

"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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THE SPIRIT OF THE CRUSADES.

A NEW crusade is being preached against the Turk. We have no "Peter the Hermit" in these days, but we have men who come not far behind that old-time leader in zeal and fiery eloquence against Islam. These men have left nothing undone to move the nations of Christendom to invade the Turk's domain, and either exterminate him or drive him "bag and baggage" away from the confines of civilization.

As with those anti-Islam crusades of which history speaks, the animus of the movement is religious, more than secular. It has its strongest advocates among the leaders in religious enterprise. It is urged upon religious grounds. The Turkish Mohammedans are slaughtering the Armenian Christians. Therefore let Christendom arouse, and sword in hand, put a sudden and effectual stop to Islam's red-handed propaganda.

We referred not long since to the inflammatory speech of Evangelist B. Fay Mills along this line before a large Christian Endeavor audience at Washington. That meeting and that speech constituted one of the most noteworthy features of the convention, and attracted wide-spread attention. While it evoked some criticism, as an arraignment of the United States Government, it was in harmony with the general tone of newspaper comment, both secular and religious, upon the Armenian situation. The general sentiment evidently is, that the "Christian nations" of the world, our own included, ought to muster their armies and navies upon the shores of the Levant and put down the Turk with a strong hand. The great obstacle that stands in the way of this is the (in the language of Evangelist Mills) "unpatriotic, uncivil, undemocratic, un-republican, un-American, unchristian, selfish, weak, wicked, barbaric, and criminal" policy by which these "Christian nations" are controlled.

The Turkish massacres in Bulgaria a few years since, which led to the last Russo-Turkish war, drew forth the same sentiment from "Christian" sources. At that time the late Bishop A. Cleveland Coxe gave utterance to this sentiment in the following lines:—

Trump of the Lord! I hear it blow!
Forward the Cross; the world shall know
Jehovah's arm's against the foe;
Down shall the cursed Crescent go!
To arms! To arms!
God wills it so!

God help the Russ! God help the Czar!
Shame on the swords that trade can mar!
Shame on the laggards, faint and far,
That rise not to the holy war!
To arms! To arms!
The Cross our star!

How long, O Lord! for thou art just;
Vengeance is thine; in thee we trust;
Wake! arm of God! and dash to dust
Those hordes of rapine and of lust.
To arms! To arms!
Wake, swords that rust!

Forward the Cross! Break, clouds of ire!
Break with the thunder and the fire!
To new Crusades let faith inspire;
Down with the Crescent to the mire!
To arms! To arms!
To vengeance dire!

To high Stamboul that Cross restore!
Glitter its glories as of yore.
Down with the Turk! From Europe's shore
Drive back the Paynim, drunk with gore!
To arms! To arms!
To arms once more!

We have nothing to say in mitigation of the crimes of the Turk. But we must raise our voice in protest when such sentiment as this is breathed forth in the name of Christianity. The professed representatives of Jesus Christ would go forth armed with military weapons for a new crusade. It would be well if they would first pause and reflect upon the results of those first "Christian" crusades undertaken centuries ago. It may be true that the Turk is slaughtering people of all ages, sexes and conditions by the thousands. The horrors of the situation, as depicted in the press reports, are probably not exaggerated. The Turk, it appears, is animated with a fiery and unquenchable hatred of the "Christians." But here is a question we would like these would-be Crusaders to consider:

Where did the Turk first get this fierce and inextinguishable hatred of the "Christians"?

Was it not very largely the result of those first Crusades which, in the eleventh and twelfth centuries, carried fire and sword into the midst of the Turkish domain, spreading death and ruin in their track, and wresting from the Turk, for a time, an important portion of his territory? Certainly, the character and results of those undertakings were well calculated to kindle an undying hatred of their perpetrators in the Moslem breast. Consider the following pen picture of the historian, relative to the Crusaders' storming of Jerusalem:—

The Saracens gave way before them. They retreated through the streets, fighting at intervals until they were driven into the precincts of the mosque of Omar. Blood flowed in the gutters, and horrid heaps of the dead lay piled at every corner. None were spared by the frenzied Christians, who saw in the gore of the infidels the white way of redemption. Ten thousand dead, scattered through the city, gave token of the merciless spirit of the men of the West. Another ten thousand were heaped in the reeking courts of the great mosque on Mount Moriah. "God wills it," said the pilgrims.

The indiscriminate butchery of the Saracens was carried out by the rank and file of the Crusading army. In this bloody work they needed no incentive—no commander. Each sword flamed with hatred until it was cooled in the dripping life of the enemies of Christ.*

"The spirit of the massacre," the historian adds, "is well illustrated in the letter which the Christian princes sent to his holiness the Pope. The devout writers say: 'If you wish to know what we did to the enemies we found in the city, learn that in the portico of Solomon and in the temple our horses walked up to the knees in the impure blood of the Saracens.'"

What spirit was this calculated to inspire in the Saracenic breast other than that which the Turk has ever since manifested toward those whom he deemed to be identified with these invaders in profession and purpose?

When the Turk started out on his career of missionary conquest, in the seventh century, he was animated by no such spirit as that which has moved him to the slaughter of Christians in more modern times. The instructions given by Abu Bekir, the successor of Mohammed, to his military commander, and which, says the historian, "may well be repeated as illustrative of the spirit of young Islam going forth to conquest," ran thus:—

Treat your soldiers with kindness and considera-

*Ridpath's "History of the World," Vol. II, p. 325.

tion. Be just in all your dealings with them, and consult your feelings and opinions. Fight valiantly, and never turn your back upon a foe. When victorious, *harm not the aged, and protect women and children.* Destroy not the palm tree or fruit trees of any kind; waste not the corn field with fire; nor kill any cattle excepting for food. Stand faithfully to every covenant and promise; *respect all religious persons who live in hermitages or convents, and spare their edifices.* But should you meet with a class of unbelievers of different kind, who go about with shaven crowns and belong to the synagogue of Satan, be sure you cleave their skulls unless they embrace the true faith or render tribute. [Italics ours.]

The victorious Moslems overran northern Africa, conquered Spain, and pushed on toward the interior of Europe, to meet the resistless "hammer" of Charles Martel at Tours. The advancing wave of Mohammedanism was rolled back across the Pyrenees, and finally out of Spain and back into Africa. But a deep-seated resentment against the Moslems remained throughout "Christian" Europe; and it was a feeling of revenge against the Turk, more than any other motive, which actuated the "Christians" in their crusades for the recovery of the "holy sepulcher." The battles of Turk and "Christian," have been the battles of contending rival religions, and it was that fierceness which religious animosity always lends to carnal strife, that gave the contest its vindictive character, and left in the breast of the Turk that hatred of what he deems Christianity, which he has manifested in so sanguine a manner since that time.

We say "what he deems Christianity," for he remembered that the Turk was furnished with his conception of Christianity by the hosts of red-handed invaders which marched through his territory under the ensign of the cross. If these "Christian" crusaders had been Christians, they would never have thought to fight the battles of Christianity with carnal weapons, and the terrible and fateful animosity which grew out of that struggle would never have been developed.

During all this time, and for centuries afterward, true Christians were suffering a hundred-fold more at the hands of the "Christian" rulers of Europe, led by the Papacy, than at the hands of the Turk. Then was the time when the true Church, the "woman," had "fled into the wilderness," to escape the persecution of the papal dragon (Rev. 12:4-6, 14), there to be nourished by God for the space of twelve hundred and sixty years, until the papal power should be broken. The true Christians were persecuted in Europe, but not in the domains of Islam. There it was that some of them found a refuge from the rage which burned against them in "Christian" lands. But for the wickedly-false conception of Christianity which the crusades gave to Islam, there is no evidence that true Christians would ever have suffered from Turkish wrath. There is no evidence that true Christians would be suffering in Armenia to-day, but for the wicked work of those who were Christians only in name.

What, then, do we want to-day? A new crusade, which will again bear the sword against the Turk in the name of Christ? A new wickedness, to right the consequences of the old? Verily, no. Christianity cannot bear the sword. We make no attempt to define duty for the civil powers. But we would record our most emphatic protest against a repetition, in the name of the Prince of Peace, of that most "un-Christian, selfish, . . . wicked, barbaric, and criminal" folly which gave the lie to Christianity before all the world, and perpetrated the colossal sin of the ages, in the so-called "Christian" Crusades.

CHRIST AND COUNTRY.

It is certainly a strange fatuity that has seized upon leading minds in the religious world, which prevents them from seeing one of the plainest truths set forth in the Word of God,—that truth which defines the proper relation of the Christian to this world. It seems to be almost impossible for the vast majority even of those who profess to believe that Word, to understand that according to the teachings of Christianity, sin has completely separated this world from the eternal purposes of God which are in Christ, so that there remains for it nothing but complete and eternal destruction, to be visited upon it in that day when God will make a final disposition of sin.

It is a strange thing that men who have been set in positions of prominence among their fellows as ministers of the gospel of God should be teaching the people that this world is not to be destroyed as the Scriptures state, but that Christians have "a country" here, to which they are bound as truly as they are bound to Christ. A Saviour who is all divine, and a country which is all of earth, to be grasped and held fast at the same time, as a Christian duty! It is allowed that Christ should be first, but "next to Christ," we are told, "comes country."

Christianity knows no such doctrine. Christianity teaches that there is nothing "next to" Christ, but that all things, to the Christian, are in him. The Christian gives himself and all that he has to Christ, and in return receives Christ and all that he has. It is through Christ that he has a country. But that country is not on this earth. It is a country which the Christian will dwell in after this earth has been consumed by fire. 2 Pet. 3: 7, 10.

In the beginning, when man was created, it was not so. The Creator placed man in the garden of Eden, where all was fair and perfect as the divine hand could make it. No curse of sin rested anywhere upon the world. It was in the power of Adam and his posterity, had they refrained from sin, to have extended the garden of Eden indefinitely, even until it covered the whole earth. Earth would then have been a perfect country, and that is the only kind of country that the Creator ever purposed for man's abode.

But Adam sinned, and the world which God had given him passed from his hands into the hands of Satan. By sin Satan overcame Adam, and to the victor came the spoils. Death entered the world, and the curse rested upon it. Jesus Christ undertook to redeem, or purchase back, that which was lost. Such was the eternal purpose of God in Christ. That purpose is called the Gospel. From that time to this, probation has been given to the fallen race, that they might choose whether they would accept redemption or not. Redemption is put into effect by a new creation. God does not "fix up" anything that has been marred by sin; he is not a tinker. He is the Creator, and he creates man new. Such is the testimony of Scripture. "The new man" is "created, in righteousness and true holiness." Eph. 4: 24. "We are his workmanship, created in Christ Jesus unto good works." Eph. 2: 10. This is the mystery of the "new birth." It is simply a new creation, which makes again a perfect character, as was made by the Creator in the beginning. The "old man" is "crucified with Christ" (Gal. 2: 20), dies, and is buried. There is likewise a "new creation" of earth. Jesus Christ by his death purchased back both man and his original inheritance; and after this

sin-cursed earth shall have been burned with fire, a new creation will bring forth a new and perfect earth, even as a perfect earth was created in the beginning.

"We," says the apostle Peter, "according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3: 13. That is the Christian's country. This is what the words "my country" mean to him.

Abraham, the "father of the faithful," testified by his life that he was a "stranger and pilgrim" in this earth. He sought a country, but he sought it not on this earth. His descendants, Isaac and Jacob, and all who like them believed the promises of God, confessed likewise that here they were strangers and pilgrims. And "they that say such things," writes Paul, "declare plainly that they seek a country." Heb. 11: 14. They might have returned to Palestine, as good a country as was then on the earth, but "now" it is written "they desire 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." v. 15, 16.

Those who are living the Christian life to-day, declare just as plainly that they "seek a country." They declare that their country is not any of the countries of this earth. The doctrine that "next to Christ comes country,"—the country in which one may happen to have been born and reared—virtually denies Christianity.

Christianity knows no boundary lines of states or nations. It knows no distinctions of race or color. It simply says that God hath "made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17: 26), and that in Christ all men stand on the same level, without any distinction of Jew and Gentile, high and low, bond and free. A Christian is the same in one country that he is in another. It matters not to Christianity whether he may live in America or in China. The question of country, so far as relates to this earth, is not considered. The whole world is the Christian's field, and he is commissioned to go into every part of it, and preach the gospel to all peoples. Christianity has not set one nation over against another. The spirit of international rivalry, sometimes called patriotism, is not of Christianity. The only patriotism which Christianity knows is that which seeks the good of all men of every race, color, and condition, on this earth.

But ought not the Christian to consider and work for the interests of the country in which he lives? it may be asked. Yes; in so far as those interests are identified or consistent with that which Christianity enjoins. Beyond this he cannot go. In other words, he ought to live a Christian life, working to promote honesty, justice, peace, and good will among all those with whom he may be associated. In no way can he more surely advance the interests of a country than by this. But he would be bound to do exactly the same thing in any country on earth. Hence Christianity does not consider the interests of one country, as distinguished from those of another. It considers everywhere the interests of *men*; it makes the true interests of all men identical. It offers to one individual the same things which it offers to all. The Christian is to represent Christ to the world. He must be a Christian in every place and at all times; the interests which he is to consider are the temporal and spiritual interests of his fellows. If he does this, as Christianity directs, he is doing all that lies in his power to promote the best interests of the country in which he lives.

"NUISANCE" AND THE SUNDAY "LAW" OF TENNESSEE.

THERE is, as the SENTINEL has frequently explained, no statute in Tennessee authorizing any such proceedings as are taken in regard to Sunday work; but the courts of that State have held that the common law covers the ground, and so have sustained such indictments for nuisance where the evidence was sufficient to prove "habitual" Sunday labor, that is, labor more than twice within a year on Sunday.

The first attempt to maintain an action of this kind in Tennessee failed, the Supreme Court holding that while Sunday work was contrary to the statute, and, therefore, finable under the law forbidding secular labor on that day, it was not a nuisance, and was not subject to indictment as such. And the court further held, as have also like courts in other States, that statute law takes precedence of common law, and that where a statute exists on any subject, it and not the common law must govern.

The case referred to was that of a barber, not an Adventist, who kept open shop on Sunday. The date of the case we have not now at hand. But it stood alone for several years, until some changes occurred on the Supreme Bench of the State, when another case was brought in 1885; this time against W. H. Parker, a Seventh day Adventist, residing at Springville, in Henry County, Tennessee.

The indictment charged Parker with following his common vocation, that of blacksmith, publicly upon Sunday, in the month of April, 1885, and upon other Sundays previous to that,—in fact, that it was his usual habit to work in his shop on the first day of the week; and to this accusation no demur was made. Upon trial in the Circuit Court of Henry County, Parker was convicted, and an appeal was taken to the Supreme Court, where the judgment of the Circuit Court was confirmed, the Supreme Court holding that the repetition of the acts of Sunday labor constituted a nuisance, and thus became indictable.

It does not appear from the records of this case that either the court or the attorneys were aware of the previous decision in the barber's case. It seems to have been entirely overlooked, as no mention is made of it in the report of the case in 16 Lea, page 476. The defense relied upon seems to have been that the defendant kept another day, namely, Saturday, agreeably to the fourth commandment; and that nobody was disturbed by the work. The first of these was of course overruled, for it is a well-established principle of law, that "a man cannot escape punishment for the violation of a positive statute by setting up a religious obligation which he believes is upon him to violate it." The reason for this rule is thus stated by Prof. James T. Ringgold:—

We have no conceivable way of getting at a man's belief except through his own statement of it; this must be accepted as conclusive, and there can be no denial or impeachment of the evidence. Hence, if any other rule were adopted we should have this *reductio absurdum*, that all any man arraigned for crime would have to do would be to say that he religiously believed that it was his duty to commit the crime, and he must therefore be found not guilty.

The Tennessee court did not err in refusing to entertain the religious defense. But it seems equally clear that on the other point the court was guilty of an unjust and absurd ruling. In the opinion of the court said:—

The statute makes it unlawful for any one of the enumerated classes to follow his ordinary secular vocation on the Sabbath day, because it is immoral and

is of pernicious effect, and, though it may be conceded a single offense may be liable only to the penalty prescribed by the statute, yet a succession of such acts becomes a nuisance and is indictable; such a succession and repetition of the acts are shown in this case, as one witness says, that defendant did work at his trade, as blacksmith, in his shop near Springville, every Sunday, and others testify to similar acts on many Sundays, within twelve months before the finding of this indictment. Nor is it necessary to a conviction that the proof should show that any person was disturbed thereby. It is sufficient that the acts, which the law holds as illegal and forbidden, have been done in such public manner as to have been open to the observation of the public.

A nuisance that does not annoy is an absurdity. The definition of the term is: "That which annoys or gives trouble and vexation; that which is offensive or noxious."

It is doubtless true that some people in the neighborhood of Springville were annoyed in a certain sense by the knowledge that Mr. Parker worked in his shop near that village on Sunday; but it was not in a sense that the law of Tennessee originally undertook to forbid. The annoyance would have been just the same had they known that he habitually worked in his cellar, or that he hoed in his garden behind a high board fence. It was the same kind of annoyance that the Protestant might experience in seeing his neighbor going to mass or to confession; or that the Episcopalians felt a century ago in Virginia at seeing Baptists immersing people; it was the annoyance of religious intolerance; and of such annoyance the State of Tennessee has no right under her Constitution, to take cognizance.

Sec. 3, Art. 1, of the Constitution of the State of Tennessee provides "that no preference shall ever be given by law to any religious establishment or mode of worship." Sunday-keeping is an essential part of the worship of a number of different sects; and when, by law, they are protected in that worship to the extent that nobody is permitted to work while they pray, or even while they rest, it is certain that a preference is given by law to their mode of worship. A law requiring everybody to pay some deference to Good Friday would be no more in the interests of Roman Catholicism than is the Sunday law in the interests of those sects who regard the days as sacred to rest and worship. Such laws are clearly forbidden by the Constitution of the State of Tennessee. Not only is it absurd to maintain that something is a nuisance which annoys no one, but it is equally absurd, under the Constitution of Tennessee, to maintain that the State has any right to take cognizance of annoyance to the religious feelings or prejudices of anybody, unless the annoyance were of such a character as to properly constitute a breach of the peace.

But even the law against breach of the peace is sometimes made to serve the interests of religious intolerance. From 1768 to 1775 Baptists were frequently arrested in Virginia, charged with "disturbing the peace." The disturbance consisted in holding religious services, baptizing by immersion, etc. Rude fellows of the baser sort would gather on these occasions, and being encouraged by the well-known prejudice against the Baptists, if not actually incited to disorder by members of other churches, would indulge in violent demonstrations, hooting and throwing sticks and stones. For this the poor Baptist ministers were arrested and punished on the charge of "disturbing the peace," while their tormentors, the real offenders against the civil order, went scot-free. In the Tennessee nuisance case against Adventists, the history of religious intolerance is simply repeating itself.

American colonial history is exceedingly

fruitful in illustrations of how religious intolerance has sought to shield itself behind civil considerations, and justify persecutions on the ground of protecting public morals and preserving the peace and dignity of the State. In "The Emancipation of Massachusetts," Brooks Adams relates how the clergy of that colony "used the cry of heresy to excite odium, just as they called their opponents Antinomians or dangerous fanatics," to stir up the people against them. "Though the scheme was unprincipled," says Mr. Adams, "it met with complete success, and the Antinomians have come down to posterity branded as deadly enemies of Christ and the commonwealth: yet nothing is more certain than that they were not only good citizens, but substantially orthodox." Of course the motive of the clergy was wholly religious, yet they made it appear that while they were concerned for what they regarded as the true faith, they were equally interested in the welfare of the colony.

Henry Dunster, the first president of Harvard College, did not believe in infant baptism, and for this he was indicted and convicted on the charge of *disturbing church ordinances*. The disturbance was as real as is the disturbance charged in Tennessee against the Seventh-day Adventists—it was all in the minds of those who, having control of legislation, were determined that the civil power should be used in support, to some extent at least, of their tenets. Dunster was driven out as an enemy of the commonwealth, and died in poverty and neglect.

In 1651, John Cotton denounced certain Baptists as "foul murderers" because they denied infant baptism. And in "The Emancipation of Massachusetts," page 116, we are told that under the Puritan commonwealth, the moment a man "refused implicit obedience, or above all, if he withdrew from his congregation, he was shown no mercy, because such acts tended to shake the temporal power." "Therefore," says the same writer, page 118, "though Winslow solemnly protested before the commissioners at London that Baptists who lived peaceably would be left unmolested, yet such of them as listened to 'foul murderers' were denounced as dangerous fanatics who threatened to overthrow the government, and were hunted through the country like wolves."

Similar facts might be given at almost any length, both in the history of the American colonies and in that of England and other countries, but enough has been said to show that religious intolerance ever seeks to hide its hideous face behind some civil law, and to justify its crimes against humanity on the ground of public necessity; but nobody is deceived except the poor bigots themselves. Everybody else knows full well the real motive.

GOD IN "OUR POLITICS."

THERE is a call for God to come into "our politics." Says the *Independent*: "We want God in our business as well as in our churches; in our amusements as well as in our devotions; in our politics most of all." [Italics ours.]

Yes, "we" want God in "our politics"; this doubtless speaks the mind of every political party in the land. But the trouble is, no one party wants God in the politics of the other parties; because, of course, "our politics" are the right politics, and ought to prevail, while the politics of the (perhaps) honest but sadly deluded other parties will only bring the country to ruin. Yes; we want God in "our politics"; and so strong is our desire

for the salvation of the country that we want him there even more than we want him in our churches or our devotions!

It may be that "our politics" are not what they should be, but we know of no authoritative information that God purposes to save this country through politics. That there is a want of what is Godly in politics, is evident enough. But that is not a sufficient reason for inviting the Deity to come into them. s.

INCREASING THE DISCORD.

As was to be expected, the practical application in American affairs of the principle of "religion in politics," by the plunging of the clergy into the vortex of the political issues now before the country, has resulted in a decided straining of the relations existing between the various bodies which profess to compose the body of Christ.

In another column reference is made to the language of the Rev. Dr. MacArthur, of New York City, on a recent occasion, when he denounced from the pulpit those persons whose politics are represented by the Democratic national "platform" adopted at the late Chicago convention. Possibly it did not occur to him at the time that his anathemas might light on the heads of others of like calling with himself; but it appears that they did, and that to no slight extent. The evidence is furnished by a letter from a Baptist clergyman in Utah, addressed to Dr. MacArthur through the *New York Journal*. The Baptist clergyman does not relish being stigmatized as an anarchist and traitor, or the application of such epithets to many others of his own vocation who share his political views. He writes:—

Are you aware that at least two-thirds of the Western and Southern ministry of your own denomination will indorse by their votes that platform? In attaching to them motives that are the essence of dishonesty and dishonour, are you giving a proper answer to that divine interrogation, "Who art thou that judgest another man's servant?"

"The writer goes on," says the *Journal*, "to suggest how such vituperation of the West and South only irritates and provokes fierce resentment."

Continuing, the *Journal* adds:—

Another clergyman in Brooklyn writes: "On the silver question, can a man not think, speak, and act, at least conscientiously, in opposition to Dr. MacArthur's private views without being an anarchist and a traitor, as he very strongly implies?"

More moderate in tone, but similar in nature to Mr. MacArthur's language, is the following from the well-known clergyman, Rev. Theo. L. Cuyler, published in the *Independent* of July 30, in reply to some statements made by another religious journal:—

This "watchman on the walls of Zion" actually defends a political policy which would rob every minister in his church of a part of his salary, rob every servant girl of a part of her hard earnings in the savings bank, and rob every soldier of a part of his pension. If this editor should say to me, "My conscience approves this policy," then I should reply, "In the name of common honesty, what business have you got to have such a conscience?"

We had supposed that there was division and discord enough in "the church," broken up as it is into almost countless denominations and factions, without bringing in also the controversies which belong to politics. But it is evident that the question of church unity is of secondary importance compared with the question of supremacy. When the arena of politics offers a favorable place for fighting the latter question out, the former is

quickly forgotten. It was always so. The question of supremacy was the cause of all the division and trouble at the first, and it is the one great obstacle now to that unity among the Christian bodies which is so much sought.

So now we have before us the spectacle of one clergyman denouncing other clergymen as anarchists and traitors, and another one discounting the honesty of his fellow-clergyman's conscience, etc. Verily, it is an edifying spectacle which constitutes the first fruits of "religion in politics." And this is but the beginning. What we shall see and hear before the campaign is through no one can say, but certainly the discord in Christendom bids fair to be vastly increased. Is this what the Christian people of America want? s.

SUBTLE WORKING OF SATAN THROUGH WORLDLY AGENCIES.

BY MRS. E. G. WHITE.

WHEN Jesus was on earth, Satan led the people to reject the Son of God, and to choose Barabbas, who in character represented Satan, the god of this world. The Lord Jesus Christ came to dispute the usurpation of Satan in the kingdoms of the world. The conflict is not yet ended; and as we draw near the close of time, the battle waxes more intense. As the second appearing of our Lord Jesus Christ draws near, satanic agencies are moved from beneath. Satan will not only appear as a human being, but he will personate Jesus Christ; and the world who have rejected the truth will receive him as the Lord of lords and King of kings. He will exercise his power, and work upon the human imagination. He will corrupt both the minds and the bodies of men, and will work through the children of disobedience, fascinating and charming, as does a serpent. What a spectacle will the world be for heavenly intelligences! What a spectacle for God, the Creator of the world, to behold!

The form Satan assumed in Eden when leading our first parents to transgress, was of a character to bewilder and confuse the mind. He will work in as subtle a manner as we near the end of earth's history. All his deceiving power will be brought to bear upon human subjects, to complete the work of deluding the human family. So deceptive will be his working, that men will do as they did in the days of Christ; and when asked, Whom shall I release unto you, Christ or Barabbas? the almost universal cry will be, Barabbas, Barabbas! And when the question is asked, "What will ye then that I shall do unto him whom ye call the king of the Jews?" the cry again will be, "Crucify him!" Christ will be represented in the person of those who accept the truth, and who identify their interest with that of their Lord. The world will be enraged at them in the same way that they were enraged at Christ, and the disciples of Christ will know that they are to be treated no better than was their Lord. But Christ will surely identify his interest with that of those who accept him as their personal Savior. Every insult, every reproach, every false accusation made against them by those who have turned their ears away from the truth and are turned unto fables, will be charged upon the guilty ones as done to Christ in the person of his saints.

Those who love and keep the commandments of God are most obnoxious to the synagogue of Satan, and the powers of evil will manifest their hatred toward them to the fullest extent possible. John foresaw the

conflict between the remnant church and the power of evil, and said, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The forces of darkness will unite with human agents who have given themselves into the control of Satan, and the same scenes that were exhibited at the trial, rejection, and crucifixion of Christ will be revived. Through yielding to satanic influences, men will be transformed into fiends; and those who were created in the image of God, who were formed to honor and glorify their Creator, will become the habitation of dragons, and Satan will see in an apostate race his masterpiece of evil,—men who reflect his own image.

The agencies of Satan are having their last chance to develop before the world, before angels and men, the true principles of their attributes. The people of God are now to stand as representatives of the attributes of the Father and the Son. "Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh."

THE POLITICAL VS. THE MORAL SITUATION.

Is the political situation in this country worse than the moral situation? One would think so, from what is heard in many of the pulpits at the present time. What other conclusion can be drawn when clergymen choose political instead of moral themes for their Sunday discourses?

The Rev. Dr. MacArthur, for example, pastor of Calvary Baptist Church, New York City, gave a discourse Sunday evening, August 2, in which he dealt with a certain political party very much as the ordinary preacher might be expected to deal with sin and Satan. The following extracts from a press report will serve to show the nature of the discourse:—

"Is there danger of anarchy in this country? I am no mere alarmist. I am too much concerned for this nation's honor, and for that reason I shall rebuke the anarchistic spirit wherever I find it. It is easily found. It is to be found in the platform adopted at Chicago. Says that platform: 'We denounce the arbitrary interference of the Federal authorities in local affairs, and we object to government by injunctions.' There was a man near here who objected to injunctions. He is in Sing Sing now. To understand these declarations of the platform let us go back a little further in the history of Chicago," and here Dr. MacArthur referred to the Haymarket murders by anarchists and to the pardoning of the imprisoned anarchists by Governor Altgeld.

"In the light of these facts, again read the Chicago platform. . . . Is it not anarchistic in its spirit? And its framers are the people who want to rule us! By the grace of God and the votes of the people no sympathizer with anarchy will ever sit in the presidential chair of the American Republic!

"Are we to revive the Jacobins and Robespierre? Is the Supreme Court to be menaced? Are financial obligations to be repudiated? What could be said of me, twenty six years a pastor in this city, an adopted American citizen sworn to protect the American flag, if I failed to do my part in fighting for the country's honor? Where would be my manliness? What is religion worth if it does not help the government to pay its debts and give the people honest money? Some people say all this doesn't concern the pulpit. I think there ought to be more religion in politics, and I will do my part to bring more religion into politics between now and election day.

"Is this Republic to go down into destruction at the hands of anarchists? They have been sowing dangerous seed, but they must not be allowed to reap the harvest. No monarchy will have a hand to strike so quickly at violation of law as will this free Republic.

... If we love our country we must speak and act against its enemies. A crisis in American history is upon us. At a previous crisis Stephen A. Douglas said: 'There are but two parties—patriots and traitors.' So I say now, there are but two parties—patriots and traitors. Which are we?'

Evidently in the Rev. Mr. MacArthur's view the political situation must be pretty bad, or he would not refer to it in such language as this. But what about the moral—the spiritual situation in this same land? Is there anything worse than that? Is the fact that the country seems to be threatened with anarchy,—that the people are dividing into "patriots" and "traitors"—worse than the fact that many millions of them are in rebellion against God, and that here the people are also fast dividing into two parties, one of which—and by far the larger party—are traitors to the government of heaven? Is the fact that ruin may threaten the political and commercial interests of this country, worse than the fact that eternal ruin threatens the souls of all sinners throughout the land? We do not think so. Bad as the situation is, we do not see in it any occasion for ministers of the gospel of God to turn aside from the work to which they have been divinely commissioned. If the salvation of souls can ever become secondary in importance to any other interest in this world, then religion is a fraud, and revelation a myth. S.

PRAYERS FOR THE DEAD AND SUNDAY OBSERVANCE.

[*Present Truth* (London, Eng.), July 30, 1896.]

At the late annual meeting of the English Church Union the special subject discussed was that of prayers for the dead, and the Union strongly urged that this custom should be more fully recognized in the services of the Church of England. To this all Protestants are, of course, strenuously opposed. Prayers for the dead, associated with offerings for the dead, known in Catholic phraseology as masses for the dead, come from the ancient pagan custom of sacrificing for the dead and the worshiping of demons, against which the Scripture specifically warns all. But it is not of the doctrine itself that we shall speak, but of the argument by which those who urge it silence the objections of those in the Church of England, and Protestants generally, who oppose it.

Protestants say that the practice is without Scripture warrant, founded merely on tradition, which has always made void the Word. It is so, and the objection is unanswerable. But those who favor prayers for the dead do not take the Scriptures as authority so much as ecclesiastical tradition. They adopt the Catholic position. But then they turn on their objectors and retort that Protestants, while pleading for the Word as the standard, themselves reject the Word and take tradition when it so pleases them. The Dean of Lichfield, Dr. Lucock, in his speech at the meeting of the E. C. U., replied to the Protestant controversialist as follows:—

Just because there is no direct evidence in so many words in Holy Scripture enjoining prayers for the dead, he maintains that as members of the Reformed Church, believing Scripture and Scripture alone, we have no right to revive them. I want to point out to you what inconsistency is involved in this position. Take the case of Sunday as an illustration. There is not a single text in the whole Bible which teaches us in so many words that the seventh day was to be superseded by the first. It is perfectly true that in the New Testament we find religious associations connected with the first day. But if there was a single text directing the change we should not have found in certain portions of the church in the early centuries both the seventh and the first day observed. In

justifying the change, we appeal to the Primitive Church, being perfectly certain that the rulers and bishops of the church would never have sanctioned such a revolution as that unless they had received by tradition such directions as they believed to have come from our blessed Lord himself. What, then, is the rule of authority in the one case must be made the rule in the other.

The *Church Times* endorses the Dean's argument editorially, saying, "No distinct direction is given in the gospel for the observance of the first day of the week in lieu of the Sabbath." This of course is not a matter of argument. It is a matter of fact. The argument based upon the fact simply amounts to saying, "There is no scripture for prayers for the dead, neither is there for Sunday keeping; but we do both according to the primitive tradition, which we follow instead of the Word." The answer silences the Protestant who finds himself keeping the Sunday and refusing prayers for the dead, which practice comes on the same authority as Sunday observance.

It is a fact, everywhere made prominent in ecclesiastical history, that what is called primitive tradition begins after the "falling away" of which the Apostle Paul warned the early church. The apostasy had already begun to work in his day, he told them, and immediately after the days of the apostles the errors which crowd the Roman Church came in as a flood. As Dr. Killen says in his preface to the "Ancient Church":—

Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions. Officers, for whom the primitive disciples could have found no place, and titles, which to them would have been altogether unintelligible, began to challenge attention, and to be named apostolic.

It is to these times that men appeal whenever they appeal to primitive tradition in support of doctrines and practices for which they find no warrant in the Scripture. And it is interesting, in this special connection, to note the fact that in the earliest times prayers for the dead, or offerings for the dead, and Sunday observance were associated together. In accounting for these practices, the manner of observing the Sunday, offerings for the dead, and the sign of the cross, Tertullian, who wrote about the year 200, said:—

If for these and other such rules, you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthener, and faith as their observer. That reason will support tradition, and custom, and faith, you will either yourself perceive, or learn from someone who has.

That was all that could be said for these practices then, and it is all that can be said for them now. But the retort that silences those who cling to one unscriptural practice and object to another, based on the same authority and associated with it in origin, will not silence the protest of those who take the Bible as God's word to men, and test all these perversions of the truth and adaptations of ancient pagan rites and observances by "the law and testimony." By this test it is seen that "there is no light in them." Isa. 8:20.

Notice how generally this question of the authority of Sunday is being made the test of the authority of the church aside from the Word. It was on this point that the Council of Trent based its condemnation of the reformers' appeal to the Bible alone, as against church authority. It is just here that the Church of Rome is constantly charging the Protestant world with inconsistency in accepting Sunday observance by authority of the church, while rejecting that authority in other matters where it pleases them to do so.

And the Anglican Catholics are also learning the weak spot in the armor of popular Protestantism. This is why we cannot do otherwise than continually call attention to the Sabbath question. On the side of human authority the Sunday is being made the test and the mark of such authority. On the side of divine authority and the word of God the Sabbath is the sign or mark of allegiance to God. Ezek. 20:12, 20. The issue is joined. It is the word of God against the word of man. On which side will you choose to stand?

IGNORING CONSCIENCE IN OTHERS.

[*New York Observer*, August 6, 1896.]

INDIVIDUALISM was . . . emphatically a product, if not the sole product, of the Reformation, which was but the unmistakable assertion of the freeness of the human unit to find and to worship God after the dictates of its own conscience. What the Reformation did was to once more set souls face to face with the Bible, and to bid them discover therein their God and their duty. It meant the education of the individual conscience on Bible lines. And it was natural that in view of the intolerable burdens which an unwieldy ecclesiasticism had previously imposed upon human consciences, the reaction from all control of opinion should have been extreme. Rome had stolen men's consciences away from them; and when its former slaves regained their rights of private judgment it was quite to be expected, that they would in some cases turn their new-found freedom into license. But spiritual independence, however precious a privilege, must evidently have certain limits. It is not for a pretentious hierarchy like Rome to set those boundaries, nor can these limitations be imposed by any religious body against the will of the communicant. We do not live in an age of Test Acts. And yet it would be absurd to suppose that the conscience is free to form for itself any morality it desires, without let or hindrance from any principles existent objectively in the moral frame of the universe. There must be regulative influences somewhere about.

These outside criteria are found primarily, of course, in the Word of God, "the only infallible rule of faith and practice." But how shall that Word be interpreted? Suppose that my neighbor and I derive a different lesson from the same Word? Shall I then assume with a calm serenity that I am absolutely enlightened in my judgment of Scripture, or shall I use his conscience a bit for purposes of comparison both with mine and with the Word itself? The fanatic, whose creed is built up of the assumption that there is only one side to every question, namely, his side, would answer this last question in the negative, so absolutely convinced is he of his own infallibility. We are always out of patience with the bigot, who never uses any conscience save his own, but we cannot convince him. He is the spiritual protectionist, who completely encircles himself with a high tariff wall in order to exclude from his soul all disturbing ideas of a contrary nature to his own. It was out of a somewhat extended experience with such conceitedly convinced and often erratic believers that the godly and sensible Charles Spurgeon was once moved to remark with a fine though gentle irony: "It is strange that some persons, who think so much of what God's Spirit has revealed to them, should think so little of what he has revealed to other men."

A REVIVAL OF THE "STOCKS" LAW.

[*Bible Echo (Melbourne, Australia), July 6, 1896.*]

It may be a surprise to some to learn that the old Sunday law of Charles II., enacted in 1677, is in force in Victoria, but such seems to be the case.

On May 28, 1896, David and Zalic Nettleberg, furriers, of Port Melbourne, were prosecuted "under the provisions of section 1 of Act 29 Charles II.," for "following their usual occupation on Sunday, 17th May," and each fined 5s. So says the *Melbourne Age*, of May 29. The report further states that "Miss Nettleberg, owner of the business, who was also present, expressed her surprise that members of a family 'could not do as they liked on their own premises.'"

Not only Miss Nettleberg, but a great many other Victorians, will no doubt be surprised to learn, when Sunday laws are revived and enforced in this and other colonies, that such laws have no regard for individual rights either at home or abroad. This same section 1 of the Sunday law of Charles II., not only prohibits "worldly labor, business, or work" on Sunday, but requires "that all and every person and persons whatsoever shall, on every Lord's day, apply themselves thereon in the duties of piety and true religion publicly and privately."

"That all the laws enacted and in force concerning the observation of the Lord's day, and repairing to the church therein be carefully put in execution."

And then it imposes a fine of 5s. for every offense, or in default "to be set publicly in the stocks for two hours." And the provisions for "repairing to the church," "applying themselves to the duties of piety and true religion," and the "two hours in the stocks," are as much a part of the law as that forbidding "worldly labor."

And if a person chooses to observe the Bible Sabbath, the seventh day, instead of the Sunday, falsely called the Lord's day, that will make no difference, as was demonstrated two years ago in Sydney. The law says the day "commonly called Sunday" is the day of rest, and individual responsibility, conscientious convictions, and personal rights must all bow in submission to this religious man-made law. All Sunday laws are in direct opposition to the law of God.

CHURCH AND STATE IN AUSTRIA-HUNGARY.

[*New York Tribune.*]*

MONSIGNOR AGLIARDI has his revenge. For meddling too much in Hungarian politics he has been compelled to retire from the office of papal nuncio at Vienna. But before doing so he has been made a cardinal, and the king of Hungary has been called upon to place the red cap upon his head. In addition he has hurled a Parthian shaft into the camp of his foes which is certain to cause vast trouble. This latter takes the form of a long "code of instructions," issued in the pope's name to the Roman Catholic clergy and laity of Hungary. It has been issued without the sanction of the king, which the law requires, and without the agency of the Hungarian primate, which custom and courtesy seem to demand. That is to say, it has been issued in the most defiant and irritating manner possible, as though its object were to annoy and to punish the Hungarians for their refusal to accept

Monsignor Agliardi's dictation in political affairs.

Nor are the provisions of this document less aggressive than the manner of its issuance. Catholics are commanded to obey the rules of the church rather than the laws of Hungary, in civil as well as religious matters. The clergy are commanded to continue without cessation their opposition to and agitation against the civil marriage, religious equality, and other reform laws enacted by the Hungarian government. To this end brotherhoods and church societies are to be organized everywhere. Clerical newspapers are to be circulated everywhere. A vigorous propaganda is to be maintained among all classes. Especial attention is to be paid to regaining control of the schools and colleges. And, finally, the terrors of excommunication are to be threatened against all who seem inclined to obey the civil rather than the clerical laws.

There can be no mistaking the purport of this. It means war. The "code of instructions" is almost identical with that issued to the Roman Catholics of Germany as a response to the Falk laws, and we all know what that meant and what it accomplished. This differs from it only in the addition of certain vigorous clauses directed against Hungarian nationality and against Hungarian laws. By the national press of Hungary it is regarded as a challenge, which Hungary must accept, and which will surely precipitate a bitter struggle between Church and State. There is also a strong suspicion that the notorious reactionist, Dr. Lueger, has a hand in the matter. He is one of the most bitter foes of religious liberty, and an implacable enemy of Hungary. Whether or not he was concerned in the issuance of the mandate, therefore, he is certainly in sympathy with it, and will receive from it much aid and comfort in his efforts to break up the dual empire and to re-establish religious despotism.

RELIGION IN PUBLIC SCHOOLS.

[*Christian Register, August 6, 1896.*]

It seems likely that an effort will shortly be made by the united evangelical bodies to have a certain time set apart for regular religious instruction. The recent attempt made by the party of the Established Church in England to force sectarian instruction into the Board Schools proved a disastrous failure, but only because there all the evangelical forces united with the Unitarian in opposing a measure which was not their own. In this country the conditions will be entirely different; and, should the sects which now unite in Young Men's Christian Associations and Christian Endeavor Societies, both of which exclude Unitarians, join in a great popular clamor for sectarian education in the public schools, they would probably have a numerical majority. Already one of the influential magazines of education, the *School Journal*, which has heretofore advocated secular and religious training, has come out strongly in favor of special religious instruction.

THE POWER OF CONSCIENCE.

"*Christianity and Patriotism,*" by Count Leo Tolstoi.

THEY [despotic governments] know that power lies not in force, but in thought and in its clear expression, and consequently fear it more than armies. Therefore they institute censorship, bribe the press, monopolize the direction of religions, of schools. Yet the

spiritual force which moves the world evades them nevertheless: it is not in the book, nor on the paper, it is always free and out of reach, it is in the conscience of men. That most powerful and free force manifests itself in man when he is alone, when he is pondering over life's phenomena, when he is sharing his thoughts with his wife, with his brother, his friend, from whom he considers it a sin to conceal what he thinks to be the truth. No billions of dollars, no millions of soldiers, no institutions, nor wars, nor revolutions can achieve what can be achieved by the simple expression by a free man of what he considers right.

It is predicted in Scripture (Matt. 24:24; 2 Tim. 3:8; Rev. 13:13, 14, etc.) that the time will come when false religions will appeal in a special manner to mankind through the avenue of the senses. False religions have always appealed to men in this way, having indeed no other means by which to gain their converts; but as the conflict between false and true reaches its climax, these appeals and the "evidence" on which they rest will be made as strong as possible, and there will be witnessed manifestations of a wonderful and startling character. These will present "evidence" which to the senses will be absolutely convincing, and will logically compel all who reject any other means of evidence to accept the doctrines for which they vouch. And thus will Spiritualism finally sweep into its ranks the atheists and "freethinkers" and all others of whatever party or creed who reject that other and most essential avenue for receiving religious truth—namely, faith. Here is the essential difference between Christianity and false religions; the one makes faith in the word of God the highest and most essential means of religious knowledge; the others seek always to convince by presenting something which appeals to the senses.

"FREEDOM" is an alluring word, but one which is often ignorantly appropriated where it does not belong. "Freethought" has a pleasant sound to many minds, but there is no freedom in the name. The child wishes to be "free," not realizing to what an extent it is the slave of circumstances. Given its "freedom," it would very soon come to grief through its inability to cope with surrounding difficulties. It could get nothing in comparison with what it would receive through parental care. "Freethinkers" are like children who do not want their parents to tell them anything. They want to enjoy the "freedom" which can be attained by their own wisdom and abilities. They forget that the very air which they breathe is not supplied by any wisdom or ability of their own; that these have not caused one heart-beat within their breasts. They forget that their creed provides no way of escape from that worst of all slaveries—the slavery of passion, which compels a person to do that which he would not, and which he knows to be dragging him to ruin. It is Christianity alone that stands for perfect liberty.

SPEAKING of the Sunday-in-nature argument, an exchange forcibly says: "If we found flowers closing their petals, fowls seeking their roosts, and animals their habitations every Sunday, and not emerging until Monday morning, some support for seventh-day idleness could be drawn from nature; but as long as vegetation continues to grow on the Sabbath and animals know no difference between Sunday and Monday, the argument will be without force."

* Reprinted in *Public Opinion* of July 30, 1896.

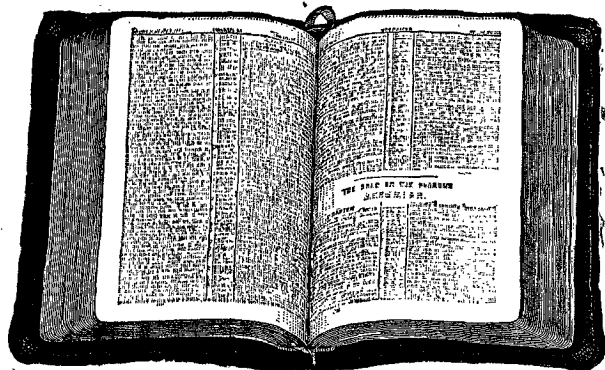
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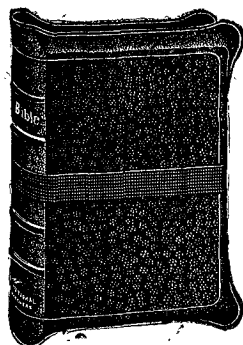
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They that sealed the covenant. **NEHEMIAH, X.** *The points of the covenant.*

gavest before them, neither turned they from their wicked works.
36 Behold, ^dwe are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:
37 And ^eit yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have ^fdominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.
38 And because of all this we ^gmake a sure covenant, and write it; and our princes, Lē'vites, and priests, ^hseal unto it.

CHAPTER X.

1 *The names of them that sealed the covenant.* 20 *The points of the covenant.*

NOW ³those that sealed were, ^aNē-hē-mī'ah, ⁴the Tīr-shā-thā, ^bthe son of Hāch-gā-lī'ah, and Zīd-kī'jah,
2 ^cSēr-gā-ī'ah, Az-gā-rī'ah, Jēr-gē-mī'ah,
3 Pāsh'ūr, Am-gā-rī'ah, Māl-chī'jah,
4 Hāt'tūsh, Shēb-gā-nī'ah, Māl'luch,
5 Hā'rim, Mēr'gē-mōth, O-bā-dī'ah,
6 Dān'jēl, Gīn'nē-thon, Bā'ruch,
7 Mē-shūl'lām, A-bī'jah, Mīj'a-mīn,
8 Mā-gā-zī'ah, Bīl'gā-ī, Shēm-gā-ī'ah: these were the priests.
9 And the Lē'vites: both Jēsh'u-ā the son of Az-gā-nī-ah, Bīn'nu-ī of the sons of Hēn'gā-dād, Kād'mī-el;
10 And their brethren, Shēb-gā-nī'ah, Hō-dī'jah, Kēl'ī-tā, Pēl-gā-ī'ah, Hā'nan,
11 Mī'chā, Rē'hōb, Hash-gā-bī'ah,
12 Zāc'cur, Shēr-gē-bī'ah, Shēb-gā-nī'ah,
13 Hō-dī'jah, Bā'nī, Bēn'ī-nū.
14 The chief of the people; ^dPā-rōsh, Pā'hath-mō'ab, E'lām, Zāt'thu, Bā'nī,
15 Būn'nī, Az'gad, Bēb'ā-ī,
16 Ad-ō-nī'jah, Bīg'vā-ī, A'dīn,
17 A'tēr, Hīz-kī'jah, Az'zur,
18 Hō-dī'jah, Hā'shūm, Bē'zāi,
19 Hā'rīph, An'gā-thōth, Nēb'ā-ī,
20 Māg'pī-āsh, Mē-shūl'lām, Hē'zir,
21 Mē-shēz'gā-be-el, Zā'dōk, Jad-dū'ā,
22 Pēl-gā-tī'ah, Hā'nan, An-gā-ī'ah,
23 Hō-shē'ā, Hān-gā-nī'ah, Hā'shub,
24 Hāl-lō'hesh, Pīl'gē-hā, Shō'bek,

B. C. 445. 25 Rē'hūm, Hā-shāb'nah, Mā-gā-sē'jah,
26 And Ā-hī'jah, Hā'nan, Ā'nan,
27 Māl'luch, Hā'rim, Bā'gā-nah.
28 ¶ ^eAnd the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'ī-nīms, ^fand all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;
29 They clave to their brethren, their nobles, ^gand entered into a curse, and into an oath, ^hto walk in God's law, which was given ⁵ by Mō'gēg the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;
30 And that we would not give ⁱour daughters unto the people of the land, nor take their daughters for our sons:
31 ^kAnd if the people of the land bring ware or any victuals on the sabbath day to sell, ^lthat we would not buy it of them on the sabbath, or on the holy day: and ^mthat we would leave the ⁿseventh year, and the ^oexaction of ⁶every debt.
32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;
33 For ^pthe shewbread, and for the ^qcontinual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Is'ra-el, and for all the work of the house of our God.
34 And we cast the lots among the priests, the Lē'vites, and the people, ^rfor the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, ^sas it is written in the law:
35 And ^tto bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:
36 Also the firstborn of our sons,

d Deut. 28. 48. Ezra 9. 9.
e Deut. 28. 35, 51.
f Deut. 28. 48.
g 2 Kin. 23. 3. 2 Chr. 29. 10. 34. 31. Ezra 10. 3. ch. 10. 29.
h 2 Heb. are at the sealing, or, sealed. h ch. 10. 1.
i See ch. 12. 1-21.
j See Ezra 2. 3, &c.
k ch. 7. 8, &c.
l Ezra 2. 36-43.
m Ezra 9. 1; 10. 11, 12, 19. ch. 13. 3.
n Deut. 29. 12, 14. ch. 5. 12, 13. Ps. 110. 103.
o 2 Kin. 23. 3. 2 Chr. 34. 31.
p Heb. by the hand of.
q Ex. 34. 16. Deut. 7. 3. Ezra 9. 12, 14.
r Ex. 20. 10. Lev. 23. 3. Deut. 5. 12. ch. 13. 15, &c.
s Ex. 23. 10. Lev. 25. 4. m Deut. 15. 1, 2. ch. 5. 12.
t Heb. every hand.
u Lev. 24. 5, &c.
v 2 Chr. 2. 4.
w See Num. 28; 29. p ch. 13. 31. Is. 40. 16. q Lev. 6. 12. r Ex. 23. 19; 34. 26. Lev. 19. 23. Num. 18. 12. Deut. 26. 2.

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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.

AN exchange calls attention to the attitude of the Democratic nominee for President, Mr. W. J. Bryan, toward Sunday enforcement, by pointing out that as a congressman in July, 1892, he voted "No" on the question of making the congressional appropriation for the World's Fair conditional upon Sunday closing.

It is asserted by one who has been an observer of the facts, that in Washington, D. C., there are more men arraigned in the courts on Monday mornings for drunkenness than in any other three days of the week. And yet Washington is a city which has Sunday prohibition. This is the way Sunday closing works in the interests of temperance.

SPEAKING of the recent experience of Mr. Knapp, an American missionary in Turkey, with some officials of the Turkish government, the *Independent* of July 5 says: "He was compelled to give up his revolver, and was treated throughout as a criminal." There is usually some degree of connection between a criminal and a revolver; but it is not so evident what hardship there should be to a missionary in being obliged to part with such a weapon. Would it be that he would consider it a fatal blow to his success in missionary work?

THE Spiritualists are said to entertain strong hopes of converting the noted "freethinker," Ingersoll, to their belief, and it is quite possible that their hopes are well founded. "Freethought," as represented by Ingersoll, is guided by the "evidence" of the senses, the same as is Spiritualism, and when sufficient "evidence" shall have been presented to the apostle of "free thought," in favor of the doctrine that the dead are alive and can communicate with their living friends, he cannot consistently refuse to accept it. And as this same doctrine is also a fundamental dogma of "orthodox" belief, we can see no logical reason why Mr. Ingersoll should not ere long be reckoned as belonging to "the church."

The *Independent* of August 6 explains "for the benefit of the *Catholic Review*" and other Catholic journals, that its statement that "we need God in our politics as well as in our business and amusements," "did not mean that the General Conference of the Methodist Church should declare for the gold standard, nor that the Presbyterian General Assembly should give a deliverance on the tariff, nor

that the Bishops of the Catholic church should direct all good Catholic voters to support Bryan and Sewall or McKinley and Hobart." Very true. Still, if it is proper to have "religion in politics," why should not the matter be taken up by the representative religious bodies, and managed by them in a way to make religion most effective in the political sphere? Perhaps there would be less contention among clergymen over political issues if they had some authoritative church pronouncements by which to be guided in their political discourses.

THE question of Sunday enforcement is stirring the people of Gloucester, Mass. On the evening of July 23, the mayor's room at the city hall was packed with an audience gathered to hear arguments on the subject, *pro* and *con*. The meeting was the result of a trial of Sunday enforcement, and the great majority of those present voted in favor of its discontinuance. Several clergymen were present to argue for civil support of this church ordinance, but their words did not carry much influence, and they were considerably discomfited when one speaker inquired what it was they preached for on Sunday if not for their salaries. Certainly, if it is right for a preacher to earn money on Sunday by following his accustomed vocation, it is right for other persons to enjoy the like privilege.

THE Sunday question is developing friction between the Methodist camp-meeting and summer campers at Lake Bluff, near Chicago, Ill. The *Chicago Times-Herald*, of July 31, says:—

There will be quite a rivalry, it is hinted, between the campers and the summer visitors for supremacy, and the contest promises to be an interesting one. The seaside devotees declare they will enjoy their Sunday swim while the revivalists quietly assert their opposition. The officers of the association refuse to make public their opinions on the bathing wrangle, and refer all questions to the association trustees. The latter say the matter will be settled by the village trustees at their meeting next Monday evening. Both sides are gathering their forces for the battle, and the meeting is expected to be a lively one.

On every side we hear of opposing forces being called up in battle array, or engaged in combat, over the question of enforcing Sunday. When the Church thus descends into the arena of civil strife, the standard of Christianity is trailed in the dust.

THERE can be nothing better calculated to aid in the establishment of good government than Christianity. The best form of government is that which imposes the least burden upon the people, and that form will be least burdensome which is simplest and leaves to the people the largest liberty of individual action. "That government is best which governs least," consistently, of course, with the maintenance of order and justice. Christianity, by teaching an individual to live peaceably with all men, to be honest and just

in his dealings with all, and to do unto others as he would wish others to do to him, tends directly to the establishment of individual self-government, and thus to the diminishing of the machinery of civil government, which means the lightening of taxation and the removal of many public burdens.

Then, it may be inquired, ought not a government to promote Christianity in order that these benefits may accrue to its people? The answer is, No; for the simple reason that Christianity, operating as it does through faith in the Word of God, is something wholly beyond the control or direction of the civil power. When the civil authority can put faith into a man's heart, it can then promote Christianity, and not before. But faith is altogether voluntary, and hence a forced faith is not faith at all, but only hypocrisy, and hypocrisy is the very opposite of Christianity. However much, therefore, Christianity may promote those ends which good government seeks to secure, the latter must keep "hands off," and leave Christianity to be directed and enforced by the agent divinely appointed thereto,—the Holy Spirit.

THE substance of an address made by Rev. W. J. Kershner to a Sunday-school convention held at Wernersville, Pa., Aug. 1, 2, is thus reported in part in the *Reading Herald* (Reading Pa.), of August 3:—

The continual teaching by employers that men can work in defiance of God on Sunday is a cause of strikes. Iron men and railroad companies are punished, destroyed and ruined because of their unwillingness to obey the divine command No. 4. The terrible condition of the iron industry and of the railroads is due to Sunday working. The world is restless and feverish to-day because the Lord's day is desecrated. That home of yours is not secure if you are not obedient to the Lord. Divorces, murders, suicides, are due to the neglect of God and his work. The man who takes of the Lord's day is a thief.

Remembering that these assertions are made with reference to the first day of the week, let the reader turn and read "Command No. 4" of the divine code (Ex. 20:8-11) and see where the charge of "Sabbath desecration" really belongs.

FROM the *Chicago Times-Herald* we learn that in Chicago, by virtue of a recent decision of the post-office authorities, the delivery of mail never ceases, not even on Sunday. "The general delivery window at the Chicago post-office," says the *Herald*, "never closes. The key has been thrown in the lake." Until very recently Chicago observed the common custom of one-hour opening of the post-office to the public on Sundays.

AMERICAN SENTINEL.

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