

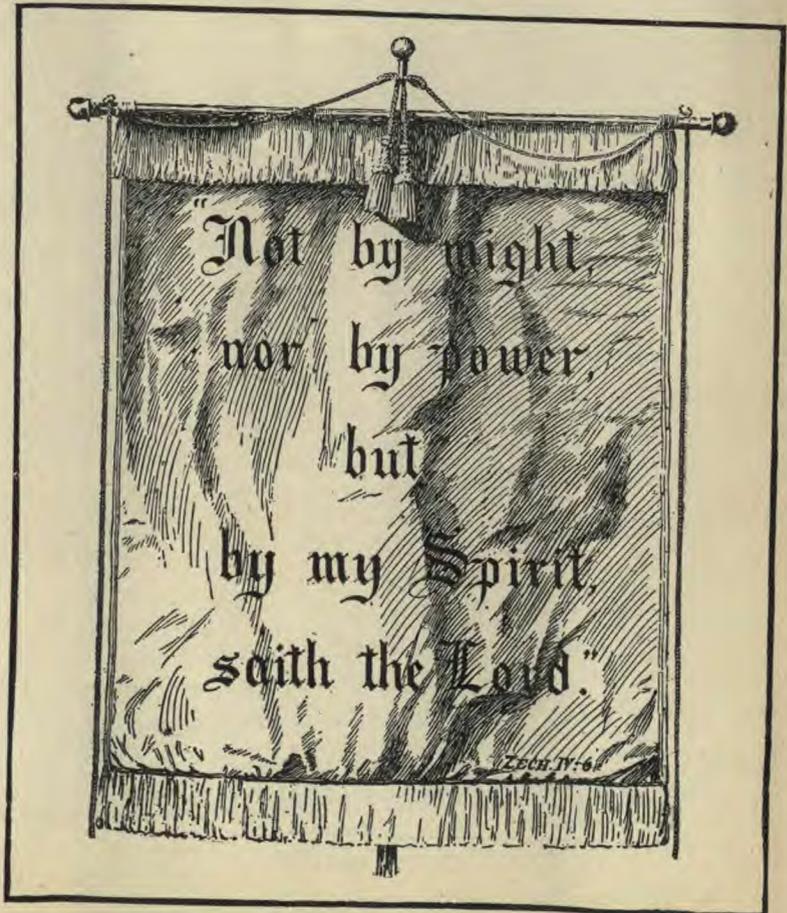
The Sentinel

OF CHRISTIAN LIBERTY

VOL. XVIII

NEW YORK, JULY 9, 1903

NO. 28



The Sentinel

OF CHRISTIAN LIBERTY

Set for the defense of human rights, especially the rights of conscience. The only periodical in the United States especially devoted to the maintenance of the Christian and American principle of complete separation of church and state. The Sentinel is not a periodical of abstractions and speculation; it discusses live issues that deeply concern every individual.

JOHN D. BRADLEY, Editor.

Editorial Contributors:

A. T. JONES, A. G. DANIELLS, M. C. WILCOX,
L. A. SMITH, C. P. BOLLMAN.

We believe in the religion taught and lived by Jesus Christ.

We believe in temperance, and regard the liquor traffic as a curse to society.

We believe in supporting civil government and submitting to its authority.

We believe that human rights are sacred, and that they indissolubly inhere in the moral nature of the individual.

We deny the right of any human authority to invade and violate these inalienable rights in any individual.

Therefore we deny the right of any civil government to legislate on matters of religion and conscience.

We believe it is the right, and should be the privilege, of every individual to worship God according to the dictates of his own conscience, free from all dictation, interference, or control on the part of civil government or any other external authority; or not to worship at all if he so chooses.

We also believe it to be our duty, and no less the duty of all others, to oppose religious legislation and all movements tending toward the same, to the end that all the people may freely enjoy the inestimable blessing of liberty, which is theirs by virtue of the unbounded wisdom and beneficence of the Author of their being.

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The power of the law can never make vicious men virtuous.—*The Outlook.*

The chief fault of society, after all, is in the faultiness of the individuals which compose it.—*The Independent.*

Temporal laws rather punish men when they have transgressed than form them to be such as transgress seldomest.—*John Milton.*

If the Gospel were of a nature to be propagated or maintained by the power of the world, God would not have entrusted it to fishermen.—*Luther.*

Our Lord could have been 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.—*Dr. George C. Lorimer.*

You cannot transform men in masses any more than you can by legislative enactment. You must do it by units, by implanting the regenerating principle in each soul. The mass may be worse than its units and frequently is, but it will never be better than its units. The fountain of social regeneration is the individual.—*Baptist Commonwealth.*

Christ wants no help from Caesar. . . . I should be afraid to borrow help from government; it would look to me as if I rested on an arm of flesh, instead of depending on the living God! Let the Lord's day be respected by all means, and may the day soon come when every shop shall be closed on the Sabbath; but let it be by force of conviction, and not by force of policemen; let true religion triumph by the power of God in men's hearts, and not by the power of fines and punishments.—*Chas. H. Spurgeon.*

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NEW YORK, THURSDAY, JULY 9, 1903

No. 28

THIS number of THE SENTINEL will be distributed widely to Christian Endeavorers. It is issued for that purpose. It attempts to make clear the principles of Christianity as to the means and methods of Christian endeavor and reform.

Why is such a paper distributed to Christian Endeavorers? Because, to be candid, it is sincerely believed that this great and increasing army of Christian young people, full of earnest devotion and enthusiasm for "Christ and the church," is in some respects receiving the wrong marching orders and being led into something that is not Christian warfare and that can result only in evil to the church and to society.

A tendency that is manifesting itself throughout the religious world to-day has unfortunately become a leading feature of the great Christian Endeavor movement. It is the tendency which seeks the regeneration of society by political methods, which seeks to produce moral reformation through the ballot box and the enforcement of law, which seeks to drive out evil, to set up righteousness, and to establish the kingdom of God by political and governmental action. This important phase of the Christian Endeavor movement of to-day is known as "Christian Citizenship."

It has been authoritatively declared by the Society of Christian Endeavor that "Christian Endeavor stands always and everywhere for Christian Citizenship." A few quotations will indicate the nature of this for which Christian Endeavor

stands always and everywhere. At the Washington convention in 1896, Rev. J. T. McCrory, President of the Pennsylvania Christian Endeavor Society, said:

It is one purpose of this great Christian Endeavor movement to *enthron* Christ in our national life.... Over yonder in Scotland they have just been engaged in doing honor to the martyrs of former centuries. Who were these men? They were the men who sought in their day to get Christ into national life, and they lost their heads for it. They stood, in their day, for what they called the crown rights of King Jesus—the same thing precisely that the Christian Citizenship movement of Christian Endeavor stands for in this country to-day.

At this Washington convention a great demonstration was made in the interests of "Christian Citizenship." An immense procession of fifty thousand young people, headed by a body of clergymen, marched from the steps of the Capitol down Pennsylvania Avenue to the Treasury building. At the head of this mammoth procession was borne a "Christian Citizenship" banner, which was formally presented for the purpose by the president of the United Societies of Christian Endeavor. The official report of the demonstration said:

That grand exhibition of young manhood and womanhood is the clearest omen yet seen of the coming time when *Christ, whose right it is to reign, shall be supreme on Capitol Hill.*

This appeared in the official report of the International Christian Endeavor Convention at Boston in 1895:

What is my work as a member of the good citizenship committee? It is to *enthron*

Christ in every town and city in the State, to have every mayor and every councilman a Christian, then Christ will rule.

At the Cincinnati convention two years ago Mr. Samuel B. Capen delivered an address entitled, "The Christian Endeavorer's Duty in Municipal Politics," in which he declared that "for the Christian man the primary meeting should be as sacred an appointment as the place of prayer." The same sentiment has been expressed by Dr. Carlos Martyn in his book "Christian Citizenship." He counsels the brethren of the churches to "leave the prayer-meeting with the sisters, and attend the primaries, and pull wires for the kingdom of God." *The Kingdom*, in speaking of the Christian Endeavor societies, has said:

These societies are almost as numerous as the churches, and are already banded together in local unions, *which previous to elections should assume temporarily the functions of a political convention, ratifying such candidates only as will carry out the wishes of the Christian portion of the community.*

The purpose of the "Christian Citizenship" movement in general has thus been stated by the official organ of the "Christian Citizenship League":

Not until the kingship of Jesus is established over our land and the world, and His teachings made the rule in all public affairs, will the Christian Citizenship League have achieved its purpose to prepare the way of the Lord. And then it shall be found that

"THE kingdom of God comes not with outward show.... But to-day in the religious world there are multitudes who, as they believe, are working for the establishment of the kingdom of Christ as an earthly and temporal dominion. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market-places. They expect Him to rule through legal enactments, enforced by human authority.

not only has the way for His coming been prepared, but that He has indeed and in truth come.

These quotations could be multiplied. This is sufficient, however, to indicate the nature of a movement which has enlisted in its support the great hosts of Christian Endeavor—no, the great organization of Christian Endeavor, for we are glad to believe that the great body of the membership are not committed actively to this movement, and that many who are have entered into it without giving the matter careful thought. The great error of it is made plain in the articles which follow. These articles have not been written and are not sent out in a spirit of criticism, but out of a love for great principles and truths that are being set aside, and with the desire to stay a tendency that is certain to result in great evil both to the church and to the world if continued. We pray for the success and prosperity of Christian Endeavor in every effort which it is putting forth for God and humanity in the way that He would have it put forth, and we know that it is putting forth many such efforts. And we pray that many Christian Endeavorers into whose hands this paper comes will be helped and persuaded and convinced by what is presented, and led to take as a constant guide in all their Christian endeavor the glorious motto, "*Not by might, nor by power, but by my Spirit, saith the Lord.*"

Since Christ is not now here in person, they themselves will undertake to act in His stead, to execute the laws of His kingdom. The establishment of such a kingdom is what the Jews desired in the days of Christ. They would have received Jesus had He been willing to establish a temporal dominion, to enforce what they regarded as the laws of God, and to make them the expositors of His will and the agents of His authority. But He said, "My kingdom is not of this world." He would not accept the earthly throne."

Christian Citizenship

A Study of the Subject

THIS article is written by a Christian to Christian men—to those who care more for the words of Christ Jesus and the teachings of the Holy Ghost than they care for all the theories of men. It is written by a Christian to Christian men and women who believe that the Bible expresses to us the mind of God and is in itself an all-sufficient guide. It is an appeal to men who believe that the spiritual transcends the mere material, that the moral is more than the political, that the principles of God's Word outweigh all the policy and expediency of the world. It is written by a Christian to Christians who believe that all shall appear before the judgment seat of Christ, and that it is wisest and best to decide and act now in harmony with the righteous principles of His government. It is written by a Christian to Christians who believe in the words of Jesus: "Every plant which my Heavenly Father hath not planted shall be rooted up." It is written by a Christian to Christians who believe that God can do mightier things in winning the world with one truth, though that truth be crushed to earth, than can be wrought by any power through error, though all the world enthusiastically approve it.

Agreeing upon these fundamental Christian principles we can better study together the vitally important subject of Christian citizenship.

The Term and Its Meaning

It is one of the terms upon which certain reformers are now ringing the changes. By the majority of those who hear it, it is thought to mean the citizenship in a civil government of one who is a Christian. Is this its meaning? Let the object of our study as Christians be to find what is true Christian citizenship.

The word "Christian" comes from

"Christ," and means, "relating to or derived from Christ or His doctrine; professing or belonging to the religion established by Christ."—*Standard Dictionary*.

"Citizen" is thus defined:

Citizen. In its modern use, the term citizen is applied in Great Britain to a dweller in a town, and this either in the general sense of an inhabitant, or in the narrower and stricter sense of one who enjoys its privileges and franchises. In France it denotes any one who is born in the country or naturalized in it; and in America it is used in the same sense. — *Library of Universal Knowledge, vol. 4, p. 16.*

The word "citizenship" means "the status of a citizen, with its rights and privileges."—*Standard Dictionary*.

So Paul was "a Jew of Tarsus, in Cilicia, a citizen of no mean city." Acts 21:39, R. V. He was born and reared there; he was not the Egyptian he was supposed to be. "In the eye of the law all Roman citizens were equal," says Gibbon, "and all subjects of the empire were citizens of Rome." But this citizenship had naught to do with Paul's *Christian* citizenship; for as "Christian" is that which relates to Christ, or is derived from His doctrine, so Christian citizenship is the citizenship of Christ, the citizenship derived from Him. Then the true citizenship of the Christian, the citizenship to which he lays claim, in which he will boast, is the citizenship derived from Christ Jesus. Paul's *Christian* citizenship, therefore, came from Christ, not from Rome, nor by accident of physical birth.

A Christian who was a citizen of Rome did not by that possess *Christian* citizenship; for the lowest slave in the Roman Empire who was a Christian was as truly a possessor of Christian citizenship as was Paul. Mr. Gage is by his physical birth a citizen of America. He is also a Christian. Mr. Kowalski lands to-day in

Castle Garden from Poland. He is not a citizen of this country, and can not be for years. But Mr. Kowalski is a Christian, and he is by virtue of that fact as much a *Christian citizen* and possesses *Christian citizenship* as truly as does Mr. Gage.

Civil citizenship, in this country, for instance, may be ours by accident or by choice. It is ours by accident when we are born and reared to it. It is ours by choice when, born and reared in a foreign land, we relinquish our allegiance to the government under which we are born, and comply with the conditions of citizenship in this land of our choice. Civil citizenship is made and regulated by law. To possess it, we must meet the conditions, or comply with the forms prescribed by statute.

He who truly chooses citizenship in a country identifies his interest with its government, and appeals to it for the positions it may give and the protection it is bound to give if able. Wherever he goes, he is a citizen of that commonwealth and an alien in every other commonwealth. He can not constitutionally be a loyal citizen of two civil governments at the same time. He must choose one among the many. But as soon as he chooses one, he relinquishes citizenship in the others. This would be evident at once in case of war among the nations.

Civil Citizenship Not Christian Citizenship

If a Christian be a citizen of a civil government, it is clearly evident that his citizenship is no different from the citizenship of an unbeliever. That of both or each is based on the same statute law. To illustrate: Mr. Smith may be a Christian and a citizen of this country. Mr. Jones, may be an unbeliever, and also a citizen. But if Mr. Smith should go to Great Britain, his Christianity would not make him a citizen of that professedly Christian

nation. If Mr. Jones went with him, they would stand precisely on the same footing, that of aliens; and should they wish to become citizens each would have to comply with the same requirements of statute law. One's Christianity does not, therefore, affect the nature of one's civil citizenship; it can not, from the simple fact that Christianity is a matter of motive, heart, essence, and life, while civil citizenship is a matter of civil law and the *outward* observance of the forms thereof. A living law of Christianity is, "Thou shalt not covet." This is mighty through faith in Christ to accomplish all that is commanded; but if it were placed upon the civil statute book, it would not be a *Christian law*. It would be merely a form of words without the life, having no more relation to the living law of God than would a statue of Jesus to the living, eternal Son of God.

True Christian Citizenship

Christian citizenship is the citizenship derived from Christ, that which we get by virtue of our relationship to Him. He is from above. He is "the only-begotten Son, which is in the bosom of the Father." John 1:18. He was the one who "came down from heaven, even the Son of Man which is in heaven." John 3:13. He came to a world which had revolted against Heaven, and was ruled over by Satan, "the god of this world" (2. Cor. 4:4), "the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2). And while God overrules in all the kingdoms of men, yet in the principles and policies which obtain, in the selfish ambitions which generally control, in all the imperfection of government in its very nature and essence, the kingdoms of this world are not the kingdoms of our Lord and His Christ. The time when that shall be will not come till all earthly rule is utterly destroyed, the kingdoms of the world broken as the dust,

and in a city built without hands, upon a renovated earth, shall Jesus Christ begin His own perfect, eternal reign of love and life.*

The object of Jesus Christ in coming to this world, of sending His Gospel, His messengers, His ambassadors to the nations of earth, is "to take out of them a people for His name." Acts 15:14. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, *not of blood, nor of the will of the flesh, nor of the will of man, but of God.*" John 1:12, 13. Here is the foundation of *Christian* citizenship. It comes not by physical birth, not by the choice of the flesh, not by the wills or laws of men. It comes from a heavenly birth-right, by being begotten of God, "born from above." John 3:3-5.

To such Jesus said: "If ye were of the world, the world would love its own; but because ye are *not of the world*, but I chose you out of the world, therefore the world hateth you." John 15:19, R. V. "They are not of the world, even as I am not of the world." John 17:16. How Jesus Christ was not of this world as respects the kingdoms and governments of men is shown in His words to Pilate: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." John 18:36. He was not in any way to be involved in the politics or methods of civil government.*

The laws of earthly civil citizenship inevitably involve force and compulsion, and in religious matters, tyranny and persecution. The *compelling* power of

earthly citizenship and earthly government in *religious* affairs is of Satan. The principles of heavenly citizenship are not of this order. God cannot work in this way. He does not, will not, give "the slightest encouragement for any human being to set himself up as *God* or conscience over another human being, feeling at liberty to cause him physical or mental suffering. This principle is wholly of Satan's creation." To such zealous ones Jesus says: "Put up thy sword." "Ye know not what manner of spirit ye are of." See Matt. 26:52; Luke 9:54-56. The apostle to the Gentiles sets forth the work of the Christian in his own work: "Knowing therefore the terror of the Lord, we *PERSUADE* men." 2 Cor. 5:11. For this work God gives the "Holy Spirit," the "love unfeigned," the "word of truth," "the power of God," "the armor of righteousness," the weapons "not carnal." See Matt. 28:18; 2 Cor. 6:6, 7; 10:4. That Christian or church that turns from the all-power of heaven and earth in Jesus Christ to seek power in the politics of the world, is denying the power of godliness and the Word of Jesus Christ.

Jesus Christ was from *above*. More than this, while sojourning in earth, He dwelt "in the bosom of the Father," "the Son of Man which *is in heaven.*" There was His citizenship, His country, in nature like His own. To that heavenly commonwealth He calls all the sinful of earth, now *aliens* as respects His government. To those who receive that call He says by inspiration: "But ye are a chosen generation, a royal priesthood, an holy *nation*, a peculiar people; that ye should show forth the praises [of this or that nation? this or that party? this or that policy?—No, but] of HIM who hath called you out of darkness into His marvelous light." 1 Peter 2:9. And, in turn, "they will present before the world *another world* of higher, holier laws than

* See Ps. 2:7-9; Dan. 2:34, 35, 44; 7:27; Heb. 11:10; 13:14; Rev. 11:15; 22:3. It need scarcely be said that the word "heathen" in Ps. 2:1, 8 means "nations," the original word being translated "nation" and "nations" more than three hundred times, among which are Ps. 33:12; Isa. 26:2; Zeph. 2:1. See also Revised Version.

* See John 6:15; Luke 12:13, 14; Matt. 26:51-53.

worldly wisdom can invent or earth obey; a purer happiness and joy than earth can give to its votaries, coming through a service that is *independent* of all human inventions."

While in the world unconverted, God says to them: "Ye were... *aliens* from the commonwealth of Israel, and *strangers* from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus," having His one Spirit, "ye are no more strangers and foreigners, but *fellow-citizens with the saints*, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." Eph. 2: 12-20. This is the citizenship of Jesus Christ, this is *Christian* citizenship.

It is because of this heavenly birthright and due allegiance that we are exhorted to love God with all the heart, might, mind, and soul, and to love our neighbor as ourselves; for thus loving God and sustaining such a relation to the kingdom of heaven, we would seek to win our neighbor to the same blessed allegiance. Loving God with all the heart, might, mind, and soul, we have not time to dabble in the politics of the world. "*For our citizenship [politeuma] is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ.*" Phil. 3: 20, R.V.

What then?—"Only let your *manner of life [politeusthe, your action as a citizen] be worthy of the Gospel of Christ; ... with one soul striving for the faith of the Gospel.*" Phil. 1: 27, R.V. This is to walk as Christ walked. "Because as He is, so are we in this world." "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 4: 17; 2: 6. This is *Christian* citizenship, the teachings and example of Jesus Christ. This is not to justify our desires by the mistakes or the work of God's servants in past generations. The question of the Christian should not be:

What did Paul do on a special occasion? What did Daniel, the captive servant, do when put in certain positions by the kings of Babylon and Persia? But it is: What does the Gospel teach? What was the example of Jesus Christ? What would He do, according to that example and teaching, were He here now? What would Jesus Christ—the same yesterday, to-day, and forever—do?

Those in whom that Word wrought in the past counted not themselves citizens of any country. They "confessed that they were *strangers* and *pilgrims* on the earth," that they *sought* "a country," "a better country, that is, an *heavenly*;" wherefore God is not ashamed to be called their God; for He hath prepared for them a city." Heb. 11: 13-16. Of that country and city they are citizens, and to that citizenship they invite all, irrespective of race or nation.

The Blessedness of Christian Citizenship

What a blessing is this to the Christian! He is tied to no race or land. Like Abraham of old, he is called out from his country, from his kindred, and from his father's house. Gen. 12: 1. He is a friend to all, he is prejudiced against none. He will work and pray for white and black, for brown or yellow, for American or Chinese, for Armenian or Turk. All are the purchase of Christ's blood; to all is the Christian a debtor to tell them of the better land, the better city, the better citizenship, the better King.

"Narrow" is such a view?—Nay, it is broad as heaven. "Cramping" to ideas is it?—Nay, it is a glass from God's own laboratory, which corrects all the aberrations of political science or political expedients or schemes. It shows the political games, in which men see so much or so little, just as they are seen in the light of God's truth. And over and above all, it reveals God's working among men for the salvation of His people, despite

all the political schemes of Satan—a work as much greater than all political work as eternity is greater than time.

He who possesses this heavenly citizenship is of more value to a country, though he never vote or belong to a political party, than the most active politician. He is “the salt of the earth.” He carries

on his heart the salvation of all. He labors to lift all from selfishness and carnality to the high plane of rectitude and spirituality. The effect of his life and example are ever uplifting. Grand, glorious, and eternal is the kingdom of our God; and of it, all may—through Jesus Christ—be citizens.

MILTON C. WILCOX.

Christian Endeavor and Reform

Spiritual, Not Political—Individual, Not National

THE name Christian does not properly attach to anything that is not Christ-like. No method of work, no endeavor can properly be called Christian endeavor that does not harmonize with the methods employed by Christ when He labored on earth for the salvation of men. We say method that does not *harmonize* with His method, not that it must be identical in form in every particular. But the principle must be strictly adhered to.

In the days of Jesus of Nazareth, as in our own time, sin was dominant, and, consequently, all manner of evil prevailed. Imbued with the wisdom of Heaven, baptized and led by the Spirit of God, and Himself without fault, He set about ameliorating the condition of the world. If such an one did not know the best method of accomplishing such a work, who can know? He knew that the fountain of all evil is sin; therefore His prime idea of purifying the earth was to overcome sin, and to teach men how to overcome sin. To this end He first gave Himself to a life of self-sacrifice in behalf of the lost and suffering race. And in this He called upon His disciples, the learners in His school, to follow Him, to follow the principles of His mode of Christian endeavor.

The practical nature of His working principle is set forth in His message to John: “The blind receive their sight, and the lame walk, the lepers are cleansed,

and the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them.” Doing good to the needy—relieving their sufferings, supplying their necessities, and giving them the Gospel of salvation, was His method of endeavor. This, done meekly, humbly, and in the name and by the power of the Master, is Christian endeavor to-day.

The apostles and their contemporaries worked on the same principle—their message, the Word of God; their dependence, the power of the Spirit; their ultimate purpose, the glory of God through the salvation of souls. There were bad laws in their day, but never did they make any effort to have a law repealed or amended. Never did they seek to have any law enacted. There were many unjust officials in those days, but never did they send up a charge against any one, or endeavor to have any one removed, no matter what his religion or his character. Never did they endeavor to have a Christian appointed to office. All such “Christian” endeavor came into the church centuries after, when apostasy caused the professed Christians to unite forces with the state. There were many lewd places and Satanic schemes for corrupting the morals of the people, but never once did Christ or His apostles invoke the civil law against them. The world often took knowledge of the Christians of those days “that they had been with Jesus,” but it was not because

of any endeavor, personal or concerted, on the part of Christians to see that the law was enforced.

Christ and His apostles sought by means of the Gospel, and by means of ministering to the temporal wants of the needy, to "*persuade* men" to become Christians. Christ went about *doing* good, but we never read of His endeavoring to compel other people to *be* good. He said, "If ye *love* Me [not, "if you fear Me"], keep my commandments." Paul "*taught*" the people "publicly and from house to house," and to the brethren at Ephesus he gave this testimony:

I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive.

Christian endeavor is to give the Gospel

to "every nation and kindred and tongue and people," and to gather out of them "a people prepared for the Lord." The people thus prepared are prepared solely by the Spirit of God through a knowledge of the truth, and His word is the truth. Then all Christian endeavor worthy the name is that which will *draw* men to Christ. True Christian endeavor will manifest the *love* of Christ in the endeavorer, rather than a multitude of ways and means devised by the wisdom of men. True Christian endeavor will develop a people who "keep the commandments of God, and the faith of Jesus." Rev. 14: 12. The true Christian endeavorer must wear the "whole armor of God." (Eph. 6: 10-17), and keep before him the principles of the Golden Rule: "All things whatsoever ye would that men should do to you, do ye even so to them."

W. N. GLENN.

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4:1-3. This is true Christian endeavor, and it is individual work. "Examine *yourselves*, whether ye be in the faith," is another exhortation to true Christian endeavor.

Some good people are calling for a church party, that they may secure the election of church members to office, and clothe them with civil authority to examine others who may not be in harmony with their faith. They are calling for a church party that they may bring about a certain unity of belief or practise by the power of the state. This is not true Christian endeavor.

There was a church party of this kind in the time of Emperor Constantine, to

which he lent his support in exchange for its support. Thus an unholy alliance was formed between church and state, with the result that the church was greatly corrupted and the empire was ruined. A church party to-day, for the purpose of controlling the civil power in the interests of the church, can have no other result, if persisted in, than to bring about another such unholy alliance as was formed in the fourth century, with the inevitable consequence of ruin to church and state.

True Christian endeavor does not bring ruin, but salvation; for self-examination and keeping the unity of the Spirit will bring the peace of Jesus Christ, which is salvation. True Christian endeavor is to follow Christ. Christ was the greatest leader in religious thought that the world has ever seen. He could have formed a church party, but He did not. He could have become a political leader, but He did not. At one time, when some people

were determined to make Him such, by making Him king, He departed from them and hid Himself. Christ made no mistake. The very fact that He did not form a church party nor become a political leader, not even a religio-political leader, is evidence most positive that the followers of Christ should not attempt such a thing, and that such a course is not true Christian endeavor.

Not by or through a church party and political methods, not by the power of law and the authority of Cæsar, but by

the power of His own love and goodness, "by the power of the Spirit of God," did Christ seek to save others. Even so it is not by or through a church party and political influence, not by the control of primaries and caucuses, not by the power of the civil law, but by the power of divine love manifested in and through the believer, that the follower of Christ works for the salvation of others. This is true Christian endeavor, and the blessing of heaven will attend those who engage in it.

H. F. PHELPS.

NOT all the power in the world, whether exercised through the ballot or through the bayonet, can force any individual one step from sin into righteousness. The force of legislation or of public sentiment may restrain one from crime, and to this end force is necessary and legitimate in civil government; but salvation from crime is not salvation from sin. Christianity deals with sin. The mission of Christ in this world is to save people from sin. This, therefore, must be the purpose of all true Christian endeavor.

Only the power of God can save any person from sin, and this power cannot operate for salvation except through faith. Without faith no virtue attaches to any religious act. "Whatsoever is not of faith is sin." Rom. 14:23. The result of force in religion, therefore, is evident; it can produce nothing but sin. The individual who observes the Sabbath because of the force of human law or public sentiment does what is not acceptable in God's sight. Religious observances without faith are but a mockery. To endeavor to force people to mock God with empty forms is not Christian. Christian endeavor is that which seeks to lead men to the Lamb of God that taketh away the sin of the world.

It is faith that distinguishes between Christianity and mere good citizenship.

If force could make a man a good citizen, through some process of civil procedure, he would still be as far as ever from being a Christian. It is proper and necessary that all should be done that can be done to promote good citizenship, and that public sentiment should be guided in those channels which lead to peace and prosperity in civil affairs. But it must be evident to the candid mind that effort in this line, operating as it does through purely secular means, cannot properly be termed Christian. If it can be, then the atheist can be a Christian endeavorer as truly as can those who profess Christianity.

As Christians we cannot come to any man with force. The fact that there are many people in the world who must be forcibly restrained to prevent them from taking the property or lives of others, does not in the least affect the nature of Christian endeavor. To whomsoever Christian endeavor may be directed—and it must be directed to every creature in the world—it cannot operate through force. As soon as it makes use of force it ceases to be Christian. Force in religion does not draw men to Christ, but only drives them away. If some are far away now, let them not be driven further away in the name of Christian endeavor.

Let it be remembered that the Christian is necessarily a good citizen; but a

good citizen may not be a Christian at all. The production of good citizens out of bad ones is a necessary result of the work of the Gospel; but as the Gospel works only through faith, which is a voluntary exercise, its aim is something entirely different from the preservation of public peace and order. Civil force, and that alone, is adapted to this end, proceeding without any reference to individual belief or volition. Thus the spheres of religion and the state are distinct. For the latter to enter, with its civil force, the domain of the former is for it to attempt to drive men across the impassable gulf between sin and God. This gulf is bridged only by Jesus Christ, and can be crossed only by faith in Him. But political methods know nothing of faith; and, knowing nothing of faith, they know nothing of the power of God unto salvation. Hence they cannot possibly be Christian, and the use of them cannot be Christian endeavor.

The Christian Endeavor organization is powerful. As a political force it could compel many changes in city and state and national legislation and government. But no matter how great might be its power as a political force, it could not with such power push a single soul into righteousness or pull a single soul out of sin. Only the power of God can work reformation and salvation from sin; and the followers of Christ have been commissioned to work reformation and salvation by proclaiming the Gospel, which "is the power of God unto salvation to every one that believeth." It is through faith that the individual receives the saving power of the Gospel. The preaching by word and life of the Gospel of the power of God unto salvation through faith is true Christian endeavor. This is the only sort of Christian endeavor that can do the world good.

L. A. SMITH.

❖

DID the Lord Jesus make a mistake in regard to the way in which true reform should be conducted and accomplished in the world?

It is certain that all people look upon the mission and work of Christ in the world as having been at least *intended to be* reformatory.

Was His mission and work then truly reformatory or not? Did He proceed upon correct principles? did He employ right methods to accomplish real reform? or were His principles and methods altogether wrong?

These are not captious questions. They are not lightly asked. They are questions that need to be carefully and seriously considered, especially by all who profess to believe in Christ, by all who profess to have any respect for Him as a reformer.

The conditions existing when Jesus was on earth were just such conditions as are

now upon the earth—only somewhat worse. The evils which then prevailed—private and public, individual and governmental—were precisely such as are now prevalent in the United States. There was corruption in government everywhere, whether municipal or national. Yet He did not, nor did He direct His disciples to, enter into an agitation for either municipal or national reform. He did not engage himself, nor did He direct His disciples to engage, in the formation of any societies, leagues, unions, or federations, "to enthronè Christ in every town and city" in the empire, nor to cause Him "to reign supreme on the Capitoline Hill."

When a multitude of the people were unanimous in the opinion that He should be king of His own city and His own country, which by the way were at the time governed by outrageously immoral men, He would not for a moment coun-

tenance their movement, but left the whole company and went away to the mountain alone.

When at another time the personage whose "seat" was at the capital of the empire, who really reigned on the Capitoline Hill, and who at the same time reigned in fearful unrighteousness, voluntarily offered to bestow upon Christ the power over his whole empire, over all the kingdoms, according to much the same arrangement as it is now proposed to have Him reign on "Capitol Hill," He unhesitatingly refused the offer.

There was tyranny of capital. And when one who was thus oppressed came to Jesus asking Him to direct an equitable division of the capital, He refused to interfere, saying: "Man, who made me a judge or a divider over you? Take heed and beware of covetousness; for a man's life consisteth not in the abundance of things which he possesseth."

The social evil was sadly prevalent. Some Pharisees, employing the Pharisaic method—a method that has been employed with some notoriety in these days—to suppress it, brought to Him a guilty one, "taken in the very act," and demanded what He had to say as to stoning her to death. He answered, "He that is without sin among you, let him cast the first stone at her." "Being convicted by their own conscience, they went out one by one" till all were gone and the criminal was left alone with Jesus. Then Jesus said to her, "Woman, hath no man condemned thee? She said, 'No man, Lord.' And Jesus said unto her, 'Neither do I condemn thee; go, and sin no more.'" Now in none of this did Jesus for a moment convey the impression to the guilty one, nor to her accusers, nor to anybody else, that He either justified or excused what she had done. What she had done was wrong. It was a serious criminal offense. None knew this to its depths better than He. And knowing

this, at the same time He showed to the Pharisaical accusers then and now and for all time that *their way* of dealing with such people is *not* the Christian way.

Again, when His disciples decided that, *because* they were His disciples, they were just so much better qualified than all others to hold the offices and exercise authority in the kingdom which they desired to have Him establish then upon the earth, He said to them: "Ye know that they which are accounted to rule over the Gentiles, exercise authority upon them. BUT SO SHALL IT NOT BE AMONG YOU; but whosoever will be great among you, shall be your minister, and whosoever of you will be the chiefest shall be servant of all. *Even* as the Son of Man came not to be ministered unto, but to minister, *and to give His life* a ransom for many." "I am among you as he that serveth."

So it was in all the life of Christ on earth. At a time when there were greater evils in government and in society than had ever been, He never did himself, nor ever hinted that His disciples should, attempt to reform government or society by any kind of political working. He ever in word and act kept himself far aloof from any suggestion of anything of the kind; and so did His disciples in the infancy and purity of the Gospel as He left it upon earth to be preached by them.

Yet on the other hand He freely employed, and poured out to employ His disciples, "All power in heaven and in earth" to the *individual* to cleanse the heart from all sin and purify the life from all evil, in "every one that believeth," from the leper in the fields to the king in his royal robes, from the slave in his stable and the prisoner in the dungeon to the emperor at the pinnacle of human greatness.

This was Christ and His Christianity then; and this alone is Christ and His Christianity now and forevermore. Such

were the principles maintained, the methods and the power employed, by the Lord Jesus when He, the true Christian and the true reformer, was at work on earth for the world; and such alone are the prin-

ciples that can be maintained, the methods and the power employed, by true Christians and true reformers unto the world's end.

ALONZO T. JONES.

The Gospel demands no duty which can be performed without faith in the Son of God. "Whatsoever is not of faith is sin." But to compel men destitute of faith to observe any Christian institution, such as the Lord's day, is commanding duty to be performed without faith in God. Therefore, to command unbelievers, or natural men, to observe in any sense the Lord's day, is anti-evangelical or contrary to the Gospel.—"*Memoirs of Alexander Campbell,*" by Robert Richardson, p. 528.



With no power except the "irresistible might of weakness"; with no wealth except the riches of glory inherited through her heavenly citizenship; refusing all compromise with the world, declining all patronage of kings and emperors, she [the early church] nevertheless went forth conquering and to conquer, till in a few years she had undermined the whole colossal fabric of paganism. And might not the church of Christ do the same today if she were to return to this primitive ideal? and if, renouncing her dependence on human resources, she were to inscribe upon her banner that ancient motto: "Not by might nor by power, but by my Spirit, saith the Lord."—*Rev. A. J. Gordon, D.D.*



The way to reform the world is to make the men and women in it better men and women, so that you will not have to fence them out of this place or that by law, but so you can trust them around the corner in the dark. There never yet has been a legal device by which people could be forced to be any better than they wanted

to be—never in any department of life. The one thing that is necessary in order to carry on reforms, and keep people reformed, is to make the individual men and women better men and women; and there is no other way. The church is the one organization on the face of the earth, the distinct and definite aim of which is to make *individual* men and women better.—*Dr. Minot J. Savage.*



That the teachings of Jesus tended to the rectification of social wrongs there is no doubt. There is just as little doubt that this was not the primary object He had in view. A considerable class of teachers in our day hold the directly opposite opinion. He recognized sin and selfishness deeply entrenched in human nature as the source of all moral and social disorders, and He preached a gospel which, if accepted and lived, would destroy those foul springs of evil and cure the wrongs which spring from them. He laid the ax at the root of the tree instead of pruning among the branches. "First make the tree good." It was spiritual regeneration of the individual at which he directly aimed. This and nothing else would save society.—*George M. Steele, D.D.*



The Gospel began its mission for the renovation of the world with the exhortation, "Repent and be baptized *every one of you.*" It did not direct its efforts to institutions, but to individuals. And so it must be now. So it will be if the Spirit is poured out. To talk about the revival of civic righteousness as the great need of the times is reversing the divine order;

it is putting the effect before the cause; it is trying to build the house without gathering the material. We cannot have a Christian city without Christian citizens. Men's hearts must be renewed before we can hope for new social and civic conditions. Let us labor and pray for what people nowadays sneer at as "an old-fashioned revival"—of the fashion of the first revival when Peter preached on the streets of Jerusalem.—*Herald and Presbyterian, Cincinnati.*

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 "About A.D. 32 there appeared in Judea the first 'Christian citizenship' league. Its object was the same as that of the modern leagues, to enthrone Christ. Of the Lord's attitude toward that league it is written: 'When Jesus therefore perceived that they would take Him by force to make Him king. He departed again into a mountain himself alone.' He fled

from that 'Christian citizenship' company, 'a great multitude,' too, preferring rather to be alone than be with those who so utterly misinterpreted the nature of His kingdom and misread His character. And just as certain as Christ left those who would make him king of carnal men by carnal methods in A.D. 32, just so sure will He leave those who to-day thus seek to make Him king. Christ's kingdom among men to-day is a spiritual kingdom, and its subjects are those who serve Him in spirit and in truth. He seeketh such to serve Him. When His kingdom of righteousness and truth has been established by the Holy Spirit in the hearts of all who will receive it, then He will come and destroy out of His kingdom all things that offend and them which do iniquity, purify the earth with fervent heat, 'make all things new,' and 'reign for ever and ever.'"

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