



"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. 45

NEW YORK, NOVEMBER 12, 1896.

Price Three Cents.

## American Sentinel,

Published Weekly in Defense of Religious Liberty.

For Further Particulars and Terms see Last Page.

Entered at the New York Post-office.

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### CHRISTIAN REFORM.

CHRISTIAN reform is distinguished from all other methods of reform in its possession of and operation through the divine agency of faith in Jesus Christ.

This distinction is a vital one. It means that Christian reform not only operates through an agency infinitely above the human, but that its results differ as widely in character from those which the human agency can effect. It means the product of the wisdom and power of God in human life, as distinguished from that of the wisdom and power of man.

Yet this broad distinction is one which very many fail to perceive, even among those who profess to know the power of the life of faith. This failure has marked the reform efforts of nominally Christian men through many centuries. Spiritual reforms have been undertaken by carnal means, and "reforms," which are altogether visionary and without foundation in the purposes of God, are sought to be put into effect. This is what we see in the events now transpiring around us.

Christianity reforms the individual. It does this by eradicating the evil from his heart, putting upright desires and purposes in the place of all those which are carnal. And it deals with individuals only. Its mission is to every individual on the earth, and having gone to all those, it can go no further. It can do no more for a nation than it can do by transforming the lives of the individuals who compose the nation, as many of them as are willing to receive it.

Of late the idea has come to be advocated in religious reform circles that the mission of Christianity is to the nation as well as to the individual. At the recent international convention of Christian Endeavor this idea found free expression, and was heard with no appearance of dissent. The following extract

from an address by Rev. J. T. McCrory, on that occasion, will serve as an illustration:—

There was a time, not so long ago either, when the Cross was viewed almost exclusively in reference to the salvation of the individual. We looked at Calvary amid the shadows of the awful day and heard the sweet assurance given by the suffering Saviour to the dying thief, "This day shalt thou be with me in paradise," and were disposed to conclude that the whole meaning of that mysterious and merciful sacrifice was summed up in the rescue of the individual sinner. We have taken that picture which brings tears to every eye that looks upon it, where the shipwrecked woman clings to the cross standing there upon the rock where beat the billows of an angry sea, while the broken vessel is dashed madly upon the shore, as the full representation of the saving purposes of the Son of man. But our conception of his work and mission has been mightily enlarged.

The conception now is, as the speaker proceeded to explain, that the mission of Christ is not only to save individuals, but to become enthroned "in our national life." The meaning of this phrase he made clear by referring to the action of the Pilgrim Fathers, who, "in the cabin of the *Mayflower*, entered into that solemn compact setting forth that they had undertaken that perilous voyage for the purpose of planting a colony for the glory of God and the advancement of the Christian faith, and pledging themselves to *frame civil institutions* with that end in view."

It was thus, he asserted, that "Christ got practically into our national life" in the time of those first settlers; and it is in a similar way that he is to be "enthroned in our national life" to-day.

But Christ cannot be truly enthroned in our national life while at the same time he is not enthroned in the hearts of the people composing the nation; and there is no power in civil enactments to enthrone Christ in the heart. Only the power of God through faith can accomplish that.

Reform by a change in the government, or through civil legislation, is of a different nature entirely from that individual heart reform which is necessary to an alliance with Christ.

Reform in the government, or in legislation, is accomplished by purely political means. Heart reform is accomplished only through individual acceptance of the sacrifice and merits of Jesus Christ.

The soul clinging to the cross in earnest faith amidst the raging floods of evil, makes

an appropriate and beautiful picture; but a civil government clinging to the cross, would be a caricature having neither beauty nor meaning.

Civil governments do not cling; they do not trust. They are invested with power to act for themselves, and they exercise that power for the accomplishment of every purpose they are designed to serve.

Political reforms cannot go deep enough for the purposes of the gospel. Those purposes demand the reforming power of divine grace. The gospel invitation is to all individuals on the earth. The Spirit of God strives with every one, bidding each one walk in the light, be it greater or less, which God has given him; and whosoever will do this, will experience that reform which touches the fountain head of every thought and act. Nothing short of this will fit the heart to be the throne of Christ.

Hence what the grace of God through the gospel cannot do toward the enthronement of Christ, cannot possibly be accomplished by any means whatever; for no other means of reform deals so thoroughly with a nation as to touch and affect the heart of every individual in it. The reforming power of civil legislation can certainly not succeed where grace fails. It cannot touch the heart at all. It is utterly useless and can have no mission at all in respect to those reforms contemplated by the gospel.

More than this, these two reforming powers cannot be directed toward the accomplishment of the same purpose without antagonizing each other. The effort to enthrone Christ in our national life by civil legislation not only can do nothing to further the work of divine grace upon the heart, but must come into conflict with it.

This becomes evident when we consider the nature of civil government. In that government all are represented who are citizens under it. In its decisions each one must acquiesce, whatever may be his own political convictions. The deciding element is simply the will of the majority.

But in religious conduct the only proper authority is the Word of God. And this Word, in order to control the conduct, must be received in faith, and this means the full consent of the individual will to God's will. Hence when civil government undertakes to

regulate religious conduct, the will of the majority is substituted for the will of God as revealed in his Word, the individual will is ignored, and a conflict between the two forces working for the reform of the individual is inevitable.

If he admits the right of the civil power to legislate in religious matters, he must let the will of the majority rule, and the grace of God, which is seeking the consent of his own will in order that he may be led by faith, must be ignored. If he yields to the grace of God, he does so by the exercise of his own will, and not by the will of the majority.

Such is true Christian reform, as distinguished from reform by civil enactments. It is true Christian reform—individual heart reform wrought by the power of divine grace—that our country needs. The disease whose symptoms are manifest in the moral corruption seen on every hand, is one which no human power can remedy. It is the old, old trouble that has afflicted the human race since the fall—carnality. Civil legislation can at best touch but the symptoms, and these only in a superficial way. It is dangerous to rely upon a treatment which deals only with the symptoms, and especially so when the treatment is such as will aggravate the disease itself.

Let Christ be enthroned in the hearts of the people by the reforming power of faith. Only where faith is, can the throne of Christ be set up. Faith, and not legislation, inaugurates His reign. S.

#### “CHRISTIAN CITIZENSHIP” AND SEVENTH-DAY ADVENTISTS.

THE *Christian Endeavor* is a paper published in Chicago, Ill., having for its objects “Missionary Extension,” “Evangelical Endeavor,” and “Rescue of the Sabbath.” It is one of a number of papers which represent the “Christian Endeavor” movement.

“Christian Endeavor” is declared to stand for “Christian Citizenship,” and the spirit of the “Christian Citizenship,” for which it stands, is well illustrated by an article in the November number of the paper to which we have referred. On page 5 of that paper appears an article, entitled,

##### “Christian Citizenship III.

##### “Warfare Against the United States Government.

“Seventh-day Adventists Carrying on a Guerilla Warfare Against the United States Government.”

In this article Seventh-day Adventists are represented as the “enemies of our institutions,” and garbled quotations are made from their writings to prove that they are hostile to the Government. The conclusion is reached that—

*The Adventist is a destructive critic, and must be listened to as an enemy of our institutions.*

The injustice of the charges made against Seventh-day Adventists by this representative of “Christian Endeavor” will appear from a few quotations which we will make from Adventist writers.

On page 57, “Rights of the People, or Civil Government and Religion,” a Seventh-day Adventist book, published in July, 1895, the author, Elder A. T. Jones, a prominent Seventh-day Adventist minister, says:—

The Constitution of the United States is the only form of government that has ever been on earth which is in harmony with the principle announced by Christ,

demanding of men only that which is Cæsar’s, and refusing to enter in any way into the field of man’s relationship to God. This Constitution originated in the principles of the Declaration of Independence, and here we have found that the Declaration of Independence, on this point, simply asserts the truth of God. The American people do not half appreciate the value of the Constitution under which they live. They do not honor in any fair degree the noble men who pledged their lives, their fortunes, and their sacred honor, that these principles might be the heritage of posterity. All honor to these noble men! All integrity to the principles of the Declaration of Independence! All allegiance to the Constitution as it was made, which gives to Cæsar all his due, and leaves men free to render to God all that he, in his holy word, requires of them!

Certainly the writer of such language cannot in justice be called a foe of American institutions or an enemy of the United States Government; and indeed no such charge is ever made except by those who are trying to subvert the principles of American Government in the interests of a corrupt union of Church and State, under some such misleading name as “Christian Citizenship,” or “National Reform.”

Again, in an article on page 12, Vol. I. of the AMERICAN SENTINEL, Mr. Jones, the writer just quoted, referring to the so-called National Reform movement, having for its object the adoption of a “Christian” amendment to the Constitution, says:—

From their own words, fairly quoted in this article, we are justified in saying that the success of their movement will be the destruction of the DEARLY-BUGHT PRINCIPLE OF AMERICAN LIBERTY; the destruction of the INESTIMABLE TREASURE OF AMERICAN CITIZENSHIP; and the destruction of every principle of the rights of conscience, under the Government of the United States. And because of this the AMERICAN SENTINEL is set for the defense of THE GENIUS OF AMERICAN INSTITUTIONS.

These are not the words of an enemy of American institutions, or of American liberty, but the language of earnest protest against an attempt to subvert the religious liberties of the people.

True patriotism does not close its eyes to the dangers that threaten free institutions; it does not settle down and rest in false security; the true patriot is on the contrary jealous not only for his own rights but for the rights of his fellowmen; he remembers that “eternal vigilance is the price of liberty.”

It is true that Seventh-day Adventists see in the gigantic religious combinations of the present day, formed for political or semi-political purposes, a serious menace to freedom of conscience, and they lift their voices in warning against the threatening danger. But part of what Adventists now see Thomas Jefferson foresaw nearly a century ago. In his “Notes on Virginia,” Mr. Jefferson said:—

The spirit of our times will alter; our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. It can never be too often repeated, that the time for fixing every essential right on a legal basis is while our rulers are honest, and ourselves united.

Among the guarantees of liberty “fixed” by the fathers of the Republic in our fundamental law were: “No religious test shall ever be required as a qualification to any office or public trust under the United States;” and, “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

But “National Reform” and “Christian Citizenship” would sweep away these safeguards of liberty and instead of free government would give us religious despotism.

“National Reform” would do this by a so-called “Christian” amendment.

“Christian Citizenship” would accomplish

the same thing by overriding the Constitution as our fathers gave it to us. It demands that Congress shall ignore the First Amendment by enacting religious legislation; while “Christian Citizenship” itself proposes to apply a religious test for office by a gigantic religio-political boycott of all candidates who will not forswear themselves to serve this conspiracy against the very genius of American institutions and American liberty.

It is because of the dangers which threaten our land and our free institutions, and because souls must be lost as a result of the success of these assaults upon the rights of conscience, that Seventh-day Adventists raise their voices in warning against these so-called reform movements.

Nor are these isolated utterances. Did space permit, a mass of such quotations might be given from prominent Seventh-day Adventist writers and speakers.

Elder J. H. Waggoner, an aged and influential Seventh-day Adventist minister, now deceased, in writing upon the same subject discussed by Mr. Jones, said, in Vol. I., No. 1. of the AMERICAN SENTINEL: “Governments are for the preservation—not for the deprivation—of rights, as our ‘immortal Declaration’ affirms. It truthfully says that ‘life, liberty, and the pursuit of happiness’ are unalienable rights.”

Again, in the same paper Elder Waggoner, referring to certain facts which we have not room to give, says: “This ought to put on his guard EVERY AMERICAN CITIZEN, EVERY LOVER OF HIS COUNTRY, AND ITS BLOOD-BUGHT PRIVILEGES OF CIVIL AND RELIGIOUS LIBERTY.” Again, in the AMERICAN SENTINEL, for March, 1886, the same writer, referring to the religious despotisms of the past, and of the present in other countries, said: “If the American people are true to themselves and prove themselves worthy of their patriotic fathers, who founded our noble Government and guaranteed our religious freedom by constitutional provisions, then such a state of things will never be.” Again, in May, 1886, the same writer says: “The framers of our Government guarded against this danger [of religious despotism] in the body of the Constitution, and strengthened the safeguard in the First Amendment. They faithfully discharged their duty to us; now IT REMAINS FOR US TO FAITHFULLY PRESERVE THE BLESSING WE HAVE RECEIVED OF THEM.

*Whether it remains a land of freedom depends upon our vigilance and faithfulness to our highest interests.”*

Elder E. J. Waggoner, now editor of the *Present Truth*, London, Eng., a Seventh-day Adventist minister, and formerly a writer for the AMERICAN SENTINEL, in an article published September, 1886, said:—

WITH ANARCHY AND ANARCHISTS WE HAVE NO SYMPATHY. WHEN MEN COMBINE TO OVERTHROW THE LAWS THAT PROTECT THE RIGHTS OF MEN WE WOULD OPPOSE THEM IN EVERY LAWFUL WAY.

Again, in the same article, he says: “This country was settled by those who came here that they might worship according to the dictates of their own conscience, free from oppression for opinion’s sake. The principle of religious freedom is the principle on which this Government was founded. *It is the first and best of our American institutions.*”

The only reason that Seventh-day Adventists are accused of being anarchists and enemies of the Government is because they are truly loyal to the principles upon which the Government is founded, and so oppose those who are endeavoring to overthrow the most fundamental of American institutions. They stand for genuine Christian citizenship, that

is, for the use of civil power for and in civil things, and in civil things only. They declare with the Word of God that the "powers that be are ordained of God," and that every soul should "be subject unto the higher powers, for there is no power but of God." They do not believe, however, that this means that the majority should coerce the minority in matters of faith. They do not believe in the union of Church and State, or in using the civil power to bolster up religion, or to force upon unbelievers or dissenters from the prevailing religion the faith or practice of those who have control of legislation; and it is because they oppose all State-enforced religion that they are persistently and systematically misrepresented by those who, like certain misguided religionists of old, would take Christ "by force and make him King;" King not in deed and in truth, but in pretense only, the rule to be administered not by Christ, but by men ruling in his name, but not by his authority, nor according to his will.

#### WHICH IS BETTER?

A LEADING organ of the movement for enforced Sunday observance, the *Christian Statesman*, states in its issue for October 24, that it would regard a first-day sabbath as better than none at all, even from the standpoint of those who are firmly convinced that the fourth commandment requires the observance of the seventh day and not the first.

It believes that seventh-day observers should therefore work for the establishment of the first-day institution, in harmony with those who believe it to have divine sanction, as a more desirable alternative than that which seems to be the only other, namely, no Sabbath at all.

It says further, by way of illustration, "If we were dwelling in a Jewish country, in which, as in the days of Nehemiah, the seventh-day Sabbath was being enforced, we would feel under obligation to give our public influence in favor of such governmental action, as against Sabbath desecration, even if we were as thoroughly convinced in that case as we are now that the first day is the Sabbath of our risen Lord. We would maintain our personal right to keep the Christian Sabbath holy, but we would recognize the right of that Jewish people to interpret the divine law of the Sabbath according to their conviction, and to enforce the observance of the day by their governmental action. And for us to oppose this Jewish nation in so doing, and attempt to break the force of their Sabbath law, would be to put ourselves on the side of lawlessness and anarchy in that country."

The fallacy of this position is shown by the fact that the Sabbath must, by its very nature, be limited to one definite day of the week.

There could not be two weekly Sabbaths in the same week, each of divine appointment. To establish such an arrangement would be to destroy the Sabbath altogether, since in that case the Sabbath day would not be set apart from the other days of the week, as God has set it apart. "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God," is language which draws a distinction between the Sabbath day and all other days of the week. And this distinction the Creator established by his own example, in working six days and resting on the seventh. The divine arrangement is, six working days in every week, and one day, the seventh, set

apart from them as the rest day. Hence, we repeat, there cannot possibly be two Sabbaths of divine appointment in the same week.

To recognize two Sabbaths in the same week, therefore, is to recognize no Sabbath at all. To attempt to establish two weekly Sabbaths is to attempt to break down the one Sabbath. To support one of two weekly Sabbaths is to work against the other.

Were seventh-day observers to support the first-day Sabbath, they would work directly against the day which they believe to have been set apart by divine sanction. And were first-day observers to lend their support to the seventh day institution, they would soon discover that they were making no progress toward the realization of their scheme of universal Sunday observance.

The adherents of Sunday are strenuous for Sunday, and that day only; so much so that they demand laws to compel every individual to rest on that particular day, whether he believes in and observes another day or not. They are constantly advising seventh-day observers, however, not to be so particular about the day.

Those who understand the evil of a union of Church and State, however, whether observers of the seventh day or of the first, would not be willing that the observance of any day shall be enforced by human law, even were there no dispute concerning which day is divinely sanctioned. In Nehemiah's time Sabbath observance was not enforced by human law, but by God's law, for God governed in civil affairs by his prophets, and the people were not makers of their laws at all. The laws which governed in that time were given by the Lord to Moses, and not one of them was the product of human legislation. There was never a time in the world's history when human legislation in religious matters had the sanction of God.

While there are in every heart, to a greater or less extent, the principles of right and justice implanted by the Creator, which are good independently of any religion one may profess, we believe it to be also true that a false religion is worse than no religion at all; since it is not only valueless, apart from the good principles of the individual, which have really no connection with it, but it deceives its possessor and lures him on to ruin. A false religious observance, made in the name of Christianity, is a worse insult to God than no observance at all. And every religious observance not made in faith is a false observance; for "whatsoever is not of faith is sin." Rom. 14:23. And faith cannot be supplied by legislation. A forced observance of the Sabbath is only sin. The movement to enforce Sabbath observance is in its true character a movement to multiply sin. s.

#### "CHRISTIANS DISFRANCHISED."

UNDER this heading a Western journal makes mention of a recent sermon by Rev. F. M. Foster, of the Third Reformed Presbyterian Church, New York City, in which the proper attitude of Christians toward the elective franchise under our present Government was defined from the Reformed Presbyterian standpoint. We quote:—

"It is the duty of the Christians to refuse to swear allegiance to the constitution of a government which does not recognize the authority of Almighty God," said he.

Mr. Foster said that the laws of God are broken every Sunday by the Government, and as an example he cited that "the Government will admit into the service of the post-office department only those who

will swear that they will violate the fourth commandment and keep the office open on the holy day.

"The candidate for office must, according to the Constitution, swear that he will uphold the laws which contradict the laws of God. The Christian loyal to Christ cannot take such oath, or if he does, he becomes a sharer in all the wickedness which is fostered and protected by this Government. As all candidates must take this oath the Christian citizen is debarred from voting on the principle that he cannot ask another what he might not do himself.

"The Christian citizen cannot vote, because the Constitution does not require God's qualifications for official trust. Moral qualifications are required in the office bearer."

As is well known, however, the especial aim of the Reformed Presbyterian Church is to so remodel this Government that it will "recognize the authority" of God in its Constitution, and enforce the law of God in its legislation. But this cannot be done even in theory except through the expressed will of the people; and that will must be expressed by the ballot. Refusing to act the part of citizens themselves, they yet seek nothing short of the complete revolution of the Government from a Republic to a man-made theocracy; and they are forced to occupy the rather anomalous position of asking others to do what they say it is not right to do, in order that this change may be made. However, this party have never been backward about petitioning Congress and other legislative bodies to vote for the measures which embody their hopes. They are more than willing to make full use of the office and office-holder which exist under our present "godless" Government. And should their scheme of government come to be submitted to the choice of the people, it would surprise us if they were not found as willing and anxious to vote as any others.

It should be noted, also, that a Republican form of government is the only one under which the act of voting can be necessary or even proper; for under a theocracy, civil as well as religious affairs are administered by the Lord, through his ministers, and not by the people at all. There has never been a government in existence whose civil affairs were sought to be administered according to the law of God, where the people exercised the function of voting. God's will is expressed in his Word; his laws are there stated, and cannot be changed. And it would only remain for the people, under a civil government founded upon those laws, to be governed by those laws according as clerical authority might construe them, instead of choosing their own officials and legislating for themselves. s.

#### A CORRECTION BY A CHICAGO ATTORNEY.

University of Chicago,  
Nov. 1, 1896.

EDITOR AMERICAN SENTINEL:

The statement is inadvertently made in your issue of the 29th ult. that "the new book of selected Bible readings compiled by a committee in Chicago, consisting of a Jew, of a Protestant, and of a Roman Catholic, . . . are in use in the schools of Chicago, and are designed for general use throughout the land." It is true that they were prepared for general use and were intended for use in the public schools of Chicago as well as elsewhere, but it is not true that they are now in use in this city. An attempt was made to introduce them here which met with such a determined opposition on the part of the friends of religious liberty, that the matter was temporarily dropped. Chicago has

gained two victories during the past year for religious freedom: one was in killing this measure and the other was in getting the Illinois Sunday law declared unconstitutional.

ADDISON BLAKELY.

### HOW RELIGION MIXES WITH POLITICS.

"RELIGION in politics" has been quite conspicuous throughout the country during the last two or three months. A general view of the manifestations in this line and the attending results is sufficient to fill with dismay the clearer and more consecrative intellects even among those who do not favor the divorce of religion from the civil power, and to call forth from them strong expressions of disapproval. Upon this point the following words from the New York *Christian Advocate*, of October 29, are worthy of note:—

The campaign differs in several respects from others in the debasing of the more sacred parts of the Holy Scriptures to the purposes of invective, satire, and caricature. At its first appearance the *Christian Advocate*, of July 16, thus referred to it:—

"In every political campaign the Scriptures come into use for purposes of illustration, and nothing seems to strike the popular mind and, if properly turned, fire the popular heart more promptly than a Scripture figure. Balaam and the ass, Samson and the Philistines, David and Goliath, Daniel, Jonah in the whale's belly, the cave of Adullam and the discontented that have gone down there, and Judas himself frequently appear. Ananias, of course, at times takes high rank.

"We do not object to the use of these Scripture characters for purposes of illustration in secular spheres, but when our Lord is made to serve such purposes reverence and good taste alike are shocked. . . . Some speakers have reached the verge of blasphemy by following our Lord into the Garden of Gethsemane and quoting his words upon the cross.

"Ministers who take the stump are more likely than others to fall into this habit."

This, we regret to say, has been more than fulfilled. There lies upon our table a paper of a certain political party with a cut representing the United States under the figure of "Uncle Sam" as being crucified between two thieves, and the scriptural account of the crucifixion of the Saviour of mankind is followed out in all its particulars.

Not only have the parables of our Lord been travestied and every possible reference made, and a shocking paraphrase of the Lord's Prayer printed, but members of another political party who have denounced such proceedings have themselves plunged as deep into the pestilential mire as the others who sought to serve their ends by such blasphemies as have been here mentioned.

Within the last ten days a leading paper published a contribution in which a man is represented as confessing that he committed "the sin against the Holy Ghost" by voting for James Buchanan, and did not intend to repeat it now by voting for one of the candidates in the present struggle.

#### THE PULPIT AS A STUMP.

Few ebullitions of extravagance upon the stump surpass those that have been uttered in some pulpits. While a profane picture shocks the mind more than words, it is certain that whatever is uttered with the voice would be neither better nor worse if it were illustrated by the artist's pencil.

Ministers have spoken of "wedding banquets in hell," of "the devils holding convention" to concoct a political platform; and some have resorted to language which we should not be considered excusable in repeating. One at least has culminated in what *The Central Christian Advocate* calls "Hysterical Politics in the Pulpits" by the following utterance, solemnly delivered at a prayer-meeting: "I will not introduce political lines to-night. The honor of the nation is on trial as perhaps it never was in 1860. It were better that the nation perished in the civil war than to have endured to this hour only to lose its honor in the sight of all the other nations on the face of the earth."

A more extravagant, reckless statement than this cannot be found in the productions of the stump orators of the campaign.

Meanwhile, in several parts of the country, on both sides, ministers have been expelled from their pulpits for delivering partisan harangues. In one, a Congregational church, it was done by the action of a large majority who were of the same way of thinking as the

preacher; so outraged were they by the uncourageous advantage taken by the preacher that they passed resolutions forbidding him to deliver any more discourses, and also stating that his engagement must terminate at the end of the year. Similar difficulties have occurred in Methodism; although, because of the nature of our government, they have operated in a different way.

Such are the "first-fruits" of religion in politics. Do we want the harvest? Is it not evident by this time that a religion which will mix with politics is something else than Christianity?

### THE PRESIDENT'S CALL TO WORSHIP.

THE President of the United States has issued to the people of the nation the customary annual Thanksgiving proclamation, which we print in another column. The day designated is Thursday, November 26.

"On that day," speaks the proclamation, "may all our people forego their usual work and occupation, and, assembled in their accustomed places of worship, let them with one accord render thanks to the Ruler of the Universe for our preservation as a nation and our deliverance from every threatened danger; for the peace that has dwelt within our boundaries, for our defense against disease and pestilence during the year that has passed, for the plenteous rewards that have followed the labors of our husbandmen, and for all other blessings that have been vouchsafed to us."

It may not be out of place to call attention to a lack of definiteness in the proclamation which would, were all whom it addresses to observe it, lead to un contemplated results.

The proclamation does not specify the being who is to be recognized as the "Ruler of the Universe," and, as is well known, the various nationalities and classes which compose the nation are by no means in agreement on this point. Nor is any particular religious class or order of people specified, but the proclamation is to all citizens alike.

Therefore, by order of this proclamation, let the Chinese citizen on the specified day repair to his "accustomed place of worship," and there burn incense to Joss, offer the customary libations and present the tributes of rice, etc., by which he believes the blessings of this life to be secured. Let those who know no god but nature, repair to the groves or the hills or whatever place they may deem suitable, and there worship the mysterious life principle by which all things have, in their view, been evolved from the primordial condition into their present state. Let the Jews assemble in the synagogue and worship as the ruler of the universe a being who has no son Jesus Christ. Let the Spiritualists assemble in grand seance and hold communion with the "spirits of the departed." Let Roman Catholics give thanks to the various "saints" whom they recognize as the dispensers of temporal blessings, and rejoice in the inroads of the papacy upon Protestantism. And let the various Protestant sects, and others not here named, whose membership is composed of American citizens, worship the Ruler of the Universe in accordance with the conceptions of their respective creeds.

Of course, the President could not have confined his proclamation to one class of worshipers, or have discriminated in it between the various sects. He was bound to be impartial; and a summons to most incongruous proceedings was the result.

We have no objection to thanksgiving on the part of any in recognition of divine mercies and blessings; we believe nothing can be

more profitable on any day than to "bless the Lord," and "forget not all his benefits." But from the considerations above presented, we think it must be evident that to assume the role of "priest of the white house"—as B. Fay Mills puts it—or pontifex maximus of the American nation, can be no proper part of the functions of the chief executive's office. S.

### THE CHURCH AND CIVIL POWER.

BY A. F. BALLENGER.

IN the days of the kings of Israel and Judah the Lord permitted his church to rule in civil things. Twelve of the twenty rulers of Judah and all of the nineteen rulers of Israel used that civil power to compel the people to violate the commandments of God. Jeroboam, first king of Israel, made two golden calves, "and he set one in Bethel and the other set he in Dan." 1 Kings 12:28. He then ordered the people to sacrifice to these idols, saying to them, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt."

Speaking of this, the inspired record says: "Jeroboam drove Israel from following the Lord, and made them sin a great sin." Over and over again it is said of Jeroboam's successors, that they "walked in the way of Jeroboam . . . and in his sin wherewith he made Israel to sin." At length the Lord took away the civil power from Israel and made them subjects of the heathen kingdom of Assyria.

The Lord bore longer with the kings of Judah. But a majority of them were like Manassah, of whom it is recorded that he "made Judah also to sin with his idols." 2 Kings 20:11. The civil power continued to be used to make the people sin until the reign of Zedekiah, when the Lord decreed through the prophet Ezekiel, that the civil supremacy that he had permitted his church to exercise should be wrested from it, and his people made subject to heathen nations. The words addressed by the Lord to Zedekiah are, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." Eze. 21:25-27.

The long history of misrule and misuse of civil power is briefly told in 2 Chron. 36:14-16, as follows: "Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed at Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwellingplace: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, and there was no remedy."

Thus it is seen that the Lord took the civil supremacy away from the church and made his people subject to heathen nations. He decreed that his church should never more be trusted with civil power; thus in effect declaring that heathen nations were better qualified to

justly administer civil authority than was the fickle, backsliding church.

The wisdom of God in taking the civil supremacy from his church, was shown in the fact that his prophets and his people suffered less at the hands of heathen nations than at the hands of their own rulers. Had Israel been possessed of civil supremacy at the time of Christ, both Christ and his apostles would have been destroyed before they were. Pilate, the Roman governor, was more humane than the church leaders, and the whole history of Christianity proves that when the professed Christian church has sought and secured civil supremacy it has used that supremacy to oppress mankind.

Doubtless some in Israel were amazed that God would take the civil supremacy from his church and give it into the hands of those who were not of his church. Doubtless the church doubted the power of God to rule in the kingdom of men. Notwithstanding its long period of misrule it still believed itself better qualified than God to rule the nations. This is certainly true to-day. The larger portion of the professed Christian church to-day is clamoring for civil supremacy, notwithstanding the fact that the history of the civil rule of the professed Christian church is one long story of cruelty.

The objection will be offered that the misrule arose from the fact that the "professed" Christian church ruled instead of the true church. If the true church should rule it would be otherwise. The reply to this is, first, that since the Lord has taken the civil supremacy from his church, and decreed that it shall exercise it no more,—that it shall not be exercised again until Christ comes to exercise it himself, it follows that any church that seeks this forbidden power, by that very act ceases to be the true church. Again, it is impossible for the true church to attain civil supremacy because the true church will always be too few to obtain it.

Christ said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

Not only was the true church to be numerically few, but it was to be unpopular. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:18, 19.

Not only was the true church to be few in number and unpopular, but it was to be persecuted. "Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." John 15:20. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

How would it be possible for an unpopular, persecuted, minority to gain control of the civil governments of earth? Manifestly not until it ceased to be unpopular, ceased to be persecuted and ceased to be in the minority. But when the church is unpopular no more, when it is persecuted no more, when it is no

more in the minority, it is no more the true church.

What the church needs to learn to-day is that "the Most High ruleth in the kingdom of men" (Dan. 4:25), that God has not committed to the church the control of earthly kingdoms. He will control these if he has to send angels to destroy their armies (2 Kings 19:35), and withstand their princes (Dan. 10:13), and divide their kingdoms (Dan. 5:28), as he has done and is doing to-day. Let the church have faith enough in the power of God to believe that he can control the governments of earth. Let it devote its energies to fulfilling its mission which is to preach the gospel, which is "the power of God unto salvation to everyone that believeth." "The Most High ruleth in the kingdom of men."

## CHRISTIAN CITIZENSHIP. NO. 2.

BY GEORGE E. FIFIELD.

"GOD is love." 1 John 4:8.

Last week we sought for the source of all power, and we found that source to be God. Says D'Aubigne, "There is a living principle emanating from God, in every national movement. God is ever present on that vast theatre where successive generations of men meet and struggle." "History should live by that life which belongs to it, and that life is God. The history of the world should be set forth as the annals of the government of the Sovereign King."

This is true, for God is the fountain of all life, and even bad men and devils live only in him. It should be remembered though, that when he made us of free will, he limited his will by the extent of our own, making it possible for us to resist him. He, therefore, who looks only at the outward show of things in this world of sin, will often see other than God's will wrought out. Only he who looks within, and beyond, and above all this conflict of evil,—only he will catch a glimpse of the King Eternal, and know that he is still supreme, and that the everlasting tendencies of all things are toward the realization of his divine ideal.

### The Irresistible and the Divine.

Immersed in the turmoil of one of our large cities, amid the grand works of man, and surrounded by the hum and throng of multitudinous life, it would almost seem as if the world itself were a thing of human effort, and human struggle. But he who ascends to a sufficient elevation loses sight of the passing conflict and no longer hears its contentions. He discovers that the merely human is diminishing as the panorama beneath him is extending. And if he could attain to the truly philosophical the general point of view, disengaging himself from all terrestrial influences and entanglements, rising high enough to see the whole globe at a glance, his acutest vision would fail to discover the slightest indication of man, his free will or his works. In her resistless onward sweep, in the clock-like precision of her daily and mighty revolutions, in the well-known pictured forms of her continents and seas, now no longer dark, but shining with a planetary light, he beholds only the irresistible, and the divine. Well might he ask what has become of all the aspirations and anxieties, the pleasures, the agony, and the struggle of human life. As the human and voluntary vanished from sight, the irresistible and the divine re-

mained, and became each movement more distinct.

This well illustrates two views of human history. From the human standpoint, gazing as merely one of the struggling, thronging, scheming crowd, too often we see the false and the evil triumph, while truth, ever wearing its crown of thorns, toils, cross-laden, up new Calvaries to be crucified afresh. But lifted by inspired prophetic vision to the divine summit, or viewpoint, we may behold the evil and the human disappear, while the Prince of Peace and King of Truth is seen triumphing ever onward toward the final, the universal, and eternal victory.

It is only the point of view that has changed, but on this how much has depended. A little nearer we behold the struggles and the victories and defeats of human ambition, a little farther off we realize the panoramic vision of Deity.\*

### God's Ideal of Government.

But now, since God is really and truly King over all, we want to know his character and what are his ideals of government.

Inspiration tells us "God is love."

He is not love and justice, for justice is only one of the manifestations of love. How can he who loves all with an impartial love, be unjust to any? Mercy and grace are also only manifestations of love. Even the omniscience of God is an attribute of his love. He is all-knowing because he is all-loving. Envy and hatred and jealousy cannot know love; they do not even know themselves. Once, unselfish Love was in the world, and they crucified Him because they "*knew Him not.*" Only love comprehendeth love, and it can know all things.

Even the wrath of God is revealed in the holy book to be only the manifestation of his love. Jesus was here to reveal God. He infinitely loved the sinner, while he infinitely hated the sin. This therefore is true of God. He hates the sin because it is the enemy of the sinner whom he loves. The measure of his hatred of the sin, is the measure of his love for the sinner. Sin means misery and death, and because God is love, he has everlastingly decreed that sin with its misery and woe must go, and that there shall be a clean universe, and all tears shall be wiped away. All God's wrath is against sin, not against the sinner. The plan of redemption is his effort to separate the sin from the sinner, that he may destroy the sin, and save the sinner alive. Only those who inseparably connect themselves with sin have to drink God's wrath, and God says, "As I live, . . . I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die?" This shows that even at the last God's wrath is not against the sinner, but only against the sin. The sinner has so connected himself with sin as to be compelled to drink God's wrath against sin. For this God grieves, but it is the best thing that love can do, both for the universe and for the sinner himself. Thus God is seen to be all love, and only love, and all his attributes are only the attributes of love. As God is love his law is a law of love. "Thou shalt have no other God's before me." He pleads for our supreme love because he loves us supremely. He would lift all his creatures into the undivided worship of one All Father, that they might be one, happy unbroken family of brothers and sisters. He forbade image worship, for it is ever by symbolizing God that men have

\*Illustration adapted from Draper.

come to have different Gods, and so the unity of the family has been broken. He forbade the taking of his name in vain, for that sacred name must ever have the power to lift us nearer him, and so nearer each other. He commanded the observance of the Sabbath as a weekly memorial that the only true God was the Creator. If all men worshiped the Creator they would worship the one God. They would find, too, an infinity of beauty in every flower he had made, an infinity which with all their microscopes they could not fathom. This is true of all his works. If they cannot fathom the work, how can they measure the worker, or feel that they know all his truth?

#### God's Law a Law of Love.

No, those who truly worship the Creator can never write out their creed, but must ever humbly walk into the infinity of his truth, nearer him, and therefore ever nearer each other. Murder, theft, adultery, falsehood, and the dishonor of parents were all forbidden, and the opposite enjoined, that the joys of living, of property, of the family relation, and of the home life might all be sacredly guarded. The law of God is the natural law of happiness and life, as the laws of meteorology are the natural laws of rain and snow. It is a statement of the eternal principles in accordance with which is happiness and life, as the laws of meteorology are the statement of these conditions and principles accordance with which brings rain and snow. God did not say do so and so, and I will let you live, but do otherwise and I will kill you. On the contrary, in infinite wisdom he foreknew, and in infinite love he foretold, the principles of happiness and life, saying, This way my child, and thou shalt live; do not go that way for there is misery and death. Thus God's law is a law of love.

Yet God *did not compel* men to obey that law, but made them as free to disobey as to obey, seeking to *win them by love* to an accord with the everlasting principles of love. He left them thus free because he is love, and because love is *by its very nature opposed to all diminishment of freedom, and therefore to all forced restraint.* Forced obedience, even to the principles of happiness, would itself be an imperfection of happiness and an impediment to its perfect realization.

#### Not a Kingdom of Force.

No, God's kingdom is not the kingdom of arbitrary force: it is the kingdom of love. Its territory is the mighty universe,—infinite space peopled with worlds, and each world peopled with intelligent beings subject to the law of love of which we have spoken. This world was only one of the States in the United States of God. God, the fountain of all life; with him Christ, in all things having the preëminence with God above all others; beneath them the angels, and a little lower than the angels, man and other beings in other worlds corresponding to man in this world, created to inhabit those worlds, as man was to inhabit this, and as the angels were to inhabit heaven; then under man, and the beings corresponding to him, the various orders of animal life, looking up to him as master, as he was to look up to God. And in all this holy mountain of life they were not to hurt or destroy, *but love was to be the only band that should bind;* but it, with its silken fetters lighter than the spider's web, yet stronger than steel, was to unite each to all the others and all to God.

It is true, sin has come in here. This world has seceded from the government of God, and joining Satan has established a

kingdom on principles of rebellion. But God has not abdicated even here, but through Christ, and the power of redeeming love, continues his authority. There are two kingdoms here now, and when a man is truly converted, the Bible says he is "translated out of the kingdom of darkness into the kingdom of his dear Son." No, God has not abdicated, but he is yet to be supreme even here, and on every hilltop, where for a little time there has waved the black standard of the man of sin, there shall forever float the white pennon of the Prince of Peace.

#### The Flag of that Kingdom.

God's ideal is to be realized in spite of sin and Satan, and "every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them," shall be heard saying, "Blessing and honor, and glory and power, be unto him that sitteth upon the throne, and to the Lamb forever and ever."

The triumph of this kingdom of love will be the triumph of love over hatred and force, and of truth over falsehood and wrong. The kingdom of God, as such, is never manifest as a kingdom of arbitrary force, and in the full realization of that divine kingdom there can be no place left anywhere for the exercise of such force. God the King is love, and the divine love will have conquered and completely subdued all the subjects, so that each being perfectly won by the power of love to the principles of the law of love, will please to do nothing contrary to those principles. Each will therefore throughout eternity do precisely what he pleases to do, and liberty will be perfect and complete. Toward this sublime end, God is working. God is love, and arbitrary force is opposed to his nature, for arbitrary force is a limitation of the liberty of love, and God would have that liberty unlimited and therefore complete. When his kingdom is fully victorious, the kingdoms of force and of intrigue and arbitrary power, will be as the chaff of the summer threshing-floors, and the wind of this divine and mighty conquest will carry them away that *no place shall be found for them.* The flag represents the principles of the kingdom, and we read: "*His banner over me was love.*"

#### A CASE OF RELIGIOUS PERSECUTION.

[H. L. Wayland, D. D., in *N. Y. Independent*, Nov. 5.]

THE only safety for religious liberty lies in the absolute and entire severance of Church from State. The disposition to persecute seems inherent in human nature. Archbishop Whately once quoted the nursery rhyme,—

"Upstairs, downstairs, in a lady's chamber,  
Find an old man there who won't say his prayers,  
Take him by the left leg and throw him downstairs."

and added the comment: "See in these lines, dating back from time immemorial, the antiquity of religious persecution and the inveterate disposition of mankind toward it." The comment (like the same author's "Historic Doubts as to the Existence of Napoleon Bonaparte") was both witty and forcible.

Men love to persecute; they will persecute if they get the chance. The only way to avoid the extreme of persecution is to guard against its beginnings.

Recently three Christian ministers of the Seventh-day Adventist denomination held meetings in Kent County, Ontario. Their success aroused the jealousy of members of other denominations, and a society was formed to watch them, which reported that they had

been seen laboring on Sunday, putting up a meeting house for their denomination. It was not pretended that anyone was disturbed by their labors; but a complaint was entered. The Queen's Counsel held that the law in the case was not clear. Justice Forham refused to issue a summons, saying that, sooner than do so, he would resign his office. At last a compliant magistrate was found. The law forbade men to "exercise their ordinary calling." It was urged in defense that slacking lime and mixing mortar were not the "ordinary calling" of these ministers; but this ground was overruled. The defense urged the proclamation of Queen Victoria, 1858, as follows:—

Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favored, none molested or disquieted, by reason of their religious faith or observance, but that they shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.

But this royal proclamation the magistrate promptly waived aside as not applying. The defense urged this very strong ground, which we have never seen taken before: God commanded men to sanctify the *seventh* day. In the belief of the defendants this command has never been modified. In giving to the first day the same honor with that given to the seventh day, they believe that they would be robbing the divinely appointed Sabbath of its preëminence. But all was vain. The magistrate convicted them and sentenced them to fines of \$10 and \$15 respectively, with costs, and, in default of payment, to serve out their sentence in jail at 25 cents a day.

An appeal was taken to the higher court, and the case was argued before Chief Justice Meredith and two associate justices. The judgment of the lower court was affirmed, but *without costs*, which leaves the costs to be paid by the prosecutors. This action of the Supreme Court was equivalent to saying that the Court considered that the case was one of petty persecution, and, while the prosecutors had a *legal right* to carry on the case, they must do it at their own expense.

The Chief Justice added: "We think there is evidence by which we might have come to another conclusion had the case been before us at the first." But the sentence remained in force. Two of the ministers served their time in the Chatham jail; the third, for some reason, has not yet been imprisoned.

Will not all friends of religious liberty in the Province of Ontario and the Dominion of Canada proclaim the great principle which forbids persecution for religion's sake and which refrains the State from enforcing religious observances?

There is a lesson here worthy of being heeded, at a time when excellent but misguided men are advocating an amendment to our National Constitution by which God shall be recognized as Ruler of the universe, and the Lord Jesus Christ as King among the nations. It will hardly be claimed that its advocates mean it as anything more than a form of words. They do not intend to disfranchise the Jew, the Unitarian, the Agnostic, the non-Christian; but, if the amendment is not to mean what it says, why say it? If, however, the amendment is to mean anything, then it may be made the cover of just such persecution as has been above described. The amendment is either futile or oppressive.

NEWS AND NOTES.

AN Italian named Guari was stabbed to death a few days since in New York City by a fellow Italian for having insulted a picture of the Madonna.

AN effort is being made to inaugurate Sunday afternoon concerts in Carnegie Hall, Pittsburgh. The authorities having the matter in hand are waiting for a fuller expression of public sentiment.

THE law passed by the last Florida legislature, making it a crime in that State to teach whites and negroes together, has been declared unconstitutional by Judge Call, on the technical ground that the title of the bill is not broad enough to cover its contents.

THE *Christian Statesman*, of October 31, is authority for the following: "The support given by Archbishop Ireland in so marked a manner to the Republican party is the reward for the striking out from the platform of the St. Louis convention of the clause opposing the use of public money for sectarian purposes and the union of Church and State. It will be remembered that this clause was stricken out because of a telegram signed, John Ireland."

PRESIDENT CLEVELAND has issued the customary annual Thanksgiving proclamation, as follows:—

The people of the United States should never be unmindful of the gratitude they owe the God of Nations for His watchful care which has shielded them from dire disaster and pointed out to them the way of peace and happiness. Nor should they ever refuse to acknowledge with contrite hearts their proneness to turn away from God's teachings and to follow with sinful pride after their own devices.

To the end that these thoughts may be quickened, it is fitting that on a day especially appointed we should join together in approaching the Throne of Grace with praise and supplication.

Therefore I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the twenty sixth day of the present month of November, to be kept and observed as a day of thanksgiving and prayer throughout our land.

On that day may all our people forego their usual work and occupation, and, assembled in their accustomed places of worship, let them with one accord render thanks to the Ruler of the Universe for our preservation as a nation and our deliverance from every threatened danger; for the peace that has dwelt within our boundaries, for our defense against disease and pestilence during the year that has passed, for the plenteous rewards that have followed the labors of our husbandmen, and for all the other blessings that have been vouchsafed to us.

And let us, through the mediation of Him who has taught us how to pray implore the forgiveness of our sins and a continuation of Heavenly favor.

Let us not forget on this day of thanksgiving the poor and needy, and by deeds of charity let our offerings of praise be made more acceptable in the sight of the Lord.

Witness my hand and the seal of the United States, which I have caused to be hereunto affixed,

(Signed)  
By the President, GROVER CLEVELAND,  
RICHARD OLNEY,  
Secretary of State.

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# FIGHTING AGAINST GOD

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FIGHTING AGAINST GOD.



CAN NATIONS CONTEND WITH GOD?

"At his wrath the earth shall tremble, and the nations shall not be able to abide his indignation."\*

For a nation to compel a subject to disobey the laws of a foreign nation, when it knows it is powerless to protect him in so doing, is but to murder its citizen in cold blood, and merit international contempt.

Will the government attempt to protect its citizens against the wrath of an offended God? Will it declare war on the King of kings? Can it marshal its hosts and hurl its serried columns against the Eternal City?

"WE OUGHT TO OBEY GOD RATHER THAN MEN."†

"WHEN they went from nation to nation, and from one kingdom to another people; he suffered no man to do them wrong: . . . saying, Touch not mine anointed, and do my prophets no harm."‡

If God had intended that his children should submit to governments in matters of conscience, he would not have protected Daniel in the lions' den, the three Hebrews in the fiery furnace, nor have delivered Peter and John, Paul and Silas, from their prison cells, where they were placed for disobeying human enactments.

GOD AND THE POWERS THAT BE.

"RENDER therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's."§

God has ordained that governments should exist among men. To these governments he has commanded his people to render tribute, honor, and respect. He has commanded them to be obedient to every ordinance of man, not for fear of punishment, but for the Lord's sake. So long as a government enforces ordinances of men,—such laws only as are necessary for the protection of men in the enjoyment of their equal, natural rights,—they will not come in conflict with the Christian.

\*Jer. 10:10. †Acts 5:29. ‡1 Chron. 16:20-22. §Matt. 22:21

Wilt thou rally thy legions to battle,  
And march on the City of Light,  
Whence angels excelling in power  
Were hurled to the regions of night?

Wilt thou compass the city eternal,  
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"It is said," remarks the *Western Watchman* (Roman Catholic), "that Princess Victoria, of Wales, is determined to become a nun."

Now that the election is over look out for an assault "all along the line" by the so-called "Christian Citizenship" forces upon Congress and State legislatures, in the interests of religious legislation.

READ the advertisement on the preceding page of the new tract, "Fighting Against God," by A. F. Ballenger. This is one of the very best and most attractive of our Religious Liberty tracts. It ought to have an extensive circulation.

Do not fail to read the article, "A case of Religious Persecution," on page 358. The writer, H. L. Wayland, D. D., of Philadelphia, is a prominent Baptist, and one of the editorial staff of *The Examiner and National Baptist*. His love for religious liberty is inherited from his noble father, whose name is honored by Baptists everywhere.

It seems that the papal authorities in this country are seriously contemplating the contingency of a withdrawal of government aid from their Indian schools. At a recent meeting of Catholic archbishops in Washington, D. C., says the *Catholic Review* of November 7, this matter was considered; but what plans were laid to prevent it have not been made public. "It is possible," says the *Review*, "that the withdrawal of government aid will make necessary the abandonment of a number of our institutions for the aborigines."

WE wish to direct special attention to the article on page 356, "The Church and Civil Power." The writer clearly shows that the theocracy of Israel was simply the Jewish church clothed with civil power, and that that power was taken away from the church never more to be restored, until "He come whose right it is."

A point hinted at, but worthy of more space than the writer has devoted to it, is the influence of the rulers of Israel to lead the people into sin. A true theocracy is a government in which God rules through chosen representatives. Even in Israel it was too often true that the rule was not God's but man's, for in reality the rule was admin-

istered by men only professing to represent God, but really representing their own selfish interests or personal ambition. But because they were nominally God's representatives and ruled in the name of God, the people looked to them to know the will of God; and because they were regarded as God's representatives their power to lead people into sin was much greater than it would otherwise have been.

The same is true to-day. Men who assume divine authority to keep men from sin certainly have more power when they go wrong to lead people into sin than those who make no such profession; and were the State to assume the prerogative of keeping men from sin, its power to lead men into sin would be thereby increased to the full extent of the confidence of the people in its pretended commission as a moral guardian.

#### Prays They May Be Converted.

ROME is pursuing toward Rev. James O'Connor, of this city, the tactics which she usually pursues toward those priests who renounce Romanism and become Protestants. The *Western Watchman*, of October 29, published the following:—

O'Connor, who has maintained a refuge for apostate priests in New York for years, has been adjudged insane, and is now in an asylum in Ohio. We said fifteen years ago that the poor man was out of his head. Most of his unhappy wards are doing penance in monasteries in different parts of the country. Will Protestants ever learn that an educated Catholic is inconvertible?

Having seen and talked with Mr. O'Connor only a few weeks previous to seeing the above paragraph, we were morally certain that he was not an inmate of an asylum; but to make assurance doubly sure, we sent him the clipping, together with a note of inquiry concerning the matter, and received from him the following letter written with his own hand:—

Christ's Mission, 142 West 21st Street,  
New York, Nov. 6, 1896.

MR. C. P. BOLLMAN—*Dear Brother*: Please accept my thanks for the clipping from the *St. Louis Watchman*, which in an editorial note says I am in an insane asylum in Ohio.

The editor of that Roman Catholic paper, Rev. D. S. Phelan, is a sad rogue. He avers that he said fifteen years ago that "the poor man [O'Connor] was out of his head." Of course, Father Phelan's story is an unmitigated falsehood. Thank God, I am not in an asylum, and never was, but am busy at work in our Christ's Mission for the conversion of Catholics at the above address, which you have often visited with pleasure to us all.

By a remarkable coincidence, I had published in my *Converted Catholic*, for October, an article of four pages, entitled, "Roman Catholic Partners of the Father of Lies," wherein the slanders and calumnies of priests and Roman Catholic editors like Phelan regarding converted Catholics were exposed.

It has been my privilege to welcome fifty priests out of the church of Rome and to lead thousands of Roman Catholics to a knowledge of the truth as it is in Jesus during the last eighteen years that I have been an evangelical pastor and editor in this city. Hence the wrath of the pope's agents.

The bishops, priests and editors began their malignant attacks against me sixteen years ago, and, I sup-

pose, they will keep them up until they are converted. They have said that I had retired from this work and gone into a monastery to do penance for my sin in saying that the pope was the antichrist, and now, after many years, they say I am in an insane asylum. Last year they said that Father Lambert, the distinguished Redemptorist priest, who was converted at our Christ's Mission in March, 1894, was also an inmate of an asylum. The very day that falsehood was published he was in my home preparing to go to Kingston, Jamaica, W. I., where he is now pastor of Coke Wesleyan Church.

They have made similar mendacious statements regarding Father Chiniquy, Miss Cusack, "The Nun of Kenmare," and every other prominent converted Catholic in this country and Europe. Men who would deliberately lie about the living would not scruple to misinterpret and misquote the Scriptures and falsify and forge documents to sustain their claims to the primacy and supremacy of their church.

The secular reader might ask, Why does not Mr. O'Connor sue these infamous falsifiers for libel? From a legal point of view an action could be sustained, but I am so busy trying to convert those priests and their poor deluded victims, that I really have not time to bring them into the courts of this world. My prayer is that they may be converted to Christ, when their pens and lips, as well as their hearts, will be clean.

Sincerely yours,

JAMES A. O'CONNOR.

We cannot speak too highly of the work which Mr. O'Connor is doing in this city, and are glad that he does not resort to the courts for vindication from the attacks of Rome. Let him that suffers as a Christian not be ashamed; but let him remember that "God is our refuge and strength, a very present help in time of trouble." Christ never sued his enemies for slander, and they not only charged that he was "beside himself," but they said "He hath a devil." "It is enough that the servant be as his Master."

"THE missionaries have got into trouble again down in Peru," says a Catholic paper, and adds: "It seems they persist in preaching to people who do not want to hear them. Why do they not shake the dust of Peru off their feet and come home?"

The real difficulty in Peru is that Romanism is the established religion, and Protestantism receives scant toleration. It is not that all the people do not want to hear, but that the priests of Rome don't want any of the people to hear, and use their power and influence to prevent it.

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Published Weekly by Pacific Press Publishing Co.

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Single Copy, Per Year, - - \$1.00.

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