

"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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CHRIST AS THIS WORLD'S KING.

THERE was once an occasion upon which Jesus Christ, the Son of God, was literally crowned as a king by the representatives of this world. The event is narrated in the twenty-seventh chapter of Matthew. The account reads:—

"Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!" Verses 27-29.

What mockery, indeed! Yet there was no greater mockery in that scene than there is in the idea that Christ can be this world's king. It was the very mockery of this idea that was illustrated on that occasion.

The participants in that tragic mock ceremony were representatives of this world. They represented the people over whom Christ would reign as this world's king. He would reign over a people contrary to him; for those who are in harmony with him on this earth are vastly in the minority. His scepter of righteousness would be a reed, and his crown a crown of thorns. The homage he would receive would be hypocrisy.

There was no more mockery in that which the Roman soldiers actually did with Jesus Christ in Pilate's house, than in that which the people of this world have thought to do in their schemes to make him the world's

King. In that memorable scene in Pilate's hall, the Saviour was crowned King of this world in the only way that he could and would be so crowned by this world's agencies.

There is a scheme in progress at the present time to make Christ the King of this world. It is a scheme conducted by those bearing his own name; yet its real character and mean-

to think, not recognized as such by many of those engaged in it. We have listened to the pronouncements of powerful and eminent bodies of the people in its favor. The Woman's Christian Temperance Union, for example, have declared:—

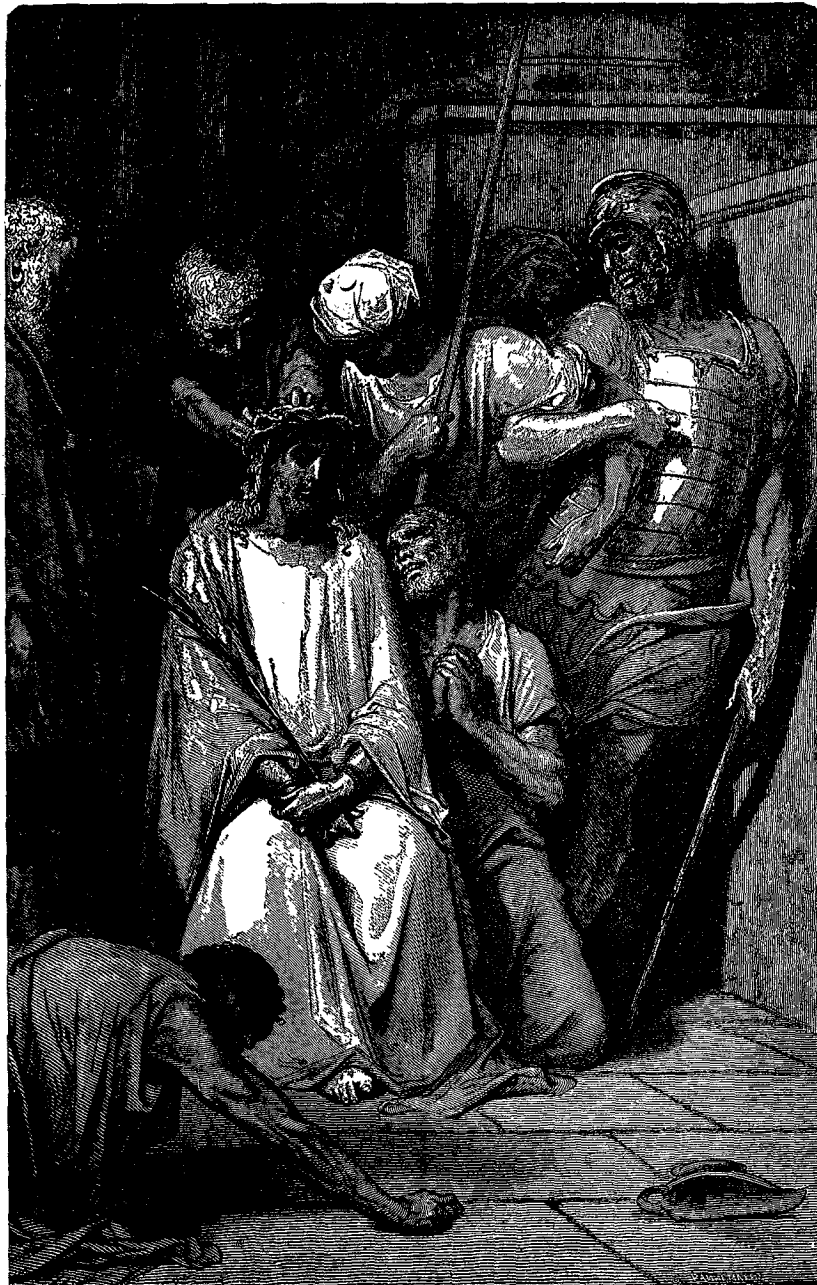
The Woman's Christian Temperance Union, local, State, national, and world-wide, has one vital, organic thought, one all-absorbing purpose, one undying enthusiasm, and that is that Christ shall be this world's king;—yea, verily, this world's king in its realm of cause and effect—king of its courts, its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

The National Reform Association, the American Sabbath Union, the societies of Christian Endeavor, and other organizations of more or less note, are all working with a practical unanimity for the accomplishment of this purpose.

They would have Jesus Christ made the king of this world by a vote of the people, or of their representatives. Let it be supposed that Christ would accept such a decision concerning his kingship; what would be the result? What would he do with those over whom he reigned? and what would they do with him? Is not the similarity apparent between his position as it would be in such a case, and what it actually was before the soldiers of Pilate?

The spirit of the Roman soldiers on that occasion was the spirit of the world toward Christ. The world has as much real love for Christ now as they had, and no more. They would be as ready to do his bidding as were the rabble; they would just as readily comprehend and espouse the principles of his government.

In short, one of two things would be inevitable. Either his



Christ as This World's King.

ing are not different from those of the scene when he was crowned with thorns. It is a mockery, as that was; though we are feign

subjects would treat him with mockery and derision, as Pilate's soldiers did, ignoring his will and making his kingdom one

whose fit scepter would be a flimsy reed, and whose fit emblem of kingly authority would be a crown of thorns; or he would put forth his divine power against his hypocritical subjects, and sweep them out of existence. The latter result would be the one that would follow, for Christ could not reign over unrighteous subjects. We read that the eternal Father has said to his Son, "Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom." Heb. 1:8. Every subject of the King of kings will be righteous. There will be no flaws in his kingdom, no mockery connected with his reign.

This we know from the Scriptures. The time will come when Jesus Christ will receive the kingdoms of this world; and when he receives them, he will at once destroy them. That is the only thing he can do with them, tainted as they are with sin. All men have now a chance to repent and be saved from sin, and become by faith the subjects of the kingdom of grace, upon the throne of which Christ now sits. But we are told that the saved will be few, while the great majority will follow the broad road to perdition. The multitudes will prove incorrigible as concerns the purposes of God in the gospel. Sin must finally be removed from God's universe, and the incorrigible sinner must go with it. Then will come the final destruction of things earthly. As it is written in the second psalm: "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:7-9.

Still more pointed is the language of Christ himself concerning the ultimate fate of those who reject his authority, as set forth in the parable of the nobleman and the talents. Christ is the nobleman, who has gone into a far country, having entrusted to all a certain amount of talents. Some trade with these talents and gain other talents, but some view him as an austere man, for whom they have no love. Finally comes the day of reckoning, when the nobleman returns from the far country, and rewards every one according to their works. And then he says concerning such as have refused to accept him: "But those mine enemies, which would not that I should reign over them, bring thither and slay them before me." Luke 19:27. Christ will reign over his saints; not over sinners.

There is an hour which the eternal purpose of God has set over against that hour of mocking in Pilate's hall,—an hour when Christ will be crowned in glorious reality,—not King of this world, for this world will have passed away—but King of that new earth which is to be in this world's place; when, instead of the mocking worship of the rabble, there will be the adoration of saints and angels. And that will be when all the righteous ones of every age shall have been gathered out from all nations, the work of salvation completed, and the redeemed ones forever freed from the power of sin and death. Then in the presence of his redeemed, of the host of heaven, and of the wicked, the crown that far outshines all crowns will be placed upon the head of the Son of God, but not by a human hand. The men who crowned him with thorns in Pilate's hall, will see him crowned upon the Father's throne. The misguided ones who have thought to make him this world's king by their own vain methods, will see him crowned King, in God's own appointed time and way, of that new

earth which is to be the eternal inheritance of the saints.

Let us not join in the vain effort to usher in the kingdom of God through the "gateway of politics." Let us not be participants in any mock coronation of Jesus Christ.

s.

FINE DISCRIMINATION.

FROM some facts which have come to light recently in Albany, N. Y., it appears that the "Law and Order League," of that place manifest a fine sense of discrimination in dealing with desecrators of Sunday.

On the first Sunday in January last this League, aided by the police, prevented the delivery of an address on "patriotic" themes which was to have been given by a non-Catholic, on the ground that it was against the law to open a licensed house on Sunday. Only two weeks previously, however, the Leland Opera House was used for an entertainment by the "Sisters of the Dominican Convent," with an admission fee of fifty cents. And in April last, handbills were distributed announcing a "living picture" entertainment in the same house, to be given by the "Choir of the Holy Cross Church," Sunday evening, April 12, which was held without opposition. Sunday evening shows are also given in Union Hall, a licensed house, by Roman Catholics, with an admission fee, which are apparently not considered as violations of the Sunday "law."

The Sunday ("Law and Order") league of Albany and similar organizations elsewhere show a certain sort of discreetness in not attempting to enforce their ideas of "Sabbath observance" upon representatives of the Papacy, that power being itself the oldest and highest authority on the subject of observing Sunday. What Rome sanctions on that point it will be useless for "Protestant" believers in Sunday enforcement to oppose.

s.

POLITICS AND CITIZENSHIP.

THE sphere of politics should not be confounded with that of citizenship. A citizen may or may not be a politician. Citizenship is based upon that which all men have naturally in common; politics is based upon that which men do not have in common. It is based upon the differences in belief which men have with respect to the interests of the State. It derives its life from them. We are naturally in the sphere of the one; voluntarily, if at all, in that of the other.

We can hardly avoid the sphere of citizenship. We come into it by birth. We may say that we are not citizens here; nevertheless we are reckoned such by the State. The national Constitution declares that "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside." We are not the authors of our citizenship. We are not commissioned with authority to define, alter, or abolish it. We find it waiting us, defined and fixed by a power altogether beyond us, upon our advent into the world. We take it, like many other things, as we find it. There is no duty resting upon us to do otherwise.

It is not our task to defend all things which this relation has been made to cover, by the accepted principles or usages of civil government. We are not obliged to give our sanction to the "legal fiction" which is interwoven

into the theories upon which civil government is conducted; least of all could we sanction all that has been done by men in the name of civil government. But we are obliged to recognize the relation which we sustain to our fellowmen as individual members of the human family, and we are bound by the obligations which grow out of it. It is because of these obligations that civil government exists. Civil government takes cognizance of natural rights. It was ordained of God for this purpose; and it is out of this that the relation of citizenship arises.

Whether one is a Christian or not, his relation is the same to the civil power. It is true that Christianity confers another and higher citizenship, which is not of this earth; but that fact does not alter the conditions to which we are subject here, any more than it changes at once "these vile bodies" to bodies of glory and immortality. The sphere of civil government and that of Christianity are altogether separate. It would be proof to the contrary were the acceptance of Christianity to affect a man's relation to the civil power. The Christian, in common with all other men, is under obligation to be subject to the "powers that be."

It is a truth, which Christians should be no less ready than others to accept, that "all men . . . are endowed by their Creator with certain unalienable rights;" and that "to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed." So speaks the Declaration of Independence, and in this it presents the doctrine of individualism in civil government, corresponding to that individualism which the gospel asserts in the sphere of religion. The Christian has the same natural, "unalienable rights" that are possessed by others; the espousal of Christianity takes none of these rights away. They are as necessary to his welfare as to the welfare of others. It is essential to him, no less than to others, that they should be preserved; and civil government being God's ordained means for their preservation, it is proper that he should accept the guardianship of the civil power over those rights, and conform to the requirements necessary to its existence.

Paul, the Christian, was a Jew of Tarsus, "a citizen of no mean city" (Acts 21:39). Through him the Spirit of Omniscience testifies to Christians concerning the duty of being in subjection to the higher powers, as unto the "minister of God." This of course refers only to the exercise of that power which God ordained, for God does not appoint any power to minister against himself. The power which God has ordained is that power necessary to the preservation of natural rights.

The Christian should be no less concerned about the preservation of his neighbor's rights than of his own. The spirit of his religion teaches him to seek the good of others. He may therefore be expected to be a loyal supporter of civil government, that being the means by which the good of the human race is conserved in the important matter of their rights. Even should he say that, as a Christian, he looks to God for the preservation of his own rights, he will not be so selfish as to forget the rights of his neighbor who is not a Christian. He will uphold, to the extent of his power, the means which God has established in the earth to preserve the rights and privileges of those who acknowledge him not.

But when we enter the field of politics, we tread on uncertain ground. We wander among divergent paths, each leading apparently to the goal of temporal welfare. We

behold many signboards, directing us in varying ways. We get bewildered, and the more so when we are told about our political "duty." We are at liberty to walk in any one of the beaten paths; or we can make a path of our own, but we are aware that that would be hopeless. We have been trained to associate duty with a correct standard of righteousness and an infallible guide; but in politics we possess neither one. We can be guided by our own best judgment from such facts as we can learn; but we do not find in this a sufficient basis for "duty."

But we note also that the political field is a very unsavory location. As Christians we are not pleased with the associations which it offers. We find that the "science" of politics is a struggle for the mastery—a struggle not between good and evil, but between party and party. Whatever the "science" might mean in an ideal sense, this is what men have made it, and what we must accept, if we enter the political field to any purpose. But in such contentions the Christian is out of place. He finds poor company amidst would-be victors seeking for spoils, and intriguers "pulling the wires" in accordance with the accepted rules of political ethics. He knows how to be a good citizen—to live honestly and justly before all men, not infringing upon the rights of any man, and aiding with his influence, and when occasion presents, his vote, the cause that is just. As he has opportunity, he will do good unto all men. This is as God directs. God ordained citizenship; man made the politics.

"Politics" has been truthfully likened to a "dirty pool;" and not all the morality in the church, if put into it, would cleanse it. When the church goes into this pool, her skirts will be soiled; that is all. The pool will be as dirty as ever. If any wish for proof on this point, let them note the result already visible from the political sermonizing in which clergymen have indulged in the present campaign. They will see, not righteousness, but accusation, recrimination, and discord.

For moral cleansing we must look to the power of God. God will cleanse the sinner, he will cleanse the world; the one by the blood of Christ, the other by the fires of destruction. His Word tells us this, but it contains no promise that he will cleanse politics. That is left for man to essay. But in view of the effort we can but recall the words of Scripture, "Who can bring a clean thing out of an unclean? not one." S.

PLAN TO EXTERMINATE TURKS IN CRETE AND MACEDONIA.

FROM the latest developments in the progress of events relating to the Eastern question, it appears that religious sympathy for the "Christians" in Crete and Macedonia is likely to lead to the extermination of the Turks in those countries. This, at least, is the purport of the plan now under consideration by the "powers of Europe," according to the *New York Sun* of Aug. 13. The *Sun* says:—

When the parcellation of Turkey comes, France will want her share, and England hers; and even Italy has an eye on Tripoli. It was the almost insuperable difficulty of accommodating conflicting claims that last year caused Germany and Russia to concur in the harsh judgment that it was better to leave Armenia to her fate than to begin the process of interference, which would inevitably lead to the disruption of the Ottoman Empire.

There are signs, however, of a sudden and marked change of policy at St. Petersburg, caused by the fer-

vent sympathy of the Russian people for their co-religionists in Crete.

It is reported that the Czar is inclined to countenance a blockade of Crete by a British fleet for the purpose not of hindering the despatch of munitions to the insurgents, but of obstructing the reinforcement of the Turkish troops now in the island. The struggle there would be soon over if this plan were carried out, for the Cretan Christians outnumber their Moslem neighbors in a ratio variously computed at from three to one to seven to one. It is also to be noted that the same motive which would impel Russia to take this course in regard to Crete, would operate with at least equal force in the case of Macedonia, for there not only are the Christian inhabitants members of the so-called Orthodox Church, but half of them are of the Slavonic race.

The "Christians" of Russia and England will keep out the Turkish reinforcements which the Porte might send to the scene of hostilities, while the other "Christians" at the latter place will exterminate the Turks among them,—a task which they will find comparatively easy owing to their superiority in numbers. But as one writer has pithily inquired, what material difference is there between killing "Christians" in a Turkish way, and killing Turks in a "Christian" way? S.

"SINGLE TAXERS" AND SEVENTH-DAY ADVENTISTS.

THE "single taxers," who have been arrested for open-air speaking in the streets of Dover, Del., are threatened with the chain-gang. This party have concentrated their political force upon Delaware, with the intent of converting that State to their views, and have been conducting the campaign for some time at Dover. Political opposition led to many arrests, on the charge of obstructing the streets. The "single taxers" had the courage of their convictions, and as fast as their speakers were arrested, volunteers were ready to take their places. The situation at first appeared humorous, but is now considered serious. We quote from an account which appeared in the *Detroit News-Tribune*, of August 9:—

The authorities are vindictive and threatening. The single taxers are aggressive, bitter and determined. Neither side will accept a compromise. The citizens of the town are divided in opinion, and many fear that there will be mob violence before the end is reached.

From the day of Stephenson's arrest the list of volunteers for jail service has been steadily growing. The managers say they have a list large enough to bankrupt the Dover treasury. And it really seems that such is the case. Letters are pouring in to headquarters from all sections of the country, offering names and asking for dates when wanted. New York, Philadelphia, Baltimore and Washington have sent in quite a list.

This willingness to suffer for thirty hot days in the dingy jail in Dover does not spring from any hasty impulse or desire to pose as martyrs, but from a firm realization that a principle is at stake and a right to be maintained. It is a splendid illustration of the old spirit of American independence, and it is doubtful if its counterpart could be found in any of the ordinary political movements of the day.

Finding that arrest did not check the single-tax campaign, and having a large and increasing number of prisoners on their hands, the authorities bethought them of the chain-gang. The *Tribune* correspondent says:—

The latest developments are the most serious of all. The levy court, made up of "hog" sympathizers, has instructed the clerk of the court to advertize for bids for the hire of all tramps and single taxers in the custody of the county. Bids are returnable Aug. 12. Whether this can be carried out, or is only a bluff, I cannot say.

This affords opportunity for an instructive comparison with the case of the Tennessee Adventists, a number of whom, as our read-

ers know, have been sent to the chain-gang for refusing to keep Sunday, declaring that to be against their conscientious convictions of duty. They have been accused of posing as martyrs, to advertize themselves and their religion. But what shall be said of these single-tax advocates who have manifested their willingness to suffer imprisonment and the chain-gang for a cause to which they are not bound by religious convictions. The Adventists did not leave home to court imprisonment, but the single taxers volunteer for the chain-gang from a distance, in large numbers. If the charge of posing for effect can be brought against the Adventists, it can certainly be brought with much more force against these adherents of the single tax political creed.

But it is obvious that the latter are not actuated by such a motive. They are men who are moved by their convictions of what the interests of the country demand. They believe in adhering to principle in the face of all opposition. Their imprisonment and the threat of the chain-gang constitute a gross outrage upon liberty of speech, and in their devotion to that and to what they believe to be truth, they are willing to sacrifice their own temporal interests. The Adventists are likewise moved by that courageous adherence to principle without which the noblest piece of God's creation is but a servile, cringing slave. There is some courage of conviction, some love of God and man, in the world yet. And it is well for the world that it is so. S.

LORD WOLSELEY ON THE ABOLITION OF WAR.

THOSE who are most familiar with war and with the conditions and causes which lead up to it, are altogether skeptical concerning the coming era of universal peace of which popular theology has long dreamed. They do not believe that lasting peace can ever be evolved out of such conditions as those upon which human society and government are and ever have been constituted. Here are the words of Lord Wolseley, Commander-in-Chief of the Army of Great Britain, to some members of the International Arbitration Society, on the subject:—

Gentlemen, I do not believe in universal peace. There never was a time when peace lasted for long; and the man who believes the time will come when there will be no more wars, I believe that man to be a dangerous dreamer of dreams, and certainly dangerous in any public position. I hope that no man who believes that, may ever be in any high position in England.

In commenting upon these words, an English journal says: "Surely the Church, for her own credit, will make some protest. Mother church blesses the sword and the battleship, but only as necessary and temporary evils. If she does not look forward to the day when wars and rumors of wars will cease to ravage and alarm poor humanity, then she is a living lie. The note of unbelief has been sounded by the Commander-in-Chief. What says the Primate?"

We are inclined to think that so long as "mother church blesses the sword and the battleship," the words of the "Primate" in favor of the abolition of war will have very effect. Certain it is that nothing contributes more to the perpetuity of war among "civilized" nations than the idea, which "mother church" fosters by her blessing of sword and battleship, that war is proper and right, at least for the actual participants, if they engage

in it at the command of a "Christian" ruler and conduct it upon "civilized" methods.

It is only the coming of the Prince of Peace in the clouds of heaven, with the judgments of divine wrath in his hand against the wicked, that will make wars to "cease unto the ends of the earth." Lord Wolseley and his military compeers have much better judgment on this point than the theologians. s.

"THE IMPENDING CRISIS."

[THE following is the substance of an address by Major T. C. Ryan, well known as a lecturer on patriotic themes, before a large audience in the People's Temple, Boston, Mass., Sunday, July 19, and reported in the *Woman's Voice* (Boston), of July 25.]

My theme to-day is, The Impending Crisis. Never before in the history of our great Republic have the American people stood on the verge of a revolution that may not only enrich our soil with the blood of its own citizens, but unsheath the sword in other lands. He who cannot see the cloud on the political horizon, much larger than a man's hand, and ever increasing in size and blackness, whose thunder shall be the boom of cannon, and whose lightning the flash of swords, needs to turn his eyes to the history of our American Republic.

I hope to be understood by what may follow. I do not look for immediate war, and pray God that no rivers of blood may again flow. Yet I see but one way to avert the storm now pending, and that is for the American people to arise in their manhood, and by the ballot without reference to political affiliations strangle the despotism of Rome while they may.

The famous decision of the Supreme Court in the Dred Scott case, voiced by Chief-Justice Taney, when he declared that "the black man had no rights that a white man is bound to respect," precipitated the great rebellion, which dug more graves and put more men into them than any other war on record. While this decision was being formulated, Congress was passing laws to make it compulsory on every man in Massachusetts if he saw a negro guiding his steps to liberty and Canada by the North Star, to send him back to his merciless taskmaster. But God spoke to the free people of the North, and they swore around the family altar and on the old family Bible, that though the stars should fall they would never prostitute their manhood by keeping back one slave from liberty.

History repeats itself. The Supreme Court has declared that we are a Christian nation, and it is proposed at the very next meeting of this body to have this construed into a decision that will mean the destruction of our liberties. You may not agree with me, but I can't help that. God has put into my heart what I am about to say. I have spent days, weeks, months, over it, questioning the oracles of our past history. And now I say to you, consider this question prayerfully, thoughtfully; take it to the bar of reason, examine it by the light of the past, and let no man rob you of your free heritage. Remember, it is but a short time since Satolli came to this country, and every Roman Catholic paper published what I shall read to you:

"The coming of Mgr. Satolli will elevate the United States to the first rank as a Catholic nation. Heretofore she has stood before the church as a missionary nation, but now it is freed from the propaganda, and is considered by the Pope as a self-governing power

subject only to himself." This was copied into all the secular papers.

The Supreme Court in declaring that ours is a Christian nation, is doing just what Rome wants the United States to do, and what will surely plunge us into the vortex of civil war. Good Protestant people are forming themselves into line to forward this most dangerous scheme, and even yet on the public grounds of Boston may be heard the crackling of chains forged in the Vatican.

If Protestantism does not rid itself of Romanism the churches will be looking for congregations, not congregations for churches. The Supreme Court declaration was not true, for not more than one-third of our population are Christian people. . . . Our nation is formed of all shades of religious belief. To all it says that their faith shall be respected, and their right to worship God as conscience may dictate. Let the Constitution remain as it is. There is no court of law, State or national, that can legislate the love of God into the heart.

If I had the power all differences between Catholics and Protestants—I do not mean between Catholicism and Protestantism—should be buried in one grave. But instead of catering to and compromising with the devotees of Rome, let us labor for their education, only remembering that there can be no union between Protestant and Catholic until there is absolute guarantee of the separation of Church and State. There must be taxation of church property; monastic institutions must be put on the same footing with those of Protestants, the Jesuits expelled, and the Roman Catholic Church in this country made to acknowledge the supremacy of the civil power. We will take a bishop's or a priest's advice when it is good, but reserve to ourselves the right of separating the chaff from the wheat.

God will hold us responsible for letting the Roman Upas tree be planted on our soil. Instead of protests from press and pulpit, they have given her all the encouragement she could want. The people want to hear the truth, and to-day many ministers are preaching to empty pews because they do not dare tell the truth God bids them tell. Such cowardice is the most prolific source of the infidelity of the age.

THE TRAINING OF "CHRISTIAN" PRINCES.

["Ouida," in June "Forum."]

THERE are two little boys now conspicuous in Europe, one is eleven and the other eight years of age; one is a crowned prince, and the other a crowned king; the former is the most dreary and self-conscious little prig that ever was drilled in pipe-clay and buckram, and the other is still a high-spirited child, bold, saucy and lovable; but both the Prussian Kronprinz and the Spanish Rey Nino, have already but one thought in their young heads: War.

The pompous little German lieutenant only lives for dreams of strategy, manoeuvres, *kriegspiel*, the importance of buttons, the dignity of stripes and grades, the superiority of gun-powder and chemicals; and the bright Nino climbs on Marshal Campos' knees, and begs to be told how Moors were killed in Morocco, Cubans in Cuba, and how many years he will have still to wait before he too can have the joy of killing them.

Divine education of Christian princes! These children are taken respectively to the Lutheran service and to the Catholic mass; and they are alike told that they are the serv-

ants of the Son of Peace, and what are they in truth being made, both by education and example? They are made the scourge of their own generation and of the generations to come. They are being taught to hope for and to aspire to direct the slaughter of their people and of neighboring peoples, to find their toys in military science, their theatre in the battlefield, their ambrosia in blood.

The little lads who run now before their carriages in the dust, shouting their names with joyous outcry, will be for them a score of years hence, crippled, maimed, riddled with shot, torn with explosive bullets, drowned by torpedos, blown up by mines; thousands yet unborn will arise to curse them; mothers will ask their dead sons at their hands, and ask in vain; villages will burn up like wisps of straws, and cities crumble like trodden ant hills at their word; they are innocent themselves as the atoms of tubing of the tin sardine boxes which hold the detonators, and the iron nails of the bomb; but as these are filled with the deadliest fumes and fire of hell, so are these boys from their earliest infancy filled to the throat with the lust, the pride, the appetite of war.

SUNDAY ENFORCEMENT IN SOUTH AFRICA.

[*South African Sentinel* (Cape Town), July, 1896.]

THE last session of the Free State Volksraad has been considering a bill providing for a more strict observance of the first day of the week, or Sunday. The following, from the *Cape Times*, of May 16, 1896, shows how the question is viewed by some of the members:—

This morning the Raad discussed the law for the better observance of the sabbath. The commission reported that work at the mines was necessary for the welfare of the industry, recommended doubling the tariff on Sunday telegrams, and were of opinion that not much sabbath desecration in the way of amusements existed. Mr. C. Wessels opposed it on the ground that it infringed the liberty of the subject, and referred to the case of Jews, whose Sabbath was on Saturday, but would under the proposed law be compelled to observe the Christian sabbath. Messrs. J. Wessels and Steyn objected that if the Jews did not care to observe the Christian sabbath, they should stay away. Mr. Cloete argued that the law was contrary to the institutions which guaranteed full religious liberty. Mr. Van der Walt said that under this law the President could be arrested for driving to church on Sunday. This afternoon in the Raad the discussion was continued. The law was strongly supported by Mr. Fraser, who said that mine owners rest on Sunday as well as burghers, and there was not the slightest necessity for games such as tennis, football, etc. After a lengthy discussion the Raad approved of the principle of the law.

Sabbath rest is a thing of the heart, and is a matter between the individual and God; and for this reason is beyond the purview of earthly governments. All do not agree in reference to the observance of the sabbath; some keep a different day, and some observe no day whatever. Any law, therefore, which is enacted requiring the recognition of a particular day, must necessarily result in an infringement of conscience. Mr. C. Wessels, foreseeing this dire result, opposed the bill in the Volksraad on this ground, and cited the case of the Jews as an illustration. The reply made, that "If the Jews did not care to observe the Christian sabbath [Sunday] they should stay away," is all the argument necessary to point out the tyrannical nature of Sunday laws; for certainly any law which deprives a man from becoming a citizen of a country because of his religious convictions is oppressive.

It is no more consistent to force a certain day of worship on all, than to require every-

body to be baptized in a certain way; or to require all—Jews, infidels, and unbelievers of every kind—to be partakers of the sacrament. Civil powers are ordained of God to deal with civil matters, but with religious duties they have nothing whatever to do.

DEBASING THE PULPIT.

[*New York World, Aug. 10, 1896.*]

REV. GEORGE WHITFIELD MEAD, in his sermon last night at the Madison Avenue Presbyterian Church, on the subject "Gold or Silver; a Question of More than One Side," has something to say about the way some of his brother preachers were talking on the silver question.

"I deplore," he said, "the debasing of the pulpit by making it the political stall for the discussion of party politics. Some men are preaching silver, others are preaching gold. I can but feel that both are forgetting their high calling. Such men may be inspired by the sincerest sentiments of patriotism, but to many persons such preaching has the appearance of being inspired by a thirst for popular notoriety.

"The gold standard alone will never cure our ills nor will a monetary standard of gold and silver. He who looks to either as the final solution of our national and social unrest is as the man who built his house upon the sands.

"The need of our country is not money; we are the wealthiest nation in the world. Nor is our need legislation. We have been legislated to death. The present suffering of the world will be permanently relieved only as we get back to the faith in God and rid ourselves of our moral leprosy."

OMENS OF COMING DANGER.

BY J. B. THAYER.

AMONG the many prophetic signs of the times is the blindness of the people to the imminent danger just ahead, and to the predictions in the sacred Scriptures concerning this nation.

While there are a few who smiled in derision at the position taken by those who many years ago saw that according to prophecy the United States was to become a persecuting power, who are now convinced by what they see that those people were correct in their interpretation, yet the great majority are as blind as ever.

The writer having been employed for more than eight years in the distribution of literature informing the people upon this subject, has thereby acquired some knowledge of public opinion in reference to this question.

While we have just cause to esteem and extol the just principles that have been, and to some extent are still, maintained in our fair-famed nation, yet it is only vain pride that is blind to the digressions from and violations of those principles of our national Constitution which have been the foundation of its existence, and the secret of its success.

No one can fail to recognize how appropriate is the application of those lamb-like characteristics of the beast of Rev. 13:11, to our nation; and many are ready to accept such application who are just as ready to reject the application of the dragonic characteristics of the same beast.

The same power or nation that was to have horns or powers like a lamb, was also to speak as a dragon. While a lamb is a symbol of Christ, a dragon represents Satan, the great enemy of Christ. So we see that the power symbolized by this beast is first to be lamb-like and afterwards to speak as a dragon. It is to prove antagonistic to its own principles.

While Satan is called the Dragon, the dragon beast is a symbol of Pagan Rome. This power used the civil law to enforce religious law, or united the civil and ecclesiastical powers, which resulted in religious persecution. It was therefore properly represented by the dragon beast.

Those only who are blind to the most obvious realities of our time can fail to see the strong tendency of our nation to a union of Church and State, the separation of which has been the element of our prosperity and success.

The writer attended the celebration of the Fourth of July at Harriman, Tenn., and heard them sing, "My country, 'tis of thee, Sweet land of Liberty," while eight Christians, including a pastor of a church, with all of whom the writer is personally acquainted, were lying in the Rhea County jail, at Dayton, Tenn., only forty miles from the celebration.

The following is an example of many dialogues which have taken place between the writer and those whom he has met:—

Writer—Did you ever think our nation was destined to become a persecuting power?

Stranger—No! That can never occur.

W.—It is a matter of prophecy, and even though it were not, I can see according to the trend of existing circumstances that it will prove to be an unavoidable consequence.

S.—Such a thing can never come, as it is contrary to our Constitution; and besides there are too many kinds of religion to form a union of Church and State.

W.—Do you know there are various organized religious bodies who claim that the only hope of checking the tide of infidelity, immorality, and sabbath desecration, is a resort to the aid of civil legislation?

S.—That makes no difference. Such a thing as religious persecution can never come in our nation.

W.—Are you aware of the fact that men are now lying in jail because they dare to live out their faith in the word of God?

S.—How is that?

W.—Certain people who believe in keeping the fourth commandment as it is given in the Bible, are cast into jail because they do not keep another day instead of the seventh.

S.—Oh! I believe we should have a day in common for the nation, and that the same should be enforced by national laws. There are too many kinds of religion already.

W.—You have already claimed that the presence of so many kinds of religion would militate against a union of Church and State. By your last statement you admit that to observe different days as a Sabbath, is to practice different religions.

S.—Yes.

W.—Then the Sunday is a religious institution?

S.—W-e-l-l, yes.

W.—Is not a religious institution a church institution?

S.—Yes.

W.—Did you not say our Constitution forbade a union of Church and State, and that there was no danger of religious persecution?

S.—Yes.

W.—Now, you say you are in favor of a

national sabbath and the enforcement of the same by a national law, and that the "sabbath" (or Sunday) is a religious or church institution. What can the enforcement of sabbath observance be but a union of Church and State?

Waukegan, Ill.

A ROMAN CATHOLIC HOLY DAY IN NEW YORK.

[*N. Y. Independent, August 13, 1896.*]

DURING the days of the Pope's temporal power religious parades, the celebration of saint's days and similar ecclesiastical displays were numerous in Italy. The advent of Victor Emanuel as king over united Italy, however, brought about a change which the faithful Catholic has never ceased to deplore. Public religious demonstrations grew in disfavor, and the attendant pomp and glitter became a thing of the past.

It remains for New York to renew the custom. On the corner of 115th Street and Pleasant Avenue stands a Roman Catholic church of the Carmelite order, whose membership is largely made up of Italians. Thursday, July 16th, was the feast day of its patron saint. The early morning trains brought delegations of the faithful from every city within a radius of two hundred miles of New York. The streets of "Little Italy" were thronged with gayly dressed Italians. Pilgrims began to arrive as early as 4 o'clock in the morning, and from that on the crowd kept increasing. Every one was dressed in his best. Shoes that had never before been introduced to the blacking brush shone like mirrors; shining silks which could not be bought in an American dry-goods store for love or money, and combinations of color which would drive an American woman crazy, all added brilliancy to the scene. Vendors of every description lined the sidewalks crying their wares, and it seemed as the bedlam had broken loose. One could buy anything from a gingerbread horse to an image of the Holy Virgin.

The real celebration began at 10 o'clock with a grand parade by different religious societies. There were nine bands of music and many banners with pictures of saints and the Virgin. Hundreds of girls dressed in white were in the procession, many of them carrying on their heads altars made of candles, containing images of favorite saints. Everybody in the crowd carried a candle. Following the parade was a motley crowd of men and women, some walking with naked, bleeding feet, doing penance for the sins of the past year. One woman with disheveled hair and face bleeding from self-inflicted scratches, excited the commiseration of the Italians.

Mass was celebrated at 11 o'clock, during which the street was thronged for several blocks with people who could not gain admittance to the church. A great image of "Our Lady" held a prominent place near the altar, and was literally covered with jewels brought by the Italian women as gifts. Thousands of dollars are thus realized by the church every year.

In the basement several priests were kept busy all day receiving gifts of money, jewelry and candles, in return for which each giver received a picture of a saint, a rosary or a scapular. The latter seemed to be in special favor with the women and children, for they went away hugging and kissing them. Things did not go altogether smoothly, however. A

woman brought a candle, for which she had paid all her money. With tears in her eyes she begged the priest to light it; her child was dying, and she had brought this candle to the Blessed Virgin that she might see it burning and heal her daughter. The request was denied, and the woman went out the picture of despair. A man much under the influence of liquor brought a candle, for which he had paid \$20. Naturally proud of his gift, he wanted it placed in a prominent position; this being refused, his anger knew no bounds, and he went away with curses. Another man, doing penance, went on hands and knees all the way up the center aisle, licking up the dust of the floor with his tongue as he went.

Fifty thousand people passed in and out of the church during the day. As evening came on, the hilarity increased. Wine and beer flowed freely, and men usually staid and sober became sadly intoxicated. Fireworks were kept up until midnight with great noise and confusion. Then "Little Italy" went to bed with a clean conscience; it had done its duty; and, notwithstanding sore heads and empty pocketbooks, it said its prayers on newly blessed rosaries and was content. The great feast of Our Lady of Mt. Carmel is over for another year.

ANNA CHRISTIAN RUDDY.

THE POPE BLESSING WARRIORS.

[Bible Echo (Melbourne, Aus.), June 22, 1896.]

THE British naval fleet in the Mediterranean has just paid a visit to Rome. True to its cunning the Papacy has not failed to utilise the opportunity as an occasion for ingratiating itself into the love and favor of England. The dispatches state that—

The British naval visitors to Rome have met with equal welcome from the Italian Government and from the Papacy. Pope Leo XIII. conferred his blessing upon some hundreds of the British sailors, and by his orders also dinner was provided for them. The sailors heartily cheered his holiness. As a special mark of favor, he has invited as many of the sailors of the British fleet as are permitted to visit Rome to attend high mass at the Sistine Chapel.

This calls to mind the fact that the Pope once blessed another fleet, the Spanish Armada, which was sent, in 1588, to whip England into submission to the Catholic faith. The Crusaders also had the benediction of the Pope. Popes have always been ready to bless almost anything by which "blessing" they have thought the interests of the Papacy would be advanced.

CLERICALISM IN POLITICS.

[Present Truth (London, Eng.), July 16, 1896.]

AUSTRIA has lately been passing some new laws to prevent the interference of the clerical power in politics. The clergy have used their position as priests and confessors to terrify or influence voters to keep things in the hands of partisans of the church party. So far have they gone that in an intensely Roman Catholic country like Austria the people are driven in self-defense to legislate to keep priestcraft out of politics. In the recent Canadian elections, also, the priests issued a manifesto ordering Catholics to vote for certain candidates. The result, however, was that their arrogance was resented and some Catholic secular organs plainly told the priests to attend to religion and give a free hand in politics to the people.

What a spectacle when the world has to defend itself against the schemes of those whose profession is to be ministers of another kingdom, not of this world.

A NEW YORK religious journal makes a note of the fact that the Post Chapel, at Fortress Monroe, is called the "Church of the Centurion," and adds, "There is no reason why Christ is not preachable to military men to-day." Of course not; but there is a reason why a military man cannot remain such if the preaching of Christ to him makes him a Christian. General Sherman, a good authority on military matters, said, "War is hell;" and we fail to see that it is any part of a Christian's duty to contribute to the features of that place at the behest of the government.

The same journal adds: "The State cannot afford to have an irreligious soldiery, nor can the Church afford to have its own sons slip away from it under the sometimes demoralizing and always trying influences of camp or practice march." It is a well-known fact that men never fight more fiercely than when fired by religious zeal; hence it might be worldly wise for the State to take care that its soldiers should be religious. For this purpose most any religion would answer except Christianity. The papal religion or the Mohammedan religion are excellent for carnal warfare. History tells us how these have often made their devotees fight "like demons."

Christianity does not fill a man with the spirit of carnal warfare, but does just the opposite. It says, "Peace on earth," not war; "Put up thy sword into the sheath." When the Roman soldiers came to John the Baptist, Christ's forerunner, and asked what they should do, he replied, "Do violence to no man, neither accuse any falsely; and be content with your wages." Luke 3:14. "Fight well, . . . and be content with your wages," is what we might think he should have said, from what is taught now-a-days in the name of Christianity. John's advice was calculated to make his hearers good Christians, but the poorest kind of soldiers.

THE Rev. Theo. L. Cuyler tells us in the *Independent*, of July 30, that "next to the sin of voting wrongly is the sin of not voting at all." If this be so we are in a hard predicament; for how can we know of a certainty which side is the right one to vote for? We are not infallible; nor has any infallible voice supplied us with the needed information. It would be very depressing to discover that in spite of our conscientious earnestness, we had cast our vote on the wrong side, and hence had done worse than we would have done by not voting at all.

There is plenty of information for our guidance in the matter from human sources, of course; but this does not help us out of the difficulty. Indeed, there is altogether too much information; we find all sides of the controversy represented by men of respectability and intellect, who have made a study of the questions at issue. Their study has not made them see alike. If we should study the questions we would doubtless be led to one or the other of the various parties; but the probability that our study had led us to wrong conclusions would be as great in our case as in any of the others.

In all moral questions we have an infallible guide in the word of Omniscience. But we know of no infallible guide in politics. If

anybody knows of one, we would be greatly obliged if he would communicate with us at once.

Every man is entitled to his own opinion on all subjects. These opinions may represent his conscientious convictions, but they are opinions and nothing more. This is about all that can be truthfully said on the subject of political "duty." s.

A RELIGION that is not able to sustain itself is certainly not able to sustain anything else. If the State must sustain Christianity, then it is the State, and not Christianity, that sustains the soul.

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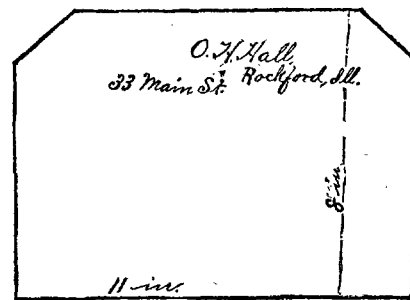
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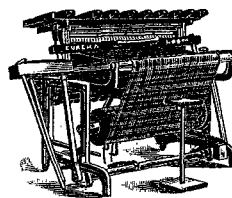
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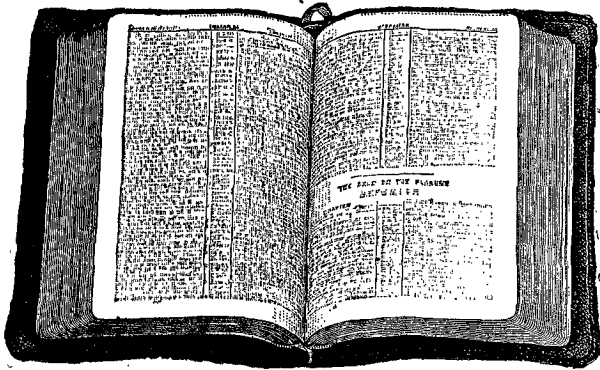


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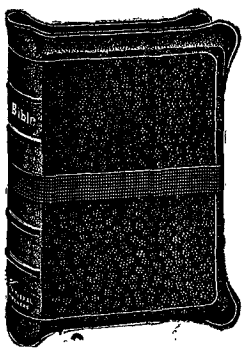
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They that sealed the covenant. NEHEMIAH, X. *The points of the covenant.*

gavest before them, neither turned they from their wicked works.
 36 Behold, ^d we 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 ^e it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have ^f dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.
 38 And because of all this we ^g make a sure covenant, and write it; and our princes, Lē'vites, and priests, ^h seal unto it.

CHAPTER X.

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

NOW ³ those that sealed were, ^a Nē-hē-mī'ah, ⁴ the Tīr'shā-thā, ^b the son of Hāch-gā-lī'ah, and Zīd-kī'jah,
² ^c Sēr-gā-lī'ah, Āz-gā-rī'ah, Jēr-g-mī'ah,
³ Pāsh'ūr, Ām-gā-rī'ah, Māl-chī'jah,
⁴ Hāt'tūsh, Shēb-gā-nī'ah, Māl'luch,
⁵ Hā'rim, Mēr'g-mōth, Ō-bā-dī'ah,
⁶ Dān'jēl, Ġīn'nē-thon, Bā'rūch,
⁷ Mē-shūl'lām, Ā-bī'jah, Mīj'gā-mīn,
⁸ Mā-gā-zī'ah, Bīl'gā-lī, Shēm-gā-lī'ah: these were the priests.
⁹ And the Lē'vites: both Jēsh'u-ā the son of Āz-gā-nī'ah, Bīn'ny-ī of the sons of Hēn'gādād, Kād'mī-el;
¹⁰ And their brethren, Shēb-gā-nī'ah, Hō-dī'jah, Kēl'ī-tā, Pēl-gā-lī'ah, Hā'nan,
¹¹ Mī'chā, Rē'hōb, Hash-gā-bī'ah,
¹² Zāc'cur, Shēr-g-bī'ah, Shēb-gā-nī'ah,
¹³ Hō-dī'jah, Bā'nī, Bēn'ī-nū.
¹⁴ The chief of the people; ^d Pā-rōsh, Pā'hath-mō'ab, E'lām, Zāt'thu, Bā'nī,
¹⁵ Būn'nī, Āz'gad, Bēb'z-ī,
¹⁶ Ād-ō-nī'jah, Bīg'vā-ī, Ā'dīn,
¹⁷ Ā'tēr, Hīz-kī'jah, Āz'zur,
¹⁸ Hō-dī'jah, Hā'shūm, Bē'zāi,
¹⁹ Hā'rīph, Ān'g-thōth, Nēb'gā-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, Ān-gā-lī'ah,
²³ Hō-shē'ā, Hān-gā-nī'ah, Hā'shub,
²⁴ Hāl-lō'hesh, Pīl'g-hā, Shō'bek,

B. C. 445.
^d Deut. 28. 48.
^e Ezra 9. 9.
^f Deut. 28. 33, 51.
^g Deut. 28. 48.
^h 2 Kin. 23. 3.
ⁱ 2 Chr. 29. 10; 34. 31.
^j Ezra 10. 3. ch. 10. 29.
^k Heb. are at the sealings, or, sealed.
^l ch. 10. 1.

25 Rē'hūm, Hā-shāb'nah, Mā-g-sē'jah,
 26 And Ā-hī'jah, Hā'nan, Ā'nan,
 27 Māl'luch, Hā'rim, Bā'gā-nah.
 28 ¶ ^e And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nīms, ^f and 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, ^g and entered into a curse, and into an oath, ^h to walk in God's law, which was given ⁵ by Mō'gēs 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 ⁱ our daughters unto the people of the land, nor take their daughters for our sons:
 31 ^k And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the ^l seventh year, and the ^m exaction of ⁶ every 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 ⁿ the shewbread, and for the continual 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 Ġs'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, ^o for 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, ^q as it is written in the law:
 35 And ^r to 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,

³ Heb. at the sealings, ch. 9. 38.
^a ch. 8. 9.
^b Or, the governor.
^c ch. 1. 1.
^d See ch. 12. 1-21.
^e See Ezra 2. 3, &c.
^f Ezra 2. 38-43.
^g Ezra 9. 1; 10. 11, 12, 19. ch. 13. 3.
^h Deut. 29. 12, 14.
ⁱ ch. 8. 12, 13. Ps. 119. 103.
^j 2 Kin. 23. 3.
^k 2 Chr. 34. 31.
^l Heb. by the hand of.
^m Ex. 34. 16.
ⁿ Deut. 7. 3. Ezra 9. 12, 14.
^o Ex. 20. 10. Lev. 23. 3.
^p Deut. 5. 12. ch. 13. 15, &c.
^q Ex. 23. 10.
^r Lev. 25. 4.
^s Deut. 15. 1, 2. ch. 5. 12.
^t Heb. every hand.
^u Lev. 24. 5. &c.
^v Chr. 2. 4.
^w See Num. 28; 29.
^x ch. 13. 31. Is. 40. 16.
^y Lev. 6. 12. Ex. 23. 19; 34. 26.
^z Lev. 19. 23. Num. 18. 12. Deut. 26. 2.

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THE Michigan *Christian Advocate*, of Aug. 8, announces that the well-known Methodist clergyman, Dr. T. L. Cuyler, "will take the stump against free silver." Has he become tired of the theme of free salvation?

THOSE people who believe so firmly that Rome has fallen in love with enlightenment in these days, at least in enlightened countries, will find food for profitable thought in the article, "A Roman Catholic Holy Day in New York," on page 261.

WE are informed that Elder Garrett, the Adventist minister, threatened by the attorney-general with indictment for giving to jurymen copies of the AMERICAN SENTINEL, was not indicted. Whether Attorney-General Lewis' good sense came to the rescue or the grand jury revolted, we are not informed.

THE Czar, so it is said, has solemnly proclaimed that the great tragedy which attended his coronation ceremonies, when several thousands of his subjects were trampled to death on the plain before Moscow, was an "act of God." But, fearful that the people consider it otherwise, he is taking extraordinary precautions against assassination.

THE fact that one man cannot serve for another in jail or in the chain-gang shows that lying in jail or working in the chain-gang is not paying a fine, and is not so considered by the State. One man can pay a fine for another. This ought to assist in disposing of the question, "What is the difference between paying fines and working in the chain-gang?"

QUITE a change has taken place in public sentiment in Lake County, Tenn. The work done there by the International Religious Liberty Association and by the Tennessee River Tract Society, apparently convinced the people that the Adventists are not a dangerous class of people; and at the recent term of court nobody was found willing to prosecute them; so no new indictments were found, though evidence was taken, and it is stated the attorney-general attempted to induce the former prosecutor to appear in the same role again.

In these Sunday cases the grand jury has not inquisitorial power, and can find indictments only as some one comes forward to furnish evidence and appear as prosecutor. The

fact is, however, that the grand jury has exercised inquisitorial power in the past in the Adventist cases, and after the cases have all been prepared somebody has been found to permit the use of his name as prosecutor. We believe, however, that the attorney-general does not feel as anxious to pursue the Adventists as he did, and that the same pains will not be taken to secure indictments.

THE *New York Observer*, of August 13, informs us that "there is no doubt that the Hebrew prophets preached politics. The utterances of Micah, of Jeremiah, and of Ezekiel, are full of the higher politics." In these days people know so little about those utterances that it may be many will be ready to credit the *Observer's* statement. However, the assertion suggests the thought that it will be well enough for the clergy to preach politics when they can receive their words by inspiration, as Jeremiah and the other prophets received theirs.

THE Lake County Adventists, convicted of Sunday work and condemned even before their conviction to work on the county roads, for which purpose balls and chains were actually provided, were not required to work a single day. The faultless lives of the victims of petty persecution were stronger than the prejudice which demanded the sacrifice, and the full measure of the contemplated indignities was not put upon them.

THESE are days when men talk glibly about "political righteousness," as if it were something about which every one knew. But while there are numerous conflicting ideas expressed upon the subject, the phrase remains undefined in any authority upon the subject of righteousness that we have seen. The law of God is the standard of Christian righteousness; but what is the standard of righteousness in politics? Is there any standard of "political righteousness" at all?

A MEMBER of the national executive committee of the "people's party," Mr. Geo. F. Washburn, of Boston, Mass., takes Bishop John P. Newman, of the M. E. Church, to task for recent political utterances which were not complimentary to the party which Mr. Washburn represents. The latter says:—

Now, sir, I belong to the party you insult, and brand your alleged statements as false and unfair, and challenge you to name a single populist in this country who is also known as an anarchist. I am called a "leading member" of the church you represent. If I am not a "good American citizen," may I ask you are my money and influence still wanted in your church? If you are no more correct in your spiritual utterances than you are in your political, can we have any confidence in either? I agree with the prominent Roman Catholic who said he was willing to take his religion from the head of his church, but not his politics.

Now, bishop, for the sake of the church we love and

the welfare of the country, I advise you to let politics alone until you have studied this monetary question.

And a caustic letter from Senator Stewart, of Nevada, to the bishop, drawn out by the latter's political utterances, concludes thus:—

I thank you that you have told the people your evil purposes. This may have been indiscreet on your part, but I assure you that it will put honest men on guard against the wicked work you propose, and perhaps your evil boasting may prove a boomerang and a benefit to the cause of honest money and honest men.

Such incidents suggest to us that it would be advisable for bishops and all clergymen, in the interests of that "peace and good will" on earth for which Christianity stands, to "let politics alone" altogether.

THE passage by the British Parliament of the "Deceased Wife's Sister Bill," is considered by the Archbishop of Canterbury so serious a menace to religion as to call for the formation of a church party for the purpose of defense. The *New York Independent* says it is at a loss to know what the archbishop means. It is hard for some Protestants to discern Rome's policy. Rome cares very little about the subject of that bill, but she does care much about the establishment of a Catholic church party in Parliament, as she has for some time had in the German Reichstag; and she will seize upon any opportunity to attain that end.

"RELIGION in politics" and "politics in religion" make substantially the same mixture. The combination of the two things does not eliminate either one. With religion in politics, we will have religion subserving political ends, and thereby its own ends; and with politics in religion, we will have the same ends subserved in the same way. Each is helpful to the other for a mutually selfish purpose. Each lends its own power to the other for the sake of adding the other's power to its own. Christianity will not mix with politics at all.

As previously stated in these columns the three Seventh-day Adventists, imprisoned at Tiptonville, Tenn., for Sunday work, were released August 5. The sheriff first proposed to give them the benefit of the thirty days' overtime served by J. W. Lewis, on the same charge, but it was discovered that one man could not serve time for another. The sheriff then agreed to cancel his fees. The witnesses did the same, and this cut the term of imprisonment very short.

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Set for the defense of liberty of conscience, and is therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

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