

"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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THE "CHRISTIAN CITIZEN."

THE term "Christian citizen" is one frequently used nowadays, but is, we fear, only imperfectly understood. This is not saying, however, that the designation is an improper one, or that it describes something that cannot exist. That a man can be at once a Christian and a citizen is evident from the fact that the Apostle Paul was such; he was both a citizen and a Christian. We name these things in their order; for the apostle was first a citizen in point of time, and subsequently became a Christian; but did not thereby either forfeit or renounce his citizenship, for we find him twenty-five years after his conversion declaring himself "a citizen of no mean city" (Acts 21:39), and claiming his legal rights as a Roman (Acts 22:25); and still later, by several days at least, we find him exercising the Roman citizen's right of appeal to the emperor himself. Acts 25:10, 11. The Apostle Paul was, then, a Christian citizen of the Roman empire, and that at a time when Rome itself was wholly pagan.

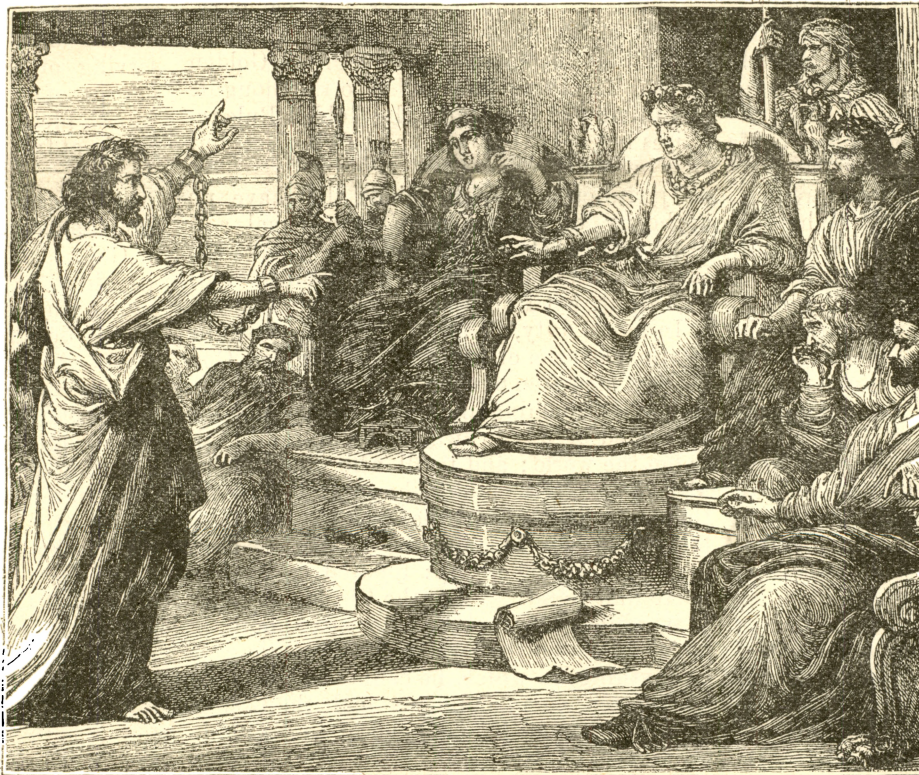
Silas also a Roman Citizen.

Nor was this the first time that the apostle availed himself of the privileges of Roman citizenship; neither was he alone in it. From Acts 16 we learn that when arrested, whipped and imprisoned at Philippi, Paul and his companion, Silas, refused to be secretly released, but sent word to the magistrates, saying, "They have beaten us openly uncon-

demned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out."

Referring to this circumstance another has well said:—

Paul and Silas felt that to maintain the dignity of Christ's Church they must not submit to the illegal course proposed by the Roman magistrates. The apostles were Roman citizens, and it was unlawful to scourge a Roman save for the most flagrant crime, or to deprive him of his liberty without fair trial and condemnation. They had been publicly thrust into prison, and now refused to be privately released without proper acknowledgments on the part of the magistrates.¹



Paul Before Festus: He Appeals Unto Cæsar.

Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar. Acts 25:10, 11.

It may be that when Paul described himself as "a citizen of no mean city," he meant no more than that he was a native of Tarsus, and regarded that as his home; but no such explanation can avail to weaken the force of the apostle's assertion that he was a Roman. In this he as clearly claimed citizenship in an earthly government as does the American, who, going abroad, carries with him a pass-

port from the Secretary of State at Washington; and who, upon occasion, claims his rights as an American citizen. All of which, in the absence of evidence to the contrary, shows that citizenship in a civil government, and a legitimate exercise of the rights thereof, are not inconsistent with Christianity, nor with the fact that the Christian's citizenship is in heaven (Phil. 3:20, R. V.), and that he is a stranger and pilgrim upon the earth seeking a city whose builder and maker is God.

The Sphere of Civil Authority.

Civil authority is ordained of God for the preservation of human rights. "We hold these truths to be self-evident," declared our forefathers, "that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted among men." The same sublime truths are taught in the sacred Scriptures. Civil government has, then, to do only with the relations of men as social beings, and in the very nature of the case can have nothing whatever to do with any man's relations toward God. Nor does the individual, the citizen, the subject, or whatever else he may be called, owe to civil government any duty, or service, or obligation of any kind that does not pertain to the equal rights of his fellow-men.

As an intelligent, civil, social being he is amenable to the God-ordained authority which men have to safeguard their own rights; but as a moral being, endowed with a religious nature, capable of knowing good and evil as revealed in the word of God, the individual is responsible only to God. In these things civil government can have no legitimate jurisdiction over him.

A Dual Citizenship.

Such being the relations of men to each

¹ "Redemption: or the Teachings of Paul," by Mrs. E. G. White, page 42.

other and to their Creator, it follows that he who properly understands the obligations resting upon him may at the same time be loyal and obedient to a just, civil government, and to the moral government of God; he may thus have a dual citizenship being at the same time an American or other citizen and a citizen of the heavenly kingdom. To deny this is to assert that there is a *necessary* conflict between just civil government and the moral government of God, which is certainly not the case since both are ordained of God for the good of man, including Christians. 1 Tim. 1:1-4.

The Christian citizen, then, of an earthly government, is simply one, who, being a citizen, is also a Christian, and who having learned to do unto others as he would that they should do to him, having learned to love his neighbor as himself, is subject to just civil law "not only for wrath but also for conscience' sake."

But the fact that the man is a Christian entitles him to no special favors from the government. Every man who conducts himself as a good citizen, who discharges his obligations to his fellowmen and respects their equal rights, whatever may be his motive, is entitled to all the benefits of civil society. Government cannot know the heart and cannot inquire into the motive which impels the subject to obedience; it can take cognizance alone of his conduct in its relation to the government and to his fellow-citizens.

Just Government and the Conscience.

Just government will not trench upon the moral domain, it will not invade the sacred precincts of the conscience. Nor will the Christian citizen (the citizen who is truly a Christian) invoke the civil power in behalf of the supposed interests of his religion. To do so would be to violate the all-comprehensive rule of Christian life, namely, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." It is to the glory of God that his gifts and the things which he has ordained are used for the purposes for which he gave them; while to wrest his word, to change his ordinances and usurp power which he has reserved to himself is God-dishonoring, as it is also to despise his gifts by refusing to use for our preservation, improvement and comfort, the means which he has graciously given. The Christian will then, while thankfully availing himself of the benefits of civil society, while willingly contributing his quota of money and influence for its maintenance, for the benefit not only of himself but of his fellowmen, insist that the State confine itself to its God-ordained sphere, that it respect the right of conscience, which is indeed only the right of God to the untrammelled heart-service of every man. In short, the Christian citizen will exemplify in his own life and in every sphere of action and influence which he enters, the Golden Rule: "All things whatsoever ye would that men should do to you, do ye even so to them."

The Ten Commandments and the Golden Rule.

As before remarked, the one all-comprehensive rule of the Christian's life is, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."² The servant of God never gets beyond this rule; he cannot without forsaking Christ enter any sphere where this law of action is not of binding obligation. Whether in the home, in the church, or in the State, the claims of the divine law are equally upon him.

When a prominent senator declared several

years since that the ten commandments and the Golden Rule had no place in politics, he doubtless spoke the truth so far as the practice of many politicians is concerned, but he did not announce a great principle nor a necessary rule of action. Politics primarily means, "The science or practice of government; the regulation and government of a nation or State for the preservation of its safety, peace and prosperity," "The protection of citizens in their rights," etc. To say that in these things men might not or ought not to be governed by the ten commandments and the Golden Rule is to declare that God has ordained something from which sin is inseparable, and that for the good of mankind; for that even a very poor government is better than none, all must admit.

Individual Accountability.

The trouble in regard to this question is that too many agree with the honorable senator, to whom reference has been made, so fully that in the political sphere they consider themselves outside the jurisdiction of the law of God, and act accordingly. They are governed by policy and that only; they know no other law. Theirs is a terrible mistake. Caucus, party, and State act on is, in its last analysis, individual action, and for it individuals are accountable and must one day answer at the bar of the God whose law they have despised and ignored.

Man Cannot Enforce the Law of God.

This is not saying, however, that caucuses, parties, or States, have any warrant to enforce either the ten commandments or the Golden Rule. The Decalogue reaches to the thoughts and intents of the heart; the Golden Rule requires not only that a man shall be just, but that he shall be generous. Civil rulers have no jurisdiction over the mind; they have no authority to enforce more than equal and exact justice between man and man; and even this they are to do from the standpoint of natural right, not from that of the divine law.

In moral duty, in all things relating to the relations of the creature to the Creator, God has left men free to choose or to refuse His service. Touching all these things he has appointed a day in which he himself shall judge the world; and to all who would usurp his prerogative as Judge, he says: "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand."³ Let the Christian, therefore, while he refuses to enter any sphere in which he cannot be loyal to God, or to engage in anything in which he cannot be governed by the ten commandments and the Golden Rule, beware on the one hand of despising an ordinance of God, and on the other hand of usurping the authority and functions of the Judge of all the earth.

The evils of civil government are not in its legitimate use but in its abuse. The man who attends a district school meeting and assists in determining the amount of school tax that shall be levied and the number of months that school shall be taught thereby exercises a right of civil citizenship, and engages to just that extent in politics and government; and it would be absurd to say that in so doing he could not act in harmony with the will of God as expressed in the ten commandments and the Golden Rule.

A Serious Question Considered.

But while it is not in itself contrary to the principles of Christianity for the Christian under certain circumstances to exercise the

rights of civil citizenship, yet there are circumstances of time and place which, to say the least, render participation in civil affairs by the Christian very questionable. Politics, in the common acceptance of the term, are both corrupt and corrupting. The chances are a thousand to one that the Christian entering the political sphere, under prevailing conditions, would not only fail in doing any good but would be himself contaminated by the abounding corruption. Surely the servant of God can find a more fruitful field and promising sphere of usefulness than the role of political partizan.

The ever, overshadowing, all-absorbing theme of the truly Christian minister or layman is the salvation of sinners. It is to rescue those who are conformed to this world, that being transformed by divine grace, they may "prove what is that good and acceptable, and perfect will of God."

In the pursuit of such work, Christians accomplish vastly more for the betterment of civil society by the reflex influence on the non-Christian world of their Christian words and deeds than they could possibly accomplish by attempting to reform civil government by devoting their time to the never-yet achieved and indeed impossible task of purifying politics, when any betterment of politics can come only as the result of the reformation of the individuals who compose the body politic.

Civil Government Only Temporary.

According to the Word of God, civil governments are only temporary. They are ordained among men for the purpose of preserving order among the selfish, oppressive masses of men, while the ambassadors of Christ plead with these masses to be translated not from civil society but from the kingdom of Satan into that of God's dear Son.

By the same Word we learn that these same governments are to be destroyed by the hand of God. "The God of heaven shall set up a kingdom. . . . It shall break in pieces and consume all these kingdoms." The same Word declares that "in the last days" "wicked men and seducers shall wax worse" up to the coming of our Lord Jesus Christ the second time; when every government of earth represented by the kings of the earth and their armies will be arrayed in open hostility to him and perish as a result. It must follow from this that the nearer we approach this destruction the greater the separation between these God-defying governments and the citizens of the kingdom of God.

The people who publish the AMERICAN SENTINEL believe that the world is fast nearing that solemn hour to which we have referred. They believe that now as never before it is the duty of the Christian minister and layman to labor to rescue men from the impending doom of all things earthly. They do not believe that the ship of State can be saved from the wreck which He who sees the end from the beginning has decreed to be the fate of worldly governments; and just as it would be a crime for the captain of a hopeless wreck to urge his crew and passengers to man the pumps when they should take to the life-boats, so to-day it is a sin against heaven and against perishing men for the followers of Christ to devote their energies, as so many are doing, to the attempted salvation of political government, to the regeneration of civil society, instead of the salvation of perishing men. The church is honeycombed with infidelity, her life is well-nigh crushed out by an insupportable load of worldliness, while her ministers who should be weeping between the porch and the altar crying, "Spare thy people, O Lord, and give not thine heritage to re-

² 1 Cor. 10:31.

³ The Century Dictionary.

⁴ Webster.

⁵ Rom. 14:4.

proach," are dabbling in the cesspool of politics in the vain effort to renovate civil society! But to all who will heed the call the Creator says, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."

THE KINGDOM OF GOD.

In these days when it is prophesied that "the kingdom of God is to enter the realm of law through the gateway of politics," and so many influential men and women are earnestly working to fulfill the prophecy, it is more than ever important that we understand the nature of that kingdom, as set forth by Him from whom all knowledge upon the subject must be derived.

The Scriptures clearly teach that under the régime of sin and evil which has prevailed in the earth since man's fall, and will prevail while this world remains, the kingdom of God cannot be a visible kingdom. This is contrary to the idea which has in all ages been cherished by many professed followers of Christ; but it is the truth, notwithstanding. The idea that the kingdom of God was to be forcibly set up as a visible, glorious kingdom among the other kingdoms of earth, was cherished by the apostles themselves, and was the very last of their false notions to be given up. It was only after a most bitter and trying experience that they did so.

At one time, we read, as Christ was on his way to Jerusalem, accompanied by his disciples, "he added and spake a parable, . . . because they thought that the kingdom of God should immediately appear." Luke 19: 11. The parable was that of the nobleman who went into a far country to receive a kingdom, and to return; and by it he taught that the kingdom is not to appear until the return of the nobleman; that is, until the return of Christ, which will be at his second coming in the clouds of heaven.

At another time the Pharisees came to him and asked him when the kingdom of God should come? The Pharisees and all the Jews were looking eagerly for the restoration of the kingdom of David and deliverance from the yoke of Rome. In reply the Saviour said, "The kingdom of God cometh not with observation; neither shall they say, Lo, here! or, lo there! for behold, the kingdom of God is within you." Luke 17: 20, 21. It is directly against this plain declaration that men and women are zealously working to-day in Christ's name. They are striving to make the kingdom of God come with observation. They are trying to give it a triumphal entry "through the gateway of politics." There is nothing more conspicuous to-day than events which come as the result of political agitation. The political arena is the cynosure of all eyes. Nothing can issue out of that place without attracting world-wide notice.

Such efforts must result in utter failure; for the word of God cannot fail. "The kingdom of heaven cometh not with observation." The nature of that kingdom has not changed since the days of the apostles. The kingdom of God is within the hearts of those who, in spirit and in truth, worship God. The kingdom is now the kingdom of grace, and men enter into it through faith. When faith comes into the heart, the kingdom of God comes with it. The individual's allegiance is transferred from the author of sin to the Author of righteousness. The heart becomes the temple of God, the habitation of his throne.

When the grace of God has done its work, —when all have received it who will, and the "mystery of God" is finished—Jesus Christ will leave the Sanctuary in heaven, where he is now High Priest before the heavenly mercy seat (Heb. 8: 1, 2), and will "appear the second time," in the clouds of heaven, unto the salvation of those that look for him. Heb. 9: 28. And when he shall appear in his glory then will his saints also appear in glory, both those who have died in faith and also "we which are alive and remain unto the coming of the Lord." 1 Thess. 4: 15. Then will the kingdom of God become a visible kingdom of glory.

But how insignificant will then appear the schemes of misguided men to usher in that awful and sublime condition, through politics. Let Christians and all men turn from earthly vanities unto the living God, and by the power of God unto salvation, manifested in their lives, hasten the answer to the prayer, "Thy kingdom come." s.

BEARING DEADLY FRUIT.

THAT "religion in politics," as illustrated in the present campaign, leads directly to the position of the party who are clamoring for religious legislation by State and nation, is evident to a prominent representative of that party, the pastor of St. Paul's M. E. Church, Philadelphia. In the *Christian Statesman* of Aug. 22, he says:—

Especially will the prominence the money discussions on both sides give to moral considerations open the way for Christian ethics. If only in private conversation with friends be sure to follow up a moral appeal with the value of the Christian amendment. No circumstances can be more favorable than the present conflict. Already the rhetorical figures are of sacred subjects and the fiery appeals to God's higher laws of Christian equity and brotherhood. If all who believe in the Christian amendment will earnestly agitate, the convictions on the subject will most rapidly grow and bear fruit.

It is "National Reform" fruit that will surely be borne upon the Upas tree of religion in politics. s.

THE SOURCE OF CIVIL POWER.

THAT civil government is ordained of God is plainly taught in the Scriptures of truth; but that this is so in the sense contended for by some, namely, that governments are endowed with extraordinary rights and powers, rights and powers which do not grow out of the very conditions under which governments exist, which do not primarily belong to the people, but which come directly and specially to the government from God, is sustained neither by the testimony of Inspiration, nor by the nature of man and the conditions under which he exists.

John Locke, one of the most profound moral philosophers of any age, shows plainly and incontrovertibly in his treatise on "Civil Government," that every power which justly belongs to the State belongs first of all to the individual, and comes to the State from the individual. "God," he says, "having made man such a creature, that, in his own judgment, it was not good for him to be alone, put him under strong obligations of necessity, convenience, and inclination to drive him into society." And it may properly be observed that in doing this God ordained civil government as well as every other relation that grows out of the conditions under which man exists.

"The first society," says Mr. Locke, "was

between man and wife, which gave beginning to that between parents and children; to which, in time, that between master and servant came to be added; and although all these might, and commonly did meet together, and make up but one family, wherein the master or mistress of it had some sort of rule proper to a family; each of these, or all together, came short of political society. . . . Conjugal society is made by voluntary compact between man and woman. . . . It draws with it mutual support and assistance, and a communion of interests too. . . . But the husband and wife, though they have but one concern, yet having different understandings, will unavoidably sometimes have different wills too; it therefore being necessary that the last determination, *i. e.*, the rule, should be placed somewhere; it naturally falls to the man's share, as the abler and stronger. But this reaching but to the things of their common interest and property, leaves the wife in full and free possession of what by contract [or by nature] is her peculiar right, and gives the husband no more power over her life than she has over his." Again, on this very point Mr. Locke remarks, that the power of the husband over the wife is so far from being absolute that she "has in many cases a liberty to separate from him, where natural right or their contract allows it."

We do not understand by this that Mr. Locke denies that marriage is a divine institution, but that he asserts that it is entered into by agreement, and that the just powers of the husband are derived from the consent of the wife, which consent, together with compliance with whatever forms may be required by civil society, constitutes her his wife; and that the wife is under obligation to the husband only in that which natural right or their contract allows. The same he shows is true in civil society. He says: "Men being by nature all free, equal, and independent, no one can be put out of this estate and subjected to the political power of another without his own consent. The only way whereby any one divests himself of his natural liberty, and puts on the bonds of civil society, is by agreeing with other men to join and unite into a community for their comfortable, safe, and peaceable living one with another, in a secure enjoyment of their properties." But that men will and must do this is made certain by the very fact that they are created social beings with equal rights; it follows, therefore, that in creating them thus and associating them together, God ordained that they should thus organize, therefore "the powers that be"—the civil powers—"are ordained of God."

This view of the matter preserves the perfect harmony which exists between the teaching of the Scriptures on one hand, and the nature of man and the facts of history on the other; while any other theory arrays the Bible against facts as we know them to exist, and makes the Creator responsible for a great deal of very bad and tyrannical government.

CHRISTIANS AND CIVIL GOVERNMENT.

WE have been asked the question, Does not the fact that the Christian is an ambassador for Christ debar him from any rightful participation in civil affairs?

An affirmative view of this question is held by some individuals, and sought to be supported by a parallel drawn with respect to the position of an ambassador from one earthly government to another. At first glance the position seems to be well taken; but a mo-

ment's candid reflection shows that the parallel does not hold good.

In the first place, the Christian is not an ambassador for Christ to any government on earth, but only to individuals. He is sent to beseech individuals, not governments, to become reconciled to God. 2 Cor. 5:20. His mission is not to induce men to transfer their allegiance from civil government to God, who has himself ordained it, but to renounce the service of Satan, the god of this world, and to give their allegiance to the God of heaven.

Secondly, the parallel destroys itself. For it is the whole business of the Christian as such to persuade those whom he meets to become subjects of another government, that is, the kingdom of Christ. What would be thought of the conduct of an ambassador to this country who would devote his time to the work of persuading Americans to become subjects of the government which he represented? It would certainly be deemed a most outrageous interference in our civil affairs. The Christian, from the standpoint of those who make use of this parallel, is required to violate in the most flagrant manner the principle which debar the ambassador of one government from meddling in the internal affairs of another.

All Christians know that Christianity is not against the interests of any good government, but for those interests. The conversion of an individual to Christianity does not in the least interfere with his performance of those duties which spring from the relationships of civil society. The more real Christians any country has in it the better for that country. The stigma of working against the interests of civil government does not rest upon the Christian ambassador. The sphere of civil government is entirely distinct from that of Christianity; action in one of these does not in the least interfere with action in the other. Hence renunciation of the duties and principles which relate to one is not demanded by participation in the affairs of the other.

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THE EASTERN FERMENT.

[*New York Journal, August 28, 1896.*]

ZANZIBAR and Constantinople are some distance apart, but fighting in both places on the same day helps to show how comprehensive the Eastern question is, and how full of sinister possibilities. Indeed, it is no longer the Eastern question, but the world question—at least the question of the Old World. It cannot be localized now at one end of the Mediterranean, as it could forty years ago. While there are riots in Constantinople, revolutions in Macedonia, Crete, and the Lebanon, and massacres in Armenia, there is a war of diplomacy in Egypt which shades into a war of troupes in the Soudan. This carries us to the regions of the Abyssinian armed truce and the rival expeditions of the French and the Congo State. Then we find ourselves at the scene of the Uganda dispute, which is closely connected with the disturbed politics of Zanzibar. This takes us by insensible degrees to the theater of the Matabele war and the Transvaal crisis.

Again, starting eastward from the storm center on the Bosphorus, through Persia, Afghanistan, Turkestan, and China, we find one diplomatic entanglement linked with another until the rising power of Japan comes into view, and the Eastern question is merged into the question of the Far East.

Yesterday's affair in Constantinople was

like some of the "race wars" that used to flourish in the South. "July 1. A horde of infuriated negroes is advancing upon the town, with the supposed intention of massacring all the white inhabitants. The whites are arming in self-defense." "July 2. The riotous negroes were attacked in their cabins yesterday and routed. Fifteen of them were killed. No white men were injured." The Armenian riots were supposed to have been begun by Armenian revolutionists. The result was that several hundred of these dangerous Armenians were killed. Later accounts may make the number some thousands.

It is a pity that it took some bloodshed to convince the natives of Zanzibar that they were really British subjects. Ever since the partition of 1890, by which England and Germany agreed to help each other to the territories of the Sultan of Zanzibar, it has been generally understood that England would take the island whenever she got ready. Its government has been administered by British officials for the past five years. There is a little coy hesitation in London about proclaiming a formal annexation, but this modesty will doubtless be overcome, and it is well that it should be. The Sultanate of Zanzibar has been a nest of slave trading whose suppression would end more human misery than anything else except the destruction of the Turkish Empire. And that may not be long delayed either.

WHAT IS THE STATE?

BY J. O. CORLISS.

It is admitted by all Christians that civil government is ordained of God, for this is plainly stated by the Scriptures. Rom. 13:1. But for what purpose? To rule in religious matters? If so, then what need of the Church? Why not let the State be the Church, and have all the gospel ordinances administered by government officers? In that case, each government officer would, of course, be inducted into office by prayer and imposition of hands, in the same way as officers of the church. It may be objected that such an extreme would not be admissible, because it would necessarily degrade Christian ordinances to the level of secular matters. True enough; but if civil government is ordained of God, to regulate, in any degree, matters of religion, who shall say where its powers must end?

Did not the Apostle Paul exhort the Roman Christians to be subject to the "powers that be," for conscience' sake? Yet the very work of preaching the gospel, in which that apostle was engaged, was opposed to the religion and laws of the Roman Government. The religion of Rome, at that time, was pagan, and was controlled by the State. The religion Paul preached was Christianity, to which Rome was uncompromisingly opposed. Neander, in his Church History, quotes the following from Cicero, as one of Rome's fundamental maxims of legislation:—

No man shall have, for himself particularly, gods of his own. No man shall worship, by himself, any new or foreign gods, unless they are recognized by the public laws.—*Vol. I, pp. 86, 87, Torrey's Translation, 1852.*

And yet in the face of law so stringently opposed to Christianity, the apostle exhorted the subjects of Rome, who professed Christianity, to be subject to the "powers that be," calling them the "higher powers," and declaring that they were "ordained of God." Now, if that government was ordained of

God, to enforce such laws as it did against Christianity, then how manifestly wrong was it for the Apostle Paul to preach a religion in Rome, which was diametrically opposed to the laws of Rome! Looking at the matter in this light, Nero did the work of a minister of God in executing wrath upon the Christians for not conforming to the laws of the country, which commanded all to "worship the gods in all respects, according to the laws of your country, and compel all others to do the same; but hate and punish those who would introduce anything whatever, alien to our customs in this particular."

This was Roman law. Yet Paul himself, as well as the other apostles, practiced that which was plainly in violation of that statute, and suffered death in consequence. They justified themselves, too, in the course they pursued, by asserting that the law of God had higher claims on them than the laws of earthly governments.

At one time, when Peter and John had been preaching the gospel contrary to the law under which they lived, they were threatened by the authorities for so doing, and were commanded to desist from such a course. They simply replied, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts 4:19. That all might know how they regarded the authority of the civil power in religious matters, they still kept on preaching Christ; but were again apprehended and brought before the council. They were then reminded of the caution given them a short time before, but the apostles quietly said, "We ought to obey God rather than man." Acts 5:29. These answers of the apostles plainly show the position they occupied, relative to this matter. They did not have the faintest idea that the State had the least authority in matters of religion. More than that; their words plainly teach that human laws are utterly incapable of meeting the requirements of the individual conscience, and are therefore inadequate to regulate matters of personal faith toward God.

Why, then, were those injunctions regarding the "powers that be," given by the Apostle Paul to the Roman Christians? Manifestly to teach them that their relation to Christianity in no way absolved them from their duty as citizens, to the government under which they lived. Although they had come to recognize the King of heaven as their spiritual Ruler, they were not to forget that civil governments have a part to act, in procuring peace and protection to the honest and industrious, and, for that purpose, were ordained of God.

And, although the king of the country in which they lived, was a wicked heathen, they would not be justified in refusing to obey his laws, which imposed taxes to maintain peace and public order. So long as those laws did not contravene that law which is above all—the law of God—they were enjoined to observe them, as duties toward their fellowmen, which were covered by the law of their heavenly King.

Civil government, then, is ordained of God, for the sole purpose of regulating affairs between man and his fellowman. This is as true of a heathen as of a Christian power, as seen from the fact that Paul made such a statement and applied it to the Roman government, when it was intensely pagan, and even when it was ruled by Nero. But, admitting this, it does not follow that God ordains each statute enacted by civil governments, or any of the statutes thus enacted. To say that every civil magistrate holds office by divine authority, and has, therefore, a

right to rule in religious things, is stating that which every one knows is not, and cannot be, true. For, in that case, no man, whoever he may be, would have any alternative but to obey the mandates of the civil authority in divine as well as earthly things, without a question as to whether it was just or not. This would destroy all necessity for any one but the magistrate to read the Bible, in which is found recorded the will of God. Moreover, such a rule would make the magistrate's conscience the rule for all under his jurisdiction, and would, therefore, destroy the relation man is supposed to sustain toward God by making him, in religious matters, wholly responsible to the magistrate rather than to God.

This principle is well illustrated by the statement of Louis XIV., when, on his death-bed, he was approached in relation to his spiritual condition. His answer was, "I have left all these matters with the church, and I expect they have attended faithfully to them." Here was a man who had been taught to depend wholly on the church, as an institution divinely guided, and the consequence was that, in all his wicked career, he never acknowledged any responsibility except to that institution upon which he had been prone to lean. The same condition of things would surely follow with those who were led to believe in the divine appointment of all the magistrates of the land.

It is well known, however, that the powers of civil authority are always obtained and regulated according to the peculiar notions of those who happen to be in authority; and the way governmental authority has usually been obtained, is well stated by Macaulay, in his essay on "Gladstone on Church and State":—

A nation of barbarians pours down on a rich and unwarlike empire, enslaves the people, portions out the land, and blends the institutions which it finds in the cities with those which it has brought from the woods. A handful of daring adventurers from a civilized nation wander to some savage country, and reduce the aboriginal race to bondage. A successful general turns his arms against the State which he serves. A society, made brutal by oppression, rises madly on its masters, sweeps away all old laws and usages, and when its first paroxysm of rage is over, sinks down passively under any form of polity which may spring out of the chaos. A chief of a party, as at Florence, becomes imperceptibly a sovereign, and the founder of a dynasty. A captain of mercenaries, as at Milan, seizes on a city, and by the sword makes himself its ruler. An elective senate, as at Venice, usurps permanent and hereditary power. It is in events such as these, that governments have generally originated; and we can see nothing in such events to warrant us in believing that the governments thus called into existence will be peculiarly well fitted to distinguish between religious truth and heresy. *Par. 33.*

Yet such as these are among the "powers that be," and exist in the providence of God; not, however, to regulate religion among men, but to maintain order and the proper relations between man and man. To say more than this, would be to assert that God ordained the powers of the East to maintain Mohammedanism and Buddhism. This could not be true, otherwise the gospel commission conferring authority to carry the gospel into all the world, was a mistake, and the labors of foreign missionaries in heathen countries, are all out of order.

The truth is, that the language of Paul to the Roman Christians, was designed to state only a general truth, which was applicable to every form of government in order to ensure peace and prosperity to God's creatures everywhere. Order in government may be seen even in the lower grades of creation. We have only to watch a colony of honey-bees for a short time, when it will be seen that they

have governmental order, and are controlled in all their movements, by some acknowledged head. And those proverbially enterprising insects known as ants, are said, by naturalists, also to be governed by specific laws which are rigidly carried out in each community of these little creatures. The governmental powers of these and other orders of the animal creation, were just as much ordained of God as were human governments; yet it does not follow that their powers of government were designed to extend to religious things.

HOW THE STATE BENEFITS(?) THE CHURCH IN HOLLAND.

"It is a sad picture," says the *New York Observer*, of the 20th ult., "which the Rev. Herman Vanderwart gives in the *Christian Intelligencer*, of the State Church of Holland. He says:—

The State Church of Holland is just about the same as of old. There is very little life to it. The majority of her pulpits still preach a sort of refined rationalism, placing great stress on ethics and forms. The real religious life finds stronger expression in the Christian Reformed Church of the kingdom, which grows year by year in strength and composes the backbone of the people. It grew out of a reaction against the rationalistic teachings of the State Church, and is to-day the church of Holland's future. It has just completed, some three years ago, a union with another small body which revolted against the teachings of the old church, and presents a united front against the inroads of dead orthodoxy and pernicious rationalism. Its synod meets triennially at different places. This year it convenes, August 11, at Middelburgh, in Zeeland, where I hope to go and convey the fraternal greetings of our church, in company with Dr. Bishop, of Orange, and the Rev. B. Van Ess, of Roseland. The masses which have been baptized and trained in the old State Church are more and more drifting away from all church influences. They care very little for religion, the Bible is no longer of any authority, and God's Sabbath is turned into a full holiday. That's the plain truth. It only shows the old saying that when once you begin to unravel the smallest stitches, you won't have any seams left at all.

"A solemn warning, surely," says the *Observer*, "is to be found in the story here told. Alas that it is all true as others besides Mr. Vanderwart can and do testify." But will the *Observer* heed the warning? If we mistake not our contemporary is among those who insist upon State support of the Church in the matter of Sunday laws, State-paid chaplains, exemption of church property from taxation, etc. They simply carry the matter a little farther in Holland.

SATOLLI'S SUCCESSOR APPOINTED.

A DISPATCH from Rome, under date of August 22, says:—

The diplomatic career of Father Sebastiano Martinielli, second Delegate Apostolic in the United States, will begin here to-morrow under unusually brilliant auspices. In the Sistine Chapel of the Vatican, the scene of so many famous and historic ceremonies, the erstwhile humble prior of the Augustinians will be raised to the archiepiscopal dignity. At the conclusion of this impressive rite Cardinal Rampolla, the Papal Secretary of State, will bestow on the newly consecrated prince of the church his commission as Leo's representative in America.

The text of this commission cannot fail to be interesting to all your American readers, particularly since it departs from the usual formula to bestow warm praise on the retiring delegate, Cardinal Satolli. It reads as follows:—

"Venerable Brother: The post of Delegate Apostolic in the United States of North America having become vacant by the promotion to the sacred purple of His Eminence Cardinal Satolli, who, by his great work has merited this mark of our esteem, we, holding you in our very especial affection and seeing in you the qualities to carry on and perfect the work

begun by our beloved son, His Eminence Cardinal Satolli, do benignly nominate you to that vacant post.

"By virtue of our apostolic authority and by virtue of these present letters, we do further elect, make and declare you to be the second Delegate Apostolic to the United States of America at the good will of ourself and this Holy See. We grant you all and singular the powers necessary for the carrying on of such delegation.

"We command all whom it concerns to recognize in you as Apostolic Delegate the supreme power of the delegating pontiff.

"We command that they give you aid, concurrence and obedience in all things, that they receive with reverence your salutary admonitions and orders. Whatsoever sentence or penalty you shall declare or inflict against those who oppose your authority we will ratify, and with the authority invested in us by the Lord, will cause the same to be observed inviolably until condign satisfaction be made, notwithstanding constitutions and apostolic ordinances or any other thing to the contrary.

"LEO XIII.

"Given at Rome, on the twenty-third day of August, eighteen hundred and nine six, in the nineteenth year of our pontificate."

It does not appear upon the face of this commission that the appointment of Martinelli has any reference to the desire of Rome to establish diplomatic relations with this Government, but doubtless that long-cherished scheme is still dear to the heart of Leo XIII. and will be cherished in the Vatican until such time as public sentiment shall make it possible of accomplishment. Let not Americans relax their vigilance.

LOYAL TO LIBERTY.

A TOUCHING story is told of General Marion, "the Swamp Fox," of revolutionary fame. As the story runs, a British officer was sent to the rude camp of General Marion, located in the swamps of North Carolina, for the purpose of negotiating an exchange of prisoners. When the officer came to dine with General Marion and his staff, all they sat down to was a peck of sweet potatoes, baked in the ashes and served on a log. The English officer commented on the poverty of the fare, but was told that it was better than usual.

"But your pay is good?" inquired the English officer.

"I have never received a dollar for my services, nor my people," replied the General.

"What motive, what stimulus, have you for fighting then?" inquired the astonished Englishman.

"We fight for love of liberty," responded Marion.

The story adds that the officer was so impressed by this devotion to the cause of American liberty that he returned to Charleston and resigned his commission.

Such examples of devotion to the cause of political liberty have been numerous and have not been confined to one nation nor to one age. But in the cause of religious freedom there have appeared the most striking examples of devotion to truth. Neither privation, fiendish torture, nor death have been able to quench the spirit of loyalty to divine truth in the breasts of men. The early Christians were true to their convictions in the presence of the flame, and the fury of the hungry beasts. Albigenses, Waldenses, Lollards, Hussites, Huguenots, German Princes, Baptists and Quakers, each in turn suffered and fought the battle for liberty of conscience. To-day the Stundists of Russia and the anti-revolutionary portion of the Armenians, are choosing exile and death rather than surrender their religious convictions.

There is another class of patient, loyal

sufferers whom the world does not generally recognize as yet, who are making a heroic struggle for religious liberty. These are the Seventh-day Adventists who have been called to suffer in prison and chain-gangs for their faith. First they sacrifice the most valuable business day of the week to their convictions, and then for a failure to sacrifice another day to the opinions of their neighbors, they are fined, their property sold by the sheriff to pay costs, and imprisoned or worked with criminals in the chain-gang. Their fortitude, the joyfulness with which they take the spoiling of their goods, separation from family and friends, the disgrace of the cell or the chain-gang and the associations with the vile, is a spectacle to inspire one amidst this compromising, trimming, time-serving age of ours.

For the purpose of aiding these oppressed people, and promulgating the Christian principles of liberty of conscience, the International Religious Liberty Association was organized. It is supported by members who pay one dollar a year as a membership fee; and by donations from sympathizing friends of religious liberty, some of whom, while they do not endorse the religious practices of these persecuted people, yet desire to aid them in the struggle for freedom, realizing that if religious liberty may be abridged in the case of this humble minority, it may be in any case.

Many of the members of the organization are poor, and the self-denial manifested in many cases to secure funds to donate to its work, is hardly second to the devotion of those called upon to suffer for their faith in prisons and chain-gangs. One in the position of secretary of the Association can but be impressed, much as was General Marion's English visitor, with this self-sacrificing devotion to the cause of liberty, and with the fruitlessness of any attempt to quench it by persecution.

A man of sixty cuts cord-wood in the summer's sun to obtain money to send to the Association; a man of seventy in his poverty cultivates a row of tomatoes and realizes three dollars and a half which he donates; a widow sends a dollar earned by washing for her neighbors; one sends two dollars, and writes: "I am sixty-six years old and very feeble and have only thirty-one cents left. . . . But I know He will put more means in my hands if I use what I have to his glory."

How utterly useless it is for mortal men to attempt to stamp from the breasts of their fellow-men this immortal God-breathed principle,—love of liberty.

A. F. BALLENGER,
Sec. I. R. L. Ass'n.

39 Bond St., New York.

DEVELOPMENT OF RELIGIOUS LAW.

[Present Truth (London, Eng.), Aug. 20, 1896.]

WHAT is the origin of the present development of human law for the enforcement of religion? Paul asked the Thessalonians if they did not remember that when he was with them he had told them of these things; and that they should let no man deceive them, for there should be a falling away and the man of sin be revealed, by whom the mystery of iniquity was already, even at that time, working.

The Thessalonians were to remember—and are we to forget that this was said to them?—that God was to be opposed, and there should be one who would exalt himself above God, and should, from the very temple of God

itself, attempt to show that he was himself God. They were told not to forget—and are we to fail to remember?—that the iniquitous workings, then begun in secret, should at length be revealed, and that which was planned in secrecy should finally be proclaimed on the housetops.

Here was the origin of human laws for the enforcement of religion, and this subtle deceivableness of unrighteousness, which is now working with power and signs and lying wonders, is the mystery of the deeds of sin of that wicked one who will be consumed and destroyed by fire out of heaven in that last great and terrible day of the Lord.

This wicked one still works in secret and his deeds are yet a mystery to most—but not to all. That mysterious antichristian influence which has permeated the world—has invaded and corrupted churches—has, with consummate tact and diplomacy, insinuated itself into civil councils and dominated governments—is not now utterly unknown and unrecognized.

Prophecy has pointed out the progress of the mystery of iniquity, and history has recorded the fulfillment and realization of prophecy step by step, and emphasized each prophetic milestone by such unmistakable inscriptions that the most ignorant may read and comprehend. The line of march of the mysterious commander of the forces of anti-christ is marked by ever increasing inroads into the confines of true religion and civil justice; while pagan observances are added to, or mingled with, methods of worship, and practiced, until they become accepted forms. Those who have resisted the encroachments of evil, and remained true to the teachings of Christ and the apostles, acknowledging no rival authority, and submitting their lives to no rule but that of God and his word, have, at the behest of this commander, filled the cells of the Inquisition, suffered under its instruments of torture, fed the flames with their flesh, and soaked the earth with their blood.

The same spirit of fraud, and violence, and force, and cruelty, and injustice, is still at work. Its field of operations is not circumscribed. It is not confined to the battle-grounds of former campaigns. Fresh fields of conquest have been opened in new worlds. The same tactics which have been so successful in former ages are still in vogue, in forms modified to suit changed social and political conditions. Religious observances, pagan and idolatrous in character, have been ingrafted into the accepted religious formality. These observances have grown and developed until they overshadow the real purpose of religion, and take the place, in the minds of their devotees, of true religion itself. The test of a profession of religion has, oftentimes, become the acceptance of the popular and accepted forms of superficial and fashionable devotion.

Not infrequently they who occupy the highest seat in the synagogue ignore Christ and his teachings, and, although they profess to accept the Word of God, deny the authority of its precepts, and affirm the authority of the traditions of men.

The pulpit has been set in the open doorway of the temple of Janus. While it remains there those doors can never be shut. From such a pulpit the gospel of force must be preached. From such a pulpit the soldier and the police constable will be accredited emissaries. Such a gospel does not persuade or convert, it subjugates; it does not convict of sin, it establishes the sinner in an hypocrisy which covers evil with an affectation of good, and imputes evil where good is.

NEWS AND NOTES.

THE question of Sunday street-car service is still agitating the people of Toronto, Ont. The mayor has promised his hearty support to the opponents of Sunday cars.

THE National Christian Citizenship League has issued an appeal to the friends of temperance to aid in the fight for the preservation of prohibition in South Dakota, which has now reached a critical stage.

NEW ORLEANS, La., Ravenswood and Astoria, N. Y., Waterbury, Conn., Atlantic City, N. J., Oshkosh, Wis., and Brazil, Ind., are a few of the places where the gospel of force is being invoked by clergymen and others in the interests of Sunday observance.

IN New Orleans, La., the Sunday-law forces, beginning with the closing of the saloons, have now proceeded to close all groceries and other stores on Sunday, except the markets and fruit stands. Their goal seems to be the closing of everything on Sunday except the church.

AN Anti-Masonic International Congress is soon to be held in Europe, under the special auspices of the Vatican, none being allowed to participate in it except those who "profess the most absolute obedience to the Roman Catholic Church and to the pope." The papacy will in this try to impress the people with a sense of the sinfulness of allegiance to anything except itself.

REPRESENTATIVES of the Greek, Anglican, Old Catholic, and Protestant churches recently held a meeting in Vienna, at which a resolution was passed unanimously protesting against the claim of the Pope to be the source of healing for Christendom, and against other assumptions of the papal church. The convention was designed as an offset to the Pope's late encyclical to Hungary.

THE Armenian Revolutionary Society are to the front again with serious disturbances in Constantinople and Galata. On August 26, an armed body of these revolutionists entered and took possession of the Ottoman Bank, where they remained during the day, shooting at the police and firing bombs into the streets, killing and wounding passers by. The next morning they surrendered, and stated that the purpose of the riot was to secure reforms. The immediate result, as reported, was extensive damage to property and the loss of several hundred lives, mostly those of Armenians.

"RELIGION in politics" is intensifying the desperate conflict between "Christian" and Turk in Crete. The evidence of this is the following statement made recently in Parliament by the English Under-Secretary for Foreign Affairs:—

"The second difficulty with which we are confronted is one which it is almost impossible to escape, and that is the outbreak of religious and political animosity which unhappily prevails in the island. One day one party is the aggressor, and the next day the other party is the aggressor. It is not fair to say that in every case the Christians have been the victims. If the House could at all realize the intensity of the religious feeling which prevails, it would try and avoid taking sides."



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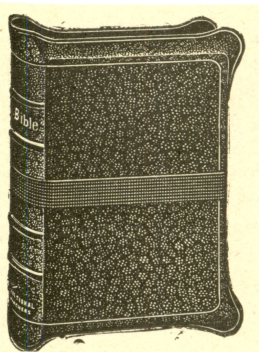
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They that sealed the covenant. NEHEMIAH, X. *The points of the covenant.*

gavest before them, neither turned they from their wicked works.
36 Behold, ^d we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:
37 And ^e it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have ^f dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.
38 And because of all this we ^g make a sure covenant, and write it; and our princes, Lē'vites, and priests, ^h seal unto it.

CHAPTER X.

¹ The names of them that sealed the covenant. ²⁰ The points of the covenant.

NOW ³ those that sealed were, ^a Nē-hē-mī'ah, ⁴ the Tīr-shā-thā, ^b the son of Hāch-a-lī'ah, and Zīd-kī'jah,
² ^c Sēr-a-ī'ah, Āz-a-rī'ah, Jēr-ē-mī'ah,

- ³ Pāsh'ūr, Ām-a-rī'ah, Māl-chī'jah,
- ⁴ Hāt'tūsh, Shēb-a-nī'ah, Māl'luch,
- ⁵ Hā'rim, Mēr'ē-mōth, Ō-bā-dī'ah,
- ⁶ Dān'jēl, GYn'nē-thon, Bā'ruch,
- ⁷ Mē-shūl'lam, Ā-bī'jah, Mīj'a-mīn,
- ⁸ Mā-a-zī'ah, Bīl'gā-ī, Shēm-a-ī'ah: these were the priests.
- ⁹ And the Lē'vites: both Jēsh'u-ā the son of Āz-a-nī-ah, Bīn'nu-ī of the sons of Hēn'a-dād, Kād'mī-el;
- ¹⁰ And their brethren, Shēb-a-nī'ah, Hō-dī'jah, Kēl'ī-tā, Pēl-a-ī'ah, Hā'nan,
- ¹¹ Mī'chā, Rē'hōb, Hash-a-bī'ah,
- ¹² Zāc'cur, Shēr-ē-bī'ah, Shēb-a-nī'ah,
- ¹³ Hō-dī'jah, Bā'nī, Bēn'ī-nū.
- ¹⁴ The chief of the people; ^d Pā-rōsh, Pā'hath-mō'ab, E'lām, Zāt-thu, Bā'nī,
- ¹⁵ Būn'nī, Āz'gad, Bēb'ā-ī,
- ¹⁶ Ād-ō-nī'jah, Bīg'vā-ī, Ā'dīn,
- ¹⁷ Ā'tēr, Hīz-kī'jah, Āz'zur,
- ¹⁸ Hō-dī'jah, Hā'sham, Bē'zāi,
- ¹⁹ Hā'rīph, Ān'a-thōth, Nēb'a-ī,
- ²⁰ Māg'pī-āsh, Mē-shūl'lam, Hē'zir,
- ²¹ Mē-shēz'a-be-el, Zā'dōk, Jad-dū'ā,
- ²² Pēl-a-tī'ah, Hā'nan, Ān-a-ī'ah,
- ²³ Hō-shē'ā, Hān-a-nī'ah, Hā'shub,
- ²⁴ Hāl-lō'hesh, Pīl'ē-hā, Shō'bek,

B. C. 445. ²⁵ Rē'hūm, Hā-shāb'nah, Mā-a-sē'jah,
²⁶ And Ā-hī'jah, Hā'nan, Ā'nan,
²⁷ Māl'luch, Hā'rim, Bā'a-nah.
²⁸ ¶ ^e And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nīm, ^f and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;
²⁹ They clave to their brethren, their nobles, ^g and entered into a curse, and into an oath, ^h to walk in God's law, which was given ⁵ by Mō'gēg the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;
³⁰ And that we would not give ⁱ our daughters unto the people of the land, nor take their daughters for our sons:
³¹ ^k And if the people of the land bring ware or any victuals on the sabbath day to sell, ^l that we would not buy it of them on the sabbath, or on the holy day: and ^m that we would leave the ⁷ seventh year, and the ⁿ exaction of ⁶ every debt.
³² Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;
³³ For ^o the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Iś'ra-el, and for all the work of the house of our God.
³⁴ And we cast the lots among the priests, the Lē'vites, and the people, ^p for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, ^q as it is written in the law:
³⁵ And ^r to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:
³⁶ Also the firstborn of our sons,

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NEW YORK, SEPTEMBER 3, 1896.

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WE ask for our leader this week a careful and candid reading.

THE *Catholic Mirror*, of the 29th ult., contains a very remarkable article on "The Inquisition," which we will review next week.

IT is regarded by some as a significant fact that the Roman Catholic press of the country is, almost without exemption, on the side of "free silver."

AN exchange has pertinently remarked, with reference to the religious aspect of the political campaign, that the proper "gold standard" for Christians is the Golden Rule.

IN the light of our first-page article of this week much that is called "Christian citizenship" appears to be only usurpation of a prerogative of the Creator. God has given no man authority over the consciences of his fellowmen.

THE Manitoba school question is about to be settled by a compromise, and that of a sort which shows that the only matter ever at issue was who should control the schools in the interests of their religion, Protestants or Papists. The spoils are soon to be divided.

IT is said that in the great industrial centers of England and Scotland, less than one-tenth of the people go to church on Sunday. The English papers have been collecting statistics and this is the result. And in some places one-half of this ten per cent. is made up of Catholics.

INFORMATION reached us just before closing up this paper, of the arrest at Wartrace, Bedford County, Tenn., of a Seventh-day Adventist named Philpot for working on Sunday. We have not learned the particulars further than that his trial was set for the 8th of October, and he was released on his recognizance.

"WHAT a pity it is," exclaims the *Christian Statesman*, of August 15, "that neither of the great political parties is willing to take a high position on great moral questions." In view of the very limited acquaintance of the great political parties with "great moral questions," we think they can hardly be blamed for not taking a high position on the same, in view of their liability to a fall.

Since both political parties cannot succeed, one or the other must fall, and in such a case it would seem a sad misfortune if it had taken a lofty position on some great moral question, since the fall would certainly reflect on the latter. Does not the reader see that great moral battles cannot be fought by any party which is liable to defeat? The battles of the Lord are not fought by the losing side; for God cannot be defeated. Such battles must be fought by faith; and faith can never know defeat.

THE greatest issue before the American people to-day is not that of free silver, but that of free speech and free action in fulfilling the dictates of conscience. The foremost champion of liberty in this contest with religious despotism is the AMERICAN SENTINEL. What are you doing, reader, to enlarge its field of usefulness?

Go Thou and Do Likewise.

WHAT could not be done by the lovers of religious freedom if only a little effort were put forth by each one with the means which this paper affords them? As a pertinent suggestion upon this point, we print the following letter received last week from a subscriber whose attention was attracted by our special offer of Bibles as given on our advertising page:—

Battle Creek, Mich., Aug. 23, 1896.

PUBLISHERS OF SENTINEL:—Seeing in the SENTINEL your offer of a Bible as a premium "for seven new names," etc., and being in want of a Bible, I concluded to make an effort. I succeeded pretty well; when, learning of a worthy unfortunate who had no Bible, I concluded to make a still further attempt, and the result was the enclosed list of (with very few exceptions) new names.

Following was a list of twenty-one names for one year, four more for six months, and one for three months. Is there not in this a suggestion worth heeding by many of our readers? Could not many of them do as much with a little effort? Is not the reason so little is being done in presenting the great issues of the day before the people, the widespread individual neglect of the little that each one might do as well as not? Why not put forth a little effort in the line of that so successfully made by our correspondent? Think of it, readers. TRY IT.

A CINCINNATI daily expresses the opinion that the country will soon become aware that a serious mistake was made in the admission of Utah to Statehood. The same belief is expressed by other journals. That the Mormon Church is the predominating power in Utah, and that neither constitutionally nor historically is it opposed to the union of Church and State, are facts of sinister import in the present situation of things, beyond a doubt. But the great and overshadowing menace to American interests is that the orthodox churches of the land have a scheme under full headway to combine and do on a

national scale what it is feared the Mormon Church will try to do in Utah on a small scale.

THE *Western Watchman* says:—

The Holy Father has written to Cardinal Vaughan to the effect that the church cannot look with indifference upon the present agitation in England for the abolition of the canonical impediment of affinity in the first degree, involved in the proposed repeal of the Deceased Wife's Sister Bill. We would much prefer that Tory Catholics would settle their own political squabbles without dragging the Holy Father into them.

This criticism leveled professedly at "Tory Catholics," belongs in reality to the Pope, who, while professing non-interference in political affairs, is a most inveterate meddler everywhere.

"THE Anglican papers are indignant," remarks a Catholic paper, "because the pope in his encyclical on the reunion of Christendom did not abate one jot or tittle of Rome's traditional pretensions. They are willing to meet the pope half-way; but they will not consent to a plan which contemplates all sacrifice on one side and none on the other." But Rome can make no sacrifice without abandoning everything. She is either *the* Church to the exclusion of all other bodies called churches, or she is and has long been a base pretender.

MRS. ISABELLA BISHOP, a well-known missionary traveller, who has recently spent some time in Western China, reports that the hostility to missionaries has greatly increased since the forced payment by the Western provinces of heavy damages to the Christian missions for the destruction of their property in the riots two years ago. The kingdom of Christ is not advanced by physical force.

A WRITER in the *Christian Statesman*, of August 22, speaking of the railway disaster at Logan, Iowa, July 12, reverts to the overthrow of Pharaoh's host in the Red Sea, and says: "Both of these sad providences were simply the voice of an angry God, speaking in thunder against Sabbath desecration." This goes a step further than anything we have seen before in the nature of an appeal to credulity.

THE present political campaign will probably be the most bitter of any since the era of our great civil war. The mind of the Bible student reverts irresistibly to the words of the first part of the 5th chapter of James; and especially should the Christian heed the counsel given in verses 7-10.

AMERICAN SENTINEL.

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