradictory to the Scriptures that no man can believe both; and in itself is so intricate and involved that an examination of it forces the query as to whether the author of it himself understands it. If the subject of the Sabbath or any other subject in the Bible were set forth after any such order as this "Great Discovery" is, every man in the world would have just cause for saying that the Bible could not be understood; for it would then lack the essential element of a divine revelation—that is, simplicity.

He who knows most can always make plainest and simplest what he has to tell, however deep the subject he may be discussing. God, knowing all things, and being the embodiment of all wisdom, is capable of making subjects that are of eternal depth so plain that a little child can receive them and understand them. But when anybody, whether it be the devil or a man, not believing what the Lord says just as he says it, undertakes to interpret it and by subtle distinctions to tell what the Lord means, he produces only infinite and eternal confusion. And all who allow themselves to be so beguiled from the simplicity that is in Christ, inevitably find it to be so.

WHEN the Scripture is read that says plainly, "The seventh day is the Sabbath of the Lord thy God," those who do not believe it and will not accept it as the truth of God, and will not allow that he knew what he wanted to say and then said just what he meant, put on an air of child-like innocence and inquire "The seventh day of what?" or "What seventh day is the Sabbath?"

In the very first chapter of the Bible the Word of God is, that in six days the Lord created the heavens and the earth and all things that are in them. Then the same word follows with a statement that on the seventh day he rested, and that he blessed the seventh day and sanctified it, because that in it he had rested from the work which he had created and made. And that particular seventh day, that *rest day* is the Sabbath, for Sabbath is rest.

That six days of creative work followed by the seventh day of rest, formed the first week of time that this world knows anything about. And from that record *just as it stands*, without any interpretation or explanation whatever, it is perfectly plain that the seventh day, which is God's rest day; the seventh day, which

is the Sabbath of the Lord, is the seventh day of the week.

Such is the record that the Lord himself has given of his own creative acts through the first six days of the world's existence, and of his rest on the seventh day of the world's existence. These together compose the original week of the world's existence. And every one who will believe the record *just as it stands* and simply as it says, will know for himself and to his perfect satisfaction what seventh day it is that is meant in the Bible, when it says that the seventh day is the Sabbath of the Lord thy God.

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THEN if any one wants to have another statement of the case, he needs only to turn to the 20th chapter of Exodus and read what the Lord himself said with his own voice, speaking from the top of Sinai. To his people there assembled and for all people for all time who will be his people, the Lord himself said, "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work; . . . for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it."

Here the Lord says that the people are to work six days and rest the seventh, *because* at creation he himself had worked six days and then rested the seventh day. Now any one who is willing to allow that the Lord tells the truth, and was able to remember at Sinai what he had done at creation, will have no difficulty whatever in understanding what seventh day it is that is referred to in this language. For it is the identical day of his rest at the close of the six days of creation, which cannot possibly be any other than the seventh day of the week; for there was no other existing period of which it could possibly be the seventh day.

The people who stood at the base of Sinai that day and heard that voice, have continued, through their descendants, unto this day; and are scattered over the whole earth, amongst all the nations. And the day that there God gave them, upon his own count, by his own voice, in connection with the facts in which he himself was the actor, *they have never lost*.

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IF any one wants yet further evidence, come fifteen hundred years still further down. Then he who made the heavens and the earth, who rested that seventh day at the close of the work of creation, he who spoke from the top of Sinai the word which we have just quoted, stood upon the earth himself in the form of a man as a teacher sent from God. He observed this same seventh day as the Sabbath. He ever called it the Sabbath.

And it was *the same day* that the people of Israel had observed as the Sabbath, from the day that he himself had spoken from the top of Sinai. And though there was constant criticism of all his words and ways on the

part of the Scribes, Pharisees, Lawyers and Rabbis, yet there was never any shadow of a question raised as to whether he observed the proper day as the Sabbath. There was always agreement between him and them as to that. Their objections against him were solely with reference to his *manner of observing* the day. And he in this as in everything else was the grand exemplar of the right way for all mankind forever.

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THUS three separate times the Lord himself has stated the facts concerning the origin and basis of the Sabbath, and has made plain exactly what seventh day it is. First, in the record of the original creation in the first and second chapters of Genesis. Secondly, in repeating with his own voice the record of the original creation. Thirdly, when upon the earth he repeated with his own voice and manifested in his own life the living truth as the example for all mankind.

O that men would believe the word of the Lord which he has taken all this pains to make plain to their understanding. Why will men continue to allow the same serpent that beguiled Eve, and in the same way, through his subtlety, to corrupt their minds from the simplicity that is in Christ?

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Intolerance in the Land of Roger Williams.

THE wave of Puritanism has invaded the historic land of Roger Williams, the apostle of religious liberty. The *Providence (R. I.) Journal*, of April 27, announced that "Next Monday night the City Council will be asked to pass a resolution prohibiting the use of boats on the lakes at Roger Williams Park, and to direct the Park Commissioners to discontinue the use of flying horses [merry-go-rounds] on the sabbath." The demand for this is made by Councilman T. W. Waterman, and is based upon several sections of Chapter 281 of the General Laws of Rhode Island, which prohibit all work and recreation on the first day of the week.

The *Journal* makes the observation that "after the expenditure of over \$1,000,000 to improve and beautify the park, and provide amusement for the people, it is hardly likely that the taxpayers, who are to pay the bills, will relish this;" and adds that "it was argued by a few men, who talked the matter over yesterday, that nobody interfered with the rights of the Councilman from Ward 5 to attend church on Sunday as often as he pleased, and he had no right to interfere with people who, during the week, are compelled to work in shops and factories, and who on Sunday desired to enjoy a little recreation in the parks."

Of course the common people will not relish this, nor can it be supported by sound argument; but neither the wishes of the people nor sound argument are elements which enter into a wave of Puritanism.

The *Journal* adds that "if the move is being made

for the purpose of compelling the people to go to church, it will be a dismal failure." That this is the purpose of all such moves is evident from the fact that they seek to prohibit every other form of occupation on Sunday except going to church. A person must do something, if he is not sick or asleep; and if he can neither work nor engage in sport or recreation, he will be almost driven to go to church. However, as a means of making people any better morally, mentally, or physically, the move will be a "dismal failure" beyond a doubt.

THE *Truth Seeker* (atheist organ), of April 24, says:—

"When we observe the political activity of ministers, when we note that they are turning their pulpits into rostrums for the advocacy of temporal reforms, when we hear them appealing from the gospel to the statute book, and from Christ to Cæsar, we are justified in concluding that they are losing faith in the efficacy of religion as a power for reforming mankind."

Do the ministers and churches which are "appealing from the gospel to the statute book, and from Christ to Cæsar," realize that by this they are putting an argument—and a very effective one—into the mouths of non-believers to be used against Christianity? Whether they realize it or not, that is what they are doing; and they will have an account to render for it at the bar of God.

That West Point Controversy.

SECRETARY of War Alger has made the following statement of the policy that has been decided on by the War Department with reference to the erection of church buildings on the military reservation at West Point:—

"Much has been said about the building of a Catholic chapel on the grounds of the United States Military Academy at West Point. This was a privilege accorded these people by my predecessor, who said that similar privileges would be accorded to others. You can state that any other denomination desiring to build a chapel on the grounds upon the same conditions will be given an equally advantageous site for the building. No favoritism will be shown to any denomination, and others will be accorded a site equally as good as that of the Catholic chapel."

This decision seems to be a fair one, and will certainly be pointed to as such by the Roman Catholics. But its practical effect is to put the latter in full possession of the field of battle; and this, not on account of what the Catholics have done, but of what Protestants have done themselves. A brief statement of facts will enable the reader to appreciate the situation.

As noticed recently in these columns, the New York Conference of the M. E. Church, at its session in Sing Sing, last April, passed a resolution protesting against the permission granted the Roman Catholics to erect a chapel at West Point, declaring that such permission

was "contrary to the well-established principles of our Government"; and in connection with the same they were reminded by one of their number, Rev. J. P. Her-mance, that the like privilege had long been sought in vain by the Methodist Church, and that the Catholics were only following Methodist example.

Following this, the late Presbyterian Ministers Conference in Philadelphia passed this resolution:—

"WHEREAS, This permission [to erect a chapel] had been extended to the Roman Catholic church; and, whereas, it was plainly in contravention of the Constitution of the United States to have so closely allied the Church and the State;

Resolved, That the present Secretary of War, General Russell A. Alger, be requested forthwith to rescind such permission and prevent the erection of the church."

And now comes the decision of Secretary Alger, that all denominations are to be treated alike, by giving to each the privilege of erecting a church on the reservation any time that it desires to do so.

As stated, this seems a fair method of settling the controversy, and is such, from the standpoint occupied by some of the parties in it. But the Methodist and Presbyterian churches have just protested against the thing which the Secretary of War has decided to allow, declaring it to be an alliance of "the Church and the State," and "contrary to the well-established principles of our Government"; how then can they avail themselves of the generous permission which the Government has granted in the matter? And how can any other Protestant church, in the face of such action by two of the leading Protestant bodies of the land, take advantage of the same permission?

It is a clear and decisive victory for Rome. And it comes from a "bad example" set by Protestants,—that is, from an espousal by the latter of Roman Catholic principles and methods.

And this is only a sample of what is going on all over the land, in the shape of efforts on the part of "Protestants" to persuade or compel the civil powers to grant them favors. Most noticeably is this true in the matter of legislation for the observance of Sunday. And it is all working to the same result that followed in the West Point fiasco—a clear victory for Rome. In the nature of things, no other result is possible.

No one understands all this better than Rome herself; and she may be relied on to take full and speedy advantage of the situation.

The Gods of the Nations.

If war were not in itself so wicked and the cause of world-wide suffering and bloodshed and moral degradation, the spectacle presented by armed Christendom would indeed be ludicrous. The old pagan contestants had each their special national gods, who were expected to help them. But modern "Christian" powers nominally look

to the same God, each one severally confidence that their cause and ambitions are supported by Him. The Russians serve a God whose sympathies are supposed to be Russian, and so it is with all the list of militant forces, even down to the Khalifa who expects Allah to smite the infidels who are coming up the Nile. It is the old paganism; the difference is only in name and in the measure of the light sinned against by those who, having opportunity to know the true God, allow the "god of this world" to fill their hearts with hatred and jealousy and covetousness, which in turn are filling the world with violence. —*Present Truth.*

reasons) an enormous use of intoxicants; that this enormous use creates an enormous demand; and this enormous demand it is which produces the enormous sale of intoxicants. To attempt to prohibit the sale while nothing is done to diminish the use and demand for intoxicants, is as preposterous as to attempt to stop the flow of Niagara by throwing a dam of bulrushes across the face of the cataract.

"Suppose that all the pulpits, all the schools, and all the parents should cease to teach the sinfulness of theft; could there be a police large enough to protect all our property? Against the deadly drink itself, and not solely against the sale of it, our unceasing warfare must be waged.

"It must never be forgotten that the original Maine Law of 1851—in which I thoroughly believe, and in defense of which I have made hundreds of public speeches—was the outcome of a long and widespread agitation, in pulpit, press and popular meetings, against all intoxicants. The drink customs were fought against, and the popular conscience was aroused. In Neal Dow's phrase "the whole State was sowed knee-deep with temperance literature." And the experience of the last forty-six years has proved that where moral efforts have been kept up, and where the popular conscience has been awake and active, the prohibitory law has produced most beneficial results.

"Wherever the people have been lulled into the delusion that the law would enforce itself, wherever moral efforts have not prevented large numbers of people from wanting to drink intoxicants, wherever "drinking clubs" have been organized, and wherever the politicians have made a football of the righteous law, the curse of drunkenness has come back again. . . .

"Legislation to prohibit liquor *selling* without moral efforts to diminish liquor *drinking* fails, and will fail to the end of time. Iniquitous and destructive as are the saloons, a large portion of the drinking does not begin there, or even end there. The bottle is in innumerable homes and clubs and restaurants and social gatherings; and as long as the drink is in such demand the traffic in the drink will go on. Short cuts to great moral revolutions have never succeeded; legislation on paper will never damn up torrents of evil as long as the fountain heads of evil remain unchecked. It has been truly said a thousand times that legal action without moral effort is a bird with only one wing; it cannot fly.

"What next? In the face of all the facts from Maine and Iowa and Vermont and New Hampshire and Kansas shall there be no other tocsin sounded than that of "Prohibition"? After twenty-five years of gallant struggle the political Prohibition Party was able to poll only 135,000 votes at the late Presidential election, about 100,000 less than it polled four years before. Shall all the time and money and eloquence and efforts of the friends of temperance be expended in that single direction? If so, the temperance reform is doomed. Back of the "saloons" lie the drink customs; back of the traffic lies the demand for intoxicants; legislation unaided by moral effort is powerless to stay the destructive plague.

"In the early days of the temperance reform we fought the drink evil by vigorous work in the churches, in the pulpits, in the schoolhouses, in the homes; we fought the drink itself. We educated people to total abstinence by solid arguments—medical, moral, social, economical and

A WRITER in *The Kingdom*, of January 29, laments that the Church is so lethargic in political matters, and says that "it must be made to understand how far short it has come of doing its full duty in political and municipal matters." In this he voices the sentiment of many who pose to-day as religious teachers.

How strange it is, from this standpoint, that the Saviour, in his great commission which sets forth what should be the work of his followers in the world, never even hinted at the important duties they would have in connection with politics! Was this an oversight on the part of the Lord?

Legislation as a Means of Reform.

In the N. Y. *Independent*, of April 15, that well-known Christian writer, Rev. Theo. L. Cuyler, makes the following pertinent observations upon the reasons for the present status of the cause of temperance reform, strongly deprecating the idea that there is a panacea for the drink evil in legislation. Dr. Cuyler discerns the dangerous fallacy which is embodied in the current popular theory as to the proper means for securing moral reform, and his words sound a timely signal of warning. (In part) he says:—

"After half a century of honest hard work against the terrible drink curse, I feel perfectly sure that to place our main reliance on any kind of legislation, however stringent, is a fatal mistake. There is a prodigiously prevalent idea in our country that legislation is the great panacea for a large portion of the evils that afflict society. The cardinal error of the Populists is that Government is a parental institution; that it ought to run all the railways and telegraphs, that it ought to loan money to the people, that it ought to provide a market for the silver and to provide fiat money in unlimited abundance, etc., etc.

"It is a kindred delusion of some of my well-meaning Prohibitionist brethren that legislation is *in itself* the cure-all for the innumerable woes of strong drink. They preach nothing else, labor for nothing else, and denounce unsparingly other honest advocates of temperance who decline to look at this great question through their knot-hole, and to pronounce their shibboleth. They strangely ignore the lamentable facts: that there is (for various

religious arguments. We have got to educate them again. Not long ago Francis Murphy spent thirty days in Boston preaching total abstinence, and the arrests for drunkenness were 268 the less during that month! Great numbers signed a pledge of abstinence from the drink. Similar efforts elsewhere will produce similar results.

"What next? Others may answer this question as they choose: but my answer, as a lifelong teetotaler and foe of the diabolical liquor traffic, is, Let us have a fresh *education against the deadly evils of the drinking customs*. Christ's churches are neglecting this; Sunday-schools are neglecting this too much; parents are neglecting this; temperance societies have largely disbanded: moral efforts are dying out; and fearfully are we paying for this wretched policy. Instead of the idle and easy shout, "The saloons must go!" suppose we make an immense effort, in God's strength, to keep people from going to the saloons or anywhere else to buy intoxicants. *Stopping the use is the true way to stop the sale*. Our substantial victories in the past have been won on those lines; they can be won again; and they will be when parents and patriots and Christians all awake to their manifest duty."

"RIGHTEOUSNESS exalteth a nation," says the Scripture; but it does not follow that any man or set of men should try to exalt the nation through righteousness. Not the men, but the righteousness, is the exalting element; and righteousness comes only as it is imputed, through faith, to the individual. Let every man build over against his own house."

Unchristian Advice to Endeavorers.

CERTAIN of the baseball clubs of the "National League" have announced that they will play games this season on Sunday. Whereupon certain leaders of "Christian Endeavor" have inaugurated a campaign against this proposed exhibition of "Sabbath desecration" which is outlined by the Rev. R. DeWitt Mallary, in a recent issue of the *Golden Rule*. He tells the Christians whom he addresses that "a great deal" may be done to stop this profanation of Sunday, in various ways. "Western Endeavorers," he exclaims, "stir up your sheriffs to execute the law in the cities where this unholy pleasuring violates the Sabbath and the spirit of American institutions. Eastern Endeavorers! when these profaners of the Sabbath, who so brazenly defy you and set at naught your holiest feelings, journey thither to play, let a 'righteous anger' rise up within you against the evil which they flaunt on their banner, and attend no game in which any of those clubs plays. . . . Let them receive a chilling reception at the hands of all Christians."

A number of queries are suggested by such an utterance. Why, for instance, should pleasuring be proceeded against by the sheriff because it is "unholy." Do human laws deal with actions on the basis of their character as holy or unholy? If not, why should the Sunday baseballists be interfered with for playing "unholy" games?

And if this kind of "unholy pleasuring" should be prohibited by law, why should not all other "unholy pleasuring" be likewise prohibited? Why, in short, should there not be laws against everything that is unholy, with sheriffs properly instructed to enforce them?

Again, what is there in a game of baseball on Sunday which constitutes a "brazen defiance" of a Christian Endeavorer, who from his profession may properly be supposed to be busy somewhere in Christian work or worship, far away from the place of worldly sports? The Sunday baseballist does not propose to interfere with the Christian Endeavorer, but the Christian Endeavorer proposes to interfere with the Sunday ball player and forbid him to engage on Sunday in his avocation from which he derives his living. Is this any less a defiance of the baseball player than his Sunday playing is a defiance of the Christian Endeavorer? And has a person any better right to defy another because he is a Christian Endeavorer, than he would have as a baseball player?

Again, what are the "holiest feelings" of Christian Endeavorers supposed to be? Are they feelings which relate in some way to a game of baseball? We had not supposed this to be the case. We give them credit for a higher Christianity than that.

Again, why should Christians, and especially Christian Endeavorers, give to another class of their fellow-beings a "chilling reception"? If they are exceptional sinners, as Sunday ball players are affirmed to be, should not Christians manifest even a warmer fellowship toward them than toward others, that they may, if possible, be won to Christ? If God and Christ do not give the sinner a "chilling reception," what business have Christ's professed followers—themselves sinners—to do so? God distinguishes between the sinner and the sin. Ought not God's children do as much for their fellow-mortals?

Mr. Mallary concludes his exhortation to the Endeavorers with the words, "God make us *militant* Christians!" Militant against what? Against self and the sin that lurks in our own hearts? It seems not; but against our fellowmen, for the commission of what we consider their crimes! Militant by means of sheriffs and the civil law!—is this the warfare of the "church militant"? We think not.

This advice of Mr. Mallary's to the Christian Endeavorers is in great need of revision.

It was recently reported that France had announced to the Powers, with reference to the war between Turkey and Greece, that unless the Sultan makes overtures of peace, she will "come forward as the defender of the Christian cause." Does this mean that the Christian cause has suffered defeat? If not, why must France come to its rescue?

The outcome of the war illustrates the folly of the idea that the cause of Christianity can be represented by an earthly government with its troops and vessels of war. Any such government is liable to defeat, as has

been the fortune of Greece; but can Christianity be defeated? If it can, then there is a power in existence that is stronger than God; for Christianity has its support in God.

The truth is Christianity is the manifestation of God in human flesh, just as He was in human flesh in the person of Jesus of Nazareth. Jesus was unconquerable; and God in human flesh is unconquerable to-day.

The Christian cause has no need of the assistance of France or of any other government. It never was and never can be defeated.

WHEN both plutocrats and socialists are heard invoking the name of Liberty in sanction of their principles and proceedings, as is heard to-day in this "land of freedom," one cannot but query whether the problem of conferring liberty upon "the people" is any nearer its solution to-day, by political methods, than it ever was in the past. The truth is that Christianity, not politics, holds the real and only solution; and in proportion as Christianity wanes in the lives of the people, liberty is lost.

Resist Not Evil.

By Rev. W. J. Harsha, D. D., Pastor Second Collegiate Reformed Church, New York City.

THE bloody conflict between Turkey and brave little Greece is engaging the attention of the civilized world. There remains within the breast of the most highly developed individual a certain savage instinct which thrills in admiration of heroism in battle. Let there be half an excuse for war, and there will be found multitudes of people who will defend it. Let two men have a difference of opinion or a misunderstanding in business, and at once there is a resort to harsh language, to fistcuffs or to the courts. The human race is far from that millennium in which a treaty of arbitration shall be in force in all private and public brawls. The thirst for blood in us, as in the caged tiger, is not dead; it only sleepeth.

It is timely to remember and consider the words of Jesus, "Resist not evil." Count Tolstoi startled the world by insisting upon a literal application of this sentiment to everyday affairs. Christians had departed so far from the precepts of their Master that the Count's religion seemed new and indefensible. So far as his advocacy of non-resistance goes he has simply reminded us of one of the most important principles of the Sermon on the Mount.

Just what does non-resistance of evil mean? Certainly not that we should cultivate a mean and despicable spirit of soft acquiescence when we are kicked or defrauded. The Christian is not required to refrain from proper defence of self, property and loved ones. Manliness and dignity are not denied him. The manliest of all beings was his Master, whose resurrection we have just been celebrating.

Non-resistance implies a desire to suffer rather than to strike, to take abuse rather than to abuse, to bear patiently in order that the offender may be ashamed. Of Jesus it is said, "When he was reviled he reviled not again;" He did not answer cruel words with cruel words. There was in His heart no determination to "get even" at all hazards. This is the fault of the present. A practical *lex talionis* is still in force. The United States Senate is bound to get even with the President in political affairs. The member of the Church of Christ is determined to get even with the fellow-member when a wrong has been done or a slight given. Too much have we forgotten the saying, "If thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head."

We may not all go forth to battle, but we may all show real heroism in the home. No house so small, no flat so poor, no tenement so dark but it may be illumined by the light of generous love. Forgive that thou mayest be forgiven. Show thyself strong and Christ-like by holding back the ready blow, by checking the quick, hot answer of wrath. Euclid, the great mathematician, once offended his brother, who cried, "May I die if I be not avenged against you one day or another!" To which Euclid replied, "And may I die if I do not soften you by my kindness and bring you to love me again." This is the practical Christian principle which shall live long after the Turkish Empire has become a thing of the past.

Catholic Authority on Sunday Observance.

THE following information on the subject of proper Sunday observance is given by the *Pilot*, the leading Catholic journal of New England, in its issue of March 13:—

"An esteemed local correspondent of the *Pilot* asks an immediate answer to these questions:—

"Is it wrong to play cards on Sunday for small sums when the conduct is orderly and the religious duties are fulfilled? Under the same conditions is card-playing allowed in Lent? Is it allowable among friends on a Sunday evening to have dancing in a quiet way?"

"To play cards on Sunday under the conditions above stated is not wrong in itself; but in the State of Massachusetts, at least, it is against the law, and subjects the participants in the game to arrest. Catholics should set an example of respect for the law, even in comparatively small things. Card-playing is not forbidden in Lent. Devout Catholics, however, discontinue attendance at card-parties during Lent, as with far greater reason they abstain from dancing and theatre-going, these amusements not being in the spirit of the season of penance and retirement. Dancing on Sundays, without being necessarily sinful, is opposed to good public opinion religiously and is bad form socially."

Thus it is all right in itself to gamble and dance on Sunday; and this may be regarded as authoritative on the subject, since Sunday as a day of rest and worship is an institution of the Roman Catholic church.

News, Notes, and Comment.

THE progress of civilization in Europe, under the auspices of State religions, has been for many years accompanied by a steady increase in the size of armies and navies. These vast and costly organizations are maintained for the benefit of those who rule "by the Grace of God." Their business is to see that the people of each nation are not deprived of the inestimable blessing of rulers thus commissioned—to save the people from themselves, in case they should, at any time, become so demoralized as to imagine that they would be better off if they dispensed with the peculiar manifestation of divine beneficence called a "king" or "emperor;" to extend the particular "grace of God" which is represented by the banner of each nation over the people of another nation through force and violence, whenever the opportunity is afforded; and to prevent a similar extension of every "grace of God," which is symbolized by another battle-flag.

* * *

AND this is all very well for Europe. Every country over there knows that it is right in whatever it does, and when a nation or a man knows what the right is, unquestionably the proper thing is to go ahead and do it. The way they find out what is right for a government to do is to consult the priesthood of the established church. Each nation has a State church of its own, and infallibility is one of the attributes inherent and necessary in a State Church. If the authorities feel uncertain as to the propriety of invading a neighbor's territory, murdering the inhabitants, and extending their boundary lines by stealing land, the State church is always on hand to dissipate their doubts. When she blesses the standards, and gives thanks for every massacre by her disciples, all is, of necessity, well and nobly done. And the other fellow has at hand the same wise and gracious counselor in his State church, so that he, too, knows exactly whether he is on the right side or the wrong one. Thus, war becomes a "holy" thing, is invested with the same spiritual charm that made the Crusaders so enjoy those little tussles in Palestine, and filled the Saracens with pious delight as they cut the throats of the invaders.

* * *

BUT the United States has no such guide, philosopher and friend as a national church. Hence, war seems to be, except as a defensive proceeding, altogether out of our line. It is admitted that setting out to rob and kill our fellow-man is a serious business, that the presumption is against the morality of the transaction, and that one ought to be very sure of its sanction by the highest authority, before embarking in any such enterprise. Now this assurance can never be ours, because, as stated, there is no national church to tell us as a nation that it is the will of Deity we should "move upon the works"

of another State with fire and sword. Aggressive wars we are not equipped for; they form no part of our "mission;" if we had a million men and a thousand ships, we could never be certain that we were right in using them against others. The blessed certainty that rapine and murder will find favor in the eyes of the God of love can only be ours after we have complied with the wishes of those who clamor for Federal "recognition" of religion.

* * *

I AM led into this train of thought by reading some items about the United States Navy. The writer congratulates himself on the fact that, at the Grant mausoleum ceremonies "we may have one ship of over 10,000 tons, possibly a second of over 9,000, a third of over 8,000, a fourth of over 7,000, and three others of over 6,000;" and he goes on to enumerate the vast number of "iron-clads," and "cruisers," and "torpedo boats," and all the rest of that ilk which we either possess already, or will possess as soon as the taxpayers' money can be squandered upon them. And he congratulates the citizens of this, our "Christian country," on the state of things which he so exultingly depicts.

* * *

THE twenty, more or less, of devices for facilitating the taking of human life and the destruction of property which made up "the new United States Navy" are eyesores on the ocean. Whether as formidable or not, in the aggregate, as any navy of the "great powers," they cannot possibly be surpassed by the work of mere mortals for intense and complete repulsiveness of appearance. If for no other reason, because they are shocking to every one who cares to look on beautiful things, such as the white-winged sailors of the sea, they ought to be blown up, unless there are the strongest possible reasons of utilitarianism for keeping them afloat; and no more like them should ever be built. But, as a matter of fact, there is every practical reason for doing away with all such monsters forever.

* * *

THERE is probably no more utterly useless thing in existence than this United States Navy. It is even worse than useless. It is a source of great and permanent danger to this country and all of its truest interests. It brings us into constant contact with foreign nations under circumstances which could not be better calculated to bring on "a row" if they were expressly arranged for that purpose. Idle men are sent on long voyages around the world, having about them a sort of order of national sanctity, full of a silly sense of personal dignity utterly unwarranted as a rule by any special excellence of personal character, offensive in their conventional bearing, fondly fancying all slights or insults offered to their Lilliputian magnificence to be an affront against the majesty of a great country; and the miracle is, not that every

now and then an international complication results, but that we do not have a new difficulty on our hands every day in the year.

* * *

AND this useless toy is dangerous in another way. "In time of peace, prepare for war." Never was advice offered more rotten at the core of its inspiration. It ought to read, "In time of peace, get ready for making war—and, as soon as you are ready, make it." There is no surer way in the world to bring on a war than to make preparations for it. Give a nation the consciousness that it is "able to whop anybody," and the desire to "whop" is continually present, the temptation to try to "whop" somebody is always alive and feverishly looking for an outlet to indulgence. The "jingo" of the United States finds the navy a continuous and violent stimulant to his perverted nervous impulses. He hates to see so much splendid material wasted. He says, as the writer of the above extract says, in effect: "Just see how many people we could kill at once, if we could only get at them: let us go and find them somewhere!"

* * *

THE Navy is what, more than anything else, makes us ignore that wise advice of George Washington in his "Farewell Address to the American People"—that we should carefully and sedulously avoid all entanglements with foreign countries, their affairs, their difficulties and disputes, whether internal or external. He rightly considered that the United States was most fortunate in being so far away that European life and politics were not and could never, save by our own fault and intermeddling, become a matter of slightest concern to us. He foresaw the endless trouble and disaster that must accrue if we should throw away this tremendous national advantage. He knew there were domestic problems on our hands which more than one century would be required to solve, and that it was our sound course to deal with them alone. And he saw the demagogue's triumph in the "vigorous foreign policy."

* * *

AND it is true that the Navy, by kindling and feeding a spirit of hostility to all the rest of the world, helps the demagogue to distract the minds of the populace from the affairs of home administration. There is no surer way to divert the crowd, when the cry of "stop thief" sounds too close to the ear, than to have a "pal" start a fight on the corner. A knavish tariff, a corporation-dictated "settlement," costing the Government millions of dollars, a plundered treasury—what are all these things, if the "white squadron" can only be sent to bombard a city?

Ans. J. Ringgold.

More Sunday-Law Arrests in Arkansas.

THE following letter, addressed to Mr. A. F. Ballenger, from an Adventist friend in Arkansas, has been received at our office:—

"Van Buren, Ark., April 22, '97.

"Dear Brother :

"Brother John Huddleston and myself were arrested for Sunday labor at Fort Smith, Ark., on the 4th inst.

"We had commenced to build a house the Sunday before, and the sheriff said that he had received four complaints on Monday morning—one before daylight, before he got up. He did not bother us that week, but on the following Sunday, the 4th inst., he came down and talked awhile with us about the weather, work, etc., etc., concealing his badge, and after awhile he asked me if I did not know that I was violating the law. I told him that we kept another day than Sunday as the Sabbath; whereupon he remarked with an oath 'That's too thin,' and said he would arrest us both, at the same time exhibiting his official badge. I told him that Bro. H. had been tried for Sunday labor and came clear, and that we had an exemption clause for our benefit; but he would not listen to me and ordered us to put up our tools and go with him to see if we could give bond.

"On our way to the Justice of the Peace's office we passed a man with a wheelbarrow full of sod, working with all his might putting the sod out in his yard with a shovel. I called the officer's attention to it, and also to the street-car driver, telling him that neither one of them kept the day before; but he paid no attention to them. I then told him that it was very plain to me that it was not because we worked on Sunday that we were arrested, but because we kept the Sabbath; that there were a number of vagabonds in the city who would not work at all, and that it would be better to let all work who would.

"He told us that our bonds would be \$25 each; but on our way to the office we met the Prosecuting Attorney and he said 'Put the bonds at \$100 each.' So the sheriff marched us down through town to the Justice's office; but the Justice being absent, the sheriff with some difficulty made out the bonds for us.

"Then we went to the home of Bro. H.'s brother—not a seventh-day observer—to get him to go on our bonds, but on arriving his wife said he was at the river where he was building a small steamboat. When we got there the officer remarked: "Here is another man at work." Mr. H. was leveling up his boat on the dock, but he did not attempt to arrest him. However, it was just over the line in the Indian Territory.

"Mr. H. signed our bonds and we were released. I then told him that we were going back to work and that if we were going to be arrested again we would make out our bonds and carry them with us to save time and trouble; but he said that we would not be bothered again. So we went and worked that afternoon.

"Our trial was set for the next day (Monday) at 3 P. M. Two hours before the time I was there, and the sheriff introduced me to the Justice of the Peace. The latter, after a few questions relative to our faith, said he would dismiss the cases. I told him that we were ready for trial and would rather it would go on, but he would not order it. I had a long talk with him and with the

sheriff and gave them some reading matter, and showed them the account of the Arkansas persecutions as given in "Two Republics." He seemed much interested in it and said he would read up on the subject. I am using all the reading matter I have and could use a good deal more to good advantage.

"Nothing saves us here from suffering the severest penalties of the law but the exemption clause. Our enemies are eager to prosecute.

"Pray for us that we may do efficient work for the Master.

"H. CLAY GRIFFIN."

THE executive committee of the "California State Sabbath Association" recently met and passed a resolution to the effect that Sunday concerts, illustrated Sunday lectures, etc., are a violation of the holy law of the Sabbath, which requires all people to spend the whole day 'in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.'

We wonder what "holy" Sabbath law can be referred to here. We know of but one holy Sabbath law—the fourth commandment—and that says nothing about spending the day in "the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy." The quotation reads like some old Puritan regulation of colonial times. Whether this or not, it is a mere human statute, and to designate it as "the holy law of the Sabbath," is nothing short of blasphemy.

Call for a New Church.

A CONFERENCE met April 16, at Scranton, Pa., in answer to a call which affirms that true reformers can no longer consistently condemn sinful and corrupt political parties while supporting and holding religious fellowship with the same political sinners in the church," and hence that "all Christians must come out" of the existing churches, which it asserts are "unfaithful to their Lord," and constitute only "thrice dead shells of official formalism."

The alleged necessity for this coming out is that "the need of the hour and of the age is an organization truly representing the kingdom of God to proclaim the message of salvation for the soul, for society and for the State;" and that "peace and prosperity with the blessing of Jehovah are to be found only in the universal application of the same moral standard to political and corporate acts that is applied to individual matters and relations."

This is only another indication that the spirit of the movement to combine religion with politics is in the very air. But it recognizes that the churches which contain the politicians of the day are so corrupt that all Christians must "come out" of them, and yet it sees no significance in the conjunction of this necessity with the fact that the churches are full of "political sinners."

The truth is that the churches, by going into politics, are getting more and more filled with the spirit of worldliness; and when this new organization goes into politics, as it must if its intentions are carried out, it will soon become as corrupt as any of the rest.

The church that will keep out of politics entirely, will keep pure.

PEOPLE wonder and are startled at the increase of homicide in this country, and ask what can be done to check it; but in the public mind there is but a faint conception of the truth that murder belongs in the same class with all the "works of the flesh," which include many quite "respectable" sins; and that what is needed to lessen the one, is the same thing that is needed to diminish the other; namely, the grace of God in the heart.

Inconsistent Protestants.

THE *Bible Echo* (Protestant), of Melbourne, Australia, in its issue of March 8, makes some pertinent and forcible observations upon an exhibition of inconsistency recently given there by a conclave of Protestant clergymen. As we have previously mentioned, there is now in process of formation a federation of the six Australian colonies, the convention for the purpose of effecting this having assembled March 20. Among the candidates for election to this convention was Cardinal Moran. His candidature was viewed with alarm by the Protestant clergy, and a number of them met in Sydney, February 16, to protest against it. At this meeting they passed a resolution setting forth that,—

"It is impossible to separate the person of Francis Patrick Moran from the position occupied by him as a Roman Catholic Cardinal and Archbishop of Sydney. The entry of so high an ecclesiastic into the political arena necessarily means the stirring up of sectarian rancor, and the introduction of a most undesirable element into the federal elections."

Also that,—

"Since his arrival in Australia, Cardinal Moran has persistently played the part of the religious controversialist on every possible opportunity. He has assailed the religious faiths and practices of his Protestant fellow-colonists; has championed the imperious and impossible claims of the Roman See to absolute supremacy; and has also resorted to statements which have been proved to be untrue to discredit the apostolic labors of men and societies connected with the branches of Christendom which we represent. These statements, when proved to be untrue, have not been withdrawn or apologized for. The unprovoked character of these attacks shows the bias of the Cardinal's mind, and together with his unflinching advocacy of the intolerant claims of the Papacy unfit him, in our judgment, for the position of advocate of the rights of conscience and freedom of worship, as now announced by him."

For these reasons they protested against allowing

Cardinal Moran a seat in the Federal Convention. But were they equally anxious that no Protestant ecclesiastic should be allowed the same privilege? Not at all; they had no anxiety whatever on that point. Nor were they anxious that religion should be kept out of the provisions of the Constitution by which the Federation is to be governed, for it was expressly urged by a "Council of Churches"—Protestant churches, of course—that the Constitution should contain certain provisions of a religious character. They secured petitions to this end and sent them to the Convention. All they were afraid of was that by the election of Cardinal Moran to a seat in the Convention, some of *his* religion might get embodied in the Constitution in the place of their own. The *Echo* comments as follows:—

"This is all very well as applied to Cardinal Moran, and bears out the predictions already made that his appearance on the political field would arouse sectarian strife and religious controversy and opposition. And it is doubtless well that it should, remembering what the investiture with civil authority, of cardinals, popes, and religious ecclesiastics, has resulted in in the past.

"But there is a principle involved here which is broader than Cardinal Moran, or even the Roman Catholic Church. If it is impossible to separate the person of Francis Patrick Moran from the position he occupies in the Roman Catholic Church, it is just as impossible to separate the persons of Protestant ministers from the positions they occupy in their respective churches. And if Cardinal Moran's ecclesiastical position excludes him from the right to meddle with politics, so does the like position occupied by Protestant ministers also exclude them from the same.

"Cardinal Moran has as much right to enter politics as have Protestant ministers. He has as much right to seek to introduce religion into civil affairs as have the ministers who compose the Council of Churches. He has as much right to seek through law to establish the supremacy of the Roman pontiff as head of the church in the place of Jesus Christ, as have any number of Protestant ministers to attempt, by the same means, to establish the Sunday sabbath in the place of the Sabbath of the Bible; for both are alike religious dogmas and therefore ruled out of the rightful domain of civil government, and both are alike unscriptural and of the Roman Catholic Church.

"There can be no escape from the logic of this argument. A thing is not wrong because done by a man professing the Roman Catholic faith. It is wrong, if wrong at all, because it is wrong in *principle*. Let not this be forgotten. A wrong principle followed will lead Protestants astray just as truly as it will Roman Catholics. Name and profession count for nothing here. Principles operate the same the world over.

"Therefore, we say that such a protest as the one above quoted, while good in itself, can come with consistency and with good grace only from those religionists who themselves let politics severely alone, and who oppose, with all their might all attempts to unite Church and State through the introduction of any religious questions whatsoever into civil affairs. Let Protestants see to it that they are consistent and truly Protestant."

The *Pilot*, a prominent Catholic journal of Boston, Mass., in its issue of March 13, makes note of the bill before the Kansas legislature to incorporate the Ten Commandments into the code of that State, and says:—

"What about that [commandment] enjoining to 'keep holy the Sabbath day?' According to the Old Testament in which the Decalogue is to be found, the Sabbath day was Saturday. By authority of the Catholic Church of our Lord, that day has been changed from Saturday to Sunday without any sanction of the Old Testament. Wherefore, if the legislature of Kansas pass the proposed law, where will the citizens of the State be 'at,' in the event of trying to make men righteous by act of the legislature?"

Perversion of the Constitution.

BY M. E. KELLOGG.

WHEN one protests very vigorously that such and such a thing is not so, when there is apparently no occasion for such a protest, it at once excites the suspicion that the protestor is liable to the implication of the very thing which he denies; since his own vehement protests are evidently thrust out as fenders to ward off a blow that he feels he is liable to receive. This may be seen in the continual protests and assertions that the proposed union of Christianity and the Government in this country is not a union of the Church with the State.

The pastor of the M. E. Metropolitan Church, of Washington, D. C., at which President McKinley worships, is one of these protestors, and the Sunday evening sermon subsequent to the inauguration, listened to by the President, was devoted to a presentation of the idea that Christianity united to the State is the ideal system, and that by such a union the Constitution is to be carried out! As we learn from the *Christian Statesman*, the discourse was from 2 Kings 11:12 and Rom. 13:1. We will give a few sentences from the synopsis of the sermon as given in the above named paper of April 3:—

"The Christian religion is the foundation of all law and literature, and to be hostile to the Christian religion is to be hostile to the Government in which we dwell. The Constitution provides that Congress shall make no law regulating the establishment of religion or prohibiting the free exercise thereof; and that no religious test shall ever be required as a qualification for any office of public trust. These simply secure religious freedom and separation of the Church from the State. They are as a bill of rights, guaranteeing *to all the churches full liberty*, and forbidding Congress ever to abridge that liberty. It is not a union of Church and State, but the union of Christianity and the State, etc."

Never was there a more un-American and ridiculous statement made than that hostility to the Christian religion is hostility to the United States Government. Men were hostile to the Christian religion hundreds of years ago; were they therefore hostile to the United States

Government? There are German and French infidels in their native countries; are they hostile to this Government? Washington declared in the treaty with Tripoli that this Government was not founded upon the Christian religion; how then can opposition to Christianity be classed as opposition to the Government?

This position supposes what is not true, that the United States Government and the Christian religion are identical in their scope and design; but they are as different as it is possible for two things to be. One is to save all mankind from sin and to make them holy and happy forever; the other is to conserve the civil rights of Americans; and that only in this life. Making sin against God to be the same as treason against the State is a perfect reproduction of the principles of the papacy. Precisely such teaching in the past has thrust the noblest men into prison, lighted burning piles round dissenters and filled the earth with martyrs. It deifies the State, and demands of every one who reads the words "Thou shalt have no other gods before me," to admit the government on an equality with the God he worships, as a part of his Deity.

Again: the reverend gentleman who voiced these sentiments in the ears of the President thinks that the object of the Constitution and of the Government which it creates is to serve the interests of the church or churches. To him the provisions of the Constitution are only a bill of rights, guaranteeing to all the churches full liberty and forbidding any abridgment of that liberty! Here again is another monstrous perversion of the Constitution. It is assumed that the Constitution considers only the rights of the churches! We have always supposed, and we appeal to history to sustain our contention, that the Constitution was instituted to maintain the rights, not of churches, nor of persons as members of churches, but of men as men. Freedom of men in religious things is the constitutional idea.

If it were not so painful it would be amusing to see how the same old relations that once existed between the papacy and the civil governments of the world are urged under other terms as the proper relations which should exist between this Government and a federation of the churches here. In the place of the "Holy Roman Church," they have Christianity, and in the place of "union" they now offer the word "coöperation." Let no one be deceived by this change of names and terms. The Catholic Church was the name of what passed for Christianity in the Middle Ages, full as much as the confederated churches pass for it now; and "coöperation" can only be attained by a practical union of these churches in their united capacity with the Government.

The enforcement of a religion common to all the churches has in it all the elements of danger that the enforcement of the religion of any one church or sect has. To those who are outside the pale of that religion, it is the same as Rome against the Waldenses; Prelacy against Quakerism; Puritan against Baptist. It is well that Romanism is by this presidential teacher taken as a part of the whole of the new national religion, though against

the protests of the *Statesman*. As a mother of experience she can instruct her unsophisticated, but fast maturing, daughters in those arts of securing her ends by laws, which have been so successful in the past, albeit at the expense of liberty, and which have made all the world wonder after her. She is a great teacher, and it would seem that many are learning her teaching who should be learning from her history in the past the lesson of the great danger of ecclesiastical domination from coöperation with the State in the affairs of government.

Some Significant Statistics.

THE *Christian Observer* (Presbyterian), of Louisville, Ky., in its issue of March 24, gives the following statistics of church attendance in that city, the reliability of which cannot be questioned. Unless Louisville be an exceptional city—which cannot be reasonably assumed—these statistics have an ominous significance in relation to the question of the general church attendance in this so-called "Christian nation." Do they not speak with startling emphasis of the need of a power nothing short of the "power of God unto salvation" to awaken the people from their condition of spiritual death? Nothing less than God's own power can meet the emergency; and this power is in the simple gospel of his Word. The *Observer* says:—

"In so far as church attendance is a gauge of the spiritual life and activity of the members, a census of the church attendance reveals the extent and the depth of spirituality in the community. With this in view, and with the kind coöperation of the young men of our Theological Seminaries and of the Young Men's Christian Association, we have recently obtained a report from almost all the evangelical churches in the city of Louisville. In this report are included the seating capacity of the churches, the number of church members on the roll, the number of accessions on profession of faith during the year 1896, and the number present at the morning and the evening services on the Lord's day, at Sunday school, and at the mid-week prayer-meeting. The result of the census is as follows:—

91 Churches report seating capacity.....	39,898
84 " " membership.....	25,423
54 " " men joined (1896).....	489
70 " " number joined (1896).....	2,337
87 " " at morning service.....	14,588
85 " " at evening service.....	10,483
84 " " at Sunday school.....	13,829
53 " " at prayer-meeting.....	2,207

"The population of the city is not far from two hundred thousand persons. According to the census of 1890 it had 161,129 inhabitants. Since that time there has been a natural growth, and also an increase by reason of the annexation of several suburbs. One estimate places the population as high as 215,000.

"Assuming the moderate estimate of 200,000 as its real population, we must deduct for those who have some valid reason for absence from the house of God on the sabbath.

“As the statistics given do not include the colored churches, we must first deduct about 35,000 for the colored population of the city. Of the remaining 165,000, we may assume that about one-sixth are Roman Catholics, and that they attend, with more or less regularity, on their own services. There are also some Jews. Of the 130,000 who remain, perhaps one-fifth are infants and children too young to attend church. Invalids and aged people also may be detained through necessity. And for the care of the infants or of the sick, and for works of imperative necessity (such as would warrant absence from the sanctuary), a yet further allowance must be made. If now we deduct thirty per cent. of the 130,000 as thus detained from one or both services, on any particular sabbath, we shall find in the city about 90,000 who ought to be in the house of God every sabbath, and the most of whom might be expected to attend on the mid-week prayer-meeting.

“There are in this city ninety-eight Protestant churches, besides twenty-five mission preaching points.

“The reports gathered by these young men show that in the ninety-one churches counted, the seating capacity is only 39,898. It would thus appear that in all our evangelical churches for whites, we have room to seat only about one fourth of the people of the city, and less than one half of those who should be expected there on the sabbath day. Does not this afford food for thought?

“Of the white people of this city, probably about 130,000 are to be counted as non-Catholic. Of these, perhaps two-thirds, or nearly 90,000, are of an age to understand and accept the gospel and unite with the church. But the reports that have been brought to us show (in 84 churches) only 25,423 church members, somewhat more than one fourth, and less than one third. Surely this will suggest the room and the need for Christian work in order to reach this vast mass of unconverted people.

“In years gone by, the attendance at church on any sabbath was in excess of the number of members. But from this census it appears that now the number of people present in the churches on sabbath morning is less than three fifths of the membership. In 87 churches, our co-workers found only 14,588 persons present at the morning service. And at night the attendance in 85 churches, as reported to us, was only 10,483, or about two fifths of the membership. If a reasonable part of the attendants were unconverted people, then it would appear that only about half of the church members were at the house of God in the morning, and only about one third of them at the night services.

“This fact may explain why it is that seventy per cent. of the white population of Louisville over twelve years of age are not members of the church. When the people of God neglect the sanctuary, they cannot expect the children of the world to come. If all the Christians in the city would go to church with regularity, they would give to the services a warmth and an interest which would draw the outsiders and lead them also to attend.

“The Sunday school attendance gives us greater encouragement. Of the 13,000 non-Catholic white population of this city, about 40,000 are between five and twenty years of age. Out of these we find a sabbath school attendance of 13,829, which would give

us a Sunday school enrollment of about 18,000, nearly one half. (This includes teachers and also infant classes.)

“But all this encouragement disappears when we note the poverty of the attendance at the mid-week prayer-meeting. Out of the 90,000 people who *might* be there, the count just made (in fifty-three churches) shows only 2,207 actually present. This indicates only about three thousand people at prayer-meeting on Wednesday night in this great city of Louisville, about one in thirty of the adult Protestant people, and only *one eighth* of the church members. ‘Were there not ten cleansed? but where are the nine?’”

Are not these the days spoken of by the Apostle Paul (2 Tim. 2:1-5), when there was to be but a “form of godliness,” with a denial of its power? There are churches there are creeds and ceremonies; but where is the power of God?

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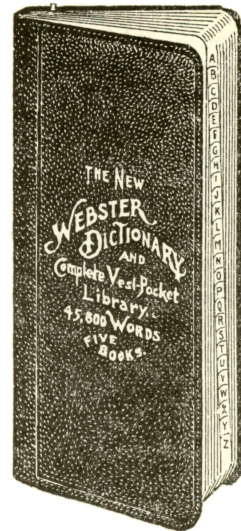
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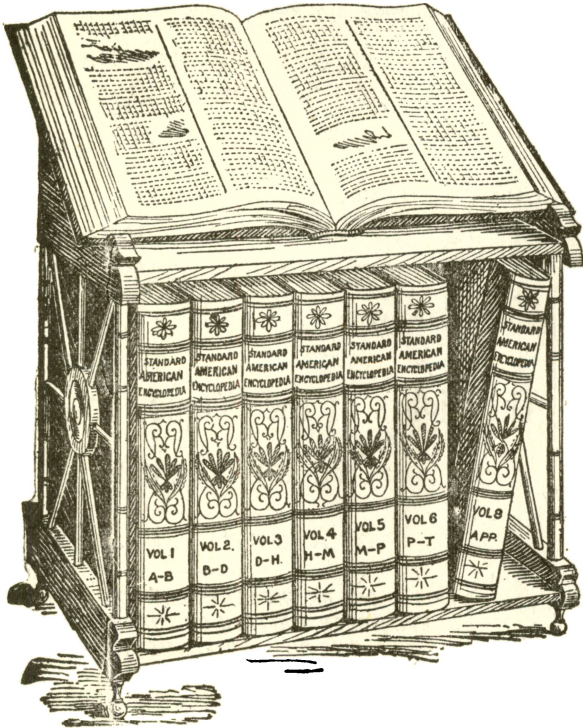
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