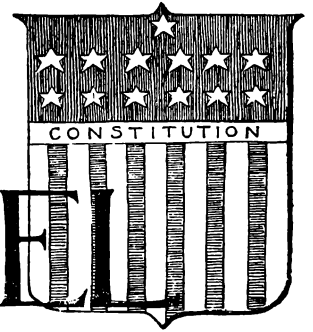


AMERICAN SENTINEL



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

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"THE First of all the commandments is this: Hear, O Israel, the Lord our God is one Lord. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

"And the Second is like, namely, Thou shalt love thy neighbor as thyself."

"There is none other commandment greater than these."

"On these two commandments hang all the law and the prophets."

It is certain that if these two commandments had been always observed by all men, there never could have been a State on the earth.

There would have been government, but no State. The government would have been altogether the government of God; He, the only King, the only Governor, on earth even as in heaven.

There would have been society, but no State. Because, men loving God with all the heart, and all the soul and all the mind, and all the strength; and their neighbors as themselves; the will of God would have been done on earth even as in heaven. All would have been one united, harmonious, happy, holy, family.

There is an essential distinction between society and the State.

SOCIETY is the union which exists between men, without distinction of frontiers—without exterior restraint—and for the sole reason that they are men.

The *civil* society or STATE is an assemblage of men subject to a common *authority*, to common *laws*,—that is to say, a society whose members may be constrained by public force to respect their reciprocal rights. Two necessary elements enter into the idea of the State: *laws* and *force*.—*Janet: "Elements of Morals," p. 143.*

This distinction, however, though clear and easily evident, is seldom recognized. Indeed, it is not recognized at all by those who are anxious to secure the union of religion and the State in the United States.

But men did not observe these two "first of all the commandments." They would not love God with all their heart: They would not love their neighbors as themselves. They rejected God as their only Ruler, their only Sovereign, and became ambitious to rule over one another. And thus originated politics and the State.

The Scripture outlines the story of this: "When they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind."

Note, that at the first, men *did know God*. But they chose not to glorify Him, not to honor Him, not to give Him the first place in all their thoughts and actions. Knowing God, they did not like to retain Him in their knowledge.

The next step was that they became vain in their own imaginations. They professed themselves to be wise, of themselves. The consequence was that they became fools; and their foolish heart was darkened.

In their vain imaginations they made gods of their own. And then to assist them in their worship, they made images of the gods which they had imagined.

The image was always the outward, tangible form of the god which they had already conceived in the imagination. Imagining is simply mental *image-ing*. The outward form of the god, whether it be the shining sun in the heavens or a hideously shaped block of wood or stone, is only the outward form of the *image-ing* that has already been performed in the imagination.

Thus, from the knowledge of the true God, they went

to the worship of false gods. From the light, they went into darkness. From righteousness they went to wickedness.

This is the truth. And the records of the earliest nations witness to it. The earliest records—those of the plain of Shinar—witness that the people at first had a knowledge of the true God. The records of the next two of the earliest nations, Egypt and Assyria, bear witness to this same thing.

In all these places the earliest records testify that the gods were their first rulers and the real kings: while men, in the places of authority, were but the servants, the viceroys of the god who was held to be the real king.

For instance, one of the earliest records from Shinar runs thus: "To [the god] Ninridu, his King, for the preservation of Idadu, viceroy of Ridu, the servant, the delight of Ninridu." Another: "To [the god] Ninip the King, his King, Gudea, viceroy of [the god] Zirgulla, his house built." Another: "To Nana the lady, lady splendid, his lady, Dudea, viceroy of Zirgulla . . . raised."

These are not only the earliest of the records that *have been found* in that land, but they themselves show that they are of the earliest records that *were made* in that land. And they clearly testify of the time when as yet, there were no kings amongst men. The gods were the kings; and the men in authority claimed only to be the viceroys of the gods who were held to be the real kings.

And all this testifies of a time further back, when the people knew and recognized God as the only King and rightful Ruler of men. They show also that this knowledge of God was so recent, and still so strong upon the minds of the people, that men who stood in places of authority had not the boldness to assume the title of king, even though they held the power.

The records of Egypt and Assyria testify precisely to these same things. And so far there was as yet no State. There was society.

There came a time, however, when even this lingering knowledge of God as King and only rightful Ruler, was cast off; and the man assumed the full title and prerogatives of king, himself.

The first man to do this was Nimrod. Nimrod was the first man in the world who had the boldness to take to himself the title and prerogative of king, in the face of the yet lingering idea of God as king. And the name which he bears, itself testifies to the fact that his action in this, was considered by men and also by the Lord, as precisely the bold thing which we have indicated. The name Nimrod "signifies rebellion, supercilious contempt, and is equivalent to 'the extremely impious rebel.'"

The Bible record of Nimrod is that "He began to be a mighty one in the earth;" or, as another translation gives it, "He was the first mighty one in the earth."

That is, Nimrod was the first one to establish the might, the power, the authority, of human government, in the form of an organized State. He was the first man to assert the power and prerogatives, and assume the

title, of king over men. "And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar."

Consequently, "With the setting up of Nimrod's kingdom, the entire ancient world entered a new historical phase. The oriental tradition which makes that warrior the first man who wore a kingly crown, points to a fact more significant than the assumption of a new ornament of dress, or even the conquest of a province. His reign introduced to the world a new system of relations between the governor and the governed. The authority of former rulers rested upon the feeling of kindred; and the ascendancy of the chief was an image of parental control. Nimrod, on the contrary, was a *sovereign of territory*, and of men just so far as they were its inhabitants, and irrespective of personal ties. Hitherto there had been tribes—enlarged families—Society: now there was a nation, a political community—the State. The political and social history of the world henceforth are distinct, if not divergent."

Such was the true origin of the State. It was the result of the apostasy of men from God. Such only could possibly be its origin; for if all men had always observed the two "first of all the commandments," it would have been impossible for there ever to be any State. There could have been no human authority exercised. All would have been equally subject to God; He would have been the only Sovereign.

Before Nimrod there was Society. Respect of the rights of persons and of their property was maintained. It was only when the apostasy grew, and men got farther and farther from God, that the monarchical idea was established and personified in Nimrod.

Let us not now be misunderstood. We do not say, nor do we intend to imply, that there should now be no human government, that there should be no State, nor even that there should be no monarchy. We simply say that which is the truth, that if there never had been any apostasy from God, there never could have been on earth any of these.

It is true that these things are the consequences of the apostasy from God. But *men having apostatised* from God, these things all, even to such Monarchy as that of Nimrod or of Nero, became necessary, just in proportion to the degree of apostasy.

It is better that there should be a government, bad as it may be, than that there should be no government at all. Even such a government as Nimrod's or Nero's is better than none at all. But without apostasy having gone to a fearful length, there never could have been any such government as Nimrod's or Nero's.

Nimrod's example was eagerly followed by all the nations around, until they were all absorbed in it. Society had passed away, and only States remained: and these universally idolatrous. In all that region, only Abraham believed God; and even his own parents were idolaters. "They served other gods."

God chose Abraham then to be the father of all them

that believe God: the father of all who will have God alone to be their God. Abraham represented then, the religion of God, the beginning of the Church of God.

And, *from that State, God separated Abraham.* He said to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will show thee."

And in thus separating Abraham from that State, from his country, God taught the people then, and through all time, the separation of religion and the State, the separation of Church and State.

THE faith of Christ was not made to be guarded by the power of man, but to guard by its power the man to whom it is given.

"Christian Citizenship" Defined.

In answer to the question "What is Christian Citizenship," the *May Christian Endeavorer* says that,—

"We must not confuse the 'Christian citizen' with the idea of the Christian business man, Christian mechanic, Christian father, Christian soldier, or Christian church member; but the 'Christian citizen' is one who brings Christian principles to bear upon his political life."

In regard to which it may be said that the Christian, merely as such, is a Christian business man, Christian mechanic, Christian father, and Christian in every other relation of his life; for Christianity covers the entire range of life's activities. And as the "Christian citizen" is "not to be confused" with this, it plainly follows that something different from this Christianity regulates his conduct as a "Christian citizen."

And such, indeed, is the case; for in politics the aim is to compel men to a certain course of conduct; while Christianity knows no compulsion, but simply says, "Whosoever will, let him come."

True Reform Work Illustrated.

THE well-known temperance worker, Francis Murphy, has recently been conducting gospel temperance meetings in Boston, with great success. Of the agency by which this success has been attained, he says:—

"From the first we had the presence and power of the Holy Spirit. Men who had been enslaved for years by intoxicating liquors signed the pledge, and reverently kneeling, with tears of repentance running down their faces, cried out, 'Lord, have mercy on me; deliver me from the power and dominion of sin.' Thank God, their prayers have been answered in complete deliverance from the drink habit and all other sinful conduct.

"The gospel of Jesus Christ has enabled us to come off more than conqueror in this great struggle with sin in the face of all the people of this classic city of Boston. The press of Boston gave me the most hearty and gener-

ous support from the first meeting to the finish, and the ministers also. All denominations heartily united in the name of Jesus Christ. It has been a Pentecostal time. We were all with one accord in one place at one time. Men were filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance. The city government were so favorably impressed with the work that they voted to give Faneuil Hall free of charge to me for the work."

And this is what might be done everywhere, if the effort for reform were but conducted by the divine Agency here brought to view. If Mr. Murphy had undertaken to conduct political temperance meetings instead of gospel temperance meetings, would any such success have crowned his efforts? Certainly not. The Spirit of God is the great reforming agency in this world, and without this no righteous reform can be accomplished. If the cause be righteous, its leaders may confidently look to God for the power to crown their efforts with success.

Alas, that so many reformers of this day should be grasping for political power, instead of seeking for the power of the Spirit!

THE gospel of God finds every person in bondage, and calls every person to liberty. "If the Son shall make you free," is its language, "ye shall be free indeed." No person whom the Son makes free can have occasion to complain that he is in slavery.

A Government of God on Earth.

IN a Christian government God is King, Judge, and Lawgiver, and the individual man or woman is the subject who is governed. There is a government of God on earth wherever there is an individual who has entered into governmental relations with God. This can be done only by faith, for "the carnal mind is enmity against God," and only faith in God can eliminate the carnal or natural propensities from the soul.

It is in accordance with God's plan of redemption that the government of God should exist in this form among men. It is the only possible form in which it can exist under the conditions which have ensued since the fall. Every other "government of God," therefore, is not in the purpose of God, and is not God's government. It is as useless for men to try to set up a government of God on the earth as it would be for them to undertake any other form of opposition to God. The plan of redemption can be carried out only as it is now being carried out through the operation of God's grace upon the individual heart, bringing it into subjection to the will of God. And the grace of God must operate through faith.

In the government of God, God's law is the rule of conduct. This is a perfect rule—the only one in existence—being dictated by Omniscience. It would seem that all people who have the Bible should be aware of this;

yet almost the first step that is taken by certain professors of Christianity in their repeated attempts to set up God's government here, is to enact laws. There is no room for legislation in the matter. God's own law covers every possible phase of activity under His government.

What all men ought to do, and the only thing that any man or class of men properly can do, is to fall in with the plan and providence of God, which is working to gather out of all nations and peoples of earth subjects for the kingdom of God, by establishing a government of God in each heart that will yield to the gospel invitation.

When this work shall be finished, as ere long it will, the government of God will be set up on the "new earth," in visible glory.

TRUE reform effort aims to change the man himself, and not merely his circumstances; and this is why human laws possess no reforming power.

A Proposed "Pool" of Churches.

At an interdenominational meeting of the "Congregational Club" in the Third Congregational church of San Francisco, May 4, the statement was made by one speaker and liberally applauded, that "There are 100 churches too many in the State of California, and if they should die off it would be the best thing for the kingdom of God."

This utterance seemed to strike the key-note for the meeting, and another speaker expressed the opinion that "A commission should be appointed representing all the evangelical churches, to arrange the placing of churches according to population. As to what churches should be placed in any one city, let priority of establishment determine."

After further remarks in support of this idea, a resolution was adopted unanimously providing (as reported in the *San Francisco Call*) "that steps be taken preparatory to the establishment of a State commission, which shall have for its object the placing of evangelical churches according to population."

This of course means nothing less than a "pooling" of the popular churches for their own interests and against such denominations as do not have "population" on their side. While the thought was not expressed at the meeting, and probably was not contemplated, there can be no doubt that the practical working out of this idea would result in arraying the more powerful and popular church bodies against the numerically weaker ones, which of course will not be regarded by the church "pool" as being at all necessary to the interests of the community in which they exist.

Let the churches seek for the "unity of the Spirit." Any other kind of church union will be worse than the present disunion.

A Candid Admission.

THE "Rescue of the Sabbath in California" is the topic of a communication from Rev. William Rader, of San Francisco, to the *May Christian Endeavorer*. In it Mr. Rader mentioned that since 1883 California has had no Sunday law, and adds that the California climate invites Sunday desecration (which is obviously true,) and then says:—

"I would not make the impression that the California sabbath is worse than that of Illinois or Massachusetts, or any other State. . . . If California is not what it ought to be, morally, the climate is not wholly responsible. The San Francisco sabbath is observed quite as well as the Chicago sabbath."

In other words, Sunday desecration is no worse in California, where there is no Sunday law, than in Illinois, Massachusetts, or "any other State," where Sunday laws exist, notwithstanding that the California climate is unusually conducive to indulgence in the various forms of Sunday recreation.

Of what use, then, are Sunday laws in the States? What do they accomplish more than to manufacture "crime," by causing the arrest of people for doing what is allowed to be good and lawful on other days of the week!

Where there is the most of the law of God in the heart, the Sabbath will be best observed. But only the Spirit of God can write his law in men's hearts.

Lawless Lawmakers.

THE chief law-making body of the country is involved in a scandal. The fact has come to light that several United States senators have made use of their official positions for purposes of personal gain. By speculating in shares of sugar stock at a time when the price of sugar was dependent upon their own action, knowing that the price of sugar stock would be advanced as soon as certain Senate proceedings became known to the public, they were able to add thousands of dollars to their private wealth. There was no risk involved in the transaction. It was simply a matter of using the knowledge and power which were theirs by virtue of their official positions.

Such a proceeding is plainly dishonest, and therefore in violation of a principle which every law-making body is bound to uphold. More than this: it is a betrayal of a high public trust, and therefore indicative of a thoroughly selfish—or lawless—disposition.

Law-making cannot be safely entrusted to lawless men. And when men in the highest law-making assembly in the land themselves disregard the law, the spectacle affords the strongest illustration of the inability of law in itself to produce good government.

The first need of all men—in positions of public trust

or out of them—is an unselfish character. Such a character makes men good as neighbors and good as legislators. But law is powerless to produce this character. Self can be overcome and driven out of the heart only by the grace of God.

When the grace of God shall no longer work upon men's hearts—when by continued rejection the Spirit of God shall have been driven away from them—the Government is doomed. Its Constitution will not save it. No principles of right and justice which have been established in a government by its founders, however noble and great, can avail aught when that government is administered by selfish, unscrupulous men.

True, it is proposed to remedy the situation by removing all such men from office, and putting good men in their places. But of this it need only be said that it cannot be done. The cry, "Turn the rascals out," has long been the campaign motto of the "reform" forces, but the "rascals" are in office still. There is nothing in politics which has a tendency to evolve good men. And as long as men retain natures susceptible to corrupting influences, as long as the masses of mankind remain followers instead of leaders, so long will politics continue to be ruled by the "boss" and the "machine."

The influence of evil is spreading, its power is augmenting; and it cannot be overcome by law. Law will not administer itself. He who makes and administers the law must have his own heart safeguarded from the prevailing selfishness, or the law will not be made the instrument of justice.

Not law, but the grace of God, is first in the maintenance of peace and justice in the earth. Without the power of the Spirit, no reform from evil is possible.

Religious Inebriates.

A SAMPLE of the intoxication that is produced by imbibing religious error is given in the *Christian Endeavorer* for May. Mr. G. L. Wilson, having evidently read and assimilated the Rev. Mr. Gamble's "great discovery" concerning the Sabbath, writes the following:—

"When Jehovah finished his six days of work, he did not set apart Saturday as a rest, but gave us the astronomically true Sunday, September 27th, A. M. (not Julian). When the ceremonial law was given, after the Sunday sabbath seemed forgotten in Egypt, the tenth to sixteenth Nisan week was given at Passover time, in the year 25, 10 A. M. [2510 A. M. ?], at which time Friday to Saturday was the seventh day of the ceremonial week—only ceremonial; and this date of the month would come on different days in different years, as the Fourth of July comes on different days of the week in different years. In the year 2550 A. M. the manna showed Sunday as the Sabbath. In the year A. D. 30, prophecy showed Sunday, April 7 (9th Julian), to be the restored Adamic Sabbath (not the ceremonial Jewish). It was man's first day of the new creation, but God's seventh day."

Let the reader contrast this jumble with the clear

simple, straightforward language of the fourth commandment, and then thank the Lord that he does not have to try to look through a tortuous maze of assumption and supposition to discover his duty with regard to the Sabbath.

An Interesting Case of "Religion in the Public Schools."

ON April 24th last, a decision was rendered by two judges in the District Court of Stearns County, Minn., which forbade the conducting of religious exercises in the public schools of Avon. The case was that of Oliver Rasnick, plaintiff, vs. Common School District No. 60. The decision sets forth that religious services which included repetitions of the Lord's Prayer and prayers to "Mary, mother of God," had been regularly conducted in the school from the time of the organization of the school district, without objection from its patrons, until the commencement of the school year of 1896; and that after complaint had been made by the plaintiff and others to these exercises, "a majority of the legal voters of said school district petitioned the trustees thereof to permit and authorize the school house in said district to be used for the purpose of divine worship and for the purpose of instruction in religious matters and religion, the same not to interfere with the use of the school house for school purposes, which petition was granted and notice thereof was by the said trustees given to the defendant."

The practical working of this permission is an interesting feature of the case, and is set forth in the decision (in part) as follows:—

"Four or five minutes before nine o'clock in the forenoon the children were called together in the school room, the pupils required to stand and together repeat the following prayer: 'Our Father who art in heaven, Hallowed be Thy name, Thy kingdom come, Thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil.—Amen.' And also the following: 'Hail, Mary, full of grace! the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God! pray for us sinners, now, and at the hour of our death.—Amen.'

"Then without any intermission or further calling the school to order, the school exercises proper were begun and continued to twelve o'clock. Then, without any dismissal of the school, or intermission, the said prayers were repeated; pupils desiring to do so, however, being permitted to retire before the saying of these prayers. The school was then formally dismissed for the noon hour. Four or five minutes before one o'clock the school was called to order and the pupils directed to stand and repeat the following prayer: 'The Angel of the Lord declared unto Mary, and she was conceived of the Holy Ghost. Hail, Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray

for us sinners, now, and at the hour of our death.—Amen. Behold the handmaid of the Lord. May it be done unto me according to thy Word. Hail, Mary,' etc., as above, 'And the Word was made flesh, and dwelt among us. Hail, Mary,' etc., as above, closing with the Lord's prayer, as before stated.

"Immediately upon the conclusion of this prayer, and without any intermission or further calling of the school to order, the school exercises proper followed, and continued till four o'clock. At four o'clock the teacher announced 'School is out, and those who wish to go may go.' Then, without further dismissal or intermission, the same prayers were said and the same ceremony had which was followed, on two days of each week, by one half hour instruction in the Catholic catechism. There was no formal dismissal of the school, further than the teacher saying that those who wished to do so could go."

It will be observed that the teacher (a devout Catholic) took pains to minimize the force of the permission to leave the school before the religious exercises began, by proceeding immediately with the latter after a mere perfunctory notice to the young pupils of permission to those who wished, to depart. It is proper to note, also, that nothing would be easier than for an unscrupulous or religiously biased teacher under such circumstances to so manage affairs as to practically nullify, to a great extent, the liberty of absence from religious exercises which is thought to be a safeguard against injustice. In the case of young children, especially—and these are the very ones that ought to be most jealously guarded—such a provision could be easily deprived of its force by an artful teacher.

The decision is eminently just, and will, we hope, serve as a precedent in all similar cases that may arise in the future.

Longitude vs. the Week.

A CORRESPONDENT living in Brooklyn inquires of the SENTINEL how people living in "Fiji, Tonga Isles, and the extreme east of Siberia," can know which day is the Sabbath, "or in fact any other day of the week."

We know of no reason why people living in the regions designated should be obliged to determine the days of the week in any different way from those living in New York City or London or Pekin. And as a matter of fact the inhabitants of those regions have the week and mark the days of the week the same as is done elsewhere, and we have never heard that they experienced any difficulty or were involved in any uncertainty in the matter. Doubtless they would be much surprised to meet with anyone who would express a doubt upon this point.

Adventurous travelers have explored nearly every square mile of the earth's surface, but none of them have had any difficulty, even in the Arctic realms where there is a "day" of six months' length, in keeping track of the days of the week or in knowing the beginning and end of each day.

God made the week and gave it to Adam and his posterity; and this primordial division of time has been maintained uninterruptedly from Adam's day to the present, being marked at its close by the Sabbath, which has always had some observers in every age of the world. The nation of the Jews has observed the Sabbath from the time of the falling of the manna, shortly after their exodus from Egypt, to the present time; and neither Jews, Christian Sabbath-keepers, Roman Catholics, Protestants or heathen, were ever in any disagreement concerning the identity of the days of the week. So all anybody has to do who wants to keep the Sabbath is to take the week as he finds it in the community in which he lives, and observe the Sabbath as commanded when it comes to him. The Creator knew all this when He made the Sabbath, and knew that in commanding its observance He would not be requiring anything difficult or unreasonable.

Dr. Lorimer on the "Puritan Sabbath."

THE Rev. Geo. C. Lorimer, who has for several years past been connected with the Tremont Temple church, Boston, Mass., evidently desires no reestablishment in this country of the "Puritan sabbath." On a recent Sunday he spoke to his congregation on this point, the following, as reported in the *Haverhill Gazette*, of May 5:—

"The term 'Christian sabbath' was unknown for the first twelve centuries of Christian history. The term 'sabbath' as applied to the Lord's day is unknown to the articles, the canons and the prayer book of the church of England. The Christian idea of the day is of a day of worship, refreshment, rest, peace, joy, liberty. The duty is therefore incumbent upon every Christian to claim these privileges for himself and for all persons committed to his care, and, as far as in him lies, to obtain and preserve it for the whole brotherhood of man.

"Many eminent churchmen have rejoiced during the past few years because of the opening of the art museums and public libraries during a portion of Sunday, yet this boon was the result of years of agitation, and the men and women whose unrelenting demands secured the privilege were denounced as heretical persons who were planning the general wreck of Christianity.

"When the Sunday evening concert was tolerated in Boston the amusement places were crowded every Sunday evening by non-going church people and the streets kept clear of that mob of aimless persons who always throng the public streets during an idle day. Certain churchmen concluded that the Sunday concert was responsible for the small attendance at the evening church service, and acting upon this impression they demanded the police to interfere. What was the immediate result? Every hotel and brothel in the city became crowded and the churches did not gain a respectable increase. Under the Sunday-concert plan men were able to go to work on Monday morning, while under the present arrangement they are unable to do so owing to the debauch of the Sunday evening.

"If Sunday be made a day of gloom in this State the inevitable penalty will be loss of commercial importance and the creation of a class of human beings who will be skillful in evading the penalty of law, while indulging in a state of lawlessness which will endanger Christianity."

Why not leave the Sabbath just as it was left to mankind by the Creator?

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"Circumstances Alter Cases."

BY JOHN D. BRADLEY.

IN 1830 the Congress of the United States in its famous Sunday mail report, referring to that consciousness of certain inalienable rights felt by every man, said:—

"It is an inborn principle which nothing can eradicate. The bigot, in the pride of his authority, may lose sight of it, but strip him of his power, prescribe a faith to him which his conscience rejects, threaten him in turn with the dungeon and the fagot, and the spirit which God has implanted in him rises up in rebellion and defies you."

It is not often that bigots are thus called upon to take their own medicine, but sometimes in a milder way the principle is no less forcibly illustrated, as will be shown in the following.

Everybody is doubtless acquainted with the position taken during the last Presidential campaign by most of the influential journals of the country on the question of criticism of decisions of the Supreme Court. Of these journals not one was more "conservative" than the *New York Evening Post*. To question the infallibility of this tribunal, even when a decision was made possible by a majority of only one vote, was to it the essence of anarchy, and, if indorsed by the people, the premonition of certain ruin. So sincerely did it believe this that it made a strong effort to induce the editors of these journals to establish a censorship upon the telegraphic reports and to expunge from the speeches of the "anarchists" all that would tend to lead the simple people astray. But most of these papers, though of the same political faith and maintaining the same doctrine in regard to the Supreme Court, were hardly ready to swallow the assumption that they were the guardians of public thought, or that the people had lost their ability to read and decide for themselves.

Imagine then their astonishment and disgust when they beheld this foremost exponent of judicial absolutism turn and rend this august tribunal when it made the recent decision upon the anti-trust law. The scales seemed to have fallen from its eyes and it says this is one "of the long list of decisions . . . in which the court has revealed its weak grasp of the fundamental principles of law and government." According to the *Post's* own definition such disrespectful language is anarchy, and the *Times-Herald*, of Chicago, determined to be consistent

in its support of the Supreme Court, says that owing to the class of people which the *Post* assumes to address, it is anarchy that will have the worst effect.

While it is true that circumstances sometimes alter cases—or rather our view of them—they cannot alter facts and principles. But what are the circumstances in this case? The decisions were rendered by the same court, with the same authority, and made possible by the same number of votes. One was said to be in the interests of the rich, the other was not. The *Post* indorsed one, the other it did not. In one case the court is infallible, in the other it reveals "its weak grasp of the fundamental principles of law and government."

Now, if the Supreme Court is infallible when it agrees with us, and has only a "weak grasp of fundamental principles," when it does not, it follows that the infallibility rests with us, not with the court. And it may be said that there never was a man—indeed it may be safely said that there never will be a man—who has asserted, or who will assert the absolute finality of any action of the Supreme Court of the United States simply because it is an action of the court, who would not deny the doctrine the very moment a decision was rendered which he thought to be against his interests. So then, let us not say that either our own opinion, or the opinion of the Supreme Court, is final. Let us say that justice, and justice alone, is the ultimate standard. Let us maintain the doctrine that "nothing is settled until it is settled right."

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IN a communication to the *Cottonwood County Citizen* (Windom, Minn.), of Feb. 6 last, taking exception to Sunday evening games and amusements, Mr. C. S. Royse says:—

"There are two institutions which may be looked on as distinctly American—the American sabbath and the American saloon."

Such an admission is fatal to the "American sabbath"; for any institution that takes its rise from the same source whence comes the American saloon, can have no just claim to sanctity. As certainly as the "American saloon" is an American institution, so certain it is that no other American institution can be holy. And no Sabbath is worth anything that is not holy.

The "Sabbath of the Lord" (see Exodus 20:8-11) is holy. The "American sabbath" is but a human institution, and hence has no holiness.

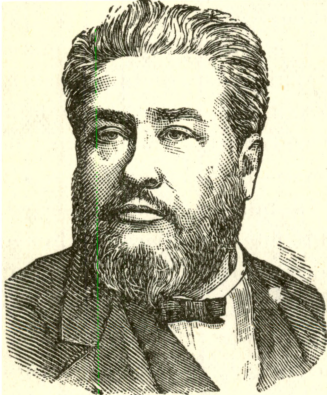
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IT is reported that the Sultan not long since expressed his opinion of Leo XIII. by the remark, "Who is this pope that's always meddling in the affairs of our State?" the occasion being the presentation of a letter from the Pope to the Sultan, concerning the protection of Christians in Crete. The papal envoy was snubbed, the Pope was deeply offended, and a coldness has existed between the Porte and the Vatican ever since.

TRUMPET TONES

Spurgeon Said:

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



REV. C. H. SPURGEON.
[From *Christian Herald*.]

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

to be protectors of the religion of our Lord Jesus. I should be afraid to borrow help from government; it would look to me as if I rested on the arm of flesh, instead of depending on the living God. Let the Lord's day be respected by all means, and may the day soon come when every shop shall be closed on the Sabbath, but let it be by the force of conviction, and not by force of the policeman; let true religion triumph by the power of God in men's hearts, and not by the power of fines and punishments.—*Extract from one of Spurgeon's Sermons, quoted in "Australian Sentinel" for March, 1895.*

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

"*Sermons of Rev. C. H. Spurgeon*," Vol. 10, pp. 111, 112. Funk & Wagnall, New York.

"BAPTIST Principles of Religious Liberty," by Geo. B. Wheeler, an advertisement of which appears on another page, is destined to accomplish great good in stirring up the pure minds of Baptists to earnestly contend for the faith once delivered to the saints along the lines of "soul liberty." The author has received warm endorsements of his pamphlet from prominent Baptist preachers and editors, college presidents and professors, both north and south.

Rev. Arthur S. Burrows, whose ringing words on Church and State we print on another page, writes thus of the pamphlet:—

"My Dear Mr. Wheeler:—

"I thank you for your courteous permission to peruse your "Baptist Principles of Religious Liberty." They are righteous, because based upon the principles of Christ. They are essential, because the only assurance of both individual and national life. Your statement of these principles is a fresh inspiration to simple Christianity, pure church membership, and patriotic citizenship.

"Accept a contribution of mine during 1896, and my best wishes.

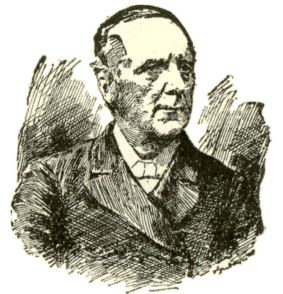
"Sincerely yours,

"ARTHUR S. BURROWS."

The Spirit and the Word.

By Rev. F. B. Meyer.

YOUR preaching and teaching must be in harmony with the Word of God. I am a Quaker by extraction, and I glory in it, especially when I know what they have been in this country. I dissent from them because I believe they went wrong when they magnified the Holy Spirit to the exclusion, in many cases, of the Word of God. And with all love I would say that if there is one danger ahead for the Salvation Army of the present day, it is lest they should magnify the work of the Spirit of God in experience, apart from the Word



REV. F. B. MEYER.
[Copyrighted by F. H. Revell Co.]

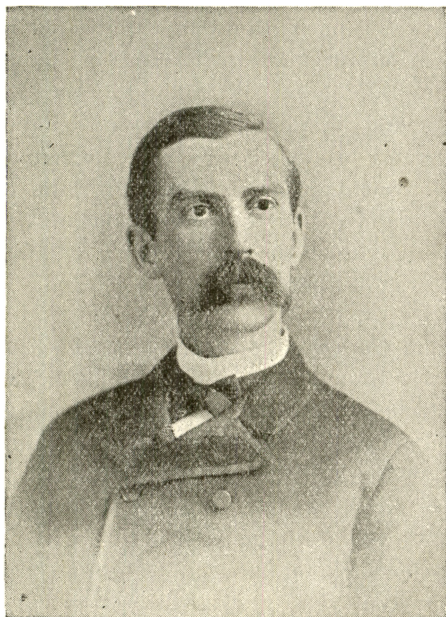
of God taught to their converts. Remember that the Holy Spirit is like a locomotive, the Word of God like the steel rails; and you must have the steel rails of the Bible as well as the steam power of the Holy Ghost. Let the Holy Ghost fill you, but He will work along that Book. And I hold that the fact that the Holy Spirit elects to work through that Book is its most complete vindication against all that modern critics have to say. As long as the Holy Ghost is prepared to stand by it and to work by it, I hold it to be in an incomparable sense the word of the living God to man. I am well satisfied to accept it all, Jonah and the fish included.*

* From "A Castaway," p. 93, by Rev. F. B. Meyer, 12 mo., cloth, price 30 cents; F. H. Revell Co., New York.

Church and State.

By Rev. Arthur S. Burrows.

THE fourth principle for which a Baptist Church stands is, that we refuse and oppose all connection between Church and State, believing that the State has no right to control religion. Conscience must be left untrammelled and so protected as the inalienable right of all, mankind being accountable to God only for its exer-



REV. ARTHUR S. BURROWS.

ercise. Each is to follow personal conviction of duty in obeying God, without interference, and each is bound to extend the same right to all others without distinction. We believe that civil government is of divine appointment for common human good [Rom. 13:1-5], that we are to render tribute and honor where due [Romans 13:6, 7], and that we are to pray for rulers and magistrates [1 Tim. 2:1-4]; but we claim that Jesus Christ, whom God has exalted as King of kings and Lord of lords, is the prince of the converted conscience [James 4:12].

Baptists stand for religious freedom among all citizens and repel all State distinctions for political ends. Soul freedom is the bulwark of religious liberty, the inevitable outgrowth of the New Testament principle that each must hear for himself, must repent for himself, must believe for himself, must confess Christ for himself, must be baptized on his own confession [Romans 14:22]. We come into this world one by one, we must go to Christ one by one for his pardoning grace, and we leave this world one by one to be rewarded according to our works if we be Christ's, and to be judged if we be not Christ's [2 Corinthians 5:10]. Hence the State has no authority over the religious beliefs and observances of men, whether orthodox or heretic, atheist or heathen.*

THE best thing that any individual can do for the Sabbath, is to keep it holy.

* From "For What Does a Baptist Church Stand?" by Rev. Arthur S. Burrows, pastor 1st Baptist Church, Charleston, Mass.

If the Trumpet Should Sound.

From the "Ram's Horn," Chicago.

The Lord himself shall descend from heaven with a shout with the voice of the Arch-angel and with the trump of God. [1 Thess. 4:16.

THAT is one of the few prophecies which are unfulfilled. Unlike some of those of old, it is not veiled in the language of mysticism and symbol. It is as plain and explicit as words of one syllable can make it. It is as sure of being fulfilled as those prophecies have been which foretold, with surprising minuteness, the birth of Christ and his impressive death. It is as sure of being fulfilled as was that prophecy concerning the destruction of Jerusalem, which, indeed, came to pass with shocking realism. What if the trump should sound to-day, or when Christmas bells peal in celebration of the nine hundredth anniversary of Christ's birth, what would Gabriel and his host of angels find were they to bring to the great ingathering the nations of earth from the east, and the west, and the south, and the north?

Tearful vision for the Master. They would bring him a thousand million souls, two thirds of the world's number who, nineteen centuries after his death and resurrection at Calvary, never heard that he had lived. He would also find his nominal church, not one and united as he charged it to be, but broken up into one hundred and eighty or more distinct sects or divisions, working (so far as they work at all), without practical harmony and often with warring envy. He would find three thousand churches in America alone belonging to what are known as the more evangelical bodies absolutely without a single accession by confession of faith last year. He would find the world in which the church moves and is supposed to exercise its influence, plunging in a frenzied pursuit of riches, or pleasure, or empty fame. He would find, in short, just about such a scene as our artist pictures on page one. If the trump should sound there would not be mountains nor hills enough in the world to hide the terrified throng who would call upon these to hide them, but who are living from moment to moment as if life was an everlasting play day or a dream. It will yet appear that it is a solemn reality.

Applied Christianity.

"APPLIED CHRISTIANITY" is a phrase that is made much use of just now in discussions relating to social and political themes. It is spoken of as if it were a sort of new science, that needed to be quite fully explained before ordinary people could be expected to grasp its meaning.

But the Bible constitutes a text-book on applied Christianity, and anyone who will read and believe what it says, will know exactly what applied Christianity is; and on the other hand, whoever will not seek to this

source of knowledge on the subject, cannot know what it is, no matter how much he may be told of what somebody says it is.

The Bible teaches that Christianity is itself an applied thing,—that it is manifested in no other form. For according to the Word of God, Christianity is not a creed, or a round of forms and ceremonies, but a manifestation of the life of Christ. It is the application of the wisdom, the power, the righteousness of God Himself, to the individual, through faith in Christ. It is the application of Divinity to humanity. This will of course be seen and felt in the community which environs it.

This is “applied Christianity,” by the agency of the Holy Spirit. It is impossible for man to apply Christianity to anything. Nor is any application of Christianity needed further than that which it is the office of the Spirit to make.

THE Rev. Blustering Boanerges, who beats more dust out of the pulpit cushion than he does sin out of the hearts of his hearers, should bethink himself of the fisherman’s adage that “when there is thunder the fish go to the bottom of the sea.”—*New York Observer*.

National Christianity.

BY M. E. KELLOGG.

A WRITER in the *Christian Advocate*, lamenting the destruction of the Armenians by the Kurds and Turks, and suggesting as the only possible way for the prevention of further atrocities the union of Great Britain and the United States against Turkey and Russia, says: “Of course, Christian America is horrified to think of the weary tramp of myriad feet over the blood-stained track to far-away Siberia, fearful dungeons, dismal mines, the lash, the sword, the torture; but, notwithstanding all this, Russia has done much good in Central Asia, and it certainly is not just to call her a little better than Turkey.” This was an allusion to what some other writer had said of Russia in the same paper.

After reading the above true description of Russian barbarism which this writer has portrayed, we can but wonder at his own conclusion that it is not just to call Russia “little better than Turkey.” What does he want to call her? No better? No; he conveys the idea that Russia is a good deal better than Turkey.

The probabilities are that should this same writer desire to go on a Christian mission to either of these countries, he would prefer to go to Turkey, knowing that he could preach Christ freer from interruption in Turkey than in Russia. Religion is free in Turkey. And any man is free to preach his religion, provided he does not make his religion the means of stirring up rebellion against the government. In Russia any religion besides the Established Church is not allowed. Every other reli-

gion than the Greek Russian church is itself under the ban.

What, then, makes Russia so much better than Turkey? Nothing but the *supposition* that Russia, unlike Turkey, is a Christian nation! The good she has done in Central Asia is that she has conquered certain weak Mohammedan States and annexed them to her empire. But why go to Asia? What good has Russia done in Europe? How does she treat those who preach the gospel there? For them the road to Siberia is always open and always thronged. Russian cruelties, banishments and persecutions are made in the name of Christ, and not in the name of Mohammed. Should Russia gain possession of Turkey, the American missionaries now laboring in that country would have to leave immediately; and should the Armenians or Mohammedan Turks rise in rebellion when under the Russian government, the Russian Cossack would, under the orders of his “littlefather,” the White Czar, show himself equal to the Bashi Bazouk and the Kurd.

National Christianity means but little, whether in Russia or the United States. To write it on paper looks well; but to be appropriately written, it should be written with blood,—not ink,—for it always has meant and always will mean persecution and death to dissenters. When Christian America is horrified at Russian persecutions, and Christian Russia is delighted with them, it is time that this national Christianity be analyzed to see of what it is composed. A close inspection will reveal in national Christianity a large amount of pride, priestcraft, bigotry, and love of power, and only the thinnest tinsel of Christianity to cover it—in fact, nothing but the name.

If the national Christianity of the United States is not as bad as that of Russia, it is because it is not yet so firmly established. Let national Christianity once be firmly fixed here, and this land will be a dreary place to the dissenter, who, perhaps, will be glad to seek an asylum under the government of some generous Mohammedan such as have ruled in the past. Yet, strange to say, the desire for a national religion, by law duly recognized and established, is very pleasing to many Americans.

The Chinaman was Right.

“*Bible Echo*,” Melbourne, Aus.

A CHINESE grocer in Sydney, says the *Sydney Daily Telegraph*, of March 18, when asked by a “city missionary” to sign the Churches’ Sunday-closing petition, carefully inquired what the petition meant. “To enforce the closing of all shops on Sunday.” “Oh, me close every Sunday and all holidays.” “Then sign, and make those close who do not.” “No, me no sign; me close myself, not trouble about anybody else.” The Chinaman was right. There was evidently more religious freedom slumbering in his bosom than was manifested by the “missionary” who asked him to sign the petition, or the Sanhedrimitic “Council” that sent this “missionary” out with its gospel of compulsion.

Baptists and Christian Citizenship.

From "Baptist Principles of Religious Liberty," by Geo. B. Wheeler.

THE Christian Endeavor Convention which met at Boston, July, 1895, in which the Baptists were largely represented, declared itself as standing for Christian citizenship:—

"Christian Endeavor stands always and everywhere for Christian Citizenship."—*Official Report, Fourteenth International Christian Endeavor Convention, Boston, 1895, p. 345, Resolution Six.*

Christian citizenship, as defined by the Christian Citizenship League, an organization endorsed by the president and secretary of the Christian Endeavor Society, is:—

"To reveal Jesus Christ as the Saviour of the nation as well as of the individual."—*The National Christian Citizenship League Constitution, Art. 2.*

"Christian citizenship maintains the supreme right of Jesus Christ to rule municipal and national as well as private life."—*The Christian Citizen, (Chicago), October, 1893, p. 7.*

The heading to a call recently sent out by the Christian Citizenship League, reads:—

"In the name of the Lord of Hosts. A summons to the followers of Christ to unite against his enemies."—*The Christian Citizen, October, 1895, p. 3.*

We give two quotations from the call to show its character:—

"The forces of evil are organized, aggressive, insolent, triumphant. Is it not time to marshal the hosts of righteousness in battle array?" "If the prayer, '*Thy kingdom come. Thy will be done in earth, as it is in heaven,*' is ever answered, the people of God must do a twofold work; as in Neh. 4:16-18 where, trowel in one hand and sword in the other, they simultaneously rebuilt the walls of the holy city, and fought the enemy."

Do not these statements clearly indicate a turning away from the power of God which is the gospel, to the carnal weapons of civil warfare, for the purpose of accomplishing the will of Christ here upon earth? And yet this call was endorsed by a large number of the leading clergymen of the country, including many prominent Baptists.

At the Christian Endeavor Convention, held at Washington, D. C., July, 1896, great prominence was given to the subject of Christian citizenship. Fifty-three pages of the Official Report are devoted to this theme, besides the space devoted directly to its kindred theme,—compulsory Sunday observance. Baptists were largely represented in this convention. It is a marvel that Baptists could acquiesce in the sentiments expressed on that occasion, and printed in the Official Record. One statement reads as follows:—

"One purpose of this great Christian Endeavor movement is to enthrone Christ in our national life. . . . To illustrate: Christ got into our national life when the Pilgrim Fathers, 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 pledged themselves to frame civil institutions with that end in view. To that pledge they and their descendants were loyal for the next five generations."

Is it possible that Baptists have forgotten what they suffered under this attempt to "enthroned Christ in our national life"? Have they forgotten the cruel scourging and banishment they suffered under it? or have they repudiated the principles of separation of Church and State for which their fathers struggled and suffered for those five generations? If Roger Williams were here, would he acquiesce in this "Christian Citizenship" movement? or sit in silence while the principles for which he strove and sacrificed are repudiated? Can it be possible that the Baptist church will confirm the enemies of Christianity in their charge that as soon as a weak and persecuted church becomes strong, it repudiates its plea for liberty, and uses the civil power—the weapon of its persecutors—to oppress its dissenting brethren? Verily the editor of the *Indiana Baptist* speaks the truth when he says:—

"Roger Williams should be on earth again to teach some Baptists that 'the civil magistrate has no authority to punish the breaches of the first table of the Decalogue.'"—*Indiana Baptist, April 18, 1895.*

—————▶♦♦♦—————

Holding Back vs. Stirring Up Strife.

BY BAXTER L. HOWE.

THE Lord is worthy to receive glory and honor and power, because he created all things, and for his pleasure they are and were created. Rev. 4:11.

When man sold out to Satan, the Lord, whose delights were with the sons of men (Prov. 8:31), loved man so much that he "emptied himself" (Phil. 2:7, R. V.) and came to the earth to seek and to save that which was lost.

That which God is more interested in than anything else in this world, is his people (Deut. 32:9), and when he divided the nations and separated the sons of Adam (verse 8) at the tower of Babel (Gen. 11:8), he determined the times before appointed, and set the bounds of their habitation (Acts 17:26), that they should seek the Lord; and if they should feel after him they would be sure to find him, for "he is not far from every one of us."

He gave *all* life and breath and all things; and when man sinned he put himself just as close to him as it was possible to get, even taking upon himself man's flesh and blood. Heb. 2:14.

God not only delivered up his Son for us all, but with him freely gave us all things. Rom. 8:32.

All the hosts of heaven are studying the plan of salvation (1 Peter 1:2; Eph. 3:10), and are ministering for them who shall be heirs of salvation. Heb. 1:14. They

are God's host (Gen. 32:2), and Jesus is their Captain. Josh. 5:15. They know all things that are in the earth. 2 Sam. 14:20. They listen for the word of command from their Prince and hasten to do his bidding. Ps. 103:19-22.

These ministers of God defeat the purposes of proud kings and turn the plans of nations to naught. 2 Chron. 32:21. When the angel who is placed in charge of any nation holds no longer with that nation, that nation goes to ruin. Dan. 10:20.

When a prince or ruler of any people rebels against the interests of God's people, the angel that is in charge of that field is *held* or *bound* in that place until he is able to influence the mind of the head of that nation in favor of God's cause, or is released by his Captain.

This truth is plainly set forth in Daniel 10. The prophet was fasting and praying for three full weeks (verses 3, 4). His prayer was heard from the very first and Gabriel was sent to answer it. The prince of Persia withstood him until his prince, Michael, came and released him (verses 12, 13, R. V. margin).

At the golden altar in the first apartment of the heavenly sanctuary, but near to the entrance of the second, the prayers of the saints are presented. Rev. 8:3. From this altar the prophet heard the voice of Michael that released the angels that had been detained in the country of the Euphrates, holding back the powers from engaging in general war. Rev. 9:13-15. The angels obeyed the command and the powers were turned loose.

From the pages of history, beginning with July 27, 1449, and continuing "an hour, a day, a month and a year" (391 years, 15 days), the student reads the account of slaughter, carnage and ruin that went with and followed in the track of "Apollyon," the "Destroyer," of prophecy,—the "Sultans" of history.

The "sure word of prophecy" points out the year, and even the very *day*,—Aug. 11, 1840—when the Sultan should surrender his independence. History records the fact of the fulfillment of that prophecy. From that time he has been restricted in his operations.

Why a stay in his awful work? Because Christ, about this time, was to enter upon his last work in the heavenly sanctuary for a lost world.

As he came before the holy law of God, to finish his work as priest, and saw ruin on every hand in the earth, he gave command to the angels to hold, not only the powers in the valley of the Euphrates, but in the world, until God's work should be finished. Rev. 7:1-3.

The powers may gather, statesmen may tremble, and the daily news may proclaim a general war inevitable; but God has said to the angels, "Hold the four winds (war and strife) until my servants are sealed in their foreheads."

To another he has said, "Go through the midst of the city and set a mark upon the foreheads of those that sigh and cry for the abominations that are done in the midst thereof." Eze. 9.

Christ came to seek and to save the lost. To us he says again, "Peace be unto you: as my Father hath sent me even so send I you." John 20:21.

Then let every minister in the land, let every Christian, stop proclaiming war, stop stirring up the powers to strive with one another, and unite with all heaven in the work of holding the strife. Let them take the gospel of Christ, which is the power of God to save men (Rom. 1:16), and go to sinners as Christ did.

Now is the time for every one who believes in the God that created the heavens and earth to stop presenting their petitions—prayers—to State or national legislatures, to kings or emperors, and to come boldly to the "Throne of Grace" and find help; for this is a time of great need. "Cursed is the man that trusts in man, that maketh flesh his arm. Jer. 17:5.

Let every one who knows God take up this law, even the law of ten commandments written in stone, and go as Paul did to the Corinthians, clothed with the spirit of the living God, and unite with God, Christ and the angels in writing it upon the fleshy tables of the heart. 2 Cor. 3:3. Then will they be workers together with God. 1 Cor. 3:9.

A Bold Statement of Papal Doctrine.

Michigan "Christian Advocate," May 1.

IN the *Michigan Catholic*, of 26th ult., appears an article on "Freedom and Catholicity," signed by "Veritas." After speaking of the freedom and justice of the American Government, and some of the principles underlying civil power, the writer concedes that the Roman Catholic church derives benefit from the American form of government, especially as to spiritual progress and administrative facilities, but thinks that the Republic, in guaranteeing equal rights to all churches and special privileges to none, restricts the inherent power of Romanism. He then says:—

"The State has no national church, and therefore she regards all churches as equal, *i. e.*, as an organized society; consequently by the law of equity she concedes to none the privileges she does not allow another, and so the Catholic church, while enjoying a freedom common to others, is restrained from her own lawful power to suppress heresy. This, in itself, is an evil. However, the remedy is not in the power of the Catholic church under existing conditions, so instead of stamping out heretical doctrines, which is one of her missions, she strives by every possible means to infuse a true Catholic spirit into the individual, and even goes so far as to carry her crusade against error into the enemies' camp, by conducting missions to non-Catholics."

It is well understood that the Roman Catholic church considers it "one of her missions" to "stamp out heresy" and it is on this very account that Protestant Americans prize their form of government. Thank God that under it there can be no such bloody suppressions of heresy as the persecutions of the Albigenses, the holocausts of the

Inquisition or the massacre of St. Bartholomew. The world has seen enough of that sort of thing. Heresy may be provoking and even hurtful, but the Roman Catholic method of suppressing it is repugnant to every sense of right and justice. Because that church still claims "her own lawful power to suppress heresy," we are devoutly grateful that a more just and humane civil power has stepped right in and practically says with Luther—"To burn heretics is contrary to the will of the Holy Ghost."

A DETROIT (Mich.) judge has granted a mandamus against the use of "Readings from the Bible" in the public schools of that city. The *Michigan Christian Advocate*, of May 15, says that this is a point scored by "opponents of the Word of God." But the Word of God itself teaches the equal rights of all classes of people.

Christian Principles and Politics.

How can Christian principles be brought to bear upon political life? The question is one that demands an answer, for we are being continually exhorted to attend to this as one of our Christian duties.

The principles of conduct of the Christian life are, Repentance and confession of sin, and faith in Jesus Christ. The power of God operating through faith, produces in the life of the believer the "fruits of the Spirit," which are, "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23. In the Christian life the ever present, overshadowing fact in each case is, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20); and Christ living in the believer conforms the life perfectly to God's standard of righteousness, the Ten Commandments.

This is Christianity; and we are told that this must be brought to bear upon politics. It is built entirely upon repentance, and faith in the Word of God. And we have never yet discovered any principle of politics which necessitate confession of sin, while it is certainly obvious that faith in Jesus Christ may be exercised by persons of any and all political parties, without affecting their political views in the least, save as it may lead them to give up politics altogether.

Every principle of Christianity grows out of faith in Christ as the Saviour of man from sin; every step in Christian life must be taken by faith in Christ. But of this faith politics knows nothing.

SUNDAY, May 16, the Cleveland baseball club will make a test of the Ohio Sunday law by attempting to play a game in that city. Chief of Police Abbott was notified that the large crowd which would be present to see the game would be likely to mob the police if the latter interfered with the exhibition, and he replied, "I shall

have an adequate force present to prevent the game, and if necessary the police will be supplemented by the militia." The president of the Cleveland ball team has announced that in case of such interference he will transfer the club to Detroit.

You ought to see to it that every Grand Army Veteran in your vicinity has a copy of the special Sentinel of April 29. We will mail them to your friends at the rate of one cent per copy if you will send names and addresses.

THE "League of American Wheelmen" have put themselves on record as opposed to Sunday bicycling; but it is reported that California and some other Western States are not in harmony with the organization on this point, and may form a league of their own.

THE "majesty of the law" was vindicated recently in New York City, it is said, in the following manner:—

"The city of New York wished to get some property for the approach to the new bridge across the East River. The city owns the property, but the only way that it could be obtained for this purpose was for the city to sue itself in condemnation proceedings. This was duly decided, the Supreme Court has affirmed it, and the city of New York now pays twenty-nine thousand dollars to itself for the land."

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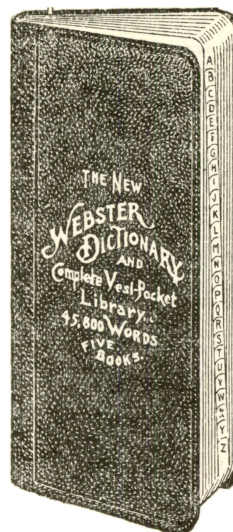
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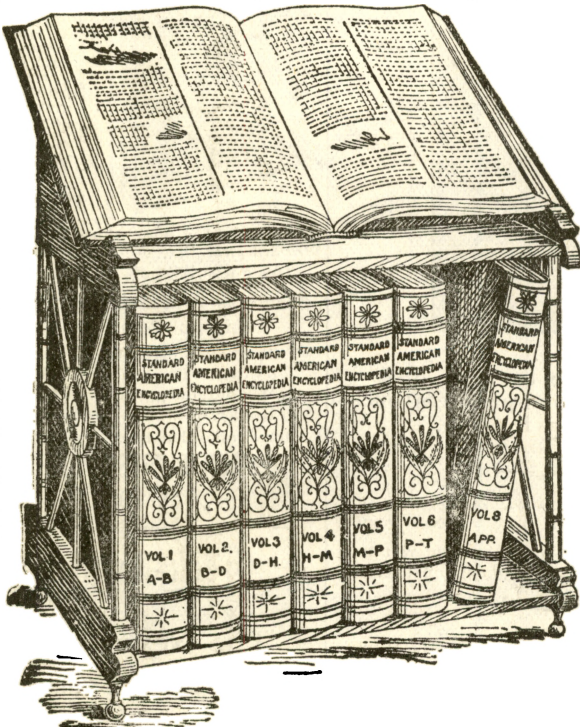
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