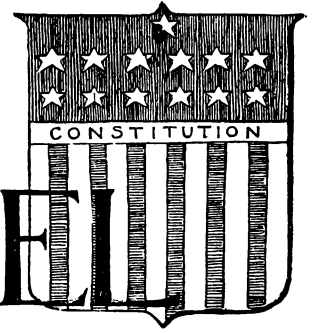


AMERICAN SENTINEL



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

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God had said of Israel, "Lo, the people shall dwell alone, and shall not be reckoned among the nations."

But contrary to his expressed will, and against his solemn protest, Israel set up a kingdom and established a State.

They did this, they plainly said, that they might be "like all the nations." Contrary to all the Lord's wishes, the people would "be reckoned among the nations."

But Israel was the church, while all the nations were States. Israel, therefore, could not be like all the nations without forming themselves into a State.

But Israel being the church, could not possibly form themselves into a State without at the same time, and in the very doing of it, forming a union of Church and State.

They did form themselves into a State, and did thus unite Church and State. But as this was contrary to the Lord's plain word, and against his solemn protest, it certainly stands as the truth that any union of Church and State is against the plain word and the solemn protest of God.

Israel as "the church," which is "the pillar and ground of the truth," was the depository and the representative of the true religion in the world. Then when Israel formed themselves into a State, this was nothing else than a union of religion and the State. And as their forming of a State was contrary to the expressed will and the solemn protest of the Lord, it is clearly the truth that any connection between religion—and above all the true religion—and the State is positively against the expressed will and the solemn protest of God.

And as Israel, the depository and representative of the true religion, in order to form a union of religion and

the State, had to reject God; it is certainly true that every other people in forming a union of religion and the State, do, in the very doing of it, reject God.

Nothing can be plainer, therefore, than that the God of heaven and earth, the God and Father of our Lord Jesus Christ, is eternally opposed to a union of religion and the State. He will never be a party to any such transaction.

This is why he desired that "the people should dwell alone." This is why he would have it that they should "not be reckoned among the nations." He desired that they should abide with him, and have him their only God, their only King, their only Ruler, their only Lawgiver—their "all in all."

God wanted not only that Israel, but that all people on the earth, should know that he is better than all other gods, that he is a better king than all other kings, that he is a better ruler than all other rulers, that he is a better Lawgiver than all other lawgivers, that his law is better than all other laws, and that his government is better than all other governments.

For this reason he would station Israel in Palestine, at the pivot of the highways of the nations; with the God of heaven as their only King, Ruler and Lawgiver; with his law their only law, and his government their only government; the people dwelling alone and not reckoned among the nations—a holy, happy, people; a glorious church.

Dwelling thus in the sight of all the nations that had forgotten God, those nations would be constantly taught the goodness of God and would be once more drawn to him. Accordingly he told them "Behold, I have taught you statutes and judgments, . . . that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people."

But Israel would not have it so. Israel would "be reckoned among the nations." Israel would be "like all the nations." And so it has been, from that day to this.

God has never been allowed by his professed people to reveal himself to the world as he really is. His Church has always been too willing to "be reckoned among the nations," too willing to be "like all the nations." She has always been too willing to be joined to the State, to be a part of the State, to have religion a matter of State and government, "like all the nations." And so it is with the church in all the world to-day.

"Like all the nations."—The Israelites did not realize that to be in this respect *unlike* other nations was a special privilege and blessing. God had separated the Israelites from every other people to make them his own peculiar treasure. But they, disregarding this high honor, eagerly desired to imitate the example of the heathen.

"And still the longing to conform to worldly customs and practices exists among the professed people of God. As they depart from the Lord they become ambitious for the gains and honors of the world. Christians are constantly seeking to imitate the practices of those who worship the god of this world. Many urge that by uniting with worldlings and conforming to their customs, they might exert a stronger influence over the ungodly.

"But all who pursue this course thereby separate from the Source of their strength. Becoming the friends of the world, they are the enemies of God. For the sake of earthly distinction they sacrifice the unspeakable honor to which God has called them, of showing forth the praises of him who hath called us out of darkness into his marvelous light.

"The days of Israel's greatest prosperity were those in which they acknowledged Jehovah as their King—when the laws and government which he had established were regarded as superior to those of all other nations." And such will be the days of any people's greatest prosperity.

God's laws, just as they stand, without any reenactment, without any adding to or diminishing from, are superior to all other laws. His government, administered by himself through the operation of his own eternal Spirit, is superior to every other government.

But how shall the people know this, who know not God, so long as his own people will not have it so? How shall the nations know this, when his own professed church will not recognize it or have it so?

Instead of holding fast God's laws and government as superior to those of all States and nations, the professed people of God consider that they must enter the politics and shape the policies, that they must tinker the laws and manipulate the governments, of the States and nations of the world.

Instead of magnifying God's laws and government before all the world, as superior to the laws and governments of all the nations, and showing unswerving allegiance to them as such, the professed churches of God seek to bring down from their superior place the laws and government of God, and mix them up with the laws and

governments of all the nations in an unseemly and ungodly union of religion and the State.

And thus the professed churches of God, the young peoples' societies and leagues of Christian Endeavor—all the combined church elements of the land—are following directly in the track of the church of ancient Israel: they will not dwell alone; they will be reckoned among the nations; they will be like all the nations; they will join themselves to the State; they will form a union of religion and the State; they will reject God, that he should not reign over them.

That Elusive Prosperity.

As the weeks go by it becomes more and more evident that the prosperity promised upon the inauguration of a new political administration at the seat of national government, is endowed with the elusiveness of a phantom. President McKinley tells the people to wait and be patient, and the wisdom of patience under the pressure of trials cannot be denied; but very many of the people, and among them some erstwhile staunch supporters of the administration, have arrived at the conclusion that patience, however good in the abstract, has ceased to be a virtue as regards the regime which now prevails in our State and national governments. And there are ominous signs that ere long they will be ready to resort to desperate measures to obtain the needed relief.

There come reports from Western Pennsylvania that a vast army of starving men—the underpaid operatives in mines and mills—are planning an uprising which will be marked by bloodshed and conflagration. In many other parts of the country the industrial conditions are such as to invite an imitation of their example. It is human nature to seek to find relief from the injuries it receives, in an outbreak of human passion. This will bring ruin and more misery, but not prosperity to the community which it affects. The passions of human nature are at the bottom of all the trouble to-day.

While factories are shutting down and wages are being reduced on every side, while the resources of the laborer are dwindling and the ranks of the idle and destitute are being augmented, the coal trust is advancing the price of coal, and the beef trust is advancing the price of meat. And the only reason the price of everything else that is necessary to existence is not advancing, and that we do not have to pay for air and sunlight, is that in the wisdom of the Creator the circumstances governing their production were so ordained as to secure the most of them against manipulation by a trust.

High tariff and low tariff, bimetallism or a gold standard, may cause industrial disturbance and depression, as the country is made to shift from one to the other; but the country can in time adjust itself to the situation which results merely from a political policy. But the happiness and prosperity of the people can never be adjusted to the greed and selfishness which seek to turn the

advantages of trade to the benefit of the few, by arbitrary interference with the natural law of supply and demand.

The SENTINEL has no remedy to propose for adoption by the Government or by political parties. It would only point men to that individual remedy which consists in the cherishing of right principles for the control of the individual life, and of faith in Him whose throne is in the heavens, whose kingdom ruleth over all, and who overrules in the kingdoms of this world. It likewise would say to the people, "Be patient;" but it would say it in the language of Scripture, "Be patient, therefore, brethren, unto the coming of the Lord." See James 5:1-8. The hope of every lover of justice and peace is the coming of the Lord. "For yet a little, and He that shall come will come, and will not tarry." Heb. 10:37.

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"Anarchy" in Monroe County, N. Y.

"Anarchy in Monroe County!" is the startling announcement which comes to our desk, printed in huge black letters upon a leaflet sent out from that section to "every law-abiding citizen." With the glance which takes in this appalling revelation, we catch also a sentence in large red letters calling for a "great law-and-order mass meeting" to consider the situation!

What has happened? Has the awful lynching epidemic broken out in that place? Has somebody been blown up by dynamite? or buildings destroyed by bombs? Hastily reading the statement of the facts, we discover,—what?—That some baseball clubs have been playing ball in the city of Rochester, ON SUNDAY. That is anarchy! for the clergymen of the place are agreed that it is such—speaking not as religionists, understand, but only as citizens.

Even the editor of the *Rochester Times* appears to share this extraordinary view. In his paper of May 26, speaking—or assuming to speak—for the law-and-order element of that city and vicinity, he says:—

"We do not hesitate to say that so far as it goes, the playing of baseball on Sunday in Monroe County or anywhere in this State, is ANARCHY."

The circumstances which led up to this remarkable situation are these. The wave of agitation for an enforced "Sabbath" observance which has been disturbing so many communities in the land, has reached the city of Rochester, and, as stated in a city paper, "some excellent people, including clergymen and Y. M. C. A. officials," started a campaign against Sunday baseball "on the ground that it is irreligious, detrimental to morals, and against the law." They sent a committee to the ball grounds on Sunday to secure evidence against the ball clubs; but the managers having been informed of their purpose refused to admit them, which fact was of course reported and found its way, with accompanying comments, into the columns of the press. The outcome

was a call for a mass meeting of citizens in Fitzhugh Hall, on Sunday, June 6, to take measures for the suppression of "anarchy."

The *Times*, of June 7, gives a report of the meeting, which was attended by two thousand people. The speakers, as was to be expected, were clergymen, who wished it understood that they spoke not as clergymen, but as citizens. They betrayed their real standpoint, however, by their frequent references to the "Sabbath" and the moral law. Some of the utterances which gave character to the occasion, as given in the report, are as follows:—

Rev. Ward D. Platt: "I know that this baseball question is properly a civil question, but in my own mind I cannot get away from the fact that I am addressing an audience that has not relegated to the moles and bats the ten commandments, and that you still have a wholesome respect for an old book that is called the Bible. Most men like to see a game of baseball under proper circumstances and on proper days, but when the owners of these league teams become abettors of violations of the law and attempt to override the best sentiments of our people, then, I am sure, the people will say that they will withdraw their support. . . . These highwaymen have come out and attempted to throttle the laws of our great State in order that they may fill their purses. Here is a law of the State of New York, that rests upon the enactment of a decree thousands of years old, that was consigned to the awe-stricken people that gathered around the base of Mt. Sinai, that is as old as humanity itself, and, I say, here is a law, and what is the fact that confronts us? Three saloon-keepers, owning a baseball nine, have placed themselves in open defiance of the statutes of the State."

Rev. C. A. Merrill: "This fight against Sunday baseball is really insignificant compared with the greater issues at stake. We are battling for the sovereignty of our laws. We ask the people for patriotism. We want to show the poor man that the laws are made for him as well as the rich man; that when a law is made it is to be enforced to the letter, and not governed by the sentiments and opinions of our public officers."

Rev. W. R. Taylor: "Are these men who favor a more liberal Sunday aware that when they make a hole in the wall for Sunday amusements, that the employer of labor will also come in through the same hole? I have faith that when the American people learn that this Sunday rest is a national institution that they will show their teeth and claws and defy the person who dares attempt to take it away from them. And I have even hope for the baseball cranks when they learn that Sunday rest is an institution of our Government."

Rev. C. A. Barbour: "It is no business of the executive officers what the law is, except to find out what the laws are, and then, whether they are good or bad, it is none of their business, it is their duty to see that they are enforced."

It is evident, according to this last quotation, that Mr. Barbour would have justified Pontius Pilate in crucifying Jesus Christ; for the law of the Roman government was squarely against Christianity, and it was none of Pilate's business to consider whether it was good or bad, but only to enforce it. So likewise was the law of the

land against the martyrs who were put to death by Rome; and when the church delivered them over to the civil authorities, with a hypocritical recommendation for mercy, it was simply the duty of the latter to see that the law was enforced!

The Rev. Mr. Taylor's statement that "Sunday rest is an institution of our Government," betrays a surprising ignorance of the fundamental law upon which the Government rests. For that law—the Constitution—declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;" and no religious institution can become an institution of the Government until this part of the Constitution is repealed.

The Rev. Mr. Ward omitted to explain how Sunday rest is based, as he asserted, upon the law of ten commandments given at Mt. Sinai. That law says nothing about the first day of the week, as every candid person must admit. Why do Sunday advocates persist in citing a law which specifies the seventh day as the Sabbath, in support of the observance of the first day? But all history testifies that in nothing has the human mind exhibited greater blindness than in its theology.

Doubtless those who assembled this mass meeting for the suppression of "anarchy" were actuated by a sincere desire to better the morality of the community in which they live, and firmly believe that the enforcement of the Sunday law will contribute largely to this result. But the fallacy of this view is so apparent that a moment's careful thought should have sufficed to reveal it. Let us note a few facts bearing on this point.

1. There is no power in human laws to make men better morally. Even the law of God cannot in itself do this. The Scriptures plainly say that it cannot. "By the law is the knowledge of sin." Rom. 3:20. The seventh chapter of Romans, from the tenth verse onward, is a graphic portrayal of the inability of the law of God to save or give any help at all to the sinner. It witnesses to his righteousness if he keeps it, and to his condemnation if he breaks it, and that is all. It furnishes him no power to do right, or to rise from the abyss of transgression. But (Rom. 8:3, 4) "What the law could not do, in that it was weak through the flesh, God, sending his Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

It is the life of Christ—Christ living in man (Gal. 2:20) that makes him better morally, and there is *nothing else* that can do it. Yet in their human blindness men—and even clergymen—imagine that there is some power in human legislation to make men better, and much of the legislation which goes upon the statute books to-day is framed with that idea in view! It is the supremest folly.

No act of the legislature can put Christ into one human heart; and without Christ there can be no ascent from the low level of human nature. No man by taking

hold of himself can lift himself. Humanity cannot lift itself.

2. The whole subject of Sabbath observance is fully covered by the law of God, which specifies that the seventh day (not the first day) shall be observed as the Sabbath of the Lord. That law is binding to-day upon every individual; it stands in the authority and by the power of the God of the Universe, and there is neither occasion nor room for the "Sabbath" legislation which man presumes to put forth.

And when men—clergymen especially—talk about the duty of obeying the laws of the land, they should remember that God's Sabbath law is binding upon every individual in the land, and that that law takes precedence of any law of the land that relates to Sabbath observance. "We ought to obey God rather than men," said the apostles, and that is the rule of Christian life to-day. And there is no greater anarchy than that which sets at naught the law of God.

Mob Rule vs. Civil Government.

THE town of Urbana, in the highly civilized State of Ohio, was the scene recently of one of those tragedies with which the American public have become only too familiar, where the worst passions of human nature hold sway upon the throne of judgment and justice. A negro, guilty of a heinous crime, was under arrest in the jail, guarded by the sheriff and a company of militia. A mob gathered about the jail, and while attempting to break in and get possession of the prisoner, the militia, by order of their captain, fired upon them, and two highly-esteemed citizens were killed. The mob, reinforced, and furious for vengeance, renewed the attack; the sheriff and militia fled, and the prisoner was dragged from his cell and killed by sheer mob violence before being hung in the manner customary to lynchers. The efforts of the sheriff and militia to repulse the mob were for days the theme of angry denunciation on the part of the citizens.

By such occurrences the participants thoroughly demonstrate their utter incapacity for self-government. The sheriff and militia were there for the express purpose of guarding the jail. They had not put themselves there, but had been put there by the citizens themselves—by the very men who came, as an angry mob, against them. They were appointed to their office for the very purpose of making the government something else than a mob—of dispensing justice in a different manner from that employed by a mob. The citizens of Urbana attacked the government they had themselves set up, and for which they were responsible, and substituted for that government the rule of the mob. And by this they demonstrated that their own self-government was a failure, or in other words, that they could not govern themselves.

This occurrence, and the many similar ones which are of almost daily occurrence, speak with no uncertain voice concerning the future of American government. When a

people can no longer govern themselves, they must be governed in some other way. They must be ruled by a power outside of themselves, and this means the establishment of a monarchy. Either the people must rule themselves, or they must be ruled by a monarch, or civilization must give place to anarchy.

Following close upon this dreadful occurrence, comes another similar in kind which throws, if possible, a still more lurid light upon our national prospect. It has been said in defense of these lynchings that they are prompted by a desire to secure that justice which so frequently miscarries in the machinery of the courts. But at the town of Princess Anne, Md., on June 9, a negro, who was under sentence of death by hanging, was taken from the officers by a mob while on his way to the jail, and after being kicked and beaten into insensibility, was hanged in sight of the court house. With such proceedings the securing of justice has nothing to do. The only thing secured or aimed at, in them, is the gratification of Satanic passion. The innate savagery of human nature easily breaks through the thin veneer of our "Christian" civilization.

But what is the remedy? The remedy is individual self-government,—right principles ruling in the heart. For self-government depends not upon some scheme for controlling people in the mass, but upon a power of control exercised by each one over himself. Self-government and individualism stand or fall together. And every combination or "trust" of labor or capital stands as a menace to the continuance of self-government, by its restriction of individual freedom.

The purpose of the Creator is that every person shall govern himself; that there shall be, within him, a principle which directs and controls his whole life in harmony with the highest standard of right. If an individual has not this principle within him, it is the purpose of the Creator to supply it, through the provisions of his gospel.

Let that gospel with its subduing power over every evil passion, flourish and find free course in all the earth. It constitutes the only safeguard against the evils that threaten society and the individual to-day.

Sectarian Appropriations Condemned.

At a meeting of the Washington Secular League, May 31, the subject of "Sectarian Appropriations" was considered, and the following resolutions were unanimously adopted:—

"WHEREAS, Franklin said, 'A religion that depends on the State for its support is, for that reason, a bad religion;' Jefferson said, 'It is wicked and tyrannical to compel any man to support a religion in which he does not believe;' Grant said, 'Keep Church and State forever separate,' and Garfield said, 'The divorce between Church and State should be absolute;'

"WHEREAS, Sectarian appropriations wring from un-

willing contributors tax-money for supporting sects in which they do not believe, and

"WHEREAS, The injustice of any religion asking, accepting, or indorsing such unjust sectarian appropriations outweighs all its professed charity, thus neutralizing its influence for good; therefore, be it

"Resolved, That neither our Federal, State, nor municipal governments should ever hereafter make any sectarian appropriations whatever.

"Resolved, That every church, which, by its silence regarding these unjust sectarian appropriations virtually consents thereto, thereby stands convicted of indorsing injustice.

"Resolved, That reform, like charity, begins at home, and that until these unjust churches reform themselves, they can do but little good elsewhere, and are therefore undeserving of any government aid whatever."

No church, however, can be deserving of government aid, under any circumstances, so long as it is true that Church and State should be kept separate.

Sunday in Rhode Island.

THE agitation for stringent Sunday legislation in Providence, R. I., still continues, but an effort is being made to save Sunday diversions and amusements at Roger Williams Park from the prohibitions of the law. Under the present statutes, it is said, "a simple request for the Chief [of police] to enforce the laws would be sufficient to prevent helpful and healthy amusement on the first day, and if the head of the police department was inclined to follow the letter of the law, to stop the running of street-car, steamboats and the like." In the endeavor to place Sunday enforcement upon a "liberal" basis, the following bill was introduced in the legislature May 18:—

"SECTION 1. Section 17 of Chapter 281 of the General Laws is hereby amended to read as follows:

"SEC. 17. Every person who shall do or exercise any labor or business or work of his ordinary calling on the first day of the week, or suffer the same to be done by his children, servants or apprentices, works of necessity and charity only excepted, shall be fined not exceeding five dollars for the first offense and ten dollars for the second and every subsequent offense.

"Provided that nothing in this section shall be so construed as to prohibit the operation of steamboats, steam or electric railroads, the use of amusements at any public park of any city or town, in the discretion of the lawfully constituted authorities of said park, the publishing, selling and delivery of newspapers, or the opening of drug stores whose owners are registered pharmacists. Town Councils and City Councils by virtue of the powers vested in them by Chapter 40, Sections 21 and 22, may in their discretion prohibit the use by any person of any game, sport, play or recreation on the first day of the week.

"SEC. 2. All acts or parts of acts inconsistent herewith are hereby repealed.

"SEC. 3. This act shall take effect immediately."

This measure has, it is said, assurance of strong sup-

port in its effort to become law; in which event it would materially modify the danger of an enforced Puritan Sunday which now threatens.

Let nobody be deceived, however, by any modifications of Sunday laws to a more liberal form. The public will get what it wants in the line of Sunday legislation, and their sports and amusements, and the Sunday business of powerful corporations, will not be seriously disturbed. But this will not in the least prevent the heavy hand of "the law" from descending upon the few who keep the commandments of God. That is the way the "discretion" vested in city and State officials will, sooner or later, be manifested.

Over-organization Not the Real Difficulty.

BY JOHN D. BRADLEY.

RECENTLY, on assuming editorial control of the *Arena*, Mr. John Clark Ridpath, the historian, contributed an interesting paper on "Democracy—Its Origin and Prospects." After pointing out what he considers its three great sources, and sketching the progress of the doctrine of equality, he says that to-day it is evident that there has been a manifest decline in the principles of bold, free democracy. Nowhere is this more apparent than in the United States, a country which originally contained much of promise to lovers of freedom, but which is now "not without its striking analogy to that imperial Republic of Rome, which preceded the empire." Then he exclaims:—

"In the name of reason and history, why is it that this tremendous miscarriage seems to threaten the American Republic? Why is it that here, as elsewhere in all the civilized countries, the ruin and suppression of democracy seem to impend?"

He answers these "tremendous questions," as follows:—

"Democracy has in all countries been crippled by the *over-organization of society*. . . . Human society begins in equality; it is organized into inequality. . . . It is the common experience of mankind that organization becomes more and more excessive with the progress of a given people until they find themselves overdone and mastered by their own vehicle. . . . Races and nations have been organized to death."

There is much truth in these observations, but over-organization is not the real difficulty. Instead of being the cause of the subversion of democracy, it is but a manifestation of the cause, an important means by which that end is accomplished. The real difficulty is found in the answer to the question, Why does society over-organize? And this may be answered in a word—society over-organizes because the individuals composing it are selfish.

It is the common experience of mankind that in no country have men long been content with equality. In no respect has man more plainly shown his subserviency

to the arch-rebel who said, "I will exalt my throne above the stars of God," than in this his supreme passion—the desire to get above and to control his fellows. Organization (or over-organization—for that is what it is when used in this way) affords an effective means for the accomplishment of their desire. It concentrates power and enables a few men to control other men and other things for their own benefit. Its tendency is to make men the slaves of men.

Under cover of the organized machine, that is attempted and accomplished which would not be dared by open and direct force. In short, selfishness is what is indicated by all over-organization. It is at the root of labor trusts, oil trusts, sugar trusts, church trusts, pools and combines of every description, offensive and defensive alliances, and the excessively over-organized militarism of Christendom.

It is useless to deal with organizations and attempt to keep them at the proper point. The only cure is to get love into the heart instead of selfishness, for each individual to "sanctify the Lord of hosts himself," and let God be his fear and his dread. Then there will be no desire to say "a confederacy," for it will be known that associations are powerless to save, and that they mean only destruction.

Christianity Separate From Politics.

It is the teaching of the SENTINEL that Christianity will not unite with politics, and that Christians cannot properly engage in the political contentions and strife which mark the life of the world around them. In this, the SENTINEL aims to set forth what it finds plainly taught in the Word of God. How this theory works in practice, under circumstances calculated to put its value to the test, is told in the following communication from an Adventist missionary to Turkey, in the *Present Truth*, of May 27:—

"Our workers in Turkey have passed through many peculiar experiences. Wherever they have gone and aroused an interest, they have soon been interfered with by the authorities. This was not because the Turks were especially hostile to our work, but rather because the situation is such in Turkey as to give any who desire to hinder one's activity, special advantages for doing so.

"The Armenians have always chafed under the Turkish yoke, and have agitated in favor of national liberty. To this end they have used all means within their power at home, and have also endeavored to enlist the sympathy and help of foreign powers to gain their long-coveted end. As they saw one after another of the Balkan States gain either total or semi-independence, they felt as though their time had come, and in late years have been especially active. This led to the late great outbreak and massacres. In consequence of their increasing activity, the Turkish government was proportionately active in suppressing them. This made it difficult for our Armenian laborers to go from place to place; and as soon as

they held public meetings and awakened an interest, only a word was necessary by some prejudiced person to stir up the authorities against them.

"With scarcely an exception, every time our laborers have gone forth and aroused an interest, difficulty from this quarter has overtaken them; and in almost every case the difficulty was occasioned by the complaint of Armenian or Greek Christians. This resulted in many arrests; but the outcome of it all was that the government ascertained that our Seventh-day Adventist brethren were not political agitators; that they respected governments, and believed that as Christians, and followers of Christ whose kingdom is not of this world, we have nothing to do with revolution, or the overthrow of civil rulers, no matter how oppressive they may be. Had our brethren taken any part in political matters, they would have fared like the rest when the massacres came, instead of escaping, as they did, in every instance.

"The Lord made the government acquainted with the position of our brethren on this point through what seemed at the time to be hindrances. Again and again they were arrested. It seemed hard to bear, and we did not know what the end would be; but the Lord was preparing the way for a great deliverance in the time of trouble that was to come on the Armenians. Now we can see that what appeared to be difficulties were but blessings in disguise. Had our brethren waited until the difficulties began, before declaring their principles, it would not have freed them, as the Turks would have believed that this was only a dodge to save themselves. It was necessary to have this fact well established before the trouble began.

"Quite a number of our people in Turkey are Greeks, and what the present war may bring forth for Greeks in Turkey it is difficult to tell. But we are sure that if these brethren trust wholly in the Lord, the same wonderful providence that was over our Armenian brethren through the Armenian massacres will be over them.

"The degree to which the true situation of our people is understood by the Turk, is well illustrated by the experience of an Armenian priest, who, in order to cause trouble, tried to make a Turkish ruler believe that contributions for the spread of the truth were really for political purposes. A brother writes of it as follows:—

"At Shagshag the Armenian priest together with an Armenian layman called at Yahovah's government and complained against our brethren as though they were collecting tithes to send to Armenia to help the insurgents. The Turkish ruler asked the priest to state these things in a written petition. Then the priest called on the Turkish petition writer. [In Turkey many people are unable to write, and every village has one or more scribes, whose business it is to write documents and letters for the people.] But he at once refused to write such stuff, saying "Sabbatarians never do such things." Then the priest called on another clerk, and received the same answer; then on a third one, and again the same answer. The priest then called on the ruler without the writing, saying, "The clerks refuse to write." Then the ruler sends for all the brethren at Shagshag, and examines them closely about this tithe question; and from each one obtains the same answer, that the tithe is not used for Armenians, but for the Lord's cause—for the preaching of the gospel. The ruler then sent them away in peace. Thus Armenians accused us before the government for the same things that they themselves do, while we work for the Lord."

"These experiences contain an important lesson for all, as we are coming to a time of trouble for the nations

"such as never was," much worse than that experienced in Turkey. But the Lord is now at work preparing people for this very time, teaching them the position which His children should occupy in the world. It is important that we stand wholly on the principles of the gospel, and so be separated from the world. Then the Lord can do for us what He could not if we were not entirely separated.

H. P. HOLSER."

Christian Endeavor and Politics.

THE position at which the Christian Endeavor movement has arrived in the evolution of its purpose to reform society, is indicated in the following from a newspaper report of an Endeavor rally held in New York City, June 7:—

"The yearly rally of the Christian Endeavor Societies of the Fifth District was held last night in the Second Collegiate Church of Harlem, and was quickly turned into a red-hot political rally by the new city magistrate, Job E. Hedges, Robert Fulton Cutting and the Rev. William Justin Harsha.

"We want to hold up good citizenship in all its essentials," said Mr. Cutting, and he hinted that the only way to do it was to join the Citizens' Union and stand by its candidates. By way of a parenthesis he added that he had some membership blanks with him, and would be pleased to furnish them to any one who wished to join the Union.

"We are going," continued Mr. Cutting, 'to give the people a chance to put men in office who are beyond question, and men who will carefully administer your affairs. We ask favor of no man. Honesty and virtue should be the only characteristics of the officials of the city. We rely on the young men and young women of the Christian Endeavor to help along Christian citizenship, and to work for men to honestly and admirably administer city affairs.'"

The speaker went on to eulogize several well-known officials of the city government, and the report adds that "some of the young Endeavorers writhed in their seats at the straight-out politics which he talked."

But what did they expect, and what does anybody expect from the Christian Endeavor movement, but straight-out politics? The mere fact that it has not affiliated with any recognized political party counts for nothing as a preventive against this. The organization has adopted political principles of action, and this in itself gives it a political character. It is working to gain control of government's power by means of the ballot, for the purposes it has in view; and this is exactly what other political bodies are doing. It is virtually a political party like all the rest.

The sooner those Christian Endeavorers—and we know there are many of them—who would "writhe in their seats" at the sight of their meeting being turned into a "red-hot political rally," find out that nothing else than straight-out politics can come from the movement as now constituted, the better it will be for them.

News, Notes, and Comment.

It has been said that ideas never die. A poet has beautifully sung:—

“ Truth, crushed to earth, shall rise again,
The eternal years of God are hers,
But error, wounded, writhes in pain,
And dies amidst her worshippers.”

But this is poetry and poetical license. The error of assuming that our judicial system can deal and does deal with men's actions from the standpoint of morality is not only still sustained by our courts, it is repeated by our text-writers, with results which are occasionally so remarkable that they would be amusing, if they were not painful.

* * *

To a rightly constituted mind, the spectacle of a great thinker striving to “make sense” out of a popular superstition is never edifying. It is all very well to say that the man has no business to defend what he does not, in the secret depths of his own thoughts, believe in. There may be no conscious truckling to the *zeitgeist*. The brightest intellects are seldom free from a notion, more or less vague, that it is necessary to keep things as they are, in a general way, if we would prevent them from going to pieces altogether. To regard certain principles as absolutely essential to order and progress; to assume that the state of affairs by which we find ourselves surrounded is the only practicable state of affairs; to doubt our own ability to seriously improve things by altering them—these are often attributes of men endowed with great mental strength.

* * *

I OPEN my “Sharswood's Blackstone,” and read a long and elaborate “note,” suggested by Mr. Blackstone's division of things into *mala in se* and *mala prohibita*, and the underlying assumption of this division to the effect that human law is in some way connected with human morality. The profound question here wrestled with is about as follows: Does a thing which is not *malum in se* become *malum* when it is made *prohibitum*? Is it immoral to violate a “game law,” in the same sense in which it is immoral to commit murder? Is a man morally bound to obey all the laws of his country just as he is morally bound to obey those laws which punish certain offenses mentioned in the Decalogue?

* * *

It goes without saying that Judge Sharswood grapples this psychological problem most manfully, and handles it with skill and vigor. That the result is *nil*, is not his fault. One need only read a few lines to see how utterly out of place such a discussion is in a law-book, and to appreciate that the text (to which the note is really *germane*) must itself have roamed beyond the scope of its ostensible purpose, which is the elucidation of human

law. And such is the fact. The attempt to blend matters of morality with matters of law is fundamentally illogical, and nothing but absurdity can come out of such an undertaking.

* * *

HUMAN law has nothing whatever to do with morals. An act is not moral because this law allows it; it is not immoral because this law forbids it. Morality is the law of conscience. If a man sincerely believes that he ought to obey all human laws, simply because they exist (as some good men have maintained), then a breach of any one of such laws is immoral in him, not by reason of its being a violation of human law, but by reason of its being a violation of the law of his conscience. On the other hand, if a man holds that the mere existence of a human law does not involve any moral obligation on the citizen to obey it, but that it is every one's duty to determine for himself the morality of the conduct which the law prescribes or prohibits—then it is immoral in that man to obey any human law which seems to him to prohibit a moral course, or to prescribe an immoral course. All the Blackstones and all the Sharswoods that ever have been or ever shall be cannot determine such points for anybody except a Blackstone or a Sharswood. They are points that each and every man must settle for himself. If he settles them one way in his mind and acts in another way, he sins against the Holy Spirit within him.

* * *

AFTER a man has concluded that a certain law should not be obeyed, then, if he breaks it, he righteously lives up to the law of conscience; yet he sins against society; and the policeman, who is society's high priest, arrests him, and brings him in to answer for his crime. When he is duly convicted, he pays the penalty to society, but he does so as a criminal, not as a sinner.

* * *

AND the good old “Common Law” explicitly recognizes its inability to penetrate the conscience, to adjudicate upon morality, to distinguish between *malum* and *bonum*, in one of its phrases which has been, from time immemorial, addressed to the prisoner condemned for murder: “The sentence of the court is that, on ———, between the hours of ———, you be taken ——— and hanged by the neck until you are dead; and *may the Lord have mercy upon your soul*.” A great deal of wit and sarcasm has been leveled at this old formula. It is argued that there is a palpable inconsistency in expressing the hope that Deity will show mercy to a person in regard to whom we expressly avow our intention to dispense altogether with the exercise of that quality. But such criticism entirely misses the point.

* * *

To my mind, the coupling of that last sentence with what precedes is far from being objectionable; it is sub-

lime. What does the whole thing mean? It means that the State says to the culprit "You have done a deed which marks you out as a being whose presence is a menace to the lives and the peace of those amongst whom you live; the protection of its people from each other is the purpose of the State; it is necessary, in order to accomplish that purpose, that you should be removed; but, in carrying out that purpose, the State does not assume to decide the character of your deed as moral or immoral; it does not undertake to weigh your temptations against your capacity of resistance, and so to determine your responsibility; this it cannot do; but it leaves the matter to the Higher Power, to whom you must answer in this regard; and its last words to you constitute a prayer that when He comes to judge you, He will temper justice with mercy."

* * *

So that culpability is one thing, and responsibility is another. And a man may be culpable and punishable under a human law for doing that for which he will not only receive no punishment hereafter, but for which, under the doctrine of future rewards and punishments, he may well obtain a high reward. And so, on the other hand, a man may escape the penalties of human law by suppressing the impulses of his conscience, and, while he may thus appear externally a good citizen, "law-abiding," and all that sort of thing, he will, if he gets his deserts, according to the same doctrine, be none the less held to account as a transgressor. Nor can he plead, in defense, that his action or his inaction was required or enjoined by "the law of the land." For it is not possible that this law should either know or make anything *malum* or *bonum*.



Religion in the Constitution of Australia.

THE Australian Federal Convention refused to insert a recognition of God in the preamble of the Constitution which it was the purpose of the session to draft, notwithstanding the importunities of the Presbyterian and some other churches in that country. The Convention decided to deal fairly in this matter with all parties and classes of the people to be governed by the new Constitution; and as this is God's manner of dealing with people, God is in the Constitution in a very practical sense. But He certainly would not be in a Constitution which favored one class of people above others, for God is no respecter persons. He sendeth his rain on the just and on the unjust, and maketh his sun to rise on the evil and on the good alike. And only those who manifest the same disposition in their dealings with their fellows can consistently profess to be his children.

But the controversy over the question of a constitutional "recognition" of God is not yet ended; for the Church-and-State party hope to carry their point before the Constitution is finally ratified as the fundamental law of the land.

At the session of a commission of the Presbyterian Assembly, held in May, much attention was given to this matter, and it was moved that a committee of Presbyterians lobby at the colonial parliaments for the purpose of counteracting the vote of the Convention, and of securing more recognition of Sunday as a sacred day. Mention was made of the Seventh-day Adventists as having manifested a formidable opposition to the scheme for securing the proposed establishment of religion by the State.

The Australian "National Creed."

The "Bible Echo," Melbourne, Aus.

THE Adelaide Church of England *Church News*, of March 26, commenting on the petitions which the churches are sending to the Federal Convention, says:—

"We, the members of the Church of England in Australia and Tasmania, desire that in the preamble of the bill which frames the Federal Constitution some words may be inserted setting forth our national creed."

And it adds:—

"In this matter, we thank God, we are entirely at one with all the Protestant bodies of Christians in this city and colony."

And it further says:—

"It is unlikely that our Roman Catholic brethren will fail to show their approval of the main principle."

This is plain language, and shows just what we have maintained from the first, that the design of the petition of the Council of Churches is to establish a "national creed."

And any principle implying such a thing Protestants may rest perfectly assured will be approved of by "our Roman Catholic brethren." The Roman Catholic church indorsed that principle over a thousand years ago. Upon that the whole system of the papacy was built, and out of it grew all the evils and horrors and bitter persecutions of the Dark Ages. When the papacy approves of that principle she approves of her own; and when professed Protestants approve of it, and ask her to approve of it, they are both denying the fundamental principles of true Protestantism and clasping hands with that church, whose history for twelve long centuries is written in the blood of the saints. . . .

We are glad to say there is one church that is not "at one with all the Protestant bodies" in demanding a union of Church and State. It is the Seventh-day Adventist church. This church protests against the whole business, and declares for religious freedom.

Religious Constitutions.

BY M. E. KELLOGG.

THE National Reformers, so-called, who have for years been trying to secure a union of religion with the State in this country by means of an amendment to our national Constitution, are greatly rejoiced that in Australia, now about to form a confederation, there is a strong effort being made to form a constitution after this religious order. To this end the churches of Australia have circulated the following petition, which the members are largely signing:—

“1. That in the preamble of the Constitution of the Australian Commonwealth it be recognized that God is the Supreme Ruler of the world, and the ultimate source of all law and authority in nations. 2. That there also be embodied in the said constitution, or in the standing orders of the federal parliament, a provision that each daily session of the upper and lower houses of the federal parliament be opened with prayer by the president and speaker, or by a chaplain. 3. That the governor-general be empowered to appoint days of national thanksgiving and humiliation.”

As might be expected, the Catholics of Australia are very anxious that these principles should be embodied in the Australian federal constitution. They well know that the time may, and probably will, come when they can use this thin edge of a general establishment of religion to drive in the one religion of the Roman Catholic Church and make that *the* religion of the Australian State. Protestants in their blindness fail to see it. They also fail to see that the adoption of such ideas is a virtual surrender to the Church and State theories which caused so many persecutions in the Middle Ages.

Other points are worthy of notice. The Catholic Church here claims that she has all that she wants in this country; that the Constitution of the United States just suits her; but the Catholics of Australia wish to put into the constitution of that country the very things in regard to religion which were expressly and purposely thrown out and forbidden by the Constitution of the United States! This harmonizes with a late encyclical of the pope in which he said that while “it would be universally lawful or expedient for State and Church, as in America, to be dissevered or divorced, she (the church) would bring forth more abundant fruits if, in *addition to liberty*, she enjoyed the favor of the laws and the patronage of the public authority.” So the Catholics of Australia, and the Protestants too, want more than liberty; they want the “favor of the laws and the patronage of the public authority.” Should they get this in principle in the constitution, then the battle will open to see which will get the most in reality. It must be so.

Again: the very fact that they deem it necessary to insert a clause in their constitution acknowledging God to be the Ruler of nations before securing a provision for chaplains and days of thanksgiving and prayer, proves

that under our Constitution such things, although practiced, are not constitutional. They at least desire to be consistent. It may be difficult to tell which is better, to have a good constitution and override it, as is done in this country, or to have a bad one and live up to it; but all will agree that a good one fully lived up to and respected in its letter and spirit is best of all.

We have a good Constitution here. Religion is left out that it may not be a subject of controversy, that it may be free. The framers of our Constitution, living so near the times of fierce persecution, knew how to avoid those furnace fires of religious intolerance which have consumed the glory of so many nations better than their degenerate descendants who have never felt persecutions and so do not know how they arise nor what they are like.

The example of our great nation in making a Constitution requiring no religious test of our citizens, a Constitution that every honest man of whatever religion or no religion can support, and our remarkable national growth so largely derivative from it, ought to have more effect on the people of Australia as a pointer to them in framing their constitution than all the petitions of religious devotees whose misdirected religious zeal and enthusiasm have gotten the better of their judgment. The voice and lessons of history should be given the preference in attention rather than the wild clamors of religious zealots.

With many Australians so unwisely desiring what the fathers of this country knew would be fatal to our progress as a nation, and with a strong tendency here to change our Constitution in this respect or to override it, there is great need of a faithful expose of these mediæval theories which would drag our modern liberty and progress back into the quagmire of former generations and bury it beyond the hope of a resurrection.

The “New [Christian Citizenship] Fourth of July.”

As was to be expected, the fourth of July is to share the fate of other national days is being appropriated to the uses of “Christian Citizenship.” A suggested programme, which has been sent out “To all ministers and Christian patriots” from the headquarters of the National Christian Citizenship League, in Chicago, provides for observing “The New Fourth of July” with “rousing celebrations on definitely Christian citizenship lines.” The programme is as follows:—

“5:30 A. M.—Firing of salute of seven or thirteen guns, immediately followed by simultaneous peals from all the church bells, lasting five minutes.

“6:00 A. M.—Union sunrise prayer meetings. Everybody invited.

“9:00 A. M.—Band concert or other music at place of rendezvous.

“9:30 A. M.—Form procession and march to various

churches. Short service at each church, somewhat as follows:

"1. Sing 'America' (two verses); (2) short prayer; (3) run the flag to top of steeple or otherwise decorate church with flags; (4) reading of the call of the National Christian Citizenship League; (5) sing 'Coronation' (two verses). Continue line of march to next church. At each church have similar programme, varying the verses of 'America' and 'Coronation,' or using other hymns of like character. Leave the flags on each church until the following Monday at least. From last church decorated march procession to the park or grove where the chief exercises are to be held.

"12:00 M.—Basket dinner.

"1:30 P. M.—Music, band, chorus-singing of united choirs, school children, etc. Patriotic and Christian hymns.

"2:00 P. M.—Assembly called to order at speakers' stand for a programme, to include singing, a prayer, two or three ringing speeches of not over twenty minutes each, reading of the call of the National Christian Citizenship League. Presentation of the Christian citizenship crusade for enlistments.

"Close, singing 'Coronation.'"

In no way does it occur to us that the union of Church and State which "Christian Citizenship" embodies could be more fittingly symbolized than by the flying of the Government flag from the spires of the churches.

Religious Liberty in Argentine Republic.

BY JEAN VUILLEUMIER.

IN his bull *Indei Coetera*, issued May 4, 1494, Pope Alexander VI. gave South America to the kings of Spain and Portugal, on condition of establishing thereon the Catholic faith and seeing to the conversion of the Indians. In 1810, an independent constitution was drafted, somewhat on the type of the North American constitution. With regard to religious liberty, this constitution was a compromise between the spirit of the nineteenth century and the Catholic usages and prejudices of the people. It grants "every man living on the territory of the republic the right of exercising his religion." At the same time it declares that the president and vice president "must belong to the Catholic, Apostolic and Roman confession," and states that "the nation protects, upholds and propagates the Catholic, Apostolic and Roman religion." Accordingly, the Catholic clergy are supported by the national funds, as are also convents, Catholic colleges and church edifices.

Until about ten years ago civil marriage did not exist, and one could be wedded only by submitting at the same time to the "sacrament" as administered by a priest or by Protestant ministers representing some European State church. It may surprise some readers to learn that the Methodist pastors in Buenos Ayres secured recognition by passing as ministers of the "United States State Church"!!

Civil marriage is now recognized in all parts of the republic. Still the law provides for divorce under *no* consideration. At the same time, many people enter as many illegal marriage relations as they please without being interfered with in the least.

The civil register has only been in existence for a few years, and that in just three provinces. In the other provinces citizenship is yet inseparably bound to the act of baptism performed by the Catholic priests, or by Protestant ministers recognized by the government. The baptismal certificate is the only document provided for by the law with which citizenship papers can be secured.

A lively fight is being kept up nevertheless against Jesuitism and intolerance by several secular papers. One Methodist lecturer in Buenos Ayres draws large congregations when speaking on anti-papal themes, and some leading men are avowedly in favor of the separation of Church and State.

Esperanza de Santa Fe, Jan. 26, 1897.

An Appeal.

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

THE writer appeals to Baptists in the name of their historic struggle for freedom of conscience, in the name of the martyrs of that struggle, to be loyal to their own avowed principles of religious liberty, which principles are violated by the enactment and enforcement of religious legislation in the form of Sunday laws.

The persecutors of Baptists, the defenders of the Inquisition, and the bigots in all ages, have attempted to justify their persecutions on the ground that they were necessary for the "peace and good order of society." In the name of justice and consistency I plead with Baptists, Do not adopt the "civil-sabbath" excuse as a cloak to cover the sin and crime of enforcing religious conformity by law, and thus tacitly admit the claim of the persecutors of your fathers, that these persecutors were civil patriots while your fathers were society pests.

This appeal is made in the name of Christianity which teaches liberty of conscience, but which its enemies, because of the continual persecutions carried on in its name declare to be necessarily cruel to dissenters. This is an appeal to Baptists to demonstrate to all the world that a weak, persecuted church can become strong and still refuse to use that strength to persecute its dissenting brethren. The world is waiting for such a church.

The writer appeals to Baptists to remain true to their historic position on Church and State, and oppose the theocratic movement which to-day is crowding the halls of legislation, as in the days of Constantine, in quest of human power to support religious institutions, instead of appealing to the throne of grace. In the language of the Russian boy, I again appeal to you, "Send your petitions to the throne of God, and not to the Congress of the United States."

The writer appeals to Baptists to purge their garments of this modern Sunday-law persecution by withdrawing their influence from its instruments and agents, and by raising their voices against it. This is not an appeal for sympathy on behalf of imprisoned seventh-day observers. If their faith is not worth suffering for, it is not worth possessing. Their persecutors, not they, are the ones most in need of sympathy. They can afford to suffer, but Baptists cannot afford to persecute them, nor remain silent while others oppress them. Persecutions will come, but woe unto him by whom they come.

Men, whose boast it is that ye
Come of fathers brave and free,
If there breathes on earth a slave,
Are ye truly free and brave?
If you do not feel the chain
When it works a brother's pain,
Are ye not base slaves indeed—
Slaves unworthy to be freed?

Is true freedom but to break
Fetters for our own dear sake,
And with leathern hearts forget
That we owe mankind a debt?—
No; true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
In earnest to make others free.

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

—James Russell Lowell.

Sunday on a U. S. Man-of-War.

A RECENT issue of the *Union Signal* gives the following description of the exercises by which Sunday is observed on a Government warship;—

“Sunday on board a United States man-of-war is in many respects similar to any other day in the week, save that the men are more quiet, the occasional games and recreations are suspended, there are no drills, and the morning ‘church’ is the feature of the day.

“On board the *New York*, the flagship of the North Atlantic Squadron, the Rev. A. L. Royce is chaplain. The services on this ship last about an hour, and a deep interest is taken in the responses from the book of prayer, as well as in the sermon and singing, music for which is furnished by the Admiral’s band.

“This quarter of the gun deck during religious services presents an interesting scene. At one end the chaplain stands at his pulpit—a solid oak piece of furniture draped with the Stars and Stripes—on which rests the open Bible. To the right the officers of the ship are seated, and facing the chaplain are the marines, in uniforms of white duck, with blue sailor collars. To the left the rear of a powerful gun is visible, the muzzle projecting through a porthole, while to the right, and back of the officers, a rack of rifles may be seen. Here, amid the deadly weapons of modern warfare, this body of men assemble to lift up their hearts and voices to their Maker.

“Sunday on board ship is resting-day for nearly all hands, and those who are inclined to attend divine worship do so of their own free will. It is to the credit of our seamen that very few of them neglect this privilege. The Government provides a chaplain, and designates the hour for service, but does not compel the men to attend, so that it is very encouraging to find a large proportion of the ship’s men at the Sunday-morning service.

“A beautiful custom in the navy in this connection is that when the ship’s bell tolls for church, the national colors are hauled down from the peak, and the church pennant, consisting of a blue cross on a white field, is displayed instead. The colors are then hauled back to a position immediately underneath the pennant. Thus the sacred symbol of Christianity alone is permitted to take precedence of the Stars and Stripes; and this, the only flag that is ever hoisted above the national colors, remains flying during the hour of Sunday worship, from half past ten until half past eleven. It is then hauled down and the Stars and Stripes are again hoisted. Every flagship in the navy carries a chaplain, and most of the first-raters, such as the *Columbia* and *Minneapolis*. Some of the second-raters, like the *Texas* and *Maine*, also have chaplains. Every prominent naval station and navy-yard are also provided with chaplains, so that in the navy the Government provides in all for twenty-four chaplains, who at the time of their appointment must not be over thirty-five nor less than twenty-one years of age.

“To those chaplains on the active list, the moral and religious work of our churches in the navy is intrusted, and each is required to do the work of his church without a shadow of sectarianism. Christian unity is aimed at and largely realized in the navy, and to the building up of character the chaplains are at work with might and main. They are appointed and commissioned, like any other naval officer, by the President, by and with the consent of the Senate. As in the case of other staff officers, they hold relative rank with the line, their rank terminating with that of captain, so that theirs is the privilege of the ship. The uniform is not military, neither is it unmilitary, since it consists of the ordinary clerical dress, which is especially becoming on board ship.”

Would the “church pennant”—the “sacred symbol of Christianity”—be kept at the masthead while the ship went into action and sunk opposing ships and killed the enemies of the Government? Probably not. But if the emblem of Christianity is ever appropriate at the masthead of a man-of-war, why should it not be so when the latter is in action? For what is a man-of-war designed to do but to fight? She does not change her principles when she goes into battle. But think of the “sacred emblem of Christianity”—the ensign of the Prince of Peace—flying in a sulphurous canopy over a ship from whose sides great guns are hurling missiles of death against other ships freighted with human beings, and whose decks present a pandemonium of men shouting and cursing in a mad endeavor to murder their fellowmen, or shrieking and groaning from the effects of the like efforts made by their opponents!

What has Christianity to do with a scene like this? Just as much, we answer, as it has to do with a man of-

war. The purposes of the two are utterly and unalterably at variance.

Again, every feature of the service on a man-of-war rests upon the sanction of the Government, for a man-of-war is wholly a Government institution. Sunday observance, therefore, as a feature of this service, has the sanction of the Government,—a sanction which is wholly unauthorized by the fundamental law of the Government—the Constitution. This, and the governmental appointment of chaplains, are features consistent only with a union of Church and State.

True Protestantism.

TRUE Protestants are united in vindicating the rights of conscience and in protesting against intolerance.

True Protestants are united in fighting for the liberty of their antagonists as earnestly as for the liberty of their friends, ever preferring to be among the persecuted than among the persecutors.

True Protestants are united in rejecting the use of the civil power, ever preferring to see the gospel oppressed when deliverance from oppression must be obtained by the use of carnal weapons.—*Count A. de Gasparin, 1852.*

THE *New York Press*, of June 10, is authority for the following:—

“The Scottish Sabbath Alliance has come to the conclusion that milking cows on Sunday is sin. A series of experiments has demonstrated that if the cows be not fed on Saturday they will not need to be milked on Sunday. The next step will be to use gags which will prevent any mooing.”

DR. CHARLES A. BERRY, of London, recently remarked that “the most imminent danger to the Bible to-day is the man who would fight like a Trojan for the orthodox theory of inspiration, but does not sit down and read the Book for himself.” The Bible itself is in no danger, of course; for it stands by the power of God. But there are very many people who are in danger of incurring eternal disaster because they are more willing to show their Christian zeal by fighting than by humbly seeking for divine instruction.

Wanted.

FIFTY good hygienic cooks. The Sanitarium summer school will conduct a special course for the training of persons who desire to become practical hygienic cooks. There is an increasing demand for such persons to take positions in connection with our schools, sanitariums, city missions, and in private families. Those interested should address the undersigned at once.

J. H. KELLOGG.

Interesting Facts.

At this time when so much is being said concerning the nations of Europe, we believe it will be interesting to everybody to see the picture of some of the people who stand at the head of the various governments. The above heading is the name of a little book, which contains besides 74 pages of very interesting facts brought out in various ways, AN ALBUM OF 21 FINE HALF-TONE CUTS DIRECT FROM THE PHOTOGRAPHS of European royalty, and includes Victoria, Queen of England; Christian IX., of Denmark, and his Queen; Frederick, Crown Prince of Denmark; Oscar, King of Sweden; Sophia, Queen of Sweden; the King and Queen of Greece; Alexander III., Czar of Russia; and Maria Dagmar, Czarina of Russia; Wilhelm II., Emperor of Germany, and his wife; Josef I., Emperor of Austria, his Queen and her son; and others of equal importance and renown.

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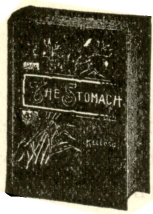
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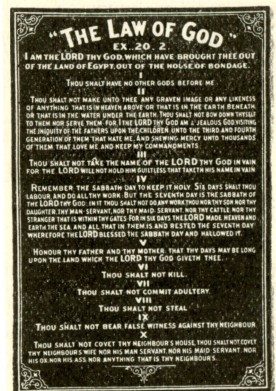
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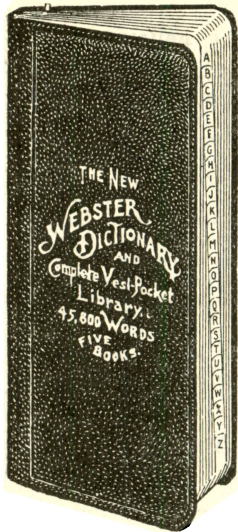
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