

"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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DANIEL'S CITIZENSHIP.

A CORRESPONDENT, who takes the position that the Christian whose citizenship is declared to be in heaven should have nothing to do with the affairs of earthly governments, questions whether Daniel was in any proper sense a citizen of the kingdom of Babylon; and thinks that his (Daniel's) position was not at all parallel with the servant of God under the Government of the United States. He takes the view that Daniel was a slave, and always remained such, and that his acts were only in obedience to the commands of his master, the king.

It is indeed true that Daniel's citizenship was not entirely parallel with that of an American citizen. In Babylon all power was vested in the king and individual citizens shared in its exercise only at the royal pleasure. In the United States all power is vested in the people, and each individual shares in its exercise by legal right. We cannot, however, grant that Daniel was in any proper sense a slave after he first assumed public office, or that he stood in any different relation to the king than did other officials and wise men of the kingdom.

In a sense all subjects of an absolute monarchy are slaves. They are regarded as the property of the king. He has a right to do with them as he will. He may take their lives or their property. He may reduce them to abject slavery, or he may make them members of his court and place them in positions of responsibility. This is true even in a republic, but only in a very limited sense. All governments assume the right to take the lives or the property of their subjects under certain circumstances. Even our own Government has in time of war drafted men and compelled them to serve in the army; and when men so compelled to serve lost their lives, the Government held itself under no greater obligation in their cases than in the cases of men who voluntarily entered the service.

But the particular relation in which Daniel stood to the king of Babylon does not enter into the question at all. The fact remains that he participated in the affairs of government and exercised civil authority. And not only so, but at his request the king set his three friends, Shadrach, Meshach, and Abednego over the affairs of the province of Babylon. Now if it is contended that it is wrong *per se* for the servant of God to have anything to do with the affairs of government, the command of the king could not make it right.

When Shadrach, Meshach, and Abednego were commanded to fall down and worship the golden image, they refused. When Daniel was forbidden to pray to God, he disobeyed the royal mandate. But we have reason to believe from the record that so far was he from disobeying when the king required him to exercise civil authority that he was pleased to do it; and we know that he desired that his companions should share the honor and responsibility with him.

There is so much of selfishness and of corruption in public life that it is rarely the case that a man who would maintain spotless integrity could secure any position of trust, because to obtain office in these days a man must generally mortgage himself to his friends and supporters. But we cannot see that it is wrong in itself for any man to exercise the rights of an American citizen; and every man should act just as conscientiously in this as in any other matter. He should be just as conscientious in public business as in private business; just as careful in helping to select a public servant as he would be in selecting some one to attend to his own business. It does not follow, however, that a Christian could not vote for a man who is not a Christian, any more than it follows that a man who is a Christian could not employ one to work for him who is not a Christian.

When a Christian is about to employ a man to work for him he seeks a man, of course, who will conduct himself civilly, but he does not require that his employé shall be of the same faith as himself; he simply requires that he shall be competent to perform the duties he requires of him, and that he be possessed of ordinary business integrity. This is all that can reasonably be required of public servants. They should be men who

will conduct themselves civilly, and who are known in the community as men who are competent and honest.

Again, the Christian has no right to use his citizenship or his influence as a member of the body politic to coerce others in matters of faith and morals. To do so is to erect a claim to infallibility. He desires for himself freedom in matters of conscience, not simply freedom to believe as he sees fit, but freedom to act in harmony with that belief; he must as an honest man and a Christian concede the same right to every other individual in the world. He cannot, therefore, use civil power in any way to trench upon the equal rights of his fellowmen; and this is where it seems to us the line should be drawn. It is not necessary, nor even wise, that Christians should disfranchise themselves, or that they should refuse to accept the benefits which civil government has to confer upon all; but that they should the rather insist upon a clear distinction between things civil and things religious; and they should exert their influence as citizens to keep Church and State separate, not depending, however, upon political methods, but rather upon the inculcation of correct views of citizenship and of the mutual duties which social beings owe to each other.

IS THE SABBATH IMPORTANT?

To this question the voice of orthodoxy in this country answers, Yes. And it speaks in a very positive and emphatic tone. For example, an address on Sabbath observance, by the Rev. Alexander Allison, D. D., published in the *Christian Endeavorer*, for August 1896, makes this statement:—

The home mission problem in all the denominations will be largely solved so soon as Sabbath laws are enforced. The Sabbath question is fundamental. It underlies everything. If the Sabbath goes, so does the church, the Bible, and the family. Who will dare to go to church or read the Bible if the Sabbath becomes a dead letter?

This is spoken from the standpoint of the Sabbath as a day to be enforced by human law. From this standpoint many like utterances have been made by religious teachers. There is practical unanimity in the sentiment that Sabbath observance is a matter vastly too important to be left unregulated by legislation. We are told that our "sabbath laws"

are good, that we ought to have more of them, and that what we have ought to be more strictly enforced.

And what do these "Sabbath laws" state? They state most explicitly that pursuits of business and pleasure must be laid aside on "the first day of the week, commonly called Sunday." This language contradicts that of the fourth commandment, which declares, "the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work."

But the advocates of these "Sabbath laws" can explain this discrepancy. The Lord, they say, was not particular about the day, and so left it to man to select any one day in seven, as might suit his inclination! "The seventh day" specified in God's Sabbath commandment does not mean the seventh day of the week, but simply a seventh day, that is, any seventh day after six days of work! Hence "the seventh day" may be "the first day of the week, commonly called Sunday," or any other day of the week as well, and the divine obligation of the Sabbath commandment may pertain to the first day of the week, or to any other day of the week!

Hence it may pertain to every day of the week, and the whole week may be a sabbath, without any distinction of sacred and secular days at all!

In other words, the Creator made the Sabbath, but as he did not specify the day of the week to be observed, bequeathed the Sabbath to man in such shape that it would destroy itself as soon as men should try to observe it!

And yet "the Sabbath question is fundamental; it underlies everything." Did the Creator know that the Sabbath was so important when he made it?

As a day to be enforced by human law, the Sabbath is of the greatest importance; but as a day commanded by God's law, it is not important enough to be specified in that law, or to demand observance upon any particular day of the week!

If the Sabbath is of such importance, why is it not important to observe the day specified as the Sabbath in the fourth commandment—namely, "the seventh day"?

That the Sabbath is of the utmost importance as an institution for the promotion of human welfare, is as certain as that the Word of God is true. Would that the people of this and every land might be so impressed with its importance in their relationship individually to their Creator, that they would not dare to deviate from his own explicit commandment concerning its observance, whatever might be the view set forth by tradition and the commandments of men.

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ROME'S ASSUMPTION OF THE RIGHT TO RULE THE WORLD.

We print on another page under the heading, "The Supreme Court of the World," a short report of a discourse by a Catholic priest in San Francisco, on the claims of the Roman Catholic Church to the right to be the supreme arbiter of the world.

This is a favorite theme with Rome. She once occupied that position and aspires to occupy it again.

It will be observed that this claim, to be the supreme court of the world, does not refer alone to religious matters, but to civil affairs as well; and authority in both religious and civil matters is sought to be found in the

gospel commission, "Go ye, therefore, unto all nations."

It is assumed both by Roman Catholics and by so-called National Reformers, from the original National Reform Association to the Young People's Society of Christian Endeavor, that the gospel commission extends not only to individuals, but to nations; not in the sense that the gospel shall be preached to the individuals composing all nations, but that the gospel minister is commissioned to the nations in their organized capacity, that is, as to moral beings, and that the nations should hear and believe and be saved by the gospel, as nations.

Some have even carried this so far as to attempt to show that the words "State" and "world" are synonymous, because all the world is organized into some form or other of government; that therefore the texts which tell what Christ's attitude toward the world is, tell what his purpose and attitude are toward the State, and what the Christian's relation should be to the State. This conclusion would of course be correct if the premises upon which it is based were correct. Indeed, it is only a logical conclusion if the gospel commission means what Mr. Yorke, the San Francisco priest, and the Roman Catholic Church generally interpret it to mean; that is, if instead of being a commission authorizing the apostles and their successors, and indeed, all Christians, to go unto all the world and preach the gospel to every creature, or, as elsewhere expressed, to go to all nations, means that they were to bear a message to nations as such rather than to the individuals.

The Catholic Church is entirely consistent in its claim to infallibility. The assumption of the right to dictate in matters of faith and morals is in itself an assumption of the prerogative of infallibility.

In the memorial, written by Madison and presented to the Virginia Assembly in 1776, by the Presbyterians, Baptists, and Quakers, it is said: "It is at least impossible for the magistrate to adjudge the right of preference among the various sects which profess the Christian faith, without erecting a claim to infallibility, which would lead us back to the church of Rome."

This is just as true to-day as it was in 1776, and it is just as true of Protestants as of Catholics; whoever assumes to decide questions of faith and morals for others, thereby assumes the prerogative of infallibility, whether like the pope, he boldly avows it or not.

National reform in its various phases claims infallibility, not openly, it is true, as does the papacy, but by assuming to dictate to individuals in matters of faith and morals. This is true of the National Reform organization formed in 1863, and it is just as true of the Young People's Society of Christian Endeavor and the "Good Citizenship" leagues of more recent origin, now so earnestly engaged in using the civil power to advance, as they suppose, the interests of the church.

We do not see how those who assent to the claims of national reform, by whatever name it may be called, could take issue with Mr. Yorke, or the Catholic Church, whose views he voices, if the church bears a message not only to individuals, but to nations. For if the authority given to the apostles empowered them to decide civil disputes and controversies, or to exercise any civil authority, then, indeed, must the church be the supreme court of the world, not only in religious, but also in civil matters; and this, not the church in a divided state, not as represented by the various sects of Protestantism, but it is manifest

that it must be the church, so organized, constituted and recognized, that its authority will be universally respected. National reform to be consistent must either abandon its own claims, or find refuge in the bosom of Rome.

THE "CHRISTIAN STATE" AND HERESY.

THE "Christian State" which it is the aim of the "Christian Endeavor" and kindred movements to set up in these United States, will, if it is realized, be supported upon the same principle as is the Roman Catholic "Christian" State in South America; and this being so, it is wholly inconsistent for the advocates of "Christian" civil government in this country to take exception to that which is done in South American republics, and which the maintenance of that form of government logically demands. The following note from the *Catholic Review*, of October 17, is to the point in this connection:—

"No ecclesiastic in this country," says the *Independent*, "believes that the State has a right to confiscate religious books and burn them; yet that is just what was done, not many months ago, by the Peruvian authorities, on the express request of the Roman Catholic priests, with some Bibles and hymn books."

The fallacy in that statement lies in the adjective "religious." Substitute for it "heretical," which exactly characterizes the books from the Peruvian point of view, and some ecclesiastics in this country will believe that the State there is justified in destroying them. The condition of asparation between religion and the public life of the nation, desirable as it is in some respects under the circumstances of a thousand and one creeds in our beloved Republic, is not the highest and best. The Christian State is the ideal government.

The *Independent*, in its Christian moments, recognizes this truth, for it lauds the members of the Christian Endeavor societies for promoting Christian citizenship, so it insists on the duty of following the obligations of morality in finance, etc. The kingdom of Christ should come to nations as well as to individuals. Granted, then, a Christian State, as Peru ought to be but is not, and it has more right to protect its inhabitants from heretical doctrines than it has to defend them from an importation of cholera or smallpox.

Roman Catholics as well as misguided Protestants believe in the "Christian State" as being the "ideal government." And they have the same rights which Protestants have. If Protestants in this country have the right to set up a "Christian State," Roman Catholics have the same right in Ecuador and Peru. The principle is the same in each case, namely, that the majority, who rule in the government, have the right to make that government a "Christian" one. That their own conceptions of Christianity will govern them in the matter is of course perfectly patent. And whether these conceptions are right or not, is not a question which touches the principle upon which the idea of the "Christian State" depends for justification. The question of rights has nothing to do with the question whether people are mistaken or not in their religious belief. An individual has as much right to be a Roman Catholic as he has to be a Protestant. He may be honest and sincere in becoming either. If he fails in any duty covered by his relation to God, that is a matter to which God himself will attend.

The Peruvian authorities, therefore, if the "Christian State" theory be a just one, had a right to seize and burn what they deemed to be heretical books; and in condemning them for this action, the advocates of "Christian citizenship" condemn the bridge on which they stand themselves. Would that they might at once abandon it after having thus pronounced it unsound.

s.

CHRIST VS. RELIGIOUS LEGISLATION.

BY R. C. PORTER.

THE Church and the State were both ordained of God. The Church was to teach the gospel and be the light of the world, while the State was commissioned to exercise authority in civil affairs. God is a God of order and not of confusion. He made no mistake when he called both of these organizations into being, and assigned to each its work. And he did not assign to both the same work. There was to be no occasion for coercion in accomplishing the work assigned to the Church, and in her commission she was authorized to use none. She was to present Jesus as the world's Redeemer and the sinner's only hope and say, Come! The power through which her work was to be performed was in Christ and not in the civil government. The weapons of her warfare were not to be carnal, but mighty through God to the pulling down of strongholds.

The civil government was to use carnal weapons in the protection of those who acted civilly and in the administration of justice upon the uncivil. The judging of civil questions has been committed to the hands of men in this life, and it is proper for them to sit in judgment upon such cases; but of religious matters it was said, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." Paul was here speaking of the treatment the Christian Church was receiving at the hands of her persecutors on account of her faith in Christ. He further adds: "But with me it is a very small thing that I should be judged of you or of man's judgment: . . . But he that judgeth me is the Lord." Hence, judging in matters of religion before the Lord comes, who will judge the living and the dead at his appearing and his kingdom, is called by Paul judging before the time, and denounced as all out of place for the civil government, and very wrong.

Even Jesus told his disciples that if any one heard his words and believed not, he would not judge him, but that the word which he had spoken should judge him in the last day. Certainly the disciple is not greater than his Lord, and if the Master would not judge those who did not accept his teaching, his followers are not authorized to judge and to imprison their fellowmen because they do not accept *their* religious views.

We have many examples in the Scriptures where the civil government has legislated upon religion. But in the instances given, Jesus has ever identified himself with those who were condemned because they would not sacrifice their conscientious convictions in religious matters, in order to be in harmony with the State. With the three Hebrew worthies in the fiery furnace, there was seen the form of the fourth which was like the Son of God. He sent his angel and closed the lions' mouths when Daniel was condemned, and cast into their den on account of his faith. In like manner he manifested himself to Paul and Silas, and to Peter, when they were imprisoned for preaching Jesus. The angel also tells them that they should ignore the command of the State in this and go right on preaching the gospel in its simplicity, though they were few in number and the State was legislating against

their religious beliefs. When Stephen was being stoned on account of his faith, and he cast his eyes about him to catch a glance from some sympathizing friend, he was greatly encouraged by seeing the heavens opened and beholding Jesus standing at the right hand of God. So now those who may see the power of the State arrayed against them because they follow the Master, keeping the commandments of God and the faith of Jesus, have the comforting assurance, "Lo, I am with you alway, even unto the end of the world." As the Saviour said to Saul when he was persecuting the church, "Why persecutest thou me?" so now he says to those who persecute his followers, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

True religion never seeks to enforce its observance upon others. It seeks only voluntary adherents. Enforced religion is always the result of apostasy. Let those who contemplate lending their influence in support of religious legislation, beware lest haply they be found to fight against God.

THE OBJECT AND STRENGTH OF THE CHRISTIAN CITIZENSHIP MOVEMENT.

BY CHAS. E. BUELL.

THE ministers who are organizing the so-called "Christian Citizenship" movement, which is a gigantic religious combination for giving direction to the votes of honest-hearted and unsuspecting members of Christian Endeavor societies and kindred organizations, led by ambitious and designing persons, would seem to have mistaken the voting strength of the churches.

The thought that is born of the wish to force upon the people of this now free country a condition of class legislation, in which the elective franchise, the right of the individual to vote, is to be conditioned upon a religious test (and, as stated by an official, *good citizenship* will not be sufficient; but the voter must acquire standing under the test of "Christian Citizenship") is the first idea to be carried into complete form, to be made the basis of operations that are to follow.

To get all the strength which is desired, a religious "Tammany Hall" is to be created, whereby the religious are to become the balance of power, and, by throwing their strength to the highest bidder, to get in return the much-coveted legislation. This was the openly-avowed plan proposed by a speaker at the convention recently held at Plainfield, N. J.

This coincides with what has been announced by leaders of the movement in public addresses, or in official publications.

The words of the president of the Woman's Christian Temperance Union, in National Convention, in 1887, disclose how this organization would combine Church and State:—

The Woman's Christian Temperance Union, local, national and world-wide, has one organic thought, one all-absorbing purpose, one undying enthusiasm, and that is, that Christ shall be this world's king; yea, verily, this world's king in its realm of cause and effect—king of its courts, its camps, its commerce, king of its colleges and its cloisters, king of its customs and constitutions. The kingdom of Christ must enter the realm of law [force] through the gateway of politics.

The "National Christian Citizenship League," in its organ, *The Christian Citizen*, published in Chicago, in March, 1896, stated

that the objects of the organization are three-fold: 1, To reveal Christ as the Saviour of the nation as well as of the individual; 2, To make Christian principles operative in public affairs; and 3, To unite the followers of Christ in aggressive action, etc. In further stating the objects of the organization it defines the purpose of its "aggressive action" as being: "To purify and elevate the elective franchise." This means to require that the individual shall be approved by some leading and acceptable Christian denomination in order to be a voter.

From all that can be gathered from the statements of persons and publications officially representing the so-called Christian Citizenship movement, under the name of Christian Endeavor societies, the Woman's Christian Temperance Union, the National Christian Citizenship League, and kindred organizations, designing persons hope to place religion in politics with the ultimate object of uniting Church and State.

These are constantly speaking of this people as a "Christian nation," which might mean that, in contradistinction to its population being followers of Mahomet, they incline to the belief emanating from the Scripture teachings regarding the Messiah, and a general acceptance of the principle embodied in the "Golden Rule" enunciated by him. The statement might also mean that they consider that the majority of the voters of this country are enrolled members of religious organizations which actually hold to the very belief which is entertained by members of the societies which have been named, and will, without question, advance the project which the leaders have in hand.

There would be grave doubts of the possibility of making a success of an attempt to reach the ends aimed at by friends of the "Christian Citizenship" movement, when viewed from a political standpoint; for, numerically considered, the church people are not in the ascendancy. When the United States Census was taken in 1890, the entire membership of all religious bodies, Jews, Catholics, Protestants, Mormons, Communists, Theosophists, all, of whatsoever name or creed, was scarcely one-third of the population of the country.

One-third of this membership would amply represent the proportion of adult males that are voters. Not less than one million were foreign born, and had not been naturalized in 1890; more than a hundred thousand Indians were counted as church members, but were not counted among the population; ten million of the population were negroes, while there were numerous organizations, orders, and societies that withhold from voting; these must be taken into full account before a correct estimate can be made of the voting strength of the churches. More than all, the very members upon which the leaders rely will be divided when the hour comes for placing a free people at the feet of zealots.

The friends of "Christian Citizenship" who urge this as a "Christian nation" publish as facts that the 240,000 saloons which this country supports, graduate 600,000 drunkards annually, and that the money annually devoted to intemperance exceeds the value of church property; and, while urging upon the attention the great growth of denominations, they portray the immensity of the work that is to be done in converting the world outside of the so-called church.

Although Scripture teaching is against force, against the use of civil law to promote religion, there is a constant effort to procure unjust and unnecessary legislation for religious purposes, as can be shown in the numer-

ous bills always before Congress and State legislatures; and it is to such legislation that the peculiar organizations direct their strength.

Plainfield, N. J., Oct. 15, 1896.

ETHICS OF SUNDAY LEGISLATION.

BY E. J. WAGGONER.

IN quite a number of the States there is at present considerable agitation for the passage of additional Sunday laws and for the enforcement of those already in existence. This is directly in the line of National Reform work, and is a danger to American liberty, of which the AMERICAN SENTINEL, as a watchful guardian, must give warning. There are very many people who are opposed to the work of so-called National Reform, who would heartily support a law enforcing Sunday observance, not perceiving that every argument against National Reform in general is equally valid against this particular phase of that work. We purpose to note a few features of Sunday legislation and how it works injustice to a large class of citizens.

There are two grounds upon which Sunday legislation is based: one the "civil" and the other the religious; and

The Two Are Antagonistic,

although both are often held by the same individual. On one side it is claimed that Sunday should be enforced, not as a religious institution, but as a civil holiday, and that Sunday laws are to be regarded as police regulations. Others plead for laws enforcing Sunday rest, on the ground that Sunday is the "Christian sabbath." But upon whichever ground Sunday legislation is urged, such legislation is entirely inconsistent with perfect civil and religious liberty. If it be urged that man's physical nature requires rest on one day in seven, and that the Government should set apart Sunday as a civil holiday, and restrain people from working thereon, it comes directly in conflict with all usage in respect to holidays, and cannot be consistently sustained by sound reason. There are quite a number of days that are set apart as national holidays, yet on none of them are people forcibly restrained from labor if they choose to work. This very fact shows

The Absurdity of the Claim

that Sunday legislation is not religious legislation, for no advocate of Sunday laws would be content for a moment with a law placing the day on a level with other holidays.

Again, the absurdity of the idea of enforcing Sunday observance because of man's physical need for rest is equally evident. For example: It is just as certain that man's physical nature requires a certain amount of sleep in every twenty-four hours as it is that his physical nature requires rest one day in seven. It is an undeniable truth that thousands of people do not take regular rest, and that they suffer physically because of the lack of a proper amount of sleep. Now, if it be granted that a State has a right to enforce Sunday observance because people need the physical rest, then it necessarily follows that the State has a right to enact that everybody shall take a given amount of rest in each twenty-four hours. And on that ground we might expect the Government to compel people to go to bed every night at ten o'clock, and to prescribe the hour when they should

arise. It is certain that no one can maintain Sunday legislation from a civil standpoint, and it is equally certain that no one really has this in view.

It must be, then, that it is as the "Christian Sabbath" that the plea is made for enforced Sunday observance. But when it is put upon this ground we have the State legislating on matters of religion, and thus stepping outside of its sphere. Indeed,

Sunday Legislation Stands For Union of Church and State.

For if the State can legislate in behalf of one Christian institution, it may with equal propriety legislate in behalf of all of them. If it can enforce the observance of the "Christian Sabbath," it has also a right to enforce Christian baptism. But the right to enforce any religious tenet depends upon the right to decide upon matters of faith, for before the State legislates in behalf of any practice, it must first decide that that practice is correct. Indeed, such decision is implied in the very act of passing the law. Therefore we say, if the State can enforce the observance of the Christian Sabbath, it may also enforce baptism, and may determine what Christian baptism is, whether sprinkling, pouring, or immersion. It may also with equal propriety enforce the sacrament of the Lord's supper on all within its jurisdiction, and can determine how it shall be celebrated, whether in one kind or in both. And

This is Union of Church and State,

as much as has ever existed in any age or in any nation. So we say that all, no matter what their religious belief, who are opposed to the union of Church and State, must be opposed to the enactment of Sunday laws.

But whether the observance of Sunday be enforced from a civil or from a religious standpoint, it cannot fail to be unjust and oppressive to a large class of law-abiding citizens. We refer to those who conscientiously observe the seventh day of the week. We know that it is commonly urged that Sunday laws do not interfere with the rights of any Sabbatarian, because they leave him perfectly free to carry out his conscientious convictions by resting on the seventh day of the week. But if it is man's religious *duty* to rest on one day in seven, which all advocates of Sunday laws allow, then it is also his religious *privilege* to labor on six days in seven. Now, if a man conscientiously believes that the word of God demands that he shall rest upon the seventh day of the week as the Sabbath, and the State compels him also to rest upon the first day of the week, it is certain that his religious privileges are interfered with.

Again, if rigid Sunday laws are enacted, and a man is punished for laboring on Sunday after having conscientiously kept Saturday, such punishment is nothing less than

Persecution For Conscience' Sake.

His punishment is really as much for his observance of the seventh day as it is for laboring on the first day. Thus: Necessity compels him to labor six days in the week for the support of his family; and the divine command certainly gives him the privilege of working six days, if it does not really command it. But his conscience imperatively forbids him to labor on Saturday, the seventh day of the week, therefore necessity and religion compel him to labor on the first day of the week. That is to say, his labor on the first day of the week is made necessary by his conscientious observance of the seventh

day of the week. So, then, if he is punished for his first day labor, he is equally punished for his seventh day rest; and so it becomes clear that the enactment of Sunday laws, and the execution of penalties for the violation thereof, is simply persecution for conscience' sake.

ALLEGIANCE TO THE CONSTITUTION.

THEY are not personal sovereigns in themselves who are referred to in the words, "The powers that be are ordained of God." It is the governmental power, of which the sovereign is the representative, and that sovereign receives his power from the people. Outside of the theocracy of Israel there never has been a ruler who has justly ruled on earth, whose dignity was not derived from the people, either express, or permissive. It is not any particular sovereign whose power is ordained of God, nor any particular form of government. It is the genius of government itself. The absence of government is anarchy. Anarchy is only governmental confusion. But the Scriptures say, "God is not the author of confusion." God is the God of order. He has ordained order, and he has put within man himself that idea of government, of self protection, which is the first law of nature, which organizes itself into forms of one kind or another, wherever men dwell on the face of the earth; and it is for men themselves to say what shall be the form of government under which they shall dwell. One people has one form; another has another.

This genius of civil order springs from God; its exercise within its legitimate sphere is ordained of God, and the Declaration of Independence simply asserted the eternal truth of God when it said, "Governments derive their just powers from the consent of the governed." Whether it be exercised in one form of government or another, it matters not. The governmental power and order thus ordained is of God.

If the people choose to change their form of government, it is the same power still, and is to be respected still. The power is still ordained of God in its legitimate exercise, in things pertaining to men and their relation to their fellowmen; but no power, whether exercised through one form or another, is ordained of God in things pertaining to God, nor has it anything whatever to do with men's relations toward God.

The Constitution of the United States is the only form of government that has ever been on earth that is in harmony with the principle announced by Christ, demanding of men only that which is Cæsar's and refusing to enter in any way into the field of man's relationship to God. This Constitution sprung from the principles of the Declaration of Independence, and on this point simply asserts the truth of God.

The American people do not appreciate to the one hundredth part the value of the Constitution under which they live. They do not honor in any fair degree the noble men who pledged their lives, their fortunes, and their sacred honor, that these principles might be our heritage. All honor to those noble men. All integrity to the principles of the Declaration of Independence. All allegiance to the Constitution as it now is, under which we live, which gives to Cæsar all his due, and leaves men to render to God all that they, instructed by the word of God, guided by their own conscience enlightened by the Spirit of God, may see that he requires of them.

May the sweet face of Heaven shine in infinite pity upon the poor deluded souls who think they are doing God service in their efforts to subvert the Constitution, and men's liberties under it. And may Heaven's twice blessed mercy be on and about the poor people who have respect for Jesus Christ and their right to worship God, when these people shall have accomplished their purpose.—*A. T. Jones.*

IS IT CHRISTIAN?

BY A. F. BALLENGER.

WITHIN the last three years a church movement, denominated "Christian Citizenship," has been organized. Of its growth the *Chicago Times-Herald* says:—

The marvelous growth and influence of the National Christian Citizenship League challenges universal wonder and admiration. The organization was incorporated under the laws of Illinois last March [1895]. Previous to that date a local organization existed in this city, which had spread to some extent throughout the State. Since the movement has run from city to city and State to State with a rapidity and spontaneity that is amazing even to those who have given it motion.¹

The object of the league as officially expressed is as follows:—

Christian Citizenship maintains the supreme right of Christ to rule municipal and national as well as private affairs. . . . It is not so much a new organization as a federation, a tying together of existing forces for the purpose of making the will of God to be done on earth.²

A call issued by the league in October, 1895, and printed the same month in its official organ, the *Christian Citizen*, contained the following quotations:—

In the name of the Lord of Hosts. A summons to the followers of Christ to unite against his enemies. . . . With the conviction that the time has come for a great forward movement, and that God will utilize the league to prepare the way of his kingdom, we urge all Christians to take instant steps for the organization of local leagues, and their affiliation with the central body.³

This remarkable document is signed by men representing all the prominent Protestant denominations and organizations.

Probably outside the league itself the most potent promoter of its principles is to be found in the Christian Endeavor Society. This society declared in Resolution VI., adopted in the Boston Convention in 1895, that "Christian Endeavor stands always and everywhere for Christian Citizenship." One department of its work is devoted to "Christian citizenship" by which the principles of this new movement are taught the young people of this mammoth organization. A report of the Boston convention speaks thus of the enthusiasm with which Christian Endeavor indorses the "Christian Citizenship" movement:—

But in nothing was the great gathering more remarkable than in the prominence given to the Christian Citizenship idea, the intense enthusiasm with which every mention of the subject was greeted.⁴

This new movement speaks thus regarding the relation of the Church to politics:—

Taking an interest in politics does not mean that the minister of the gospel should bring politics into the pulpit, but it does mean that he should take his pulpit into politics. It does not mean that he should

bring politics into the church, but it does emphatically mean that the church should be translated into political power.⁵

In order to bring the object of this movement still more clearly before the mind of the reader let one more quotation be submitted:—

From the Latin Fathers and the theologians of the medieval ages we Christians have inherited a false distinction between things secular and sacred that has long retarded the kingdom's triumphant coming on earth; but the newer conception of the kingdom of God as a reign of righteousness, to be consummated now and here in human society is so leavening the great mass of Christian sentiment that the disciples of the Son of man are again coming to take the place intended by their divine Master in the practical redemption and regeneration of mankind.⁶

The foregoing facts and quotations clearly show that the "Christian Citizenship" movement is an attempt on the part of the Protestant organizations of the country to control civil government with a view to the establishment of the kingdom of God, a reign of righteousness, now and here in human society by means of human law.

The most important questions that can be asked in this connection are, "Is this movement Christian or anti-Christian? Did Christ desire that the Christian Church should possess and use civil power for the redemption of mankind?"

God at one time controlled civil as well as religious affairs through his church. The "church in the wilderness," or the theocracy of Israel governed by immediate direction of the Lord, both in things temporal and spiritual. But there came a time when the Lord took from his church control in civil matters. He announced this decision through the prophet Ezekiel, in the following words: "And thou profane wicked prince of Israel [king Zedekiah] whose day is come when iniquity shall have an end. . . . Thus saith the Lord God; Remove the diadem, and take off the crown: . . . I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."

In fulfillment of this prediction the Israelites were made the civil subjects of the Babylonians, and later turned over to the rule of Medo-Persia, Greece, and Rome, as these nations in turn appeared as rulers of the world; and finally the last vestige of its civil polity was brought to an end and this people scattered throughout all the world at the destruction of Jerusalem by Titus.

When Christ appeared, the Jewish church was thirsting to regain the civil supremacy. This desire overshadowed all else; even his disciples looked forward and planned for this expected event. Matt. 20:21, 22. They were therefore offended because the Lord submitted to the civil authority and allowed himself to be taken and crucified. Matt. 26:31. At one time the people attempted to compel him to usurp civil authority and rule as king. John 6:15.

The Jewish church leaders interrogated him on this point with the question, "Is it lawful to give tribute unto Cæsar or not?" Matt. 22:17. In other words, "Is it right for the Church to submit to the civil power? or should it rule in civil things as it once did? Have you come to restore to the Church its coveted civil supremacy or not?" The Saviour answered, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." In these words the Lord reiterates the decision of Ezekiel and leaves the Church where that

decision placed it—subject to the civil authority in civil things; and this was one of the principal reasons why the Lord's own Church rejected him as the Messiah and crucified him as a malefactor, because he denied to his Church the long-sought civil supremacy.

To the objection that this applies to the rejected Jewish church and not to the Christian church, it is enough to answer in the words of the Saviour, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight that I should not be delivered unto the Jews." John 18:36. No civil supremacy can be maintained without fighting, or the use of carnal weapons, and since Jesus has forbidden his disciples to fight for the maintenance of his kingdom (John 18:10, 11), therefore his kingdom cannot rule in civil things in a sinful world.

This truth was reiterated through the apostles Paul and Peter. Paul writes, "Let every soul be subject unto the higher powers. . . . For this cause pay ye tribute also. . . . Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom." Rom. 13:1, 6, 7. Peter gives expression to the same thought in the words, "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme; or unto governors that are sent by him for the punishment of evil doers." 1 Peter 2:13, 14.

The New Testament teaches that Christians should submit to the civil power in civil things, but does not teach that his Church should seek to regain civil power. This has been taken from the Church never to be restored, "until he come whose right it is," and then it shall be given to him. Of this time the prophet speaks thus: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

The kingdom of God is to be realized by the coming of the Son of Man in the clouds of heaven, the destruction of earthly kingdoms, and the purification of the earth by fire (2 Peter 7:13), and not by the usurpation of the civil supremacy of earthly kingdoms by a backslidden church.

Every attempt of the Church to regain the civil power which the Lord has taken from it, has brought ruin to both the Church and the State, and drenched the earth with the blood of the saints. Since it is contrary to the will of Christ that the Church should control in civil affairs, it follows that any movement which attempts to do this, instead of being entitled to the name "Christian Citizenship," is in truth antichristian in principle, and in the image of the papacy which has always been the advocate of "Christian Citizenship," and the possessor of, or pretender to, the civil throne.

A WARLIKE PEACE.

[*Christian Advocate*, October 15, 1896.]

EVERY term is relative. The newspapers are speaking of the Victorian age as one of peace. A woman consulted a lawyer to begin proceedings for a divorce on the ground of intolerable cruelty. But a few weeks later he found it impossible to get from her the facts necessary to enable him to draw up the papers, and on demanding whether she had changed her mind, she replied, "Not exactly

¹ Issue of October, 18, 1895.

² "The Christian Citizenship League, Its Purposes and Plans," by Edwin D. Wheelock, President of the National Christian Citizenship League, 153 La Salle St., Chicago, Ill.

³ *Christian Citizen* (Chicago), October, 1895.

⁴ *Christian Citizen*.

⁵ *Christian Endeavorer* (Chicago), August, 1896.

⁶ *Christian Endeavorer*, March, 1896.

but all is peace with us now. Would you believe it? John has not struck me for four weeks."

An English paper makes a list of the wars of England since Queen Victoria ascended the throne. Here it is:—

Afghan war, 1838-40; first China war, 1841; Sikh war, 1845-46; Kaffir war, 1846; second war with China; second Afghan war, 1849; second Sikh war, 1848-49; Burmese war, 1850; second Kaffir war, 1851-52; second Burmese war, 1852-53; Crimea, 1854; third war with China, 1856-58; Indian Mutiny, 1857; Maori war, 1860-61; more wars with China, 1860 and 1862; second Maori war, 1863-66; Ashantee war, 1864; war in Bhootan, 1864; Abyssinian war, 1867-68; war with the Bazotees, 1868; third Maori war, 1868-69; war with Looshais, 1871; second Ashantee war, 1873-74; third Kaffir war, 1877; Zulu war, 1878-79; third Afghan war, 1878-80; war in Basutoland, 1879-81; Transvaal war, 1879-81; Egyptian war, 1882; Soudan, 1884-85-89; third Burmah war, 1885-92; Zanzibar, 1890; India, 1890; Matabele wars, 1894 and 1896; Chitral campaign, 1895; third Ashantee campaign, 1896; second Soudan campaign, 1896.

Yet that is peace compared with any corresponding period in England's history. War, however, horrible as it is in human history thus far, has considerable to its credit as a peacemaker, and preparation for it is the main defense that any nation has "against sedition, privy conspiracy, and rebellion," and against the rapacity, envy, treachery, recklessness, and the revenge of other nations.

THE PHILPOTT INDICTMENT QUASHED.

Murfreesboro, Tenn., Oct., 21, 1896.

EDITOR SENTINEL: The Philpott indictment was quashed this morning in short order. Whitaker & Sheaff, attorneys for the defendant, made the following plea:—

The defendant for pleases that the indictment pending against him in this county returned by the Grand Jury at the June term, 1896, of this court, charging that he, the said Philpott, "on the 15th day of March, 1896, and divers other days before the finding of this indictment in said county and State of Tennessee, did engage in farm work, viz., plowing, hauling manure, rendering it exceedingly unpleasant to reside in the community of the said Philpott, to the manifest corruption of public morals, and so as to become a public nuisance to a large body of citizens living in the community, against the peace and dignity of the State," is not a valid indictment for the reason that the name of Byron Freeman appearing thereon as prosecutor was not signed by said Byron Freeman, nor was the signature thereof with his name as such prosecutor authorized by him. Wherefore, said defendant avows that there is no prosecutor upon said indictment, and this he is ready to affirm, and he therefore prays that said alleged indictment be quashed.

SHEAFF & WHITAKER,
ALEXANDER PHILPOTT.

Alexander Philpott makes oath that the matter and things alleged in his plea are true in substance and facts, to the best of his information and belief.

ALEXANDER PHILPOTT.

The State for plea joins issue on the above plea.

GEO. F. CRONOR,
Att. Gen. Pro. Tem.

Mr. Freeman was then put on the stand and testified that he did not sign the indictment, nor did he authorize anyone to sign it for him; that the Grand Jury summoned him to appear before them, and he testified that he had seen Mr. Philpott at work on Sundays, and had signed his name to his testimony only, and that he was not prosecutor in the case. The judge at first suggested that he would make the attorney-general prosecutor ex-officio and proceed with the case, but Attorney Sheaff argued against this procedure, and the judge held the indictment void and ordered the case thrown out of court. The court said that through "mistake" Freeman's name had been used as prosecutor instead of the proper prosecutor; but it is

very evident that the Grand Jury proposed to make Freeman prosecutor in the absence of any other, whether he so desired or not. They exercised inquisitorial power in the sphere prohibited by the law of Tennessee in securing evidence, and were compelled to find a prosecutor to cover up their illegal procedure. No doubt this is not the first case of this kind in the history of persecution of Sabbatarians in this State.

The people at large in this community are opposed to the proceedings against Seventh-day Adventists and it is hoped that this will end further trouble for the present, at least.

D. W. REAVIS.

NEWS AND NOTES.

THE announcement is made that "Thanksgiving Day" will hereafter be observed on the same date in both Canada and the United States.

EVERY public officer in Corea is now required to keep Sunday as a day of rest. So says the July issue of *The Defender*, the organ of the New England "Sabbath" League.

THE N. Y. *Independent*, of October 22, publishes a report that a commission has been made or promised on government ground at West Point for the erection of a Catholic church.

THE new papal delegate to America, Martinelli, is reported as saying recently that the pope was of the opinion that America would be, in the future, the strongest Catholic country in the world.

At Williamsport, Pa., recently, a petition with 500 signatures asking for the repeal of a city ordinance which forbids open cigar stores and ice cream saloons on Sundays, was defeated by a counter petition having 1,500 signatures.

THE public free gymnasium at Douglas Park, Chicago, was opened by several Turner's societies Sunday, the 11th inst., notwithstanding the resolutions and protests emanating from the ministers' union of that city. About 10,000 spectators were present on the occasion.

A "Lord's day bicycle pledge" is being circulated among religious users of the wheel, and is obtaining numerous signatures. It binds the signer not to "use the bicycle on the Lord's day to attend meets, runs, or races; nor for mere pleasure riding, nor in such a way as to interfere with public quiet, personal rest, and divine worship."

A DETROIT (Mich.) journal of recent date reports that considerable stir is being made among tax payers in that city by the introduction into the public schools of the new book of selected Bible readings, compiled by a committee in Chicago, consisting of a Jew, a Protestant, and a Roman Catholic. The readings are in use in the schools of Chicago and are designed for general use throughout the land. They recognize the Deity, and to a limited extent, Jesus Christ. The book has received the indorsement of many prominent men in religious and educational circles.

A PRESS dispatch from Winnipeg, Manitoba, dated the 19th inst., gives the following news relative to the Manitoba school controversy:—

"A hitch has occurred in the conference at Ottawa for the settlement of the parochial school question. Premier Laurier and the Manitoba delegates had

agreed to the setting apart of half an hour a day in each school for religious teaching by Catholics, the belief being that this concession would be acceptable to both sides. But when the Protestant leaders here heard of it they made vigorous objection, declaring such a concession a violation of the national school principle. So the Manitoba Premier, Mr. Greenway, had to withdraw from this agreement; and now, as far as can be learned, no other scheme can be devised, and the settlement is as far off as ever."

A REPORT of the recent Pennsylvania State Christian Endeavor convention, held at Scranton, makes this announcement: "Christian Endeavor citizenship is now beginning a practical program with work for the preservation of the sabbath. The suggestions of Dr. Crafts that petitions be prepared for the closing of all post-offices on the sabbath, met with enthusiastic response, and the State Secretary was instructed to prepare such petitions in blank as soon as possible. Pennsylvania will be found in the lead in this important endeavor. Already Williamsport is moving in the matter with great energy."

POPE LEO's commission to Martinelli, the successor of Satolli, concludes thus: "We command all whom it concerns to recognize in you as Apostolic Delegate the supreme power of the delegating pontiff. We command that they give you aid, concurrence and obedience in all things, that they receive with reverence your salutary admonitions and orders. Whatsoever sentence or penalty you shall declare or inflict against those who oppose your authority we will ratify, and with the authority vested in us by the Lord will cause the same to be observed inviolably until condign satisfaction be made, notwithstanding constitutions and apostolic ordinances or any other thing to the contrary."

WILL some enthusiastic advocate of "Christian citizenship" please cite us to the scripture which commands the observance of the first day of the week?

JESUS CHRIST's idea of Christian citizenship is expressed in the words, "Whatsoever therefore ye would that men should do to you, do ye even so to them."

THE acquisition by the Church of the control of the civil power, means always religious persecution. Never yet has the Church obtained such control without persecution following.

HUMAN legislation cannot deal with sin; it cannot touch evil in the heart. It cannot draw or force anyone into the kingdom of God. "He that entereth not by the door [Christ] into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

"EVERY Christian Endeavor plan begins by consulting the pastor," is a suggestion made by the Philadelphia Union to local societies. It is well enough to consult the pastor, but we would suggest that every genuinely Christian plan of work begins by consulting God. There is a world of significance in the fact that Christian people to-day are so much more ready to take counsel of the pastor than of God's Word.

ROMAN Catholics claim the apostle Peter as the first pope, and the "Christian Endeavor" organizations can with greater truth lay claim to him as the first one who sought to give practical effect to the doctrine for which they stand. Peter and John and other disciples were with the Lord at the sea of Galilee, after his resurrection, and as Peter was following the Lord, after the latter had given him instruction to "feed my sheep," he turned and saw "the disciple whom Jesus loved following." "Peter seeing him saith to

Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me." This cured Peter of the notion that it might be any part of his business to direct other people in religious matters. It taught him that Christian endeavor was simply following in the footsteps of his Lord. Would that all the professed followers of Christ to-day who are so anxious to make laws to regulate the religious conduct of others, might endeavor more earnestly to conform their own walk to the example and precepts of Christ, instead of endeavoring to make others conform to their ideas. Christian endeavor which is truly such cannot mean coercion.

It is apparent from the success which still attends the efforts of Mormon missionaries at home and abroad, that the abandonment of the doctrine of polygamy has in no way lessened the vitality of the Mormon system. Its system is a State-church system, and this constitutes Mormonism's worst feature—a fact which may become more clearly apparent in the light of future events.

"THE Sabbath question is fundamental. It underlies everything." So we are told, and upon this is built the argument that we must have Sunday laws. The statement is wrong. Not the Sabbath, but faith, underlies everything that is Christian. There may be Sabbath observance—outward and formal, such as can be secured by human laws—without faith; but "whatsoever is not of faith is sin." And faith cannot be produced by legislation.

"POPERY is the religion of human nature." It is human nature to ask, rather than to search; to get things in an easy way, rather than in a way which requires persistent effort; to ask the pastor or the priest what is right and what is true, than to delve the mines of spiritual truth contained in the Scripture. It is human nature to be impressed by outward show more than by unseen principles of truth. It is human nature to reverence some visible man more than the unseen God.

THE *New York Observer*, of October 15, asserts that "ministers can so live and so preach that their utterances, even on the eve of a presidential campaign, may influence votes, and yet not be partisan." This is evidently what a large number of clergymen in some sections of this country have been trying to do for a number of weeks past, without, however, being able in any case to demonstrate its possibility. They have, however, one and all, demonstrated the unfitness of political issues as a theme for what purports to be Christian discourse. The clergyman cannot preach politics without becoming partisan; and in so doing he favors a party which Christianity does not recognize, and recognizes a distinction of which Christianity knows nothing. The only parties in the world which Christianity recognizes are, the sinners, and the righteous; and as a preacher of the gospel, no man can rightfully recognize any others.

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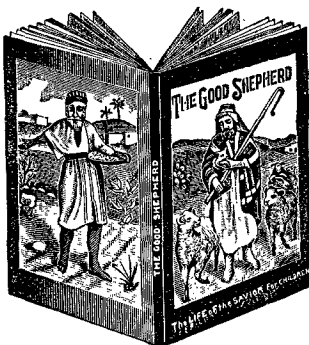
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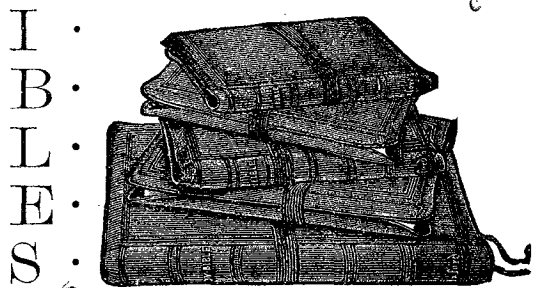
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A LARGE AND VARIED STOCK.

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NEW YORK, OCTOBER 29, 1896.

ANY ONE receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

THE letter on page 342, from D. W. Reavis concerning the Philpott indictment, is interesting matter. The facts as stated in the letter show clearly that the Grand Jury in indicting Mr. Philpott as they did, for violation of the "law," were themselves guilty of violating law.

AS stated by us some weeks ago, the law of Tennessee gives grand juries inquisitorial powers only in certain cases. In all other cases some citizen must take the initiative, furnish the evidence, and sign the indictment as prosecutor. It is evident that in this case the grand jurors themselves took the initiative, summoned witnesses, and then without any authority endorsed upon the indictment the name of one of these witnesses as prosecutor. We believe that there have been other similar cases in Tennessee. We know that at the July session of court in Lake County, the grand jury summoned witnesses, and took every step in the finding of indictments up to the point of endorsing some name upon them as prosecutor. No one was willing to appear in that role, and so the indictments were not returned into court. The proceeding, however, was not the less illegal, simply because it was not fully carried out. Grand juries in Tennessee have no business to institute such proceedings in "nuisance" cases.

THE suggestion of the judge to appoint the attorney general prosecutor ex-officio was likewise contrary to law. The court has power to appoint the attorney general prosecutor ex-officio when he is satisfied that a crime has been committed, and no one appears to prosecute; but the appointment must be made before the indictment has been found and for the purpose of securing it, and not afterwards. It is too late to make such appointment when the case comes up for trial. However, we do not wish to censure the judge. It does not appear from the record that he was at all disposed to persist in this matter, and indeed we have private information that he made the suggestion only to give the attorneys an opportunity to argue the question, as he wished to hear what they had to say upon it. He is said to be a fair-minded, honorable man.

THE gospel is the wisdom of God embodied in a plan to win back the human enemies of Christ to a state of loyalty to him. Therefore a summons sent forth "in the name of the Lord of hosts," "to the followers of Christ, to unite against his enemies," is not a summons

to gospel work, but to the opposite of that work. God and Christ are not "against" their enemies, as the representatives of the "Christian citizenship" idea would teach by their "summons" to Christ's followers. "For God so loved the world [his enemies] that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. And "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Romans 5:8. Those who unite in a confederacy now against the enemies of Christ, or those whom they may deem such, may rest assured that they are working at cross purposes with the world's Redeemer.

WHAT our country needs is not the enthronement of Christ in political parties or in the civil government, but his enthronement in the hearts of individual citizens. "The kingdom of God is within you." The body is the temple of God, and the heart is his throne. The kingdom is now the "kingdom of grace." It will not be the kingdom of glory on this earth until Christ comes in glory to set it up, and the new Jerusalem, its capital, descends in glory from God out of heaven, as set forth in Rev. 21:2, 10, 11.

"DESTROY the Sabbath and you abolish the church," says the advocate of Sunday laws. But no man or organization of men can either destroy the Sabbath or the church. For fifty years the seventh-day Sabbath has been making steady headway against all opposition, and is to-day gaining ground more rapidly than ever, though contrary to the popular practice, and without the aid of a single human law, and even against that law in many places. What the Lord is back of, man cannot destroy; and if he is not back of a religious institution, the sooner it is destroyed the better.

APROPOS to our first-page article is this thought: It is contended by some that "the Christian being an ambassador for Christ can have no more part in the affairs of an earthly government than the English ambassador could have in the affairs of the United States." But to us it does not seem that the cases are at all parallel. The ambassador of Christ is not accredited to nations, but to individuals. His mission is not to induce men to turn from the governments of this world to God, but from Satan to God. Neither is it the business of an ambassador of an earthly government to induce men to transfer their allegiance from one government to another; but his business is to adjust differences between his government and that to which he is accredited, and to see that the rights of the citizens of his own government temporarily living under the government to which he is sent are protected. But surely the duty of the Christian is not to adjust differences between the governments of earth and the government of God. To so assert would be to

deny the former proposition that the Christian could have nothing to do with the affairs of earthly governments. Neither can we believe that it is the duty of the Christian to concern himself chiefly with the rights of Christians as such. His mission is, pre-eminently, to beseech men to be reconciled to God.

THE following from the *Western Watchman* (Roman Catholic), is significant:—

Tell the truth. Rome removed Bishop Keane. Cardinal Satolli advised the measure. The Germans bad nothing to do with it. Rome did not want the young priests of America to be taught Pelagianism. The advocates of the doctrine that any form of Protestantism is better than no religion at all, claim Cardinals Manning and Newman for their contention. Neither of the English cardinals was regarded as a theologian in Rome, and at the time of their death neither enjoyed the slightest influence in Rome. Pelagianism must be stamped out. Man is in the supernatural order, and whether pagan or Christian, is obliged to tend to his supernatural end. Grace is an aid to that end. The church is a guide to that end. Protestantism in all its forms leads the pilgrim astray. Protestantism is a siren. It sings to the seafarer and allures him to the breakers. Protestantism is the enemy of God; of God's truth; of God's Church. It is not better than nothing, because good for nothing.

It is to be hoped that such utterances by the Roman Catholic press will have the effect of opening the eyes of Protestants generally to the fact that "Rome never changes."

THE recent annual meeting of the Roman Catholic archbishops of the United States at Washington, D. C., was precluded by a statement issued by Cardinal Gibbons on the morning of 22nd inst., to the effect that the utmost harmony exists among their members, inclusive of the Catholic University directors, and there are absolutely no factional or sectional differences; adding: "The election of the candidates for the rectorship was practically unanimous. To speak of the triumph of this or that party, of conservatism or liberalism, Americanism or nationalism, is to entirely misrepresent the whole situation."

The cardinal added that "all the members are equally American in spirit;" which is not saying much, however, since Romanism is utterly opposed to the principles of free government.

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