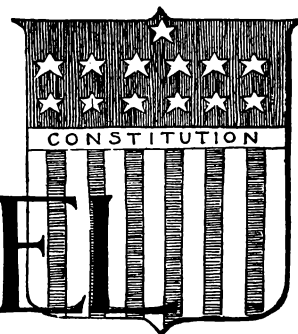


AMERICAN SENTINEL



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

ALONZO T. JONES,
EDITOR.

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JUSTICE is above statute.

It is the business of legislators and courts to discover law, not to make it.

THERE is slavery in every other pathway than that of the law of God.

BEING a good stickler for "the law" proves nothing more than that the man may be a good Pharisee.

GOD does not care anything about governments, but He does care a great deal about men.

It is the business of the law to protect society; of the gospel, to reform the criminal. There is no reforming power in a statute.

THERE are a great many creeds and denominations in the world, but—from a moral standpoint—only two classes of people; namely, those who believe on Jesus Christ unto salvation, and those who believe not. From God's standpoint, this is the only difference there can be between any two individuals on earth.

It was because of envy that Cain murdered Abel, and this evil sentiment has been the actuating motive in every case of religious persecution from Cain's time to our own.

The wicked envy the happy estate of the just, which is theirs by virtue of "righteousness, and joy, and peace in the Holy Ghost."

"In order that every man may enjoy the religious Sunday," said the Rev. Mr. Reed, of Haverhill, Mass., in a recent discourse, "every man must observe the civil Sunday." Was it then an oversight on the part of the Creator that in his Sabbath commandment he makes no allusion to a civil sabbath, or provision for its observance? Sunday observance, to be sure, is not commanded by the Creator, but if it were, could not one person observe it independently of the actions of some other persons? Is our obedience to God dependent upon the uncertainty of the obedience of others around us? We think not.

Christian Profession and Anti-Christian Practice.

In the United States there are multitudes of people who profess to be Christians.

The vast majority of this multitude are diligently endeavoring to secure legislation enforcing their religious views upon all the people.

They desire and require that religion shall dominate politics, shape the laws, and control the State: they want a union of religion and the State.

In truth they want a religious State; an earthly, political, kingdom of God; with "Christ reigning as King on Capitol Hill" and throughout the nation, through themselves as his representatives.

All this is seriously proposed by people who seriously profess to be Christians.

What, then, is it to be a Christian? What is Christianity anyhow?

In the Scriptures it is written that Christ left us "an example that we should follow his steps;" and that "He that saith that he keepeth His commandments ought himself also so to walk even as He walked."

It is Christianity to follow His steps alone, to walk

only as he walked. For again it is written, "As my Father sent me, even so send I you;" "As he is, so are we in this world;" and we are "in Christ's stead."

What steps, then, did Christ take toward the domination of the politics of his day? What steps did he ever take to gain control of the government, or to dictate in the affairs of the State?—Just none at all. Everybody knows that he never in any way gave the slightest indication of any such thing.

This, too, in spite of many solicitations of different kinds. He was not only more than once openly invited to do so; but it was the longing expectation of the whole people to whom he came. So strongly was this implanted that they were willing to take him by force and set him at the head of the government.

Yet never by a word, a look, or any sign whatever, would he countenance any such thing. On the contrary he openly repudiated every suggestion of the kind; and withdrew himself from the people who were bent on having it so, and went away by himself alone and prayed for the people that they might have better views of himself and of his mission to the world.

Was this because politics was so pure, laws so just, and government so altogether correct, that there was no call for any readjustment, no room for any reforms? Was there at that time no need of careful watching to see that none but good men should hold office?

Were such as these the reasons why Christ had nothing to do with politics, nor with affairs of government in any way? Not by any manner of means. Corruption in politics and in office was never more rife than at that very time, and in Judea. Then as it was altogether from choice, and not at all from lack of necessity or opportunity that Jesus had nothing whatever to do with politics nor any of the affairs of the government, wherein do the churches, leagues and societies of the United States to-day follow his steps in their persistent intermeddling in these very things? And when they do not walk as he walked, wherein are they Christians?

It was his steady refusal to countenance the political aspirations of the people, which, more than anything else, caused the scribes, the Pharisees, the lawyers, the priests, and the Herodians, to reject and persecute him. These were the church-leaders of that time, and correspond to the sects, leagues, unions, and Endeavor societies of the present day.

It was to the Pharisees with the Herodians that he announced the everlasting principle of the separation of religion and the State, in the words, "Render unto Cæsar the things that are Cæsar's, and unto God the things which are God's." And when the whole combination together had made against him the false charge that he would make himself a king, he answered them and all other combinations for all time, "My kingdom is not of this world:" "My kingdom is not from hence."

Such was ever his word and his attitude. Such has been his will concerning his church, from the foundation of the world. He is "the same yesterday, and to-day, and

forever;" and it was impossible that, when he came into the world, he should walk contrary to all the instructions that he himself had given before he came into the world.

And now to all the church combinations, leagues, unions, and endeavor societies, that are afflicting this nation with their mischievous schemes for molding the politics, shaping the laws, and directing the government of the country, he pointedly exclaims, "Why call ye me Lord, Lord, and do not the things which I say?"

Why do you call him Lord, and then do your own will? Why do you profess to hold his Word in reverence, and then utterly disregard that which from beginning to end is one of the great vital principles of that Word? Why do you bear the name of Christ, while in this great matter you walk directly opposite to the way in which he walked?

Since the Bible, from beginning to end, treats so fully and so plainly on this subject; and since all history speaks with one continuous voice, warning all men of the essential evils that follow in the train of every step that is taken to unite religion and the State; it is difficult to understand how anybody who professes to have any respect for the Bible, or has knowledge of the A B C of history, and cares at all for mankind, can for one moment countenance any suggestion of a connection between the pulpit and politics, between church and civil government, between religion and the State.

Yet the ones who profess to be the only true believers of the Bible, and the ones who profess to be the best qualified to gather the true lessons of history—these are the very ones who are most diligently engaged in forcing upon this nation the evils of a union of religion and the State, of church and government, of the pulpit and politics.

Surely nothing can explain this contradiction between profession and practice, but worldly ambition that can never learn anything, and religious bigotry that is never content without power.

Yet though this may explain the contradiction between profession and practice on the part of those who are seeking to afflict the nation with this great evil; what suggestion can possibly be made in explanation of the indifference and unconcern on the part of the rest of the people? How is it that they can view with a listlessness almost absolute the steady grasping growth of this power that is determined to bring the whole nation under the curse of a religious despotism after the very image of that of the Dark Ages itself?

It is reported from Paris that the Roman Catholic priest who preached the funeral sermon for the victims of the late dreadful disaster in that city, in his discourse represented God as demanding a holocaust of good, charitable, believing people to appease his anger against the freethinkers and other sinners of the gay French capital. This is quite in harmony with the pagan conception of

God which leads men to torture themselves with various forms of penance in order to appease his wrath or move him to pity. The Christian conception of God is expressed in the Scripture, "God is love," and "God was in Christ reconciling the world unto himself." There is plenty of paganism which tries to pass for Christianity.

Liberty and Law.

LIBERTY and law are not, as very many people think, two things set over against each other, and requiring to be properly balanced to secure a successful and happy existence. People who hold to this idea show thereby that they have no true conception of either the one or the other.

God is the author of liberty; he is also the author of law. He has not made two things which antagonize each other. In the truly Christian life, liberty and law meet and dwell in perfect harmony. They lead the individual in one and the same path.

Law is opposed to license; but license is not liberty, it is a form of despotism. Individuals who commit acts of license are the slaves of their vices and passions. He who is not such a slave has no desire to do an act which the order and peace of society, or the good of any of his fellows, demands should be forbidden. In his life is manifested "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." And "against such there is no law."

The pathway of perfect liberty coincides with the pathway of perfect law. Perfect liberty is the liberty of the divine life, and the perfect law is the divine law, and the divine law is an expression of the principles of the divine life. The Christian life is the life that is actuated by these principles. The Christian life moves in the pathway of the perfect law, and finds only perfect liberty.

The law of God is the "law of liberty." Jas. 2:8, 12. It is because of this that the Christian finds in it his delight. "O how love I Thy law!" is his testimony; "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." Ps. 119:97, 103. "The judgments of the Lord are true and righteous altogether. More are they to be desired than gold,—yea, than much fine gold; sweeter also than honey and the honey comb. Moreover by them is thy servant warned; and in keeping of them there is great reward." Ps. 19:9, 10. He sees in God's law, as does every one who becomes acquainted with it, the pathway of everlasting life, and of "the glorious liberty of the sons of God."

Man's law is for the restraint of evil doers, that there may be peace and order in society, without which men could not engage successfully in the pursuits of life. In pursuance of the purpose of that law, the transgressor, when caught, is forcibly deprived of his liberty. Either by incarceration, or by other penalties, restraint is put upon the evil-minded person so that he is forcibly kept

within the pathway of civility. The law of man takes no account of the individual further than this.

We are apt to form our conceptions of God's law from what we know of law as made and executed on this earth. It is natural and easy to do so, especially as the law of man often professes to re-enact or enforce the law of God. But all this is an egregious error. In character and purpose, the two are altogether distinct. They are different also in their methods of operation.

The law of man deals with the outward acts. It operates upon the individual only from without. God's law, on the other hand, deals with the secret thoughts and motives of the heart. It operates upon the individual from within. "The law of the Lord is perfect, converting the soul." Ps. 19:7. It leads the individual not only to conduct himself civilly, but to do that which is right in all things, because such is the desire of his heart. Having that law in his heart, he has a supreme love for the right.

The law of God therefore could not be made effective through the restraints employed by the law of man. The former leads man into perfect liberty; the latter lead him into less liberty than he already enjoys. To try to make the law of God effective through depriving a man of his liberty is to endeavor to make it operate in precisely the opposite manner from that to which it is ordained by its Author.

This is the trouble with all sabbath laws, and all other forms of religious legislation. They are contrary to the divine law in the employment of coercion to secure obedience, if in nothing else. They would compel men to offer a forced tribute to his Maker, which would only be an insult to Him. He who has the law of God in his heart has perfect liberty, and in this perfect liberty offers to God a tribute of love; and this is acceptable and well-pleasing to Him.

"God is love;" and his law is a law of love,—the love of that which is holy and pure and just. But we can attain to this only in Christ. Only in Christ can the law of God get into our hearts at all. And Christianity is the manifestation of the power and wisdom of God in putting Christ into the heart of a man for his salvation. By this the individual knows the perfect liberty, love and righteousness of Christ's own life; for of such an one it is written, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20.

The life of Christ is everlasting, and it is retained by faith. By faith, not by force, the law of God is made the rule of life; and faith is not of force, but of the free will of the believer. The fountain head of the Christian life is liberty, and the stream is liberty, through all its flow.

And thus it is seen that the law of God is but a delin-eation of the pathway of perfect liberty, which those enjoy who by faith have Christ living in their hearts.

THERE are two laws in the spiritual world,—the "law of the Spirit of life in Christ Jesus," and the "law of sin and death." The one means liberty, the other slavery.

Not Pessimistic.

CHRISTIANITY is not pessimistic; it is the most optimistic of anything on earth. While it says that "in the last days perilous times shall come", and that evil men and seducers shall wax worse and worse, deceiving and being deceived, and that there shall be oppression and persecution of all who "will live godly in Christ Jesus," it also points with equal and even greater emphasis to the approaching end of all the evils which fill the earth with mourning, and the establishment of the glorious and eternal kingdom of righteousness and peace. And to every individual, whatever may be his circumstances and into whatever evils he may have fallen, it brings peace and happiness now, and an assurance of eternal joy in the kingdom of God. "The mourning cometh," is its welcome word to the waiting believer; therefore "look up, and lift up your heads, for your redemption draweth nigh".

The Christian religion is the sovereign remedy for "hard times", or for any trouble by which an individual may be afflicted, whether within or without. The SENTINEL would have every one whom it can reach accept and put in practice the principles of Christianity. These represent the highest optimism of which the mind can conceive.

ALL movement is not progress. Many a wheel goes round that does not go on. Revolutions are not necessarily evolutions. Professional agitators, secular as well as religious, would do well to take note of this fact.—*N. Y. Observer.*

A Sign of the Times.

THE second Sunday after the recent notorious lynching of a negro criminal at Urbana, Ohio, the pastor of the First Presbyterian Church, of that place, preached a sermon in justification of "the punishment of crime by the people," in which he said:—

"Down in the hearts of the people there are times when the justice which is found in the divine law against crime asserts itself, with a power beyond moderation and control,—times when the sense of justice says the criminal ought to die."

Every outbreak of mob violence, then, against a real or supposed criminal, may be regarded as a case of the "justice which is in the divine law" asserting itself, and, of course, "the justice which is in the divine law" is sacred, and its assertion of itself is to be regarded as the movings of a divine force, and a thing not to be forbidden or repressed.

This is a plain justification of such outbreaks of mob violence as that by which this sermon was called out. And when such words are spoken by the professed ambassadors of Christ, the fact may well be regarded as a sign of the times. When those to whom the people look for

an exposition of the divine truth that all men ought to receive, justify the work of the lawless passions of human nature, the people are under the leadership of blind guides, who can only lead them into the ditch.

"The justice which is in the divine law" never asserts itself through the agency of a mob.

Papal Lutheranism.

From "Present Truth," London, Eng.

THE Norwegian constitution has had an article to this effect:—

"The Evangelical-Lutheran religion is and continues the public religion of the State. The citizens, who profess the same, are obliged to see that their children are educated in it. Jesuits, and orders of monks and nuns are not to be tolerated."

The other day the Norwegian Storting discussed an amendment proposing to expunge the last clause. The debate resulted in striking out all of the clause save the declaration that Jesuits are not to be tolerated. As these pioneers of Rome are accustomed to working in secret the clause will not shut them out. The pity of it is that the Storting did not see that the first clauses only establish a papal system under another name.

Wherever the Lutheran church is established, as in Scandinavia and Germany, it differs very little in its spirit from the Roman church. The Word which Luther preached was the power of the Reformation. In harmony with the gospel, Luther declared:—

"It is by the Word that we must fight; by the Word overturn and destroy what has been established by violence. I am unwilling to employ force against the superstitious and unbelieving. Let him who believes approach. Let him who believes not stand aloof. None ought to be constrained. Liberty is of the essence of faith."

After the initial victory of the Reformation had been won by the power of the Word, Luther was persuaded to depart somewhat from these principles, and the work of reform ceased in the hands of his followers. Religion was put into a creed, and supported by the sword of the prince. So it comes that Lutheranism now is not reformed, and is an opponent of the very gospel by which the great Reformer shook the foundations of the papacy.

A Forced Conscience.

"THE rules at West Point," says the *Independent* (N. Y.), of July 1, "do require cadets to attend divine service on Sunday at the cadet chapel, unless they prefer, 'on the ground of their religious faith or conscientious objections' to 'attend some other place of worship.' No conscience is forced."

In other words, no conscience is forced when cadets are required "to attend divine service on Sunday," either at the Government chapel or at some other. Can this be

true? How about those cadets who may prefer not to attend divine service at any chapel? Is such preference to be regarded as evidence that they have no conscience at all? And are not the other cadets *compelled* to attend the service of their preference? Can compulsion and freedom of choice unite in dictating the same course of action? If the individual submits to compulsion, does he still retain his freedom?

The same thing is illustrated in many of the State Sunday laws, which provide that observers of the seventh day shall not be compelled to observe the first day of the week, *provided* they do conscientiously refrain from work on the seventh day.

Such requirements cannot be in harmony with freedom of conscience.

The Right of Private Judgment.

It is a favorite argument urged by Rome against the doctrines of Protestantism that Protestants adhere to the right of private judgment in the study of spiritual truth, and that this principle has caused the many divisions which exist to-day in the Protestant ranks. Rome points to these divisions, in contrast with the unity which pervades the ranks of her own adherents, as an evidence that Protestantism represents a departure from the truth and Church of God.

In this argument there is an appearance of truth, but no reality. As a matter of fact Protestantism does not lay claim to any "right of private judgment," and it is only Protestantism which rescues an individual from the fatal fruits of this error.

The whole papal system of doctrines represents the fruits of private judgment. This judgment has been set forth before the church and the world in various forms. In one case it is the "bull" of a pope, in another the decree of a church council, in another the pronouncement of some other church "authority"; but always it is a human judgment, an emanation from a fallible and sinful source. It is the fruit of an exercise of private judgment.

Protestantism leads men away from the fallible human teacher, to that Teacher which is infallible and divine—the Holy Spirit. Protestantism does not for a moment claim that any individual ought to attempt to apprehend divine truth by the exercise of his own judgment. And it just as strenuously opposes his reception of any doctrine as spiritual truth by the exercise of any other person's judgment; while the papacy teaches that it is all right to receive doctrine and hang upon it the eternal destinies of the soul, provided that doctrine be the pronouncement of a fallible mortal called the pope, or of a collection of fallible mortals sitting in the capacity of a church council.

But the pope, it is said, when speaking "ex cathedra," is infallible. Who said so? Who proclaimed him to be infallible? The cardinals did so, at that memorable con-

clave which was assembled at Rome in 1870. But is a cardinal infallible? Were any of the cardinals of that conclave, or all of them together, infallible? And if not, was their pronouncement infallible? Out of fallibility, comes infallibility—out of the impure fountain, a pure stream! Strange phenomenon, unknown elsewhere in all the world of cause and effect!

Protestantism proclaims the Holy Spirit as the divine Teacher and Guide into all spiritual truth. It does this upon the authority of the word of God. For of the Spirit it is written: "When he, the Spirit of truth, is come, he will guide you into all truth." John 16:13. And also: "The Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:18), and "God hath revealed them unto us by his Spirit." *Ib.* Therefore we are counseled, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." Jas. 1:5. The true Protestant goes to the Word of God for wisdom in spiritual things, and with humility and faith asks God to enlighten his understanding. And the promise of Him who cannot lie is that it shall be done.

This is not exercising his own private judgment,—far from it. He first learns from that Word that his own judgment counts for nothing in the apprehension of spiritual truths, because such truths must be spiritually discerned. He lays aside his own preconceived opinions, and opens his mind and heart to the illumination of the Holy Spirit; and that illumination is shed always upon the Word. The relation of the Spirit to the Word has been well likened to that of a locomotive to the rails upon which it runs. The Spirit speaks through the Word, and departs not from it. "He shall not speak of himself; but whatsoever he shall hear, that shall he speak." John 16:13. He speaks not his own words, but the words of Christ. John 14:36. And all Scripture is the Word of Christ. 1 Pet. 1:10, 11.

Instead of coming, then, to a fallible mortal like himself, for enlightenment in those truths which pertain to salvation, the true Protestant comes to God, who is in truth infallible, and views his Word under the illumination of the Holy Spirit, the divine Guide who cannot err. But why, then, it may be asked, are Protestants so divided in their views of scriptural truth? The answer is, that they have not taken the truly Protestant course, but have too nearly followed the principles of the papacy. They have held too much to the opinions of men, either their own opinions, or those of some others. Their very denominational names indicate this, as do the creeds upon which they stand. God's Word is true, and his promises are sure, whatever may be the short-comings of his professed followers. And as certain as that his Word is true, so certain is it that the Holy Spirit does guide into all truth those who humbly seek the Lord for enlightenment. How he does this, it is not our business to inquire; nor does it matter. But he does it, as certainly as that there is any spiritual truth to be known.

The unity of the papacy, is the unity of blind sub-

mission to the spiritual guidance of a man. Christian unity is the unity of intelligent submission to the guidance of the Holy Spirit. In the former there is the exercise of human judgment, which is private judgment, on the part of him who "as God, sitteth in the temple of God", and of his counsellors; in the latter there is the enlightenment of the individual understanding by the illumination of the Holy Spirit upon the infallible Word.

And in the latter, also, there is spiritual growth; and only by it can spiritual growth be realized. For one cannot grow spiritually on a papal Bull, a decree of a church council, or a church creed. In short, he cannot grow on the word of man, because there is no element of growth in it. In the creeds and decrees which men have fixed there is no room for growth. Nor is it ordained that the child of God shall experience a fitful and uncertain spiritual growth by hearing an occasional pronouncement upon spiritual things by priest or pastor. He is to grow daily, hourly, if he will; and this can be realized only through the instruction of the ever-present Spirit.

"The right of private judgment" as exercised in spiritual things, is a papal principle entirely; and the more Rome inveighs against it, the more she condemns herself and justifies the Protestant principle of becoming wise unto salvation through the Word of God and the guidance of the Spirit.

THE London correspondent of the *New York Times*, Mr. Harold Frederic, speaks in a recent letter of the progress of the Romeward movement in the Established church. He says that recently the new Bishop of London displayed a mitre, the first one seen in St. Paul's since the Reformation. He reports a large advance in the employment of the confessional and mentions a recent early morning service in a parish church where he saw "twenty nun-clad women of a Church-of-England order who, during prayers, bowed at the name of Jesus but knelt at the mention of the Virgin Mary."

THE relation of Church and State has been the vexed problem of the civilization of the centuries. The unholy alliance between Church and State has been the principal disturber of the peace of nations. Whenever the Christian church has sought the favor of rulers or governments it has been a subject and not a sovereign.

Whenever rulers or governments have sought the favor of the Church they have become the abject slaves of ecclesiasticism, the worst bondage ever known to man. Under monarchical government there is a State religion, and religious liberty, if enjoyed at all, is granted as a privilege and not conceded as a right; whereas religious liberty is never a privilege but always a right.—*Rev. Jas. M. King, Secretary National League for Protection of American Institutions.*

Is it Christian?

BY M. E. KELLOGG.

A CORRESPONDENT of the *Interior*, who is a Doctor of Divinity, in a late number of that paper, gives a very interesting description of the way the Sultan of Turkey visits the mosque on Friday to pray. He is not charitable enough to admit that he goes to the mosque for any other purpose than to be seen of men, which, of course, may be true, but it is a well-known fact that tens of thousands of professed Christians go to church for the same purpose. But of all the statements made in regard to the Sultan, the most remarkable, to the writer, was the following: "Such is the way the despot of the Bosphorus who is so heartily and affectionately hated by all Christians makes his progress to his place of devotion."

An inspired apostle has instructed Christians that they should pray for kings and for all that are in authority. This does not mean good kings alone; indeed at the time when the apostle wrote those words the greatest monarchs of the earth were opposed to Christianity, and so, of course, there was greater need of praying for them. Another apostle has instructed us to "honor the king." The question is whether the Christians of the Sultan's dominions have obeyed these injunctions? If Paul and Peter could honor Nero and pray for him, why should not the Armenian Christians who live in the Sultan's dominions pray for him? It is highly probable that if they had prayed more and plotted less many lives might have been spared.

But to the most interesting point: Do Christians hate Abdul Hamid? Granting even that he is their enemy, should they hate him? Here are some words from Christ, the Author and Founder of Christianity: "For if ye love them which love you, what thank have ye? for sinners also love those who love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But *love ye your enemies* and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil." Luke 6:32-35.

Now, in view of these words, if we hate anyone, even the Sultan of Turkey, are we Christians? Or, in other words, Is it Christian to hate? The fact that it probably may be truthfully said that the majority of *professed* Christians actually hate the Sultan is a sad reminder that actual Christians are not nearly so numerous as they are supposed to be.

The power of love as seen in the early church conquered heathenism and Rome. Is there any better way of subduing Mohammedanism and Turkey?

THE most powerful force in the universe is love.

“Christian Citizenship,” or “Converting Men by Nations.”*

“CHRISTIAN CITIZENSHIP” is the name of a new movement which has for its object the regeneration of society by means of Christian laws, made and administered by Christian men. That society needs regenerating, no Christian will deny. That the church, with its present methods, has utterly failed to regenerate society, is equally apparent.

In view of these patent facts, it was seen that something must be done, and that soon. Consequently, at the annual meeting of the National Reform Association, held at Allegheny, Pa., Nov. 16, 1893, its secretary, Rev. H. H. George, sounded the key-note of Christian Citizenship in the following words:—

“I will never say a word disparagingly of evangelistic work. But I do think the church is making a mistake in so confining herself to that work, as if the prospect of saving the soul was the great end. The tremendous power of the government is against us. If that were not so, they would be converted by nations, so to speak. But when the government is against the conversion of nations, we are moving against the tremendous machinery of the government in working for the conversion of men. You go down to Washington to-day, and there is a saloon in both houses of Congress; and so the influence is spreading all over the country. Now we are working right against the power of this and everything else. I do not know but it would be better to stop evangelistic effort, if possible, if this other work would be made successful, and go to converting men by nations—nations full of men—rather than to try to save one man against the tremendous machinery of a nation like this, whose influence is very largely against the conversion of souls; while, if it could be turned in that direction, they could be saved by thousands instead of one. So I think the great question of the hour is the conversion of this nation to Christ.”

Since the time of this utterance there has been a marvelous change in the means and methods of Christian workers. Pastors and evangelists have come to devote less time to revival work, and more time to political reforms. The brethren of the congregations have been counseled to “leave the prayer-meetings with the sisters, and attend the primaries,” and “pull wires for the kingdom of God.” They have been told that “when the primary and the prayer-meeting are held on the same night, the true prayer-meeting is the primary.”—*Christian Citizenship*, by Carlos Martyn, p. 65, Funk & Wagnall Co., New York.

It is well known that the National Reform Association has for many years urged that the salvation of this nation depended upon securing an amendment to the national Constitution, accepting Christ as the ruler of the nation, and the Bible as the basis of all legislation. By this it was hoped to convert the nation to Christ. All members of this association are greatly encouraged by the change which this Christian Citizenship move-

ment has wrought in the means and methods of church work. Rev. J. T. McCrory, of Pittsburg, Pa., a leading official in the National Reform Association, and president of the Pennsylvania Christian Endeavor Society, referred to the change at the Washington Convention, 1896 (Official Report, p. 125), in these words:—

“Let me call your attention first to the fact that the aspect of the cross is undergoing a great change in this regard. There was a time, not so long ago either, when the cross was viewed almost exclusively in reference to the salvation of the individual. . . . Now, if I understand it aright, it is one purpose of this great Endeavor movement to enthrone Christ in our national life. . . . Over yonder, in Scotland, they have just been engaged in doing honor to the martyrs of former centuries. Who were these men? They were the men who sought in their day to get Christ into national life, and they lost their heads for it. They stood, in their day, for what they called the crown rights of King Jesus,—the same thing precisely that the Christian Citizenship movement of Christian Endeavor stands for in this country to-day.”

If the agitation for a formal national recognition of Christianity, or for the enactment of laws with a view to advancing the kingdom of God,—if such agitation is a desirable change from old paths of Christian work, then Christians have reason to rejoice. If devoting less time to saving men as individuals and more time to saving men as nations is an indication of a return to apostolic power and purity, then the omens are promising. For no intelligent observer can fail to discern this change in means and methods of church work. If, however, this change is for the worse instead of for the better, then this radical transformation should startle every friend of evangelical Christianity.

There are many who deplore this new departure. They see in it a movement away from New Testament principles.

The *Herald and Presbyterian*, of June 3, 1896, contained these weighty words:—

“The gospel began its mission for the renovation of the world with the exhortation, ‘Repent and be baptized every one of you.’ It did not direct its efforts to institutions, but to individuals. And so it must be now. So it will be if the Spirit is poured out. To talk about the revival of civic righteousness as the great need of the times is reversing the divine order; it is putting the effect before the cause; it is trying to build the house without gathering the material. We cannot have a Christian city without Christian citizens. Men’s hearts must be renewed before we can hope for new social and civic conditions. Let us labor and pray for what people now-a-days sneer at as ‘an old-fashioned revival’—of the fashion of the first revival when Peter preached on the streets of Jerusalem.”

Rev. Arthur S. Burrows, pastor of the First Baptist church of Charlestown, Boston, Mass., writes thus in opposition to the employment of governmental power to further the gospel:—

“Soul-freedom is the bulwark of religious liberty, the

* “Religious Liberty Library, No. 49.”

inevitable outgrowth of the New Testament principles, 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 (Rom. 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 Cor. 5:10). Hence the State has no authority over the religious beliefs and observances of men, whether orthodox or heretic, atheist or heathen."—*From "For What Does a Baptist Church Stand?"*

The *Christian Advocate* (Methodist, New York), of April 29, 1897, in reply to a question whether a Methodist minister should follow the political plans pursued by a prominent clergyman in New York City, in attempting to create a better public sentiment, replied in part with this gospel advice:—

"The true course of the individual pastor who desires to create a better public sentiment than exists, is to deepen the tone of piety and conscientiousness in his own church; to consider that it is by the church in its normal life that the community is to be raised permanently."

Jesus said: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

Jesus did not say: "Tarry ye in the halls of legislation, until ye be endued with power from the State."

Jesus said: "Ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:8.

Jesus did not say: "Ye shall receive power after ye have gained control of legislation."

Jesus said: "Without me ye can do nothing." John 15:5.

Jesus did not say: "Without the power of the State ye can do nothing."

"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." When Peter and the rest of the apostles, filled with the Holy Spirit, began evangelistic work on the day of Pentecost, they were outlaws in every country under heaven. Imperial Rome ruled the world. The death penalty hung over the head of him who would teach a new doctrine. But "against the tremendous machinery of the government" three thousand were converted in one day. And just as long as the church trusted alone in the Holy Spirit, she went forth conquering and to conquer. And just in proportion as the church began to "pull wires for the kingdom of God" at the court of Constantine, in that same proportion she lost power with the Prince of Peace. The church stopped converting men by individuals, and began "converting men by nations," and immediately there appears the "Holy Roman Empire."

The Reformation of the sixteenth century, whose power, like an earthquake, shook the throne of the papal pontiff, was but the natural result of turning from the arm of flesh to the arm of God. When Luther was urged to appeal to the State for aid in furtherance of the Reformation, he quickly replied: "There is no sword that

can further this cause, God alone must do everything." "It is with the Word that we must fight, by the Word must we overthrow and destroy what has been set up by violence." "Christians fight, not with sword or muskets, but with suffering and with the cross. Christ their captain handled not the sword; . . . he hung on the tree."

D'Aubigné, the historian of the Reformation, contrasting the power of the Reformation with the power of Rome, uttered these inspired words: "Rome had been established by the law of a carnal commandment; the Reformation by the power of an endless life." "The gospel of the Reformation had nothing to do with the world and with politics. While the Roman hierarchy had become a matter of court intrigue, the Reformation was destined to exercise no other influence over princes and people than that which proceeds from the gospel of peace."

All evangelical Christians now freely admit this early apostasy. They admit that friendship with the world, and reliance on human power, caused this ruin. They also agree that the power of the Reformation resulted from reliance alone on the power of God. Then why do they not cry out against this modern reunion with the world? It will cost the friendship of a world-loving, compromising church; but it will bring its reward.

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

"If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

Let the watchman give the trumpet a certain sound. Let him enter into his closet and shut to the door, and plead for "power from on high," that with all boldness he may speak the word.

In closing, we step aside to let another cry aloud against the worldward tendency of the church, but join with C. H. Spurgeon and George C. Needham in a fervent "Amen."

"Renounce all the policy of the age. Trample upon Saul's armor. Grasp the book of God. Trust the Spirit who wrote its pages. Fight with this weapon only, and always. Cease to amuse; and seek to arouse. Shun the clap of a delighted audience, and listen for the sobs of a convicted one. Give up trying to 'please' men who have only the thickness of their ribs between their souls and hell; and warn, and plead, and entreat, as those who feel the waters of eternity creeping upon them.

"Let the church again confront the world; testify against it; meet it only behind the cross; and, like her Lord, she shall overcome, and, with him, share the victory. O Spirit of the Lord, bless this witness!" †

A. F. BALLENGER.

THE "faithful and true Witness" addresses the church of to-day in the language of Rev. 3:15-18.

† "The Devil's Mission of Amusement—A Protest." By Archibald C. Brown. Introduction by C. H. Spurgeon, and prefatory note by Geo. C. Needham. Fleming H. Revell Co.

News, Notes, and Comment.

THE great distinctive characteristic which differentiates the religion of the Master from all other religious systems in the world is its absolute separation from the State, its perfect independence of the civil power, its flat repudiation of the "arm of the flesh," its perfect trust in "the sword of the Spirit." This idea had never occurred to any of those who had set up as moral guides for the people, or directors of their political destinies. It was a new and a strange doctrine. It was nothing short of a revolution in human thought. There was no germ of such a conception in any existing philosophy or cult.

* * *

THE great Confucius put the offering of sacrifices among his "eight objects of government," and mentions as a matter of course the appointment of a "Minister of Religion" to preside over the sacred ceremonies of the country, and "regulate the services paid to the spirits and gods." Plato was so fully persuaded in his own mind not only that religion was a State matter, but that it was exclusively a State matter, that he discountenanced private or household devotions altogether, and, in his ideal commonwealth, proposed to compel every person to attend to these things in the public temples. He declared that among the greatest evils in civil affairs was "ignorance of the true God"—meaning the god provided by the State for the worship of its citizens—and that "he who disturbed the foundations of religion disturbed the foundations of the State"—meaning that one who did not "conform" to the church by law instituted was necessarily a traitor.

* * *

ARISTOTLE sang the same strain. Chief among all the necessities of a State, he placed "the service of the gods." For them, he held the temples ought to be built at the expense of the community, and for their worship men "ripe for the priesthood" should be "set apart" by the government; for subordinate branches of the public ritual, he would have "magistrates" assigned, leaving the more important and gorgeous ceremonials for the priesthood proper. Cicero devotes one book of the three which compose his work "On the Laws," as it now stands to the exposition of a system of ecclesiastical regulations, such as he deemed an essential part of a perfect polity.

* * *

THE "fathers" and people of the early church were deeply tainted with this pagan notion. It was under its dominating influence that the bishops entered into that "dark intrigue" with Constantine, whereof the first fruit was the first Sunday law. St. Augustine thus frankly warned the Britons: "If you will not unite with us in showing the Saxons the way of life, you shall receive from them the stroke of death"—meaning to frighten them into a nominal submission to the See of Rome, as the

only condition in which they would be aided in the defense of their homes. And these same Britons declared that their kingdom was "held of Christ."

* * *

NONE of the great "reformers" succeeded in shaking off this intellectual yoke completely. Luther started out well, but when the time came that he could avail himself of the temporal power he so detested while it worked the will of the papacy, he was not proof against temptation. The avowed aim of Zwinglius was to establish a theocracy after his own heart, which should crush with pike and sword the un-Christianized peoples of Europe, and smite the Romanists hip and thigh. Wycliffe was, for his followers as to doctrine, a pope and Ecumenical Council on a small scale, as well as a "regulator" of life.

* * *

COMING down to later times, we find many philosophers and statesmen saturated with the same fallacy. Machiavelli did not hesitate to enumerate among the duties of rulers close attention to "all the circumstances and events" of a national life "*however false or frivolous soever they may appear to themselves.*" Bismarck never doubted the expediency, nay, the substantial necessity, of a State-established and State-supported church. Gladstone has written himself down as of like opinion. Macaulay could not express frankly a contrary view. Coleridge maintained that we must have "national faith," and that the State "*has a right to demand of the national church that its instructions should be fitted to diffuse throughout the people legality, that is, the obligations of a well-calculated self-interest, under the conditions of a common interest, determined by common laws.*" And Mr. Matthew Arnold considered that all who oppose a union of Church and State "think unworthily" both of government and religion.

* * *

IT has been well said that man is so inconsistent a creature that there is no reasoning from his belief—meaning, of course, his professed belief—to his conduct, or from any one part of his belief to any other part. This fact is perfectly familiar to every student of psychology, and is often forced upon the consideration of the most superficial observer of his own kind. But surely it is a monstrous thing, and one worthy of every effort to eradicate, that those who profess and call themselves Christians should tolerate for an instant in their own minds the slightest inclination toward a united Church and State. There can really be no question of expediency about the subject, so far as a Christian is concerned. A Christian has one Authority, and one only for his view of the nature and scope of religion. When he finds out what this Authority has to say, there is, for him, an end of the matter. All the glamour of an establishment does not dazzle him. All the arguments of "police" that professors of philosophy, or self-chosen "heads" of the people can bring to

bear, do not move him. What does the Master teach? "My kingdom is not of this world;" "The kingdom of God is within you;" "Put up again thy sword into its place; for all they that take the sword shall perish by the sword,"—and so on.

* * *

So that we must abandon this particular inconsistency of trying to follow the Master, and, at the same time, trying to mix and intermingle religion with civil affairs, if we would be more than professional Christians. Plainly he who will only be worshiped "in spirit and in truth," is not to be worshiped under the superintendence of a public purveyor of spectacles. Plainly the kingdom which is not of this world is not to be served in any manner whatsoever by the machinery of kingdoms that are altogether of this world. What Confucius thought about such religion as he saw around him is nothing to us. That a later generation imported into Christianity the theories and practices of paganism is nothing to us. That neither Matthew Arnold nor Macaulay could so resist the glitter and grandeur and hoary antiquity of the "Established Church of England as to "think straight and see clear" in the premises, is nothing to us. We have His Word.

* * *

It is certainly and painfully true that many excellent persons, besides the great men mentioned above, are unwilling to take Him at His word, and are strenuously striving, day and night, to establish for Him a kingdom which is somewhere else than "within" the heart and mind of the race. And it is also true that many such are quite sincerely oblivious of their own inconsistency thus manifested. I was talking a few days ago to one of these people. He dwelt at some length on the uselessness of laws to make people really good. He laid it down with dogmatic emphasis that this was the work of "the Spirit," and could be done by "the Spirit" alone. Then the conversation drifted to some other topic, and at last we got to talking about "Sunday laws." On this subject, he waxed eloquent again. He declared, among other things, that in his belief, the whole morality (*sic*) of the nation was bound up with these enactments; that if they were swept away, the very basis of society would be shaken—with other propositions of like meaning and phraseology. I let him talk awhile, and then asked him how he reconciled the assertion that only "the Spirit" could make men moral, with his position that our national morality—conceding that there could be any such thing—is dependent on Sunday legislation for its existence and maintenance. I have not yet received my answer.

* * *

ONE would think that this great distinctive "trade-mark" of the Master's religion—this attribute so grand, so great, so absolutely and exclusively its own, would be the constant theme of sermons in Christian churches, and

of conversation wherever religion is spoken of among Christians. One would expect to see the force of this wonderful doctrine displaying itself in every manifestation of Christian life, private and communal; that missionaries would use it in their first attempts to open the way for the gospel in the savage soul. Alas! The missionary too often arrives as the accredited minister of a church which has already lived for centuries on the mammon of unrighteousness. The savage too often sees in his visitors only rivals of his own priesthood, who would substitute themselves for the latter in the capacity of a State-supported hierarchy, with all that the words imply.

* * *

THERE is always something unpleasant about the way in which nations of the higher or more civilized type deal with those lower in the scale of humanity. The cool robbery of our Indians by England, France and Spain, and the cruelties practiced by the conquerors of South and Central America, form discreditable chapters of history. And so, in the taking possession of India, England committed many atrocious acts, and defied the principles of common justice over and over again. But England has a genius for governing as remarkable as her appetite for new colonies. And it forms a legitimate subject for congratulations to Her Majesty in connection with the the great Jubilee, that the vast Indian empire is one of the most peaceful and contented portions of her territory at the present time. The fact fairly entitles India to be spoken of as "one of the brightest jewels in England's crown."

* * *

IN nothing have the English exhibited more tact than in their dealing with the religious sensibilities of that wonderful Indian population. No different sects of so-called Christians have ever hated each other with more bitterness than do the Mahommedans and Buddhists of Hindostan. To keep the peace between them, while extending no undue favor to either sect, is a task which has called forth the highest qualities of British statesmanship. Incidentally, it has broadened the English mind, and undoubtedly done an immense deal of good by leading, at any rate, toward that much to be desired, but apparently unattainable goal—the absolute equality of all religions and of no religion before the law among English-speaking nations.

* * *

IN India, for example, it is, as usually with us, a profanation of a Christian church for a man to enter and remain in one with his hat on his head; and, accordingly, to do so is disorderly conduct. On the other hand, with that curious way the Orientals have of doing just the opposite of what we do in many things, it is a profanation of a Buddhist temple for a man to enter it with his shoes on his feet. And that is likewise considered disorderly conduct by English law, as administered in Hindostan,

and is punished accordingly. And now that learned Hindoos have taken up with English ways, and are gradually coming to share in the government of their country, under English auspices, and English direction, it is no uncommon thing for a native Hindoo magistrate to sentence an Englishman for his infraction of some custom or usage dear to the Hindoo heart for religious reasons alone.

* * *

PERHAPS the time may come when the "higher education" of the natives should be so diffused that there will arise a considerable body of men who will object to foreign domination and develop a capacity for organization and discipline which will endanger the white man's rule. But that event is far distant, if, indeed, it shall ever occur. From their writings, it appears that cultured Hindoos are rather disposed to regard English rule as a welcome release from the internal contentions which for so long a period preceded its establishment, and as the only reliable safeguard against their re-appearance. Altogether, Her Majesty has reason to be proud of India.

* * *

SOME interesting figures have lately been given, showing the comparative weight of Bibles and cartridges which the soldiers of different armies are required—or allowed—to carry. If my memory serves me, it appeared that Germany gave more weight, so to speak, to the instruments of murder than England, in proportion to the legal weight of Scripture, considered as an item of military equipment, while France almost disregarded the good Book altogether in fitting out her soldiers.

* * *

CERTAIN writers have tried hard to extract some fun out of these disclosures, but it is no laughing matter. Little matters like these have a moral, and the moral of them is that the two things, war and Christianity, are incompatible, and can by no means be made to harmonize. The incongruity is what suggests humor in the instance now under consideration. It is, of course, apparent on the surface of the statement. But it is an incongruity to be contemned, not laughed it.

* * *

THE spirit of religion, as we understand it, is the spirit of peace. Men will go to war to the end of time, as they have done from its beginning, on all sorts of pretexts, sometimes self deceived as to their own motives, sometimes seeking to deceive others in regard to their reasons for so doing, sometimes with brutal candor confessing the unrighteousness of their controlling impulse. But under any and all circumstances, war is a thing outside of the pale of Christianity. There may be a human standard of conduct, measured by which a war is not only a right, but a duty—as in case of an unwarranted invasion of a country. But Christianity, like ordinary

municipal law, is "silent in the clash of arms." The Gospel and the cartridge are not properly placed in the same knapsack.

Ans. J. Ringgold

Doing Righteousness.

BY C. H. KESLAKE.

"HE that doeth righteousness is righteous, even as he is righteous." 1 John 3:7.

This does not mean that he that does righteousness thereby becomes righteous, but it does mean that he that does righteousness does so simply because he is already righteous, and the righteousness that he does is the evidence that he is righteous.

It is simply impossible for an unrighteous person to do a righteous act, measured by God's standard of righteousness. Any deed performed is no better in the sight of God than the motive by which it was prompted.

Of motives men cannot safely judge, and an act that may appear to our fellowmen to be righteous, because the motive for such cannot be known, may appear to be entirely the opposite to Him who only can discern the motives.

In order then to do that which is righteous a person must be righteous.

Just here it will be in order to inquire: What is righteousness? There must be some standard of righteousness by which every act, or the motive that prompts the act, may be tested.

The Word of God says that "all unrighteousness is sin," and that "sin is the transgression of the law" (1 John 5:17; 3:4)—not of any law in general, but of some law in particular; for again it is written (Rom. 3:20) "By the law is the knowledge of sin." What this particular law is by which sin is known is told us in Rom. 7:7: "I had not known sin, but by the law; for I had not known lust except the law had said, Thou shalt not covet." But the law that says "Thou shalt not covet," is the law of God—the ten commandments.

As therefore sin is the transgression of that law, and all unrighteousness is sin, it follows that the ten commandments are the standard of righteousness. Every act, and every motive that prompts the act, by whomsoever committed, is either approved or condemned by that law.

To be approved every act must, in the very nature of things, be as good as the law itself. It cannot possibly accept anything that comes, in the least degree, short of it.

It becomes therefore a matter of importance to know what God's law is—what is its nature, its character.

Two scriptures will suffice in deciding this question.

The Apostle Paul says (Rom. 7:12, 14): "The law is holy, and the commandment holy and just and good," and "the law is spiritual."

It must therefore be plain that any act that is righteous must be holy, just, good and spiritual. And as "he that doeth righteousness is righteous—does righteousness because he is righteous—it follows that he only can do righteousness who is holy, just, good, and spiritual.

This is a condition that no man is in naturally, and one that he cannot work out for himself. It must be accomplished by a power greater than he himself possesses. It must be wrought for him by God in Christ through the operation of the Holy Spirit. He who has the Holy Spirit dwelling in him will be spiritual, he will love spiritual things, and as the law is spiritual he will love it, and with the Psalmist will exclaim, "Oh, how love I thy law! it is my meditation all the day." Ps. 119:97.

Furthermore, he who is filled with the Holy Spirit will have Jesus abiding within him all the time, for the apostle prays that "He [God] would grant you according to the riches of his glory to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith." Eph. 3:16, 17.

Christ is our righteousness, for God has made him to be such unto us. 1 Cor. 1:30. Christ dwells in us, not to be a passive spectator of what we do, or try to do, even though we "try to do right," but he is there to himself do—not try to do—that which is righteous. And when he does a thing, no matter what it is, we may be sure that it is altogether righteous; for he cannot deny himself, and in him there is no unrighteousness.

It is therefore only as Christ dwells in the heart, to rule in all our members, that one can do righteousness—that which the law would approve.

What is true of the ten commandments as a whole is true of all its parts. Each commandment of the Decalogue is spiritual, holy, just, and good. The Sabbath, therefore has just this character, and no man can keep it without Jesus Christ abiding within any more than he can keep any other of the commandments. To attempt to enforce the keeping of the Sabbath by human law must therefore be a wicked thing. For it not only makes a person a hypocrite, but it is also a denial of Jesus Christ. It really puts human law—or man, who makes such law—in the place of Christ. The only remedy for the violation of the Sabbath is Christ.

Sabbath-keeping is an act of righteousness. When a man is righteous he will love to do righteousness. He will therefore love to keep the Sabbath. For that kind of a man human law is unnecessary. He is where human law cannot affect him. He is far above it, seated in heavenly places in Christ Jesus, delighting to do God's will, because the law of the Lord is in his heart.

For an unrighteous person, human law would be inadequate. All it can do is to make a man civil, or punish him for his incivility. In no sense could it make him obey to the slightest degree the law of God.

What is needed, then, is not law—human law, but Christ—not human law to punish an unrighteous person for not doing that which, in his condition, is absolutely impossible, but a divine Christ to live and dwell in him, supplying the power as well as the willingness to keep all the commandments, and all because it will be his delight to do so.

Fulfilment of Prophecy.

"Signs of the Times," June 17.

IN a recent speech in the National House of Representatives, Mr. Wheeler, of Alabama, uttered the following words:—

"The trouble is, Mr. Speaker, that the country has changed. From 1776 to 1865 the dominant spirit which controlled in this republic was one of honor, glory, chivalry, and patriotism. The dominant spirit of to-day is the pride of gold, of palaces, of marriage alliances with dukes and princes and counts, and an exercise of the whole power of the Government in the interests of money changers, millionaires, and monopolies, and this, too, whether they are Astors, Vanderbilts, or Rockefellers of America, or Barings and Rothschilds from across the sea."

This sounds very much like the prophecy of Thomas Jefferson, spoken in the beginning of our national history:—

"The spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. It can never be too often repeated that the time for fixing every essential right on a legal basis is while our rulers are honest, and ourselves united. From the conclusion of this war we shall be going down-hill. It will not then be deemed necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war will remain on us long, and will be made heavier and heavier, till our rights shall revive or expire in a convulsion."

THE Holy Synod of the Russian church is seriously discussing the question whether or not to encourage the circulation of the Scriptures in the vast empire of the czars. The rulers of the Orthodox Greek church have never taken up the position of the Roman communion that the Bible in the hands of the laity is a dangerous book when not accompanied by the commentaries and explanations of the church; but a strong body of the clergy exists which looks upon the free circulation of the Bible among the masses of the people as something, nevertheless, which contains the elements of perils to the church. The present metropolitans of St. Petersburg and Kieff are of this opinion; so is M. Pobiedonosteff, the powerful lay member of the synod. On the other hand, Russian law

confers on the synod the monopoly of printing the Scriptures in the Russian and Slavonic languages, and as it is a body in chronic want of money, its business managers recognize that the more Bibles and Testaments are put into circulation, the greater will be the income of the synod from their sale. The circulation of Bibles, New Testaments and portions within the empire, including Russian Poland, exceeds three quarters of a million copies, of which probably half a million are editions by the Holy Synod. It will be interesting to watch the conflict between those who maintain that the stability of the church is endangered by unrestricted Bible circulation, and those who favor it as a source of vast revenue.—*N. Y. Independent.*

“THE Christian patriot”, says a religious journal, “will now pray and labor that our nation may have peace with God through our Lord Jesus Christ”. How can this be? Did Jesus Christ die for the governments of the world? And can a government believe unto righteousness? Would a profession of belief expressed in the Constitution of the nation constitute faith in Christ? Such questions answer themselves. Let each individual person find peace by believing on the Lord Jesus Christ, and the nation will take care of itself. God wants men, not governments. He has a better government to set up than any to be found on the earth; but he has no men, only such as he can obtain from this earth by the power of his grace. Man is in the image of God, and is therefore very dear to him. A single being in his image, is dearer to God than all the governments in the world.

A CHANGE from one despotism to another, or from one set of officials to another, will not deliver society from the defects of human nature. Much less will that blessing come from the increase of despotism and the multiplication of officials. It has failed; it must inevitably fail. It violates a law of social development as immutable as the law of gravitation, one that punishes those that fail to heed it with equal certainty and severity. I refer to the law set forth by Mr. Spencer, that the more peaceful and industrious a nation becomes, the less is its need of the restraints of either custom or legislation. . . . No abridgment of liberty that philanthropists or statesmen may deem essential to the safety of modern civilization will permit them to realize their Utopian dream. The millennium lies in another direction—in the direction of greater liberty.—*Franklin Smith, in Popular Science Monthly.*

POPULARITY is an assumed test of worth and wisdom. It is taken for granted that the man most talked about is the best guide, the party polling the most votes must represent timely ideas, and the daily with the most flaring headlines must be nearest the truth. But no reasoning

could be more unsound, as all history proves. Somehow the righteous minority, the saving remnant, does not stay vanquished, but manages to snatch the prize of victory at the last moment. From the days of Gideon's three hundred and the famous Daniel's band, to these closing days of the nineteenth century, God has never forsaken the “faithful few,” but has used them to accomplish His wonders in the earth. There is a positive advantage in being on the side of the minority, always provided that the minority is on the side of God and great ideals, for God is multitudinous above all the nations of the earth.—*Union Signal.*

Card.

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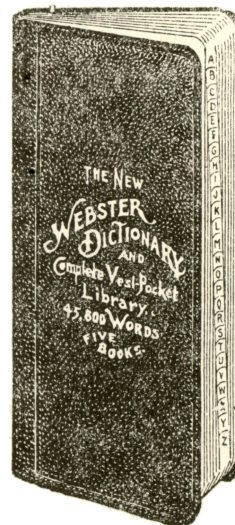
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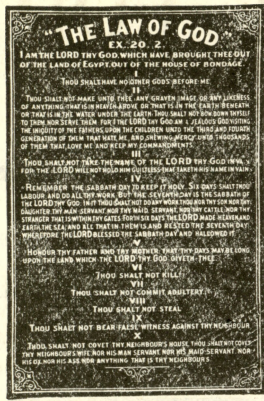
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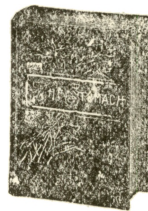
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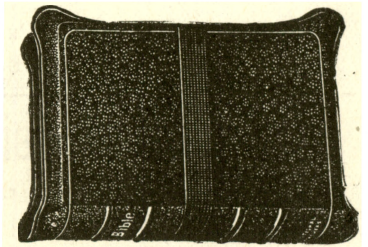
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36 Behold, ^d we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:	^d Deut. 28. ^{48.} ^{Ezra 9. 9.}	26 And Ā-hī'jah, Hā'nan, Ā'nan, 27 Māl'luch, Hā'rim, Bā'g-nah. 28 † ^e And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nims, † and all they that had separated themselves
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