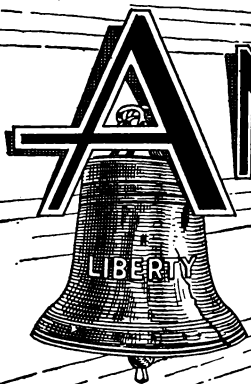


AMERICAN SENTINEL



TRUTH

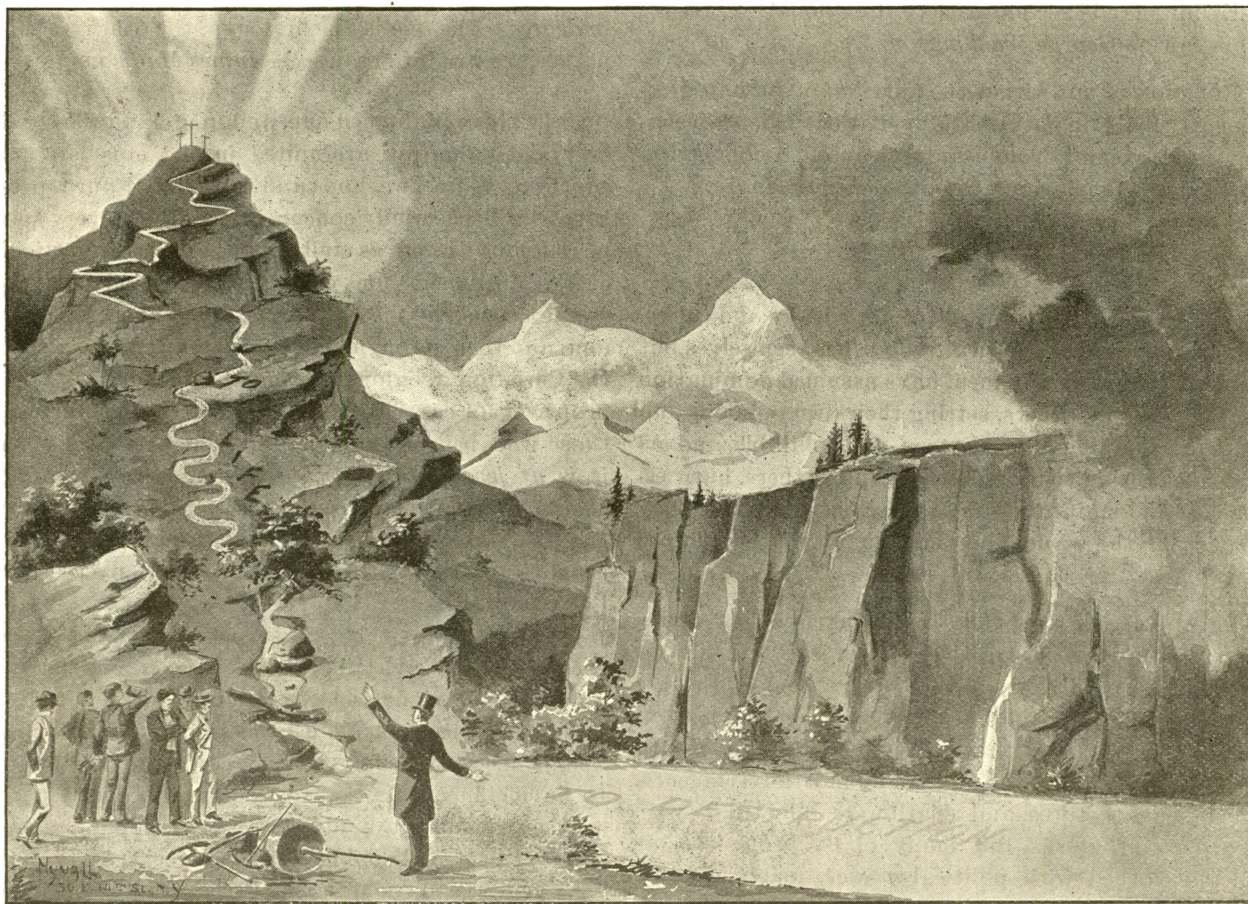


"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT."—Jesus Christ.

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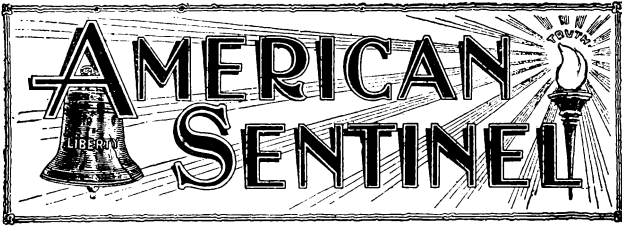


A HOPELESS IDEA OF "REFORM."

THE would-be reformers of the day who depend upon the power of civil enactments to reform society, have summoned the legislators of the land to a hopeless task; namely, that of making the "narrow way" broad and smooth, and the "broad way" narrow and difficult. In other words, they want laws that will make it easy for people to do right, and difficult to do wrong. The illustration shows this modern type of "reformer" addressing a group of those to whom he looks for the realization of this idea of reform. He calls upon them to level down the mountain up which the narrow way leads to life, and make this way broad and smooth so that it can be easily traveled, and at the same time fill up the "broad way" leading to destruction, so that it will be made a difficult path. The narrow way cannot possibly be made smooth—right doing cannot be made easy—by any human power. For help in traveling the way of life the soul must look alone to God.

THE Creator worked on the first day of the week; and why find fault with any man for following the example of the Creator? The reason why moral and social

conditions are alarming to-day is not that men have followed the example of the Lord, but that they have not followed it.



Published in the interests of Religious Liberty—Christian and Constitutional.

Any one receiving the American Sentinel without having ordered it may know that it is sent by some friend. Therefore those who have not ordered the Sentinel need have no fears that they will be asked to pay for it.

(Entered at the New York Postoffice.)

What Eminent Men Have Said.

EVERY man is accountable to God alone for his religious faith.—*George Washington.*

RELIGION is not within the purview of human government. Religion is essentially distinct from government, and exempt from its cognizance. A connection between them is injurious to both.—*James Madison.*

KEEP the church and state forever separate.—*U. S. Grant.*

THE impious presumption of legislators and rulers, civil as well as ecclesiastical, who being themselves but fallible and uninspired men, have assumed domination over the faith of others, setting their own opinions and modes of thinking as only true and infallible, and as such endeavoring to impose them upon others, hath established and maintained false religions over the greatest part of the world, and through all time.—*Thomas Jefferson.*

It was with a kiss that Judas betrayed his divine Master; and we should all be admonished, no matter what our faith may be, that the rights of conscience cannot be so successfully assailed as under the pretext of holiness. The Christian religion made its way into the world in opposition to all human governments. Banishment, tortures, and death were inflicted in vain to stop its progress. But many of its professors, as soon as clothed with political power, lost the meek spirit which their creed inculcated and began to inflict on other religions, and on dissenting sects of their own religion, persecutions more aggravated than those which their own apostles had endured.—*Hon. Richard M. Johnson, Kentucky.*

"It is proper to take alarm at the *first experiment upon our liberties.* We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The freemen of America did not wait till usurped power had strengthened itself by exercise, and entangled the question in prece-

dents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much soon to forget it. *Who does not see that the same authority which can establish Christianity in exclusion of all other religions may establish, with the same ease, any particular sect of Christians, in exclusion of all other sects?"*

"The proposed establishment is a departure from that generous policy which, *offering an asylum to the persecuted and oppressed of every nation and religion, promised a luster to our country, and an accession to the number of its citizens.* What a melancholy mark is this bill, of sudden degeneracy! Instead of holding forth an asylum to the persecuted, it is itself a signal of persecution. *It degrades from the equal rank of citizens all those whose opinions in religion do not bend to those of the legislative authority. Distant as it may be in its present form from the Inquisition, it differs from it only in degree. The one is the first step, the other is the last in the career of intolerance.*"—*James Madison.*

"In this enlightened age, and in a land where all of every denomination are united in the most strenuous efforts to be free, we hope and expect that our representatives will cheerfully concur in removing every species of religious as well as civil bondage. Certain it is that every argument for civil liberty gains additional strength when applied to liberty in the concerns of religion; and there is no argument in favor of establishing the Christian religion but may be pleaded with equal propriety for establishing the tenets of Mohammed by those who believe the Alcoran; or, if this be not true, *it is at least impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith WITHOUT ERECTING A CLAIM TO INFALLIBILITY, WHICH WOULD LEAD US BACK TO THE CHURCH OF ROME.* . . .

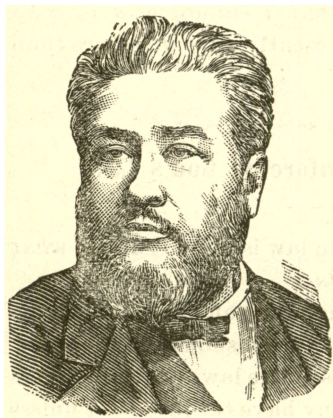
"Neither can it be made to appear that the gospel needs any such civil aid. We rather conceive that when our blessed Saviour declares his kingdom is not of this world, he renounces all dependence upon State power, and as his weapons are spiritual, and were only designed to have influence on the judgment and heart of man, we are persuaded that if mankind were left in quiet possession of their inalienable religious privileges, Christianity, as in the days of the apostles, would continue to prevail and flourish in the greatest purity by its own native excellence, and under the all-disposing providence of God.

"We would also humbly represent that the only proper objects of civil government are the happiness and protection of men in the present state of existence, the security of the life, liberty, and property of the citizens, and to restrain the vicious and encourage the virtuous by wholesome laws, equally extending to every individual; but that the duty which we owe to our Creator, and the manner of discharging it, can only be directed by

reason and conviction, and is nowhere cognizable but at the tribunal of the Universal Judge."—*From Address of Presbytery of Hanover, Va., and the Baptists and Quakers, to the General Assembly of Virginia, 1776.*

Spurgeon Said:

"I AM ashamed of some Christians because they have so much dependence on Parliament and the law of the land. Much good may Parliament do to true religion, except by mistake. As to getting the law of the land to



REV. C. H. SPURGEON.

our religion, we earnestly cry, "Hands off! leave us alone." Your Sunday bills and all other forms of Act-of-Parliament religion seem to me to be all wrong. Give us a fair field and no favor, and our faith has no cause to fear. Christ wants no help from Cæsar. Let our members of Parliament repent of the bribery and corruption so rife in their own midst before they set up

to be protectors of the religion of our Lord Jesus. I should be afraid to borrow help from government; it would look to me as if I rested on the arm of flesh, instead of depending on the living God. Let the Lord's day be respected by all means, and may the day soon come when every shop shall be closed on the Sabbath, but let it be by the force of conviction, and not by force of the policeman; let true religion triumph by the power of God in men's hearts, and not by the power of fines and punishments."

And again:—

"It is none of Cæsar's business to deal with our consciences, neither will we ever obey Cæsar in any matter which touches conscience. He may make what laws he will about religion, but by our loyalty to God we pour contempt on Cæsar when he usurps the place of God. He is no more to us than the meanest beggar in the street if he goes beyond his own legitimate authority. To Cæsar, Cæsar's; politics to politicians; obedience, cheerful and prompt, to civil rulers; to God, and to God only, things that are God's; and what are these? Our hearts, our souls, our consciences. Man himself is the coin upon which God has stamped his image and superscription (though, alas! both are sadly marred), and we must render to God our manhood, our wills, our thoughts, our judgments, our minds, our hearts. Consciencs are for God. Any law that touches conscience is null and void, *ipso facto*, for the simple reason that kings and parliaments have no right to interfere in the

realm of conscience. Conscience is under law to none but God"—*From sermons of Rev. C. H. Spurgeon.*

VINDICATING the right of individuality in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained of God in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several States, withheld from the Federal Government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite Spirit of eternal truth might move in its freedom and purity and power.—*Bancroft.*

The State and Religion.

A GREAT many people who are much opposed to any union of church and state, as they declare, still think it would be a dreadful thing for the state to be separated from religion. They seem to think that if the state had no religion, it would be opposed to all religions, and would wickedly disregard every religious right of the people.

But let us see about this. From whence comes the most violent opposition to religion? Does it not come from religion itself? In other words, is there not more bitter hostility between two opposing religions, than between any religion and mere worldliness? Yes, the history of religious persecution shows this beyond any question. Every state that ever persecuted, was joined with religion. Religious hostility, and that alone, has always been the actuating motive in persecution.

Separated from religion, the state would never persecute; joined with religion, the state will always persecute, because it will then be a party in a strife between opposing religions.

And besides, if the state is to be religious, why should it not join a church? For all professors of religion, church membership is a logical necessity; the church exists for the very purpose of joining professors of religion into one company. If the state can properly profess religion, it can properly be joined with a church; and if it cannot properly be joined with a church, it cannot properly profess religion.

Whatever religion the state may profess, will in itself identify the state with some church. For the state's religion must be something definite, and there is no definite religion that does not belong to a definite church or religious body.

Separation of religion from the state, therefore, is the only proper attitude of the one toward the other. No one person has power to force his religious views upon another, and if civil force cannot properly be joined

with the religious views of one person, it cannot be properly joined with the views of two or more persons. A non-religious state does not mean an anti-religious state; for as we have seen, it is always a religious state that employs its force against religion.

The non-religious or purely secular state simply interferes with no religion, but leaves all religions free to stand on their own merits, to survive or perish as the case may be. All false religions ought to perish, and the true religion, being imbued with the life and the power of God, cannot fail. Religion and the state, therefore, must be kept wholly separated in order that both may fulfill their proper mission in the world.

My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.—*Jesus Christ.*

Law as a Remedy for Bad Society.

THERE are many good people who, as they note the indications that things are going to the bad in society and in politics, feel it their duty to raise a cry of alarm and call for vigorous legislation to stay the advancing tide of evil. And it is quite proper that they should sound an alarm; that much is perfectly scriptural. But what is to be gained by an appeal to legislation?

How good can society be made by the power of human law?

The fountain of all this evil is in the heart, where no human law can touch it. "An evil man out of the evil treasure of his heart bringeth forth evil things." "From within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these things come from within, and defile the man."

What would human society be with all these things, or even a part of them, in the hearts of the people, unrepressed by any power save that of the law of the land? Human society would simply be unendurable; it would be utterly bad. The society of the beasts of the forest would be far preferable.

In antediluvian days the whole earth became so wicked that it had to be destroyed by a flood; and that wickedness is described by the statement that "every imagination of the thoughts of his [man's] heart was only evil continually." But how much can legislation do to suppress the imaginations of the heart? And if it can do nothing to root out these, how much can it do toward preventing the earth from becoming even as wicked as it was in the days of Noah?

The only law that touches the thoughts of the heart is the law of God; the only power that cleanses the heart

is the power of divine grace, exercised through faith. When the tide of moral evil is rising in the land, good people should double their zeal in holding up and calling the people to the one great remedy. To spend time and strength in efforts to stop the flood by legislation, is worse than useless.

"And behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"

Civil Government Enforcing God's Law.

THE purpose of all human law is not to enforce *what is right*, but to enforce *rights*.

God's law commands what is right; and it seems, at first thought, that the laws of men should do the same. It is often said that we must have laws which will enforce the laws of God. Many have the idea that unless the ten commandments were "backed up" by the laws of the land, society would lapse into chaos, and government would go to ruin.

But as a matter of fact, the law of the land does not enforce the law of God in any case. In the first place, it cannot do so, for the divine law prohibits wicked thoughts as well as wicked acts. It prohibits covetousness as well as murder. It prohibits hatred of men, and the love of evil. It commands love to God and to man. And in the second place, it would be suicidal for the state to attempt to enforce God's law.

Why?—Because that law prohibits sin, under the penalty of death. And as all men are sinners, there would remain only the death penalty to be enforced upon all by the state. The state would thus exterminate itself.

There is a large religious party in this country which is laboring to "put God into the Constitution" and incorporate his law into the law of the state. They are trying to get Congress and the legislatures to remodel the Government on this basis; and if they could succeed they would be ready to run the Government on this Christian (as they call it) plan. But where would they begin executing the penalty of violation of God's law? Would they begin on themselves? or on others? Evidently, they would begin on the dissenters, and would never reach themselves. History tells us it has always been this way in the past, and there is no reason to suppose it would be different now. Of course, it would be bad enough if they should be consistent enough to begin at home; for the purpose of the gospel is to save man

from the immediate execution of the penalty for sin that he may have time to repent and accept the substituted sacrifice of Jesus Christ. Enforcement of the law of God by a human government would be a proceeding diametrically opposed to the gospel.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.—*Jesus Christ.*

Not More Law, But More Liberty.

“MORE law, more law,” is the cry that comes from the conventions of the religious societies of the land, as



“IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT.”

they consider the threatening evils in civil government and in society. Prominent among the things that appear most evil in their sight is the growing desecration of Sunday. This impresses them deeply, and they give expression to their feelings on the subject by resolutions calling for more stringent Sunday legislation.

All this they do as professors of the Christian religion. They do it in the name of Jesus Christ. But is this what Jesus would have them do? Is this the fulfilling of the mission of Christ to the earth? This is a vital question, and should be carefully considered by Christians before taking such action as has been taken by these societies.

Did Jesus Christ come to the world to condemn the world, or to add condemnation to that already upon the world?—No; he expressly declared that he came not to condemn the world, but to save the world. The world is condemned already; it is overwhelmingly condemned by its sin, and unless it can escape from the condemnation, it must perish. The mission of Christ was to provide this way of escape from condemnation, and the mission of Christians is to point the people to this way of escape.

The law of God condemns the world. Every law condemns the transgressor; and that is all it can do for him. The more law, therefore, the more condemnation. The people of the world are already overwhelmingly condemned by their sin, and now professed Christians want to heap upon all this the condemnation of new laws for observance of the Sabbath. They want new and more stringent legislation, to make the world better! But legislation has no power to save, but only to condemn.

Jesus Christ came to save the world, but made no effort to secure legislation. He did however give a “new commandment,” and what was it?—“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.” John 13:34. This is the only *new law* that can properly be advocated *in the name of Christ.*

In the synagogue at Nazareth Jesus Christ announced his mission to the world in these words: “The Spirit of the Lord is upon me; because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and the recovering of sight to the blind; to

set at liberty them that are bruised.” The gospel message is a message not of repression, but of liberty. This and this only is the message of Christians to the world to-day.

“And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face; and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John

saw this, they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did? But he turned and rebuked them, and said, 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."

"I OBSERVE with particular pleasure the view you have taken of the immunity of religion from civil jurisdiction, in every case where it does not trespass on private rights or the public purse. This has always been a favorite principle with me; and it was not with my approbation that the deviation from it took place in Congress when they appointed chaplains, to be paid from the public treasury."—*James Madison*.

Is He a Methodist President?

AT the late meeting of the Epworth League at Indianapolis, the committee on resolutions seriously considered for a while the framing of a resolution demanding of President McKinley the dismissal of Attorney-General Griggs from his cabinet on account of Mr. Griggs's annulling of the army canteen law by his violent interpretation.

Such a resolution was not offered; but one of the reasons given by members of the committee as to why it might be offered is of interest. Two members of the committee declared that the convention ought to "unite in requesting a Methodist President to accede to the wishes of a great Methodist society."

It is true, we believe, that President McKinley is a Methodist. But is he a Methodist president? Is he a president of the Methodists?

Such a suggestion as that shows how ready church members are to take advantage of the denominational affiliation of a president in crowding upon the Government their own will. It illustrates too the danger to the nation, and the evil to themselves, of religionists engaging in politics. The danger to the nation is of a union of church and state, the religious power dominating the civil. The evil to religionists themselves is in their compromising or even abandoning their religious principles and moral standing for political effect.

Nor was this the only token of the union of church and state, the religious power using the civil for the furtherance of its aims and the executing of its will upon those who are not in any sense under the church's jurisdiction. The convention adopted the following resolution on the enforcement of Sunday observance:—

"The encroachments continually made upon the Christian Sabbath by Sunday newspapers, Sunday excursions, and Sunday baseball games and kindred amusements, demand unwearied vigilance by precept, example, and the enactment and the vigorous enforce-

ment of laws on the Sabbath question; we shall continue to oppose the wanton desecration of the Sabbath day."

If the Epworth League, Baptist Young People's Union, and the Christian Endeavorers, should unite their zeal and their forces, in what they all extol as "good citizenship," a religious despotism would not be far off. And one great danger is that they will do it, and that soon.

A. T. J.

"Destiny," "The Inexorable Logic of Events," Etc.—No. 3.

BY JOHN D. BRADLEY.

IF the plea of "destiny" and "the inexorable logic of events" be legitimate, human responsibility is at an end. And in making this plea, imperialism identifies itself with "the modern doctrine, so rapidly gaining ground, that God's law is no longer binding upon men." Imperialism is, in fact, one of the fruits of that doctrine.

Have the "men of high standing in the nation, representing the bench, the bar, the press, the pulpit, the universities, and the great business interests," reflected as to what is likely to be the effect of their espousal of the doctrine of irresponsibility? Have they reflected as to what effect this action on the part of the so-called conservators of society will have on the so-called lawless elements of society? Will it tend to check the lawlessness that is already beyond control? Will it stay the demoralization of society which is becoming general? Will it close the door to crimes of every description which are increasing daily? If men of high description may set aside and trample upon fundamental and organic law and remain blameless because of "destiny" and "the inexorable logic of events," do they know why minor offenses in inferior persons shall not go unpunished? Has it occurred to them that in the majority of criminal cases heredity and environment may be pleaded with a thousand times more force and fitness than any plea of "destiny" that can be made on their part? Are they shocked at mob violence and brutality? Are they aware of the fact that every mob is ruled by "the inexorable logic of events" and that that is the standing excuse and defense of mob law? If men are indeed irresponsible, why should any fear to transgress? Do these men know why society, impregnated and leavened with the doctrine that lurks in such expressions as "destiny," "the inexorable logic of events," and "the law of the survival of the fittest," would not be as described in the following language:—

"Property would no longer be safe. Men would obtain their neighbor's possessions by violence; and the strongest would become richest. Life itself would not be respected. The marriage vow would no longer stand as a sacred bulwark to protect the family. He who had the power would, if he desired, take his neighbor's wife

by violence. Children would not shrink from taking the life of their parents, if by so doing they could obtain the desire of their corrupt hearts. The civilized world would become a horde of robbers and assassins; and peace, rest, and happiness would be banished from the earth."

Awful as it is, it must be admitted that this description scarcely goes beyond the condition now existing. "Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation, and opened the flood-gates of iniquity upon the world." "The greatest ignorance which now curses the human race is ignorance of the binding claims of the law of God," and the doctrine of "destiny" only increases that ignorance and renders blacker and more impenetrable that moral darkness of which the Scriptures speak when they declare that "darkness shall cover the earth, and gross darkness the people."

It is marvelous that thinking, rational beings, that grown men,—men who are supposed to act with reason and judgment, and who desire the confidence and esteem of their fellowmen—should openly and deliberately put forward a doctrine so grossly erroneous and so manifestly at war with "the grand primitive truths on which human virtue, dignity, and hope depend." But this evil has not sprung up in a day, nor is it confined to this matter which has served to reveal it so plainly. The leaven has long been working and is to-day permeating the whole of society. People seem to be possessed almost unconsciously with the spirit of irresponsibility. Millions of people who would not affirm the doctrine in express terms declare by their lives that they have come to believe that "the Lord will not do good, neither will he do evil." In plain words this is a faithless and unbelieving generation—an age of atheism. Not indeed the atheism which publicly prohibits and burns the Bible, which installs and worships as its "Goddess of Reason" a profligate woman, nor which posts its announcements that death is an eternal sleep; but that more subtle, dangerous and satanic atheism which has a saintly show, which is more religious than religion, and more righteous than righteousness, which taxes its ingenuity to the utmost to find "a method of forgetting God that shall pass as a method of remembering him," which does not burn, but which "criticises" and "polychromes" the Scriptures, professing to find in them as many "degrees of inspiration" as there are colors in the rainbow; which substitutes its own traditions for the law of Jehovah, and which declares that man never dies. And because this age has forsaken that which alone gives peace, a condition has come about which leads an eminent writer to declare that "the keynote of the present age is discontent." This is the "rational explanation" of the existence of the "strange complaint whose symptoms are perceptible on every side," the fundamental causes of which this writer declares "are almost impossible of discovery and analysis."

But in addition to the fact that man naturally

inclines to the idea of irresponsibility and that the spirit of it is now widespread, there are organizations constantly growing and increasing which exist for the sole purpose of propagating this doctrine. One of these movements is that known as Spiritualism, and in proclaiming the doctrine of irresponsibility imperialism identifies itself with Spiritualism. Spiritualism is simply the religion of irresponsibility. Its two fundamental propositions are (1) that man can do no evil and (2) that man is immortal. This is simply a double declaration that man is irresponsible. He is not responsible (1) because he can do nothing for which to be held responsible, and he is not responsible (2) because in the hereafter he is never to be called to account, not even for his irresponsibility. By removing all idea of law here and of penalty and punishment hereafter all human responsibility is swept aside. And, according to those who ought to know, this original lie of the serpent in Eden is becoming the universal religion.

Of course there is but one source from which such a religion could come, and from that same source comes the doctrine of which that religion is the embodiment. The proclamation by statesmen of the doctrine of "destiny" and "the inexorable logic of events" still further emphasizes and confirms what Congressman Champ Clark said during the last session of Congress: "*The evil one himself must have cast a spell upon the American mind for the purpose of luring to its destruction this great Republic, the last hope of constitutional government on the whole face of the earth.*" Thus does the doctrine of irresponsibility ally imperialism and Spiritualism.

But these things, while they are to produce terrible fruits of their own, are but the fruits of something that has gone before. This doctrine could not have become so powerful and so universal had it not been for the fact that "many ministers have been teaching their people, and many professors and teachers have been instructing their students, that the law of God has been changed or abrogated." And here is where the greatest blame must rest for what has come and what is to come. Ecclesiasticism is largely responsible for both Spiritualism and imperialism. Spiritualism and imperialism could not spread as they do had not the way been prepared by the apostate churches which have chosen error and disobedience instead of God's word and his law. It has been "the teachings of religious leaders" that "have opened the door to infidelity, Spiritualism, and to contempt for God's holy law, and upon these leaders rests a fearful responsibility for the iniquity that exists in the Christian world." Extensive religious combinations for the purpose of setting aside the law of God have long been exerting their influence upon society and the consequences are already here in the well-nigh universal rejection of the claims of the divine law. Had not men been taught to lightly regard the claims of the commandments of God, they would not in a few short months for

the sake of a little glory and a little gain, a little prestige and a little trade, have injured their reason, their responsibility, and their manhood, by proclaiming the sickly, sentimental doctrine of fatalism.

Do men realize what will follow when the conviction becomes settled that there is no standard by which to condemn the guilty or justify the obedient? "The experiment has been tried. Terrible were the scenes enacted in France when atheism became the controlling power. It was then demonstrated to the world that to throw off the restraints which God has imposed is to accept the rule of the cruelest of tyrants. When the standard of righteousness is set aside, the way is open for the prince of evil to establish his power in the earth."

It was an apostate church that brought atheism and ruin upon France and it is apostate churches that are to-day bringing atheism and ruin upon the world.

End of the Siberian Exile System.

New York "Sun."

THREE hundred and eight years have elapsed since the first decree of banishment to Siberia was pronounced. In that time 1,500,000 persons have been sent on the long road, many of them hardened criminals, others outcasts or ne'er do-wells, often more unfortunate than criminal, and still many others the victims of their religious or political opinions. Dissenters from the orthodox faith, the advocates of a constitution for the State, and cranks, have been mingled by the scores of thousands with those whose offenses against society deserved the severest punishment. All marched in the common chain gangs over the bleak route that became a two-years' journey by the time Russia reached the eastern ocean. The first arrivals after an advance of the frontier were gangs of convicts. If one asks where the Siberian exiles have been chiefly kept the answer is, "Anywhere in that vast domain where Russian soldiers have carried their flag." Whether sent away for their country's good or the victims of their government's injustice, the exiles have marked by their presence every successive stage of Russia's advance to the Amur.

The present czar has decided to close this long chapter of Siberia's history as a penal colony. He shares the opinion which his father and grandfather held, that this degrading use should no longer be made of a vast and splendid territory. There is plenty of honest labor now with which to build the roads and fortresses, work the mines and till the government lands, services for which the compulsory labor of chain gangs has been employed. When Russia is inviting millions of her subjects to spread over Siberia and make the wilderness teem and blossom, she can scarcely continue to send among them the refuse of the western quarter of the empire. The tramp class, composed chiefly of escaped convicts, have already treated some of the new settlements to

very unpleasant experiences. Russia is on the point of relieving Siberia from the odium of being a penal colony, just as, long ago, she relieved the governments of Perm and Orenburg from it, and as England relieved Australia. . . .

The progress of Siberia, due to the great railroad now two-thirds completed, the improvement of river navigation, the opening of large areas to farming and mining enterprises, and the influx of hundreds of thousands of settlers, has brought about a new era. The population this year is over 6,000,000, and 600,000 emigrants have poured into the country since the beginning of 1896. So large a transference of settlers from one part to another of the same country has never been witnessed before in so short a time. These pioneers are Russian peasants, and many of them have been assisted by the government to remove to virgin lands where they may secure larger farms. They are beginning to develop the vast resources of the country. Last year there was more wheat for export than found transportation, though economists do not count upon Siberia as a world's wheat producer, believing that as the country fills, the wheat-growing area will be fully taxed to supply the home demand. Industries are keeping pace with agriculture. . . .

The czar's commission to devise a plan to replace the transportation of criminals to Siberia by other punishments held its first meeting on June 21. The details of the proposed change require much attention. For some time the foot journey of the convict bands has been greatly shortened by the railroad. The time seems near when the journey will not be made at all.

Jefferson's Prophecy.

BESIDES, the spirit of the times may alter, will alter. Our rulers will become corrupt; our people careless. A single zealot may commence persecution, and better men be his victims. It cannot too often be repeated that the time for fixing every essential right on a legal basis is while our rulers are honest, and ourselves united. From the conclusion of this war we shall be going down hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long; will be made heavier and heavier, till our rights shall revive or expire in a convulsion.—*Jefferson, Notes on Virginia.*

"Render to Cæsar the things that are Cæsar's, and to God the things that are God's."



THE Law and Order League of Columbus, Ohio, have been making a fight to remove from office the director of public safety, because he would not close up a theater in one of the city parks on Sundays. Recently the League gave out a statement that should a successor in this office be appointed, they would not dictate to him, but that a "committee of prominent business men" would be ready to consult with the mayor regarding the choice that he shall make in the matter. If the League can dictate this choice, they will not need to do any dictating afterwards.

* * *

A PROMINENT European journal, a representative of which had succeeded in getting an interview with Admiral Dewey in Vienna, published the following answer made by the admiral to the question as to what he expected would develop from the Peace Congress at The Hague:—

"Who is to disarm first? The experiment was tried in the United States, and look what it cost us to get ready in time, and how we had to fear the issue. We now think differently, and are building forty men-of-war. We shall not be taken by surprise and found unprepared again; and it is hard to believe, in view of our terrific exertions, that the other Powers will abandon the advantage of their armaments and give them up"

* * *

"THERE is good reason for believing," says the Rome correspondent of the London *Daily Telegraph*, "that the pope will shortly make another solemn protest against the position of the Vatican in Italy." The pope feels that he was grossly slighted in being shut out from representation at the Peace Congress, and wants to convince the Powers and the world in general that his exclusion was a great mistake. If the pope is really, as he claims to be, the vicar of the Prince of Peace, he can have no possible use for an army; and to have been represented at the Congress of armed potentates, would only have constituted a visible demonstration that the Prince of Peace and his alleged vicar are strangers to each other.

* * *

THE following instructive item is from the *Union Signal*, of August 3: "The Filipinos, says Mr. F. R. Roberson, who has recently returned from the Philippines, have a horror of intoxicating beverages, and would not

allow the sale of them in their towns. Yet the United States Government permitted its soldiers to get credit at the canteens for an amount equal to one-half of their month's pay before it was due. And Manila was filled with rum shops soon after our men got possession. An American was asked by a cultured native, 'Is this the civilization you bring?' and he could only maintain a humiliated silence."

* * *

"SOME time ago a Catholic priest of Chicago, "Father" Heldmann, announced that he would be a candidate for Congress, provided he could get the consent of his bishop. The *New York Journal* said that if it was necessary for the priest to get some other person's consent to be a candidate for Congress, he ought not to "run" for the office at all. To this it was replied that the priest's attitude was according to the long standing rules of the church, which could not be altered by the Congress of the United States.

* * *

THE *Journal's* answer was conclusive in the matter, and makes a statement of principle which ought to prevail in American politics, though it seldom does. It said:—

"It is quite true that before the Congress of the United States was heard of a priest of the Roman Catholic Church was bound by certain rules. But it is also true that ever since the Congress of the United States has existed, a man, to be a member of it, must be governed solely by the Constitution of the United States and his own conscience. Consequently, the Congress of the United States is a body of entirely free men, chosen to make laws for an entirely free nation. No man is fit to sit in that Congress who requires the consent of another man to his becoming a candidate."

The "Jewish" and "American" Sabbaths.

AN English exchange says that "In America business interests have led many Jews to feel that they cannot lose a day every week, and there are many indications that the same sentiment is growing here." Then it quotes the following from the London *Daily Mail*:—

"Metropolitan Jewry is at present deeply interested in, and not a little disturbed by, a proposal which has been made to hold services on Sunday for those who cannot attend synagogue on the Sabbath.

"The proposal emanates from West Hampstead, the abode of a large section of Jews of the middle and upper middle classes. Competition and the consequent necessity of constant attention to business, to say nothing of the Jewish interest in the Stock Exchange, it is argued, prevent the majority of the wealthier Israelites from attending the usual Sabbath morning service.

"The organizers of the movement argue that any service is better than none; but that the matter is re-

garded with some apprehension by the ecclesiastical authorities may be evidenced from the fact that the chief Rabbi recently devoted the whole of his sermon at a London synagogue to strenuously opposing the innovation, which he feared might lead, as it had done in some cases in America and Germany, to the substitution of Sunday for the Jewish Sabbath."

In England and in America the "Jewish Sabbath" is waning, and in America, as we are now often reminded, the "American Sabbath" is on the wane. A like fate is threatening both these institutions, and that they are thus subject to the same weakness suggests that there is a similarity in their nature. And that is really the secret of the situation. There is a "Jewish Sabbath,"—not the "Sabbath of the Lord," which is observed by many Christians, but an institution stamped with the Jewish imprint—and there is an "American Sabbath," and both are man-made institutions. Being man-made they are like all other things human, subject to decay and final ruin. The same spirit of commercialism is making inroads upon each and threatening both with destruction.

The "Sabbath of the Lord," however, is not man-made; and neither man nor any influence from the world can destroy it. That Sabbath will stand forever. The "Jewish Sabbath" is the Sabbath as the Jews observe it; the "American Sabbath" is the Sabbath as Americans observe it; the "Sabbath of the Lord" is the Sabbath as the Lord observed it and commanded it to be observed; and the difference between the first two and the last is the difference between man and God. The human will fall to the ground; the divine will stand through all ages; and he who is wise will not join himself to an institution that is sooner or later to go down in a wreck.

Attitude of the Epworth League.

BY J. C. BARTHOLF.

JUDGING by the utterances of its leaders and the resolutions adopted at the International Epworth League convention, held at Indianapolis, July 20–24, 1899, it is both safe and true to assert that that organization is unqualifiedly committed to the un-American, unpatriotic, and unscriptural doctrine of the union of church and state.

In a lecture delivered by the eminent editor of the New York *Christian Advocate*, Rev. Dr. J. M. Buckley, the address began with these significant words:—

"In this country church and state are united. It is, therefore, most appropriate that under the flags a representative of the Federal Government should preside."

Another speaker, addressing himself to the topic, "The Obligation of the Citizen to the Church," took occasion in his remarks to define his conception of the proper relation between state and church, thus:—

"Our first suggestion is that the Christian Church has a recognized legal place among American institutions and is from that standpoint entitled to the support of American citizens. Perhaps we occasionally need a fair statement of the relation of church and state in our country. The separation could not be absolute in a sense that would mean separation of the state from religion. Our Government employs in its judiciaries and in inaugurating its officers the Christian oath. It appoints from time to time days of thanksgiving, fasting and prayer. Congress and the army and navy have their regular chaplains paid by the Government. Church property, like school property, is exempt from taxation. Decisions of the courts established beyond question that Christianity is an integral part of the law of our land. The citizen has another obligation to the church aside from his relation to his country. He is bound to support it because of the benefits he and his kind personally receive from it."

If this language is not sufficient to prove that the Epworth League movement is thoroughly committed to the union of church and state, and that it looks to the civil power to enforce the dogmas and behests of the church, then the following resolution on the question of Sunday observance will certainly remove all doubts from every candid mind:—

"Whereas, the encroachments continually made upon the Christian Sabbath by Sunday newspapers, Sunday excursions, and Sunday baseball games, and kindred amusement demand unwearied vigilance by precept, example, and the enactment and the vigorous enforcement of laws on the Sabbath question, we shall continue to oppose the wanton desecration of the Sabbath day."

From the following resolution it is quite evident how Epworth Leaguers hope to aid in bringing about "the enactment and the vigorous enforcement of laws on the Sabbath question":—

"We cordially indorse the good citizenship movement and commend it to young people everywhere. We favor a federation with other young people's societies, both locally and nationally, through suitable executive committees for the promotion of Christian citizenship."

Notwithstanding the general tendency, occasionally a speaker would give utterance to sound views, both from a scriptural and political standpoint, as to the relations that should obtain between the church and the state. A noteworthy illustration of this statement was afforded by the address of Rev. J. M. King, of Philadelphia, who, among other things, said:—

"Let no political or ecclesiastical outcry from whatever source, against religious instruction in the schools, be the means of banishing a high morality from the character of the teaching or from the qualifications of the teacher. The American idea is that the school shall be a civil educator to make good citizens, and good citizens must possess moral character. The schools will inevitably be a reflex of the noble, cultured, moral characters of the men and women in them as instructors. Banish absolutely all sectarianism from the management and teaching of these public schools, and all evi-

dence in the structures used, or in the garb of the teachers that would suggest denominational relationship or hint at the remotest connection of church and state. Let national, state, county, and municipal treasuries be jealously guarded against all attempts for the sectarian division of the sacred funds which they hold for the support of common schools. Let all partisan political control be banished from the management of the schools. Let a solemn, if unrecorded, oath of allegiance to our institutions by every loyal citizen embrace the defense of the American system of free common schools—a defense conducted without malice, without bigotry, without fear, without compromise.”

The convention also took very positive ground against the opinion of Attorney-General Griggs, by which the anti-canteen legislation of Congress has been made of no effect. The resolution adopted was as follows:—

“The enormity of the liquor business is, if possible, more apparent than ever before. We congratulate the country on the passage of the anti-canteen act which so accurately represents the will of the American people. Its nullification by Attorney-General Griggs is viewed with painful solicitude and ever-increasing indignation, and we hereby pledge Congress our hearty support in maintaining it against the untenable opinions of a subordinate executive officer. We heartily indorse the union of temperance forces sought by the American Antisaloon League and urge local, State and national co-operation with all enemies of the rum power.”

Another question which received not a little attention was that of the proposed unseating of Congressman-elect Brigham H. Roberts, the alleged polygamist of Utah. The resolution adopted by the convention on this subject reads as follows:—

“We regard the election of a polygamist to Congress by the State of Utah as an indignity offered to every American citizen and an insult to the sanctity and purity of the Christian home. We protest against the election of Mr. Roberts to the House of Representatives and demand that one whose life is so repugnant to Christian principles shall be expelled from that great law-making body. This convention, representing 2,500,000 members, does also hereby most respectfully and most earnestly call upon every member of the Senate and House of Representatives to use his utmost endeavor and to exhaust all honorable means to secure action by the Fifty-sixth Congress proposing an amendment to the national Constitution and submitting the same to the legislatures of the several States, defining legal marriage to be monogamic and making polygamy under whatsoever guise or pretense a crime against the United States, punishable by the severest penalties, including disfranchisement and disqualification to vote, or to hold any office of honor or emolument under the United States or any State or Territory thereof.

To the imperial policy of the present administration the convention did not commit itself by resolution, though the general tenor of speeches, which in any way had a bearing on this subject, seemed strongly to favor the expansion idea; and the present seemingly cordial

relations between the United States and Great Britain were referred to at nearly every meeting, and every such reference was greeted by most liberal applause. It is fair and just to state in conclusion that the present attitude of the Epworth League on present day problems is as follows: in favor of the union of church and state, radical Sunday legislation, the prohibition of the liquor traffic, and modern imperialism; and opposed to polygamy, the seating of Congressman-elect Roberts, and the continuance of the army canteen.

Compulsory Education.

SHOOT him who hauls the flag down—on the spot!
Whether in Yukon cold or Luzon hot.
For, we may lower it with dignity,
Not even when it's where it should'nt be;
Up with Old Glory—down with what it means—
Freedom and peace—down with the Philippines!
When wicked Spain oppressed the Tagal land,
The race was noble and its cause was grand,
But what a change, what startling things time does!
Patriots against Spain, they're rebels against us—
Rebels most foul, as rebels always are,
Hating our trusty President—their czar.

He'll give the people local freedom, when
They prove they're fit for slaves, but not till then.
He'll teach them then how caucuses are run,
Conventions bossed and close elections won;
How "slates" are made, indictments quashed,
And how the blackest boodlers are whitewashed—
Till some day they'll become as pure as we,
And show the world a Tagal Tammany.
Misguided Tagals, kneel and sue for quarter,
And then your czar will kindly stop your slaughter.
Slaughter—the word's too harsh—let's call this trifle
Compulsory education with a rifle.
Who heeds the antis and their scornful hooting?
We'll teach the young idea to shoot—by shooting;
Teach it our methods and our enterprises,
And how a Christian nation civilizes;
When rapid firing and the highest priced,
We have more trust in cannon than in Christ.
By trusts our country's fed, and clothed, and shod—
A trust in everything excepting God.
When we betrayed the men who were allies
To make their country an imperial prize
(Our honor silenced and our conscience hushed),
Recording angels wept and Satan blushed.
O, La Fayette, at Yorktown what a chance!
You should have seized America for France.
We'll win the Tagal's love if slaughter'll win it,
If this is method there is madness in it.

—James J. Dooling, in "Boston Transcript."

“This is the word of the Lord, . . . Not by might,
nor by power, but by my Spirit, saith the Lord of hosts.”
—Zechariah.

Notes from the Field.

COLORADO.

DURING the last few weeks the smelter employees throughout the State have been, and are still out on a strike, which has been brought about by nearly all of the smelters going into a trust, and laying down such rules as were considered too oppressive by the workmen of the Smelters' Union. Both the trust and the union are very determined in their demands upon each other, so much so that the present indications are not very favorable for an early settlement of the difficulty. In Durango and many other towns the families of the strikers are suffering severely. Business is prostrated, and the outlook is a sad one.

"This know also, that in the last days perilous times shall come." And all this because "men are lovers of their own selves." O, how easily all this trouble could be avoided if men would love God with all the heart, and his neighbor as himself.

G. W. ANGLEBARGER.

Durango, July 30.

WASHINGTON.

ROCKFORD.—Three weeks ago the pastor of the Presbyterian church in this town preached a Sabbath-sermon. He stated that at their last conference their ministers were requested to preach upon that subject once a year. And now he wished to comply with the request. He preached a straight Sabbath-sermon with the exception of saying Sunday a few times instead of Sabbath. He stated that the Sabbath dated back to creation, was placed in the center of the moral law, and the Sabbath or fourth commandment could not be set aside except the whole law should be abolished.

Further, he said that the Sabbath was the foundation of true religion and of the success of individuals, communities and nations. Then referring to the leading civilized nations in the world, he boldly declared that their success and attainments were solely due to their faithfulness in Sabbath (Sunday) keeping.

Thus we see how the people are being instructed that Sunday-keeping is the salvation of both themselves and the nation.

A. G. CHRISTIANSON.

ARIZONA.

PHOENIX.—During the past winter, just before the legislature assembled, a bill was presented to the people, prepared for the legislature, requesting it to provide for the better observance of Sunday as the Lord's day. Petitions accompanied this bill. A separate bill was presented for closing saloons on Sunday. This was killed in the House, and the other did not receive a hearing. During this time we had distributed tracts upon the subject through the page. The leading paper in the city gave a column to an article I prepared against the

bill. This was printed the day before the saloon bill was presented.

About the 1st of April petitions were handed to the different clergymen in the city for the removal of band concerts from the City Hall plaza, on the ground that the petitioners were disturbed. I explained why we could not sign it. Our church is some distance from the square, and our meetings are held on the seventh day, not Sunday. The concerts are still given there. Only one church was anywhere near enough to be disturbed, and I could not see how there could be a disturbance of all the churches.

This is a western town, but still there is a growing sentiment which must soon effectually abridge religious liberty.

J. E. EVANS.

VERMONT.

BARRIE, July 24.—There was held last evening in this city, in the Hedding Methodist Church, a meeting of the Young Peoples' Society of Christian Endeavor, to consider "the proper observance of the Lord's day" or Sunday. Quite a goodly number were present to participate in the discussion of the matter, especially those who believe that the *State* should *define* and *enforce* Sunday keeping.

The pastor was present, and being a man of brains and influence, of course his suggestions had weight. He took special pains to read the *statute* of Vermont on Sunday desecration, calling attention to Sections 4315, 4316, of the revised code. In the course of his remarks the pastor said that "it was not *legislation* that was needed so much as example from the leaders of the cause, as the *greatest* desecration did not come from the *world*, but from *religious* people."

The pastor evidently saw a weakness in the logic of supporting *first-day observance* by applying Scripture, that had no reference whatever to that day. To explain this weakness he said:—

"After the resurrection of Christ the *Christian Church* changed the day from the seventh to the first day, and by that changed the letter but not the *spirit*." (!) But the pastor did not tell what church that "*Christian Church*" was that made the change. No! That would not do. Well, there is one sure thing: if the pastor and his flock accept the change and take that day which was substituted for the God-given day, it shows that there is a harmonious agreement between them and the "*Christian Church*" that made the "change." And every intelligent student of history and Bible lore knows if they have studied the subject, that it was the papacy that made that "change;" and on that basis and that alone does all Sunday-keeping and *religious legislation* rest.

All the testimonies given and prayers offered at this meeting conveyed the impression that when the power of the State fell into the hands of that society, religious liberty and freedom of conscience would be things of the past.

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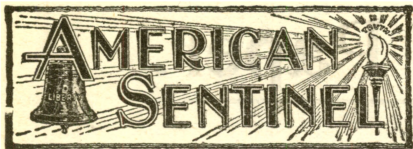


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NEW YORK, AUGUST 10, 1899.

"WE have a law," was the excuse by which the Pharisees justified themselves in putting Jesus Christ to death.

It is a bad sign when the clergy get more concerned over the suppression of crime than over the eradication of sin.

UNTIL there can be a law passed which will make the devil cease work on Sunday, it will be well not to have laws making idle hands for him to find employment for on that day.

THE best people in the State are not those who are willing to conform their consciences to the decisions of legislatures, but those with whom conscience is the dictator of conduct under all circumstances.

THAT the Creator did not make man incapable of doing wrong, is conclusive proof that He did not mean that any man should be forced to do right.

JESUS CHRIST did not say to his followers, Tarry ye in the halls of legislation, till ye be endowed with power from the State; but "Tarry ye, . . . until ye be endowed with power from on high."

"MANKIND," said John Stuart Mill, "could be no more justified in silencing the honest opinion of one person, than one person would, had he the power, be justified in silencing the opinion of mankind."

A QUIET Sabbath can always be obtained by spending the day in the

company of the Lord of the Sabbath. No worldly labor by others will disturb the one who does this.

THE Creator stamped man with His own image, yet this did not save man from falling into the gulf of ruin; yet it is now proposed to save the nation by stamping God's name on its Constitution.

"THE worst thing that could happen to the churches," says the *Herald and Presbyter*, "would be a law compelling every one to go to church. The worst thing that could happen for the diffusion of the spirit of Christian Sabbath-keeping, would be the invasion of the realm of purely Christian privilege by the civil law."

THIS NUMBER

of the SENTINEL is especially valuable for circulation wherever there are those who need educating in the principles underlying the right of religious freedom.

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THE eminent Methodist, Bishop Philipps Brooks, said that "Every institution in which the doctrine of a particular church is inculcated, ought, for its own sake and the state's sake, to be guarded most jealously from any connection with state support." Does not this condemn the Sunday laws?

SINCE the people create the state, it is radically wrong for the state to act as if it were the creator of the people, and the dispenser of their rights.

THE more state religion, the less home religion, is a never-varying rule.

STATE law and religious persecution never settled a religious controversy.

TRUE religion is ever intolerant of false principles, but never intolerant of men.

THE sacredness of a right depends not at all upon the number of people that possess it.

HUMAN law cannot be based upon God's law, for the divine law is infinitely higher than the level of the laws of men.

CIVIL government cannot undertake to compel people to do right without working at cross purposes with the gospel.

CHRISTIANITY has invariably proved a blessing to the savage races of the earth, but mere "civilization" has more often than otherwise proved a curse. The white man's vices are copied far more readily than his virtues.

THE deep piety and spirituality which may be seen in the religious work of people who derive no aid or support in religion from either the law of the land or popular custom—as for example those who observe the seventh day Sabbath—is proof positive that real piety and spirituality are in no way conserved by such "helps," and will in no way suffer among the people if these are wholly withdrawn. The more a person leans on the world, the less will he depend on the Lord.

A RIGHTEOUS nation cannot be a nation whose righteousness is of the law. For righteousness is not of the law, but of faith.