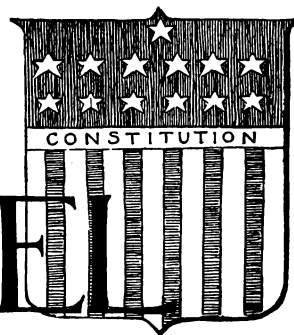


# AMERICAN SENTINEL



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

ALONZO T. JONES,  
EDITOR.

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No human law can add anything to the law of God.



ENFORCED idleness is never promotive of good order nor of morality.



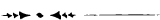
GOVERNMENTS were made to serve men, not men to serve governments.



THE wrong side of the question always tries to make up by the use of force, what it lacks in argument.



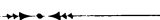
HUMAN law cannot strengthen the moral and religious safeguards which protect society. These can be strengthened only by that which purifies the heart.



SOME persons would get along very much easier in life if the time and effort they spend in trying to "get around" the truth and evade their duty were spent in searching out the truth and living it.



EVERY individual has an unalienable right to rest on Sunday, in accordance with what may be his convictions of duty. But his right to rest on Sunday cannot be secured by taking away another person's right to work on that day. Rights do not thus conflict with each other.



GOD made men different from one another; he gave to each an individuality. But there is a power working

in the world that tries to force men to act as though they were alike,—a power that sets fashions and prescribes customs for men in dressing, eating, thinking, and worshipping,—a power that has a few worldly moulds in which it would have all human thought and action run. All this is directly contrary to the plan of the Creator.



HUMAN law is powerless to stay the flood of degeneracy which is sweeping in upon the world in these last days. Human law can (to a large degree) prevent crime; but it cannot prevent that corruption of the heart which incites men to the commission of crime. There must be laws against crime; but our hope of safety must be not in legislation, but in the saving power of God given to the world in the gospel, both for society in general, and our own selves in particular.



## The Science of Salvation.

FROM the history of Solomon, and of Greece and Rome, which we have reviewed, we can see why it is that the Lord did not preserve to man any of the treatises that even he himself gave upon science. Suppose that men had it all, as had Solomon, and could teach it as Solomon taught it. With the heart not surrendered to God, with the soul not saved, what good would science do them? It could not restrain them from any kind of wickedness or corruption that is in the human heart.

The sciences are not what the world needs to-day, first of all. More than all else, the heart needs to be purified, the soul needs to be saved, the whole character rebuilt, the mind transformed into the very image and glory of God, so that the life shall reflect his righteousness, to make manifest the knowledge of God alone to all the world. Though men have all that all the sciences can give, it will profit nothing without salvation; for it will be but a little while till they will have none of it at all.

There is another thing: God wants all men to think right on every subject. There are men to-day thinking

on scientific subjects, but they do not think right. They get so far along that they find no place for God at all. The man without God, without the guidance of the thought, the mind, of God, is not able to think right on these subjects. And the mind is not right until it is renewed in the image of Him who created it. The mind is to be transformed, renewed. We are to have another mind altogether. Every thought is to be brought into captivity to the obedience of Christ.

That is the work of salvation. It is to restore the image of God in the soul; to bring the mind where it will be but the reflection, the outshining, of the righteousness, the thought, of the living God. When that is done, and the work of God is finished in this world, in making known the knowledge of God to all people, then the Lord will open to men the whole universe for all eternity. Then all these other subjects will be open for our study, and the Lord can say to us, Go where you will, I can trust you. The wide universe is open to you. There is nothing kept back from you. It is all your own. It belongs to you. Go where you please, stay where you please, do what you please, *think on whatever subject you please*, delve into it as deeply as you please, you will do it rightly.

This is not at all to say that men are utterly to ignore all other sciences till we reach the other world. It is simply to say that the science of salvation is to lead in the study of all others. Has not the Lord set us an example as to what attention we should pay to these things, and what use we are to make of them? What is the purpose of reading and studying upon the other sciences?—That these may help us better to understand and to teach the things of the science of salvation, than we could do without that knowledge. That is the use made of them in the Bible. By this the Lord shows us that the science of salvation must take the lead of all the other sciences known in the universe.

It must take the lead of all others in this world, and when we get into that other world it will still take the lead even there. For “the cross of Christ will be the *science* and the song of the redeemed throughout the ceaseless ages of eternity.”

When the Lord has shown how absolutely vain is all science, all learning of all kinds *without his salvation*, then we say again, What can he do for men if these things which he has set before the world will not instruct them that that is not the way to take? If men will not be instructed by these things to take the right way, to allow that God’s science is the chief, and that what he knows is the best, then how can mankind hope to escape the evil that has come upon all these that have gone before?

The science of God’s salvation is the one thing for men to know, first of all; that it may lead us, guide us, balance us, and hold us everywhere in all things, and against all things evil. And it will do all this. That is the blessed truth:—

“Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles

the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.” Eph. 3:8, 9.

What is that mystery of God?—“Christ in you, the hope of glory.” Christ the power of God, and the wisdom of God, the gospel, the power of God unto salvation—that is the mystery of God; that is the science of salvation. That is the scientific truth, around which all other sciences center. That power of God unto salvation every man must have to hold him back from the evil that is in him. The evil that is born in every man will carry him to perdition, in spite of all science, all literature, all art, all religion, that the world can furnish, or that it ever could furnish, unless he lays hold upon the power of God unto salvation, which comes to men by faith of Jesus Christ.

Without that power in the heart, even the science which God taught—to say nothing of the literature, the art, the religion, and all that the heathen taught—is impotent to hold back man from sinning. Without that, every vestige of evil that is in a man will show itself, in spite of all the science that he can ever know.

The mystery of God, which is Christ in you, the hope of glory; Christ the power of God, and the wisdom of God; Christ and him crucified—that alone, that all in all, that over all, in all, through all, now and through eternity,—that is the science of salvation, the chief of all sciences. That is the science which leads all other sciences, which rightly takes precedence of all, and which must guide in the study of all. Let it be so with all forever.

Then let the Lord by his Spirit so draw us to himself; let the heart be so opened to that power, to the fellowship of that mystery, to the Spirit of God, that he may implant there Jesus Christ, his grace and his virtue. And as we hold our hearts open to him always, and to none but him, as a flower to the sun, we shall obtain in all its fullness, his righteousness, his power, his salvation, his mercy, his truth, his joy, his gladness, his peace—O, and his eternal life!

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### Religious Controversy.

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For several years a controversy has been in progress in London, Eng., over the question of teaching religion in the Board (or public) schools. A large party composed of adherents of the Established church demand that religious instruction be given the young pupils in the schools, and a spokesman for this party has recently laid down the proposition that “no instruction is worthy the name of education unless it rests upon religious faith, influencing character by religious motives, and regulating and restraining conduct by religious sanctions.” If the church party wins in the contest, the basis of the religious instruction given is to be, the Bible, the Lord’s Prayer, and the Apostles’ Creed.

The contest is said to be raging now with great bitterness, and people in this country should take warning from such object lessons and carefully avoid all ground for such unhappy controversy here. Religious teaching cannot be put upon a par with the teaching of arithmetic or geography. All true religion is taught by the Word of God and the Holy Spirit.

A VICTORY has been scored at Cleveland by the church party who are working to secure Sunday observance by law. On August 31, Judge Neff granted a temporary injunction against Sunday ball playing in that city, and this is regarded as a fatal blow to Sunday sport there.

### Nations and War.

BY T. R. WILLIAMSON.

WHY is it that the very words "nation" and "war" seem almost to be synonymous terms? No sooner does a feeble State begin to push its puny head up into political air and to struggle for a breathing space and standing room, but it must strive with competitors for a bare existence. There seems to be an idea abroad that there is not room enough for any State, whether it be large or small, to live within its own borders.

A province becomes a duchy, the duchy gathers an army and forthwith expands into a State of power and pretensions. Its ruler audaciously robs a contiguous realm of part of that realm's territory and fights through a term of years for possession of his new acquirement, and thus a powerful kingdom is established, a covetous eye is cast over a mass of adjoining States, they are annexed with their consent more or less forced, and the kingdom has become an empire, and the end is not yet; the empire reaches after more and still more possessions; it has become one of a family of empires, each wanting the earth, and every step of the history of each of those countries has been a war.

This is very like the story of the growth of every important nation in the world; war, war, either threatened or actual, upon any or upon no provocation. Look in any direction we may and each independent State appears like a gigantic individual whose face wears a continuous scowl. The ugly look is sometimes thinly wreathed with smiles, but no one is deceived thereby; the smiles are those of one whose both hands are armed and whose intentions are known to be hostile.

The constant, constant strife and rivalry for power, place, preferment, employment, wages, upon the part of human beings, is seen in magnified proportions and more forbidding aspect in the case of nations. For a nation to entirely disarm is to invite encroachment or revolution.

When an individual refuses to carry weapons, to have hem in the house, or to resent affronts and injuries;

when meekness is made an attribute to the character, it seems as if all surroundings become hostile, and octopus tentacles of ill will reach toward the defenceless seemingly from every quarter; and a nation living with peaceful intentions toward its own and other peoples, unarmed and following only the pursuits of peace, with no menace in its looks and naught but friendliness in its life, would perish from the face of the earth before the covetous propensities of the national beasts of prey around it. Such a nation in this world is impossible except it be a scattered people as the Christian nation, the isolated, earth-strewn Israel of God.

The King of such a people, breathing peace to all, could not live upon earth. He was crucified because he was of a loving and a peaceful nature. Peace is not the natural condition here, nor is it permanently desired by the world's people. Nations are armed for battle and desire to show their powers.

But the increase of Christ's government "shall be peace as long as the moon endureth."

*Tallmadge, Ohio.*

### "Faith Cure."

It seems evident that the boasted enlightenment and progress of the nineteenth century has done little if anything to free the minds of the masses of the people from superstition. For never, apparently, were there so many bogus "healers" in the country claiming to exercise divine power, as there are to day; and all seem to be doing a thriving business.

The term "faith cure" is commonly applied to the work of these frauds, about which there is, in strict truth, neither faith nor cure. The only "faith" that is present in such cases is a blind confidence in the powers of the "healer," and the only cure that follows is a product of the imagination or of the unseen spiritual agencies of evil.

There is a true faith cure; and its existence is argued by the presence of that which is counterfeit. Not only this, but that we have reached a time when it is to be especially manifested, is indicated unmistakably by the marked revival of superstition which is seen in the land to-day. It is the devil's plan to flood the world with counterfeit imitations of that which is genuine, in order that people may be deceived and accept the false for the true.

What, then, is true faith cure? The answer is simple. It is the power of God manifested in the healing of disease through faith. And what is faith? Is it a mere blind confidence in somebody? Is it something devoid of reason? No; certainly not. There is nothing more reasonable than to believe in the power of God.

We see the manifestations of God's power on every hand. What is it that causes life and growth in all the world around us? It is not our power; no, nor the power of any man nor of any government. Is it then power

that creates itself? To believe this requires the credulity of a "freethinker." If power could create itself, the problem of a "perpetual motion" would have been solved long ago. If nothing could create something, could not man, who is much more than nothing, create something? Yet he cannot create the very lowest and simplest form of life.

Faith is the characteristic of the Christian. The Christian knows God, for he has experienced the power of God in making him a new being—giving him a new creation. He has experienced crucifixion and death of the "old man"—his former self—with Jesus Christ, and with Christ he has been raised up and exalted to heavenly places, and experiences the divine life working in him, which is Christ living in him. When Christ lives in an individual, that individual cannot be ignorant of him. He is in the closest companionship with Christ, and can only look with pitying amazement upon the one who would try to persuade him that Christ does not exist.

Thus knowing the Lord, knowing God's companionship and power in his own experience daily, and seeing God's power in all the forms of life and growth around him, is it unreasonable that he should believe in that power? Would anything be more unreasonable in him than that, knowing this, he should refuse to believe in that power?

The Christian believes that He who created all things and maintains them in life, can heal the sick of all diseases. This is only reasonable in the highest degree. He believes that God's Word is true; and finding that Word full of gracious invitations to ask of his heavenly Father for that aid which it is beyond his own power to supply, for the healing of both body and soul, he simply takes God at his word, and thus experiences true faith cure. It is the same power, and the same faith, whether it be for the healing of the body, or of the soul. The soul of the unregenerate man is sick unto death; and that which is called conversion, is its healing,—a true instance of faith cure; for it must all come through faith.

Faith being thus in the highest degree reasonable, is the direct opposite of superstition. The two cannot go together. The superstitious person knows nothing of true faith, and the man of faith is never superstitious. And wherever faith is not, there superstition has access. Faith, not education, is the safeguard against superstition. Faith, indeed, is itself an avenue to the highest education,—the knowledge of God. But that education which is without God, prepares no one to detect spiritual error when it appears in the form of truth. And this is abundantly proven by the ease with which "educated" people fall victims to the "faith cure" "Christian science," and kindred delusions of the times.

Faith cure—the genuine—is all right; it is the only salvation for the race, or for any individual. And therefore it is of the utmost importance to each individual that he should obtain the genuine faith cure, and no counterfeit; for it is something each one must obtain for himself.

## Truth and Freedom.

JESUS said to the Jews (and the words apply equally to all people), "Ye shall know the truth, and the truth shall make you free."

In this, as in everything else that Jesus said and did, he was revealing the mind of God, his Father; for he came to manifest his Father to the world. It was the Father who spoke through Christ, in all that Christ said.

God wants every person to know the truth, and he wants them to know it in order that they may be free. God has no use for slaves. Only in freedom can an individual serve him. The service of God is to love God and do what he has commanded because we love him and our fellow creatures. In love there can be no slavery.

The truth of God delivers the soul from bondage. And no chains or fetters that can be forged by man can shut out this truth from the soul. God's truth breaks the bonds of a perverse disposition, of evil habits, of fear, and of everything that can hold back the soul from the pathway of righteousness that leads to eternal life.

If we would be free we must know "the truth." But what is this? The answer is found in the words of Jesus, "I am the way, the truth, and the life." We must know "the truth as it is in Jesus." Is this a narrow view of truth? No, indeed; it is the broadest view of truth, the *only complete* view of truth that can be had.

He who sees not Christ in his investigation of truth, sees not enough of the truth to escape falling into many delusions concerning it.

God wants all persons to serve him; not for his good, but for their good—in order that they may realize all the good and the happiness that life can contain. And to serve him they must be free; no forced service can be acceptable to him. No plan to force men to serve him can for a moment have his approval.

And to be free, men must know the truth,—which is to know him who is "the truth"—"Christ, the wisdom of God and the *power* of God." In the spiritual life—which is the true life—knowledge is not power, save as it is the knowledge of Christ as the power of God unto salvation. He who holds this knowledge, and only he, has truth and freedom.

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## Overlooking Parental Duty.

THE *Union Signal*, of August 26, says that where there is a tendency in the denominational school to leave the spiritual development of the young people under their care entirely to the church, the result is, invariably, that there has sprung up in the college itself a worldly spirit utterly destructive of all spiritual growth. This shows that the moral training of the youth must not be left to the church; and it might just as truthfully have been added, that where the moral training of the youth is left to the schools and colleges, the same spirit destructive of spiritual growth generally takes possession of the pupils.

Parents and guardians must do the first and most important work in religious training. The denominational school and the church can at best do little more than supplement the work that is done in the home.

THE press reports contain an account of a recent case in England against the *London Times*, under the old law of 1781, for advertising a Sunday concert contrary to the act. The judge avoided the issue by a legal subterfuge, ruling that the statute had not been violated inasmuch as "admission" to the concert was free, although it was a fact that the seats had been previously paid for. Such an evident disinclination to enforce these antiquated religious statutes, in the land of their origin, ought to be brought to the attention of Canadian and American judges who are so zealous in the enforcement of these laws which they have derived from England.

### A Conversation.

BY J. E. EVANS.

MR. A. TO MR. B.—How do you regard this subject of religious legislation, or Church and State?

MR. B.—I have always been opposed to a union of Church and State in America.

MR. A.—You do not, then, believe in Sunday laws?

MR. B.—I certainly do. We must legislate for the masses, to secure the laborer against the mercenary employer. If we do not, the working class will have no Sabbath, and will be compelled to work seven days in the week.

MR. A.—But suppose a firm has in its employ those who keep the seventh and those who observe the first day of the week as the Sabbath, which day shall be selected as the day for rest?

MR. B.—We must legislate in favor of the greatest number.

MR. A.—The majority might be those who observe the Sabbath of the fourth commandment.

MR. B.—It does not make any difference which day we keep. If you count from Monday Sunday will be the seventh.

MR. A.—Suppose a man has seven sons, and when he dies he makes his will to the effect that his first son shall have \$500, and each of the first six sons are to have the same amount, but the seventh son shall have \$1,000. Now do you think that the first son could contest the will in court, saying that he was the seventh? They would say, You are not the seventh, but the first-born. But he would say, "That depends on where you begin to count." Again, we read in the Word of God that Enoch, the seventh from Adam, prophesied of the second coming of Christ. Would it be possible to make Adam the seventh?

MR. B.—We must have one day in common, when all

can unite in worshiping God. The comfort and wish of the majority must be considered. If we allow each person to select his own day of rest, society would be broken up and there would be no order.

MR. A.—Then if this nation should go through the experience that France did at one time, and the majority should decree that we should have no Sabbath, I suppose you would submit gracefully.

MR. B.—We do not ask that those who keep the seventh day shall be compelled to work on that day, but that they shall not work on the first day.

MR. A.—The poor man has a large family to provide for, and it takes all that he can earn during the six days to secure for them the necessities of life. He conscientiously believes that he should observe the seventh day as the Sabbath; but he must submit to the wish of the majority, and be robbed of one seventh of his income, notwithstanding he has the God-given right to work six days. Do you think that is just?

MR. B.—This is a Christian nation, and I suppose he would have to abide by the will of the majority, or go where he could keep whatever day he chose.

MR. A.—We speak of the Christian religion because it is the religion of Christ. But when the people desired to make him a temporal king, he declared plainly, "My kingdom is not of this world." His people are said to be pilgrims and strangers on the earth, chosen out of the world, and that *they seek* a country. If all were Christians it could only be a nation of Christians. The majority are not Christians. A large portion of those who profess to be Christians, are Catholics, and they tell you that this is a Catholic Christian nation. Of course, it would have to be decided who are Christians, and all who could not pass the examination would have to find some other place or suffer death. This is not at all imaginary. It has already been worked out. Christian, is Christ-like; but do statistics indicate that this is a Christ-like nation?

MR. B.—If men will not do what is right of themselves they should be compelled by the law. Look at Great Britain. The union of Church and State has been a great blessing to that country, and has made it what it is.

MR. A.—I suppose you are an American citizen, and as such you believe in the principles underlying the Declaration of Independence and the Constitution of the United States.

MR. B.—Yes, sir.

MR. A.—Do they not both say, that religion or the duty that we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence, and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience? George Washington said, "The Government of the United States is not in any sense founded on the Christian religion." And General Grant believed that Church and State should be kept forever separate.

Those who founded this nation came here to secure "a new order of things." The old order was a union of Church and State, which brought about the persecution from which they fled. Still they persecuted one another, and that spirit lingered until "the times of '76." Then the laws of this Republic were based upon principles which would, if faithfully followed, have made further persecution impossible. Prior to this the Baptists and the Quakers experienced the evil results of the unholy alliance of the religious with the civil power. Then how can you believe that the union of Church and State has been a great blessing to Great Britain?

Mr. B.—What is good in one country may not be good in another. The same principle holds good in regard to eating and drinking. What agrees with one may not agree with another at all. We are commanded to obey the powers that be.

Mr. A.—But the powers that be differ greatly in their requirements, and the laws of a country are continually changing. Therefore the logic of your argument leads you to the position that whatever is, is right. But you will not be ready to admit this. The Saviour made this point clear when he said, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." There are certain duties that we owe to God alone. These are moral or religious duties. The duties we owe the civil government are purely civil. The moral law is the sum of all morality, and God alone can enforce it, for it takes cognizance of the thoughts and intents of the heart. The Inquisition was the logical result of man taking the place of God.

Mr. B.—Are we not told to submit to every ordinance of man for the Lord's sake?

Mr. A.—Yes. But a little further on in the same chapter we read, "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully." And you will see that we could not endure anything wrongfully for conscience' sake if we submitted to every ordinance that man might consider it his duty to enforce. The experience of those who had Daniel put into the lions' den, and of those who caused the three faithful Hebrews to be cast into the heated furnace, ought to teach us the folly of trying to regulate religion by State law. Moreover, the angel that liberated the imprisoned disciples commanded them to go and do the very thing which the civil authorities had forbidden. To preach Christ a king was contrary to all Roman law, yet when they were again arrested Peter said, "We ought to obey God rather than men."

*New Orleans, La.*

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### The True Recognition of God.

*"Southern Sentinel," Melbourne, Aus.*

God is worthy of the grateful recognition of every intelligence in the universe. We believe, too, that there are proper lines on which we should seek to express and se-

cure such recognition. But we do not believe that the formal recognition of God in civil and political compacts is the proper means for the expression of such recognition.

That is not the kind of recognition God asks. It is not the kind that will honor him. Nor is it the kind that will benefit the nation.

The recognition that God asks of men is *personal faith in Him and obedience to His just requirements*. To recognize God truly means to recognize the sacred rights He has conferred upon men. The only true governmental recognition of God that can be made is for the government to recognize the teachings of Christ regarding the total separation of Church and State, and to frame such laws as will safeguard the rights and liberties of all its citizens.

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### Church and State in Australia.

*THE CHURCH BESIEGING THE COLONIAL PARLIAMENTS.*

BY W. A. COLCORD.

HAVING failed to secure from the Federal Convention the religious declaration in the Constitution which they desired, the leaders in this movement now purpose to accomplish through the Colonial Parliaments what they failed to get in the convention. Says Professor Rentoul, of Melbourne:—

"Let the churches unite to see that this great blunder is not perpetuated. . . . Let them bombard Parliament."—*Melbourne Argus, May 7.*

From this it will be seen that this whole movement is a church affair, led on by certain church leaders. That the latter do not take their defeat in the convention with the best grace is evident from a further statement by the same gentleman:—

"The convention, by their refusal, have simply forced upon us, needlessly, the labor and expense of having this good thing effected through the respective colonial legislatures."—*Melbourne Age, April 26.*

But this being the only course left to secure what they demand, they purpose pursuing it. Their plan is to enter the arena of politics, turn the churches into political machines, and "bombard Parliament." That none may think we are overstating matters, we will give a few further proofs.

At a meeting of the commission of the Presbyterian Assembly, of Victoria, held May 6, the "Public Questions Committee" submitted a report in which they say:—

"The committee ask the commission's special authority to use all efforts to secure concerted action on the part of the various churches in the respective colonies of Australia and Tasmania, so that the various Parliaments shall be effectively moved to decide in favor of an amendment in the preamble of the Constitution, giving effect to the people's wish that there should be recogni-

tion of God as Ruler of nations and Source of righteous law."—*The Argus*, May 7.

The next day the Assembly passed the following motion:—

"That in view of the coming general elections, ministers be instructed to press upon the people the imperative duty of supporting only such candidates as will vote for Scripture instruction in the State schools, and such as promise to maintain the recognition of God in the Constitution of the proposed Commonwealth."—*The Age*, May 7.

And the moderator of the same Assembly, in the course of an address delivered at a meeting of the Presbyterian Elders' Association, held in Melbourne, May 5.—

"Reviewed the history and the special influence of the Presbyterian church, and stated that its present great duty was to see that modern democracy was not an unchristian and godless democracy."—*The Age*, May 6.

The South Australian Anglican Synod is likewise bent on doing the same thing, as the following will show:—

"At the meeting of the Anglican Synod to day, the standing committee was instructed to take any steps necessary to secure the recognition of divine providence and the belief therein as the best foundation of the nation's well-being in the proposed Federal Constitution before its final adoption."—*The Argus*, May 7.

And the Sydney Council of Churches has passed the following resolution:—

"It is hereby resolved that a petition be prepared and presented to Parliament (to be signed by the chairman on behalf of the Council), urging the insertion of the said clause before the Constitution is adopted by the legislature of this colony."—*Adelaide Daily Telegraph*, April 30.

These are sufficient to show the plans that are being laid, and the steps that are being taken, to unite religion and the State in Australia.

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### Enforcing the Sunday Law.

"*Bible Echo*," Melbourne. Aus., July 19, 1897.

THIS week we have additional evidence that the Council of Churches is a religio-political organization whose chief aim is to unite Church and State and enforce religious dogmas, chiefly the Sunday institution, on the people by law. The following is from the *Sydney Morning Herald*, of July 5:—

"As a result of the recent deputation from the Council of Churches to the colonial secretary, the inspector-general of police (Mr. Fosbery) forwarded instructions to heads of the police in the eastern suburbs that the sabbath observance law must be strictly obeyed by all shopkeepers. Yesterday the police were very busy all the morning in notifying the various shopkeepers of the fact. The instructions to the police are that the law is to be rigidly enforced."

Here is proof of what the church leaders are after in

their vociferous clamors for what they are pleased to call a "recognition of God in the Constitution." They simply want a constitutional basis for enforcing religious observances on the people by law. They want laws to force upon men the observance of a day which God has never commanded them to observe. This is what they mean by recognizing and honoring God.

Let those who fear God and desire to keep *His* law, have nothing to do with this movement. It is not Christian. Christ forces no one to serve him, neither has he commanded men to keep Sunday in opposition to the law of God, which commands them to keep holy the seventh day. Christ kept the Father's law and taught others to keep it, and the true followers of Christ will do the same.

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### Papal Infallibility.

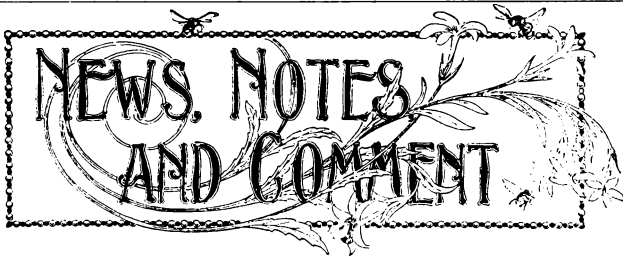
"*Herald and Presbyter*," August 11.

A ROMISH priest preached on this subject a few sabbaths ago. His method of proof was as follows:—

"The church cannot err in proclaiming doctrines. There can be no new dogmas of any kind whatsoever. The doctrines taught are those given to the church by Christ himself. 'Go therefore, teach ye all nations, teaching them to observe all things whatsoever I have commanded you; and, behold, I am with you all days, even to the consummation of the world.'" Matt. 28: 19, 20.

"Here we have our Lord giving to his apostles the power given to him from on high. In delegating that power he strengthens it by telling them that he is with them for all time. So there is no danger that they will fail. They will be infallible because God is there with them to help them to accomplish their duty. Therefore, infallibility is a gift of God to St. Peter and his successors."

Christ's address quoted from Matthew was not to Peter, but to the eleven disciples (see verse 16). As it was physically impossible that the eleven should teach all nations, the command was evidently given, not to them only as individuals, but to all who should believe on him through their word. John 17:20. What he commanded them he inspired the evangelists to record. The infallibility is in the Scriptures, which were written for our instruction. But if it was in the apostles, as this man claims, what right has he to take ten from eleven, leaving one as the only infallible apostle, with authority to transmit his exclusive prerogative to a long line of successors, some of whom were notoriously wicked? No wonder that Rome withholds the Scriptures from the people. If they could read that twenty-eighth chapter of Matthew for themselves, they would see that Christ has no idea of giving Peter any exclusive position or authority. If Peter was to be his vicegerent, if the other ten and all the rest of the "five hundred" were to look up to Peter as their sole and infallible leader, that was the time for our Lord to say so, and to emphasize the duty of obedience to the head of the church.



THE "American party," as it has just christened itself, has assembled fifty delegates, representing nine States and one territory, in convention at St. Louis, and has permanently organized for open political work. Of course its declaration of faith embodies a strong attack on the Democratic and Republican parties, both of which are denounced as "false to the doctrines and principles of equality and a standing menace to popular government." Language of this sort is usually the accompaniment of the birth of a new political organization. Such a body must give some *raison d'etre*. If the political future of the United States be safe in the hands of either of the two great parties who now contend for its mastery, the newcomer is an intruder, unnecessary and undesirable.

\* \* \*

BUT our country has gotten along with substantially the same politics, and same party representatives of politics, for more than a century, and gotten along fairly well. Every candid man acknowledges that the purest patriotism is compatible with either the tendency to minimize Federal authority for which Democracy stands, or the disposition to rely rather on the government of Washington than on the States for the promotion of the general welfare and happiness of the people, which is the inspiring spirit of Republicanism. So long as the battle between these two great conceptions is honestly waged, the citizens are safe. Nor is there any serious danger that the pendulum will swing too far in either direction, while the people are true to themselves. Centralization reached its climax just after the civil war. A country which so triumphantly emerged from the unprecedented conditions of "reconstruction," with its institutions substantially unimpaired, and throttled "Cæsarism" as it did secession, may count with confidence on its ability to take care of itself.

\* \* \*

AND the waging of this eternal war between the forces of local self-government and the forces of centralization to which Democracy and Republicanism are devoted is the one great business of Federal politics. All the important legitimate considerations which enter therein are fairly comprehended in this issue. Other matters are of detail—eddies on the surface, giving no indication of the general course of either stream, possessing but transient interest, passing and coming with no effect of permanent consequence on the progress of events.

\* \* \*

IF, then, the two great organizations really exhaust

the possibilities of our national political life, why a new party? Is it gotten up to deal with a matter not legitimately within the scope of free American politics? Does it represent an un-American idea which it proposes to carry into effect by un-American methods? There is a hostility to "aliens" discernible in its platform which is strongly suggestive of this notion, and it appears to be held by some who profess to be cognizant of the facts. "The separation of Church and State" is among the things which are called for. But will the new party stand up manfully and sincerely for any such thing? Will it, for instance, denounce the Sunday laws, the employment of public chaplains, the exemption of church property from taxation, the reading of the Bible in the public schools, and all similar outward and visible signs of the inward and intimate union of Church and State which exists in this country to day?

\* \* \*

THE States are the places to begin this work. Create a healthy rational public opinion in the respective States, so that their statutes and their customs may reflect the absolute and unqualified acceptance of the American doctrine of separation between Church and State, and the few instances where this principle is violated in the course of our Federal administration will soon disappear of themselves. A more sublime mission for any man or set of men to embark in could not well be conceived. I wish I could believe that there is a prospect of its being assumed by disinterested patriots in every county and township of the land. But I see no reason for believing that the St. Louis movement indicates anything of the sort.

\* \* \*

ONE does not expect uniform scientific accuracy in the utterances of an orator whose main object is to "make a point" for or against some man or thing. Nor is the language of avowed eulogy to be sifted and criticised after the method applicable to the definitions of mathematics. And, finally, a bishop may fairly claim some license in the way of hyperbole, which would be generally denied to a mere layman. But these general propositions, like most other human words, are subject to some limitation.

\* \* \*

I AM moved to the above remark by the fact that at several law school commencements recently held, the chief speaker has seen fit to quote, with apparent or express approval, the famous assertion of good old Bishop Hooker to the effect that law "has her seat in the bosom of God." Taken in connection with the occasions mentioned, this oft quoted statement is either meaningless, or utterly false, as well as absurd and blasphemous.

\* \* \*

THERE is law which all Christian people regard as the expression of Deity's will—it is made up of moral pre-



cepts, or a law enjoined on the race, and of physical processes, or a law observed and formulated by the men of science. All the operations of nature that we see going on daily around us, Christians refer to the Maker and Director of the universe. They also believe that His will has been expressed for their guidance, as well as in the course of the flying bullet, or the running of the rivers. But neither the moral nor the physical law is within the purview of a lecture course at a law school. And any other religious dogma has as much application and relevancy to the commencement exercises of such an institution as this statement of Bishop Hooker's.

\* \* \*

On the other hand, applied to the law which lawyers have to deal with, and which the students thus addressed have been investigating, the language of Bishop Hooker is preposterous and wicked. All of this law, from the inception of social development to the highest and most complex system of civilization, is the work of men's hands, and of their hands alone. There is nothing whatsoever sacred, or divine anywhere at all in or about it. It arose from human necessity, just as clothing is adapted to our natural wants. But a suit of clothing may just as fairly and reverentially be said to owe its origin to Deity as any human law, "common" or "statute."

\* \* \*

"GOVERNMENT" is a machine, likewise, of human construction alone. It is a means or way devised by men for the enforcement and application of the common will known as "the law." It has no sanctity, nor peculiar claim to unwilling respect, save in so far as it can coerce. No individual is under any obligation to surrender his conscience to its decrees. On the other hand, its action adds nothing whatever to an existing moral obligation. Right and wrong are matters of that law which has its seat in the bosom of Deity. Human law knows nothing, can, from its very nature and its origin, know nothing about either.

\* \* \*

THESE fundamental truths cannot be repeated too often, or insisted upon too strenuously, while Bishop Hooker's words are quoted and indorsed. It is treason to American institutions for any speaker to instill into the minds of our young men the subtle poison of this idea that there is something sacred about human law and human governmental machinery. Thus are they induced to receive the old conception of the divine right of kings in a new form, and one more pernicious and demoralizing than it ever assumed in the worst days of its practical application. For to believe in the divine mission of the community is a mental slavery infinitely more deplorable and hapless than to worship at one man's feet, as the Heavenly-appointed ruler of our lives.

\* \* \*

THESE young aspirants for the bar ought rightly to

be told that the subject of their studies is not only destitute of any trace of divine authority, or sanction, or character, but that it is a piece of human patchwork, which, in its glaring inconsistencies, its false assumptions and ridiculous requirements, its cast-iron conservatism, its cumbrous methods, its lethargic movements, its extravagant cost, and in many other regards, is a standing reproach to those that made it, and the most serious reflection on human intelligence that can be found. The more intelligent among them discover all this before they come to receive their diplomas. What is the use of inflicting cant upon them?

\* \* \*

EVERY young attorney should shake off all awe of this human legislation and practice, and recognizing its manifold imperfections and flaws, should make it a part of his life work to reform it as much as he may. The opportunities to know where the evils lie, and to intelligently work for their mitigation, are given to lawyers as they are given to no other men in the land. It is unfortunate that those best qualified to help the progress of the race in this matter should be rather inclined to accept the situation as they find it, than to bestir themselves for the adoption of better things. The aim of the "commencement orator," it seems to me, should be to counteract this tendency as much as possible, and to set the young practitioners hot upon the trail of abuses, with a zealous ambition to reform them.

\* \* \*

At this writing it seems assured that the New Orleans bishopric of the Roman Catholic church, recently rendered vacant by death, will go to the celebrated Bishop Keane, erstwhile of the Catholic University at Washington. Public attention is thus called anew to the strange controversy which has for some time been going on in the Catholic church of this country between the "liberal" and what would be called in Europe the "ultramontane" wings of the priesthood. The Vatican has long taken a deep interest in her United States affairs. She seems at times to cherish a hope that, should her European influence gradually slip away from her, the loss will be more than compensated by accessions on this side of the water.

\* \* \*

How to make the most of her chances here is the disputed problem with her leaders. Some years ago we had what was called the "Cahensley movement." This resulted from a suggestion by a foreign prelate that immigrants to this country should be always served by a priest of their own nationality—thus preserving, as far as possible for the church, the distinctions of race prejudices and race customs which our naturalized citizens bring with them from their various native lands. The best thought of the Roman church prevailed against this innovation.

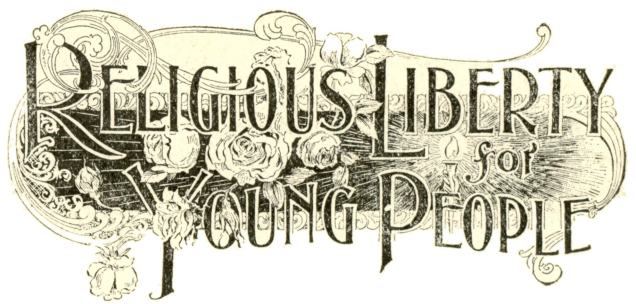
BUT a little while afterwards the cry arose that teachings of a "broad" and liberal sort were undermining the strength of the church in the United States, and weakening the hold of the priesthood on the minds and hearts of their charges. This was the state of affairs which Cardinal Satolli was invested with the duty of inquiring into and reporting upon. One of the results of the cardinal's inquiries was the removal of Bishop Keane from his place at the Washington University and his call to Rome, where, we are told, he was awarded a comfortable position on the "staff" of Pope Leo. It was generally supposed that this was the last to be seen of the too-liberal bishop in our country. Now, Satolli has gone back to Italy, and Bishop Keane returns to us, and is made the incumbent of one of the most important sees in the country. The change probably marks a reversal, or, at any rate, an important modification of the strict policy favored by Satolli. Roman diplomacy is always astute, and nowhere are the signs of the times more carefully studied than in the ancient palace on the banks of the Tiber. Concessions to the spirit of liberty that prevails in the United States are now in order. These may produce no rupture or schism in the church, but will they really strengthen it? Is there any alchemy of mortal mind or thought that can fuse together the doctrines of liberty and infallibility?

*Ans. J. Runggold.*

### Coal Miners Shot Down.

AS WE go to press the newspapers are full of the account of the shooting down of nearly one hundred unarmed Hungarian miners at Hazleton, Pa., by Sheriff Martin and thirty-eight deputies. It seems that the miners were marching along the highway from one mine to another when they were intercepted by the sheriff, who ordered the company to disperse, and upon refusing to do so, and showing signs of ignoring his word, orders were given to fire, which was done with the above results. It is reported that all but five of the dead and wounded were shot in the back, which would indicate that much of the firing was done after they had started to flee away. The particulars are too meager to express an opinion as to the merits of the case.

We believe in upholding the majesty of righteous laws at any cost, but at the same time we are free to say that our sympathies are with the struggling miners who through the greed of soulless corporations are in many cases reduced to starvation's very door. It is occurrences like these, likely to happen any day, that are filling men's hearts with fear, for they can see in them the precursor of a coming storm the like of which the world has never known. It is but a fulfillment of the prophecy of James 5.



### Why George Didn't Go Fishing.

"HELLO, George; say, don't you want to go fishing to-morrow?"

George Sellers, the person thus addressed, was a youth whom Father Time had just ushered into the 'teens. At the sound of a familiar voice he looked up from the paper he had been reading, upon the front porch of his home, and saw his young playmate, Fred Atkins, looking at him from the roadway a few rods distant.

"Yes," he said, in reply to the query that had reached him, "I'd like to go well enough, but"—

"Well, come on and go," said Fred. "My brother Will got home from college this morning, and we're going to the lake to-morrow, and I know where there's some fine fishing."

"Well, I'd like to," said George, rather slowly. "but to-morrow's Sunday, you know, and my pa wouldn't let me go."

"Why, is that so? I thought he worked on Sunday himself," was Fred's reply.

"So he does; but he says I've got to keep Sunday, and that he would keep it if it wasn't for losing his job. They had a meeting of some kind in town the other night that pa went to, and he says they're going to have a law passed to make everybody keep Sunday; and then he's going to keep it."

"Can't he keep Sunday if he wants to without having a law to make him do it?" queried Fred, in a tone of surprise.

"Well, he don't think so, I guess," answered George. "He says he can't afford to lose his job, so he can't keep Sunday till they have a law to make everybody stop work Sunday, so that nobody will lose their jobs."

"What makes him think he ought to keep Sunday, anyway? Does he read it out of the Bible?"

"No; I never heard him read anything like that out of the Bible; but he said when he got home from that meeting he went to, that the man who spoke told them that Jesus Christ kept Sunday. He had a saw there like carpenters use, and he held it up and said it was the saw that Christ laid down every Saturday night."

Fred laughed. "That's a likely story; I don't believe he had any saw that Christ used, any more'n he had a piece of Noah's ark."

"Well, I don't know as he said that, exactly, but he

made pa think so, and a lot of others, I guess. It was the first time they had ever been to such a meeting."

"How did he know that Christ worked on Saturday?" asked Fred. "Why," he continued, after a moment's pause, "I heard my Sunday-school teacher say that Christ's parents were Jews, and if that's so they must have kept Saturday and Christ must have kept it too."

"Yes, that's so," commented George.

"What else did he say?"

"Oh, I don't know," said George, "I didn't listen to all pa said about it. Oh yes," he added, with a sudden recollection, "pa said he told them he never heard of anybody gettin' poor on account of keepin' Sunday."

"Then I don't see what he wants of a Sunday law, or what the people want of it, if folks who want to keep Sunday can get along all right without it," observed Fred. "If the Lord wants people to keep Sunday can't he take care of them when they do it?"

"I should think so," said George; "ma says the Lord takes care of everybody, and if he takes care of people when they're doing wrong, I should think he'd take care of them when they do as he wants them to."

"If your pa believes this, what makes him afraid to begin keepin' Sunday right now," Fred ventured.

"I don't know," George answered, reflectively, "unless it's because he isn't sure God wants him or anyone to keep Sunday. He was lookin' in the Bible the other evening, turnin' over the leaves and hunting for something that he couldn't find, and after a while he asked ma how the preachers knew that Sunday was the Sabbath, anyway. And ma she said she didn't know, but she guessed it must be so if the preachers said so."

"I've always thought," observed Fred, "that the preachers knew a lot more about some things than they could get out of the Bible. I guess that's one reason why I never cared much about goin' to church. Well," he added, as he turned to go, "I'm sorry you can't go with us to-morrow, and as long as your pa can't find anything in the Bible that says it's wrong, I should think he might let you. I know the Bible says the seventh day is the Sabbath, but that's Saturday and not Sunday, and nobody but Jews keep Saturday."

"Yes," they do," replied George, quickly; "some Christians keep it; ma knows of some that do. There were some people in the town where she used to live that kept it. I don't remember what she called them, but they weren't Jews."

"I wonder how they managed to live and not work on Saturday?" queried Fred, pausing, "Saturday's the busiest day in the whole week."

"That's so; but they got along all right, and they were strict in keepin' it, too, ma says."

"And did they want a law to make other folks quit work on Saturday?"

"No; I guess no one ever heard of such a thing as that. They probably thought if the fourth commandment said to keep the seventh day, that was all they

needed. And I should think," added George, "that it would be, if it was the word of the Lord."

"Yes; so should I," said Fred. "Well, good bye, and if I were you I'd tell your pa he must find me a Bible text for keepin' Sunday if he wanted me to keep it."

"I'll do it," answered George. "Good bye."

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### The Object of Civil Government.

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WE have seen that all persons have rights; and that these rights are given each person by the Creator, and are unalienable.

We have seen also why it is that the Creator gives to each one these rights,—that it is because he has a purpose to be fulfilled in each member of the human family, and a claim upon each one, which would utterly fail if men were not left free to choose between good and evil. Only in this way can God receive what is due him, and man attain to the highest pinnacle of blessing.

But how are these rights to be preserved? How are the life and liberty of each one, which God has given them, to be protected from violence and destruction in this evil world?

Is each one to defend his own rights, using what force may be necessary to repel any invasion of them?

If it were left that way there would be no government at all. There would be no laws against crime, and each one would determine for himself what was a punishable offense and what punishment was deserved by the offender. And he would decide this, as individuals are so prone to do, not after calm reflection, but under the excitement and anger which the offense produced.

In addition to this, his rights would be defended by no power stronger than his own arm.

Such a state of things would be anarchy, worse than anything that we have seen or imagined.

To avoid this, men have formed civil governments; and by means of these, laws against crime are enacted by assemblies of chosen men; the person accused of wrongdoing is tried by men who can proceed in the matter with calmness and impartiality; sentence against the offender is executed without anger, haste, or barbarity; and the power of the whole people together is exercised to defend the rights of each individual.

The Declaration of Independence sets forth the purpose of civil government, in the declaration that "to preserve these [unalienable] rights, governments are instituted among men, deriving their just powers from the consent of the governed."

Thus it is seen that the civil government exists for the benefit of the individuals who enter into it. But the natural tendency in governments is to reverse the proper order, and to hold that the individual exists for the benefit of the government.

When this is done, the rights of the individual, instead of being protected by the government, are sacrificed to the government. Human life and liberty, which the

Creator gave to man, and which no government can give him, are considered to be at the disposal of the government. This perverted state of things—this false conception of the purpose and province of civil government—has come to be the prevailing one all over the world.

Thomas Jefferson, who wrote the Declaration of Independence, said: "Our legislators are not sufficiently apprised of the rightful limits of their power, that their true office is to declare and enforce only our natural rights and duties, and to take none of them from us. . . . The idea is quite unfounded that on entering into society we give up any natural right."

And when society, or the government, tries to compel us to give up some of our natural rights for the sake of its purposes, it is going contrary to God's order, and our obedience must be to God rather than to it.

Civil government is not the greatest thing in the world. It is, as we have seen, only an instrument to serve something else; and that which it is designed to serve must be greater than it. And that greater thing is MAN.

Man is the most important thing in the world,—the crowning work of God's creation. Man is made in God's own image; to him alone, of all things in the world, is given this overwhelming honor.

The civil governments were made by man; but man himself is the work of the infinite God.

Man, it is true, seems but an insignificant thing,—a being of faults and weaknesses, appearing only for a moment, as it were, amidst earth's myriad forms of life and then passing again into oblivion. And of himself he would be only this.

But ah, he is connected with the purposes of God, which reach throughout eternity! Can this be said of any civil government? No, indeed; earthly governments are but transient things; once dead, they have no future. But who can fathom the eternal purpose of Jehovah in the creation of man? To what heights is man, in the unfolding of that purpose, to attain in the eternal ages?

And that this life may afford the conditions suitable to man's preparation for the future life, civil government has been instituted here by the ordinance of God. But it derives all its importance from the greater importance of man,—the importance of the human individual.

God deals with man individually; his eternal purpose relates to each individually; and in his view, which shows all things truly, no one individual is of more importance than another. He gave his only-begotten Son to save you, reader, as an individual,—not partly to save you and partly to save some one else, or many others, but *wholly* to save you, wholly to save each one by himself, of the human family.

And this reveals the estimate which God has put upon the *individual*,—a value which far transcends any that can belong to earthly governments.

THE proper study for mankind is God.

## Step Out.

WE cannot hope to make this department what it should be without the active coöperation of those for whom it is specially intended.

Abraham Lincoln was counted as a learned man, but it was not because he had read many books. The secret lay in the fact that he appropriated, digested and made his own personal knowledge that which he gleaned from the few books he actually perused. So, in this work, if we want to really master the underlying principles of religious liberty, so that we can turn them to account,—know how to apply them to specific cases, it is necessary that we make them a part of our being, and to do this one should read, discuss, ask questions, and then put his thoughts on paper. This will teach clearness of idea and exactness of expression.

Have an idea and then learn to state it clearly so that everybody will understand what you mean when they read your writings.

Some people have a reputation for being "deep writers"—and rather difficult to understand. In the majority of cases this lack of clearness is due to the same cause that makes it impossible to see an inch below the surface of the Missouri river—mud!

We speak thus plainly of this matter, for we want our young friends to understand that "writing for the press" is not such a wonderful thing. It's simply having an idea and then expressing it in a clear and entertaining manner. This comes only by practice, and we therefore urge the readers of this department to lose no time in developing their talents along this line, and no subject is more fruitful with ideas and themes than that of religious liberty.

Let us hear from you. You will find in the SENTINEL a warm friend of every effort to rise from your present surroundings to something higher.

W. E. C.

## Union College.

THE advertisement of this institution of learning has appeared in our columns for some little time, because we know whereof we speak when we say that it is in every way worthy of patronage. It affords facilities and opportunities that can be found in but few other schools, and those who contemplate taking a course of study should not fail to investigate its merits. The president, in response to an inquiry as to its prospects for the coming year, writes: "The outlook for Union College is very promising. Many young people are seeking ways to secure the benefits that come through a training such as this institution can give. Not a day passes without receiving letters from young men and women who are making arrangements to be present with us the coming year. Besides the courses of study already arranged for, a new course for teachers has been prepared and is offered for entrance the coming year. This course supplies a need

that has long been felt and will meet with general favor. The college is open September 15, and is prepared to receive all who seek an education of the highest order." Any one desiring information should address, N. W. Kauble, president, College View, Nebraska.

**The Reason Why.**

THE *Signs of the Times*, in its issue of the 2nd inst., thus speaks of the interest of the people in working for the SENTINEL:—

"A brother in Waukon, Iowa, over seventy-five years of age, recently secured eight subscribers for the AMERICAN SENTINEL. Our older brethren are prone to deem themselves on the retired list, while there is still work that they can do. Here is an example for them. The SENTINEL is always full of that information for the want of which the people of the United States are being unwittingly led into the delusive web of Church and State union."

This is only one of more than a score of similar instances where men and women passed their allotted span of life, did valiant service in securing subscriptions for the SENTINEL under our late special offer. Their hearts were bound up in the work, and they couldn't help it.

MRS. J. M. ABELL, of Elmhurst, Cal., in remitting for her subscription, writes: "I have watched every advancing step the SENTINEL has made from its first number, and more than once has my heart beat faster at its intrepid uplifting of truth and freedom as revealed in the Word."

MR. L. E. HILDRETH, of Stoughton, Wis., in sending a club of twelve subscriptions to the SENTINEL, says: "The AMERICAN SENTINEL is one of the best antidotes I know of to administer to the average politician who finds himself in the bewildered condition incident to the button-holing Church and State lobbyists who besiege him in the halls of Congress."

ELD. H. F. PHELPS, of St. Paul, Minn., press agent of the International Religious Liberty Association, of that State, and who has done much to disseminate the principles of religious liberty among the people of the Northwest, writes saying: "I want to say for your encouragement that I have read the AMERICAN SENTINEL from its very first issue, and feel that I am in a condition to judge of its merits, when I say that the last is the very best—the best of the wine at the last of the feast. In the beginning I used to wonder if there was enough to the subject it treated to keep it running right along without becoming exhausted, but there seems to be no end. More and more and better and better is the story now. Long may it live and much good may it do."

A WARM friend of the SENTINEL, from Nebraska, thus speaks of the Young People's Department lately begun: "I am very sure this is a move in the right direction. Our children ought to know more of the fundamental principles of religious liberty than the most of them do, and the simple manner in which the subject matter is presented cannot fail to awaken an interest never before known; and more, I mistake greatly if those of older years are not among the most interested readers of this department."

**Card.**

To all interested in carrying the gospel of Jesus Christ to the inhabitants of other lands and who desire to assist in supporting missionaries already placed and others who may engage in the work, the opportunity is given to make an offering to the Foreign Mission Board of the Seventh-day Adventist denomination.

Such donations should be sent to W. H. Edwards, the Treasurer of the Board, 1730 North Fifteenth Street, Philadelphia, Penn.

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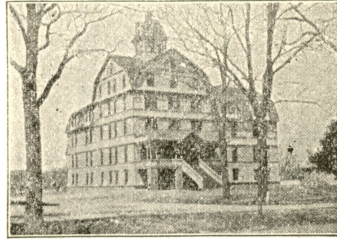
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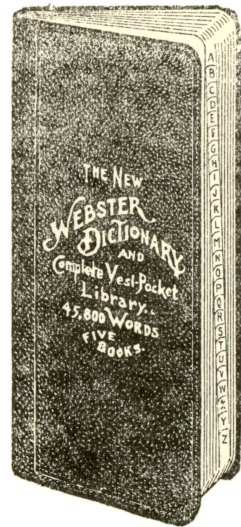
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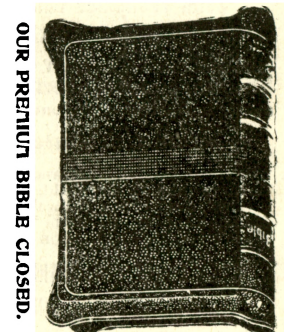
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reaved before them, neither turned      B. C. 445.  
they from their wicked works.  
36 Behold, we are servants this      d Deut. 28.  
day, and for the land that thou gav-      Exod. 9. 9.  
est unto our fathers to eat the fruit      thereof and the good thereof, behold,      e Deut. 28.  
we are servants in it:      f Deut. 28.  
37 And it yieldeth much increase      g Deut. 28.

**SPECIMEN OF TYPE.**

25 Ré'him, Hâ-shô'nah, Mâ-g-sê-  
jah,  
And A-hi'jah, Hâ'nan, A'nan,  
27 Mî'luch, Hâ'rim, Bâ'q-nah,  
28 J'e And the rest of the people,  
the priests, the Lê'vites, the porters,  
the singers, the Nêth-i-nims, and all  
they that had separated themselves



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