

"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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SUN WORSHIP.

SUN worship was doubtless the earliest form of idolatry, as it was also the most debasing.

In all probability the orb of day was first adored, not as God, but as his most fitting representative. That it soon came to be regarded as God was not only the logical but even the necessary result.

To the sun was early ascribed life-giving power. His rays shining on the earth caused her to bring forth her fruits in their seasons. All nature responded to his genial warmth. What was more natural than that man, forgetting the Source of all light and life, into whose presence he was no longer permitted to come, should change "the truth of God into a lie," and worship and serve "the creature more than the Creator"?

"A dark cloud stole over man's original consciousness of the Divinity," says Döllinger, "and, in consequence of his own guilt, an estrangement of the creature from the one

living God took place; man, as under the overpowering sway of sense and sensual lust, proportionally weakened, therefore, in his moral freedom, was unable any longer to conceive of the Divinity as a pure, spiritual, supernatural, and infinite Being, distinct from the world, and exalted above it. And thus it followed inevitably, that, with his intellectual horizon bounded and confined within the limits of nature, he should seek to satisfy the inborn necessity of an acknowledgment

Divinity manifested itself in nature as ever present and in operation." But how terribly has the truth of God's presence in nature been perverted!

The phenomena of nature differ but little in various countries, and the human heart is everywhere the same. Whether in the valley of the Nile, on the banks of the Euphrates, on the shores of the Mediterranean, or in the valleys of Mexico or the mountains of Peru, the sun appeared as the great benefactor of the race, and was worshiped under various forms and titles.

More properly speaking, certain functions or powers supposed to reside in the sun were worshiped,—indeed, sun worship was simply the worship of the power of reproduction in nature, including man.

"The influence of the sun on nature," says the "Encyclopedia Britannica," "either brightening the fields and cheering mankind, or scorching and destroying with pestilence, or again dispelling the miasma collected from marshes by night, was . . . taken to be under the control of a divine being, to whom men ascribed, on human analogy, a form and



In the Temple of Osiris.

The visitor from the city of Romulus finds in the Egyptian Osiris simply another phase of Hercules, and having offered his petition to this God of Kem, he receives with all the humility at the command of a Roman, the blessing of the Egyptian priest ministering at the altar of "the lord of the lower world."

and reverence of the Divinity by the deification of material nature; for even in its obscuration, the idea of the Deity, no longer recognized, indeed, but still felt and perceived, continued powerful; and in conjunction with it, the truth struck home, that the

character in which were reflected their own sensations."²

All ancient religions except Judaism and Christianity (and they are really one), were

¹ "Jew and Gentile," Vol. I, p. 65.

² Vol. II, p. 185.

almost wholly sun worship, or nature worship, which is the same thing, as the sun plays so important a part in all the processes of nature.³ All pagans were polytheists, but the chief deity everywhere was the sun, or, as we have already explained, some real or fancied power of that great luminary, and all others were honored because of their fancied relation to him.

Ammon-Ra.

One of the gods of Egypt was Ammon, which name "is said to have meant, etymologically, 'the concealed god,' and the idea of Ammon," says Rawlinson,⁴ "was that of a recedite, incomprehensible divinity, remote from man, hidden, mysterious, the proper object of the profoundest reverence. Practically, this idea was too abstract, too high-flown, too metaphysical, for ordinary minds to conceive of it; and so Ammon was at an early date conjoined with Ra, the sun, and worshiped as Ammon-Ra, a very intelligible god, neither more nor less than the physical sun, the source of light and life, 'the lord of existences, and support of all things.'"

The Greeks worshiped the sun under various names, among which was Adonis. The same name was also applied to the sun by the Babylonians by whom it was associated with Tammuz.⁵ But both were sun gods, the former being the father of the latter. Tammuz was the "sun when obscured by night or in winter." That is to say, Adonis was the sun shining in his strength; Tammuz, the same luminary, wholly or partly obscured. Hence the custom of weeping for Tammuz and rejoicing at his "resurrection." A similar relation was by the Egyptians supposed to exist between Ra and Osiris, namely, that of father and son.

The Feast of Tammuz.

The annual festival of Tammuz, "which celebrated his supposed death and resurrection, was a time of mourning followed by one of joy."⁶ It was one of the most abominable of festivals, being a season of prostitution as a religious rite. It was upon the occasion of the celebration of this festival that Babylon was taken by the Medes and Persians, as recorded in the 5th chapter of Daniel. Reference is also made to this most abominable of religious customs in Ezek. 8:14.

Sun worship always involved a multitude of gods. Probably no people ever exceeded the Egyptians in the number of their objects of worship, but they were all more or less remotely connected with sun worship.

Like other nations of antiquity the Egyptians attributed to the sun life-giving, or reproductive power, and like the Babylonians, some of their religious rites were too vile for description. They worshipped both the male and female principle in nature, the former residing in the sun and derived from him; the latter belonging to the earth, moon, etc.

The most sacred symbol of divinity was the bull-god Apis. This beast was kept at Memphis and was attended by nude women. But Ra or Ammon-Ra was preëminently the sun-god of the Egyptians "and was," says Rawlinson, "especially worshipped at Heliopolis. Obelisks, according to some,

represented his rays, and were always, or usually, erected in his honor."⁷

Osiris was a form of Ra, and corresponded in some respects to the Babylonian Tammuz, the Roman Hercules and the Greek Adonis. "He was the light of the lower world," says Rawlinson, "from the time he sinks below the horizon in the west to the hour he reappears above the eastern horizon in the morning. This physical idea was however, at a later date modified, and Osiris was generally recognized as the perpetually presiding lord of the lower world, the king or judge of Hades or Amenti,"⁸ hence was specially worshiped by penitents.

A Roman at the Altar of Osiris.

Our illustration is a scene in the temple of Osiris at Abydos. The visitor from the city of Romulus, finds in the Egyptian Osiris simply another phase of Hercules, and having offered his petition to this god of Kem, he receives with all the humility at the command of a Roman, the blessing of the Egyptian priest ministering at the altar of "the lord of the lower world."

Sun-worship has left its indelible mark upon the civilization of the race. Even modern Christianity is largely influenced by some of its customs. At a very remote period the days of the week were dedicated to the principal heavenly bodies. The sun being regarded as the source of all things was honored with the first place; and his day, identical with the modern Sunday, was esteemed the most sacred of festivals. It was not however, a period of rest but one of festivity; nor was it until the early centuries of the Christian era that it came to have any sabbatic character whatever, which was first attached to it by Gentile "Christians" in opposition to the Sabbath observed by the Jews.

The Sabbath of the Hebrews was the seventh day, and was given to them by the Jehovah as a memorial of the finished creation. Sunday was the sign, rather, of the continual activity of the sun, and was by the pagans contrasted with the Sabbath rather than likened to it. The Sabbath testified that "the works were finished from the foundation of the world"; the Sunday, that the creation was still in progress under the divine energy of the Sun. The two days were the signs of rival systems.

Reason for Sunday Observance.

When the early Christians, from reasons of expediency, adopted the Sunday of paganism in lieu of the Sabbath of the Lord, they adopted likewise the pagan reason for its observance; conjoining it, however, to some extent, with reasons for the true Sabbath, and of course ascribing the work which it was supposed to commemorate to Jehovah instead of to the sun, as did the pagans. For instance, Justin Martyr, in his apology for the Christians, addressed to the Emperor of Rome, said: "Upon Sunday we all assemble, that being the first day in which God set himself to work upon the dark void, in order to make the world." Of course, to the pagan the sun was God, and the reason assigned by Justin Martyr was the pagan reason for honoring the sun's day.

It will be seen that Sunday in its every phase is opposed to the Sabbath of the Lord, and it is for this reason that Sabbatarians uniformly refuse to pay it any regard. Instead of being the Christian Sabbath, it is, and always has been, the symbol of a false god and a false and debasing worship—a worship the most hateful to God of any form of idolatry.⁹ (See 8th chapter of Ezekiel.)

SPIRITUALISM IN BALTIMORE.

THE *Catholic Mirror*, of May 23, devotes a column of editorial comment to the prevalence of Spiritualism in Baltimore. "Every morning," says the *Mirror*, "in the [Baltimore] *Sun* we find half a column of announcements of where wonderful mediums are to be seen and séances are to be held, and all over town one hears of signs and wonders. Last week Spiritualism even figured in a murder trial, and at least one jurymen was governed in his contribution to the verdict by his belief in the reality of certain incidents that were sworn to as having occurred at a sitting where spirits were called up.

"Everybody, it is said, attends these séances, and many do beyond doubt; otherwise the mediums, who, while dealing in unsubstantial things otherwise, handle only hard cash, would not flock here in such numbers. Some of them are declared to be coining money, and in their waiting rooms, as described to us, are gathered, morning after morning, crowds of visitors of all classes, the scene not unlike that at some fashionable physician's."

What seems to have called forth this comment from the *Mirror*, is the fact that Roman Catholics are included among these visitors to the haunts of professed intercourse between the living and the dead; and at this the Catholic organ professes some surprise. "Catholics among the rest," it says, "are said to go to these places; but one naturally wonders what sort of Catholics. By the church, dabbling in Spiritualism is distinctly forbidden, and Father Clarke, S. J., of England, in an interesting pamphlet, has pointed out why. Any one who consults mediums positively imperils his or her spiritual welfare. The sincere Spiritualists frankly admit that at least nine-tenths of the operators are frauds and their exhibitions the dreariest sort of humbuggery. . . . But if any part of the exhibitions given belongs to the other world, what world is it? Father Clarke plainly tells us that such manifestations can only come from a diabolic source, with which any God-fearing and sensible person wishes as little to do as possible."

This view given by "Father" Clarke and indorsed by the *Mirror* is undoubtedly true; but what consistent ground has either of these Catholic authorities for advocating it? Do they not both believe in communication between the living and the dead? Is not the Roman Catholic religion based upon the doctrine of prayers to the dead, which bring aid from the latter to the living? Does that religion not hold that prayers to the Virgin Mary and a large number of "saints" who have been many years dead, are of vital importance to our welfare? Does it not also countenance many tales of the miraculous appearances of the Virgin and these dead "saints" to the living? There can be no denial upon these points. How then can Roman Catholics consistently oppose the idea that the dead appear and communicate with the living in the manner which Spiritualism sets forth?

We think it not at all strange that the city which is the seat of the highest papal authority in this country, should also be distinguished as a center of the manifestations of Spiritualism. The two religions are founded upon the same idea, and naturally belong together.

The time will come,—has indeed all but come,—when false religions and religious bodies which have fallen away from God and retain merely the forms of godliness, will join hands with Spiritualism for mutual support and advancement. The testimony of the dead, who are supposed to know so much

³ All paganism is at bottom a worship of nature in some form or other, and in all pagan religions the deepest and most awe-inspiring attribute of nature was its power of reproduction. The mystery of birth and becoming was the deepest mystery of nature; it lay at the root of all thought-paganism, and appeared in various forms, some of a more innocent, others of a most debasing type.—*Encyclopædia Britannica*, Article "Christianity."

⁴ "Ancient Religions," p. 17.

⁵ See "Encyclopædia Britannica," Vol. III., p. 199.

⁶ "Schaff-Herzog," Vol. IV., Art. Tammuz.

⁷ "Ancient Religions," p. 20.

more than do even the wisest of the living, and especially of men noted for their high moral standing in this life, is a source of power which the politico-religious "reformers" of our time cannot much longer afford to pass by. And while not much evidence(?) of this nature may have come to the surface as yet, it is as certain as that Scripture is true that there will be plenty of it forthcoming when these "reform" movements shall have progressed a little further. It is in such communications that Sunday "laws" and other oppressive enactments against such as adhere to God's moral code, will yet find one of their chief sources of support.

SUPERSTITION AND THE PAPACY.

"THAT was certainly a most remarkable procession," says the *Christian Work*, of May 14, "which marched through the streets of Madrid one day last week." Spain had been suffering from a protracted drouth. Added to this misfortune was the drain upon Spain's military and financial resources caused by the Cuban war, with the dark prospect of the loss of this last of her American possessions. In such an emergency, papal superstition suggested, as usual, an appeal to some dead "saint." This procession, we are told, "constituted an appeal to the patron saint of the city, St. Isidore, to put an end to the drouth from which Spain has been suffering, and at the same time to put an end to the Cuban rebellion. It was a magnificent affair. Both civic and military organizations participated, and there were nearly a thousand priests in line, all carrying lighted tapers. The route was lined with enthusiastic spectators, who threw so many flowers that the very streets were filled with them. At the head of the procession were carried the remains of the saint, who died six hundred years ago."

The scene is one thoroughly characteristic of the papal religion. That religion is built upon the idea that we are to look to the dead for that aid which it is beyond human power to give. The idea is essentially pagan, as an examination of any pagan religion will show. The Lord's testimony concerning it may be seen from the language of Isa. 8:19: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living, to the dead?"

The Scriptures nowhere sanction the idea of seeking to the dead for aid. The Almighty declares himself to be the source of our strength and wisdom and righteousness, and directs us to seek unto him. From many texts in his Word we learn that it is utterly useless to seek unto the dead for anything; since they "know not anything" (Eccl. 9:5), have no "more a portion forever in anything that is done under the sun" (verse 6), their thoughts have perished (Ps. 146:3, 4), etc. Any such demonstration, therefore, as this religious procession to invoke the aid of some dead man whose bones are carried at its head, is simply nothing else than an exhibition of superstition.

The idea that when people die they are still alive, knowing more and having more power than they ever did before, is well calculated to foster superstition of the grossest kind. Worship of the dead was one of the earliest marks of apostasy from the true God. The civil power, through the common belief in the consciousness and superhuman power and wisdom of departed spirits of men, which imagination and superstition had transformed

into gods, very early came to look to these "gods" for aid in times of emergency, and to connect their worship with the affairs of the State. Probably nothing has contributed more powerfully than this superstition to the union of Church and State.

WHAT NATIONAL REFORM HAS NOT DONE FOR GERMANY.

ACCORDING to the National Reform theory, Germany ought to be one of the most moral countries in the world, for there the nation has a religion; God is recognized as supreme, and the emperor reigns by "divine right." But what are the facts as to morals in Germany? They are as bad probably as in any civilized country in the world.

May 23, in a meeting of the Baptist Missionary Union, at Asbury Park, the Rev. F. A. Remley delivered an address, in which he attacked social and religious conditions in Germany. The question on which he spoke was, "Are Missions Needed in Germany?"

"Although the question seems to be preposterous," said Mr. Remley, "a more than four years' residence and study of the condition of things in Germany showed me a deplorable condition of affairs.

"My heart bleeds to disclose it, for I love the German people. In Germany every one belongs to some church. In 1890 there were 31,000,000 Protestants, 17,500,000 Roman Catholics, and 500,000 Jews. The people are grouped together in monstrous churches, and no adequate arrangements are made for their religious and spiritual instruction.

"In 1891 I attended services in a Lutheran church, in Hamburg, and there were eighteen persons present. That church has a membership of 41,000. In a suburb of Leipsic, in a church of 10,000 membership, they frequently hold the principal services of the day with from twelve to forty-five persons present. The average attendance at all the services on Sunday in all the churches in the city of Leipsic, according to a Lutheran pastor, ranges from 5,000 to 8,000. For the great masses in Germany religion and morality have no necessary connection, and they see nothing improper in thieves, drunkards, and debauchees remaining members of the church.

"It may be stated on competent German authority that in 1888 there were 200,000 women in Germany who made their living by immorality; that in Berlin there are as many such women as seats in all the churches of the city; that in large cities 90 per cent. of all men are impure, and that most of the unmarried men of all classes are fallen. A Leipsic paper is authority for the statement that in the empire between 1880 and 1890 an annual average of over 166,000 illegitimate children were born. This is not the place to give more of this hideous picture. Only think of it. All this is within the pales of the Jewish Church and the churches of Jesus Christ!

"The Lutheran Church, in its 'homes' for tramps and its hotels for travelers, is engaged in the sale of intoxicating liquors. The drink habit holds the German people in its iron grasp. Of the three drinks—wine, beer, and whiskey—in 1890 there was consumed in Germany an average of over twenty-eight gallons per inhabitant. Nearly a barrel was the share of every little babe! German authorities estimate that annually not less than 10,000 people in the empire fall victims to

delirium tremens. Twenty-seven per cent. of the inmates of the insane asylums of the Rhine Provinces became insane through drink. Of the 32,837 prisoners in Germany (1885), 41 per cent. committed their crimes while under the influence of liquor. Of the 300,000 or more persons annually convicted of crimes and offenses in the empire, it is estimated that drink is responsible for 70 per cent., and this, too, is all within the Church.

"At Sunday-school picnics, temperance meetings, and social religious meetings, beer and wine are freely used. A brewery in Leipsic has the following inscription in large gold letters on a marble slab over the front door: 'To the Lord is this brewery intrusted; only there is prosperity and blessing where his hand labors.' Social life centers in the beer glass. Hospitality without beer or wine is impossible. A theological professor, at whose home I was being entertained, said to me: 'It is sad, Mr. Remley; one does not know how to entertain you, for you do not drink or smoke.'

"Gambling is rampant in Germany. The different States and the churches, Protestant and Catholic, conduct lotteries; and gambling in lotteries is considered to be the respectable, proper thing to do.

"Having received their religious and philosophical instruction in the universities, many pastors have their own private philosophy of life and views of the Bible and Christianity which they cannot give to the people, for the dogmas of the Church have been accepted by the State and are made binding upon all pastors. So there is a tendency toward one faith or belief for the pastor and another for the people. The Church is crippled by being united to the State, and being made a prop for monarchy. Germany, it seems to me, stands before a religious crisis. The Church is losing its grip upon the people. That large and increasing power—Social Democracy—is opposed to the Church and in the main hostile to Christianity. The spiritual life of the Church is at a very low ebb, and great waves of rationalism, materialism, and infidelity threaten to overwhelm her."

"CONFUSION WORSE CONFOUNDED."

THE *California Standard*, an A. P. A. paper, published in San Francisco, has in its issue of May 2, an editorial paragraph, which runs as follows:—

An earnest friend requests us to define the bad results of uniting State and Church. We are glad that he has changed the common expression of "Church and State," thus half answering the question by placing State first. The Church could not exist without the State well organized to support it. To understand this proposition thoroughly it is necessary to go back to first principles and accept the declaration of the head of the Church, and the person upon whom it is founded in a spiritual sense. Christ declared in most emphatic terms, "My kingdom is not of this world," and through all ages since the era from which all dates in the civilized world are taken, the civil and political powers have been recognized as nurseries of the Church. Wherever the Church has wielded power over the civil and political concerns of a nation, and assumed temporal power, that country has been overthrown and its people held in gross ignorance. There is but one nation of any importance at this time where the Church and State are united, and that is Spain. Its decadence marks the effects of papal rule. Its history is a sad one. Once the grandest in the world; now the weakest and most despised. Italy is only emerging from dense ignorance since the civil power dissolved the unity of Church and State. One is liberty and progress, the other is ignorance and slavery.

The thought underlying this paragraph is

as mischievous as is the papal idea of the State subservient to the Church; in fact, it is in effect the same thing. The Catholic position is that the State exists for the sake of, and to serve the Church. The *California Standard* asserts, and evidently approves the idea, that "civil and political powers have been recognized as nurseries of the Church."

Civil governments have been recognized as nurseries of the Church only where they have been perverted from their true purpose. Civil government is properly recognized only as the conservator of civil rights. The State can properly be the nursery of the Church only in the same sense that it is the nursery of any other institution with which it has no connection whatever any more than to guard its rights. The State should sustain no different relation to the Church than it sustains to Oddfellowship or Freemasonry. The State guarantees to every organization and to every peaceable assemblage protection from disturbance. The State guarantees property rights to every properly organized association or society regardless of the object for which it is incorporated; it does this alike for the Church and for the Liberal club. The moment the State makes any difference between the Church or between churches and other organizations not destructive of civil society, it is upon dangerous ground.

Our contemporary says that the Church could not exist without the State; that is true only in a limited sense. The Church could exist as well or better without the State than could any other association of individuals. But of course the State is necessary for the preservation of civil order, and churches share, and are entitled to share, the benefits equally with individuals and with other associations.

We think, however, that the *Standard* has been unfortunate in expression rather than in thought, and that the editor believes and desires better than he has stated.

SALVATIONIST ARRESTED.

A SENSATION was caused in Tottenville, Staten Island, last week, by the arrest and imprisonment of a Salvation Army captain for "obstructing the streets."

"The prisoner," says the *Journal* of the 26th inst., "is Captain James Fairbrother, who commands the English Salvation Army Corps, located at Perth Amboy. Sunday afternoon Captain Fairbrother, with twenty-five members of his corps, came here to hold services. The Salvationists took a position on Main Street, and with drums and tambourines, songs and exhortations, soon attracted a crowd numbering several hundred. They were within earshot of the principal hotels in the village.

"Private Stumbles was engaged in fervent prayer when a policeman forced his way through the crowd and the ranks of the Army and tapped the soldier on the shoulder. Private Stumbles stopped and turned in surprise to the policeman, who quietly asked him to suspend the meeting on the public street. The only answer of the soldier was the continuance of the prayer. He was brought to a stop, however, when the bluecoat informed him curtly that he was under arrest. The prisoner was taken to the station, but the meeting continued with even greater fervor than before. After a consultation the police decided that they would not hold a mere private, and released the prisoner. Private Stumbles hastened back to the meeting, followed leisurely by the policeman, who

found Captain Fairbrother making an address.

"The policeman made his way again into the circle and requested the captain to desist. This the Salvationist leader refused to do, and he was arrested and the meeting was broken up. When Captain Fairbrother was arraigned in court he declined to make any defense except to declare that he was serving God. Justice Smith found him guilty and imposed a fine of \$10. In default of the payment of this fine he was sentenced to ten days' imprisonment in the County Jail. He will serve out his sentence, as he says the Army's policy is not to pay fines of those imprisoned for such offenses."

HOW THE POPE REGARDED IT.

SPEAKING of the recent move made by the Catholic cardinals of England, Ireland, and America, toward the establishment of a court of international arbitration, a writer in the *Western Watchman*, of May 14, says:—

At the Vatican the scheme proposed has been highly applauded. It is the practical deduction from the Pope's teaching and the continuance and outcome of his aims toward universal peace. Indeed, reference is made to this in the appeal itself. "Such a court [of international arbitration] existed for centuries when the nations of Christendom were united in one faith. And have we not seen nations appeal to that same court for its judgment in our own day?"

The incident referred to here was the selection of Leo XIII. by the Emperor of Germany to arbitrate between Germany and Spain regarding the right of proprietorship in the Caroline Islands. Leo XIII. did not consider it fitting, in the circumstances, that he should arbitrate between the two Powers. He consented to be a mediator between them. His mediation was accepted and his conclusions received as binding.

When the matter was settled Leo XIII. sent to Prince Bismarck the insignia of the very distinguished Order of Christ, accompanied by a kindly letter. And so important did the Pope deem this selection of himself as mediator that it formed the subject of the medal cast in the following year on the feast of St. Peter. The figure of the Pontiff bearing an olive branch stands between the figures of Germany and Spain; around the border of the medal are the words: "Controversia de insulis Karolinis ex aequitatis dirempta," and beneath the feet of the figures are the words: "Pacis arbitra et conciliatrix," with the date "MDCCCLXXXV."

The Pope was quite right in regarding the selection commemorated by this medal as an important one; and he now aims to give a practical character to this importance by extending the idea to the formation of an international papal court of arbitration.

PRESENT-DAY PROTESTANTISM.

THE spokesmen of the Papacy have much to say at the present time, and with much apparent reason, concerning the decay of Protestantism. We say "apparent" reason, since in reality Rome has no reason whatever to congratulate herself upon the prospect of her victory over Protestantism.

It is true that vast numbers of people, nominally Protestants, are indifferent to the distinctive principles of Protestant belief. It is true that the number of such persons is increasing, and that Rome is rapidly gaining adherents from all classes of the people. It is true also that the Protestant churches as such are fast placing themselves upon papal ground by their advocacy of religious legislation, and that by this course and their adherence to the papal dogma of Sunday sanctity they give Rome all the advantage in the contest for supremacy, so far as they themselves are concerned. But Protestantism has a

strength entirely above that which these human elements can supply; and that strength, despite all contrary appearances, will give Protestantism the victory.

Protestantism cannot be represented by an army of men, or by a creed evolved from the conceptions and deductions of original minds. Protestantism is religious truth, and as such is represented by the word of God. Over that word the Papacy will never triumph; but that word will triumph completely over the Papacy. And when the Papacy and all the powers of earth which it will have drawn to its support, and even the very earth itself, shall have passed away, the word of the eternal God will still remain, a sure foundation for all who shall have made that word their trust.

The truth is that Protestantism is not declining in the earth, but rising, and the present generation is to see such a manifestation of its power as no generation ever yet beheld. For truth—the eternal truth of God which is given to set men free from every yoke—is to shine forth with a brightness that will lighten all the earth. It is to be proclaimed with a voice so loud that every ear shall hear. It will be the word of God—"the Scripture and the Scripture only," and will go with all the power of that word, which is the power that created all things. It will proclaim God's eternal law—that law which the Papacy has thought to change. The conflict with papal error will be short, sharp, and decisive, and God's own voice will give it a fearful and glorious termination.

The God of truth will not keep silence for ever. The same voice which spoke against sin from the flaming summit of Mount Sinai, is to be heard once more. "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Heb. 12:26, 27.

Let it be ours to stand with Protestantism upon the foundation which cannot be shaken.

IF NOT, WHY NOT?

[*South African Sentinel, Cape Town, May, 1896.*]

THE Commission appointed by the *Raad* in the Orange Free State to draft a law for a better sabbath observance, recommend the prohibition of the following, as recently published in a Free State paper: "Slaughtering, baking, catching fish, planting, sowing, and work of all kinds at public diggings, riding loaded vehicles (except passenger vehicles), races, giving or attending dancing parties, concerts, processions, cricket, tennis (except in closed grounds at distance from churches). Penalty for contravention not exceeding £20 or two months."

Such proposed legislation leads naturally to the inquiry, does not the State go beyond its rightful jurisdiction in enforcing religious observances? The Sabbath is not an institution of the Free State; it was ordained by Jehovah before the fall of man. The observance of the Sabbath, therefore is a religious duty that man owes to his Creator. God has never delegated to the *Raad* the right to incorporate into its statutes the laws of his Government, and to enforce them by fines and penalties. If they may enforce the Sabbath, why may they not also enforce baptism, the Lord's supper, or any other religious duty? Sabbath-keeping is a religious duty, and as such it is rendered, not to man but to

God. Man is responsible to God alone for the observance of a Sabbath, just as well as for every other act of worship. If he chooses to use that day in recreation or work, instead of in rest or worship, who has the right to say that he may not do so? If he chooses to bake, to plant, to play cricket, or to have a game of tennis on the Sabbath, who is injured? Are not these things lawful on any other day of the week? Every one must see that these things are not wrong in themselves, but they are wrong because they are considered irreligious. No man's civil or religious rights are infringed by these acts; for one man's work does not interfere with another man's rest, nor does one man's irreligion deprive another man of his religious rights.

When civil governments enact laws touching religious duties, or dictate to man in reference to his duty to his Creator, they overstep the bounds of their lawful jurisdiction; they assume the prerogative of Deity, a right to judge even the consciences of men. Every such act is a step backward, and if carried to its logical end, will result in the erection of another inquisition, and a repetition of the scenes of the "Dark Ages." If not, why not?

CHRIST IS KING.

BY R. C. PORTER.

JESUS of Nazareth is recognized by all Christians as the world's infallible teacher. A "Thus saith the Lord" is with them an end to all controversy. This is right, or their claim that he is the Son of God come from heaven to live and teach an absolutely perfect gospel is untrue. Anything less than this unqualified confidence is positive unbelief, and nullifies all just claim of discipleship. Believe and be saved, and believe not and be lost, is the simplicity of Christ's gospel.

Salvation hinges wholly upon voluntary, individual faith. In all Christ's teaching, not one sentence can be found favoring religion being enforced by civil law. His position is plainly stated in many places as follows: "Broad is the way that leadeth to destruction, and many there be which go in thereat: because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." "If any man hear my words, and believe not, I judge him not." "The word that I have spoken, the same shall judge him in the last day." "Let both grow together until the harvest." "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." Christ not only plainly enjoins upon his disciples faithfulness in their duty to the State, but at the same time he admonishes them to render to God his due.

The claims of God and those of the State do not conflict so long as the State requires of citizens no more than its due. It is not the work of the State to compel people to be religious, for Christ has said, "Let both grow together until the harvest." He will not judge them till then. And, further, until then the majority will walk the broad way that leads to death, while only the few will choose the narrow way. How absurd, then, to attempt to follow Christ and enforce Christianity at the same time. It is as decidedly opposite to Christianity to enforce religion, as a lie is contrary to the truth, or antichrist to Christ.

The Golden Rule.

Some have thought that because it is very desirable that all should be Christians, it

would therefore be right in nations where the majority are professed Christians to enforce the Christian religion upon all. In this way they propose eventually to enthrone Christ as "this world's king." To all such I would earnestly recommend the careful reading of the following from Christ himself: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them." In other words, if you would not think it right for nations where infidelity or Mohammedanism prevails to force Christians to accept the religious belief of the majority, do ye even so to them where Christianity prevails.

Since the majority in this world will always be unchristian, to adopt the view that the religion of the majority may be enforced in any nation professedly Christian is, according to the Master, to say to the heathen nations, Do so to us. The logic of the theory is that foreign missionaries must become heathen or quit the field; that missionary work in those nations must be abandoned; and that the commission of Christ to his disciples to go into all the world and teach the gospel to every creature, is entirely set aside. The fact is, the theory is false. Some sincere Christians may believe the theory, but that does not alter the fact. Paul believed the same theory until he met Jesus on the way to Damascus, and learned more fully the way of salvation. After that he abandoned it forever. So it will be with all enlightened Christians.

Church and State Both Ordained of God.

The Church and the State were both ordained of God. The commission of the State was to operate in civil matters, while the Church was to deal with things pertaining to religion. Who ever read Christ's commission to the State to call and conduct prayer meetings, and administer baptism, and take charge of Sabbath services? The Church was fully instructed in all these things, but the State was not. The reason is obvious. The State is to bear the sword in civil affairs, but that is the extent of its commission.

The power of the Church is the power of Christ. It is a shocking confession of infidelity in regard to the power of Christ to ask Congress to enact laws enforcing any religious observance. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." When the religion of love so loses its power as to call upon the power of the State to enforce it, it has become apostate, and should be abandoned. True Christianity, like its author, is heaven-sent, and depends for its supplies upon him who sent it into the world. We have fallen upon dangerous times, as the following pointed words from Boston clergymen, reported in the *Advertiser*, of April 20, will show.

Rev. M. J. Savage said:—

There are a few things I wish to warn you of. We must guard against a mixture of official religion with our Government. You have been so interested in Cuba and Armenia that you have perhaps not noticed that we have just escaped one of the most serious dangers that has menaced our liberty. One of our Massachusetts members of Congress has attempted to push through the lower House a bill which would have been the most wicked, dangerous, bigoted piece of legislation that ever passed had it done so. I refer to the bill which Congressman Morse introduced, putting God and Jesus Christ into the Constitution, and making the ordinary old time conception of the Bible law for man.

Dr. Lorimer also spoke to the same purpose in these words:—

Our Lord could be king of Judea, but he knew that a temporal kingdom would end his spiritual reign. The Church of our Lord must be equally disinterested

and unselfish. The Church should not become a part of the Government. It is for the Church to stand in her independence.

Is it not time Christian people were awakening? Is it not time that religious despotism be unmasked in its pious advances, so that it may be seen in its deformity and avoided before its delusive snare has entrapped the nation?

Christ is King of Kings.

But Christ said he was born to be king, therefore must we not enthrone him as king of the nation by placing his name in the National Constitution? This is a fair sample of the philosophy of religious despotism. It is a piece of the same kind of philosophy that Jacob's mother used when she undertook to fulfill a promise of God for the Lord in the case of Jacob. The promise was all right, but the human meddling with its fulfillment caused Jacob and others much trouble. So Christ has said he was born to be king, but he has also said, "My kingdom is not of this world." Human hands have once crowned him king in mocking fulfillment of this promise. Will it be less shameful for a nation to place the scepter in his hand to-day? His diadem no human hand will bestow. His kingdom no earthly power will usher in. When his servants, amid scoffs and persecution, have enshrined him as their king, and by his Father's hand the scepter has been given, he will come to earth again with all the holy angels with him. Then, and not till then, will he take the kingdom and reign as "King of kings" for ever and ever. Let Christians abide His time.

A SUNDAY-LAW MURDER.

[The following dispatch appeared in the morning papers in this city on the 25th ult. If the facts are as stated, the action of the officers was a dastardly outrage:—]

PROVIDENCE, R. I., May 24.—A double tragedy occurred just over the State line in Massachusetts to-day. It was at the old Robinson Homestead, near Broadway, in Attleboro.

For some time past there have been complaints that the Pawtucket toughs were crossing the line from Rhode Island and desecrating the sabbath. The Selectmen ordered the town constables to see that the laws were enforced, and last Sunday they started to weed out the law-breakers. Early last week the members of the East Side Checker Club, of Pawtucket, obtained permission from George G. Parker, the present occupant of the Homestead, to hold a clam-bake on the farm to-day. The club is composed of Pawtucket liquor dealers, and has never borne a bad reputation.

This morning about seventy people drove out to Attleboro. They carried all the material for the bake, including seven barrels of beer. The company then amused themselves until 2 o'clock, when the bake was served, and at 4 o'clock all, with the exception of a few late comers, left the table.

Just at that moment two men were seen emerging from the woods and were recognized as special officers. Officer John Nearey was in front and Officer Briggs was close behind. As they crossed the fields to the grove Daniel Mountain, a saloon-keeper on Norton Street, Pawtucket, and Michael, or "Muxsie" Conners, of No. 24 Water Street, Pawtucket, advanced to meet them, while seventy others hurried up to witness the result of the interview. The story of the tragedy that followed

is told by George T. Fisher and James R. Tyler, both of whom are given a good name by the Pawtucket police.

The First Bullet Fatal.

They say that Mountain ordered the officers to leave, as they had the right to use the property, and that Officer Nearey, without other provocation, pulled his revolver and shot twice at Conners, who had not spoken a word. The first ball went directly through his heart, and as he fell Nearey sent the other bullet through the top of his head, while the other officer, not content with what had been done, drew his pocket billy and began to pound the dead man on the head.

In a moment there was an uproar. The crowd surrounded the officers and Tyler seized Nearey's pistol hand by the wrist. He grabbed him also around the neck and succeeded in pulling him to the ground. There the men fought like demons, Tyler, as he says, having no other intention than to prevent further bloodshed. Twice Nearey pressed the muzzle of his pistol against Tyler's abdomen and each time Tyler was quick enough to prevent him from pulling the trigger. At last Tyler managed to get the muzzle of the pistol between the first and second fingers of his hand, and it was in this position when Nearey managed to pull the trigger three times. The first shot struck Dan Mountain in the abdomen and he died almost without a struggle. At this Tyler freed Nearey, and as the latter arose and looked at the two dead bodies, he said: "Gentlemen, I'm sorry, but I lost control of my temper."

Then the Officer Ran.

He then turned and ran up the hill, the crowd close at his heels, throwing stones after the thoroughly frightened officer. Some of these struck him on the head, and although the blood was trickling down his face, he did not stop until he reached the top of the hill, where he met Deputy Sheriff Brown. He placed Nearey in the charge of Briggs and sent him home while he remained to pacify the excited crowd.

Mr. Parker, who owns the farm, corroborated the story of the men in every particular. He says that the club was perfectly orderly and that the shooting was entirely unprovoked. Nearey is now at home suffering severely from the punishment he received, but a writ will be issued for his arrest in the morning.

Conners was twenty-eight years old and leaves a widow and seven children, the oldest eight years and the youngest a few months old. Mountain was thirty-two and had a wife and three children.

GOD IN THE CONSTITUTION.

[*The Examiner, Butte, Mont., May 14.*]

In the columns of the *Examiner* we have before referred to God in the Constitution. Our attention is once more called to it by a portion of a recent letter from Supreme President Traynor, in which he refers to the joint resolution introduced by Congressman Morse, to amend the Constitution of the United States by inserting the words: "Acknowledging Almighty God as the source of all power and authority in civil government, our Lord Jesus Christ as the ruler of nations, and his revealed will as the supreme authority in civil affairs."

As Traynor well and aptly says: "If this remarkable and dangerous proposal had emanated from the pen of the Pope of Rome him-

self, it could not have been more inimical to the true spirit of our national government."

In the canon law of the church of Rome, Art. 9 reads, "That the pontiff was called God by the pious Prince Constantine, and that as God he cannot be judged as man." Art. 10, "That he as God is far above the reach of all human law and judgment."

Let Protestants, and all true Americans, consider this question and ask themselves fairly what the result would be, and what opportunities the introduction of God in the Constitution would present to the Roman hierarchy.

It is not our purpose here and now to speak of those of the Jewish faith, of liberals and agnostics, who by such introduction would be disfranchised. As the Constitution now stands, it guarantees to all perfect civil and religious liberty. With the proposed change the way would be opened to unlimited strife, bickering and contentions which if ever decided in favor of any would result in injustice to the rest.

EULOGIZING WAR.

IN a speech delivered in St. Louis, Mo., May 9, Archbishop Ireland alluded to the agitation in behalf of international arbitration, in these words:—

War is the great instigator of patriotism. If we come to a stage where everything in dispute is to be peacefully settled, we will gradually lose the interest in the affairs of our country in its relation with other governments that now animates us.

The policy of the Papacy is consistent with war as well as with international arbitration. It knows how to turn each to its advantage. But we can well afford to dispense with that bloodthirsty brand of "patriotism" which cannot be kept alive without being fed upon the ghastly horrors of war.

THE STATE AS A RELIGIOUS TEACHER.

[*Present Truth, London, Eng.*]

THE dullest observer of events in the religious education controversy can now see very plainly why the Roman Catholic Church has always favored compulsory religious teaching in the Board schools, even when they had the gravest objections to what was taught. The great thing with Rome was to have the principle of State-taught religion maintained, trusting in its own power to turn the principle to the direct advantage of the Roman Church.

We remember commenting on this seven or eight years ago in these columns, quoting from the chief organ of the Catholic Church in England to show that, while they held the religion taught to be little better than heathenism, still they regarded those who were insisting that the Board schools should give religious instruction as "doing the work of the Pope as surely as if they were his hired emissaries." They said:—

Every year that passes sets a widening of the circle to which Catholic influences extend in this country. The day will certainly come when the true religion will be placed before the common people of England as it has not been placed before them since the time of Henry VIII.

At that time it was perhaps hardly supposed, even by them, that by 1896 they would be working in the lobbies of the House of Commons, with fair promise of success, in favor

of a bill practically establishing their own schools. The bill does not go far enough to suit them, it is true, but the Pope, according to a recent dispatch, says that it is possible to tolerate the bill, and so it is accepted as a further confirmation of the purely papal principle that the State should be the servant of the Church, do as it is told, and pay the bills. So the hierarchy in England has issued an episcopal message favoring the partial endowment of their schools:—

The Education Bill now before Parliament has our goodwill and approval, because it proposes to recognize by statute Voluntary and Christian schools as an integral part of the national system of elementary education. It embodies a Christian principle which, as Catholic bishops, we must ever assert and maintain. That principle is that Christian parents possess an indefeasible natural right to have their children taught catechetically by approved teachers the definite doctrines of Christian faith and morals.

Those who have all along insisted on having a little religion made compulsory in the Board schools now find themselves illy prepared to struggle against this direct establishment of State-paid Catholic teaching. The Catholics, Roman and Anglican, both retort that the Protestant element has always wanted compulsory religious teaching, and they can say that the objectors to the proposed scheme differ only in degree and not in principle. Everything is working out in Rome's favor simply because the papal principle of advancing religion by human authority and political scheming will always work out in favor of the papal religion. The preaching of the Word—not by the State, but by those who believe—is the only thing that succeeds against Rome.

QUEER BRANDS OF "CHRISTIANITY."

THE San Francisco *Monitor* (Roman Catholic) of May 9, has this note:—

The account of the "Trilby Auction" in one of the Sunday papers throws a curious light on the methods of the Epworth Leaguers. The auction was held in a Methodist church for the purpose of raising the back salary of the preacher. The village belles, old, middle-aged and young stood behind a curtain and their feet were auctioned off. If this is Christianity, it is a mighty queer brand.

This kind of "Christianity" will do to go with another "queer brand" exhibited of late to a considerable extent by this Methodist organization, in the support it has given to the movement to secure religious legislation. It is a "queer brand" of Christianity indeed which aims to compel men to religious observances by the power of the civil arm. The two brands go well together. Both are indications of the absence of the power and Spirit of Christ.

SUNDAY NEWSPAPERS AND SUNDAY SERMONS.

[*Detroit Free Press, May 4, 1896.*]

A KALEIDOSCOPE view of yesterday's sermons is strikingly suggestive of the modern Sunday newspapers. The various pulpit discourses contained a little of politics, a little of stage gossip, a little of religion, a little of society, a little of advertising, a little of literature, and a little of various other elements that go to make up the Sunday newspapers. In addition there was a great deal of editorial comment, and opiated matter that could hardly be classified. One preacher denounced the theater as a cesspool of immorality and vice. Another warmly commended the thea-

ter as a power in the upbuilding of humanity. One scored the newspapers and another took the view that even the Sunday paper is a great moral agent. It is evident that the ministers of Detroit have never held a caucus, and determined just what their composite belief is. It may be taken for granted that the authors of the multi-moral sermons yesterday are all sincere Christians, and all conscientious in their efforts to uplift humanity. The disagreement is merely on the means to the end, and should be comforting to everybody. With such a multiplicity of beliefs, nobody should experience any difficulty in finding the kind of doctrine that suits him, and here is where the resemblance of the various sermons to a Sunday newspaper is again in evidence.

LITERARY NOTICES.

"The only Alternative to Success."

We have received from the author, G. H. Lyon, a copy of a little 46 page pamphlet, with the foregoing title. It is inscribed, "For prohibition with a party behind it, and for the Sabbath with God's law behind it; each sustained in the strong defenses of its own realm."

The pamphlet is a review of the attitude of the Prohibition Party toward prohibition, and enforces religious observance, especially as pertaining to the so-called "Christian sabbath."

As shown by the inscription quoted above, Mr. Lyon is not in favor of political religion, nor of enforcing any religious observance by law; and in the brief compass of the pamphlet referred to, he gives the Prohibition Party some excellent advice which it would do well to take, but which, as evidenced by the action of the recent Prohibition Convention at Pittsburgh, it has not seen fit to act upon.

We shall take occasion, ere long, to quote at some length from Mr. Lyon's booklet, especially in regard to "prohibition one day in seven."

Everything is not said in this pamphlet as we would say it, yet it is a valuable little work and ought to have a wide circulation. It sells for fifteen cents per single copy, or eight copies for one dollar. It is well printed on good paper, has a neat paper cover, and is substantially stitched with wire. Address the author, G. H. Lyon, Sistersville, Va.

The June "Arena."

THE June Arena opens its 16th volume, appearing in a new dress, and being printed by Skinner, Bartlett & Co. It is an unusually strong number, opening with a brilliant paper by Rev. Samuel Barrows, D. D., the distinguished editor of the Christian Register, of Boston, on "The First Pagan Critic of Christian Faith and His Anticipation of Modern Thought."

Justice Walter Clark, LL. D., of the Supreme Bench of North Carolina, contributes an instructive and delightful paper on Mexico, the interest of which is enhanced by several excellent illustrations, including a recent portrait of the President of the Mexican Republic. The President of the Mercantile National Bank of New York contributes "A Proposed Platform for American Independents for 1896," which illustrates how strongly the silver movement is taking hold of Eastern financiers, no less than the mass of voters in the South and West. Recently Jay Cook, the veteran banker, who floated the government bonds in 1861, at the time of our sorest need, came out boldly for free silver. Mr. St. John, who has made finance a study for more than twenty years, and who is president of a bank having a capital of \$1,000,000, is no less pronounced on this subject.

Another paper of special merit, on "Bimetallism," appears in this number by A. J. Utley. It is able and from a silver point of view very convincing.

Professor Parsons, of Boston University Law School, continues his masterly papers on the "Government Control of Telegraph," a series of careful papers hitherto unapproached in authoritative character.

Mr. B. O. Flower, the editor of the Arena, writes in most captivating manner of Whittier, considering him in the aspect of a "Poet of Freedom," and giving many of Whittier's most stirring lines. A fine portrait of the Quaker Poet forms a frontispiece to this number. The editor also discusses somewhat at length in his editorials, the message of Whittier to men and women of to-day, and the proposed platform of Mr. St. John. Another interesting feature of this issue is Mr. Eltweed Pomeroy's illustrated

paper on the "Direct Legislation Movement and Its Leaders."

Students of the higher metaphysical thought of our time will be deeply interested in Horatio W. Dresser's paper, entitled, "The Mental Cure in its Relation to Modern Thought." Will Allen Dromgoole continues her powerful serial of "Tennessee Life," and Mrs. Calvin Kryder Reifsnider's "Psychical Romance," which opened a few months since, is prefaced by a digest of the preceding chapters. It is also profusely illustrated with exceptionally fine drawings.

These are by no means the full quota of the strong attractions of this brilliant number of America's great progressive, reformativé and liberal review.



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A NEW BIBLE, Or rather the Old Bible in a New Style.

They that sealed the covenant. NEHEMIAH, X. The points of the covenant.

they have ^{rv} dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress. 38 And ^{rv} because of all this we ^v make a sure covenant, and write it; and our princes, ^{rv} Le'vites, and ^{rv} priests, ^{2h} seal unto it.

CHAPTER X.

1 The names of them that sealed the covenant. 29 The points of the covenant.

NOW ³ those that sealed were, ^a Nē-he-mī'ah, ⁴ the Tir-shā-thā, ^b the son of Hāch-a-lī'ah, and Zīd-kī'jah, ² Sēr-a-ī'ah, Āz-a-rī'ah, Jēr-e-mī'ah, ³ Pāsh'ūr, Ām-a-rī'ah, Māl-chī'jah, ⁴ Hāt'tūsh, Shēb-a-nī'ah, Māl'luch, ⁵ Hā'rim, Mēr'e-mōth, Ō-ba-dī'ah, ⁶ Dān'jel, Gīn'nē-thon, Bā'ruch, ⁷ Mē-shūl'am, Ā-bī'jah, Mīj'a-mīn, ⁸ Mā-a-zī'ah, Bīl'ga-i, Shēm-a-ī'ah: these were the priests.

9 And the Le'vites: ^{rv} both Jēsh'u-ā the son of Āz-a-nī-ah, Bīn'u-i of the sons of Hēn'a-dād, Kād'mī-el;

10 And their brethren, Shēb-a-nī'ah, Hō-dī'jah, Kēl'ī-tā, Pēl-a-ī'ah, Hā'nan,

11 Mī'chā, Rē'hōb, Hash-a-bī'ah,

12 Zāc'cur, Shēr-e-bī'ah, Shēb-a-nī'ah,

13 Hō-dī'jah, Bā'nī, Bēn'i-nū.

14 The ^{rv} chief of the people; ^d Pā-rōsh, Pā'hath-mō'ab, É'lām, Zāt-thu, Bā'nī,

15 Būn'nī, Āz'gad, Bēb'ā-i,

16 Ād-ō-nī'jah, Bīg'vā-i, Ā'dīn,

17 Ā'tēr, Hīz-kī'jah, Āz'zur,

18 Hō-dī'jah, Hā'shum, Bē'zāi,

19 Hā'rīph, Ān'a-thōth, Nēb'a-i,

20 Māg'pī-āsh, Mē-shūl'am, Hē'zir,

21 Mē-shēz'a-be-el, Zā'dōk, Jad-dū'ā,

22 Pēl-a-tī'ah, Hā'nan, Ān-a-ī'ah,

23 Hō-shē'ā, Hān-a-nī'ah, Hā'shub,

24 Hāl'lō'hesh, Pīl'e-hā, Shō'bek,

25 Rē'hūm, Hā-shāb'nah, Mā-a-sē-jah,

26 And Ā-hī'jah, Hā'nan, Ā'nan,

27 Māl'luch, Hā'rim, Bā'a-nah.

28 ¶ And the rest of the people, the priests, the Le'vites, the porters, the singers, the ^{rv} Nēth'i-nīm, ^f and

B. C. 445.
Deut. 28.
2 Kin. 23. 3.
2 Chr. 24.
10; 34. 31.
Ezra 10. 3.
ch. 10. 29
2 Heb. the se or, se h ch.:

3 Heb sealh ch. 9 a ch. 4 Or. goves b ch. c See 1-21.

d See 3, &c ch. 7 e Ezr 45. 7 Ezr 10. 1 ch. 1 g Deu 12, 14 ch. 5 Ps. 1 h 2 Ki 2 Chr 5 Heb hana i Ex. Deut Ezra 14. k Ex. Lev. Deut ch. 1 &c. l Ex 11. Lev. m De 1. 2. ch. 5 n Heb hana n Lev &c. 2 Chr o See 25. 2 p ch. 1s. 46 q Lev 7 Ex 34. 26 Lev. Num Deut s Ex 12, 15 Lev 27. Num 16.

all they that had separated themselves from the ^{rv} people of the lands unto the law of God, their wives, their sons, and their daughters, every one ^{rv} having knowledge, and ^{rv} having understanding;



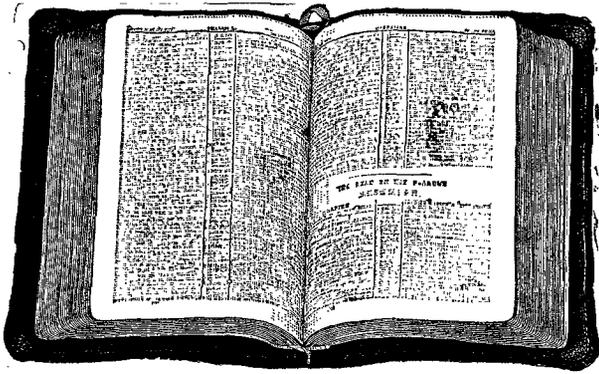
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37 power 38 yet for all this—our—our 9 namely, Jeshua etc. 14 chiefs 28 Nethinim.—peoples—that had—(having) 30 peoples 31 peoples—(11)—a—



NEW YORK, JUNE 4, 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 *London Times*, of the 26th ult., published a dispatch from Athens saying that since Sunday anarchy has reigned in Canea, where the Turkish soldiery has poured through the streets, shooting, massacring, and pillaging Christians.

The immediate cause of the disturbance in Canea is unknown and inexplicable. In that city there has not been the slightest provocation offered by the Christians to the Turks throughout the anomalous régime of the past six years.

THE *Eagle* of Gainesville, Ga., commenting on the decision of the Georgia Supreme Court in the cases of Messrs. McCutchen and Keck, the Seventh-day Adventists fined fifty dollars each for "disturbing the peace" by working on Sunday, says: "It looks like any one ought to know that doing carpenter work in the ordinary way is not a disturbance of the peace. We are glad to know that our upper court has stepped in and placed the conscientious members of a Christian church on the same footing before the law as the keeper of a livery stable."

C. B. HALL, a Seventh-day Adventist of Fayetteville, Mo., sends word that he has been threatened with arrest by some citizens of that place for working at his trade on Sunday. His business is sharpening tools, which he does in a small movable booth in the streets of the city. Other people not Adventists, who do business in the streets on Sunday, such as milk and ice peddlers, pop-corn sellers, liverymen and railroad men, are not disturbed. The Sunday statute of Missouri contains a sweeping exemption for all seventh-day observers, but this does not seem in the least to deter religious bigotry from attempting to make Mr. Hall its victim.

SOME clergymen of Long Island City have put their heads together and succeeded in suppressing a prize-fight, or "glove contest," advertized to be held in that place. They did this through a shrewd manipulation of the legal forces which they were able to summon to their aid.

We have, of course, nothing to say in favor of exhibitions of brutality; but it seems that glove contests are not the kind of fighting which the clerico-civic reformers of this day are prepared to sanction. What they want in that line is something more genuine, such as is foreshadowed by the church and school "boys' brigades," with their military uniforms and drill, and their real muskets and

bayonets. When these "brigades" come to put their military knowledge into practical use, or in other words, when people are shot, stabbed, and clubbed in regular military warfare, it will be justifiable by the rules of our "Christian" civilization, in harmony with which these "boys' brigades" were formed. Fighting in itself is all right, but it must be conducted in the manner approved by civilized "Christian" nations! The prize-winning style of fighting does not kill or maim individuals in the proper way.

But what must be the effect of this action of the clergymen upon the class of people interested in exhibitions of the kind prevented on this occasion? Must it not tend to embitter them against the clergymen and that for which they stand, and thus drive them further away from that gospel which they so much need? If it were not clerical action and recognized as such, we would have nothing to say against it. But when the gospel of Christ is so misrepresented as in this and other similar proceedings, by appeals to the civil authorities, the resulting evil is much greater than that which is sought to be suppressed.

As noted in these columns a week ago, the Presbyterian General Assembly, in session at Saratoga, May 22, tabled a resolution introduced by Elder L. P. Main, of Kearney, Neb., expressing "lack of sympathy with the criminal prosecution of those persons who honestly and conscientiously observe the seventh day of the week instead of the first." "Mr. Main was given to understand," says the *Chicago Tribune*, of the 23rd ult., "that the assembly had no control over criminal law." Nevertheless that assembly proceeded at once to pass this resolution:—

Resolved, That those sabbath associations of our land, having a Christian basis, and being in sympathy with Sunday laws passed with a view to protect the day of rest and worship, should have a claim upon the coöperation and practical support of the Christian public, and that we especially indorse with our cordial approval the American Sabbath Union, and the Woman's National Sabbath Alliance (auxiliary to the American Sabbath Union), and recommend these organizations especially to Christian men and women in all our communities.

It seems that consistency is about as rare in the Presbyterian General Assembly as anywhere else; it is, therefore, still a jewel.

SUNDAY evening, May 24, Rev. Dr. Leighton Williams told the congregation of the Amity Baptist Church, in West Fifty-fourth Street, this city, the details of the murder of the missionary Dr. Charles F. Leach, and his wife and young son, which occurred on May 7, at Fsax, near Tunis, in North Africa. Dr. Leach was formerly a physician of New York, and eight years ago the Amity Baptist Church sent him to Algiers to do missionary work. Two years later he was transferred to another field, and while in Fsax he conducted a dispensary for the Arabs in addition to his regular work. Dr. Leach's home was on the out-

skirts of the town, and, according to the letter received, he was found dead in his room on the morning of May 8. There were ten knife wounds in his body. His wife had been stabbed four times, and the boy, who was six years old, had been murdered in the same manner. No reason is known for the murder except religious hate. Dr. Leach was the first missionary to venture into the territory about Fsax.

THUS far only one of the three condemned Seventh-day Adventist ministers has been imprisoned at Chatham, Ont. William Simpson, as our readers know, has been in prison for nearly four weeks, and has still about two weeks to serve. P. M. Howe has been in the neighborhood several times, and the authorities have known where to find him, but have not troubled themselves to arrest him. He has made no effort to keep out of their way, neither has he offered to deliver himself up, but has simply gone about his business as an itinerant minister without any reference to the sentence hanging over him. The opinion has been expressed by one in a position to know, that he is not wanted.

William Simpson, the imprisoned minister, was, at last accounts, enjoying good health, and rejoicing even in tribulation. His fare is little but bread and water, as he cannot endure the prison skilligalee.

J. W. Lewis, imprisoned in Tiptonville, Tenn., for a similar offense, is likewise enjoying good health, and is happy in the consciousness of having done right. He is still permitted all the liberty consistent with imprisonment; has plenty of good food and finds no fault whatever with his treatment, though he is deprived of liberty.

THE *Weekly Spokane (Wash.) Review* recently had this significant item:—

Waitsburg has seldom had such an exciting election as that which just ended. *The contest was between the upholders and opponents of Sunday closing, and the Church people won the day.*

These contests in which the church people are arrayed on one side, and non-church people on the other, are becoming entirely too frequent; they bode no good to our country. The Church as such has no proper place in political affairs; and the fact that the church people rally so readily in behalf of Sunday enforcement is an evil omen.

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