

"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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CHRIST'S KINGDOM NOT OF THIS WORLD.

THIS is a truth plainly stated by Christ when he stood before Pontius Pilate to answer the accusations made by the Jews. John 18:36. Yet, strangely enough, we see to-day multitudes among the most prominent and influential of those who profess to be the servants of Christ, zealously engaging in movements which aim to make Christ the king of this world.

The language of the Saviour on this occasion was not ambiguous. It leaves no chance to suppose, as some Christians of this day affirm, that Christ's kingdom is not of this world merely in the sense that its elements are not worldly in their nature. "If my kingdom were of this world," said the Saviour, "then would my servants fight, that I should not be delivered to the Jews." A kingdom of this world, or which ruled in earthly affairs, and yet would not fight or exercise force in any way to save its king from death, would be an anomaly indeed. Christ's kingdom is clearly not of this kind. It is not "of this world" in any sense in which the expression is capable of application.

Christ refused to be made a king by the people of Judea. We read, "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." John 6:15. This was just after he had miraculously fed the multitude with bread and fishes. Then, as now, people were entirely willing to live without working, and a king who could supply their wants without cost or trouble to themselves, was just such a one as they desired to have over them. But Christ refused to be placed in any seat of earthly power. They could have a part in his kingdom not by making him their king, but by making themselves subjects of his kingdom of

grace, through acceptance of the gospel which he preached.

Upon another, and still more memorable occasion, Christ was offered the kingdoms of this world, and refused the offer. And that offer was one of the three recorded temptations of the devil. We read, "The devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4:8-10.

It may be said that such an offer was not one that could be considered, coming as it did from the devil, and involving the hideous act of worship paid to him. But the truth is, that had Christ accepted the offer upon any conditions, it would have been an acknowledgment of Satan's supremacy. The acceptance of a gift is an acknowledgment of the authority of the giver to make the gift. And to accept the kingdoms of this world to-day,—all or any one of them,—would be to acknowledge the same thing; for they have not changed ownership since the day of Christ's temptation. The devil told the truth when he said that the power and glory of the kingdoms of this earth were delivered unto him. Luke 4:6. By overcoming Adam in Eden, he brought Adam and all his race into subjection to himself, and gained possession of Adam's domain,—the earth. Satan thus became "the prince of this world." John 12:31; 14:30; 16:11. He became such not by right, but by fraud and usurpation, permitted as the inevitable outcome of Adam's sin. Like the existence of sin, Satan's dominion is without right, but is nevertheless a fact. Every sinner is a servant of Satan; and wherever sin reigns, there Satan reigns. The two are inseparable; they must stand and fall together. And as sin has not yet reached its end, but still reigns everywhere, so Satan still continues to be "the prince of this world," having the power and glory of earthly kingdoms in his hands.

And therefore, any and every effort to make Christ the king of this world, whether by the sword or by the ballot, or by any means through which governmental power is obtained and ex-

ercised in human affairs, is in reality nothing else than an effort to have Christ take what the devil offered him in the mount of temptation, before his sufferings and death. In other words, it is but an effort to make a friendly compact between Christ and the devil, which can only be consummated by an acknowledgment of the latter's superiority. Doubtless the devil is as willing now to hand over the kingdoms of this world to Christ upon such terms, as he was before Christ endured the agony and shame of the cross. But no more futile attempt could be imagined.

In the kingdom of Christ, sin can have no place; and therefore the only possible kingdom of Christ upon this earth as it is to-day, is a kingdom of grace, entrance into which is secured alone by faith. Satan and sin can (and necessarily must) reign together; but never Christ and sin.

But Christ will one day receive the kingdoms of this world and reign over the earth as its King. It was for this that he came to earth, walked and talked in Judea, suffered in Gethsemane, and bowed his head in death upon the cross. He will take them not by the will of Satan, but against his will; not as a gift from him, but as his conqueror. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3:8. And we also read that he was made a partaker of flesh and blood, "that through death he might destroy him that had the power of death; that is, the devil." Heb. 2:14. God's purpose is not to remodel that which is of this world, but to destroy it, even the very earth itself. Christ can make no compromise with sin; he cannot reign with sin, even to accomplish—as some might think—its destruction. He will destroy sin, and all that is tainted therewith, in strict accordance with the provisions of that plan which he manifested on earth by his ministry, his sufferings and death, and which is manifested as yet only in the work of the kingdom of grace.

Through the work of grace, he will gather out of the kingdoms of the world, from every nation, and tongue, and people, those who will have him to reign over them. "This gospel of the kingdom," said he, "shall be preached in all the world for a witness unto all nations; and then shall the end come," Matt. 24:14.

The transfer of the kingdoms of this world from their present ruler to the hands of Christ, is a momentous and solemn event, plainly foretold in Scripture. Thus we read in Revelation: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." Rev. 11:15.

But what will Christ do with the kingdoms of this world when they are thus delivered up to him? Read the answer in the second Psalm: "I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:7-9.

The same thing is declared in the nineteenth chapter of Revelation. The attitude of Christ toward the kingdoms of this world, and their attitude toward him, at the time he takes possession of them, are there described in language which no one can mistake. We read: "And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. . . . And out of his mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron; and He treadeth the winepress of the fierceness and wrath of Almighty God." Rev. 19:11-15.

Again, in verse 19, we read: "And I saw the beast [the papacy] and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." No picture this of a coming temporal millennium. Not much else does current history record but the doings of the papacy, "and the kings of the earth, and their armies." All the fashion, the wealth, the honor, and power of this world are to be found with them. And the prophetic eye saw them not converted to Christ, but gathered together to make war against him. The two closing verses of the chapter describe their utter destruction.

Again, in the second chapter of Daniel's prophecy, the same thing is set before us. The prophet, in the interpretation of King Nebuchadnezzar's dream, foretold the rise and fall of the great universal empires that should succeed the kingdom of Babylon, with the division of Rome, the last one, into smaller kingdoms, as represented by the iron and clay of the feet of the "great image," and said: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44. This kingdom was seen in the dream as "a stone cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces;" and they "became like the chaff of the summer threshing-floors, and the wind carried them away, and no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Verses 34, 35.

This is God's plan for making Christ the King of this earth. It is the gospel plan. And any attempt to make Christ the King of this world, by any of those means through which earthly power is gained and exercised, is only the wildest folly. The motive may be worthy enough, but the effort is absolutely without knowledge.

When Christ's kingdom comes, then, as he

has taught us, God's will will be done on earth as it is in heaven. This means that the earth will then be perfect, without sin or sinner. And that will be the new earth; for the present one is "reserved unto fire, against the day of judgment and perdition of ungodly men." 2 Peter 3:7. It is the preaching of the gospel, and that alone, which can hasten the kingdom of Christ.

CATHOLIC SHRINES AND MIRACLES.

No one who keeps track of current events, as recorded by the secular press, can have failed to note the frequent mention during recent years of wonderful cases of healing said to have taken place at Catholic shrines, and by the application of relics of Roman Catholic saints.

The well-known Chauncey M. Depew had a wonderful story to relate upon his recent return from Europe, of a notable miracle which he had all but witnessed himself at Lourdes, France, a shrine to the Virgin Mary.

More recently the papers have been full of remarkable stories of wonderful cases of healing in Denver, Col., through the instrumentality of a humble shoemaker, a member of the Roman Catholic Church in New Mexico; and more recently still, the secular press has published the details of a marvelous cure effected in this city through the virtue which is supposed to reside in a fragment of a bone, said to have belonged to St. Ann, mother of the Virgin Mary.

The Roman Catholic Church has always claimed miraculous power for her saints and their relics; and Protestants have always denied the validity of these claims, asserting, for the most part, that the "day of miracles is past." But in recent years there has been among Protestants a revival of faith in the miraculous; and this answer that "the day of miracles is past" is no longer regarded as satisfactory by many people; nor is this strange since there is really no authority for the declaration.

The Scriptures do not teach that miraculous power was ever to cease out of the church; on the contrary, we learn from 1 Cor. 1:7, that the Church, just before the coming of our Lord Jesus Christ, will "come behind in no gift;" so that something more than a general denial of miraculous power is required to meet the claims of Rome in this matter.

We do not admit all that is claimed by Rome in regard to miraculous power, but it is not necessary to deny the existence of such power. The fact that miraculous power is possessed by an individual or by a church, does not prove that that individual or that church derives such power from God, or that such an individual or church enjoys the favor of God. Miracles are indeed evidence of power but not of its source.

When Moses presented himself before Pharaoh and delivered to him the divine message, "Let my people go, that they may hold a feast unto me in the wilderness," "Pharaoh called the wise men and the sorcerers;" and "they also did in like manner with their enchantments." "And Pharaoh's heart was hardened, neither did he hearken unto them [Moses and Aaron]; as the Lord had said."

Power was certainly manifested through the magicians, but it was not the power of God, for it was used in resisting the servants of God; and in his second letter to Timothy, the Apostle Paul says: "This know also, that in the last days perilous times shall come." He then gives a catalogue of the sins which will be common in the last days

among men "having a form of godliness, but denying the power thereof." He then adds: "Now as Jannes and Jambres withstood Moses, so do these resist the truth."

This is a plain prediction that just as miracles were used in resisting the work of Moses and Aaron, so miracles will be used in the last days in resisting the truth of God; hence we see clearly that though miracles are an evidence of the possession of power, they are not necessarily evidence of divine power.

That miracles are to be used in the last days for the purpose of resisting divine truth and deceiving the people, is further shown by the description which is given by inspiration of a persecuting power which is to oppose the work of the people of God just before the second advent of our Lord Jesus Christ. Of this power it is written: "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do." And again the prophet says: "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

This text applies just before the end of the world; for immediately following it is the declaration: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

As we have seen, the days of miracles are not passed; but it will not do to blindly follow any church or any individual simply because miraculous power is manifested through that church or that individual. The Lord did not leave his people to be deceived either by "the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," or by miracles wrought by devils to confuse and bewilder His people, and to give his enemies "occasion to blaspheme." God has given all who will use it a means of proving those who profess to exercise divine power, so that none need be deceived.

The divine touchstone to which all such manifestations are to be brought is the word of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

That word can never deceive those who put their trust in it, and it is the only safety for anybody in these last days. By it the Catholic saints, shrines, and miracles must be tried. If in anything they speak not according to that word it is because "there is no light in them."

What then, is the purpose and what the effect of Roman Catholic miracles? Perhaps this question cannot be answered better than by quoting a paragraph from an article on "The Shrine of St. Ann," in the *Catholic World*, for October, as follows:—

While we hear a great deal—and rightly so—of our American pilgrimage of Ste. Anne de Beaupré, comparatively few in this country know anything of its European ancestress, of the mother shrine in the Old World which the Breton sailors, mindful of home and its associations, had in view when, tossed by the storms of the Atlantic, they promised "la bonne Sainte Anne" that if she saved them from the seas they would erect in her honor, and on the very spot where they would land, a new shrine on this distant shore. Saint Anne heard the prayers of her children: we possess our beautiful sanctuary under her protection, which bids fair to become for Canada and the New World what Sainte Anne d'Auray is for Brittany

⁴ Rev. 13:13, 14.

⁵ Rev. 16:13, 14.

⁶ Eph. 4:14.

⁷ Isa. 8:20.

¹ Ex. 5:1.

² Ex. 7:11.

³ 2 Tim. 3:1.

and the Old—the nucleus of the devotion to the mother of the blessed Virgin.

Of course the Roman Catholic reader will discern nothing amiss in this paragraph, but it will sound strange to Protestant ears; for here we discover that objectionable doctrine, the worship of saints, disguised, it is true, under the expression “devotion to;” but it is worship none the less truly.

It will be observed that, according to the *Catholic World*, prayer was offered to St. Ann, and was heard by her upon the ocean, while at the same moment at Auray, in Brittany, pilgrims were offering up their supplications to her; so that we have in this paragraph, not only saint worship, but here is also omnipresence, or at least omniscience attributed to St. Ann. And to-day the new shrine at Beaupré, Canada, is frequented by tens of thousands annually, while other tens of thousands are praying to the same saint in distant Brittany, and St. Ann, two thousand years dead, is supposed to hear them all!

The Scriptures forbid intercourse with the dead. “And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead?”

The reason for this commandment is evident: “Thou shalt worship the Lord thy God, and him only shalt thou serve.” To seek unto the dead is to put them in the place of God. The Scriptures declare that “there is one God, and one mediator between God and men, the man Christ Jesus,”⁹ but saint worship makes many mediators between God and man.

Moreover, the Scriptures declare that the dead “know not anything;” that “his sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them.”¹¹ “Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.”¹² And again: “For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun.”¹³

Saint worship, or prayers to the saints, is therefore diametrically opposed to the teaching of the Word of God, and as Roman Catholic miracles foster superstition and idolatry and destroy faith in the Scriptures, they can be regarded only as part and parcel of the working of Satan by which he hopes to deceive the whole world to its destruction.

PUBLIC SENTIMENT AND PERSECUTION.

It is a common idea, but altogether an erroneous one, that persecution cannot exist unless there is public sentiment to support it. The truth is that rarely, if ever, has public sentiment been on the side of persecution. All that is necessary to persecution is a law which, either designedly or accidentally, affords it legal sanction, and a few bigots to take advantage of the opportunity.

Thomas Jefferson recognized this truth when he said, “A single zealot may commence persecution, and better men be his victims.”*

The fact that the “law of the land” sanctions what is done, entirely outweighs in its

practical effect the public sentiment which does not sanction it, unless that sentiment be strong enough to defy the law and prevent its execution. But this is rarely the case, for public sentiment hesitates to rise up against “the law of the land,” and so long as their own personal interests are not touched, most people are comparatively indifferent to the wrongs they may see around them. “What is everybody’s business is nobody’s business;” and in this impotence of the opposing sentiment (which is often not even expressed) the bigot finds his opportunity.

It matters not either that the law was not aimed, in the minds of its framers, at any person’s religious rights. Just as with a gun when it is discharged, the important question is not what is aimed at, but what is hit; and when somebody is hit who was not aimed at, he derives neither consolation nor relief from the fact that the bullet was intended for a different mark.

It is a fact that when a religious dogma or institution is given legal support, however innocent the motive which prompts it, a blow is struck at the rights of all those whom the law affects; for no person can enjoy the liberty which God has given in respect to religious observances, and still be bound by a law which prescribes what his attitude shall be toward anything pertaining thereto. And when he yields in one point of such observances, he yields the principle upon which rests the whole structure of his rights and liberties.

CHRISTIANITY AND THE SWORD.

THE spirit that seeks in this country to force religious dogmas and institutions upon people by the power of the “law,” has its counterpart abroad in the spirit that calls for the sword of “the powers that be” to put down heathen opposition to Christian missions. An example of the latter is furnished by a letter from the Rev. Mr. Fulton, an American missionary in China, printed recently and approved in the *Evangelist*, New York. In it, speaking of the late massacre of missionaries by the Chinese, he says:—

There is but a single remedy, if this Munchau rule is to continue, and that is to demand that henceforth foreigners shall have unrestricted right of residence in every foot of Chinese territory, and that the local authorities and high officials shall be held personally responsible for the life of every foreigner residing within the bounds of their jurisdiction. Nothing short of this will meet the pressing needs of the case. The decapitation of a dozen or more of low criminals will be gladly granted by China, as a very cheap way of allaying the anger of England and America, but this will no more settle the matter than the amputation of an arm will cure leprosy. We must strike at the root, not at the branch. If this demand is not enforced, there is no assured hope for foreigners in China.

Elsewhere in his letter, says the *Nation*, the missionary “reviles the Chinese government in unmeasured terms.” That journal comments upon the imprudence of this and similar letters written by the missionaries and published in England and America, and adds: “Imagine a handful of Buddhist missionaries in our own country reviling the government, calling for vengeance on their opponents, demanding foreign intervention on their behalf that they might ram their doctrines down our throats at the point of the bayonet, and some idea may be had of the way our performances must strike the Chinese.”

The truth which sadly needs to be emphasized, both in that country and this, is that the arm of the secular power cannot be properly invoked in the defense and furtherance of Christian work. Christianity can never make headway against its foes by the

aid of carnal weapons. The one weapon upon which those under its banner must rely to cut their way through all opposition is “the sword of the Spirit, which is the word of God.” And this is a far more powerful weapon than any that can be furnished from the arsenals of the world.

The spectacle of Christian missionaries calling for a bloody punishment upon their persecutors, and relying upon the bullets and bayonets of their own “Christian” nations to back them up in their work, is a sad indication of the modern degeneracy of Christian effort, under the influence of that spirit which is seeking, both at home and abroad, an alliance with the State.

THE SPIRIT OF SATAN.

It is a significant fact that in the closing decade of the nineteenth century—the boasted era of civilization—the world is witnessing a revival of superstition, intolerance and barbarism.

There is a decided trend toward the theories and practices of the Dark Ages. We have in this country a practical illustration of this in the widespread crusade in behalf of more stringent Sunday legislation, and a stricter enforcement of Sunday “laws” already on the statute books.

The same disposition is manifested in like manner in other countries; and in Austria the same trend is seen still more clearly in the attitude of the government toward the Jews. It is stated that one of the leaders of this movement in Vienna, one of the chief magistrates of the city, has secured a majority of two-thirds of the city council in favor of the anti-Semitic policy. “The program of the party,” remarks an exchange, “has a genuine mediæval frankness and brutality. It proposes, according to report, not only to keep Jews out of municipal service, but to oust those who are already in that service; to prohibit them from making any contracts with the municipal government, and to abrogate all such contracts now in existence; and to exclude Jewish children from the public schools.”

But Austrian intolerance has not exhausted itself upon the Jews. It is proposed also to exclude Protestant teachers from the schools, and to entrust the work of education to the Roman Catholic clergy. It is believed that this policy is inspired directly from Rome.

This same spirit that, as before intimated, imprisons men in this country for exercising their God-given right not to observe Sunday, is closely akin to the spirit which, breaking out in mob violence, inflicts torture that would shame savages.

The daily papers have recently published stories of horrible cruelty scarcely surpassed even in the Dark Ages. Within a week, two men have suffered in this country at the hands of mobs, not simply death, but horrible torture and mutilation. One poor wretch was taken to a railroad track, where his fingers were laid upon the rails and one by one mashed into a shapeless mass by blows of a hammer, after which he was shot to death, or as the papers expressed it, “was filled full of lead.”

Another man, for a similar offense, was taken to the scene of his crime, and his ears were cut off, and then his fingers and thumbs, one at a time, after which he was hung.

That the crimes for which these men suffered, excite the wrath of the people, is not strange; and were their executioners content with depriving them of life, it would perhaps not occasion surprise, though even that could by no means be justified; but the infliction of such torture is ominous. It indicates a mental and moral condition that is abnormal; as

⁸ Isa. 8: 19. (R. V.)

⁹ Matt. 4: 10.

¹⁰ 1 Tim. 2: 5.

¹¹ Job 14: 21.

¹² Ps. 146: 3, 4.

¹³ Eccl. 9: 5, 6.

* “Notes on Virginia,” query 17.

remarked before, it is only part and parcel of the spirit that manifests itself in bigotry and intolerance. In China it slaughters missionaries; in Armenia it murders Christians; in Austria it excludes Jewish children from the public schools; in the United States it persecutes Adventists and tortures criminals; and everywhere it betrays unmistakably the fact that "the devil has come down having great wrath, because he knoweth that he hath but a short time."

A TEMPEST IN A TEAPOT.

THE following dispatch from Salt Lake City appeared in some of the daily papers on the 14th inst.:

President Joseph F. Smith and George Q. Cannon, of the Mormon Church, at a secret meeting of the priesthood on last Monday [October 8], made some sensational remarks of a political character, and all party leaders in Salt Lake City to-day are talking about the attitude of the church towards political candidates who are Mormons. It is considered evident that the church intends to exercise all its power in politics, although the high priests have disclaimed any interference.

The remarks made by President Smith were to the effect that numerous men high in the councils of the church, and particularly Moses Thatcher and B. H. Roberts, candidates on the Democratic ticket for the Senate and Congress, had seen fit to accept nominations for political offices without first taking counsel with the president of the church. The procedure he characterized as contrary to the rules of the church, subversive of good discipline, and might tend to the detriment of the church.

George Q. Cannon endorsed Mr. Smith's remarks. The words of the church authorities are taken as a command that those who have gone into politics without the advice and consent of the church must retire from that field.

This declaration is viewed with great alarm by Gentiles, and the progressive young Mormons, who fear a return to the old conditions which prevailed when the Mormon Church authorities ruled with a rod of iron. Strong and bitter anti Statehood talk is being indulged in by those who hitherto have favored Statehood the most strongly.

Judge Powers, chairman of the Democratic State Committee, has called a meeting of the Committee for Monday with the avowed purpose of dissolving the Democratic party and forming an anti-Statehood party.

Powers is strongly supported by the Gentile Republicans and the progressive element of the Mormons, irrespective of party.

It is believed that a fight is on with the church, and if the latter does not recede absolutely from its position, the anti-Statehood movement will be at once inaugurated.

In a speech last night, J. L. Rawlins, nominee for the Senate and delegate in Congress, who secured the passage of the Statehood bill, criticised the action of the church authorities and expressed the belief that the people will not countenance such interference.

There can be no doubt that the Mormon Church has in the past controlled political matters in Utah. In fact, during the greater part of its history, the government of Utah was a man-made theocracy, ruled absolutely by the high priests of the Mormon Church; because it was impossible for any man to secure or to hold office without approval of the Mormon hierarchy. We do not wonder that the politicians of Utah are alarmed at the prospects of the perpetuation of this State of affairs. Our only wonder is that the people of the whole country are not equally stirred by the equally impertinent meddling on the part of other churches.

The Mormons are only doing in Utah what other churches have been doing for several years past in other parts of the country; and this Utah affair seems very like a tempest in a teapot besides the commotion that ought to be witnessed from ocean to ocean and from the Canadian line to the Mexican border.

It is the boast of the American Sabbath Union that the church can have anything from Congress that it demands,—and in short, that

it holds Congress in its hands; and it is a well-known fact that legislation has been secured from Congress by threat of political boycott. Members of Congress have stated openly that they were compelled to act as they did in certain things, because if they did not, the churches would get together and knife them at the polls.

It is a strange thing that the evils of priestly domination are so clearly seen in Utah and scarcely discerned at all elsewhere. There is not a State in the Union in which to-day the churches are not exercising a greater influence in politics than the Mormons can hope to do in Utah; but no alarm is felt, no protest is entered, except in the case of this candidate for Statehood.

MUNICIPAL "REFORM."

ONE of the most significant and deceptive movements of the present century, is the crusade in behalf of so-called "municipal reform;" and strangely enough, this so-called reform is being assigned a place above gospel work, even by ministers of the gospel.

At a Christian Endeavor meeting in Brooklyn, on the 8th inst., Dr. Parkhurst is reported to have said: "Municipal reform is the highest enterprise in which Christians can engage." And again: "I have no sympathy with Christians who simply seek a beautiful state in the hereafter. Our duty is in the present, and there can be no higher duty than municipal reform."

It is very true that the end of Christianity is not "to secure a beautiful state in the hereafter," and "our duty is in the present;" but how a minister of the gospel can declare that "there is no higher duty than municipal reform, is something not easily explained.

The Saviour says: "Seek ye first the kingdom of God and his righteousness." Matt. 6: 33. And James declares that "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows, in their affliction, and keep himself unspotted from the world." But times have changed, and now we are told that the first duty of Christians is "municipal reform."

We are heartily in sympathy with the honest administration of civil government; but we have no sympathy with the idea that municipal reform is gospel work. The period of the Church's greatest moral power was when it was not only not supported by civil law, but it was persecuted by the powers of earth. By turning to the world for support, by making municipal reform the highest Christian duty, the Church simply confesses her dearth of spiritual power. The Saviour made no attempt to reform the municipal government of Jerusalem except by preaching the gospel to both rulers and people. The apostles nowhere engaged in municipal reform; and the modern preachers who are going after this phantom, are preaching another gospel, and not the gospel of Christ.

Human nature is the same to-day that it was 1,800 years ago, and it will continue the same until the end of time. There is but one consideration that appeals irresistibly to the masses, and that is self-interest. When municipal government becomes so corrupt that the rights of the people are trampled upon, and the burden of taxation becomes unnecessarily great, the people will inaugurate municipal reform by placing the authority in the hands of other officers; but this in nowise changes human nature, it remains the same, and in a few months or years at most, the municipality must be again reformed. It is

impossible for humanity to elevate itself. The only thing that can elevate humanity is the gospel; hence the importance of using that means, not for the purpose of securing municipal reform, but to save men; and in saving them, they will be reformed; and just in proportion as the individuals which compose society are reformed, society itself will be reformed; hence the highest duty, and in fact the duty of the Christian, is to labor, not primarily for municipal reform, but for the salvation of his fellowmen.

THE LAW OF JUSTICE.

JUSTICE is law; and by it all men, always and under all circumstances, are bound. It is law that is adhered to by God himself.

Blackstone, the great commentator, speaks of justice under the term "law of nature," and says:—

This law of nature being coeval with mankind, and dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe, in all countries, and at all times. No human laws are of any validity if contrary to this; and such of them as are valid derive all their force, and all their authority, mediately or immediately, from this original.

This is simply the statement of a truth which has, from time immemorial, obtained almost universal recognition in human transactions. It is the basis upon which such transactions, where one party has not had power to dictate to the other, have been conducted. It is the standard with which all human legislation, actually or ostensibly, seeks to conform. And when human legislation is changed, by the action of those bodies vested with legislative power, it is for the real or apparent purpose of a closer conformity with its dictates.

A recognition of these simple facts, in any case where there is a question of the enforcement of human law, would save any person from the conclusion that such law must be allowed to prevail simply because it is "the law of the land." The real law of the land is always justice, and nothing is law that is not justice. And human legislation, as Blackstone has said, derives all its force from the fact that it is, actually or supposedly, an expression of the law of justice as applied to the particular cases with which it deals.

He who considers himself bound to enforce a "law" simply because it has obtained recognition as the law of the land, forgets that he is bound, for that very time and occasion, by this law of justice. He cannot absolve himself from obligation to this law by any plea of duty to a statute of men. By the side of every human statute, and applying to the same thing—coincident, of course, with every good statute—is a law of justice; and by that law he is bound in the very case under his consideration. If the human statute is at variance with it, he is bound to disregard the former rather than the latter. He must disregard one or the other; and he cannot properly or consistently, under the plea of enforcing law, set aside the real law in the case,—the law of right—of which that he would enforce is but a counterfeit.

The only question to be considered is, What is justice? This question once settled, the path of duty is plain. The citizen must conform his life to that law, and the official is bound by it in his enforcement of "law," and not by any "law" at variance therewith.

A SUNDAY-CLOSING law cannot prevent Sunday dissipation, but only Sunday selling. It is not the selling of intoxicants, but the drinking of them, that makes the mischief.

"THE POWERS THAT BE."

[J. Christiansen in the *Evangelists Sendebud and Sanhedens Tidende* (Gospel Messenger and Herald of Truth), Danish.]

IN the thirteenth chapter of Romans, we are commanded to be subject unto "the powers that be;" and are told that they who resist "shall receive to themselves damnation."

In the third verse the apostle gives us the reason for this: "For rulers are not a terror to good works, but to the evil. Wilt thou then be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is a minister of God to thee for good."

Jesus said: "There is none good but one, that is God: if thou wilt enter into life keep the commandments." Matt. 19:17. The Saviour then tells to which commandments he refers, namely, those which forbid murder, adultery, theft, and false witness, and the one which requires honor to parents. Obeying these we have nothing to fear from the powers which God has ordained.

In the seventh chapter of Romans, twelfth verse, we read: "The law is holy, and the commandment holy, and just, and good;" and from the seventh verse we understand that this law is the ten commandments.

Of the same law David says: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether." Ps. 19:7-9. "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. 119:142. No wonder, then, that Paul declares the law to be holy, just, and good; and the man who strives to live according to this law, is certainly trying to do that which is good, and should have no reason to be afraid of the ruler who administers "the powers that be," for "he is a minister of God to thee for good."

The Seventh-day Adventists are arrested and punished for keeping the seventh day, the Sabbath of the Lord, and for working on Sunday, the first day of the week, although the "holy, and just, and good" law says: "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work."

These men are trying to do just what this perfect law tells them: to "fear God and keep his commandments, for this is the whole duty of man." Eccl. 12:13. They are doing just what is required by the law which is "holy, and just, and good;" and as "rulers are not a terror to good works," those men who are dragging their fellowmen to jail and setting them to work in chain-gangs among common criminals for doing that which is good, cannot be in that thing ministers of God, ordained by him to minister the powers that he has ordained; because instead of condemning men to prison for doing good, God's ministers give them praise. "For he is a minister to thee for good."

The rulers who now administer the power come very far short of their duty, or rather have usurped functions not given them of God, just as the king of Babylon did when he cast the Hebrews in the "burning fiery furnace." And those who are so diligently watching the Adventists on Sunday to get them arrested, must stand in full fellowship with those men who assembled and found

Daniel praying and making supplication to God and accused him before the king. Dan. 6:11.

It seems that Peter, in his first epistle was looking forward to this very time, for he says in chapter 2:19: "For it is thankworthy if a man for conscience toward God endure grief, suffering wrongfully." The prophet Micah, in the seventh chapter, seems also to have seen this same time; in the second verse, he says: "The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood: they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man he uttereth his mischievous desire: so they wrap it up." Or "twist it together" (Danish). But what a comfort to the poor Adventist behind the prison bars, is the seventh verse: "Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me."

"THE AMERICAN SUNDAY."

[*Boston Daily Globe*, Sept. 10.]

THE New York State Republican League resolves in favor of "the American Sunday."

But what is "the American Sunday"? There are many thousands of Jews in this country who keep the seventh day as dictated by their consciences. For them "the American Sunday" has no meaning.

There is a very flourishing American city in southern Rhode Island, many of whose leading citizens, all simon-pure Americans, are Seventh-day Baptists. They keep the seventh day in their churches, and regard "the American Sunday" as a violation of the Scripture injunction to keep the Sabbath day holy.

"The American Sunday" must be a Sunday especially adapted for Americans. But for what Americans? Have a set of politicians in convention any authorized prerogatives in the matter of prescribing a Sunday for all?

Those people who are so fond of prescribing an "American" this and an "American" that, have evidently only in view their own prejudices and narrowness.

The truly American Sunday will prove to be the one on which each citizen secures rest and recreation in his own way, his liberty of choice being circumscribed only by recognized morality and legality, and respect for the equal liberty of others.

INTOLERANCE REBUKED.

[*Sabbath Recorder*, October 10.]

THE *Christian Statesman* seems happiest when it is making a thrust at those who observe the Sabbath of the Bible. In its issue of September 26, speaking of observers of the seventh day, it says, "It is a sign of a soft head rather than a tender heart to shed tears over the prosecution of law-breakers." This is the beautiful spirit shown by this journal which professes to be loyal to Christ and his disciples. Those who do not worship God according to the rules laid down by the *Statesman* must be forbidden. A similar case is narrated in Luke 9:49, 50. "And John answered and said, Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us. And

Jesus said unto him, Forbid him not; for he that is not against us is for us."

But the *Statesman*, more like a pettifogger than a true statesman, continues to deny that anyone has been either prosecuted or persecuted because they keep the seventh day, and insists that it is because they do not keep the first day. That is a very small crawl-out. It is hardly worth one's while to make reply to any opponent when he shows disposition to carry a point by sophistry and misleading statements. The whole matter, so far as the *Statesman* is concerned, lies in the fact that it champions the cause of legislation to enforce the observance of Sunday, as opposed to that religious liberty which was the guarantee of our forefathers, and for which reason our Pilgrim fathers fled from the same spirit of oppression in the old country and sought a refuge here. The inheritance they bequeathed us is now being contested. Like the infamous decision of Judge Taney, in the famous Dred Scott case, that "the negro has no rights which the white man is bound to respect," so now the *Statesman*, with a slight change in phraseology, attempts to maintain that the minority, as Sabbath-keepers, have no rights which the majority is bound to respect.

CONTEMPTIBLE PERSECUTION.

[*The Progress*, Minneapolis, Oct. 12.]

THE report comes to the *Progress* that Mr. R. T. Nash, of Amory, Miss., formerly of Minnesota, who is a member of the Seventh-day Adventist denomination, was recently arrested again for Sunday work in his own corn field; which is claimed by the prosecution to have been done on the 12th day of last May.

The officer who made the arrest rode a mule, and was inclined to compel Mr. Nash to walk fifteen miles to Aberdeen, the county seat. But Mr. Nash had already walked a long distance, and had been kept up all the night before with a sick child, and was very tired. With much persuasion the sheriff allowed his prisoner to take the train, meeting the officer at the depot, from whence he was escorted to the jail and thrust therein. He was there held behind iron bars for forty-six hours, with only a scanty supply of corn bread, peas and water. Pork and coffee were furnished, but these he could not use. When he was called before the court, he refused to plead, saying that he could not remember what he did on the 12th of May. This was held by the court as a plea of not guilty. It was found that there were no witnesses present to testify against him, and they were fifteen miles distant. Mr. Nash was compelled to give bonds for reappearance at the next term of court, some time next spring.

Mr. Nash made quite a mark in this State as a canvasser for denominational books, and went to Mississippi at the request of the General Conference Board. He put in a small garden where he worked at odd times and Sundays for the comfort of his family. It will be remembered that Mr. Nash was arrested some time since, was tried, plead his own case, found guilty and fined. The fine was paid by his neighbors, who said they would not see him go to jail for that which others did every Sunday in the year. In his defense, he claimed that it was a matter of conscience, as he observed the Sabbath according to the commandment, and spent the other six days in labor; and that the State had no right to interfere so long as he did not interfere with the rights of any other person. He held that it was the inalienable right of all men to spend their time as they wish, so long as they do not invade the equal rights of others in spending their time as they wish.

The incidents here related are in line with many similar outrages which have been perpetrated in Tennessee, Georgia, Maryland, and other southern States, and even in some of the New England States. It is purely religious persecution of the most contemptible kind, by people who must be devoid of all true Christian principle, and who take technical advantage of an old law, the spirit of which was never in accordance with such purpose.

Such abuse of law and liberty is a mockery of the civilization and intelligence of free America. It is bringing reproach and shame upon the communities that tolerate it, and should not be countenanced by any self-respecting people. The press of the country should turn such scorching blasts upon these satanic persecutors that they would not only fear to longer insult common decency, but would be recognized in their true character as public enemies, and shunned as agents of evil.

Enlightened public opinion in the United States will never indorse such persecution, and laws which are so imperfect or unjust as to permit it must ultimately be repealed. Political freedom can only be compatible with religious freedom. Persecution for conscience' sake is not consistent with the sentiment that upholds the "Stars and Stripes."

RUSSIAN DESPOTISM.

[*Christian Advocate, Oct. 10.*]

A UKASE has been issued at St. Petersburg forbidding any Hebrew to embrace the Christian faith unless his wife, children, brothers and parents do so as well. This curious law is designed to circumvent the Jews who had the habit of sacrificing one of the family to the Russian Church, and thereby of acquiring for all the other members a right of earning a living, on the ground that they are all employés in a business conducted by the convert. They are also forbidden to join either the Roman Catholic or the Protestant Church. This is based on the theory that the Greek is the only true Church, and also that the legal privileges that the Jews are to get as a result of joining it should not be conferred by joining an opposition church. Russia will do as it pleases, without regard to the sentiments of the rest of the world.

SUNDAY-LAW ABSURDITIES.

THE *World*, of the 15th inst., had the following item:—

Three men were brought as prisoners to the Essex Market Police Court yesterday, for having sold umbrellas on Sunday.

It rained on Sunday. Every man, woman and child who was in New York on that day will remember that it rained. It poured. It came down in buckets, cartloads, rivers, lakes, and, some say, oceans. It was the sort of rain that burrows its way through your water-proof and, when it reaches your skin, trickles down in fiendish drops. It rained in the morning, it rained in the afternoon, it rained at night. It rained outrageously.

Three friends of humanity, Keil Silverman, Wolf Popkin and Benjamin Lavine, stood in that rain and sold umbrellas. When they were brought to court they pleaded that they were poor and that the few cents they had earned would buy food for their families.

"Besides," said Silverman, "it was raining very hard and the umbrellas came in handy."
Yet each of them was fined \$1.

At the same moment street cars were running and railroad trains were thundering into the city. Tobacconist shops and candy stores were open and fruit stands were doing business, because these things are considered nec-

essary even on Sunday, especially the tobacco. But an umbrella is quite another thing. Cigars and tobacco must be had fresh on Sunday, but the man who does not provide himself with an umbrella when the sun shines, ought to get wet in case it rains on Sunday. Such are some of the absurdities of the New York Sunday "law."

TRUE LIBERTY.

BY FANNIE BOLTON.

ALL through a land of thick strewn graves,
There walked the Lord of Life who saves,
And softly whispered to the slaves,
"Have liberty."

Some at his gentle voice looked up,
And caught the radiance of his hope;
Some knew not that the Master spoke,
"Have liberty."

But one with kindling faith drew near.
The Saviour whispered, "Have no fear.
Trust thou in me, the way is clear
To liberty."

And as he spoke the slave was free.
The galling chain fell off, and he
Followed the Master joyfully
In liberty.

No longer with the slaver's horde,
He joined the army of the Lord.
He bore a banner with this word,
"True liberty."

Then enemies around him drew,
But all their ranks he fought straight through,
And struggled upward with the few
In liberty.

The tempter placed upon his track
Sirens to lure his footsteps back.
Still facing heaven, he did not lack
His liberty.

Then crueler darts were on him hurled.
Men hated him in all the world;
But still his banner was unfurled,
"True liberty."

Then prison walls around him close.
Torture and shame they add to woes;
But o'er the rack his banner rose,
"True liberty."

Then to the stake they led him on.
The fagots kindled one by one;
But bright his soul was as the sun,
In liberty.

Above the flame the people saw
With dreadful fear, with sacred awe,
The banner of his King, the law
Of liberty.

Above his ashes as they stood
The people saw the cross of blood,
And on it nailed the Son of God,
For liberty.

And in a vision they behold
The clouds withdrawn, the streets of gold,
The conqueror, earth could not withhold,
From liberty.

No more could foes his soul harass.
High near the throne they see him pass,
Singing upon the sea of glass
In liberty.

O liberty of Christ, 'tis given
To us as to the martyrs even.
We too may conquer hell, win heaven,
Have liberty.

"CHRISTIAN" ENDEAVOR.

THE Christian Endeavor Societies of the State of Illinois held their State convention at Bloomington, October 3 to 6. On the afternoon of the 5th, the following resolutions were offered:—

WHEREAS, The endeavors of the Barbers' Union are being exerted toward the better observance of the Christian sabbath,

Be it Resolved, That we, the Illinois Christian Endeavor Union, in convention assembled, thoroughly

sympathize with their efforts for the maintenance of a half sabbath,

Be it Further Resolved, That we pledge ourselves personally to cooperate with them in their observance, especially by personally refraining from patronizing barber shops on the sabbath day.

Resolved, That a copy of these resolutions be forwarded to the union of Chicago.

"This," says the *Daily Pantagraph*, of the 7th inst., "brought Rev. E. O. Sharpe, pastor of the Christian Church at Saybrook, to his feet, with the following amendment":—

Resolved, That the Illinois Christian Endeavor convention, while heartily favoring all Christian measures for the promotion of the proper observance of the Lord's day, severely condemns the infringement by law on the religious rights of those who conscientiously observe the seventh day as their day of rest.

The amendment was voted down, and the original resolutions were unanimously adopted. This action was further emphasized later in the day by the adoption of the following:—

Resolved, That we condemn any and every foe of the sabbath day, in business, public or private life, and that we will use all our powers and influences for a better observance of the Lord's day.

"Any and every foe of the Sabbath" is broad enough, and was doubtless designed to be broad enough, to include those "foes" of the so-called sabbath (Sunday) who oppose its claims with the divine truth that "the seventh day is the Sabbath." At all events, by rejecting Mr. Sharp's resolution, the Y. P. S. C. E., of the State of Illinois, stands committed to a denial of equal rights to observers of the seventh day—and they call this Christian endeavor!

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What Is the Nation?
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Religious Right in the United States.
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The People's Right of Appeal.
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The Buglers, the Miners and Sappers.
The Sunday-law Movement in the Fourth Century, and Its Parallel in the Nineteenth.
Will the People Assert and Maintain Their Rights?
Religious Right in the States.

APPENDIXES.

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The Constitution of the United States.
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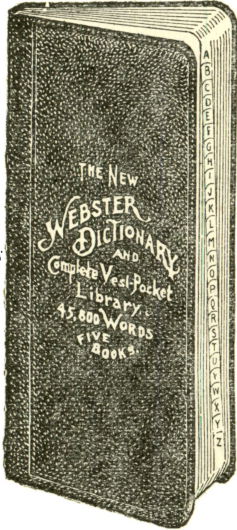
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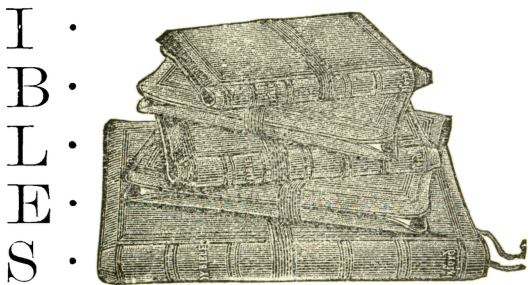
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XIII. XIV.

I CORINTHIANS.

459

13 Ἐάν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἢ χῶν ἢ κίμβαλον ἀλαλάζον. 2 καὶ ἰάν ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἰάν ἔχω πᾶσαν τὴν πίστιν, ὥστε θῆναι ὡς ὄρη, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι. 3 καὶ ἰάν ψωμίσω πάντα τὰ ἔπαρχοῦτά μου, καὶ ἰάν παραδῶ τὸ σῶμά μου ἵνα καθυσομαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. 4 Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη οὐ ζηλοῖ, ἡ ἀγάπη οὐ περιπευεῖται, οὐ φουσιούται, οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογιζέται τὸ κακόν, ὁ οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. 8 Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. εἴτε οὖν προφητεῖαι, καταργηθῶσονται, εἴτε γλώσσαι, παύσονται, εἴτε γνῶσις, καταργηθήσεται. 9 ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν. 10 ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται. 11 ὅτε ἦμην νήπιος, ὡς νήπιος ἐλάλον, ὡς νήπιος ἐφρόνου, ὡς νήπιος ἐλογιζόμην, ὅτε γέγονα ἀνὴρ, καθήρηκα τὰ τοῦ νηπίου. 12 βλέπομεν γὰρ ἄρτι δι' ἰσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. 13 νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα, μείζων δὲ τούτων ἡ ἀγάπη. 14 διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε. 2 ὁ γὰρ λαλῶν γλώσσῃ, οὐκ

ἢ κἂν L.A. ἢ κἂν T.A. ἢ μεθιστάναι LTT. ὁ οὐδὲν E.G.W. ἢ κἂν LTTA. ἢ ψωμίσει E. ἢ κἂν L.A. ἢ καθυσομαι I shall be burned T. ἢ οὐδὲν T. ἢ [ἡ ἀγάπη] LTTA. ἢ συμ. T. ἢ πίπτει LTTA. ἢ [δὲ] T. ἢ — τότε LTTA.W. ἢ ἐλάλον ὡς νήπιος LTTA.W. ἢ ἐφρόνου ὡς νήπιος, ἐλογιζόμην ὡς νήπιος LTTA. ἢ — δὲ but LTTA.

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THERE is something wrong with the perceptions of the person who refrains from Sunday work as a matter of conscience, and yet is not satisfied to make that sacrifice to his religion unless it is made by others likewise, and that without reference to their own conscience in the matter.

THE *Independent*, of the 10th inst., has this:—

On the Jewish Day of Atonement, in this city, the cessation of business almost made a Sunday out of Saturday in some of the principal streets. It was proved possible for Jews to keep one Sabbath in the year; and if one, why not all?

Sure enough! Why not? And if Jews can keep the Sabbath, why must Christians have a law to enable them to keep Sunday?

POPE LEO XIII. has written to the Catholic hierarchy of America, condemning congresses of religion. It is said that the projectors of the World's Fair Congress of Religions expected it would lead to further congresses merging all sects and creeds. It is not probable, however, that the pope fears this: but Roman Catholics cannot meet other creeds on terms of equality. Rome assumes to be *the* church.

THE "Sunday Reform Leaflet," issued at Columbus, O., says: "In the interest of American homes we need the weekly day of sweetness and love." But Christianity makes every day a "day of sweetness and love," and nothing less than this is needed "in the interest of American homes." It is our opinion that without these graces during six days of the week, the "weekly day of sweetness and love" will be much more of a farce than a reality.

ONE plea for the Sunday law says, "Close all on Sunday and no loss to any; there should be equal rights in trade." But such a law does not give equal rights to those who feel conscientiously bound to close their business on the seventh day—the busiest day of the week. Nor can the law undertake to see that

all men have equal advantages in trade. It is only for Sunday that a law is asked to enforce simultaneous closing of places of business. A man's advantage in trade depends almost wholly upon his location, his resources, and his energy and ability in conducting his business.

THERE are several cases still pending against Adventists at Graysville, Tenn., for Sunday work. They will be tried probably the first week in November. Among these cases is the indictment against E. R. Gillett, the old soldier, who, having aided in conquering the South in war, moved to Tennessee to assist in carrying forward that conquest by the arts of peace. He is loved and respected by all who know him, only excepting the misguided men who have invoked the "law" against him.

Quartermaster Gillett, with his honorable record in the army and in the Iowa legislature, will doubtless bear himself equally well as a soldier of Jesus Christ in a Tennessee chain-gang.

It is a fact worthy of notice that leading Catholic prelates are becoming much more outspoken than formerly in the matter of Sunday observance. That the papacy should favor a general and marked deference on the part of the people to the Sunday-sabbath, is not at all strange, in view of the importance that institution has in the papal economy, being the uplifted sign of her authority in spiritual things, and also the badge of the homage paid the papacy by Sunday-keeping Protestants. With her characteristic prudence, Rome refrained from taking the lead in the Sunday crusade, lest it should be given a Romish stamp which would prejudice it in the public mind. But she sees that it is safe and expedient to follow closely the "Protestant" lead in the matter, giving her powerful support to what is done, until this Protestant indorsement of her claims and her methods shall in turn become a most powerful aid to her.

WE noted in these columns last week, the imposition of a fine and costs upon a Seventh-day Adventist in Texas, because he refused to work on the roads upon the seventh day, "the Sabbath of the Lord."

This man's defense was that he could not conscientiously work upon that day, and that under the constitution of Texas he could not be legally required to work upon any day set apart by his religion as a day of rest and worship. Article 1, Section 6, of the State Constitution, is as follows:—

All men have a natural indefeasible right to worship Almighty God according to the dictates of their own consciences, and no human authority ought in any case whatever to control or interfere in matters of religion; and it is the duty of the State to pass such laws as may be necessary to protect equally every denomination in the peaceable enjoyment of its own mode of worship.

This was read to the court by this Seventh-day Adventist, but the justice(?) held that it did not cover the case, and so imposed a fine

and costs, amounting to \$20.25. The defendant promptly appealed the case to the higher court where he hopes to get justice.

By the way, what would the good Sunday-keepers of Texas think of a "law" under which they were liable to be required to work the roads on Sunday? Would they not regard it as an infringement of their rights of conscience?

REFERRING to the Sunday crusade in that city, the *Boston Herald* of the 6th inst., says:—

It will behoove the police commissioners to pause before they undertake to prohibit the Jews from transacting business on Sunday so long as they observe the Jewish Sabbath. It is an assault on religious liberty that has been one of the bulwarks of our commonwealth from its foundation.

The *Providence Journal* likewise ventures the opinion that "if the laws of Massachusetts sanction the arrest of all the Jews in Boston who are found keeping their shops open on Sunday, they need reforming as badly as did the ancient Puritanical proscriptions when emigrants from Massachusetts Bay found their way to Rhode Island and Providence plantations."

This is all well enough so far as it goes; but why exempt only those who "observe the Jewish Sabbath"? If the prohibition of Sunday work rests upon "moral" grounds, as it has been held to do in most States, how can anybody be consistently exempted from the provisions of the "law"? And if it rests upon sanitary grounds why not exempt all who rest upon some other day? Why cannot people see the utter inconsistency and impropriety of all "laws" which forbid honest employment on any day?

SAID the Rev. W. R. Huntington, rector of Grace Protestant Episcopal Church, on a recent Sunday, as reported by the *Mail and Express*, "This Republic is a Christian nation. If any man doubts it, if anybody is convinced that all moralities are equally tolerable in the United States of America under existing conditions, let him test his conviction by openly practicing another sort of morality than the Christian and he will presently discover his error."

Intolerance an evidence of Christian character! A poorer proof that this is a truly Christian nation could certainly not have been produced.

COMPULSORY "rest" is not rest at all, but simply the worst form of idleness.

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