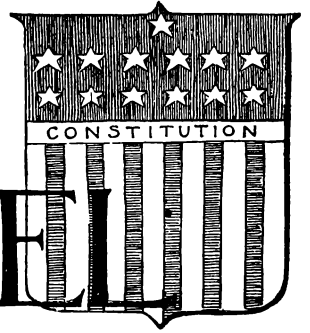


AMERICAN SENTINEL



"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT."—Jesus Christ.

ALONZO T. JONES,
EDITOR.

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Separation of Church and State.

In the beginnings of Egypt the same course was followed, as in the beginnings of Babylon and Assyria.

At first they knew the one true God; and he was their only King, their only Ruler.

But they did not like to retain God in their knowledge; and therefore they went into idolatry, and from idolatry into monarchy.

The Egyptian records state that the first rulers of Egypt were the gods; after them the demigods; and after these the kings.

In Egypt, however, the king was not content, as in Assyria, to call himself the viceroy of his god: he claimed to be the very embodiment of the god itself—the god was personified in the king; from him, it was declared, the people “received the breath of their nostrils;” he was “the giver of life.”

And thus, though Nimrod was the first man to establish the authority and assume the kingly title and crown, yet in Egypt his example was followed to the greatest lengths: as Egypt was undoubtedly the most idolatrous nation that ever was on the earth. There apostasy of every kind culminated: so that throughout the Bible the one word “Egypt” symbolizes everything that is contrary to God.

When the power of monarchy had filled the Mesopotamian plain God called Abram out of that country into the land of Canaan where he could be free, and thus made a separation of Church and State, and preached the same to all people.

But in process of time, and by Egypt, the power of monarchy was spread over all countries from Ethiopia to Ararat and Central Asia. Then as his people were obliged to live under the power of monarchy anyhow, the Lord put them where they could do the most possible good—he placed them at the very seat of the world’s empire in Egypt itself.

And there, through all the time of the supremacy of Egyptian empire, with Joseph and Moses beside the throne, and Israel amongst the people, of Egypt, God held before all nations the knowledge of himself. And as soon as the time came when the Egyptian empire must

fail, God would place his people once more in Canaan the pivot of the highways of the nations.

To this end there must be again the separation of religion and the State, separation of Church and State. God’s people must be called out of Egypt, in order that they and all the nations might be instructed in the great principles of the gospel, of supreme allegiance to God, of the separation of religion and the State, of church and country.

Moses understood this, and therefore “he refused to be called the son of Pharaoh’s daughter.” Moses was the adopted son of Pharaoh’s daughter. Pharaoh’s daughter was Pharaoh’s chief wife, and queen. Moses, therefore, by the most complete claim, was heir apparent to the throne of Egypt. The throne of Egypt was at that time the throne of the world; for the power of Egypt then ruled the world. It was the supreme State, the governing empire over all.

For Moses to refuse to be called the son of Pharaoh’s daughter, was therefore to renounce the throne of Egypt. To renounce the throne of Egypt was to renounce the power of empire. It was definitely to disconnect from the power of the State.

At that time Moses was called to have charge over “the house of God which is the Church of the living God.” It was in obedience to this call that he renounced the throne of Egypt and the power of empire. It was because of this that he definitely disconnected himself from the power of the State. And in recording it God designed to teach all people that conformity to his will means the separation of Church and State; that it means the renunciation of the throne and the power of earthly empire—the total separation of religion and the State:

And it was through the faith of Christ that Moses did all this. It was “through faith” that “Moses when he was come to years refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than all the treasures in Egypt.”

Therefore, from that day to this it has been made plain to all people, that faith in God, the faith of Jesus Christ, the original principle of the gospel and of the Church, means the absolute separation of Church and State, the renunciation of the throne and power of earthly dominion, the total separation of religion and the State.

And this is what faith in God, the faith of Jesus Christ: the fundamental principle of the gospel and of the Church, means to all people in the world to-day.

Religion and Democracy.

AT a banquet of the Chamber of Commerce, of Cleveland, Ohio, given May 13, the chief oratorical feature was a speech by Archbishop Ireland, on the subject of “The Sure Foundation of a True Citizenship.” Among his ut-

terances on this occasion worthy of note as showing the drift of papal teaching upon this important topic, are the following: "Patriotism is never so potent as when it is identified with religion." "The crisis for democracy will come when comes the crisis for religion." "The enemies of religion are the enemies of country and democracy."

What religion? it might be well to query in reply. "There be lords many and gods many," and there are religions many, and the archbishop's religion is one of them. But there is only one gospel—one revelation of God to mankind through Jesus Christ. And this cannot be identified with "patriotism;" but mere religion can be so identified, and we may not uncharitably infer that Archbishop Ireland hopes to see his own religion so identified. But what a state of things will exist in this erstwhile "land of the free," when to be irreligious, or to fail to conform to the prevailing religion, will be counted unpatriotic, and subject the nonconformist to the charge of being an enemy "of country and of democracy"!

The "Trust" Evil Illustrated.

THE spectacle of the thousands of employés of garment manufacturers on strike in New York City, while their wives and children starve in their cheerless homes, affords, among other things, an illustration of the workings of the "labor trust." There is truth in the remark made by ex-Senator Edmunds: "They may talk about our honest men with wives and families to support who are willing to work for one and two dollars a day, but they can't get it,—why? Because their union, or their trust, won't allow them. The standard is set for them, and if they don't wait and starve their families until they reach that standard they can't get work anywhere."

Sad, indeed, is the condition to which industry has been reduced by the selfishness of man toward his fellows. The "labor trust" represents a desperate effort by the workingmen to interpose an effectual resistance to the relentless power which from some higher stratum of society is steadily forcing them and those dependent on their earnings, beneath the surface of a respectable existence. In reply to ex-Senator Edmunds a New York journal says:—

"If he will go over to the East Side of New York, look into Walhalla Hall, or make a trip through the teeming tenements, he will gain some idea of a standard of wages and the standard of living which has resulted from free competition in labor. He will find tailors, to the number of tens of thousands, reinforcing their labor unions and saying to each other. 'We will starve if need be, we and our wives and our babies, but we will not return again to the practice of bidding against each other for work at starvation wages.' If he will look into the conditions which have caused the tailors' strike, he will find them bred of exactly the procedure which he would substitute for that of organized labor. One family, either out of the union or indifferent to its rules, agrees

to work for a certain contractor for less than the union rates. Presently that contractor underbids his fellows. They investigate, discover the cause, and meet the unfair competition by cutting down the pay of their workers. The process is repeated until the wages become barely sufficient to support the workers, nor does it always stop there, for there are not infrequently some who will work for less than a living wage, supplementing it by vicious or dishonest practices. In every badly organized trade this process goes on."

Nevertheless the "labor trust," at its best, is an evil, however necessary it may seem to be. Man was not designed by his Creator to maintain his existence by means of the trust. To do this is to destroy his own individuality. God would have men learn the great truth that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He would have men learn to put their dependence upon Him as the author and preserver of life, rather than upon a human organization.

Many remedies are proposed for this deplorable condition of affairs, but the Christian student knows that the only effective remedy is righteousness. And therefore the counsel of God's word to those who experience the evils of this situation is, "Be patient therefore, brethren, unto the coming of the Lord." See Jas. 5:1-7. Christ is coming the second time, in "power and great glory," to set up righteousness in the earth, by destroying sin and sinners out of it. This is the true hope for the toiling, groaning myriads of old earth to-day.

"Not by Might Nor by Power."

THE Lord does not carry on his work in the earth by might or by power. That is, he does not work by those agencies which appear most mighty and powerful in the the eyes of men. "Not by might nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4:6.

In this day we see religious organizations grasping for power. We see the church associations—the Society of Christian Endeavor, the Epworth League, etc., holding conventions and discussing, among other things, what they can do to control elections and put good men into public office. Their hopes in this regard are based upon the millions enrolled in their membership. But what will all this might and power avail in the work of the Lord? Suppose they should get complete control of the Government—what good would it do them or the cause which they profess to represent? What is the use of might and power when the Lord does not work by that means?

Have they forgotten the record of the experience of the prophet Elijah at Mount Horeb? 1 Kings 19:9-13. The prophet was told to "Go forth, and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains and brake in pieces the rocks before the Lord; but the Lord was not in the wind. And after the wind was an earthquake; but the Lord was not in the earthquake. And

after the earthquake a fire; but the Lord was not in the fire. And after the fire a still small voice." And the Lord was in that voice, and that voice set in motion again the work of the Lord which had been suspended by the prophet's flight from Jezreel. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Do these religious organizations aim to produce a cyclone or an earthquake in the Government? Evidently, they hope to do something of the sort. But what good would it accomplish if they should? The Lord would not be in it. He would not be in it even were they able to duplicate all the awesome exhibitions of might and power displayed at Horeb before Elijah. The Lord is yet in the "still small voice," which is the voice of His Spirit.

"O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight!" "By faith the walls of Jericho fell down," and not by the assault of battering rams and the arms of the encompassing host. By faith the servants of God in old time "turned to flight the armies of the aliens." Heb. 11:30-34. By faith the work of God moves forward in the earth to-day. The world will be deceived by exhibitions of might and power; but by the Word of the Lord his people know that his work is not by might nor by power, but by the "still small voice" of his Spirit.

The Lord's Day and Liberty.

A COMMON view of the question of securing Sabbath observance is expressed in the following from the *Out-look* of April 24:—

"The question of Sunday observance is by no means a simple one. There are elements in the problem which make it difficult of solution. It is, perhaps, more difficult in this country than in any other because the population is so heterogeneous. In the old New England days Puritan ideals could be realized because the people were all of one class. The same may be said of Scotland. But our population is composed of representatives of many nationalities and of various phases of faith. Simple justice seems to make it imperative that the preferences of differing people should be recognized. How liberty may be granted and yet the Lord's Day preserved is a question not easy to answer."

All this applies to *Sunday* observance; but none of the facts set forth in this quotation interfere with the securing of Sabbath observance, for the simple reason that Sabbath observance is a part of the Christian life, which is secured through faith in Christ; and it makes no difference how heterogeneous the population is, they are all alike susceptible to the grace of God. Nor do the "preferences" of the people affect the question; for when a person is a Christian, he will prefer to keep the Sabbath in just the way that God has commanded.

From the gospel standpoint, there can be no possible antagonism between liberty and the keeping of the Sab-

bath; for the Sabbath commandment is a part of the "perfect law of liberty" itself. See Jas. 2:11, 12. "How liberty may be granted and the Lord's day preserved" is therefore a question which can never arise under the provisions of the gospel. God is the author of both liberty and the Lord's day, and he has fixed their relation to each other; and the only thing that his creatures here need to do is to leave the matter just as he has arranged it.

If men would only do this, it would save them a world of trouble.

What is Compulsion?

BY W. A. COLCORD.

THE *Christian Endeavorer* says:—

"It is estimated that there are to-day over 3,000,000 laboring men in the United States who are compelled to labor every Sabbath [Sunday], or at least to labor on the Sabbath the same as upon other days."

Whoever made this estimate made a miscalculation. There is not a man in the United States who is compelled to work on the Sabbath; no, not in all the world. To work on the Sabbath the same as on other days is a sin, and no man in all the world is compelled to sin. If he were, then sin would not be sin. There is no law in the United States requiring any man to work on Sunday, the sabbath the *Christian Endeavorer* refers to, and even though there were, no one would absolutely have to work on that day. All could refuse.

"But," says one, "they would lose their jobs, and that means starvation." But what if they did lose their jobs, could not God in His infinite providence provide others? Would He see men starve in refusing to do wrong and daring to do right? Has He not promised never to forsake the righteous? Does He suffer their seed to beg bread? Does He not know their needs, and does He not care for them? Is not their bread and water sure? Where is men's faith in God? In what or in whom are men trusting when they talk of being compelled to do wrong in order to make a living? How can professed Christians expect others to do otherwise than wrong, when they do not possess sufficient stamina to do what they believe to be right? And how much value are they setting upon truth, when they show themselves unwilling to make any sacrifice in order to live it?

Saturday is by far a busier business day in the United States than Sunday. More jobs a hundred times are to be lost by refusing to work on that day than on Sunday, and yet no one hears of observers of the seventh day being compelled to work on the Sabbath. They are not compelled to do anything of the kind. They do not work on the Sabbath, and they live too. They have the courage to live up to their convictions, and trust God for the consequences. What is a man's moral worth who will

not do this? Instead of yielding and catering and cringing to the world and worldly customs, and looking to the world for life and sustenance, let men be taught "that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Let them be taught the faith, the manly independence, and the Christian courage expressed in the following stanza:—

"Dare to be right! dare to be true!
Foes may be many, and friends may be few.
Truth and her champions oft stand alone,
What's a man good for without a backbone?"

If the present blessing in keeping the Sabbath and the final reward for obedience are not sufficient to compensate for whatever sacrifice or inconvenience they may entail in this life, then the Sabbath is not worth keeping at all. But we hold a very different view.

Love Does Not Rule by Force.

BY H. F. PHELPS.

CHRISTIANITY, pure and simple, is founded in love; therefore true Christianity does not rule by force; for true love does not rule by force. Love governs by its own inherent power. There is a power in true love, when once recognized and allowed access to the soul, that will subdue the most stubborn heart. And love thus recognized will be obeyed through its own influence, from the very love begotten of love. A resort to force would be a denial of love's own existence, and a proof that love was not love. And so when that which may be called Christianity resorts to force for the maintenance and observance of its institutions, it is a positive proof that such is not Christianity at all, but only a perversion of Christianity.

"God is love," and being such, cannot govern by force. He cannot—absolutely cannot—coerce His creatures into obedience. He cannot, because such force, such compulsion, is not God, is not in God, is not of God. And if any being claiming to be God, should use force in securing obedience to his mandates, that very act would prove his claim to the Godhead to be false. And if the mighty God should compel his subjects to obedience, the act would be the most positive proof that God is not love, and that love was not the motive power of His government. It would prove that tyranny was the power behind the throne, and that God is a tyrant. All of which is the most positive proof that in any age of the world, whether during the Dark Ages, or in the closing decade of century nineteen, those who seek to enforce the institutions of religion, are not actuated by the spirit of love, the true spirit of Christianity. They may think that they are, but they are most terribly mistaken.

Christ says of himself, "I have finished the work thou gavest me to do. . . . I have declared thy name unto them thou gavest me." And "God is love." And his

name is declared to be "The Lord God, merciful, gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." This is God. Such is the name of God. And Christ declared that name in all his teachings, and by every act in life and in his death. It was for this purpose that the name of the Father might be declared before men, that Christ came into the world.

Again Christ says: "As thou hast sent me into the world, even so have I sent them into the world." Therefore as it was the work of Christ to declare that name of love, so it is the work of the believer to declare that same name. As Christ did declare that name by his life and by his death, even so the believer will declare that name of love by his life. This will be so, for it will be Christ in them, dwelling in their hearts by faith, Christ in them declaring that same name of love. And as surely as this is so, so surely will they voice the invitation of Christ, even the voice of entreaty, "Come unto me;" and "Who-soever will, let him come." As the voice of entreaty was heard in the Master, so will the true believer entreat and persuade men to be reconciled to God. As the Master did not appeal to force, they will not do so.

As surely as Christ did declare that name of love, so surely he did not appeal to the civil courts to enforce his teachings, which were but a representation of that name. This he could not do and be true to the name itself. This being so—and that it is so no one can dispute—it will be equally true that the true disciple, the true believer in Christ and in the work of Christ, being actuated by the Spirit of the Master, can no more appeal to the power of the civil law to enforce the teachings of Christ than did the Master himself. All this because it is not in love to do such a thing. It is not in God the Father to do it, it is not in Christ to do it, and it is not in the children of God even to attempt it, for the very reason that all these are actuated by the same spirit of love. And in this is seen the fulfillment of the prayer of Christ, "That they may be one in us."

The Pope's Army.

"Present Truth," London, Eng.

THE pope's kingdom, unlike Christ's, is altogether of this world, and hence do his servants fight. An Italian paper says that he has just reorganized his personal forces. The worst of it is that his influence is able sometimes to set greater armies in motion than this little one which guards the Vatican and keeps up the semblance of his temporal sovereignty. This alone, however, ought to teach his followers that the papacy is an antichristian power. An evening paper, quoting from the Italian Catholic journal, thus describes the army:—

"It is divided into five separate bodies, which are known as the Noble Guard, the Swiss Guard, the Palatine Guard, the Gendarmes, and the Fire Brigade. The first

of these, that is, the Noble Guard, is commanded by Prince Altieri, and is composed of fifty young members of the Roman nobility. Each member of the corps receives from three to four hundred lire a month, and a special club is maintained for their use and amusement. The Swiss Guard numbers one hundred strong, and the men are specifically selected for their youth and strength. Their duty is to guard the doors and entrances to the Vatican, and they are armed with the Remington rifle. As under the old regulations they will still carry the halberd while on parade. The Palatine Guard is divided into two companies, commanded by General Eros-tarosa, who has under him a staff of two majors and four captains. This corps raised from among the citizens of Rome, is called out only on special occasions. The gendarmes number one hundred, under the command of Colonel Taglifetri, and are recruited from ex-soldiers of the Italian army, specially recommended by Italian bishops for their religious fidelity and fervor. The firemen, or pompiers, number thirty, and are always in the Vatican."

Christian Petitions.

BY M. E. KELLOGG.

It will, we think, be conceded by everyone that when any church or religious order believes that it is being treated unjustly or discriminated against in any way by the government under which it exists, it has a right, as a church, to protest and appeal from such action of the government. But that a church, as a church, should in its organized, authoritative capacity petition the government in regard to the relations of the government to other nations is quite another affair, and its right and propriety in doing so are very questionable. But the church known as The United Brethren in Christ has, in a late general conference held at Toledo, Ohio, passed the following resolution, which is addressed to President McKinley:—

"Based on our latest advice as to the situation, we, the members of the twenty-second general conference of the Church of the United Brethren in Christ, representing 250,000 communicants, do hereby earnestly express the hope that, in behalf of liberty and humanity, you in your wisdom may see your way clear to declare in favor of the recognition of the belligerent rights of the Cuban people."

This is not the first time that a church has endeavored to influence the Government of the United States in a certain direction; but heretofore, as far as our knowledge extends, efforts of this character have been confined to an attempt to influence the Government's action in regard to some affair which concerned no other nation than our own. But here is a change. The United Brethren in Christ, as a church, are trying to influence the Government in regard to a measure of foreign policy, involving its relations with another nation. Not only so, but they are advising an action which many think would embroil this nation in a war with Spain! This is hardly consonant with the true idea of the nature and duty of the Church of Jesus Christ.

The fact is the churchmen of our day have gotten so far away from the true, scriptural idea of what the church exists for, that they are liable to thrust the church into almost anything. Had the first Christian council which assembled in Jerusalem in the year A. D. 51 passed a resolution calling upon the Emperor of Rome to grant belligerent rights to Radimister, who at that time was engaged in a war against Vonones II., King of Persia, it would have been no more incongruous and out of place than this late action of the Church of the United Brethren in Christ.

If this church, or any other church, has a mission or any excuse or reason for a denominational existence, it is for the purpose of saving souls. Neither it, nor any other church, has any mission to advise or suggest to the Government what its foreign policy shall be. If war is troubling any land, there is always a proper thing for Christians to do, and whether they call themselves "United Brethren" or not they can be "united" in this: To humbly petition the King of heaven, through Jesus Christ, that human passions and ambitions may be stayed, war restrained; that kings and rulers may so conduct the civil affairs entrusted to them "that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2:2), and that the peculiar and sole work of the church, to save souls, may not be restrained or hindered by war or other evil things. Such petitions may be presented every day, and we may be sure that they will not be made in vain.

Love and the Sabbath.

C. H. KESLAKE.

To know God is to know love, for "God is love." No one can know God, and not love, for we read, "He that loveth not knoweth not God, for God is love." 1 John 4:8. It must therefore be true that he who knows God loves God. And the fact that he loves God is proof positive that he knows God, for again it is written:—

"Every one that loveth is born of God, and knoweth God." 1 John 4:7. Because this is true it is further said, "Beloved, let us love one another, for love is of God." "If any man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:20.

Thus will it be seen that it is perfectly natural for him who knows and loves God to love his fellowman. It is utterly impossible for it to be otherwise. And so when we read, "This commandment have we from him, that he who loveth God love his brother also," we may learn that God's commandments are not arbitrary, but that they find their source in, and are the expression of the love that God has for his creatures.

Hence we find the Saviour, in reply to the question, "Which is the greatest commandment in the law?" saying, "Thou shalt love the Lord thy God with all thy

heart, and with all thy soul, and with all thy mind. This is the first great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

As therefore the law and the prophets hang, or depend, upon these two great commandments for their existence, and as the second commandment grows out of the first, and, further, as to love God is really to know him, it is perfectly plain that before a person can obey one single precept of Jehovah he must know him.

By this too we may learn that all God's commandments, finding their source in the love of God, are themselves love, are given in love, and therefore constitute the "law of love" because "God is love."

Now, as certainly as he who knows God loves God, so certainly will he keep the commandments of God. "For this is the love of God that we keep his commandments, and his commandments are not grievous." 1 John 5:3. The same truth is expressed in Romans 13:10, "Love is the fulfilling of the law."

Let it be clearly understood that love is not a substitute for obedience to the law of God as many people imagine, but love is itself obedience to the law. There can be no obedience where there is no love; consequently when one disobeys any of God's commandments it is evidence that he does not love God. Now it is true that "we love because he first loved us." 1 John 4:19, R. V. Through what means was it possible for man to learn that God loved him, so that man could love back?

Mankind, through sin, lost the knowledge of God. Not that he ceased to know that a Supreme Being existed, but he ceased to know God as he really is. Sin has so distorted the mind of man that he cannot think straight, so far as the true knowledge of God is concerned, and so instead of having a correct conception as to the character of God, he has quite the reverse. Nor is this all. Sin is so deceitful that not only does it prevent one having a just conception of God, but it deceives the sinner in regard to its own nature, so that instead of his seeing that sin is "exceeding sinful" he regards it as being quite the reverse; he does not realize that sin is death. Rom. 6:23.

How, then, under these circumstances, can God give the sinner the truth so that he will know that God is love? Evidently by revealing himself as he really is. In no other way, than as he really is, could God reveal himself. God is truth, and he could not appear to be anything different from what he is. In thus revealing himself, God would also show what sin really is—simply death. But if that is all that would be accomplished by God's revelation of himself, it would not amount to anything so far as the sinner is concerned, excepting that it would show him how hopeless his condition is, and God himself would derive no particular benefit. There would be no love in that.

But God is love; therefore, in revealing himself to the sinner, and showing him the true nature of sin, God would

show him that there is a remedy for sin—for death. It will be obvious that the only remedy for death is *life*. But no created being has life in himself; God only has that. Therefore, the only remedy for sin and death is the life of God—in other words, God himself, for you cannot separate the life of God from God. He, then, would reveal himself to the sinner to the extent that he would give his life—himself—that he would die for the sinner, and so death—mortality—would be swallowed up by his life. 2 Cor. 5:4; 1 Cor. 15:54. That is love.

"Hereby perceive we the love of God, because he laid down his life for us." This he did in Jesus Christ, and in this way he commends his love to us; for thus it is written, "God commendeth his love towards us, in that while we were yet sinners, Christ died for us." Rom. 5:8. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." And thus "we have known and believed the love that God hath to us." "And we know that the Son of God is come, and hath given us an understanding that we may *know* him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life."

Thus through Christ only can we know God; through him only can we know love; therefore through him only can we love God and our fellow-man. And as love is the fulfilling of the law,—as "This is the love of God, that we keep his commandments," so it is the truth, a truth beyond the possibility of successful contradiction, that only through Jesus Christ can a soul obey a single commandment of God; and further it is the truth, also beyond the possibility of contradiction, that he who accepts Jesus Christ, not only can, but *will* keep *all* the commandments of God. He will keep the fourth as willingly as he will the other commandments.

Would the society of Christian Endeavorers, the American Sabbath Union, the W. T. C. U., and all other organizations who have the same object in view, have the people of this country *keep* the Sabbath? Then let them preach Christ and him crucified, and their efforts will be successful. Let them preach the love of God, and it will be found that this is not only the strongest power, but the only power by which to secure obedience to the law of the Sabbath, or any other divine command.

AMONG a band of exiled Russian Protestants whose escape from the Caucasus was reported recently in the London papers, was an observer of the seventh-day Sabbath. For such, bonds await in other lands than Russia; and so, when they had escaped to Roumania, writes a friend from that district, "they had hardly set foot in a free land, and mentioned the 'glad tidings' in a Russian settlement there, when a Russian priest had our brother arrested on the charge of being a Russian spy."

There is as much opposition to the keeping of God's commandments to-day as there ever was in the past.

Some Thoughts Suggested by Decoration Day.

WHILE the flowers are still fresh on the graves of our honored dead, let us pause and think. We are called a "Christian nation," and yet this nation quarreled, and in that quarrel a million men were maimed, or lost their health or lives.

What a comment on the "Christianity" of this "Christian nation" to say that the questions of '61 could not be settled without murdering or maiming a million men, and bringing want and wretchedness or woe and widowhood into a million homes!

One would think that a look at the slabs which mark the resting places of the brave husbands, fathers and sons who were buried in that baptism of blood, would cause men to hate the licensed murderer, called War, and shud-



Bethlehem, Judea, Birth of the Prince of Peace.

From F. H. Revell Co., by permission.

der at the sight of his marching columns. But no; never has there been such a tendency toward militarism as there is to-day. It is not confined to the element which always selects war by choice as a life occupation, but is all-pervading.

The children of the public school, the children of the private school, and the children of the Sunday school, Protestant and Catholic, are being trained in the arts of war. In New York City alone there is an army of 25,000 school boys. On Grant memorial day a part of this army marched in the great parade carrying their muskets, with flags on which were inscribed the contradictory words "we are for peace." While one could but wonder at the sight of this military tendency on the part of the public school in a nation whose boast has been that its strength lay in justice and intelligence and not in force of arms, yet that wonder changed to amazement

when the bristling bayonets of the church armies passed by. Among them were the Baptist Boys' Brigade, Episcopal Church Temperance Legion, Hebrew Orphan Asylum Cadets, St. Francis Xavier (Jesuit) Cadets, Our Lady of Sorrows (Catholic) Cadets, etc., etc.

Turning to the "Christian nations" of Europe we find the situation appalling. More than twenty-one millions of trained soldiers stand ready to march into the battle of Armageddon and empty their veins into its crimson flood. Sea and strait, harbor and river, groan beneath a navy numbering more than two thousand ships and carrying more than twenty thousand guns.* All of this tremendous armament is maintained by "Christian nations," not to defend themselves against the heathen, but against each other in their covetous scramble for each other's territory and for the territory of the heathen. The cost of all this—more than nine hundred million dollars †—is wrung from the people by taxation. The poor man's bread must be divided with the government to make and maintain this murder machinery before he divides it with his children. As a result the masses are growing hungry and restless. The struggle for bread is growing fiercer every hour, and pinching poverty is eclipsing all thoughts of the Prince of Peace.

A wierd and touching incident occurred recently illustrating this fact. It was night in the city of Bethlehem, Pa.,—not "Bethlehem," the birthplace of the Prince of Peace. A stranger was passing along its streets, when suddenly church bells began to ring and whistles to scream. What could it mean? Did it announce some great calamity? Was the city on fire? Oh no. Were the church bells ringing the glad news of the coming of the Prince of Peace or of some great conquest for his kingdom over the passions of men? No, no; the bells of Bethlehem ring out on the silent air no such joyful tidings. They are ringing with hungry tones the announcement that the Bethlehem Iron Co. has just been awarded the contract for forging the armor plate for Russia's great war ships. Men have long been out of employ-

* These figures were computed by Lieut. W. R. Hamilton, Fifth Artillery U. S. Army, for the "World Almanac and Cyclopedia (1897)" from the latest official reports on file at the War Department, December, 1896. Inasmuch as military training is compulsory in nearly all European countries, a large proportion of the male citizens has seen military service, thus making the total war strength of the "Christian nations" of Europe, in a case of last resort, more than forty millions of men.

† These figures are computed from the "Statesman's Year Book (1897)" published by McMillan & Co., London and New York. These 900 millions do not include the value of the time of those who are taken from productive industries at the very prime of life and compelled to give from three to five years to military service. This would swell Europe's "Christian nation" yearly war tax to billions of dollars.

ment. Poverty and suffering have resulted. Now they will have work and bread. No matter though it be to make engines of war which shall pour from their fiery throats shot and shell into the breasts of their fellow-men. Now they can eat and drink. No matter though they do eat and drink the flesh and blood of their fellows, —let the bells of Bethlehem ring.

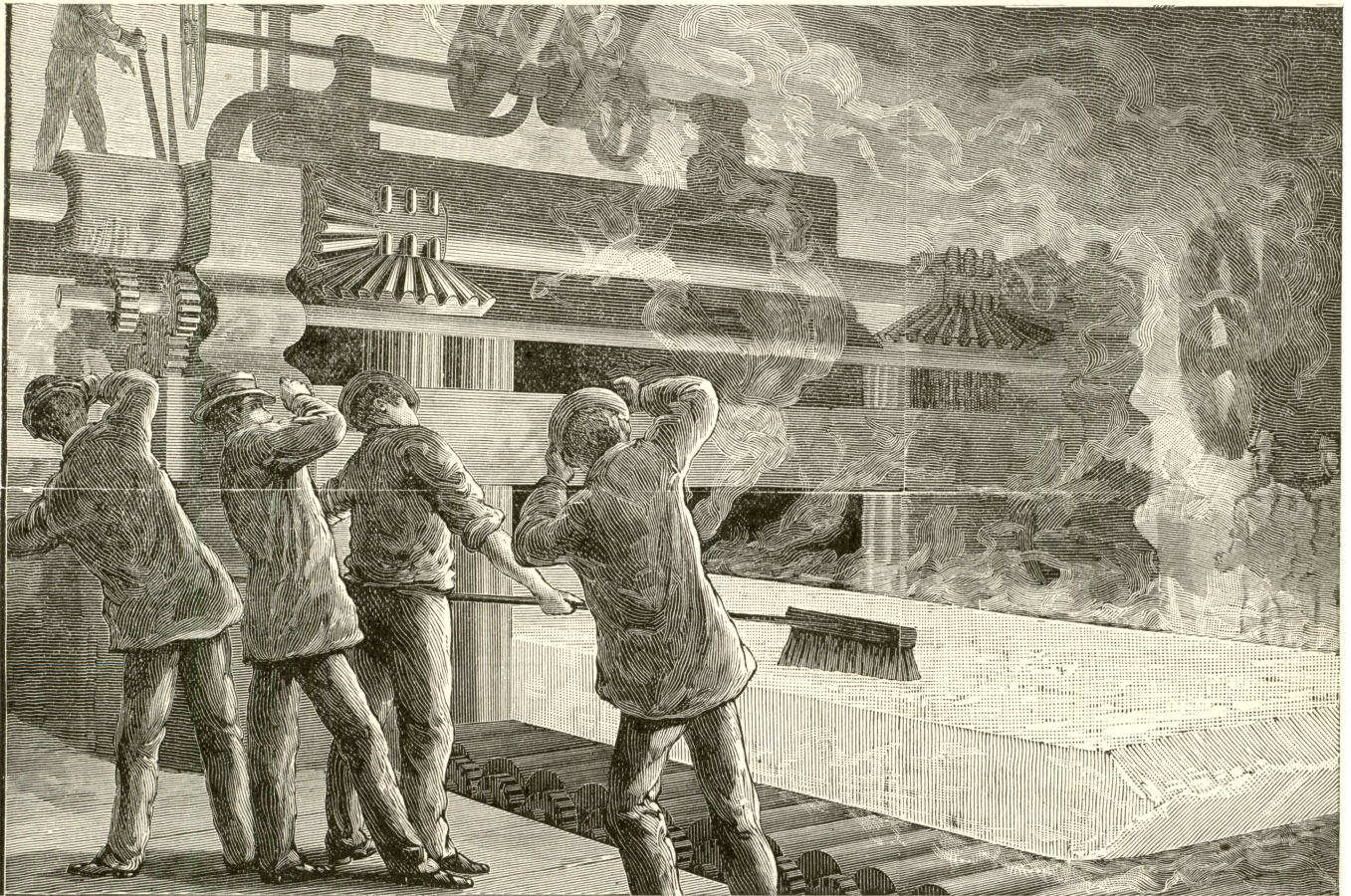
These are the signs of the times. And with these awful facts staring us in the face, men will tell us that we are in the dawning of the millennium. That though the Prince of Peace has not yet returned, these are the days of peace.

To those who are disposed to regard these things with complacency we recommend a careful reading of the

Son of man coming in a cloud with power and great glory.”

“But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief.”

Pessimist! some one will say. Yes, pessimist as regards the world in its mad rush for pleasure, pelf and power; but an optimist as regards God’s power to accomplish his purposes concerning the world. It is his



Bethlehem (Pa) Iron Works, Forging Armor Plate for the Russian Navy.

From *Scientific American*, by permission.

article on the next page from the pen of Hon. Thomas F. Bayard, Ex-secretary of State, and late ambassador to England. “There is no thoughtful man,” says Mr. Bayard, “who is not anxiously questioning in his heart, what does all this preparation portend.” It is only the thoughtless man who is not stirred by these facts. It is only those who fail to discern the signs of the times who cry peace and safety at such a time as this.

Reader, can ye not discern the signs of the times? These are not days of peace, but of plague and poverty and passion, of “distress of nations; men’s hearts failing them for fear and for looking after those things that are coming upon the earth. . . . Then shall they see the

purpose to save such as seek salvation and submit to his will. He could not save more without destroying man’s free will. “Whosoever will let him come.”

Those who have built their hopes on a millennium of peace and righteousness before the return of the Prince of Peace, have built upon the sand. God’s Word furnishes no foundation for such a hope.

“Denying ungodliness and worldly lust, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” This is the Christian’s hope. To this he looks for the end of strife and war.

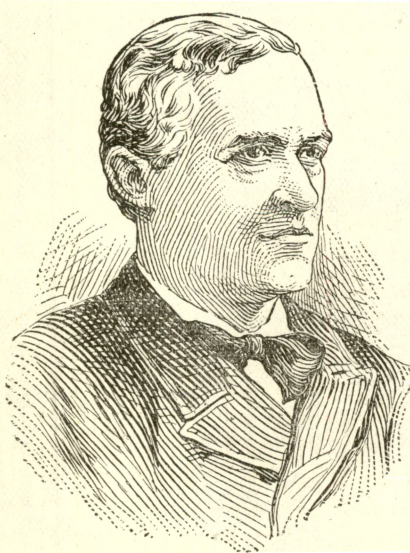
A. F. B.

Individual Liberty.*

By Hon. Thomas F. Bayard, Ex-Secretary of State, and late Ambassador to England.

NEVER since the world was peopled has mankind stood in such anxious expectancy, awaiting the outcome of the immediate future, as in these closing years of the nineteenth century. Men are wistfully striving to peer through the portals of the year 1900—marvelling as the effect and forces of applied science are unfolded to our comprehension, and discovery moves on, each invention leading in another, in stately procession; we, all the while, wrapped in wonder, are straining in hope and fear to catch the coming word, and to comprehend its import.

Never was speculation so rife, never was the field of human observation so unobstructed and expanded, nor



HON. THOMAS F. BAYARD.

the ascertainment and sifting of facts so facile. Never were opinions more diverse, nor was it ever so obviously important to detect and assert the philosophical principle. in recognition and obedience to which, the *lucidus ordo* of human government may be preserved and kept in view, and the retrocession of mankind prevented.

At no stage of history was it more important to call to mind the great principle that government is a means, not an end, and is instituted to maintain those general liberties which are essential for human happiness and progress.

GREAT MOVEMENT OF UNREST.

There is a deep movement of unrest in the breasts of men, and the forces of society move in strong and variant currents—the concentrated weight of armed repression and the upheavals of popular discontent are alike plainly discernable.

In some countries consolidation of empire progresses remarkably and impressively—in others disintegration is equally signified. Old dynasties, in sorrowful impotency, are drifting helplessly on the surface of events, or sinking palpably and hopelessly into the sea of time, which threatens soon to engulf them, and even the memories of their unproductive civilization—the roots of which have dried up and lost the principle of growth.

Other nations appear glowing, sanguine, self-confidence, in lusty vigor and verity, springing forward and

upward as though vivified by an elixir vitae, which expels fear and feebleness, and sends strength and hope tingling through every fibre.

In some nations the hand of autocratic power and unequal privilege appears to tighten upon society, and if now and then it seems to relax its hold, it is only to extend and fasten more securely its grip upon the masses over whom it bears sway.

In others, the progress of the doctrine and spirit of democracy widens the base of power, and calls into political consolidation the great body of the inhabitants, depositing the ultimate power of decision in a majority of the members.

Never were the destructive forces of warfare marshalled in such impressive array as we see them to-day—never before did earth shake under the measured tread of so many men armed and prepared to be armed—never in history were weapons so lethal, missiles so mighty, and explosives so terrific and powerful, or in hands so carefully drilled and instructed in their employment—never were the preparations for war on land and sea comparable in scale and efficiency, to those of the present day.

Contemplating all these terrific forces, there is no thoughtful man who is not anxiously questioning his heart, What does all this preparation portend? What is to be the result to the civilization and progress of the human race of the conflict of such forces, and the changes it may at any moment create?

WEIGHT OF TAXATION GROWING.

But this disposition to an exaggerated and ever-increasing militarism is necessarily accompanied by grievous pecuniary burdens: the weight of taxation is growing fearfully, and as men are withdrawn from productive industries and remunerative pursuits, the great engine of the State, the sovereign power of taxation, is put in motion everywhere and in every shape to gather revenues to support the vast expenditures.

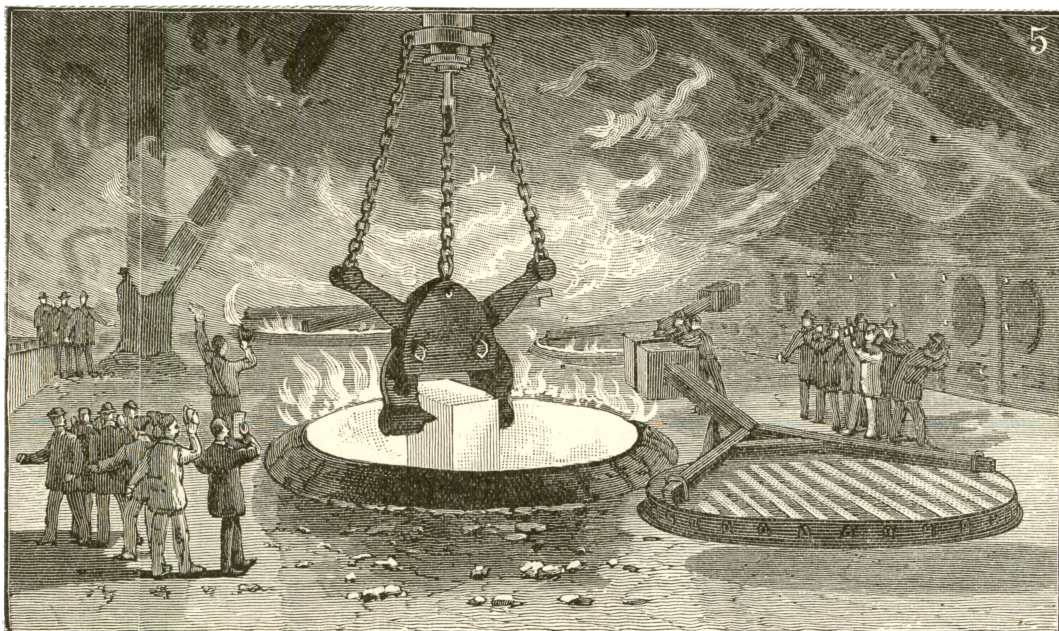
The forces of productive industry were never so great, and the burdens upon their products were never so heavy. Combination and consolidation to resist injustice and competition for success have gradually arrayed capital and labor in opposite camps, in which the power of each is separately and too often aversely organized, and serious conflicts have occurred, and conflicts more serious are impending, which threaten disaster to that tranquility and good order of the State, which are essential not only for its progress, but for the maintenance of the civilization to which the world has attained.

In this threatened conflict and confusion of the forces of society, and seeking the origin of that free government which is essential for happiness and progress, and how it shall be perpetuated, I ask, What is its germ? What is the seed from which human liberty springs? and which must

* Extracts from speech delivered before the Edinburgh Philosophical Institute, Nov. 7, 1895. Published in the *New York World*, Dec. 13, 1895.

never be overlooked, but renewed, and replanted and protected as the generations of men pass away and their successors fill their places?

When I contemplate the autocratic power which is exercised in some countries to-day, and behold the organized and associated powers of wealth and numbers welded in such an overwhelming phalanx in others, I ask, Where is the safety and personal freedom of the individual? How is it to be guarded and secured? For the freedom of its individual members is the essential basis of the freedom of the State. The movement of the day, sometimes open, sometimes concealed in the robes of philanthropy and paternalism, but more often discernable in policies purely selfish, is toward State Socialism, as an opposing force to Autocracy. But either is Despotism, and fatal to that individual freedom of man's mind and soul which is the instrumentality by which the world, under the very laws of its origin and progress, has been raised from brutality and barbarism to its present standard of civilization.



Heating Armor Plate, Bethlehem Iron Works.

From *Scientific American*, by permission.

These problems of society rise on every side, and the peace and order of the world are seriously menaced.

WHAT BECOMES OF THE INDIVIDUAL.

The centripetal forces seem to move almost irresistibly towards consolidation and centralization, and in the presence of such exaggerated militarism, with its stupendous powers, with the vast plutocratic combinations of incorporated wealth and capital so closely in alliance; with the widespread national and international popular organizations of labor, with their solidified, massed, numerical force, one asks, with just alarm, What is to become of the individual—the freeman, the essential unit of a society that hopes to retain the principle of

growth and progress; of adaptation to those advances and improvements which demand the open mind, the complete liberty of human faculties, first for their discovery, and after that for their reception and assimilation? Is there not cause to fear lest between the upper and the nether millstones of the twin despotisms, military absolutism and socialistic tyranny, the freedom of the individual may be ground to death?

News, Notes, and Comment.

I NOTE that the "A. P. A." is taking an active part in supporting certain public school managers who countenance the reading of the Bible in the establishments under their charge, in spite of the protests of many parents. This matter has frequently led to bitter disputes, and the fate of parties and of statesmen has sometimes hung on its settlement. In Canada the public school and its relations to religion have been discussed with an intensity of feeling fortunately—so far—undeveloped among our people. Nevertheless, every now and then, some very harsh language is indulged in by our disputants, and compromises are, as usual, perfectly satisfactory to nobody. The thing is deplorable; but it is, to some extent inevitable, from the very nature and existence of the public schools.

* * *
UNQUESTIONABLY, the undertaking of the work of education by the State involves the surrender of the great doctrine that the function of

civil government is police and police alone. Education is a paternal duty; the State that undertakes it in so far assumes the position of a natural parent—it adopts paternalism into its system of administration. Whether this be a good thing to do or not, the public school is so firmly rooted in the affections of the American people that any attempt to dislodge it would be vain, and no shorter cut to unpopularity can easily be found than any serious criticism or questions on the subject. The tendency is rather to enlarge than to curtail the activities of the body politic in this direction, and no matter how heavy the taxes thus become, they are always cheerfully borne.

* * *
BUT, like all other forms of activity, for good or for

evil, the work of State education brings with it certain difficulties and perplexities of its own. Always the point is presented—how much of the father's primary duty in the way of education shall the State take upon itself? There is physical punishment, for instance. Conceding its advisability, under any circumstances, shall a public school teacher administer corporal chastisement in person, or merely advise the child's father to do so? There are scores of little matters of personal habit, cleanliness, politeness, etc., etc., which are important parts of a child's education, and respecting which the provinces of parent and teacher are not by any means sharply defined as to their boundaries. Where the relation is merely between two private citizens, how they agree on its establishment, how they modify its incidents, when or why they sever it, concerns no one but themselves. But make the teacher an officer of the State, and you at once convert every detail of his work with every pupil into a thing of public concern, in which the entire community is interested. The greatest embarrassment in this direction grows out of the divergence of religions among the people.

* * *

It is perfectly true that religion is a part, and a very important part of a child's education. But it by no means follows that he should receive this particular part at a public school. The parochial school, it is well understood, in advance, discharges this parental function. It operates under the guidance and direction of a priest or preacher, selected by the parents, accepting their faith, professing and inculcating their creed. Those who send their young to such an institution do so with the desire and upon the condition that certain dogmas shall be taught, along with the sciences, the mathematics and the classics. The teaching is uniform, and acceptable to all alike. But the very moment that you invite the members of more than one sect or denomination to send their children to the same school, then uniformity of instruction in religious matters becomes impossible, without doing violence to the religious faith and sentiments of some one.

* * *

In this, as in all other departments of the world of thought, there is plenty of conscious, as well as of unconscious cant. People play upon the word "instruction;" they even try to tamper with the sacred name of religion. They say they do not want religious instruction; all they want, forsooth, is prayers and Bible reading. But this is wicked trifling with truth and the essence of reality. Instruction is not necessarily given *as such*. It is given by example—by action. If a teacher were to read out every morning to his class three or four pages of "Tom" Paine's "Age of Reason," without comment, would not his scholars conclude, and rightly conclude, that he accepted the views of that author, and deemed it advisable for them to do the same? If he read it privately, and they detected him in so doing, would they not give to

what they secretly perused in the volume all the weight of his personal authority and influence over them?

* * *

How does it affect the principle at stake, that either the Bible or the "Age of Reason" is read "without comment"? The Bible is a sacred book. It is partly made up, it is true, of mere historical narration. But it is not read by any but great scholars for its history. It is read and loved by those who choose to read and love it because of what they believe to be its divine inspiration. It is studied because of its assumed authority as an exponent of a religious system, or cult. Those who so treasure it do not desire that it should be read or studied for any other reason, or in any other light, in schools, or anywhere else. Its reading must necessarily be recognized by the scholars as a public proclamation of their teacher that he individually believes in its sacred character, and would have them do so—that he gathers his faith from its pages, and would have them do the same. None of the advocates of the Bible in the public schools would busy themselves in the least about the matter, if they did not build upon this very hope and expectation.

* * *

THE character of the Bible, as a sacred book, renders it impossible that it should be used in a school for any other purpose than to commend a certain form or type of religion to the scholars. This being the case, it is obvious that its use in a public school embodies that union of Church and State against which it is the main purpose of these humble paragraphs to protest most earnestly. Few people stop to think how many points of a purely religious nature are necessarily assumed and preached by the mere act of reading the Bible in a school, as it can only be read—in its sacred character. Is there a Deity? Has he made a special "revelation" to man? Have we here the only such revelation ever made, and do these pages contain it all? And so forth, and so on. Concerning all such topics, there be many minds among men. Differences minute and innumerable exist, and all the differences are about religion, and nothing else in the world. To decide any one of them for the young is to teach and preach religion. To decide any one of them by reading the Bible in the public schools is to effectuate *pro tanto* a union of Church and State.

* * *

BUT I hear a great cry over "godless education." It is a pretty phrase enough. And men are often guided and governed by phrases. I knew a man once who invented a liniment. He called it, let us say, "Socrates' Grecian Pain-Killer," and nobody would buy a bottle. Comparatively a small number of his neighbors, you see, had ever heard of Socrates; and not one of them cared anything for the Greeks, at that time, because the enlightened press had not yet told them what magnificent disseminators of the gospel of truth and love those lamb-

like creatures were. There came into contact with this man another, who invented not, but had analyzed and assayed his fellows. The two formed a partnership; the last mentioned at once changed the name of the liniment. He called it, let us say again, "St. Patrick's Salvation Ointment." He never even suggested any change in the formula. But, in a few years, those partners were wealthy.

* * *

THUS are men swayed by words. And when you talk about "godless education," you seem to many to make a great point for the Bible in the public schools. But, in fact, the phrase is utterly irrelevant. What is the trouble about a "godless education," so far as a school is concerned? The school is established to teach things of this world, not of the next. What has "godliness" to do with the Latin grammar? In what different way would a godly man explain the solution of a problem in quadratic equations, from the way in which an ungodly man would elucidate the same subject? What is the distinction between a godly and an ungodly map of the United States?

* * *

BUT religion is an important part of education. True, but it is not all of education; nor is it a part with which any but a parochial school has anything to do. The origin of the parochial school is easy enough to trace. It originated in the selfishness and laziness of parents. The parent's bounden duty to inculcate in the mind of his growing child the truths of religion, the obligation and the joy of a religious life, is shifted on the shoulders of the clerical master of a parochial school. It is a convenient arrangement, and saves a world of trouble to a really conscientious parent. When such a pious person turns his eyes public school-ward, it seems hard to him that he cannot by its means relieve himself of as much responsibility as he can get rid of through the instrumentality of a parochial school, which costs him a good deal more money than the other. If the Bible is read to his boy at school, then he can spend the evening with the newspaper instead of pondering with the little fellow over the Sermon on the Mount, and be easy.

* * *

A PROMINENT actor preached in a Western pulpit some days ago, and took occasion to say that if there were no vicious audiences there would be no vicious plays. This is true enough, but it hardly constitutes an excuse for those who produce vicious plays. That men have vices is no justification for those who make a living by pandering to them. While there are many clean and beautiful plays, and many honest, upright men and women, no doubt, upon the stage, it is a fact, unless the philosophers of all the ages are wrong, that the moral atmosphere of the play house is distinctly worse than that of the community at large. Perhaps nobody is to blame for this

in particular; it may be that, humanly speaking, it is the unpreventable result of the environment.

* * *

THE actor has no home, and no home life for the greater part of the year. He is a wanderer among men. He has no social environment to brace him up on every side. He is forced to keep bad hours, and to live with more or less irregularity. Moreover, there is probably something that tends, at any rate, to weaken the ties of self-respect in his business. To be always "personating"—to live in an artificial world, night after night—to seek applause by the very skill with which you bury yourself from sight, and feign emotions which you do not feel—to cater constantly to the many headed, the thoughtless, the butterflies of society—these things may be considered as drawbacks to the higher life and the ideal moral state of mind.

Ans. J. Ringgold.

Sabbath-Keepers Persecuted in Delaware.

Cheswold, Del., May 21st, 1897.

EDITOR AMERICAN SENTINEL:—

Brethren Leslie Munce and Robert Williams will spend Sabbath, May 22, behind the cold bars of a prison cell, because they choose to serve God rather than man.

The particulars of the case are as follows:—

Mr. J. Thompson, justice of peace at Cheswold, Del., called Brother Leslie Munce at the hour for trial and said: "Leslie Munce, you are charged with doing work on the 25th day of April, 1897, the sabbath day. What have you got to say?"

Bro. Munce: "Not guilty."

"Robert Williams, you are charged with a like offense, what do you say?"

Robt. Williams: "Not guilty."

Mr. John Carney was the first witness for the prosecution.

Justice, to Mr. Carney: "Now, John, tell us what you know about this case. Did you see Leslie Munce doing work on the 25th day of April last, the sabbath day?"

Carney: "Yes, sir; on the 25th day of last April I saw Leslie Munce go along the road with a grubbing hoe on his shoulder going toward the church, and he went to the church and stayed a while and came back and went over in the field and went to digging up sprouts; and this man, Robert Williams, picked them up and carried them to the woods and threw them in the woods. And that, sir, is what I saw him do."

Justice, to Maud Carter (second witness): "Tell us what you know about this case of Leslie Munce and Robert Williams. Did you see them doing work on the sabbath day?"

Maud Carter: "Yes, sir, I did see Leslie Munce digging up bushes. I was out to Uncle Will Morgan's and I saw Leslie Munce grubbing up bushes and Robert Williams picking them up and throwing them in the woods. That, sir, is all."

Justice: "Now, Leslie Munce, what do you say?"

Leslie Munce: "Squire, will you allow me to ask the witnesses a few questions?"

Justice: "Yes; I forgot that."

Leslie Munce: "Mr. John Carney, you are the first witness. You say you saw me digging up bushes on the sabbath day."

Witness: "Yes; I did."

Munce: "John, can you tell me which day is the Sabbath day?"

Witness (confused): "Well, I did; we take Sunday; it was on the 25th of April."

Justice: "That won't do; it is contempt of court. We take the first day for the Sabbath, and it is indorsed by the laws of this State and the United States and the civilized world over, as the Sabbath. So your argument won't do."

Munce: "Squire, you say that Sunday is the first day of the week."

Justice: "Yes."

Munce: "The Bible says the seventh day is the Sabbath of the Lord thy God."

Justice: "Stop; we don't want the Bible; that won't do; and if you don't stop I will fine you for contempt of court. The Bible is not what we want, it is the law."

Munce: "Well, Squire, can't you allow the evidence of the Bible in this matter?"

Justice: "No; the Bible is not the thing; it is the law we want."

Munce: "Is not that a Bible you swore the witnesses on?"

Justice: "Yes."

Munce: "How is it, Squire, you will not take the testimony of these witnesses unless they swear by God's Word that what they say is truth? If they can be allowed these oaths by God's word, why not accept my statements concerning the Sabbath by God's word?"

Justice: "That will do; I don't want any more. You have got to stop."

Munce: "All right, Squire; I will ask the other witness a question. Maud, why did you seek to do me a wrong?"

Maud Carter: "I wanted to show you what the law could do with you."

Justice (to second witness): "That will do, now; I want you to stop where you are and don't say any more."

Justice to Leslie Munce: "I fine you \$4 and costs, amounting to \$2.19, making \$6.19. And Robert Williams, you are fined with the same amount, making \$12.38 in all."

Constable to Munce: "Leslie Munce, what are you going to do?"

Munce: "It is for you and the Squire to say what you are going to do."

Justice: "Are you going to pay the fine?"

Munce: "No; I have done no one any harm, and I cannot pay anything."

So the constable went and got his horse and wagon, and Brothers Munce and Williams got in on the rear seat with the constable in front, and the people seemed to think they were two as harmless criminals as could have been seen.

So Brothers Munce and Williams spent their Sabbath in Dover Jail. But Brother Munce said he never spent a better Sabbath in his life. The Lord was with him, and he never realized the need of the Saviour as at that time,

and everything went as pleasant as could be. The hardened criminals seemed to drink in the Word of God like water as they had never had the Bible read to them in that light. Brother Munce had opportunity to give away some tracts and to talk some in favor of the truth. He was in jail only twenty-four hours. Those hardened criminals made him promise them he would come again and bring them some reading matter and read to them. We can accomplish wonders if we will only be led by the Spirit of God.

So we want to say, as the great Teacher said, "We come to do Thy will, O God, for Thy law is within our hearts." And the prospect is that if we continue to keep this law of God there will be more of us to go to jail soon.

The spirit of persecution seems to be stalking at large at present. Those who hate us are taking pains to spy out our liberty, and some of the lower class say they will give in all they see at work on Sunday, both men and women.

FRED H. SEENEY.



By their action in the case of the Rev. W. H. Cossum, who criticised the acceptance by the Baptist Mission Board of a bequest of \$250,000 from a well known millionaire, the Board seem to have put a peculiar interpretation upon the scripture that "charity covereth a multitude of sins."

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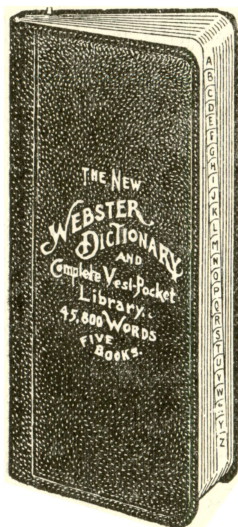
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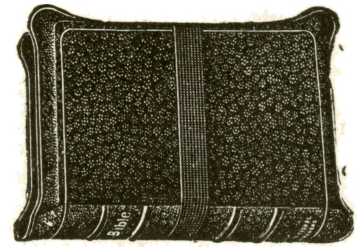
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gavest before them, neither turned they from their wicked works.	B. C. 443.	25 Rē'hūm, Hā-shāb'nah, Mā-a-sē-jah,
36 Behold, ^d we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:	^d Deut. 28. 48. Ezra 9. 9.	26 And Ā-hi'jah, Hā'nan, Ā'nan, 27 Māl'luch, Hā'rim, Bā'a-nah.
37 And ^e it yieldeth much increase	^e Deut. 28. 51.	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

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