

"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."

Vol. 11, No. 31.

NEW YORK, AUGUST 6, 1896.

Price, Three Cents.

American Sentinel,

PUBLISHED WEEKLY BY THE

PACIFIC PRESS PUBLISHING COMPANY,

39 BOND STREET, NEW YORK CITY

EDITOR, - - - - - C. P. BOLLMAN.
ASST. EDITOR, - - - - - L. A. SMITH.

CHRISTIAN CITIZENSHIP.

CHRISTIAN citizenship is that citizenship which is conferred upon an individual by Christianity; and that citizenship pertains not to this earth, but to heaven.

It is true that Christian people are citizens of various earthly countries, but this fact has no real bearing upon the subject. This is a citizenship common to all classes of people. It is a citizenship which considers the relations between a man and his fellowman. It cannot take account of a man's relation to God.

There is a prevailing idea of Christian citizenship however, which mixes these relations together, teaching that Christian citizenship pertains to the affairs of this world, and hence that those affairs should be conducted upon a religious basis. This is an altogether erroneous conception, and one most dangerous to the peace and welfare of society.

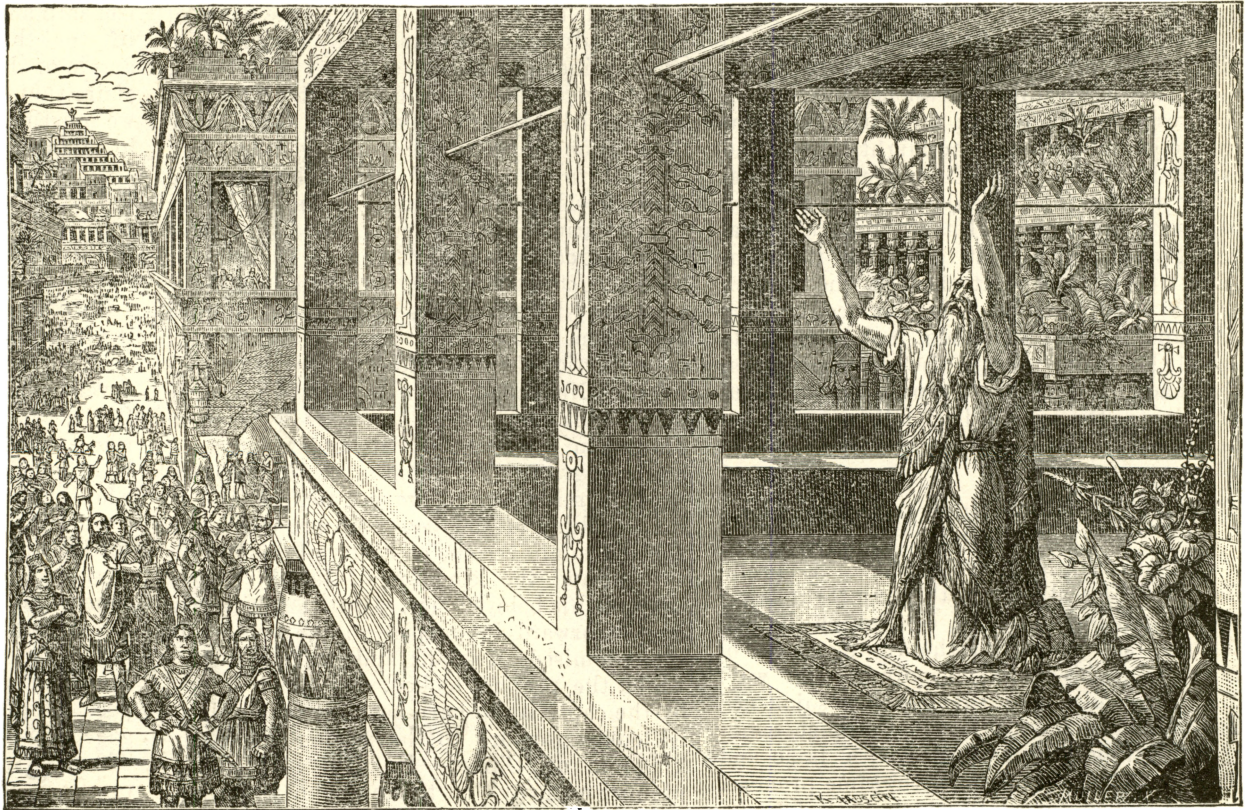
It is frequently said that a man ought to take his religion into his business; and the saying is true in the sense which is doubtless intended by those who make it, which is that a man ought to be conscientious in his business dealings, conducting them according to that standard of honesty and justice which religion—the Christian religion—reveals to him. But it would be much better to say just what is meant. Certainly, conscience ought not to be divorced from individual conduct in any relation of life; but conscience is not religion. Honesty does not constitute relig-

ion; justice does not constitute it. The foundation of the Christian religion is faith in the word of God.

Christianity enables an individual to live rightly before both God and men, and is therefore of the highest value in any community as a promoter of peace and prosperity. We refer here to Christianity as defined by Scripture and applied by the Holy Spirit, and not to what some person or persons may call Christianity, or may attempt to apply by human law. Christianity thus perverted ceases to be Christianity, and becomes the worst disturber of the peace and enemy of

that course which will preserve peace and maintain cordial relations between all about him.

This is as far as Christianity can enter into any of those relations of life which pertain to civil affairs. And, as before stated, this is not a union of Christianity with civil affairs, but only of that honesty and justice which Christianity enjoins. The Christian is actuated in all things by Christian motives; he has constantly in view the claims of the law of God, which covers both his relation to God and to his fellowmen. He will be a Christian in all places and at all times. But his hon-



Daniel, in Babylon, Praying Toward Jerusalem.

prosperity. No person can be better prepared to act the part of a good citizen than he whose standard of righteousness is the law of God, whose conscience is enlightened and guided by God's word, and who has in his heart that love for his fellowmen which is the fulfilling of the second of God's two great commandments. The person of whom this may be said is a Christian. He of all men may be expected to be honest and just in all his relations with his fellows, and to aim always at

esty, his justice, and his kindness toward others, do not constitute him a Christian. Many people who have been honest and just and kind toward their fellows have not professed to be Christians at all, and had they done so, on the strength of these virtues alone, their profession would have been false. Neither one of these, nor all combined, constitute a religion. Hence they do not, by their presence in the conduct of civil affairs, unite religion with civil government.

Testimony of the Scriptures.

But there is a true Christian citizenship, which is possessed only by Christians, and pertains to that country the only knowledge of which comes through the avenue of faith. The Scriptures speak very clearly upon this subject, and to them we naturally turn for information.

In his letter to the Ephesians, the apostle Paul points them to the change which had been wrought in their condition by their faith in Christ. He tells them that "in time past" they had been "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now," he continues, "in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. . . . Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Eph. 2:12-19. Here is set before us a citizenship which is shared only by the saints.

This is a citizenship which does not pertain to this world. This is clear from the fact that it is held exclusively by the saints. The most wicked of men share freely in all the privileges which this world has to bestow. But they do not share in those privileges which come through faith in Christ.

Some Eminent Examples.

The same truth is set forth in the examples left us by eminent Bible characters from earliest times. We cannot do better than to notice the course of some of these men in this respect.

Abraham was one of the prominent men of his time, being at the head of a large household, rich in worldly possessions, and having the respect and esteem of kings. He was free to go almost where he might choose, and establish himself in the enjoyment of all that which was sought and enjoyed by the heathen princes around him. But we read of Abraham that he left his native land at the command of God, and went through the country as the Lord directed him, not seeking any permanent place of abode, nor aiming to enroll his name among the great of earth. God had made Abraham a promise, and that promise, as the apostle Paul tells us, was that he should be the heir of the world. Rom. 4:13.

He Sought no Christian Citizenship on Earth.

But Abraham understood that this promise was to be realized not through "the law," or through force of arms, or through the ballot box, but "through the righteousness of faith;" and he sought it only in that way. We read of him that "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:9, 10. In the same connection, we are told concerning these ancient Christians that they "died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly if they had been mindful of that country from which they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city." [Italics ours.]

Abraham did not look for the fulfillment of God's promise in this present world, or by worldly means; but he looked forward by faith to a "new heavens and a new earth"—the "heavenly country"—and a city "whose builder and maker is God," to be created in the execution of God's great gospel plan, the central act of which was the great sacrifice on Calvary. The Saviour said of Abraham, speaking to the Jews, "Your father Abraham rejoiced to see my day; and he saw it, and was glad." John 8:56.

Joseph, the son of Jacob, was in high honor at Pharaoh's court, holding the position of governor over all the land of Egypt. He was exalted among earth's great men, but it was not upon this that he set his heart, nor upon anything connected with the land of Egypt. We read that "By faith Joseph, when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones." Heb. 11:22. Referring to the record in Genesis, we learn that "Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." He, like Abraham, had his heart set upon another country than that in which he had achieved earthly greatness.

Moses was a man brought up at the court of Pharaoh, and honored by all in Egypt, being heir to the throne, and a man "mighty in word and in deed." But he renounced all this and identified himself with a race of slaves, in order that he might gain that better, "heavenly" country, and share the privileges of its citizenship.

Daniel, the Hebrew captive at the court of Nebuchadnezzar, was exalted by the latter to great eminence in the government of Babylon, but in every place, and in all that he did, he maintained his integrity toward God. The illustration on the preceding page sets forth his faithfulness to God while chief of the three presidents appointed over the realm by King Darius. His enemies would not have found an occasion against him if he had not been accustomed to pray three times each day with the windows of his room opened toward Jerusalem. It was not upon anything that he had enjoyed in Babylon, under either the reign of Nebuchadnezzar or of Darius, that he had set his heart. His thoughts were upon Jerusalem. He was in Babylon as a stranger and a pilgrim. The longing of his soul, expressed in his earnest prayers to God and in his searching of the books of prophecy, was that he might see the captivity of his people turned, and the kingdom of Israel restored again in his beloved city. But that kingdom looked forward in purpose to the coming of the promised Messiah; and this it was to which the prophet looked, and which seemed by the captivity to have been set aside. Daniel looked forward to the setting up of the kingdom of Christ. He had in view the promise made by God to Abraham, which was to be fulfilled in the inheritance of the earth by the faithful.

Conscience in Secular Business.

Daniel was a man who took his conscience into his business, which was that of civil ruler in the province of Babylon. No better example does history afford of Christian integrity in the conduct of secular affairs; no better can be furnished by any man living to-day. Yet Daniel did not impose his religion upon any one. There was no mixing of religion with politics in his official life. His influence was not given to the enactment of religious laws. He simply lived a life of perfect uprightness in the sight of his fellowmen, conducting the affairs of his office with such hon-

esty and justice that his enemies were forced to acknowledge that no fault could be found in him. And by this very thing Daniel did a wonderful work in spreading the knowledge of the true God. Would that there were many who would imitate him in the higher walks of public life to-day. It is by the life of Christian integrity that righteousness is to be preached and men brought into the path of obedience to moral requirements, and not by religious "laws."

Christian citizenship is the same thing to-day that it was in the days of these ancient worthies. It is citizenship in the land of promise,—the promise made to Abraham that he should be the heir of the world. We read that "to Abraham and his seed were the promises made;" and "they which be of faith, the same are the children of Abraham." Gal. 3:7, 16. Therefore those who are of faith to-day, are heirs with Abraham of the world,—not this world, with its curse and ruin caused by sin, but that new earth which shall spring forth at the word of God from the ashes of this present earth, which is to be burned up by the fires of the day of wrath. 2 Peter 3:10-13. "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. 37:11.

Christian citizenship, therefore, is not of this world. It cannot be attained by any earthly means. Wealth cannot purchase it, power cannot grasp it, votes cannot establish it anywhere. It is to be secured only by faith in Christ, just as Abraham and the other righteous men of old secured it. If we would work to spread the blessings of Christian citizenship among our fellows, we must live the life that they lived. We must follow the example of Jesus Christ. We must not proclaim that Christ's kingdom is of this world; we must not seek to have affairs which pertain to this world conducted on a religious basis.

S.

SUNDAY CRUSADE AT GROVELAND, MASS.

THE Sunday crusade has broken in upon the public peace in the village of Groveland, near Haverhill, Mass. Close to the village is a very popular summer resort, called "The Pines," largely patronized by laboring people who cannot afford a vacation at the seaside. Here on Sundays and other days came those who sought a change from the atmosphere of town and city, and enjoyed a trolley ride through the country to the resort, where they could obtain refreshments and listen to a band concert on Sunday afternoons.

All went quietly and pleasantly until Sunday, July 19, when several apostles of the Sunday crusade visited the resort for the purpose of getting evidence against persons engaged in secular business on the grounds. The result of their spying was that several residents of the village were fined \$10 each for violating the "sabbath." A clergyman of the village, Rev. Louis Berry, testified at the trial, and was largely instrumental in securing the convictions. So indignant were the people of Groveland made by the affair that they hung the clergyman in effigy to a beam of the Groveland bridge, where it was allowed to remain for several days. The *Haverhill Bulletin*, from which we gather these facts, adds: "The result can hardly be imagined, but the town is in an uproar over the occurrence, and the feeling against the minister and his colleagues is intense. Interesting developments are likely to follow, as several citizens were heard to remark that the affair was not settled by any means."

That clergyman stood before the people of

his village as an ambassador from God, representing Him who said, "My kingdom is not of this world." As such his business was to persuade men to become reconciled to God. But what has he done? How much influence will he now have with the people of Groveland in seeking to win them to Christ? How much has he lessened his chances for saving souls in that community, and the chances of some, if not many, of the latter of ever being saved in the kingdom of God? Instead of drawing them nearer to God and salvation by the power of love, he has driven them further away by the force of the civil arm.

This is what clergymen do every time when they step out of their God-appointed place of ambassadors, to act the part of taskmasters in forcing the people to a certain line of conduct by civil enactments. What account will they render for this in the day of God? s.

WHY THEY REFUSE OBEDIENCE.

IN number 30 we gave, at some length, evidence showing that the Adventists who have been imprisoned in Tennessee and elsewhere for violation of the Sunday "laws," hold not only that the fourth commandment enjoins abstinence from labor on the seventh day of the week, but that it also forbids a like observance of any other day; and that for this reason, *and for this reason only*, they subject themselves to imprisonment by working on the first day of the week.

The persecuted Adventists hold that the Roman Catholic Church, the Papacy, is the persecuting power described in Dan. 7:25, 26, and parallel texts, and that the Sunday-sabbath is the badge of its power. Commenting on Dan. 7:25, Dr. Albert Barnes says: "Can any one doubt that this is true of the Papacy? . . . Indeed, the slightest acquaintance with the history of the Papacy will convince any one that what is here said of making 'war with the saints' (verse 25), is strictly applicable to that power, and will accurately describe its history."

This is the view generally entertained by Protestants, not only of the application of Dan. 7:25, but of many other scriptures. But one feature of the prophecy is very generally overlooked. Dan. 7:25 not only says of this power that he should "speak great words against the Most High," and "wear out the saints of the Most High," but also that he should "think to change times and laws," evidently of the Most High. This prophecy, the Adventists believe, is fulfilled in the "change" of the Sabbath by the Papacy. The Romish Church boasts of having made the change, and appeals to that fact, and to the acquiescence of Protestants in the change, as proof of her power to establish feasts and holy days, and to command their observance "under sin."

Change of Day and Change of Reason for Observing It.

That the Sabbath has been changed so far as it is possible for man to change that which God has established, all are agreed; but when it comes to stating the reason and manner of the change, there is not the same unanimity of sentiment. Some have endeavored to show that it was by divine authority; but for this position there is no warrant in the Scriptures; moreover, the very nature of the Sabbath law forbids the idea that it should at one time enforce one day and at another time another day.

The fourth commandment sets forth explicitly the reason for enjoining the observance of the Sabbath, namely, the creation of

the world, and God's rest on the seventh day of the creation week; and to change the day must, of necessity, change the reason for its observance. And to change the reason for an institution is to entirely change the institution itself, or rather, it is to destroy one institution and establish another in its stead. And this is just what has been done as far as man could do it, in the case of the Sabbath; for instead of the seventh day being kept as a memorial of creation, we have another day kept for another reason.

The Change Made This Side of Christ and the Apostles.

That this change was made this side of Christ and the apostles, is thus confessed by an adherent of the Sunday-sabbath:—

The selection of Sunday, thus changing the particular day designated in the fourth commandment, was brought about by the gradual concurrence of the early Christian Church; and on this basis, and on none other, does the Christian sabbath, the first day of the week, rightly rest.—*Christian Work*, Jan. 3, 1835.

In order that none may misunderstand what is meant by "the early Christian Church," we supplement this quotation by another from the same paper, under date of Feb. 18, 1886, as follows:—

We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that while the Sabbath and Sabbath rest are woven into the warp and woof of Scripture, it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance.

Neander's Testimony.

This latter quotation shows clearly that the *Christian Work* does not think that the apostles, nor the church in the days of the apostles, had anything to do whatever with the change; and in this it is manifestly correct, as can be demonstrated by the most reliable historians. We have room in this connection for only a single extract, and until that is controverted (and it never can be), it will not be necessary to cite any other proof. Neander, of whom "McClintock and Strong's Cyclopædia" says that he is "universally conceded to be by far the greatest of ecclesiastical historians," gives this pointed and candid testimony:—

The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them and far from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin.—*Rose's Neander*, page 186.

This is a plain statement. But the fact remains that the change has been made; and if Christ and the apostles did not make it, how was it accomplished? If there is no divine authority for the change, what authority is there for it? And if it was not introduced in the days of the apostolic church, when was it brought in?

The Papacy Did It.

In answer to these questions Adventists say the Papacy made the change not only without divine authority but in direct violation of the divine law; and that to observe the day, is, in effect, to recognize this apostate power as above God, who instituted the Sabbath. But it is objected by some that, as the Sabbath was changed at least as early as the fourth century, whereas the earliest date assigned by Protestants for the establishment of the Papacy is A. D. 538, it is not possible that the Papacy changed the Sabbath a century before it (the Papacy) had an existence.

But let those who make this objection re-

member that the Papacy was the result of growth. It did not spring into being in a day, nor did it attain full stature in a century. As early as A. D. 54, the Apostle Paul wrote:—

For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. 2 Thess. 2:7, 8.

This, as all Protestants agree, is a reference to the Papacy, or at least to the apostasy which culminated in the Papacy. The fact is, that instead of being *established* in A. D. 538, the papal power attained its majority at that time. Its infancy and youth were far back of that date, and not a little of its work was done before that time. In his history of the "Early Church," page 591, Killen says of the bishop of Rome:—

In the third century the chief pastor of the Western metropolis must have been known to the great officers of government, and perhaps to the emperor himself. Decius must have regarded the Roman bishop as a somewhat formidable personage when he declared that he would sooner tolerate a rival candidate for the throne, and when he proclaimed his determination to annihilate the very office.

At this time the bishop or pope of Rome exercised power over only a part of the church, but his power was the same in kind, if not in extent, that was exercised by his successors two centuries later. Those who deny that the Papacy changed the Sabbath, on the ground that the change was effected before that power had an existence, only show how limited is their knowledge of the history of the first great apostasy, and the development of the papal power.

Pagan Features in the Papacy.

Protestants all agree that the papal system has in it many features borrowed from paganism; and just so surely as it has, Sunday-keeping is one of them. Every Bible student knows that the Scriptures contain no hint of the change of the Sabbath by divine authority; scores of first-day writers have acknowledged the fact; ecclesiastical historians of note have repeatedly said that "the festival of Sunday was always only a human ordinance." Do Adventists not justly accuse "the mystery of iniquity," which, even in Paul's day, was working for the corruption of the Church, with the sin of thinking to change the law of God, especially the fourth commandment, as foretold by the prophet Daniel? And do they not also do well to obey God rather than man, even when to do so involves civil penalties?

THE PEOPLE AND THE SUPREME COURT.

IN view of the widespread and continued criticism of what is construed as an attack upon the national Supreme Court by a leading political party in its latest "platform," it is instructive to call in review some action of a similar nature by a political party nearly forty years ago. We refer to an "attack" made on the Supreme Court by the Republican party "platform" of 1860.

The ground of controversy on that occasion was that "in December, 1856, five of the eight judges of the Supreme Court decided that the terms of the Missouri Compromise, which had been observed as good law since 1820, were unconstitutional, and Congress could not prohibit slavery in any of the Territories." In view of this decision the Republican party in their national "platform" for 1860, said:—

The new dogma, that the Constitution of its own force carries slavery into any or all of the Territories

of the United States, is a dangerous political heresy, . . . is revolutionary in its tendency and subversive of the peace and harmony of the country. . . . We deny the authority of Congress, of a Territorial legislature, or of any individuals [meaning, doubtless, the Supreme Court], to give legal existence to slavery in any Territory of the United States.

And previous to this, in 1857, just after the rendering of the historical Dred Scott decision, the legislature of the State of New York made allusion to the Supreme Court in these words:—

The safety and peace of the nation require its re-organization, so as to admit into it a fair and equal representation from the free States, according to the ratio of population between free and slave States, which can and ought promptly to be done by act of Congress.

This was not the language of revolution, or of anarchy. It was not inconsistent with republican government; indeed, it was the voice of true republicanism, which declares that government of the people is by the people. It was based upon recognition of the truth that in civil government the people are supreme—the creator superior to the thing created. The Supreme Court could not bind the people; it was not created for that purpose.

While the Supreme Court is entitled to the highest respect from all parties, it is not a body with omniscient wisdom or unlimited power. When it comes to be venerated as speaking with the voice of infallibility, and binding the people in all cases by its decisions, so that to question one of them at any time shall be denounced as revolution and anarchy, we shall then have in this country not a republican government, but a judicial despotism. S.

IS THIS A PROTESTANT COUNTRY?

It is highly instructive to note the Roman Catholic position upon this point, and the use to which Catholics turn it in argument. As stated in the *Catholic Standard and Times* (Philadelphia), of July 26, 1896, "this is not a Protestant country," and therefore no comparison can properly be made between religious bodies here, and those in countries distinctively Catholic, as respects their standing before the law.

This statement is an outcome of the controversy raised some time since by Methodist ministers of Chicago, regarding the disabilities imposed upon Protestants in several South American countries, by that church which in this country professes to be the strong advocate of religious liberty. A Methodist minister had recently written to the *Freeman's Journal* (Catholic), published in New York City, a letter designed to set before Catholics what it was Methodists wished to accomplish. One very important thing, the letter states, was the revision of the marriage laws in those countries. The republics of Peru, Bolivia, and Ecuador, it seems, provide by constitutional enactment that only that form of marriage ceremony shall be recognized as valid which was prescribed by the Council of Trent. This means that only Roman Catholics can be legally married in those countries. "If the conditions were reversed," says the Methodist ministers' letter, "if a marriage ceremony for Roman Catholics in this republic performed by a Roman Catholic clergyman was not valid in the eyes of the law, the Chicago Methodist ministers—such is their intense love for religious toleration—would embark in a crusade for the removal of such an oppressive and cruel restriction."

It has been a rather difficult matter for the papal church, with the echo of her loud as-

sertions as the champion of liberty still ringing in the ears of the people, to get around the contradiction presented by the Catholic-ruled republics of South America; and she has not done so with any great credit to herself. The *Catholic Standard* takes refuge behind the fact that marriage in those countries is regulated by the National Constitution. In this it finds two grounds of defense. One is that "nations amend their constitutions somewhat slowly, and seldom, if at all, at the suggestion of outside nations. If the Pope," it continues, "should interfere and the Peruvians should change their Constitution at his suggestion, ten to one that in the very next outburst against Catholics in this enlightened country of ours, it would be flung in our faces that it would not be safe to entrust Catholics with power, inasmuch as Catholic nations stood ready to even change their constitution at the mere beck of the Pope."

The argument is ingenious, but without force. The Pope is not a nation, and a suggestion from him would not be taken as coming from one nation to another. Indeed, since the Pope is the visible earthly head of the Papacy, a government which enacts the papal system into its fundamental law, thereby logically places the Pope at its head, and cannot consistently refuse to disregard his will, especially in any matter relating to religious customs or observances. But if there were any force in the *Standard's* position on this point, it would be sufficient to point out that the Pope might at least make a general pronouncement against such restrictions by the civil power upon religious freedom, in some one of his many encyclicals, if he was really desirous of establishing religious freedom in Catholic countries. But in all his addresses "to the princes and peoples of the universe," nothing of the kind appears.

"This, however," says the *Standard*, "is not the only ground on which the appeal of the Methodist ministers to the Pope and the Catholics of the United States is in the highest degree absurd. The point on which they hinge their appeal is that there is in their opinion a parity somewhere or other between the marriage matters in Peru, which they want adjusted, and a possible state of things here in the United States. They imagine they see a parallel between the invalid marriages in Peru and the condition which should obtain here if Roman Catholic marriages were invalid here before the law. There is, however, no parallel or parity whatever. If this were a Protestant nation with a union of Church and State, and under its Constitution only Protestant marriages were recognized, Mr. Lee's parallel would then hold good. But we have nothing of the kind here. This is not a Protestant country, and we have no union of Church and State. We have no religion recognized by the State at all. In Mr. Lee's supposition there would be an odious and intolerant singling out of one class, and a debarring of them from rights which every one else enjoyed. In Peru the matter is entirely different. There is no singling out of any class or discrimination against any class. There is simply a general law of the land on the subject of marriage made for the good of the commonwealth (whether rightly or wrongly made we do not pretend to say), and all who come to the country are expected to comply with the law. This is a very different thing from the supposition which Mr. Lee makes about Catholic marriages which might be invalidated here. In that supposition there would be legislation against a particular class; and class legislation, even when not proscriptive, is apt to be more or less odious."

Yes; "This is not a Protestant country" so far as its government is concerned, and "we have" here, theoretically at least, "no union of Church and State," in a national sense. Hence we are told that any discrimination by law against Catholics here would be an altogether different thing from a constitutional provision imposing disabilities upon them, under a union of Church and State! The former would be "class legislation," and therefore odious; the latter would simply be a "general law of the land" and therefore not directed against any class! The *Standard* seems to be trying to illustrate the familiar phrase, "A distinction without a difference." Certainly a provision of the Constitution directed against the Catholics or any other denomination would be as much "class legislation" as would be a statute of similar import enacted by a State legislature. The former would be more odious than the latter, because the scope of its operation would be wider.

If this were "a Protestant country," and we had here a national union of Church and State, under which Roman Catholic marriages were not recognized as valid, would Catholic journals in this country allude to the discrimination against them as a "general law of the land," which those coming here were expected to obey? Would they say there was "no singling out of any class or discrimination against any class"? Would the pope in an encyclical addressed to this country pass the matter over in silence? We trow not.

Catholic prelates have of late spoken exultingly of the freedom enjoyed by "the church" in this country, and this freedom Archbishop Ireland declares to be "simple, natural justice." If this freedom were taken away under a Protestant union of Church and State, it would not be simple, natural justice, according to his statement. And therefore in attempting to justify the attitude of the South American republics toward Protestants, Rome attempts to justify the opposite of simple, natural justice, and thereby proclaims that she would persecute Protestants in this very land if she but had the power.

It follows also from the Catholic exposition of what is proper under a union of Church and State—and Rome is the world's best authority on this subject—that the religious combination which can get the support of the national Constitution, can make a "general law of the land" in its own favor which all others will be expected to obey, without making itself liable to the charge of discriminating against any class. Verily, this would be a privilege worth contending for, from any but a Christian point of view. And the prospect is only too fair that we shall see plenty of religious contention for this or a similar purpose in the near future. S.

"RELIGION IN POLITICS" ILLUSTRATED.

RECENTLY we alluded to the position of Hon. William McKinley, the Republican nominee for President, on the question of Sunday enforcement. And now the chief Republican manager, Mr. Mark Hanna, puts himself on record in the same manner by declaring that Sunday shall not be desecrated by Republican campaign work if he can prevent it. A press dispatch dated Chicago, July 26, to the *New York World* says:—

M. A. Hanna, Chairman of the Republican National Committee, issued an order last week that the rooms of the committee in Chicago should be tightly closed on Sunday.

To-day the rooms were tightly locked. A few local politicians who had not heard of the order attempted to enter but failed.

Perry Heath, head of the literary bureau, came

down and looked over the mail, but did no business.

Mr. Hanna says he will have Sunday closing in New York, and proposes to enforce sabbath observance in the campaign so far as it is in his power. It has been the custom of the Republican National Committee heretofore to work every day in the week.

Mr. Hanna is evidently bent on taking his religion into his politics, and is giving an illustration of what "religion in politics" means. If all the rest of the politicians would now also take their religion into politics, each insisting that the campaign should be conducted in accordance with his particular religious views, the phrase would be illustrated still further. It is evident that it is not synonymous with the idea of honesty and justice in politics. s.

"POLITICS IN HEAVEN."

THERE is abundant evidence just now of the presence of politics in the pulpit, but we deny the presence of any such thing in heaven, although we have the assertion of a Missouri clergyman to the contrary. The latter is the Rev. Mr. McAfee, a professor in Park College, Parkville, Mo. Sunday evening, the 26th inst., the professor preached to the Christian Endeavor Society, in the Second Presbyterian Church of St. Louis, Mo., a sermon on "Christianity and the Political Situation," of which a press report said:—

In conclusion, the speaker urged that politics be brought nearer to heaven and to Christianity. He quoted the Apostle Paul as saying, "For our conversation is in heaven," and begged to be allowed to translate it, "For our politics is in heaven," holding that the silver question or any of the issues that divide the people into parties can best be decided in the light of Christian counsel.

Of course, in trying to preach politics to their congregations from the Word of God, the clergy will have to be allowed considerable latitude of interpretation. But when people arrive at the conclusion that "our politics"—or anybody's politics—is in heaven, or that the currency question is an issue there, they have simply reached a degree of latitude which dispenses with the Word altogether. s.

THE POWER TO OBEY.

BY J. F. BALLENGER.

"FOR we know that the law is spiritual." Rom. 7:14.

The reason we know that the law is spiritual is because it was spoken by a spiritual being. Says Jesus, "The words that I speak unto you, they are *spirit* and they are *life*." John 6:63. "And the Lord *spake* unto you out of the midst of the fire: ye heard the voice of his words. . . . And he declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:12, 13.

We know that this is the law that Paul refers to in Romans 7:14, which he calls spiritual; for in the seventh verse he refers to the tenth commandment and says: "I had not known lust, except the law had said, Thou shalt not covet." Therefore the law of which one commandment says, "Thou shalt not covet," is a spiritual law. A carnal law could not come from a spiritual being.

This spiritual law when received in the heart by faith in Christ brings to the receiver a spiritual life, or in the words of the apostle, he is a "partaker of the divine nature." This divine or spiritual nature is wrought in the individual by the Spirit of Christ. "The

spirit is life because of righteousness," that is, the Spirit of God writes the law of righteousness in the heart, and as "the law is life," this puts the individual in possession of "the life of God" in the soul, and by this he becomes "the epistle of Christ," "known and read of all men."

Any attempt on the part of any person to obtain a spiritual life without the Spirit of God is but to clothe himself with "filthy rags," and is a sin in the sight of God. "For whatsoever is not of faith is sin," that is, any effort on our part to obey a spiritual law without faith which brings the Spirit of God, is to reject the gospel of Christ which is the power of God to save men, and in which alone is the righteousness of God "revealed through faith." Then for any human power to try to compel obedience to a divine or spiritual law is to assume the power and prerogative of the Holy Ghost; and this is to put man in the place of God. It is the very "mystery of iniquity."

Says one, "We agree with you that the civil government cannot enforce the spirit of the law, but may it not compel obedience to the *letter* of the divine law?" We answer, No. To compel obedience to any law would be to destroy the individual's power to disobey. Just as long as a man has power to do evil he can do it, and the government cannot hinder him. We know that men have the power to commit any crime in the calendar if they choose to do so and the civil rulers cannot help themselves. Are not crimes being committed every day, and why do not the civil rulers stop them if they have the power to do so?

To compel obedience to the law the government must have the power to *prevent* men from violating it. But for civil rulers to prevent men from violating the law they must *know beforehand that they are going to commit the deed*; to do this they must be able to read every man's thoughts and know what they are premeditating, and even then they could not prevent the individual from violating every duty that he owes to God.

All they could do would be to confine the person whom they knew to be premeditating the crime and prevent him from trampling on the rights of others. But as it is impossible for civil rulers to know what a citizen is going to do, therefore it is impossible for them to compel him to obey. All that the government can do is to punish the person who violates the law; but this cannot reform the criminal; he may *choose* to harden his heart on account of the punishment and meditate revenge, or he may *choose* to reform his life and become a better man; but the reformation depends wholly upon *his own choice* and not upon the power of the government.

This fact is plainly shown in Paul's reasoning upon the duties of the civil ruler and the citizen in Romans 13. In verses 3 and 4 he says: "Wilt thou, then, not be afraid of the power? Do that which is good. . . . But if thou do that which is evil, be afraid." Here we see that the individual is left to choose to fear the rulers and do good and have praise of the same, or he can choose to do evil and suffer the penalty; but in either case it is left to his own choice. If he chooses to do evil, all that the minister of vengeance can do is to "*execute wrath* upon him that doeth evil."

But for the government to execute wrath upon the sinner will never "take away the stony heart" out of his flesh and give him "a heart of flesh," nor cause him to be "born of water and of the spirit," nor make him "walk after the spirit and not after the

flesh." Neither will the execution of the penalty upon the criminal cause him to "love God with all his heart" or to "worship him in spirit and in truth," nor "love his neighbor as himself;" and where these conditions do not exist there is no reformation of life.

It is true that man may be intimidated, or afraid to commit crimes for fear of the "avenger of wrath," or for fear of the pains and penalties that will be inflicted upon him if he invades the rights of another. And this is all the power any civil government ever had or ever can have to prevent crime. They can compel obedience only by intimidation in executing the penalty. Take away entirely the fear of punishment from the minds of the people, and whose life, property or reputation would be safe? Not any. Nothing but the power of God in the gospel which is the love of God in the gift of his Son, and the exercise of faith which brings the spirit without the works of the law, can produce a reformation in the life and character of the individual.

How foolish then to talk about "putting God in the Constitution" and "Christian citizenship by civil law" and "Christ entering civil law through the gateway of politics." How such "propositions," "resolutions" and "bills" must sound in the ears of the heavenly beings! Methinks the angels must weep over such manifest departure from the divine plan to save men.

RELIGIOUS DECLINE—ITS CAUSE AND CURE.

BY H. F. KETRING.

"HE who does not keep the Sabbath, does not worship God; and he who does not worship God is lost." Never were words uttered by fallible man, containing more truth than those just quoted from a lecture delivered by W. W. Everts of Chicago, in a Sunday convention held at Elgin, Ill. It is the negative way of saying, He who keeps the Sabbath, worships God; and he who worships God is saved. This has most logically led to the conclusion that a revival of true Sabbath-keeping means a revival of true worship.

This conclusion will be denied by no one who believes the Bible: for to obey the fourth commandment by continually remembering the Sabbath, that when it comes we may keep it holy, ever keeps the mind upon God and his law, which enables man to keep his law; for "with the mind, I myself serve the law of God." Rom. 7:25.

Many modern religionists, having arrived at the conclusion that in promoting Sabbath observance, we promote religious worship, have adopted and act upon the old papal principle that the end justifies the means, and think that after admonition and advice have failed to secure the desired end, force can be resorted to. In such a course they ignore the teachings of the One who "spake as never man spake," who said, "If any man hear my words, and believe not, I judge him not."

Since the Bible does not authorize the observance of Sunday, much less the enforcement of it by law, but like the Constitution of the United States, absolutely forbids all religious legislation, those who formerly were as zealous for the enforced "religious Sunday," for man's salvation, are now clamoring for the enforced "civil Sunday," for the preservation of "peace and order."

The result of such a course can be readily seen. When mere physical rest and idleness are enjoined upon the people by the State, and

called "Sabbath-keeping," the influence, instead of awakening the latent consciences of the people regarding the claims of God's law upon them, lulls them to sleep, and so blunts their already dormant consciences, that they soon think they are subject to no law but the civil law, which, if they obey, they have performed the whole duty of man. The old pagan political maxim of Roman government, — *Vox Populi, Vox Dei*,—"the voice of the people is the voice of God,"—is fast being enthroned in the minds of the average American citizen.

Still keeping in view the principle set forth at the beginning, viz.: "A revival of Sabbath-keeping means a revival of worship," how changed is the situation when Sabbath-keeping is viewed in the light of God's word.

When God's true Sabbath, the seventh day, is seen in its proper relation to God and the people—a memorial of one to the other—we will see, instead of men's consciences being blunted regarding God's claims upon them, that they will be quickened, and will render to God the worship that belongs alone to him.

In Psalms 111:4 we read: "He hath instituted a memorial of his wonderful works." — *German Version*. He also tells us in Eze. 20:12 and Ex. 20:8-11 that that memorial is "my Sabbath," "the Sabbath of the Lord thy God." Again he says in Eze. 20:20: "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Then God has given us the Sabbath that by it we should remember who he is—"The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, . . . and that will by no means clear the guilty." Ex. 31:6, 7. "No good thing will he withhold from them that walk uprightly." Ps. 84:11. So, then, as long as we remember the Sabbath day to keep it holy, we keep before our minds the loving and benevolent character of God, and the fact that he is continually working for our profit. Had Eve, when tempted to partake of the forbidden fruit, and when told by Satan that "God doth know that in the day ye eat thereof, then your eyes shall be opened,"—had she remembered that God withheld no good thing from her, she never would have transgressed the direct command of God, but would have known that the restraints that her Father had placed upon them was for their best good. Thus, it is plain that it is failure to remember God that leads to violation of his commands, which are all given in love.

But it is by forgetting the Sabbath—his memorial—that we forget God, for he says that if we hallow his Sabbath, we shall know or remember him. We can therefore see why it was given to man at creation; for it is clear that forgetting the loving kindness and generosity of our heavenly Father, by not remembering his Sabbath, which is the memorial of all that he is to us, is the first step leading in the way of sin.

If therefore, those who profess the name of Christians, and much more those who accept the responsibility of teaching others the way of life, would devote their time and talents to holding up God's true Sabbath, instead of raising a false standard, they would accomplish much more in forwarding Christ's kingdom than they are now doing.

The Lord says, "Hallow my Sabbaths; . . . that ye may know that I am the Lord;" and again, "This is life eternal, that they might know thee, the only true God." John 17:3.

Thus we see why Satan's hosts are arrayed against God's Sabbath, and those who keep it. Is it possible that those who profess to

be followers of Christ, have enlisted under the banner of Satan in warring against God's "memorial." Oh! that they might say: "Yea, in the way of thy judgments, O Lord, have we waited for thee; to thy name, and to thy memorial is the desire of our soul." Isa. 26:8. R. V.

SUNDAY IN ORTHODOX GLASGOW.

[*New York Journal, July 27, 1896.*]

GLASGOW, July 16.—For the first time since I left New York, a day has come which I have found almost too sorrowful to endure; a day that has crept by on leaden, awful footsteps, while I have sat in a desolate hotel, wondering what crime of an elder day had caused Providence to inflict upon a suffering people the Caledonian "sawbath."

Yesterday afternoon I saw indications of approaching trouble in various signs and portents, whose full significance I utterly failed to comprehend, so busy was I in the pleasures and duties of the moment. Strong gusts of wind swept up the Clyde from the gray, misty sea beyond Arran Island, with sounds of moaning and lamentation that I distinctly recall now as I sit in the sombre smoking room, deserted by all but me, and try to write my impressions of the day that is almost done.

Every public house was filled with men and women, who were devoting the whole of the afternoon and the best part of their week's wages to the task of accumulating loads of whiskey that would carry them pleasantly through the day that lay before them. In comparison with the crowd that scrambled and fell into the compartments of the train that bore me back to Glasgow, the last Saturday night boatload of Coney Island revellers loomed up in my memory as an august, dignified and sober-minded body of citizens. Never in my life have I seen as many juvenile inebriates as I did yesterday, but never before have I seen people preparing for a Scotch "sawbath." On arriving at the Glasgow hotel, which had been fairly populous when I left it in the morning, I found that the guests—well-seasoned revellers all of them—were hurrying away, bag and baggage, in search of more congenial climes.

All these things passed before my eyes, but made no impression on my brain. The writing was on the wall, but I heeded it not.

When I awoke this morning I found that a silence as thick and oppressive as that which makes confinement in a dark cell at Sing Sing a terror to evil-doing convicts had settled upon the town. I dressed and went downstairs, where I found myself alone with my apprehensions.

Before long a servitor appeared, creeping along on tiptoe from the cavernous recess in which he had been lurking, and asked me in a whisper what I would like for breakfast.

"The prisoner awoke soon after daylight, and at seven o'clock sat down to a breakfast served from the warden's table and consisting of fried eggs, beefsteak, toast, boiled potatoes and coffee, of which he partook heartily, listening at the same time to the admonitions of the Rev. Mr. Surplice, the prison chaplain, who had remained in the corridor all night, so as to be within call at a moment's notice, if wanted."

Yes, I would have some eggs and some coffee and toast and a dab of the inevitable marmalade that pervades the breakfast table

of the three kingdoms. After that the sheriff, the death warrant, the grim procession across the cold flags of the court yard—

"In ten minutes, sir," said the servitor, in a ghostly undertone, as he departed for the outer regions. I stepped softly through the front door and looked up and down the street. Not a single living creature was in sight. The bright morning sun shone upon a row of square, box-like houses of dull, cold gray, stretching away as far as the eye could reach, and reminding one of the pictures in old-fashioned drawing books designed to illustrate the theory of perspective.

The trees were absolutely motionless; not a bird sang or even stirred in their branches, nor could I hear any distant chiming of bells or cheerful rumble of wheels. I went down the steps to the side-walk, and for the first time in my life since the hookey-playing and apple-stealing period of my career, I shuddered at the sound of my own footsteps. When I say that I could not see a single vigorous column of smoke rising from any of the chimneys that were within the range of my vision, I am stating the simple truth. It is not lawful to keep warm or cook food in Glasgow on Sunday.

The sepulchre in which I was stopping is situated near the centre of the city and remote from any of the regular arteries of travel. I walked a few squares, and then encountered a tram-car—a double-decked affair—moving at a snail's pace, not to the burying-ground, as I supposed, but to a botanical garden which is actually kept open on Sunday as well as on week days. I was agreeably surprised to find the flowers in full bloom, and to learn that the Glasgow bailies allowed them enough moisture to keep pollen and stamen together.

After skulking about the Botanical Gardens for an hour and meeting a few people with sorrow-stricken faces, I returned to the heart of the city, passing on the way two or three churches, from whose interior came the muffled roar of sombre orthodoxy.

I went to the railway station to buy a railway ticket for London, but found it closed and sealed. A bailie who was abroad at that hour told me that it would be opened at 8 o'clock, so that the city might purge itself of Godless foreigners who did not love the Glasgow "sawbath."

After church hours a few birds appeared on the streets, but they did not dare sing. They simply hopped about and picked at things like theologians.

Outside of Glasgow are cool, green woods, in which the birds sing every day in the week; the great river, the Clyde, where the yachts lie at anchor, and mighty steamers are built and launched; broad meadows; . . . cheerful solitudes, that my soul hungered for, but I could not reach them because the trains do not run on Sunday, and there was not a cab to be found anywhere.

About nightfall a few of the inebriates awoke from their all-day slumbers and dispelled a little of the gloom by appearing on the public highway and holding conversation with one another in the broadest Scotch I ever listened to. Encouraged by this indication that I had passed through the worst of the sabbath, I returned to my hotel and began to jot down my impressions of Glasgow.

JAMES L. FORD.

CIVIL government is ordained of God, but it is not ordained to usurp the place of God.

SIR WILLIAM HARCOURT ON SECTARIAN PUBLIC SCHOOLS.

[*Christian Register*, July 23, 1896.]

THE attempt to introduce sectarian elements into the English Education bill brought out the withering sarcasm of Sir William Harcourt in his London speech: "If this government, or any government, aspire to deal with the education of the people, I should advise them to steer clear of the bishops. They are most excellent men, but they are the worst possible advisers. I have no doubt they are 'as innocent as doves,' but they are not 'as wise as serpents.' If we are to establish the education of the people upon a sound basis, let us establish it upon national, and not upon denominational, principles. Let us stand by the principle of popular election and popular control. The attempt on the part of the government first to cripple and then to absorb the school boards, is an attempt that has ignominiously failed, and it will not be repeated. The government tried to kill the school boards, and the school boards have killed the government. . . . There remains a good, sound basis of common sense in this nation, and it is that common sense, and not the obstruction of any party, which has destroyed the Education bill of 1896.

WORSE THAN RUSSIA.

[*The Truth Seeker*, July 25, 1896.]

EVERY American, even those who are "patriotic," must feel the force of the rebuke administered to our law-makers by a Russian Jew who, with three fellow craftsmen, was recently arrested in Williamsburg, N. Y., for working on Sunday. Said he:—

When we were in Russia, a despotic country where the Hebrew is hated, we were allowed to work on Sunday, because our Sabbath is the day before. We came to America, thinking it was a free country, but we find that the laboring man is more of a slave here than in Russia.

Americans are easily satisfied who can boast of a sort of liberty that is denounced as tyranny by a subject of the Czar.

THE WRONG STANDARD.

[*Catholic Review* (N. Y.), Aug. 1, 1896.]

SAYS the *Independent*: "This [Christian Citizenship] was the topic of a score or more of addresses Thursday evening last at the Christian Endeavor convention. We could wish that far more attention could be given to it. The leaven of an old heresy that religion and politics, religion and business, religion and amusements are antithetic terms needs to be overcome. Men refer to the sphere of religion as though it were a limited sphere, touching no other relations or activities in life. When anybody speaks about members of the Christian Endeavor Society becoming interested in civil affairs, it is as though some great sacrilege were proposed. 'What! carry religion into politics? The next thing will be to carry politics into religion!' And the way this is said shows that those who say it believe it to be the *reductio ad absurdum*, that it would bring ruin dire upon the Church, and that to dip the Church into the dirty pool of politics, would be a baptism of the devil. . . . The great need of the world is that God should be everywhere and constantly present. We want God in our business as

well as in our churches; in our amusements as well as in our devotions; in our politics most of all."

But when the Catholic bishops of Canada recently acted on the principle here so correctly advocated in favor of the Christian Endeavorers, the same *Independent* declared: "The Catholic papers of the Province of Quebec have all signed a *mandement* instructing Roman Catholics that it is their duty to vote for the Conservative candidates. That is a somewhat high-handed measure, but nothing more than might be expected among French Canadians. Such official interference is bad politics and *bad religion*, and it will weaken the links which connect not a few Catholics with the Church." The *Independent* has two weights and two measures.

A USELESS SCARECROW.

[AN exchange prints this comment touching the traditional belief in the connection between Sunday desecration and divine judgments, which found voice recently on the occasion of a Sunday disaster on a Western lake.]

A religious paper solemnly tells its readers the gale that wrecked a Sunday excursion on Lake Pepin was a judgment of God. What then are the gales that carry ninety-nine per cent. of such excursions safely on to their desired haven? And what of the Monday gales that wreck churches and drive pious deacons to their cyclone cellars? God does not pay by the day. Nor has he given to any of us the keys to interpret his providences. Let us retire the ancient scarecrow as to Sunday judgments. Crows flock to it with laughter instead of fleeing from it. Sunday excursions are dangerous, but in a deeper sense.

BLESSING THE GROG SHOP.

[*Present Truth* (London, Eng.), July 23, 1896.]

THE Russian State has taken over the sale of spirits, and so the spirit traffic becomes a State monopoly. As everything the Russian State does is "Christian" it was fitting that the new departure should be inaugurated last week by religious services in many of the drink shops now transferred to the Crown. The modern "Christian" State blesses what God abhors, and curses that which God has blessed. How could it be expected otherwise when we know that Satan is "the God of this world," and this world is composed of all the kingdoms of men? That is why we pray, "Thy kingdom come."

MORE THAN HAS BEEN SUSPECTED.

THE Sunday issue has become involved with the Prohibition issue, by reason of the compulsory holiday making an idle day, and by reason of diverting work for prohibition to prohibition one day in seven.

We have little suspected how much the civil sabbath, intervening in place of the divine Sabbath has fostered and entrenched the liquor traffic in this country. It behooves Prohibitionists, and every one concerned about their issue, to scrutinize this matter quickly. See respecting this

"The Only Alternative of Success," by G. H. Lyon. The difference between the divine Sabbath and a civil sabbath is all a contrast.

The one makes a busy holy day, the other makes an idle day.

The one lifts up, the other drags down.

The one is the divine plan, the other is not.

Procure a copy of the pamphlet at once, and read. Price, 15 cents.

Address G. H. Lyon, Sistersville, W. Va.

OUR PREMIUM BIBLE AND WHAT THEY SAY OF IT.

"St. Helena, Cal.

"The Bible was received June 11. Many thanks. It is a very fine copy. I prize it highly."

"Broughton, Ohio.

"Dear Sirs: I received my Bible the 12th in good condition and am well pleased with it. Thank you for the name on it. It seems to me to be the best bargain in Bibles I ever saw."

"Rockville, Mo.

"I received my Bible all right. Thank you; and it is a jewel. I am just delighted with it, and now I would so love to have five more. What can you afford to let anyone have them for?"

The above commendatory letters refer to the Minion Bible we have been, and are still, offering with the AMERICAN SENTINEL one year, for \$3.00, but we wish to announce that we are now able to supply a Bible in every respect equal to the Minion Bible with the advantage of a much larger type (Bourgeois), which we can send, post-paid, together with the SENTINEL, one year, for \$3.50. Look out for the advertisement of it in this paper soon.

"PITCAIRN ISLAND."

ONE who has read the book, "The Story of Pitcairn Island," says: "It is a most fascinating narrative and reads more like a romance than stern truth and a recitation of actual occurrences, as it really is." The book is illustrated with twenty-six engravings by the half-tone process, and its twenty-three chapters have each a neatly-engraved heading; third edition, bound in cloth, embossed in jet and gold, price, post-paid, \$1. Address Pacific Press Publishing Co., 39 Bond St., New York.

THE 50th Anniversary Number of the *Scientific American*, New York, just out, is a really handsome and valuable publication of 72 pages. It reviews the progress of the past 50 years in the various sciences and industrial arts; and the various articles by the best scientific writers of the day are racily written and richly illustrated. The editors have accomplished the difficult task of presenting a compendium of information that shall be at once historical, technical and popular. The interest never flags for a moment, and the story of the half century's growth is in itself a veritable compendium of valuable scientific information for future reference. Price, 10 cents per copy.

SAFETY PENCIL POCKET.

NEAT, CHEAP, SERVICEABLE.

It perfectly secures pen or pencil in the pocket, so that it can not fall out when stooping. Can be easily and safely attached to any part of the clothing. A small investment will prevent the loss of a valuable pen or pencil.

PRICES.

No. 1.	Russia leather, for 2 pens	10c.
No. 2.	" " " 3 "	15c.
No. 3.	Sealskin, " 2 "	15c.
No. 4.	" " " 3 "	25c.
No. 5.	Russia leather, for 4 "	25c.
No. 6.	Sealskin, " 4 "	40c.

Sent by mail on receipt of price. We guarantee these pockets superior in every particular to similar styles formerly sold and still offered at much higher prices.

PACIFIC PRESS PUB. CO.,
39 BOND STREET, - - - NEW YORK CITY.

WOULD YOU

Cure Your Catarrh?

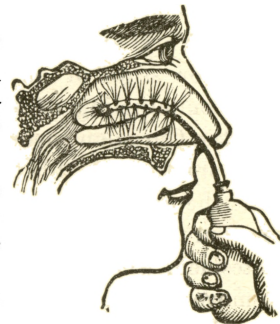
If so, apply the medicine to the Nasal Cavity with the "Success" Nasal Syringe.

The best Syringe on the market for Nasal Catarrh.

The regular price of this Syringe is \$1.

Sent postpaid on receipt of 75c.

Address, A. Mallett, 39 Bond St., New York.





NEW YORK, AUGUST 6, 1896.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

"FAMILY religion and family government would do more to save the State than all the good government clubs." So says the *New York Observer*, of May 28, and it states a truth very pertinent to the present situation.

THE *Catholic Review*, of August 1, alludes to several recent exhibitions of pulpit politics in various States and then inquires, "When will Protestant clergymen in their pulpits let partisan politics alone?" We can answer the query. It will be when they renounce the principles of the Papacy.

THE question is being agitated in Massachusetts whether the civil power has the right of "prohibition, by city or town law, of the free public preaching of God's gospel to the common people on their own common lands." The primary cause of the agitation seems to be the prohibition of preaching on Boston Common. The question is said to be on the docket which will come before the United States Supreme Court this fall.

WE are told by some who think they are presenting to the people the Christian duty of the hour, that "the real Christian must ally himself on Christ's side and work and vote for him." This was said by one speaker at the late Christian Endeavor convention in Washington. In reply we would say that it will be time enough to "vote for" Christ when we find out to what one of the political parties he belongs. The political preachers have not yet informed us on this point, and our own vision fails to discover him in the present campaign. Indeed, so far as we can learn from Scripture, Jesus Christ was never in politics at all.

"IN Russia," writes Isabel F. Hapgood, in the *Outlook*, of June 20, "there is never any problem as to 'how the men are to be induced to go to church.' The churches are always thronged, and the men go more than the women. Moreover, the very poor go in a way which would rejoice the heart of a clergyman in New York, and the absence of pews, rented places, or seats of any sort brings about an ideal commingling of all classes which would suit the Christian theory, if not the Republican practice, of this country." This suggests the query whether it would not be well for our "National Reform" clergy and statesmen, who are moving earth and trying to move heaven in their scheme for filling the churches, to spend some time studying the

religious system of Russia. Evidently, it would be better to have some system, even the Greek Catholic, which would fill the churches with willing and devout congregations, than to try to drive the people into them with the whip of Sunday "laws."

"SUNDAY in Orthodox Glasgow" (see page 246) is a forcible presentation of the undesirable nature of a man-made sabbath. "The Sabbath was made for man," said its divine Author; it was not made to be against him, and is not against him, save as it is perverted by man's additions and alterations. The Pharisees had a man-made sabbath—the "Jewish sabbath"—made by perversion of God's Sabbath through their traditions. This is why they accused Christ's disciples of breaking the Sabbath by plucking and eating some kernels of wheat in the fields. The Glasgow sabbath is simply the "Jewish sabbath" brought down to modern times.

THE outlook for the Adventists imprisoned at Tiptonville, Tenn., for Sunday work, has materially improved since our report last week. The latest word is that the costs charged against them have been greatly reduced by the non-claimance of fees by the witnesses for the prosecution, and the remission by the sheriff of his charges. In addition to this, \$12, the equivalent of the overtime served by J. W. Lewis, has been deducted from the costs aforesaid, so that the amount is now reduced to about \$8. Hence they will remain in jail not longer probably than the 5th of the present month. They are kindly treated by the jailer.

FOR months the Roman Catholic journals of the country have had comparatively little to say in any other line than that of denouncing the A. P. A. as a "dark-lanterned" "oath-bound" organization, secretly working to establish a religious boycott, etc. But the very denunciations in which they have been so prolific apply in full to the Papacy. That system has its secret, oath-bound organizations, is ever intermeddling with civil affairs, intolerant of all other classes, and ever plotting the overthrow of Republican government. That there are a great many members of the Catholic Church who do not know this and are honest in their profession both religiously and politically, does not affect the facts of the situation.

THE devil-in-the-schools panic of recent occurrence in this city, which came so near involving the sacrifice of life, lays emphasis upon a popular theological error, but for which it would probably never have happened. The one with whom the scare originated affirmed that she "saw the devil," and that he had "horns and three eyes." If people would read their Bibles more, and especially if they would believe what the Bible tells them, they would know that the devil, if he

could be seen by our eyes, would not appear as a hideous monster. The Scriptures declare that he was once "perfect in beauty" (Eze. 28:12), and though fallen, he is an angel still. It is because people imagine that where the devil is there must be something outwardly awful, that so many do not recognize him when he appears as an angel of light. 2 Cor. 11:14. This is one great reason of his success in leading people astray.

CHRISTIAN citizenship, as exemplified by Daniel in ancient Babylon (see illustration on first page), clearly shows that Daniel's Christian citizenship had no connection with his residence or office in Babylon. By the act of praying with his windows open toward Jerusalem, the prophet testified that he sought another country than Babylon, and that in the latter he was but a sojourner. The same testimony was given by Abraham in his life. These men did not try to set up a Christian State, but they did seek a place in the eternal inheritance promised by the Lord to the faithful. Do we wish to be fellow-citizens with these glorious characters, and with those of all ages of whom this world has not been worthy? Then we must seek the same country which they sought, and we must seek it as they sought it—by faith.

"THE recent vote of the House of Commons in favor of opening museums, art galleries and libraries on Sunday," says the *New York Independent*, "brings to an end the labors of the Sunday Opening Society, which is about to disband. On Sunday, May 23d, the number of visitors to the galleries and museums of London was 11,000. This is counted very satisfactory to the advocates of Sunday opening, among whom are the Earl of Rosebery, the Earl of Dunraven, Canon Barnett, of Bristol, and several bishops." We fear the disbanding society will enjoy but a short-lived triumph.

A LIMITED number of extra copies of our issue of July 23, containing the articles in reference to the Christian Endeavor convention, can be had at the usual price, one cent per copy. This is an excellent paper, and a good one to hand out to our Christian Endeavor friends.

AMERICAN SENTINEL.

Set for the defense of liberty of conscience, and is therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

Entered at the New York Post-Office.

Single copy, per year, - - - \$1.00.

In clubs of 5 and under 25 copies to one address,	1 year	- 75c
" 25 and under 50 "	" "	- 60c
" 50 and under 100 "	" "	- 55c
" 100 or more "	" "	- 50c
To foreign countries in Postal Union,	- 1 "	- 5s

Address, AMERICAN SENTINEL,
39 BOND STREET, NEW YORK.