

"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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CHRISTIAN CITIZENSHIP IN BABYLON.*

THE lives of Daniel and his three companions afford us a useful lesson upon the rights and duties of Christian citizens under civil government.

Carried captives to Babylon in their youth, Daniel, Hananiah, Mishael and Azariah found a test of loyalty to God awaiting them almost from the hour of their entrance into the city.

As recorded in the first chapter of the Book of Daniel, the king commanded to select "certain of the children of Israel, and of the king's seed, and of the princes; children [youth] in whom there was no blemish, but well-favoured, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans."¹

Among those chosen to be thus educated in "the learning and the tongue of the Chaldeans," were the four young men already named. "And the king appointed them a daily provision of the king's meat, and of the wine which he drank." But Daniel and his three companions had conscientious scruples against partaking of such food; and as the record runs, "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself."²

* Let no one hastily conclude upon seeing this title that there were no Christians in Babylon, and that hence there could have been no such thing as Christian citizenship in that empire. It is true that "the disciples were called Christians first at Antioch," about A. D. 43, but were they not such as truly before that name was given them as afterwards? Was it not their relation to God rather than the name that made them what they were? And this being so did not standing in that relation to God make every other man who thus stood just what the disciples at Antioch were? To ask these questions is at the same time to answer them affirmatively.

¹ Dan. 1:3, 4.

² Dan. 1:8.

"Be ye Wise as Serpents, and Harmless as Doves."

The prince of the eunuchs was fearful lest he might endanger his head to the king; but upon further representation by Daniel he consented to try the four young men for ten

partake of food from the king's table, he put his protest in the form of a request, in behalf not only of himself, but of his fellows. Nor did he in this thing concede the right of the king or of the prince of the eunuchs to control his conscience; he simply combined the

wisdom of the serpent with the harmlessness of the dove. Had it been necessary he doubtless would have braved death itself, as he did subsequently, rather than violate his conscience; but craving as a favor that which was his absolute right, he not only retained the sympathy, respect, and confidence of Ashpenez, but obtained his request, not only for himself but for his companions. This is an example of Christian citizenship. Daniel and his companions rendered to Cæsar the things that were Cæsar's, and to God the things that were God's. Respect was shown for those in authority, and at the same time conscience was preserved void of offense.

Royal Counselors.

When their education had been completed the king communed with the young men who had been selected for



Daniel, the First of the Three Presidents, in the Lions' Den.

"My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and before thee, O king, have I done no hurt."

days. The test was satisfactory and they were not required to eat the objectionable food.

Notice carefully the facts stated. First, Daniel purposed that he would not defile himself. But instead of offensively refusing to

special training for the public service, "and among them all was found none like Daniel, Hananiah, Mishael and Azariah: therefore stood they before the king" as counsellors. "And in all matters of wisdom and under-

standing, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. And Daniel continued even until the first year of King Cyrus."

The next account we have of any of the public acts of Daniel we find him among the wise men of the kingdom. He is condemned to die with them because of their inability to interpret the king's dream, recorded in the second chapter. In this matter also he shows remarkable tact, and after gaining time for prayer he saves not only his own life but the lives of all the wise men of Babylon by making known to the king his dream and the interpretation thereof.

Daniel's Reward and His Request for His Friends.

For interpreting the dream Daniel was highly honored. The king first commanded that an offering be made to him. But to this the prophet evidently objected, declaring that to God belonged the glory; for "the king answered unto Daniel, and said, Of a truth it is that your God is a God of gods, and Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon." And so far was Daniel from refusing all part in civil affairs, and from saying that since his citizenship was in heaven he could not participate in the affairs of earthly governments, that he "requested of the king, and he [the king] set Shadrach, Meshach, and Abed-nego [Hananiah, Mishael, and Azariah] over the affairs of the province of Babylon."

How long Daniel's three friends retained their positions before their religion brought them into conflict with the king we are not told, but a severe trial was in store for them. As recorded in the third chapter of Daniel, the king made a great image and caused this proclamation to be made: "O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace."³

Deliberately Disobeyed a Royal Mandate.

The three Hebrews exalted to high office at the request of Daniel, were present upon this occasion and heard the sound of the music, but remembering the command, "Thou shalt not bow down to them, nor serve them," they deliberately disobeyed the king's decree. "Wherefore at that time certain Chaldeans came near and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image: And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up."⁴

The king then summoned the culprits be-

fore him and offered them another opportunity to obey him, assuring them that a failure to respect his authority would be swiftly punished by death in the burning fiery furnace. "Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."⁵

Their Punishment.

From the king's standpoint this was a most high-handed and flagrant defiance of his authority, and he attempted to visit it with swift and condign punishment. To suffer such insubordination was in his eyes to forfeit the respect of all his subjects and invite anarchy. The integrity of his throne demanded prompt action. The three men were hastily bound and hurried to the furnace, heated seven times hotter than it was wont to be heated. Into this seething caldron of fire these men, only a short time before occupying some of the highest official positions in the gift of the king, were cast. "And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace."⁶

Their Vindication.

But while from the standpoint of the king they merited only death, the God whom they honored and who had clothed them with certain inalienable rights, who himself had ordained civil government, not to rule over the consciences of men but to secure, among others, the very right which was by the king denied these men, made bare his arm for their deliverance. "Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them."⁷

Daniel's Trial and Triumph.

Daniel was not involved in this matter, for what reason does not appear. It seems probable, however, that his office of counselor did not require his presence on this occasion, while his three companions being more actively engaged in the affairs of government were doubtless prominent figures in all public functions.

But Daniel's time of trial was coming. The kingdom had changed rulers, but Daniel was still in public life. He did not find the service of his fellowmen any bar to the service of God. He did not reason that because Babylon was a pagan kingdom he could have nothing to do with it except to live in it, with-

out renouncing his heavenly citizenship. On the contrary he recognized the fact that while rendering to the king and to his fellow-citizens their due he could also render to God that which was due to him. The sequel shows that in Daniel's mind the limits of civil authority were clearly drawn. With him the right of conscience was dearer than life itself. Neither political patronage nor fear of the royal disfavor could swerve him from the path of duty or lead him to surrender his God-given rights—rights the exercise of which he could not forego without yielding to man that which belonged alone to God.

The sixth chapter of Daniel tells the story of Daniel's trial and of his triumph. Being of easy access to all we shall not quote it here. Suffice it to say that whereas his three companions had been required to do an act expressly forbidden by the second commandment, Daniel was by a general law binding alike upon all Darius' subjects, forbidden to ask any petition of any God or man for thirty days save of the king only. Prayer, and especially prayer open to the observation of the public, is not directly required by the law of God. Indeed the Saviour taught that the closet was the proper place for prayer, so that from one standpoint it would appear that Daniel might very properly have ceased to pray, except mentally, for thirty days, and that without any abandonment of principle and without incurring moral guilt.

But viewed from another standpoint, and as we believe the right standpoint, to have complied in any degree with the king's decree forbidding prayer to God for thirty days, would have been a violation of the first commandment, "Thou shalt have no other gods before me." To have admitted the right of the king to forbid prayer for thirty days, or for any time whatever, would have been to admit his right to forbid all service to God for all time, and that would have been to put the king in the place of God, and so to violate the first commandment.

Nor are we left in doubt upon this point. Daniel's miraculous deliverance from the lions is positive evidence that God approved his course, and shows that the Christian citizen, even though he be a public official, can, while rendering to Cæsar the things which are Cæsar's, render also "to God the things that are God's." Christianity does not require, nor even permit men to use force in matters of conscience, neither does legitimate civil authority, the power ordained of God for the preservation of natural rights, warrant any invasion of God's realm, the sacred precincts of the soul.

THE PRIEST POLITICIAN.

THE term "priest" may seem a strange one to be applied, by any man in his senses, to an official of the government; and such it is. Nevertheless it was thus used in all seriousness in a discourse delivered at the late Christian Endeavor convention in Washington, D. C., by one of the leading speakers at that gathering, "Evangelist" B. Fay Mills.

This discourse was given Sunday, July 12. Mr. Mills read from his Bible the words of Rev. 5:6: "And I beheld, and lo, in the midst of the throne . . . a Lamb, as it had been slain," and proceeded to apply the text after his own fancy to the affairs of civil government. By the aid of his imagination he drew from it the conclusion that the "slain Lamb"—Christ—should be legally recognized

³ Dan. 3: 4-6.

⁴ Dan. 3: 8-12.

⁵ Dan. 3: 16-18.

⁶ Dan. 3: 23.

⁷ Dan. 3: 24-27.

and his will made supreme in the laws of the nation.

From this he proceeded to show that all our great political and social problems—difficulties which threaten the very existence of the body politic—would be easily solved by means of this union of Christianity with the State. And this, he declared, was the only remedy for them.

This brought him to the climax of his discourse, which he reached in these words: "There is something more sacred than the Church—the fellowship of the nation." This idea he elaborated by saying that the calling of the "Christian" politician is more sacred than that of the gospel minister, in which connection he referred to President Cleveland as "the priest of the White House," whose position was the most sacred of all!

Whether these remarks of Mr. Mills fell upon sympathetic ears or not, we are not told, though it would be fair to presume from other circumstances that they did; but certain it is that his views coincide exactly with those of numbers of his fellow-clergymen. It is as though Mr. Mills' discourse was taken by a large number of the clergy as the key-note of the campaign into which they were just about entering.

The calling of the "Christian" politician more sacred than that of the gospel minister—to their belief in this sentiment their actions have emphatically testified. But, as we view it, they have just as emphatically proclaimed the utter unholiness of that same "calling." By the "mud-slinging" and re- crimination which now characterize the Sunday discourse in so many places, the "Christian" politician of our land is giving us a beautiful(?) illustration of Mr. Mills' theory in operation. The only things lacking to make its beauty complete are a decision by vote that Christ is the nation's King, and that President Cleveland is its high "priest"!

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PROPOSAL TO TAX CHURCH PROPERTY IN PENNSYLVANIA.

It is reported that a movement is under way in Pennsylvania to repeal the tax exemption upon church property in that State. A press dispatch says:—

A movement is on foot that will create a furor in Pennsylvania. A measure is to be introduced providing for the taxation of church property.

J. Carson Mercer, county commissioner of Allegheny, is having prepared a bill to be introduced at the next session of the legislature providing that hereafter all church property shall be subject to taxation the same as any other property. Commissioner Mercer will also bring the matter before the annual convention of the State, which will be held in Reading probably next month.

Heretofore church property in Pennsylvania has been exempt from taxation for any purpose. The holdings of church property, by all denominations, however, have increased to such enormous proportions, that it is now proposed to tax them. It is contended that the properties of immense values held by rich congregations should be taxed because, otherwise, it is a discrimination against the small property owner, who is a member of the small congregation and has his taxes increased because the more valuable properties are exempted.

The *Dunmore (Pa.) Pioneer*, in which the above appeared, makes this pertinent comment upon the proposed bill: "This is opposed by some people on the ground that churches are built and maintained by taxpayers, and that it is not fair to tax church-goers twice. The same reason would apply to the members of secret societies who erect buildings, or to anyone else who erects buildings and runs them. That equal and exact justice,

which Jefferson contended, for would tax churches the same as any other property. Exempting church property from taxation is only a step toward a union of Church and State, which can never be countenanced in the United States."

HEAPING CONTEMPT ON A SOLEMN THEME.

PROBABLY never before since the subject of the end of the world was presented by William Miller and his associates previous to and including the year 1844, has this subject received so much attention from the secular press as during the few days preceding and following Sept. 2, 1896,—the date fixed upon by the leader of a fanatical band in Brooklyn for the dissolution of earthly things. The geographical location of this band unfortunately placed them and their doctrine among the observable features of life in the nation's metropolis, and naturally they were not overlooked by the sensation hunters whose task it is to keep a modern enterprising daily "up with the times." For several consecutive days the leading secular journals of "Greater New York" published extended accounts setting before their millions of readers the foolish prophecy of these misguided religionists that the world would end on September 2, and the preparations made in view of the expected event, not forgetting the inevitable reference to "ascension robes," etc.

The absurdity of the prediction put forth to the world in this instance—that on September 2 the sun would reach and melt all the ice at the north pole, causing a deluge which would sweep over the earth, while the little band of "the faithful" would be borne away to paradise—doubtless added to the effect which the setting of a date for the end of the world must have upon the average mind. That this effect is to bring the whole subject of the end of the world and the second advent of Christ into disrepute, as a theme only for religious speculators, visionaries, and fanatics, no one will deny.

The subject of the second advent of Jesus Christ is the most prominent and momentous theme of inspired prophecy. Its importance to every inhabitant of this earth cannot be exaggerated. The day of his appearing is the day of all days. The first inspired prophecy ever uttered by man and recorded for man's instruction was a prophecy of Christ's second coming—"Behold, the Lord cometh, with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds," etc. It was Enoch, the contemporary of Adam, who proclaimed these words, and the last revelation which the Book of God records, is "Surely I come quickly." The same momentous theme burdens the pages of Holy Writ everywhere throughout both Old Testament and New.

Signs of the end have appeared in the heavens and upon the earth. Sun and moon and stars have given their testimony to the reality of the approaching dissolution. "The sea and the waves roaring," "earthquakes in divers places," "distress of nations, with perplexity," are earthly heralds of the same event. It would require a volume to set forth the prophecies upon the point, with that which has occurred in their fulfillment.

The Saviour, in speaking upon this subject to his disciples, as a caution to all men which he foresaw would be most essential, plainly declared: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24:36. This language

is unequivocal. It cuts squarely across all setting of time for the end of world. It compels time-setters to stand before the seeker for truth in their true light, as ignorant or dishonest speculators, and not guides to Scriptural truth.

It is characteristic of such persons that they still cling to their folly after the dates which they have published are in the past. So it is, we are told, in the present instance. They are certainly to be pitied. But if the harm done by their unscriptural speculation and vagarizing were confined to themselves, their work would not possess a hundredth part of the baleful significance which it has.

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CANADA APPEALS TO ROME.

THE Catholic school controversy in Manitoba has taken a novel and startling turn. Up to this time it has seemed that the advantage in the contest was all on the side of the Protestants. It appears now, however, that Rome purposes to reap a very substantial benefit from the controversy, even nothing less than the exaltation of the Pope to the position of arbiter in the affairs of the Dominion. It is an adverse wind indeed which Jesuitical craft and cunning cannot turn in some way to the benefit of the papal ship of State. The facts of the situation are set out, with appropriate comments, in the *Toronto Mail and Empire*, of September 10, as follows:—

OTTAWA, Sept. 2.—(Special)—A new and extraordinary development of the Manitoba school controversy is about to take place. The government has purchased from Manitoba, as the price of a portfolio, certain concessions to the Roman Catholics of that province. At to day's meeting of the Greenway Cabinet the bargain was ratified, and it is expected that Mr. Sifton will enter immediately, by the grace of the electors of Brandon, into the enjoyment of the consideration.

Your correspondent is informed to-night that an emissary of the Laurier Government will leave immediately for Rome to ask from the Pope ratification of the bargain. If acceptable to his holiness, the terms of the agreement will be implemented, but if not, the threat of Mr. Laurier to enforce the constitution in its entirety, will be carried out. The whole question now hinges upon the view of the case which will be taken by Pope Leo XIII.

According to the information that comes to hand to-night, the gentleman who is to undertake the unusual task of consulting his holiness has been chosen, and is known to the informant of your correspondent. This course is taken to meet the views of the Quebec Liberals, who insist that before they take their hands off her throat, Manitoba must satisfy the church. In adopting this policy the government is gaining time, which is important, and it is invoking the aid of the visible head of the Catholic Church, which is more important.

Never before has a Federal administration in Canada taken so remarkable a step. Mr. Mercier made an act of the Quebec legislature dependent upon the approval of the Pope, but though Mr. Laurier had nothing but praise for the sainted count, he never flattered him before to the extent of so close an imitation. It will be an unpleasant piece of news to the Canadian public to know that the latest development of the Liberal policy is that in matters educational there is an appeal from the judgment of the Privy Council of England to the judgment of his holiness of Rome.

The course of the government has all along been directly contrary to its election promises. There was to have been an immediate investigation of the question, but there has been none. Sir Oliver Mowat was to be one of a great tribunal to which the issue would be submitted, but Sir Oliver has done nothing beyond sitting comfortably in the Senate. Mr. Laurier was to bring about harmony with Manitoba by means of his sunny ways, but he has traded a portfolio for a settlement.

Finally, instead of the people's representatives, who were elected to deal with the subject, being permitted to voice the sentiments of their constituents, they are to await the pleasure of the Pope, and follow his directions. It is to be hoped that it is not too late for Mr. Laurier to retrace the unfortunate steps

he has taken and to make an honest effort to carry out his pledges to the people.

During the campaign nothing was said of a reference to Rome. This is therefore an absolutely new departure, so far as the public is aware, from the Liberal policy. The information that it has been decided upon comes from so reliable a source that it is difficult to conceive that it can be at fault, but there is reason to hope that as the matter has leaked out the administration will modify its intentions in this respect.

Will it not be in order next for Rome to spring this arbitration scheme upon the United States? Surely this development of affairs in Canada affords food for serious thought to American citizens.

CHRIST WORSHIP VS. CREED WORSHIP.

BY GEO. E. FIFIELD.

THE assertion is constantly made by the agnostic that Christianity is opposed to progress; that the progress of the world for many centuries has been in despite of Christianity, rather than by its aid. The names of Bruno and Galileo, and a thousand other heroes, and heroines too, who, by the church, were persecuted for the truth's sake, are often mentioned in support of these assertions.

It seems to me that this grave accusation against Christianity is seldom fairly answered. It is not enough to point to the fact that Christian lands are the most enlightened. The objector may present what he considers other reasons for this enlightenment. It is not enough for Protestants to assert that it was Roman Catholicism that thus opposed progress. Has not Protestantism too, in Scotland, in England, and in Geneva made its martyrs? Nay, even here, though not yet so allied with the State as to possess full power to persecute, does not the church often look askance with holy horror at the new idea? If Christianity is true, it can and ought to be shown, that it is in harmony with the very innermost principles of progress, and that only a false, a corrupted Christianity could oppose it.

What is Christianity? If I mistake not, it is more than hero worship, however great, however divine that hero may have been. It was Christ's own assertion, "I am the way, the truth," and also, "I and my Father are one." God, as revealed in Jesus Christ, is the infinite All Truth, living and personal, and touched with tender throbbing love. Christianity is the worship of God as thus revealed. Not a God far away in some dim and distant heaven, merely, but a God here and everywhere, in the universe, in touch with a sorrowing and needy humanity.

It was Carlyle, I think, who said, "The universe is the realized thought of God." Grand old Kepler, gazing into the blue depths until those wondrous laws of planetary motion burst upon his ken, with heart throbbing with emotion, and eyes moist with tears, said, "O God, I think thy thoughts after thee!" Perhaps a greater even than Kepler, many centuries before, said, "O God, how great are thy works, and thy thoughts are very deep."

All true knowledge is the knowledge of God, for he is the truth. The best that any of us can do, is to think reverently and worshipfully, his thoughts after him. The botanist only traces God's thought through the vegetable world, and the zoologist traces the same divine thought through the various orders of animal life, the mathematician through the mysterious relations of numbers,

and the astronomer through the wondrous star-gemmed pathway of the sky. The traveler at Washington, on mounting the dome of the Capitol, discovers that the streets center from all directions at that point. Thus too, in the ancient Roman civilization, it was said that all roads led to Rome. Even so, in the center of his mighty universe, God sits enshrined, and every pathway of knowledge is a magnificent avenue leading to the throne. The agnostic may prefer to walk backward, admiring the pebbles by the way, but the Christian thinker prefers to face about. He admires the pebbles none the less, but rather more, in that he beholds them in the prospective light of greater glories farther on, and sees all the lesser glories centering their tributary rays in him who is the all, and in all—the one who sits enthroned at the end of the road.

God has made the universe thus, that he might lead the devout soul, by every avenue of truth, upward through limitless heights, into the knowledge of himself. This, too, is Christianity, for Christianity is the worship of Christ,—the truth. The worship of gold leads men with intense eagerness, ever to seek for more gold, so the worship of truth lifts man above all sordid, all politic motives, into the earnest pursuit of truth,—truth not as a theory merely, but truth to be acted out lovingly in the life.

All truth is divine, and therefore religious in the highest sense, when we view it as such. Nor can it be said, as it would sometimes seem that the church thinks, that any man, in the past, gave us the all truth. Not even Jesus claims for himself this honor. On the contrary, on the last night he was with his disciples before the crucifixion, he said, "I have yet many things to say unto you, but ye cannot bear them now." But he added, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of Truth whom the world cannot receive, because it seeth him not, neither knoweth him, . . . and when he the Spirit of Truth is come, he will guide you into all truth." Splendid promise!

It is ever true that God has many things to say unto us that we yet cannot bear. Christianity is the worship not of our little creed,—not of what we may know, or think we know of the truth; it is the worship of the All Truth beyond our present knowledge. It is the worship of truth, in the Spirit of truth, given to guide us into all truth. Nothing more grandly uplifting than this can be even dreamed of. This is the divine secret of all human progress. Such are the worshipers who have ever stood upon the frontiers of truth, holding high the standard for the tardy millions.

Jesus said, "I am the light of the world." He also said to his church, "Ye are the light of the world." His church was to be the organized body of truth worshipers, who should catch the latest ray from the divine All Truth, and reflect it upon the world. It was therefore His design that the church should be the conservator of all true progress.

How then has it come that the church has so often arrayed herself against progress, persecuting the worshipers of truth? It is because there has been so little Christianity, and so much "churchanity," so little Christ worship, and so much creed worship. I dare say it, the history of Christianity has never been written. The history of the church has been written often enough, and it is too often the history of persecution, of selfishness, of intrigue, and of crime. The history of Christianity never can be written until the last great day shall make manifest the secret

of all lives, for it will be the history of those lives which went out in the vanguard of human progress,—went out hated, maligned, persecuted, crucified for the truth, their very memory blackened by the prejudice and bigotry of their time.

Creed worship is very different from Christ worship. When a church writes out its creed, from that moment it ceases to be the light of the world, and becomes an organized institution for resisting the more light which God ever has to give. First, it resists by its social and ecclesiastical power. It looks askance at the progressive man, and next it anathematizes him as a dangerous fellow. Finally, when he will walk in the dawning light, notwithstanding the social damnation and ecclesiastical scorn, the church asks the State for power to enforce its creed and persecute this man. This is the philosophy of all persecution. It is ever the creed that persecutes and crucifies the Christ,—he that is born of the flesh only, that persecutes him that is born of the Spirit,—the Spirit of Truth.

The spirit of Christ is the spirit of humility, of progress, and of hope in the great future. The spirit of the creed, whatever creed it may be, is the spirit of pride, of glorifying the present, and of deifying the past. According to Paul, the first step into idolatry is to change God into the image of a man, that is, to think that God is identical with my conceptions of him; only equal to the measure of my mind. An idol was but a creed in marble, seeking to make permanent the present thought of God. Creed worship is idolatry. It was the custom once to carve the creed—the ideal of God—in marble; it is the custom now to hold it in the heart, or write it in a book. The principle is the same in each case. Now, as then, a splendid edifice, artistic music, and a magnificent ceremonial are too often dedicated to the making permanent the present thought of God,—of the truth,—instead of being dedicated to the splendid work of lifting humanity ever toward the All Truth.

Now as ever, there are many who will guard the creed, and only a few who are willing to be crucified for the truth. There are thousands who will shout for the truth triumphant, but only a few who will follow it to Gethsemane and Calvary. The willingness to do this last, however, is Christianity: and what a mistake to charge up to Christianity that opposition to progress which in every age has been in reality the opposition to Christianity itself.

BOYS' BRIGADES.*

IN all brotherly freedom, we would call your very serious attention to the organizations known as "Boys' Brigades," which have been recently introduced in many congregations, and have met with a dangerous popularity. Let us consider whether there are not tendencies and consequences inseparable from them which are inimical to the highest interests of our youth, and the true work of the church.

With the inculcation of prompt obedience to superiors, is there not fostered a love of arbitrary power in the boys who command? Is not an admiration for martial display begotten by the parade and the trappings which are part of the outfit of the brigade? Do

* From "An Appeal to Professing Christians Respecting the Attitude of the Church in Regard to War: by the Representatives of the Society of Friends," No. 304 Arch Street, Philadelphia, Pa.

these not minister to the pride and vanity of human nature, which so early assert themselves, and, viewed from the Christian standpoint, need no stimulus? Will not the precision and efficiency with which large numbers move under the control of one or more leading minds, give an undue estimate as to the value or necessity for military service in the administration of civil government? And is not the general tendency of such training as is derived through the Boys' Brigade, to lead away from the gospel view of the church, its rightful service, the nature of that conflict with sin and error to which it is indeed called, and the method by which it is to be carried on, whereof the Apostle Paul declares, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

If the system has these tendencies, unfavorable to moral and religious welfare, of how little comparative value are the discipline and physical advantages claimed for it! and how directly does it conflict with the principle involved in the command of our Saviour, "Seek first the kingdom of God and the righteousness thereof."

RELIGIOUS PERSECUTION IN TENNESSEE.

BY H. W. REED.

THE 19th day of October, 1896, is the time set for the Circuit Court of Rutherford County, to be held at Murfreesboro, Tenn. During the session B. A. Philpott, a Tennessee by birth, and a worthy member of the Seventh-day Adventist denomination, is to be tried for "nuisance," the gist of his offense being Sunday labor.

It is charged that such labor, namely, labor done on Sunday, is immoral; but as the labor differs in no respect from labor on other days, it can be regarded as immoral only because the doing of it on Sunday is supposed to be irreligious.

We inquire, did the primitive Christians know that there was no command from God for Sunday observance? This is well answered by the following quotation from a Sunday-keeper: "The primitive Christians did all manner of work upon the Lord's day [Sunday], even in the times of persecution, when they are the strictest observers of all the divine commandments; but in this they knew there was none."—*Bishop Jeremy Taylor*.

This answer to the above question leads to the asking of another. Why should not the primitive Christians do all manner of work upon Sunday inasmuch as they knew that there was no divine command forbidding it? They ought, and they did just right in so doing. There is nothing *now* from God to prevent any person from doing differently. And no man is commanded differently unless it be by Church, State, or national Sunday laws—and these can only do so by abridging the rights of citizens. A God-fearing man will not violate a command of God in order to keep a command of the Church or of the State.

In all matters pertaining to religion individuals should acknowledge no sovereign but God. They should recognize no other power. God's code of laws must be obeyed, even if for so doing one should be thrust into the fiery

furnace, or the den of lions. The rendering of obedience to God rather than man has resulted in making millions of martyrs. Christ gave commission to his apostles to go forth and preach the gospel, but he did not invest them with civil or military power. They went out with "the sword of the Spirit," the word, and God gave them complete victories. But suppose the disciples had gotten hold of the civil power, and had compelled men to submit to the precepts of the gospel, of what value would such obedience have been? If men had been compelled to accept the doctrines of Christianity, how much would their faith have been worth so far as salvation is concerned? Their forced obedience and faith would not have had a particle of salvation in it. If they would submit to force they would thereby become hypocrites, and if they would not yield to force the ultimate end would have been martyrdom.

It is the will of God that men should act freely as to whether they will accept or reject his only begotten Son, whom he so graciously has given to save the lost. The Father loved us, and in love gave the best gift of heaven. No act which man may do has any moral excellence unless it springs from love of God. We should first know that we are right and then we should let nothing deter us from doing right. This is the way the primitive Church acted. They did just as a people ought to do to-day, and just as a people will do who know that no command from God forbids Sunday labor when they care more for God than for man; more for the commandments of God than for the commandments of men; more for heavenly things than for earthly things; more for eternal life than for this transient, temporal life.

What we want is, men of the primitive Christian type now—men who fear not to declare the whole council of God, who are willing to lay down their lives for the truth which they teach and obey. Men who will defend the institutions, doctrines and commandments of God; defend them unto death, not by the civil power, but by the eternal Spirit of God. Such men are needed now, and we can thank God and take courage, because we know that he will supply the demand for these liberty-loving and God-fearing men. It is the grandest sight in the world to see men loyal to God, standing in noble, unyielding defense of God's despised and down-trodden truth. We need men to stand as did Stephen. He boldly declared the truth, while his face shone with the glory of heaven. His fierce and enraged enemies were so exasperated that they gnashed their teeth as though they would devour him. And what had he been doing? Only standing in defense of the truth of God. With earnestness he had made an application to them of that truth and they were incensed at the thought.

Thank God, that men are being raised up now to present the despised Sabbath of Jehovah to God's professed Sunday-keeping Protestants, who are violators of this holy precept; but some of these will no more endure this close practical teaching than did the murderers of Stephen. Still it is glorious to have the Spirit of Stephen, that is, to have the Spirit of God. Nothing can glorify Christ in greater measure than this very thing. The death of Stephen has preached louder than his life. That love has touched many a hard-hearted sinner, has melted his heart, and won him to Christ. Let this same Spirit control us and we will be loyal to God and yield cheerful obedience to the commands of God's royal law. This law which extends to the entire human race, and which all have transgressed, Christ has magnified and made hon-

orable. But Christ never employed civil power to enforce Christianity. To do so would be contrary to the gospel. And yet in most countries the Church is united with the State and dependent upon it for support. Wherever the Church has been united with the State, both have become corrupted. The Church should be free and separate from the State. She is dependent for support and success, not on the power of the State, but on the word and Spirit of God. Every alliance of the Church with the State has been degrading, polluting, and every way injurious; and this will always be the result of such a union. The observer of the Biblical Sabbath will *never* ask for the sword of the civil magistrate to prevent any one from profaning it, for God has spoken, "Remember the Sabbath day to keep it holy," and the violators of this precept will answer to him. But the man-made sabbath has always sought protection from the civil power, and men are persecuted to-day because of these unjust, antisciptural Sunday laws. In the last fifteen years not fewer than one hundred Seventh-day Adventists have been deprived of their rights as American citizens by these unscriptural and unconstitutional laws.

Now comes the case of Bro. B. A. Philpott; a Christian must now appear before the Circuit Court for obeying God in doing what God has commanded him to do on the first day of the week. May he obey God rather than men.

In everything that pertains to religion, man ought to acknowledge no sovereign but God, no code of laws but such as are found in the Scriptures. The Church and the State are independent bodies, and which God has never intended should be united. One ought not to meddle with the affairs of the other. The Christian should be allowed to express his feelings and opinions with the most complete freedom, and with no fear of being brought to account and of being punished by the civil power.

When Christ sent forth his disciples to preach the gospel, he did not invest them with civil power. They were not to use the sword. He committed to them his word, and the preaching of this accompanied by the Holy Spirit was what gave success.

Life and liberty are the natural rights of all men. On this very principle the Constitution of the United States was founded. Every step taken in religious legislation since has been unconstitutional. State and national Sunday laws are a violation of this principle.

CLERICAL INTERFERENCE IN BEHALF OF A BRUTAL OFFICER.

[*New York Sun, September 16.*]

On Monday afternoon, in the rooms used for the trial of officers at Police Headquarters, there was told a tale which must have made the walls themselves blush for shame. Policeman Owen O'Sullivan and Doorman Henry A. Spaulding were tried before Commissioner Parker on charges made by Captain Moynihan of the East One Hundred and Fourth Street Station, of maltreating a prisoner, James Dalton, by name. We quote from the Captain's testimony a part of the revolting story:—

I ran out and found Doorman Spaulding standing in the doorway of a cell. Inside were Sullivan and the prisoner. Sullivan was holding the prisoner with his left hand, and holding a club above his head with his right hand. The prisoner was grasping the club with both hands and yelling:

"Murder! Have mercy on me! For God's sake don't kill me."

I said: "Let go of the officer's club."
The prisoner said: "No; if I do he will kill me. Help! Murder!"
Blood was running down over the prisoner's face. The walls of the cell were spattered with blood, and there was blood on the floor.
"What did you hit him for?" I asked Sullivan.
"To make him confess the name of his accomplice," said Sullivan.

We do not believe that this savage policeman and his assistant will be allowed again to wear the uniform of this city. But is their punishment to be merely dismissal? Can an outrage so shocking pass unnoticed by the public prosecutor?

Another portion of Captain Moynihan's testimony seems to us to warrant further and different investigation. He said to Sullivan:—

"Get away from me. I want no communication with you. You are a disgrace to the force, and the commissioners want no such men under them." Then Sullivan went up to One Hundred and Twenty-fifth Street and got a priest to come and talk with me.

Perhaps the people generally might like to know the name of this priest, and what he found in the case that made clerical interference necessary.

MONKS WHO OWN MILLIONS.

[From the Chicago Record.]

If boasts of Canadians are well founded, the two wealthiest institutions in America are the Bank of Montreal and the Seminary of St. Sulpice. They both stand upon the little square known as Place d'Armes, where Maisonneuve, the founder of the city, had a hand-to-hand fight with the savages and which for nearly two centuries was the common burial place of the pioneers. The Bank of Montreal dates from 1817 and has ever been the first financial institution of the country. It has branches all over the world.

The Seminary of St. Sulpice is much older, and was founded in 1641 by Jean Jacques Oller. The venerable structure at present occupied dates from 1657, and is as quaint an example of monastic architecture as can be found in America, north of Peru. Beside it stands the church of Notre Dame, which is under the charge of Sulpician monks, the most elaborate and perhaps the largest ecclesiastical structure in North America. It will seat 10,000 persons without crowding and can accommodate 6,000 more. It has the finest chimes of bells in America, the largest known as Le Gros Bourbon, weighing 26,000 pounds. I believe there are only two larger in use in the world. The exterior of Notre Dame is plain and severe, but the interior is excessively ornate.

The wealth of the Sulpician monks is variously estimated from \$20,000,000 to \$50,000,000, but it is impossible for any one outside the order to obtain any accurate knowledge on that subject. They employ a man of business to look after their financial affairs and collect their rents, and he requires the assistance of twelve clerks and bookkeepers. There are only sixty corporate members of the order, and that number is never exceeded. If one of the brothers dies the vacancy is filled from among the ordinary brethren by some proceeding known only to themselves. It is a very close corporation, and the Canadians regard it with mysterious awe. In addition to the seminary for the education of priests, the Sulpicians have several other schools, a hospital, and an asylum in Montreal, and they have colleges in Baltimore and Ellicott Mills, Md. They own one of the biggest

banks in Canada, the finest business property in the city of Montreal belongs to them, and they are said to have very large investments in the United States, besides a vast amount of well-paying securities stacked away in their vaults. They are certainly the richest religious order in the world.

LETTER FROM TENNESSEE.

Dillon, Rutherford County, Tenn.
Sept. 13, 1896.

MR. C. P. BOLLMAN—*Dear Brother*: Yours of the 6th received and read with much interest. I am trusting in the promises of God for grace and strength to do his will. I am fully assured that the blessed promise of my Saviour will not fail me in the time of trial in court. I can truly say that I love my neighbors and I love my God; and I am certain that I have not harmed anyone, nor disturbed anyone, nor hindered anybody from worshiping God as he believed.

I told my neighbors soon after coming here that my faith led me to work on the first day of the week, and that I did not work to defy the law or to show disrespect to them, but out of respect to God and his requirements. I also told them that I desired to live a neighbor in the fullest sense of the term—in sickness and every other way; and I have so lived and have done as I would wish to be done by.

My neighbors do not find any fault with me, only they think I ought to keep two days if I must keep Saturday. I have, however, made some good staunch friends here.

The work complained of has been common farm work. I hauled corn fodder one Sunday last fall. It was damp and just right to handle without breaking and wasting. I worked at clearing in the winter a few times on Sunday, but it was a long distance from anybody's house or public road, at least from sixty to eighty rods, and surrounded almost entirely by a dense growth of timber and brush. I have plowed some in one field that could be seen from the public road, the work being about thirty rods from the road.

My nearest neighbor lived in sight of this field, but says he was not disturbed and did not know that I was in the field. All my work has been done in good faith that I was doing right according to the Bible, and did not disturb any of my nearest neighbors; at least they have so stated to me. However, some of my distant neighbors have complained, and said I ought to be whipped.

I also hauled wood from my clearing to my own yard, but it was not in sight of any house or road but my own. A neighbor came through our premises, and thereby saw me hauling and plowing, and visited and talked pleasantly with me.

Mr. Byron Freeman, whose name appears on the indictment as prosecutor, came to me a few days ago and said he did not know that his name was on the indictment as prosecutor. He said he did not want anything to do with it, and did not even want to appear against me as a witness, but could not help himself. Mr. J. L. Yearwood is the man that came through and saw me plowing and hauling wood at different times, and he has told me that he had to appear before the Grand Jury against his will; and when they asked him if he saw me hauling wood, he told them yes, but that it was no more than he had done on Sunday himself. So it appears that it is some of my distant neighbors that have made the complaint and caused me all this trouble.

But I am not troubled about it; Matt. 5:

10-12 is a consolation just now. The good Lord is giving me grace sufficient, so I praise his name, and rejoice in full assurance of the great reward that is promised to those that suffer for his sake. B. A. PHILPOTT.

NEWS AND NOTES.

THE New Orleans *Times-Democrat*, of September 14, announces that the Sunday law was enforced at the suburban resorts at that city the previous Sunday for the first time since the act was passed in 1886.

THE "Woman's Sunday League," of New York City, have begun a crusade against Sunday trade in stores. On a recent Monday a dealer in dry goods was fined \$10 for selling a handkerchief on the previous day.

"FOR every dollar spent by the United States for religion, twelve are spent for drink." Such is the estimate made by Dr. Carroll, editor of the *Independent*. What better proof could be wanted that the United States is truly a "Christian nation"!

FREDERICK HERDER, a poor man, residing in the Jewish settlement of Carmel, N. J., was arrested on the 14th inst. for selling watermelons on Sunday, the 13th. The press report of the case states that "the old blue laws" were invoked by the complainant, Henry Miller, against Herder. Judge Williams fined the latter \$10 and costs, which the prisoner was unable to pay. Hence he was sent to jail, where he remained until his wife managed to secure the money.

AT Deruyter, N. Y., the Board of Education have passed a resolution discontinuing all religious exercises in the public schools. This action was in response to a protest against such exercises which had been made by a resident of the place, the law of the State requiring that such protest must be heeded. The Board stated that they took the step with deep regret. The protesting citizen averred that the protest was called forth by a recent attempt to coerce pupils into attendance at these exercises.

THE pulpit politicians of the country continue to wax fiercely eloquent before their Sunday congregations in the discussion of the monetary issue of the campaign. Press reports of "sermons" delivered Sunday, the 13th inst., by prominent clergymen in New York City, Brooklyn and Jersey City, furnish reading which in point of dignity and freedom from personalities is far below the level of the campaign speeches of the leading political candidates. One Brooklyn clergyman, the Rev. Cortland Myers, pastor of the Baptist Temple, went so far as to say that the Democratic platform was "made in hell," and that "Altgeld and his comrades were the stenographers of his satanic majesty." Their remarks were greeted at intervals with "laughter" and "applause" from their congregations.

THE question as to whether Jews in New York City should be allowed to work on Sunday was decided in the affirmative by City Magistrate Cornell, Sept. 14. A number of Jewish establishments had been visited the preceding Sunday and Saturday by detectives under instructions from the chief of police, and three arrests were made for the purpose of testing the legality of such work. It was claimed that the prisoners had worked both Saturday and Sunday, but the latter denied this, saying that the Saturday work was done by their business partners. The magistrate said that the section of the Criminal Code which covered the cases provided that a man can work on the first day of the week, commonly called Sunday, provided he kept the day set apart by his religion. Under this ruling the prisoners were discharged.

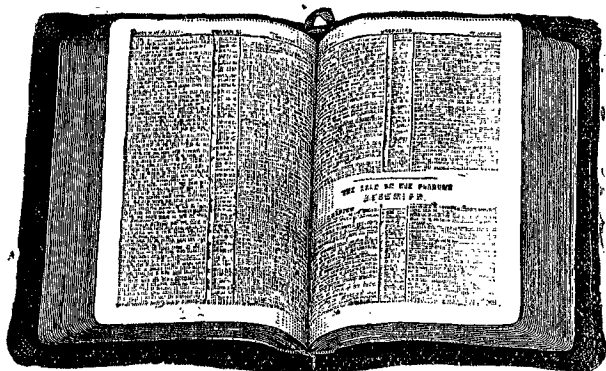
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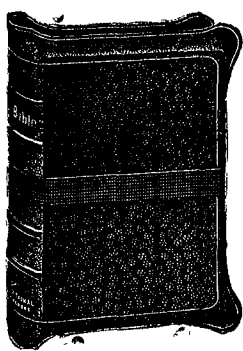
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<p><i>They that sealed the covenant.</i></p> <p>gavest before them, neither turned they from their wicked works.</p> <p>36 Behold, ^d we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:</p> <p>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.</p> <p>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.</p>	<p>NEHEMIAH, X.</p>	<p><i>The points of the covenant.</i></p> <p>25 Rē'hūm, Hā-shāb'nah, Mā-g-sē'-jah,</p> <p>26 And Ā-hī'jah, Hā'nan, Ā'nan,</p> <p>27 Māl'luch, Hā'rim, Bā'a-nah.</p> <p>28 ¶ ^e And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nims, ^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;</p> <p>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-ges the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;</p> <p>30 And that we would not give ⁱ our daughters unto the people of the</p>
<p>CHAPTER X.</p> <p>¹ The names of them that sealed the covenant. ²⁰ <i>The points of the covenant.</i></p>		
<p>NOW ² those that sealed were, ³ Nē-hē-mī'ah, ⁴ the Tir'shā-thā, ^b the son of Hāch-g-lī'ah, and</p>		

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ONE of the arrests for Sunday work in this city, referred to in "News and Notes," was made on Bond Street, only half a block from the SENTINEL office.

WE are informed that there were three arrests for Sunday labor last week at Ford's Store, Maryland. We have not learned the particulars, but hope to be able to give the facts fully next week.

A LONDON dispatch of the 18th inst. states that the Pope has issued a pronouncement in which he says plainly: "After long study, I must confirm the decrees of my predecessors, that all ordinations made under the Anglican rite are absolutely invalid." "The Pope," it is added, "also entreats the Anglican clergy to return to the Catholic Church."

THIS utterance by the Pope is doubtless a bitter disappointment to the extreme Ritualists of the Anglican Church who have been yearning for union with Rome on the basis of acceptance of Anglican orders. Mr. Gladstone was the special champion of this idea, and it was largely due to his influence that the question was reviewed by Rome.

THIS decision will be the more humiliating to Ritualists since they have all along claimed that they were a branch of the Catholic Church; but the Pope refuses to own them, and puts them on the same plane with Presbyterians, Methodists, Baptists, etc. This doubtless seems to the Ritualist decidedly cruel, but they will get small sympathy from Protestants.

No minister of the gospel can ever properly get beyond the utterances of God's word. There seems to be an idea in many minds that regular gospel preaching—the preaching of Christ crucified and raised again to life—is suitable only to times when no special developments in the political world are claiming public attention. When some unusual development does arise—as, for example, when such an issue as is presented by the present financial question is before the people—it is necessary, they seem to think, to drop the preaching of the gospel of the power of God unto salvation, and preach upon the special political issue until that is settled. But the truth is that the self-same gospel which is suited to times of comparative peace and quiet, is just as well suited to the time of the greatest crisis. When God provided the gospel for the needs of a fallen race, he was not in the dark concerning any of the develop-

ments which were to take place in the political and social spheres in any age of the world's existence. He foresaw all the issues which would arise and claim the attention of the people, and with all these special movements and developments open to his view, he gave to mankind the simple gospel of salvation through faith in the power of his word. And that gospel has been found sufficient for every moral need of mankind, through every crisis of every age.

The idea that the time can ever come when the minister ought to stop preaching the gospel and preach politics, in order to meet some special exigency which has arisen, shows a very inferior conception of the power of God which the gospel embodies.

Zion's Herald, of September 2, contains a symposium on the question of the part which should be taken by the clergy in the present political campaign. The contributors are well-known clergymen and politicians in several Eastern States. As was to be expected, the contributions reveal a wide diversity of opinion on the question, showing that neither side can claim a monopoly of personal integrity. No one of them was able to quote any Scripture demanding political campaign work on the part of Christians.

It is an admitted fact that the public schools of this city are shamefully inadequate for the accommodation of the children of school age. Tens of thousands of children are excluded because "there is no room." Rev. Madison C. Peters, of this city, gives it as his opinion that "the main reason why there is not enough school room for our children is because too many of the enemies of the public school system are its commissioners and teachers." "Call the roll," said he, "and you will find that at heart many of the commissioners and teachers are friends of a rival system."

AN individual is not a church, neither is he a State. The sole purpose of the church is to reflect to the world the light of Christianity. To this end it is an organized body, endowed with the various "gifts" of the Spirit. The sole purpose of the State, on the other hand, is to afford men protection and freedom in the enjoyment of their natural rights.

To this end it also is organized and endowed with various functions. The individual may be legitimately employed in a secular trade or profession; the church would be manifestly out of place in a like position. The individual also may profess and practice the doctrines and ordinances of Christianity, but the State would be manifestly out of place in doing this. The individual may legitimately engage in any occupation necessary to the maintenance of his existence or the promotion of his own or others' welfare.

The sphere of action of the Church or of the State is not so general. The action of both the Church and the State is individual action, since either one can act only through

the individuals composing it; but in such a case the sphere of individual action is limited to the sphere of the organization. Organization presupposes a special purpose, upon which alone it is justified. Hence individual action which would be altogether wrong done in a representative capacity, may be perfectly proper if done without such capacity; and individual action in a representative capacity is justifiable only within the limits of that capacity as determined by the purpose of the organization.

"THE powers that be are ordained of God." Rom. 13:1.

But though divinely ordained, civil government has its limitations, for "we ought to obey God rather than men." Acts 5:29.

As civil government is ordained of God, and as it has its limitations, it follows that they too are divinely ordained. "Rulers are not a terror to good works, but to the evil." Rom. 13:3.

When therefore rulers become a terror to good works, it is by usurpation, not by rightful authority. "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights."

As civil government is ordained of God, and its limits marked by a self-evident line, it is clear that within its own sphere there can be no conflict between man's civil government and God's moral government.

As legitimate, civil government administered by men, and moral government administered by God occupy different spheres, there can be no conflict between them.

Therefore it follows necessarily that the ambassador of Christ is accredited not to civil government but to individuals whom he beseeches to transfer their allegiance, not from God-ordained civil government to God, but from the government of Satan to that of God.

THERE is now a general conviction that Russia has become the supporter of the Sultan of Turkey, against the other powers of Europe which are anxious to put a stop to the massacres of which they deem him the instigator. And Russia is a "Christian nation," according to facts upon which the theory of "national Christianity" is based.

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