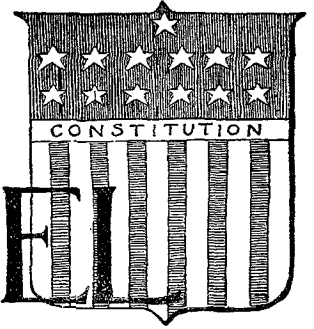


# AMERICAN SENTINEL



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

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ISRAEL would form a State, and have a king, that they might be "like all the nations."

All the nations were heathen. To be "like all the nations," then, was only to be like the heathen.

All the nations became heathen, by rejecting God. Then when Israel would be like all the heathen, they could do so only by rejecting God.

It was therefore but the simple statement of a fact, when the Lord said: "*They have rejected me*, that I should not reign over them."

When Israel formed a State, they thereby created a union of religion and the State. But they had to reject God in order to form a State. Therefore they had to reject God in order to form a union of religion and the State.

It follows, therefore, plainly, that no people can ever form a union of religion and the State without rejecting God.

But though Israel had rejected God, yet he did not reject them. He still cared for them; and, through his prophets, still sought to teach and guide them, ever doing his best to save them from the evil consequences which were inevitable in the course which they had taken.

Long before the days of Samuel and Saul, Israel had been taught what would be the outcome of the forming themselves into a State and choosing a king. For the formation of a kingdom in the days of Saul, was but the culmination of a long-cherished desire in that direction.

After the great victories of Gideon, a hundred years before the day of Saul, "the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy

son's son also; for thou hast delivered us from the hand of Midian."

This was nothing else than a proposition *then* to establish a kingdom with Gideon as the first king, and the kingship to be hereditary in his family. But Gideon refused the offer, and "said unto them, I will not rule over you; neither shall my son rule over you: the Lord shall rule over you."

Gideon knew that such a proposition meant the rejection of God; and he would have no part in any such thing. But the desire still lurked among the people: and forty years afterward, upon the death of Gideon, it was manifested openly in the men of Shechem making Abimelech, a son of Gideon, king in Shechem.

But in a parable, Jotham, the only other son of Gideon, who had survived the slaughter wrought by Abimelech, mapped out plainly to the people what would be the sure result of their venture.

Jotham stood on the top of Gerizim and called to the people of Shechem and said: "The trees went forth on a time to anoint a king over them: and they said unto the olive tree, Reign thou over us.

"But the olive tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees?

"And the trees said to the fig tree, Come thou, and reign over us.

"But the fig tree said unto them, Should I leave my sweetness and my good fruit, and go to be promoted over the trees?

"Then said the trees unto the vine, Come thou, and reign over us.

"But the vine said unto them, Should I leave my wine which cheereth God and man, and go to be promoted over the trees?

"Then said all the trees unto the bramble, Come thou and reign over us.

"And the bramble said unto them, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble and devour the cedars of Lebanon.

"Now therefore, if ye have done truly and sincerely in that ye have made Abimelech king . . . then rejoice ye in Abimelech, and let him also rejoice in you. But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech."

And so it came to pass; for in three years the distrust and dissension had so grown between the parties to the transaction respecting the kingship, that open war broke out which ended only with the death of Abimelech, and, with that, the end of their experiment at setting up a kingdom.

Now all this was held up before all Israel who should come after, as a solemn warning and a forcible admonition of what would inevitably be the result of any attempt at setting up a kingdom. And when, in disregard of all this, and against the Lord's open protest, they did at last again set up a kingdom, this very result, though longer delayed, did inevitably come.

Almost all the reign of Saul, their first king, was spent by him in envy and jealousy of David and a steady seeking to kill him. The reign of David was marred by his own great sin, which he never could have carried out if he had not been king; and was also disturbed by the treason of his chief counselor, and the insurrection of his son Absalom. The latter half of the reign of Solomon was marked by his great apostasy, and was cursed by the abominable idolatries that came in with his heathen wives, and which in turn brought heavy burdens and oppression upon the people.

At the end of their reign of these three kings, the nation had been brought to a condition in which it was not well that they should continue as one; and they were therefore divided into two—the Ten Tribes forming the kingdom of Israel, and the two forming the kingdom of Judah.

And from that day, with the Ten Tribes there was a continuous course of apostasy, of contention, and of regicide, till at last from the terrors of anarchy they were compelled to cry out "We have no king." Then the Lord offered himself to them again, saying, "Oh Israel, thou hast fled from me. Thou hast destroyed thyself. Return unto me. I will be your king." But they would not return, and consequently were carried captive to Assyria and were destroyed and lost forever.

When this happened to the kingdom of Israel, it could yet be said of Judah, "Judah yet ruleth with God, and is faithful with the saints." But this was for a little while. Judah too went steadily step by step downward in the course of apostasy, until of her too the word had to be given, "Remove the diadem, take off the crown: exalt him that is low, and abase him that is high. 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."

Thus Judah too was obliged to say, We have no king. And Judah had to go captive to Babylon, with her city

and temple destroyed, and the land left desolate. Thereafter the Lord was obliged to govern his people by the heathen powers, until he himself should come. And even when he came, because he would not at once set himself up as a worldly king and sanction their political aspirations, they refused to recognize him at all. And when at last, even Pilate appealed to them—"Shall I crucify your King"? they still, as in the days of Samuel, insisted on rejecting God, and cried out, "We have no king but Cæsar."

And this was but the direct outcome, and the inevitable logic, of the step that they took in the days of Samuel. When they rejected God and chose Saul, in that was wrapped up their rejection of God and their choosing of Cæsar. In rejecting God that they might be like all the nations, they became like all the nations that rejected God.

And such was the clear result of the union of Church and State among the people of Israel. And it is all written, precisely as it was worked out in detail, for the instruction and warning of all people who should come after; and for the admonition of those upon whom the ends of the world are come.

### The Failure of "Civic Reform."

DR. PARKHURST, the noted apostle of civic reformation, has announced his retirement from active service in that line, on account of failing health. Upon his departure to seek its restoration in a foreign clime, he announced to his congregation that henceforth "my one devotion will be to my pulpit, to the life and work of this church, and to the interests of its families and individual members."

In a review of the work accomplished by this prominent clergyman as a civic reformer, the *Independent* (N. Y.) says: "It has been a great thing for the city that our people have been taught that religion has a right to meddle with its politics, to fight with and to master it."

A "great thing" it is, undoubtedly, for the chief city of this free commonwealth; but not a good thing. What religion is it that has this "right"? Is it the papal religion, or the Protestant? and if the Protestant, is it the Methodist, the Presbyterian, the Lutheran, Episcopalian, Quaker, or Adventist religion, or some other? When this point comes to be settled, will the controversy which must ensue be another "great thing" for this city? We are afraid it will.

But what religion has fought with and mastered the politics of New York City? Not a very good religion, evidently, if those politics are now obedient to their master.

In short, the result of this meddling of religion with city politics, is such as plainly to stamp the project of reform by such means as a total failure. "Tammany," so far from being eliminated from New York's politics,

is as big a factor in them as ever. And while some changes have been made in the features of civic life in this city, there has been no real elimination of immorality. And the simple reason for this is that immorality cannot be eliminated in that way. That result can be accomplished only by the grace of God.

The earnest and no doubt sincere efforts of Dr Parkhurst to inject Christianity into the civic life of a great city have failed, as all such efforts must fail. But Christianity has not failed. That is as powerful to-day as it ever was, to triumph over sin in the individual heart.

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A STRIKING sentence was recently uttered by Dr. Josiah Strong in an address: "It is a dangerous thing when the hand of the Goddess of Liberty has to rest upon a bayonet." This country is drifting toward that time, and there are indications that the drift may become a fierce current."—*N. Y. Christian Advocate*.

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### The Religious World Adrift.

IN its issue of June 16, the *New York Herald* gives expression to some feeling of solicitude concerning the outcome of the manifest drift in religious thought and teaching which is taking the masses into altogether new channels of belief. It says:—

"What is the drift of religious thought in these latter days, and where will the current take us? Is it true that the dogmas of our fathers are slowly falling in innocuous desuetude; that we their children have slipped the old-fashioned moorings; and, if so, are there dangerous rocks ahead, or the open sea where we shall have plain sailing?"

"This is a matter of very considerable consequence to us laymen. We have been brought up in certain ideas, and there is some solicitude among us to know whether the reverend clergy still cling to these ideas or whether their grasp on them is loosening. They certainly ought to be entirely frank with us, and if the basis of religious conviction is gradually shifting we ought to know it. It is not a subject in which concealment can be regarded as expedient. We don't wish to believe what specialists have discovered to be untrue, and if any modification of the old faith has taken place the pulpit should make open confession thereof.

"Are we heading for the port of agnosticism? Is religion so far unlike the exact sciences that a large part of it consists of the unknowable, and have we reached that point when, if we are to be religious, we must regard all dogmas as inexplicable mysteries, to be accepted blindly or not at all? What says the ripest scholarship of the age on this subject? The common people need some degree of bold speech by those who have the authority to speak. There should be no confusion in the public mind and it is not for the ultimate interest of the church universal that its teachers should hesitate to tell the truth, and the whole truth."

The condition of the religious world in general at this day is well expressed by the word, drifting. They have lost sight of the well-defined faith of their fathers, and are drifting on, whether to dangerous rocks or an open

sea they know not, neither do they care. But one thing is certain; namely, that the soul which drifts upon the sea of religious thought without chart or compass, is in far greater danger of shipwreck than is the mariner under similar conditions on the literal ocean. For nowhere do treacherous currents cross the path of safety and more swiftly or insensibly draw the voyager away, or more surely bear him upon the rocks, than in that spiritual sea upon which every soul embarks to find its destiny.

There are two opposing currents in this great sea, which to-day are bearing their freight of human souls to different destinies. The one is that upon which the observer finds himself drifting away from the beliefs of his fathers, while he queries, as in the *Herald* quotation, whether he is moving toward the open sea or toward the rocks. And this current—sad to say—bears the masses of the people,—those who look upon the revelations of the inspired Word as hidden mysteries, concerning which they must seek to the "ripest scholarship" for explanation. They are becoming more and more unsettled in faith, more and more uncertain whether any definite bearings can be taken by which to shape their course.

The other current, on the contrary, is bearing forward a class of people whose faith and hope are even more definite than were those of their fathers. There is no drifting in their course,—no speculation as to their whereabouts, or seeking to the "ripest scholarship," to priest or pastor, for directions. They are following the plain directions given them by the Omniscient. More than fifty years ago God sent a message to the world which said, "Fear God and give glory to him, for the hour of his judgment is come." Rev. 14:7. Those who received that message, as many did and are still doing, knew that they had reached the hour of that great investigation, the conclusion of which would mark the termination of God's work for the salvation of men. Almost immediately following this message came another one, saying, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." And anon "the third angel followed them,"—a third message went forth,—saying, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation." This called attention to the apostate spiritual power which has presumed to change the Sabbath from the seventh to the first day of the week, and points to that change as the mark of its spiritual authority; and thus those who received it were led to return to the keeping of the true Sabbath.

Thus on the one hand are those who are drifting aimlessly on—a vast multitude—knowing only that they are getting farther and farther away from the faith of their fathers and that their course must be taking them toward agnosticism or something else; while on the other hand there are those—only a small company, alas—who rejoice in a still more definite faith than that of their fathers,—not a faith that sets aside the old paths, but

which reveals more clearly and beautifully the wonderful wisdom and love of God in his great work for the redemption of mankind. They behold wondrous things out of the divine law, and with a hope based upon the definite assurances of the infallible Word, they are waiting for the glorious appearing of their God in the clouds of heaven, to purify the earth of sin and sinners.

To which of these companies, reader, do you belong? Are you drifting carelessly on into the unknown, or are you guided by the chart and compass of God's Word?

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THE steamships *Hecla* and *Mississippi* were recently in collision on a fog-swept portion of the high seas. An eye-witness of the disaster relates that as the *Hecla* was bearing down on the *Mississippi*, he saw a man run forward to the *Hecla's* prow, and picking up a stick, hold it out to fend off the collision. A fit illustration this of the power of man's puny arm to control the forces of righteousness and evil which are ever in collision upon this earth. Only the arm of God can turn from their course the evil forces whose onslaughts upon society men are now trying to fend off by legislation.

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### The Importance of a Theory.

IN answer to the question, "Christian Citizenship: What Is It?" a writer, in the June *Christian Endeavorer*, says:—

"The world is sick unto death of theories. The demand of the times is for men of action—men who do something. . . ."

"The strength of the great movement we call Christian citizenship lies largely in its being practical."

This is very true; but the importance of a theory must not be overlooked; for all practice is shaped by some theory, and if the theory be bad, the practical results that come from it will be of the same character. And of this the "Christian citizenship" movement affords an illustration. For this movement is based upon the theory that righteousness is to be established on the earth by means of the good works which "Christian citizenship" aims to perform. And this theory is false, being contrary to the express teachings of the prophetic Word relative to the conditions which would prevail in the last days. See 2 Tim. 3:1-5, etc. The theory of a temporal millennium is luring vast numbers of people on to a stupendous disaster, to which their eyes will be opened only when there remains no means of escaping from it.

It is true the world is sick of theories; but it will be still more sick of the practices which must come in the effort to realize the "Christian citizenship" theory. For the theory that righteousness can be set up by means of the ballot and human legislation, can only lead to religious controversy, persecution, and confusion.

### Saint-making at Rome.

RECENTLY, as all the world has been informed, two additions were made to the Roman Catholic calendar of "saints," with due ceremonials and announcement in St. Peter's church, at Rome. The canonization ceremonies are said to have eclipsed in point of display anything that has been seen on like occasions since the pope lost his temporal power. Says a London journal, "There were the glittering uniforms of soldier guards, robes of the clergy, jewelled mitres, waving banners, and swinging censers, all fitting accompaniments of the ceremony which blasphemously professes to exalt the dead to be objects of devotion."

The same journal adds that "Before declaring the two new papal saints, to whom petitions may be addressed, the pope, according to the formula, twice deferred granting the request for canonization in order to consult with the Lord." In what way he undertook this consultation it is not said; but evidently it was not by going to the Word of God, for that Word declares that dead men do not know anything, but are in their graves, oblivious to all that transpires in earth or heaven. See Eccl. 9:5, 6; Ps. 146:3, 4, etc. According to that Word, there can be no occasion whatever for saint-making or saint worship. It is very certain, therefore, that the pope did not consult with the Author of that Word.

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A RECENT decision of the police court of Philadelphia affirms that the crying of any article of merchandize in the streets of the city on the "Sabbath" is a "breach of the peace," and the policemen are authorized to stop it.

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### Foreign Missionary Work.

WHEN the Great Missionary left his disciples, he commissioned them to go "into all the world and preach the gospel to every creature." That was a gospel of religious liberty—not in its generally accepted sense, but liberty in Christ—freedom from sin. "The Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

Never in the history of the world was there more need of this gospel being given in its simplicity than to-day. Hungry, burdened, discouraged sin-sick souls are appealing for help; and not alone from our own shores, but from across the ocean, from the darkness of heathendom and from the islands of the sea comes the Macedonian cry, "Come over and help us." These earnest pleas have touched the hearts of thousands of God-fearing, self-sacrificing men and women everywhere who have left their homes and taken their lives in their hands, as it were, to tell the people the good news of a Saviour who

can save. The good they are accomplishing, the Judgment alone can reveal.

There are many whose hearts beat in union with this good work, to whom have been intrusted this world's goods, and who would gladly contribute of their means to carry it forward, did they but know where to send their contributions. To all such, and others as well, we take pleasure in calling attention to the announcement in another column of the Foreign Missionary Board of Seventh-day Adventists, located at Philadelphia, Pa. This is headquarters of an aggressive gospel work that is being carried forward in foreign fields, and with remarkable results. Voluntary contributions will be thankfully received, and a cordial invitation is extended to those who desire to make such offerings to send them to the Treasurer of the Board, W. H. Edwards. We can assure our readers that every dollar sent there will be conscientiously expended in this great labor of love.

THE *Catholic Review* closes a discussion of the West Point Catholic chapel incident with the words, "No favoritism for Protestantism! No union of Church and State! No Government religion!"

So shouts this spokesman of the papacy in a country where Protestants are strongly in the majority. But no such sentiments ever emanate from the hierarchy in Spain and the Catholic countries of South America. Yet the *Review* ought to know that a union of Church and State, in whatever country, is an indorsement of papal principles and a step which must contribute to the exaltation of the papal church.

### Compulsory, Yet Free!

In an article treating on "The First Day of the Week," by Chas. Cuthbert Hall, printed in *The Congregationalist* and copied in organ of the "New England Sabbath Protective League," we find the following:—

"As the day has become one of universal observance in many nations as a rest day, wherein large numbers of people are released from business, it has, of course, been necessary to have the civil government make suitable laws, which we must all obey, for maintaining the order and peace of society; but every Christian should joyfully remember that this institution of the Lord's day sprang out of love, not out of law. It is not a grievous commandment; it is a joyous consecration. It is not compulsory; it is voluntary, and as such we believe it is especially dear to Christ."

But if we "must obey" these "suitable laws" of civil government commanding the observance of the day, of what avail is it to us that in the divine economy the observance was not made compulsory, but voluntary? If we are compelled to observe it, what becomes of the liberty which we were granted in the matter by the Lord?

If the Lord made Sabbath observance free, will He uphold a law making it compulsory? Must He not be against any such law?

### Non-Taxation of Church Property in Turkey.

IN the *Washington* (D. C.) *Post*, of June 12, Mr. Wm. Birney, of that city, contributes the following relative to the Eastern Question as affected by the exemption of church property in Turkey from taxation:—

"If all the real estate and personal property in Turkey bore in equal proportion the burden of supporting the government it might possibly suffice for a strictly economical administration, but about one half of it pays no tax. The mosques, their contents, and the lands of the mosques are regarded by the Moslems, who are the most religious of the human race, as the property of Allah. To tax it would be akin to sacrilege. The mosques are, many of them, costly edifices, with large grounds. Attached to each mosque is a school building, used for instruction by the clergy. The personal property, much of it silver and gold, in the mosques is valued in millions.

"Since early in the present century taxation has been so oppressive that in order to escape it many rich Musulman families have ceded their landed estates to the mosques, being permitted to continue occupancy of them for a time limited in the grant and often until the ceding families become extinct in the direct line. As soon as the deeds are made to the mosques the lands and property are exempt from taxes. These lands are known in Turkish law as 'vakufs,' and they alone are said to amount now to a third of the landed area of the Turkish empire.

"As these 'vakufs' are created they pass out of the taxable lists and the revenue of the government is diminished. The deficit must be made up by the owners of taxed lands and personalty. Christians do not as a general rule deed their lands to the mosques, but there must be some of them who escape heavy taxation in that way. The present Sultan has more than once manifested in a timid way his desire to arrest the undue aggrandizement of the church property, particularly in Constantinople, but he met in every instance with such determined opposition by the clergy that he was compelled to abandon his designs.

"In addition to the claim that all church property belongs to Allah, it is urged by the clergy that they support the government by teaching the people morality and obedience to law and that the more mosques there are the more solid are the foundations of civil government. Meanwhile the creation of 'vakufs' is going on with accelerated rapidity and the taxable lists are becoming too small to yield a sufficient revenue.

"From the abovestatement it is clear that two measures are imperatively demanded to usher in an era of prosperity for Turkey: First, a judicious revenue tariff act imposing duties on foreign imports, and second, a law abolishing the exemption of mosque property from taxation, confiscating to the use of the State all mosque property, real and personal, except so much as the government may deem absolutely necessary for worship, and prohibiting all conveyances, by gift, will, or deed, by private owners of their landed estates to mosques.

"Who can put these measures into operation? The Sultan cannot. Can the powers do it?

"They might consent to a revenue tariff act, but they will not. The imports into Turkey from Great Britain, Austria, France, Russia, and Italy, amount in round numbers to \$80,000,000. . . .

"Would any or all the powers undertake the measure against the mosques? Nay, verily. Behind the mosques stand not only the grades clothed with priestly functions, but dependents of many classes from those engaged in mosque service to common laborers, aggregating not less than one third of the whole population. The Turkish government is theocratic, the Sultan being the Caliph or spiritual head of the church. Any attempt to impose a tax on church property or confiscate any part of it, especially if made by Christian powers, would be regarded as sacrilege committed by the infidels and would be resisted by all good Mussulmans with the same reckless bravery the Jews displayed against Antiochus Epiphanes, when that monarch sacrificed a swine in the Holy of Holies at Jerusalem. The Jihad, a holy war, would be declared. When that flag should be unfurled at Mecca it would rally 150,000,000 Moslems, outside of European Turkey, to its support. England would have a more fearful insurrection on her hands in India than she has ever met. Is such a contingency to be lightly regarded?"

"And yet, without the confiscation, total or partial, of the mosque property, no foreign power could raise a revenue from Turkey sufficient for the support of its government and the payment of the interest on its bonded debt. But as confiscation is practically impossible, no foreign power is willing to assume the administration of Turkish affairs."

### Religion Not the Basis of Civil Government.

BY A. G. DANIELLS.

IN setting forth the principles that would guide him if he were sent to the Federal Convention, Cardinal Moran said that he would wish to have the preamble to the Federal Constitution declare that:—

"Religion is the basis of our Australian Commonwealth, and of its laws."

In other words, and in plain English, Cardinal Moran would work in the convention to secure the union of Church and State in Anstralia.

That this is the meaning of his words can easily be shown.

He would make religion the *basis* of the government. The basis of a thing is its foundation, that on which the thing rests. The connection between the basis of a thing and the thing itself is inseparable.

Therefore, if religion be made the basis of our government, religion and the government will be united. The government will be a religious government, because it is founded on religion. That will be a union of religion and the State.

But a union of *religion* and the State means a union of *Church* and State. For religion implies a church. It is the basis of the church. They are inseparably connected. The one great object of the church is the promotion of religion. Where one is found there will the other be found also.

It is perfectly plain, therefore, that to make religion the basis of government is to unite Church and State.

To unite Church and State in every land has been the resolute policy of the church of Rome during its whole history. And to effect this union in Anstralia is the object the cardinal would have in making the preamble to the constitution declare that religion is the basis of our government and of its laws.

*Melbourne, Australia.*

A LONDON journal announces that the pope has stated that his letter to Queen Victoria on the occasion of the Jubilee "will be written in very affectionate and sympathetic terms." A special envoy will represent "his holiness" at the celebration.

### The "United Sentinels of America."

A LEAFLET has been sent us setting forth the following principles as being the foundation of an organization which takes the name of "The United Sentinels of America", with headquarters in Washington, D. C.:—

"1. We declare against any union of Church and State.

"2. We declare against any division of the public school fund.

"3. We declare against any State, municipal or national appropriation of the public moneys for any ecclesiastical institution or school.

"4. We declare war of extermination against the saloon, allowing each man to oppose it in his own way; but we do not obligate any one to any political party. No saloon-keeper can be a member.

"5. We declare against all persons for public office who owe any supreme allegiance to any foreign ruler, secular or spiritual.

"6. We declare in favor of governmental protection and fostering care of the public schools and other institutions of learning.

"7. We declare in favor of more restricted immigration and naturalization laws.

"8. We declare in favor of, protection and purity of the ballot box.

"9. We declare in favor of an equal governmental taxation of all property.

"10. We declare in favor of legal public inspection of all public or private institutions, to determine whether any persons are held in duress for penance and punishment under color of law.

"11. We hold and declare that the laws of the government are supreme in all temporal matters.

"12. We hold and declare that the Holy Bible is the fountain source of supreme law of Christian nations, and that all our principles shall be in accord with it."

In regard to these principles, it need simply be said that the last one of them totally contradicts the first. They "declare against any union of Church and State;" but believe in a "Christian nation" which cannot possibly avoid the embodiment of such a union. For that which is "Christian" embraces all that pertains to the Church; and as a nation must embody the State, a

“Christian nation” can be nothing else than the embodiment of a combined Church and State.

The “United Sentinels of America” constitute a political party which proposes that all its principles shall be in accord with the Holy Bible. There is only one sense in which it could be true that the principles of a political party were in accord with the Bible, and that would mean that they express antagonism to any union of religion with the civil power; for the total separation of the religious and civil powers is scriptural. But the principles of civil government can touch the doctrines of the Bible only at this one point; anything more than this must savor of a union of Church and State.

THE *Catholic Citizen*, of Milwaukee, consoles itself over the decision of Attorney-General McKenna against a Catholic chapel at West Point, with the reflection that “the disposition to be punctilious in keeping Church and State absolutely separate is going to hurt our separate brethren [Protestants] quite as much as ourselves;” and adds, “Once clearly understood, the policy of separation of Church and State is a policy that we can accommodate ourselves to.”

The papacy may accommodate its methods of work to that policy, but never its principles. A change of principles would obviate the necessity of any “accommodation” to the policy upheld in the Attorney-General’s decision.

### Sunday Closing of Shops in Australia.

THE following “Petition from Shopkeepers,” which was printed in a recent issue of the Sydney (Aus.) *Daily Telegraph*, shows the progress of the Sunday-closing movement in that part of the eastern hemisphere:—

#### “SUNDAY CLOSING OF SHOPS.

#### “PETITION FROM SHOPKEEPERS.

#### “ACTION BY THE COUNCIL OF THE CHURCHES.

“‘Thou shalt not sell on Sunday,’ is as much a commandment, from the standpoint of the Council of the Churches, as ‘Thou shalt not steal.’ At yesterday’s meeting of the Council a petition was laid on the table, signed by 961 shopkeepers in the city and suburbs, asking the government to enforce the law relating to Sunday closing. The movement was initiated by the Council, but the work of getting signatures to the petition has been done by the city missionaries and a number of Christian Endeavorers.”

Upon the significance of this action, in connection with the attitude of the churches towards the question of giving a religious character to the new Federal Constitution, a writer in the *Southern Sentinel and Herald of Liberty* (Melbourne) says:—

“‘The movement was initiated by the Council’ of the Churches, this says. That is correct. Every movement for uniting Church and State and enforcing religious

dogmas and customs by law has always been initiated by the churches.

“And what is this movement for? What was the end in view in the circulation of this petition?—To ask the government ‘to enforce the law relating to Sunday closing.’ There you have it in plain words. And who, with this fresh action standing so plainly before him, can doubt why the Council of the Churches desires to have God recognized in the constitution for Federated Australia, or why Cardinal Moran wished that document to be put on a religious basis? Who cannot see that immediately that were done these churches represented would demand religious laws, and then insist on the government enforcing them? That the churches in this movement to put ‘God’ and ‘religion’ in the constitution desire to get control of the government for the enforcement of religion, and especially Sunday observance, *by law*, must be as plain as plain can be to anyone who will take a moment’s time to look at the facts.”

In an address at the recent opening of the Naval War College at Newport, Assistant Secretary of the Navy Roosevelt said: “It is idle to talk of such a nation [as the United States] ever being led into a course of wanton aggression or conflict with military powers by the possession of a sufficient navy. The danger is of precisely the opposite character. If we forget that in the last resort we can only secure peace by being ready and willing to fight for it, we may some day have bitter cause to realize that a rich nation which is slothful, timid or unwieldy is an easy prey for any people which still retains those most valuable of all qualities, the soldierly virtues.”

The “soldierly virtues” are the fighting ability and instinct; and these the nation must retain or become a prey to other nations that have not ceased to cultivate them. We must, like the nations of the Old World, maintain peace by being ready to fight for it. So we are told. This is the world’s way of keeping the peace, but it is not the Christian way. The language of this official of the Government does not confirm the dictum of the Supreme Court, that “this is a Christian nation.”

In a recent number of *Blackwood’s Magazine* (London) a writer says: “To avert the battle of Armageddon is the aim of the European Concert, and we hardly know what else can avert it.”

But faith in the ability of the European Concert to accomplish what it aims at should have been materially lessened in thinking minds by the rehabilitation of Turkey as a military power. For years the European Concert has been aiming at the dismemberment of the Sultan’s kingdom, and the exact opposite of this seems to be the only thing they have accomplished.

The great battle of Armageddon will surely come; for no human power can avert it. See Rev. 16:14–16. But every individual who now chooses to become a child of God can stand in that day under the protection of the Almighty.

## Elijah P. Lovejoy,

A MARTYR TO THE CAUSE OF LIBERTY.

BY R. M. KILGORE.

SIXTY years ago this noble man closed his brief, heroic life in the battle for civil and religious liberty, at Alton, Ill. The fair name of that free State was tarnished by, and her soil was the first to drink, the blood of one who stood bravely in defense of the God-given right of all men to "life, liberty, and the pursuit of happiness."

The bondage and slavery of three million men and women at that time were more than his sense of justice could endure. He saw in that, his, and the freedom of every other man, involved; he could not keep silent, and at the age of thirty-two, he announced to the world his position, in these words:—



ELIJAH P. LOVEJOY.

"I have sworn eternal opposition to slavery, and by the blessing of God, I will never go back."

He was a Presbyterian minister, but was called to the editorship of the *St. Louis Observer*, the first number of which was dated November 22, 1833. His views on the slavery question were not to be tolerated in Missouri, and prominent citizens of St. Louis objected to the discussion of the subject in the columns of his paper, and "warned Mr. Lovejoy that his views were dangerous, and would lead to violence." The editor replied with an appeal "To my fellow-citizens," repeating his views as to slavery, and calling attention to the clause of the constitution of Missouri declaring that "the free communication of thoughts and opinions is one of the inalienable rights of man, and that every person may freely speak, write and print on any subject—being responsible for the abuse of that liberty." The deliberate determination is announced in one of the closing paragraphs of the appeal:—

"I do, therefore, as an American citizen and Christian patriot, and in the name of liberty, law and religion, solemnly protest against all these attempts, howsoever and by whomsoever made, to frown down the liberty of the press and forbid the free expression of opinion. Under a deep sense of my obligations to my country, the church and my God, I declare it to be my fixed purpose to submit to no such dictation. And I am prepared to abide by the consequences. I have appealed to the constitution and laws of my country; if they fail to protect

me, I appeal to God, and with him I cheerfully rest my cause."

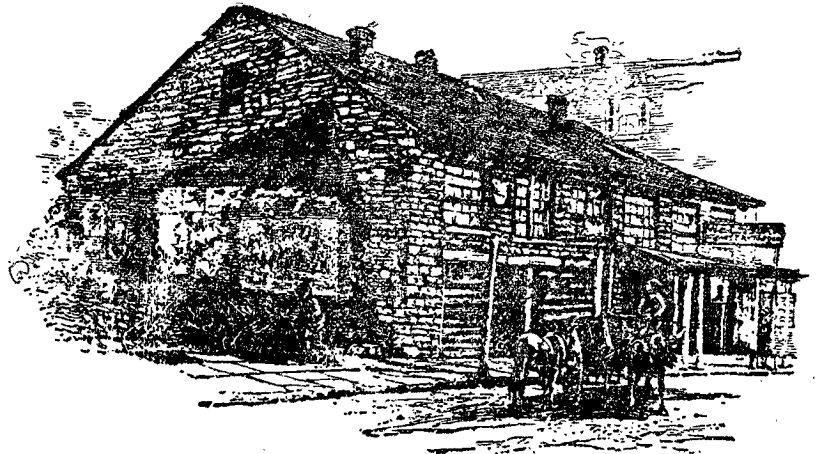
The *St. Louis Globe Democrat*, of June 4, 1897, gives the following graphic account of the scenes that followed, and Mr. Lovejoy's replies to the attacks made against the principles he so fondly cherished. They were dearer to him than life.

The *Democrat* says:—

"The opposition of the people grew stronger as the editor continued his attacks on slavery, and the owners of the paper finally decided to move it to Alton, that being in a free State, and the people of the town apparently having no objection to the transfer. Before this was done, however, persons entered the *Observer* office, broke up some of the furniture and material, and threw the remains into the river. The press was not seriously damaged, and it was shipped to Alton, where it was immediately destroyed by persons unknown, and thrown into the river. A public meeting was held by the citizens of Alton, and this act denounced, although the Assembly declared itself not in sympathy with Mr. Lovejoy's views. A new press was procured, and the publication of the *Observer* was resumed Sept. 8, 1836, and continued without interruption, but not without opposition, until August, 1837. On July 11, 1837, at a public meeting, resolutions were adopted condemning the course of the *Observer*, and a committee appointed to present them to Lovejoy. His reply was dignified and dispassionate, but manifested an unalterable purpose:—

"As long as I am an American citizen, and as long as American blood runs in these veins, I shall hold myself at liberty to speak, to write, to publish whatever I please on any subject—being amenable to the laws of my country for the same."

"The office of the *Observer* was broken into by a mob on the night of August 21, and the press and printing material completely destroyed. A month later a third



LOEJOY'S PRINTING OFFICE AT ALTON, ILL.

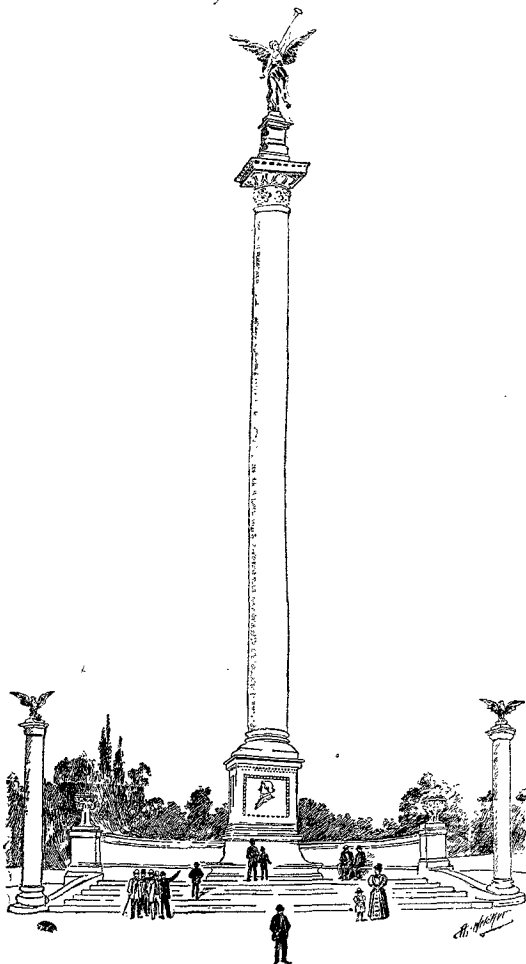
press was received and placed in a warehouse on Second Street. The same night it was taken out, broken up and thrown into the river. Undismayed, Lovejoy ordered a fourth press. Before its arrival excitement rose to fever heat, and on November 3 a public indignation meeting was held. Strong condemnatory resolutions were presented by a committee appointed to prepare them. Lovejoy was present, and was allowed to speak in his own behalf.



“Mr. Lovejoy said:—

“I feel, Mr. Chairman, that this is the most solemn moment of my life. I feel, I trust, in some measure the responsibilities which at this hour I sustain to those, my fellow-citizens, to the church of which I am a minister, to my country, and to God. And let me beg of you, before I proceed further, to construe nothing I shall say as being disrespectful to this assembly. I have no such feeling; far from it. And if I do not act or speak according to their wishes at all times, it is because I cannot conscientiously do it.

“It is proper I should state the whole matter, as I understand it, before this audience. I do not stand here



THE LOVEJOY MONUMENT AT ALTON, ILL.

(Recently completed and about to be dedicated. Height 90 feet.)

to argue the questions as presented by the report of the committee. My only wonder is that the honorable gentleman, the chairman of that committee, for whose character I entertain great respect, though I have not the pleasure of his personal acquaintance—my only wonder is how that gentleman could have brought himself to submit such a report.

“Mr. Chairman, I do not admit that it is the business of this assembly to decide whether I shall or shall not publish a newspaper in this city. The gentlemen have, as the lawyers say, made a wrong issue. I have the right to do it. I know that I have the right freely to speak and publish my sentiments, subject only to the laws of the land for the abuse of that right. This right was given me by my Maker, and is solemnly guaranteed

to me by the Constitution of these United States and of this State. What I wish to know of you is whether you will protect me in the exercise of this right, or whether, as heretofore, I am to be subjected to personal indignity and outrage. These resolutions, and the measures proposed by them, are spoken of as a compromise—a compromise between two parties. Mr. Chairman, this is not so. There is but one party here. It is simply a question whether the law shall be enforced, or whether the mob shall be allowed, as they now do, to continue to trample it under their feet, by violating with impunity the rights of an innocent individual.

“Mr. Chairman, what have I to compromise? I freely to forgive those who have so greatly injured me, if to pray for their temporal and eternal happiness, if still to wish for the prosperity of your city and State, notwithstanding all the indignities I have suffered in it; if this be the compromise intended, then do I willingly make it. My rights have been shamefully, wickedly outraged; this I know, and feel, and can never forget. But I can and do freely forgive those who have done it.

“But if by a compromise is meant that I should cease from doing that which duty requires of me, I cannot make it. And the reason is, that I fear God more than I fear man. Think not that I would lightly go contrary to public sentiment around me. The good opinion of my fellowmen is dear to me, and I would sacrifice anything but principle to obtain their good wishes; but when they ask me to surrender this, they ask for more than I can—more than I dare give.

“Reference is made to the fact that I offered a few days since to give up the editorship of the *Observer* into other hands. This is true. I did so because it was thought or said by some that perhaps the paper would be better patronized in other hands. They declined accepting my offer, however, and since then we have heard from the friends and supporters of the paper in all parts of the State. There was but one sentiment among them; and this was that the paper could be sustained in no other hands than mine.

“It is also a very different question whether I shall voluntarily, or at the request of friends, yield up my post; or whether I shall forsake it at the demand of a mob. The former I am at all times ready to do, when circumstances occur to require it, as I will never put my personal wishes or interests in competition with the cause of that Master whose minister I am. But the latter, be assured, I never will do. God, in his providence—so say all my brethren, and so I think—has devolved upon me the responsibility of maintaining my ground here; and, Mr. Chairman, I am determined to do it. A voice comes to me from Maine, from Massachusetts, from Connecticut, from New York, from Pennsylvania; yea, from Kentucky, from Mississippi, from Missouri, calling upon me in the name of all that is dear in heaven or earth, to stand fast, and by the help of God I will stand. I know I am but one and you are many. My strength would avail but little against you all. You can crush me if you will; but I shall die at my post, for I cannot and will not forsake it.

“Why should I flee from Alton? Is not this a free State? When assailed by a mob at St. Louis, I came hither, as the home of freedom and of the laws. The mob has pursued me here, and why should I retreat again? Where can I be safe if not here? Have not I a right to claim the protection of the laws? What more can I have

in any other place? Sir, the very act of retreating will embolden the mob to follow me wherever I go. No, sir; there is no way to escape the mob but to abandon the path of duty, and that, God helping me, I will never do.

“‘It has been said here that my hand is against every man, and every man’s hand against me. The last part of the declaration is too painfully true. I do indeed find almost every hand lifted against me; but against whom in this place has my hand been raised? I appeal to every individual present. Whom of you have I injured? Whose character have I traduced? Whose family have I molested? Whose business have I meddled with? if any, let him rise here and testify against me. No one answers.

“‘And do not your resolutions say that you find nothing against my private character? And does anyone believe that if there was anything to be found it would not be found and brought forth? If in anything I have offended against the law, I am not so popular in this community that it would be difficult to convict me. You have courts and judges and juries; they find nothing against me. And now you come together for the purpose of driving me out, a confessedly innocent man, for no cause but that he dares to think and speak as his conscience and his God dictate. Will conduct like this stand the scrutiny of your country? Of posterity? Above all, of the judgment day? For, remember, the Judge of that day is no respecter of persons. Pause, I beseech you, and reflect. The present excitement will soon be over; the voice of conscience will at last be heard. And in some season of honest thought, even in this world, as you review the scenes of this hour, you will be compelled to say, ‘He was right; he was right!’

“‘But you have been exhorted to be lenient and compassionate: and in driving me away to affix no unnecessary disgrace upon me. Sir, I reject all such compassion. You cannot disgrace me. Scandal and falsehood and calumny have already done their worst. My shoulders have borne the burden till it sits easy upon them. You may hang me up as the mob hung up the individuals at Vicksburg; you may burn me at the stake as they did McIntosh at St. Louis; or you may tar and feather me, or throw me into the Mississippi, as you have often threatened to do; but you cannot disgrace me. I and I alone can disgrace myself; and the deepest of all disgrace would be, at a time like this, to deny my Master by forsaking his cause. He died for me; and I were most unworthy to bear his name should I refuse, if need be, to die for him.

“‘Again, you have been told that I have a family who are dependent upon me, and this has been given as a reason why I should be driven off as quietly as possible. It is true, Mr. Chairman, I am a husband and a father, and this it is that adds the bitterest ingredient to the cup of sorrow I am called to drink. I am made to feel the wisdom of the apostle’s advice, ‘It is better not to marry.’ I know, sir, that in this contest I stake not my life only, but that of others also. I do not expect that my wife will ever recover from the shock received at the awful scenes through which she was called to pass at St. Charles. And how was it the other night on my return to my house? I found her driven to the garret through fear of the mob who were prowling around my house? And scarcely had I entered the house ere my windows were broken in by the brickbats of the mob, and

she so alarmed that it was impossible for her to sleep or rest that night. I am hunted as a partridge upon the mountains. I am pursued as a felon through your streets, and to the guardian power of the land I look in vain for that protection against violence which even the vilest criminal may claim.

“‘Yet, think not that I am unhappy. Think not that I regret the choice I have made. While all around me is violence and tumult, all is peace within. An approving conscience and the rewarding smile of God is a full recompense for all that I forego and all that I endure. Yes, sir, I enjoy a peace which nothing can destroy. I sleep sweetly and undisturbed, except when awakened by the brickbats of the mob.

“‘No, sir, I am not unhappy. I have counted the cost and stand prepared freely to offer up my all in the service of God. Yes, sir, I am fully aware of all the sacrifice I make in here pledging myself to continue this contest to the last. Forgive these tears. I had not intended to shed them, and they are not for myself, but others. But I am commanded to forsake father and mother and wife and children for Jesus’ sake, and as his professed disciple I stand prepared to do it. The time for fulfilling this pledge in my case, it seems to me, has come. Sir, I dare not flee away from Alton. Should I attempt it I should feel that the anger of the Lord with his flaming sword was pursuing me wherever I went. It is because I fear God that I am not afraid of all who oppose me in this city. No, sir; the contest has commenced here, and here it must be finished. Before God and you all, I here pledge myself to continue it if need be till death. If I fall my grave shall be made in Alton.’”

That meeting of the citizens called for the purpose of muffling the voice of Liberty, and silencing its brave defender by banishment, having failed, unbridled license was given to the fury of the mob. In less than a week the fourth press was seized and destroyed, the building fired, and Mr. Lovejoy was laid low with five bullets piercing his body. The next day, Nov. 8, 1837, the 35th anniversary of his birth, his body was removed to his residence, and the following day was carried to its burial.

“‘And to-day,” adds the *Globe Democrat*, “in this same city of Alton, one of the most imposing monuments ever erected to a private citizen in any country is nearing completion, and in a few days will be dedicated with all the pomp and ceremony with which the great State of Illinois can surround it. The world has moved very rapidly during the last half century!”

Thus do they “build,” again, “the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.” Matt. 23. History repeats itself; and let the Spirit now at work prevail in its efforts to stifle conscience, haling good citizens to the prison and chain-gang, because they dare to worship God according to the dictates of conscience, and it will not require another “half century” to demonstrate that “the children of them which killed the prophets” are now living, and stand ready to fill up the measure of their fathers. We shall see.

## Christian Endeavor Convention at Adrian, Mich.

BY M. E. KELLOGG.

THE Christian Endeavor Societies of the Methodist Protestant Church, of Michigan, held their sixth annual convention June 11, at Adrian, in that State. It was considered to be the largest and most successful convention of the kind ever held in Michigan by the M. P. Church.

As might be expected, the discussion of the sabbath (Sunday) and of sabbath laws was one of the most important features of the meeting. The views of the society upon Sunday laws are at least free from ambiguity, judging from the following, taken from the *Detroit Tribune*, of June 12:—

“‘The Sabbath, How Lost, How Restored,’ formed the subject of an interesting talk by Rev. F. W. McCauley, of Toledo, Ohio. The speaker traced the manner in which various nations had lost their regard for the Sabbath and asserted the United States had lost it by patterning after Europe and introducing ideas that were entirely foreign. The United States compels foreigners to become naturalized before enjoying the privileges of citizenship; so also should the religious ideas introduced be subjected to the same treatment.

“‘If we have a country worth emigrating to and institutions worth supporting,’ he said, ‘we should also support the religion of our land instead of following after foreign ideas. Another cause of this danger is in the lack of spirituality in the Christian churches. If a church lacks this it tends to destroy the Sabbath.’

“Sunday papers, excursions, saloons, etc., also came in for a share of the gentleman’s attention.”

Notice that this minister, who apparently voices the sentiment of his church and this society made up from its younger members, would treat religious ideas just the same as any other foreign thing. Foreign religions cannot be allowed to come here unless those religions become naturalized! He won’t even let a foreign religion come here on a tariff; it must be entirely reconstructed and made over according to an American model!

In what words could anyone deny the very foundation principles of the United States Constitution and of the United States Government more clearly and surely than this reverend gentleman has done? He says, in effect, “We have a national religion; if any one wants to come here and will by choice or by constraint, if need be, accept our national religion, all right. He is welcome. If he will not do so, then let him keep away!”

This is the very argument used by the Catholic priesthood of Spain and the South American States against Protestants who presume to go to those countries and teach and practice a religion not sanctioned by their church. For the past few years the people of this country, and the Christian Endeavorers among the rest, have been highly incensed against the Czar of Russia and the Sultan of Turkey because missionaries from this country are not well received and allowed to preach and practice their religions there. But it must be apparent to every

candid person that these Christian Endeavorers propose doing here precisely the same that those monarchs are doing in their domains.

How would a Christian minister in Turkey like being compelled to keep the fast of Ramadan as a condition of his stay in that country? Turkish officials could make it appear that the observance of this fast is a *civil* affair just as easily as the officials here can that a Sunday law is a civil law!

At the same convention, an evangelist who was present made the following very truthful and impressive remarks:—

“There never was a time when the Church needed the simple faith of the original church as much as at present. The greatest danger to the church is the so-called advancement that has been made in the past few years. It is absolutely necessary that we be imbued with power from on high if we are to accomplish anything as a church or as individuals. The church, in a large measure, has lost its hold on the masses. The reason for this lies in the fact that the church has lost its hold on God. We must come back to God and then we will be able to regain our hold on the people. We can introduce all the ideas we please, but our religion will not be what God wants it to be. As Christian Endeavorers we should develop not only in numbers, but also in power.”

The “original church” did not concern herself about forbidding people ingress into a country because they did not exactly agree with her teaching. The apostles themselves often were accused of introducing customs contrary to those of the countries where they went. Their business was to preach Christ; they believed in the power of Christ, not in the power of human law. If human laws could make men good the world would have been a heaven long ago. But it is not so and will not be until, at the coming of Christ, the wheat and the tares, which here grow in close connection, are separated,—the wheat to be taken to God’s great garner, the tares to be destroyed with fire unquenchable.

When ministers of the gospel invoke the power of human law, and try to advance Christ’s gospel by the assistance of worldly power, they drag the gospel down to the low level of politics, make it sectional and national, needlessly embitter unbelievers against Christ, whose gospel they misrepresent, and cause the eternal ruin of many souls.

To mingle the gospel of the blessed Christ with human law in order to render it more effective is a most shameful and hazardous proceeding. It may gather members into the church, but not into the kingdom of God. When resisted, it makes martyrs to liberty, and sometimes martyrs to Christ; if accepted, it makes hypocrites, fawning sycophants, who will accept and advocate anything by which their own material prospects are advanced.

When the church heeds the advice of the evangelist as quoted above and comes “back to God,” it will find something so much better than human law that it will materially change its plan for the salvation of souls and the promotion of the welfare of the nation.

## A Voice for Liberty.

BY W. E. GERALD.

THE injunction of Christian Endeavorers to "look up your laws" (that is, Sunday laws) is being carried out in many places. But an opposite tendency that is quite singular for these times was seen last winter in the State of Colorado.

A bill was presented to the legislature which allowed places of amusement to be kept open on Sunday. The *Denver Daily News*, of February-8, contained an account of the arguments of three ministers of that city. Two were against the bill. The following are extracts from the argument of Rev. Mr. Utter, of Unity Church, in favor of religious liberty.

Speaking of the origin of Sunday, he said that "Eastern Christian kept the Sabbath (Saturday) up to the time of Constantine. Before that time nobody had transferred many of the features of the Sabbath (Saturday) to the first day of the week. The epoch-making edict of the so-called first Christian emperor commanded the people of cities and towns to abstain from labor on the venerable day of the sun. His motives in this edict have been questioned. Christian and pagan sentiments may have mingled with policy in appointing a day for worship that would be acceptable to both. But if ever there was a command that transferred the features of sacredness and rest from the Sabbath to Sunday it was this given by Constantine. He gave to the world the Roman Catholic Sunday. It is that now often spoken of as the European Sunday, but it prevails in South America, Mexico and elsewhere, and wherever the Roman Church dominates custom and sentiment.

"It is not a sacred day. After the appointed religious services it is a holiday. The Roman Catholic Church has no Sabbath, never had; never pretended to have. The Lutheran church follows the example of the mother church in its use of Sunday. So the Lutherans escaped the revival of the rigorous [by reason of their traditions—w. e. g.] Jewish Sabbath. The English reformers were not so fortunate. John Calvin, the dyspeptic, wrote their theology for them and they made Sunday into a sabbath. That Calvinistic Sunday was brought over to New England by our Puritan forefathers. (I am almost glad they were not my forefathers when I think of their Sunday.) . . .

"Should the majority put down the minority? The sabbath (Sunday) people should beware of that rule as the majority even now have forsaken all churches almost completely. Why not have a free country? Why not simply let the laws stand that forbid the disturbance of meetings and disorderly behavior in general, and repeal all the rest, and allow everybody an equal right to spend Sunday as any other day, in the way he thinks best? Because, answer the sabbatarians (Sunday people), this is a Christian nation and Christian institutions must be respected.

"But if we go back to the fourth commandment, that requires that the seventh day—Saturday—be the holy day, no authority but that of Constantine exists for not working on Sunday. Why should the Ministerial Alliance and so many other good people hasten so zealously to oppose Mr. Engley's bill? Does he propose hindering you and me from enjoying our church service or spending our Sunday as we like? Do these good brethren wish to impose their views or customs upon others by law? It is not according to my taste to have Sunday picnics; but it is in accord with my sense of justice to allow all people equal liberty, but no one liberty to do wrong.

"Some one may reply, Restraining the wrong-doers comes under the province of law—on any day. But is desecrating the 'sabbath' wrong-doing? The Sabbath is Saturday—no getting away from that. Nothing in the New Testament makes Sunday a sabbath. . . . We go too far to try to deprive others of their liberty to make it a holiday."

Further on, Mr. Utter said: "If you cannot execute a law it is better to repeal it to prevent hypocrisy." And again, "Leaning on the law in matters of religion is like leaning on a broken reed—the outcome is weakness or injury."

The principle of liberty, as enunciated by Jesus Christ, is not yet extinct, thank God, but still exists in the breasts of some men, as the utterances of this clergyman show.

RECENTLY, in an allusion to Queen Victoria's long reign, Dr. Joseph Parker, the well-known London clergyman, said: "We owe much to the queen, but the queen owes much more to us. Let her close her splendid reign by restoring to God the titles 'Head of the Church' and 'Defender of the Faith.'" These words elicited cheers from his audience. But the truth is that the queen has nothing of this kind to restore to God. The title "Head of the Church" is one which Henry VIII. assumed in deference to his own pride when he quarreled with and separated from the pope; and that of "Defender of the Faith" was bestowed on him by the pope before this separation as a compliment to the monarch for having written a book against the reformer, Martin Luther.

The only thing any person can give or restore to the Lord, is himself.

By act of the Sultan of Zanzibar, the legal status of slavery in that island has been abolished. Of the effect of the decree of abolition the United States consul at Zanzibar says: "It was thought by many persons that the effect of freeing the slaves would be to throw many thousand negroes on their own resources, and that great suffering and privation would ensue for three or four years; but from what I can see not one person will suffer in the slightest degree. In my opinion not ten per cent. of the present generation of slaves will leave their masters, and,

to outward appearances, the condition of the negro is the same as before emancipation. The Arabs received the news with submission. The town was absolutely quiet, although sailors and marines were prepared to land from the British men-of-war in the harbour. I do not think there is the slightest fear of future trouble."

THE theory upon which rests the gigantic religio-political movement which has made all the world familiar with the terms "Christian Endeavor" and "Christian citizenship," speaks on this wise:—

"In her possibilities of happiness and glory under the influence of Christ, America is but a child. What she may become at maturity when a thousand millions of happy and prosperous people shall throng her cities and broad fields, when the church of five hundred millions of members holds all her affairs vigilantly, wisely, and successfully in hand by legitimate agitation and influence, when all shall be progress and little or no poverty, when the weak shall be brothered by the strong, and the darkest places of the earth enlightened by colonies of enterprising Americans, who has ever dreamed?

"Consecrated patriotism will bring it about, and ought to begin at once with far-reaching plans."

So writes, in the last issue of the *Christian Statesman*, the Rev. Charles Roads, who conducts a Christian Endeavor department in that journal. But this pleasing picture is altogether an illusion,—the theory which calls for "consecrated patriotism" is altogether wrong, because it is altogether contrary to Scripture. "Be sure you right," runs the familiar motto, "and then go ahead." The more far-reaching plains are laid, when the direction taken is the wrong one, the worse it will be in the end.

THE *Christian Statesman*, well known as the organ of the National Reform party, has been suspended as a weekly paper, and its editor, Dr. David McAllister, removed from editorial charge of the same, by the action of the Reformed Presbyterian Synod, in session at Beaver Falls, Pa., June 2. This action was taken, we learn, because of heretical articles which the editor has been for some time publishing on the subject of church unity. The editor complains of this as being a blow against "the soul of editorial liberty."

From the standpoint of an impartial observer, no one can be surprised that the intolerant spirit which the Reformed Presbyterian church embodies, and which the National Reform movement has so plainly shown, should have made itself felt internally, upon members of that body, as well as upon those without. That it should have found a victim in the person of its foremost advocate and exponent, may be regarded as an illustration of the irony of fate. We do not see that Dr. McAllister has any reason to complain.

The *Statesman* will be continued as a monthly journal, and will continue to be the organ of the National Reform Association. As a religious journal, however, its

mission is accomplished. It has communicated the virus of National Reform doctrine to the more numerous and powerful branches of the Protestant church, and whether it is now continued or suspended will matter nothing as regards the realization of its long-advocated project of union of Church and State in the United States.

THE papal delegate to Canada, Mgr. Del Val, has decided, it is said, to notify the Canadian Catholic clergy that the Manitoba school controversy is settled, and to warn the bishops to withhold mandaments.

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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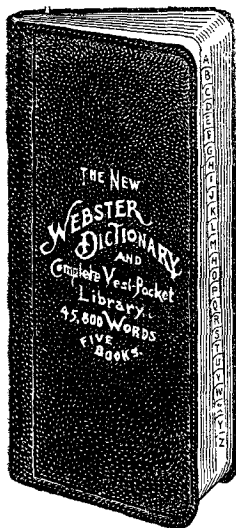
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