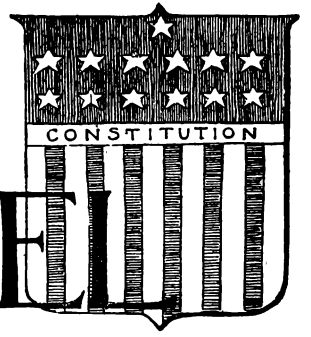


AMERICAN SENTINEL



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

ALONZO T. JONES,
EDITOR.

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It is impossible to regulate conscience by law.

THE truly wise man is he who can discern the signs of his own times.

It requires a whole week for the proper observance of the fourth commandment.

No person can keep the Sabbath before being converted to God. And the converted individual will keep the Sabbath of his own volition.

THE correct standard of Sabbath-keeping—that which is acceptable to God—is infinitely above anything that can be defined in a human statute.

RIGHTeousNESS is no concern of the civil law. The Scripture says that an unrighteous person cannot perform righteousness; consequently, every law which is enacted to enforce righteousness is a square denial of the Word of God.

THE worship of God is a matter which concerns the conduct of an individual not alone on the Sabbath, but on every day of the week. Freedom of worship does not mean that a person should be free to do as he may choose in religion on one day of the week, and be obliged to do as some one else may choose on another day.

THE person who is not willing to make a sacrifice to keep the Sabbath, might as well not pretend to keep it at all. When the Lord comes to gather his saints, he will call for "those that have made a covenant with me by sacrifice." Ps. 50:5. People who want legislation to take all the sacrifice out of keeping the Sabbath, need not expect to get any benefit out of their keeping of it.

A RELIGION which will combine with civil government must be a religion which will fight, and fight with carnal weapons; for every civil government keeps a standing army for the purpose of fighting. Hence a union of religion with the State means the exaltation of an anti-christian religion.

"To What End?"

In a study of "history in the light of the ideals furnished by Greek literature," "the most eminent Greek scholar in Germany" lately remarked that "The same forces which have worked in Greece and Rome, are at work in our century: toward what end we may not know—God knows."

Such a statement by such an eminent scholar, is worthy of notice. Being so well versed in the history of Greece and Rome, he is well qualified to discern whether the same forces are now at work in society and nations. And when he declares that the same forces are at work to-day, the word comes with an authority that demands attention.

That the statement is true, and with an emphasis, is perfectly plain to every one who has any knowledge of the times of Greece and Rome. And to any one who has no knowledge of those times the truth of the statement will become perfectly plain, upon only a meagre reading of the history of those times, and but slight attention to the course of affairs in our own day.

But having it so plain to his mind that the same

forces which have worked in Greece and Rome, are at work in our century; why should he say that to what end these forces are now working "we may not know"?

Why may we not know? Do we not know to what end these forces worked in Greece and Rome? There is no room for any possible question, that irretrievable and awful ruin was the only end to which these forces worked in Greece and Rome.

That being beyond all question, and it being also perfectly true that the same forces are now at work in society and nations, how then can there be any possible question that to this same end and no other, these same forces are now working?

Human nature is the same now that it was in the former days: the same in Europe and America to-day that it was in Greece and Rome in ancient days. Human nature being the same, and the forces working being the same, the end can be nothing else than the same that it was before. The material being the same upon which the same forces act, only at different dates, the like causes must inevitably produce like results.

In view of the plain and well-known facts of the history that records the ruin of Greece and Rome as the clear result of the same forces that are at work in the nations to-day, surely it is a willful shutting of the eyes to palpable truth to say that we may not know to what end those forces are working to-day. It will not pay to shut the eyes, even to unwelcome truth, for the dubious honor of being reckoned "an optimist." No, no; let all open wide the eyes to the truth as it may be, and prepare to meet that which it portends, rather than for a moment to gloze it, and thus we and our fellow-men be unprepared for calamities which, though unwelcome, the truth shows must inevitably come.

However, while the professor thinks that we may not know to what end these forces are working, he says that "God knows." Very good. *But* shall it be said that God knows that which involves all the interests of whole nations of people, and yet will not let any of those people know?! Shall it be said, and even though said shall it be believed, that "God hath forsaken the earth"? Has he abandoned the nations to blind fate? No: with absolute certainty every person may say, No.

This is certain by the indisputable fact that when these forces were working in Greece and Rome, God, knowing, did tell to all the people precisely to what end those forces were working. He did this then. And with him "there is no variableness neither shadow of turning": he is "the same yesterday, and to-day, and forever." Therefore, being ever the same, and having told Greece and Rome to what end the forces in them were working, it is certain that he has told and will continue to tell the nations to-day what the end is to which these same forces are now working.

In ancient time God did by the scriptures of his prophets distinctly, and more than once, name the nation and kingdom of Greece. By the prophet Daniel, "in the third year of Cyrus," the Lord told how that the fourth king

of Persia from Cyrus should stir up all his dominion "against the realm of Grecia."

He then also told how that the power of Grecia through her "first king" should overthrow and break in pieces the kingdom of Persia. And then how the dominion of Grecia would be "divided toward the four winds of heaven."

He told also that in the latter times of these divisions "when the transgressors are come to the full," another nation "of fierce countenance and understanding dark sentences should stand up," and "break in pieces all kingdoms;" and how that it itself, in turn, should be broken in pieces.

Such was the end to which worked the forces that were in Greece and Rome. God knew it, and told it to Greece and Rome. Such also is the end to which these same forces are now working; and God knows it, and also in the scriptures of the prophets tells it to the nations to day.

Thus doubly it will not do to say "We may not know" what is the end to which these forces are working in our century. It will not do, because the lesson of the history is plain enough to cause any one to know; and it will not do, because the Lord has told it as certainly to the people to-day as he did to those anciently. To hold that "we may not know," is only to shut the eyes both to the plain lessons of the history and the plain instruction of the revelation of God given for the express purpose that we may certainly know.

It is very likely that the most eminent scholars of Greece in the days of Alexander, observed that "The same forces which have worked in Babylon and Persia are at work also in our day, but to what end we may not know—God knows." Yet they *might* have known, not only by the plain lessons of the history, but from the revelation of God.

It is likely also that the most eminent scholars of Rome in the days of Theodosius and the Valentinians, observed that "The same forces which have worked in Persia and Greece are at work also in our century; to what end we may not know—God knows."

Yet they ought to have known full well—both from all the history itself, and from the clear statements of the revelation of God. To say that they might not know, was but to shut their eyes to both sources of all sufficient knowledge on the subject.

Truly all through the history of Assyria, Babylon, Medo-Persia, Greece and Rome, God did know to what end those forces were working, and he told all those nations just what that end was: and it was ruin only. He had this information written out for their instruction. But when, against this specific instruction, and ignoring the palpable lessons of the history, clear to every observer, the people of those times insisted that we may not know, and the ruin came upon them unawares and found them unprepared, that was their fault—their supreme, unmitigated fault.

It is true that the same forces which worked in Greece

and Rome are at work in our century. And to what end we *may* know, both because of the clear lessons of the history, and *because God knows*. These forces are working to the same end now that they worked before. God knew it before and told those nations. God knows it now, and has told, and will continue to tell, these nations. That end is ruin. If eminent scholars and other people will insist that we may not know, that is certainly their fault; for the information is abundant, both out of the Bible and in the Bible.

We sincerely admire and honor eminent scholarship. But we must be allowed to remark that it is not the most eminent mark of the most eminent scholarship to ignore or evade the plainest lessons in both history and Revelation, on a subject which most eminently and imminently concerns all the greatest nations of the century.

The same forces which have worked in Greece and Rome are at work in our century, and to what end we may certainly know. We may know it both because the lessons of the history are so plain that none need to mistake; and because God knows, and he has told.

THE trouble with a great many churches, spiritually, was unwittingly stated the other day in a funeral discourse, when the minister said: "Fourteen years ago to-day, this corpse joined this church." When accessions of that nature have been going on for some time, it is but natural that the church should seek to be galvanized into a semblance of life by the power of the State.

What the Lord Wants.

"I WANT to give my appetite to the Lord," said a victim of intemperance recently, who had come forward for prayers at the close of the service in one of the missions of New York City. He thought that if the Lord would take his appetite for strong drink, and give him a simple, unperverted appetite, it would be just what he needed.

"Why, my dear man," came the reply from one better instructed in divine truth, "the Lord doesn't want your appetite; he wants *you*."

This reply states a vital truth of the Christian religion. The Lord wants the individual himself; and when an individual gives himself to God, the Lord takes along with the individual everything bad there is about him; not because the Lord wants these things in themselves or has any possible use for them, but because He must take them in order to make the individual what He wants him to be.

The same truth bears with equal emphasis upon the question of giving the Government over to the Lord. The Government is very bad, say a large class of the church people to-day; it is godless, corrupt, perverted from the principles of right, and we must turn it over to the Lord, and have Him make it what it ought to be.

When we have a government of God here, everything will be all right.

Subtle delusion! The Lord doesn't want the Government. He wants the individuals who are carrying on the Government. By the provisions of his grace he is reaching after each one of these to-day; and if they would but give themselves to him, the problem of government would disappear. All God wants is a chance to make each individual as good as it is in his divine power to make him. Then the problem of good government will take care of itself. Under such conditions there could not possibly be anything but good government.

First, last, and always, the Lord wants the individual; and the idea that the Lord is going to save men by reforming the Government is a subtle scheme of the arch-enemy designed to cheat men out of the salvation of their souls.

Politics and Prosperity.

THE non-appearance of that prosperity which was promised by the political party now in power is emphasized just now by the strike of some hundreds of thousands of miners in the middle States. Together they constitute a host which far outnumbers the combined United States army and States' militia; and should they become turbulent, very serious consequences would certainly ensue. It is hoped that the controversy may be settled by arbitration, the miners themselves being so confident of the justice of their cause that they have already expressed their approval of this method of settlement.

At this rate of prosperity, the question bids fair to arise whether the United States does not need a large standing army like those of Europe; not to ward off an invasion from without or to conquer some neighboring country, but to keep the peace within her own borders. While it is no doubt true, as has been often asserted, that the vast majority of the American people are lovers of peace and order, it must be admitted that a point is reached under the pressure of destitution where even the most peacefully inclined men will resort to violent measures for the relief of their suffering families. That the destitution of the striking miners is appalling, is admitted by all observers; and it is certainly no less true that the miners represent but a small part of the number whom the prevailing industrial conditions are driving to the point of desperation. Let the forces of discontent and despair be once called into action under one leadership and with a common purpose in view, and nothing short of the repressive power of a great standing army would suffice to prevent the horrors of revolution.

The doctrine that national prosperity depends upon the kind of politics by which the country is dominated, is a fallacy. The causes of prosperity and of "hard times" lie deeper down than the agitated surface of politics. Not the organizations, but the people themselves, as such, are the arbiters of national prosperity. As it lies with

each individual to determine, by the exercise of individual virtues, the degree of his own prosperity in this life, so it lies with the people as a whole to determine their prosperity as a united body. But that which greatly darkens the outlook for prosperity is the fact that individualism as a guiding principle of life is fast losing its hold upon the minds of the people. They are being taught to depend not upon their own individual virtues, but upon the power of organizations, in which their own individuality must be submerged and lost. This can never bring permanent prosperity, for it is contrary to nature and to the institutions and purposes of the Creator.

In the present condition of things, such a régime seems an absolute necessity, it is true. And it seems such from the popular point of view. What can one individual do against a thousand? But it is the purpose of God in the gospel to answer just this question, and to show to people that the individuality He has given to each need not be sacrificed to opposing numbers. He will join the individual with Himself, so that, in this alliance, it is impossible he should ever be outnumbered. "One shall chase a thousand, and two put ten thousand to flight."

While the people are seeking to vote prosperity into existence by turning "the rascals" who "have not fulfilled their pledges" out of office, let it be remembered that the service of God—the exercise of those virtues which are conserved by the power of God in the individual life, through faith in Jesus Christ—assures to each person the enjoyment of a prosperity sufficient for every temporal need, and a certainty of success with respect to that which is the true purpose of existence amid the vicissitudes and inequalities of this life.

Conscience and "Patriotism."

THE incongruity of trying to follow the dictates of conscience and of what is commonly termed "patriotism," at one and the same time, is illustrated by the following, which was published recently in a New York City daily:—

"Lamar Fontaine, of Mississippi, killed sixty men in sixty minutes during the war. He bears a written certificate to this effect from Gen. Robert E. Lee. Now Mr. Fontaine does not care to be called colonel.

"It was in the battle of Waterloo Bridge, just below Warrenton, Va., in August, 1862, and immediately before the second battle of Manassas, that General Lee witnessed Fontaine's feat of killing 'sixty Yankees in sixty minutes.'

"Stonewall Jackson, under whom Fontaine served, was flanking Pope. The Confederate sharpshooters had possession of a long frame building, and were pouring death into Pope's ranks, when Lee rode up.

"The general had heard of Fontaine's wonderful ability as a marksman, and paid him a visit. A Federal battery was then directed on the sharpshooters.

" 'Train your glass on No. 1, at gun No. 1,' Fontaine said to General Lee, 'and you will see him jump up in the air in a minute and another man will have to take his place.'

"Then he went on and killed sixty men, one after another, each in about a minute, until Lee told him to stop.

" 'Doesn't your conscience ever hurt you when you do work of this kind?' inquired Lee.

" 'Why, general,' replied Fontaine, 'when I enlisted in the army it was with the understanding that I was to kill as many of the enemy as I could. If I had any conscientious scruples against it I would quit the army. Don't you expect us to kill?'

And that is what every man who enters the army enlists to do. He does not enlist to follow the dictates of conscience, but the dictates of his superior officer, which are given with a view of bringing him to the highest point of efficiency as a fighter; for the one purpose of an army is to fight. And the best fighter is the one who can kill the greatest number of the enemy. An army composed of such men as Fontaine would be almost invincible.

But the "soldier of the cross" must follow always the dictates of conscience, enlightened by the Word of God. His pattern must be, not some man of military renown, but the Prince of Peace. His life must make manifest not feats of arms seen in the slaughter of his fellows, but, "the meekness and gentleness of Christ."

War a Natural Condition.

STRIFE is an exhibition of human nature; and there seems to be no way in which human nature manifests itself more readily. The mere trifling is sufficient to set the elements of contention in motion, regardless of the possible results. How this has been illustrated in recent history is mentioned in *London (Eng.)* daily of recent date, as follows:—

"Cicero said that the natural state of man is war. Certainly, whether savage or civilized he lets very few opportunities pass, as is proved by the trifles which have produced many terrible conflicts between nations. The Franco-German war, in which the loss of life was over 100,000, and the loss of money very nearly £1,000,000,000, resulted from a little bit of Royal match-making. Spain had a marriageable princess, and the German House of Hohenzollern a marriageable prince. Both were, apparently, anxious to join fortunes, but France objected. The King of Prussia generously agreed not to press the matter, but France, to make sure that a German should never rule the country on her south-western frontier, insisted on getting a promise that the proposal of marriage should not be renewed at any future time. Naturally Prussia declined to humiliate itself, and, unfortunately for herself, France thereupon declared war.

"Perhaps our influence at Constantinople is of great importance, though some argue that it is of very little moment. Either way, it has cost as heavily, both in lives and money. That war of the Crimea, by the way, began in an absurdly trifling event. The cupola of the

church of the Holy Sepulcher was out of repair. The Greek monks claimed the right of putting it in order. The Roman Catholic monks disputed their right. Russia supported one party, France the other. The monks came to blows; the diplomatists lost their heads. And then followed the war, with its frightful consequences.

"England's two wars with China have had admirable results, but the causes of them were really very trifling. The first one, in 1840, was about whether John Chinaman should be permitted to smoke Indian opium or not; and the second, that of 1856, resulted from the seizure of a villainous pirate by an armed Chinese vessel. The pirate was Chinese, and he sailed in a Chinese ship, but he cunningly hoisted the Union Jack. Under these circumstances, the pirate's capture was held to be an insult to England, and China's refusal to apologize led to hostilities.

"We all know that the Red Indians fought for the love of the thing, but we must have been pretty fond of it ourselves in days gone by, for we fought France 272 times between 1110 and 1815, and the cause in most instances was nothing more than revenge."

Strife is as foreign to the divine nature, as it is natural to human nature. The divine nature is the nature of the Prince of Peace, and it is the mission of the gospel to eradicate human nature from the heart and substitute for it the divine nature, which God gave to man at creation. In this, not in arbitration or peace treaties, lies the guaranty of permanent peace.

How the Youth View It; or, a Chapter in Real Life.

BY J. F. BALLENGER.

GEORGE THOMPSON—Hello, Charlie! how are you getting along in mathematics?

CHARLIE BROWN—All right; I have got to simple proportion,—what father calls the single rule of three.

George—Haven't got to the single rule of seven yet, have you?

Charlie—No; what do you mean? There is no such rule in my book.

George—You are not up with the times. If you had been over to the church last night and heard Elder Twist preach on the seventh-first-day-Sabbath, you would have learned something of the single rule of seven.

Charlie—What does the single rule of seven have to do with the Sabbath? What joke are you trying to play on me now? Be sober now, George, and tell me what you mean. You are always getting off some of your nonsense.

George—No; I am not. Elder Twist said last night in his sermon that the first day was the seventh day, and the seventh day was the first day; and that any day was the seventh day, and that the first day was any day; and that the Sunday law ought to be enforced to compel everybody to keep the first day.

Charlie—O, nonsense, George, you must have misunderstood him. A law like that would compel us to keep

every day, and how could we do that? You are too full of your mischief, George, to listen to a sermon long enough to understand what the minister is saying.

George—Well, say; there comes Anna Hughes, our Sunday-school teacher; she was there, let us ask her.

Charlie—I will, when she comes up.

Charlie—Good morning, teacher; if you are not in a hurry, I would like to ask you a question.

Miss Hughes—Certainly; if I can assist you in any way I will be glad to do so. What is your question?

Charlie—George Thompson says that Elder Twist stated in his sermon last evening that the first day was the seventh day, and that the seventh day was the first day, and that any day was Sunday; and that we should have a law to compel everybody to keep Sunday. You were there, did you hear him say anything of the kind?

Miss Hughes (laughing)—I guess that George did not pay very good attention to what the minister was saying. We should be very careful when we try to repeat what our pastor says. I think Brother Twist is an excellent good man, and a very deep and profound reasoner, and sometimes it requires very careful attention to understand him.

George—Excuse me, Miss Hughes; did not the elder say we could call Monday the first day, and that would make Sunday the seventh day. Or, if we call Sunday the first that would make Saturday the seventh; or we could call any day the first day, and thus make any other day the seventh day of the week?

Miss Hughes—In that last word is where you misunderstood Brother Twist. He did not say that you could begin to count at any day and make any other day the first day of the week. He did not mean that.

George—Then what did he mean?

Miss Hughes—He did not mean that the Sabbath day in the fourth commandment was the seventh day of the week, but only a seventh part of time or one day in seven, and that you could commence to count where you choose.

George—Then the Bible does not recognize such a period as a week, does it?

Miss Hughes—O yes; the week is mentioned several times in the Scriptures. I think it is some place in Matthew we read that "In the end of the Sabbath as it began to dawn toward the first day of the week." And again, I think it is either in Luke or John that it speaks concerning the holy women, that "They returned and prepared spices and ointments and rested the Sabbath day according to the commandment," and then in the end of the Sabbath early the first day of the week they came to the sepulchre bringing the spices they had prepared, etc. And either in Acts or one of the Epistles, I am not sure which, Paul says, "Now upon the first day of the week, very early in the morning, when the people came together to break bread, Paul preached unto them till midnight," etc. And in several other places the week is mentioned.

George—In these texts you quoted, which day is referred to as the first day of the week?

Miss Hughes—Our Sunday, of course.

George—Then our Sunday is the first day of the week, is it not?

Miss Hughes—Why, certainly it is.

George—If those women you speak of kept the day just before the first day of the week, and the first day of the week is our Sunday, then which day did they keep?

Miss Hughes—Why, our Saturday, I suppose.

George—Then our Saturday is the seventh day of the week, is it not?

Miss Hughes—Yes; according to our count of the days of the week.

George—Then is not our Saturday the seventh day of the week, or the Sabbath according to the fourth commandment?

Miss Hughes—It must be if we abide by the present numbering of the days of the week.

George—You said, Miss Hughes, that the day Christ rose from the dead and the day the disciples met to break bread was the first day of the week, and that it answered to our Sunday. Then how could Elder Twist say that we could call Monday the first day of the week and Sunday the seventh, or that we could begin with any day and call it the first day of the week?

Miss Hughes—I presume that Miss Lovejoy is waiting for me, as we are going to Pleasant Lake to attend the picnic to-day; so I will have to leave you and Charlie to discuss the subject between yourselves until some day when I can have more time, and perhaps I can give you further information on the subject.

Charlie—I tell you, George, you got our teacher cornered, and I more than half believe that you are right.

George—I know that I am right. You think, Charlie, that I am a wild boy, and so I am; but I am not without feeling. When I go to meeting and hear the preacher talk about the love of God and how Christ came to die to save us from sin and give us the power to keep his Father's commandments, I am interested. But when I go and hear the minister mix up things as Elder Twist did last night, and tell the people that they ought to keep the first day of the week in honor of the resurrection, and that any day may be the first day of the week, and then want to enforce the law compelling everybody to keep Sunday, I don't take any stock in such preaching.

Charlie—But look here, George, if we had no Sunday law most of the people would stay at home and work or play or do something else. I would rather go fishing on Sunday myself, or play ball than go to meeting, and I would if it was not for the Sunday law.

George—Well, then, what good does the law do you? It does not take the desire out of your heart; and just as long as that is there you might as well go. And what good does the meeting do you while you are all the time

wanting to go fishing or play ball? If there is not power enough in the preaching to take the desire out of the heart, you will never be any better by going, though you should go every Sunday as long as you live.

Charlie—That is all true. But don't you think, George, that we ought to go to meeting and Sabbath-school?

George—Yes, indeed I do, Charlie; I believe everybody ought to attend religious services. If no one went to church we would soon all be heathen. But what good does it do to compel us to go when we don't want to go? If the preachers would preach plain so that I could understand them and not put such queer interpretations upon the Scriptures and mix things up so, I would like to go to church, and I am sure I would be interested.

London, Ont.

“THE outrage at West Point is only one of the many injustices we have to suffer,” exclaims the California organ of the papal church—the *Monitor*—in its issue of June 12. A church that is always complaining of injustice and railing against its enemies, as is the habit of the *Monitor*, thereby most conclusively proves that its character is non-Christian. Jesus Christ never did such things; he manifested another spirit entirely.

The Protestant Pilgrimage to Rome.

THE Protestant world is on a pilgrimage to Rome,—not a pilgrimage by railway and steamship, but one no less real; though with this difference from the ordinary pilgrimage, that it contemplates no return voyage to the place whence it started. It is a spiritual pilgrimage; and the waymarks of the journey are to be noted in the changed aspects in which the travellers view the Word of the Lord. Upon this point we give three quotations from Francis de Pressensé, a well-known member of the Protestant society of France, and a writer for several Paris journals:—

“In old times a Protestant would take his Bible, and, reading it, or simply turning over its leaves, every word shone before his eyes as a divine Word. To-day, when he opens the sacred Book, he must begin by asking himself: “This part, is it really authentic? Is that Word so? Was it said by our Lord himself, or is it merely the conception of John that I read? Is it from an eye-witness, or is it not more likely a statement to be looked on as a compromise opinion between Hebrews and Christians of that remote period?”

Of the work of modern theology of which this “higher criticism” forms a part, M. de Pressensé says:—

“Modern Theology gives us a Bible of which the disintegrated parts would require, indeed, to be printed in various colors—according to the various times and different writers—and a Bible that *savants* alone, after innumerable efforts, will be able to read with discernment.”

“Modern theology gives us a Christ impalpable, in-

tangible, something like a crepuscular phantom, with neither divinity nor humanity, without historical reality in the past, without heavenly divinity in the present."

And all this is only a repetition, with some variation in form, of what was done in the first centuries by the so-called Christian church, and which led to the establishment of the papacy. In other words, it is but traveling over again the road by which the early Christian church went from Zion to Rome, where she became established upon the throne of the Cæsars. Then, as now, the first step was taken in an attack upon the Word of God.—not openly, but by the setting up of a system of mystical interpretations, by which the Word was robbed of its meaning, and consequently of its life giving power. This opened the way for the doctrine that the common people could not understand the Word anyway, but must depend upon the pronouncements of the church prelates, and finally of the bishop of Rome,—the pope. In this day "higher criticism" is doing the same thing, and modern theology is leading the seeker after truth to look upon the Word as a barren field for his own personal exploration, and to depend more and more upon the opinions and traditions of men.

Religion in the Public Schools of Ontario.

THE following from a resident of Kenmore, Ont., in the *Canadian Baptist*, of May 27, tells how the principle of religion in the public schools works in a district where the majority of the people are Roman Catholics:—

"In the eastern counties of this province, in districts where Protestant ratepayers are in the minority, the so-called public schools are practically Romish. The teachers in such cases are almost always Roman Catholic, which in itself, though not technically an injustice, is nevertheless an evil, for the door is thus thrown open to priestly influence and control. Think of a string of popish 'saints' days' and 'holy days' being observed as public school holidays in the Province of Ontario! Protestant pupils bringing home the tale that 'to-morrow is Saint so-and-so's day, or the feast of the holy something-or-other, and there will be no school.' Yet such is the invariable custom in some sections. And this is but a small thing compared with other abominations which they do. Prize books which inculcate the Romish religion are purchased from the general school funds and awarded to Protestant and Catholic children alike. Here are a few sample sentences from a book received in this way by a Protestant child a few months ago:—

"The Immaculate Virgin was by her incomparable holiness, the masterpiece of her divine Creator. She it was who was to crush the serpent's head and save us from the curse pronounced on the first woman by bringing forth into the world the God-Savicur. She was that root of Jesse who was to produce the heavenly flower."

"Jesus Christ offered at the last supper and offers to God every day by his ministers, the sacrifice of sacrifices, that is to say, his body and blood under the appearances of bread and wine. O sublime mystery of faith! O abyss of power and mercy! Jesus speaks—and that

which was but a moment before bread and wine is changed immediately into his body and blood. Then by an act of his sovereign will he gave to the apostles and to all their successors in the priesthood the power to renew upon the altar, until the end of time, the ineffable wonder he had accomplished."

"'Feed my sheep;' it was in these memorable words that Jesus Christ invested St. Peter and the popes who succeeded him with the supreme power over the pastors as well as the people—a power which he had promised a year before when he said, 'Thou art Peter, and upon this rock I will build my church.'"

All this only shows the injustice that is inherent in the principle of bringing religious instruction into the public schools. It matters not what religion it is that might be taught. The feelings and sentiments of the dissenting tax-payers would find expression in protests similar to the above. The only way to avoid injustice, discord, and religious controversy is to leave the teaching of religion to the Church, the home, and those schools whose support is wholly voluntary.

THE Ohio law prohibiting Sunday baseball has been pronounced unconstitutional by Judge Ong, of the Court of Common Pleas. The case was that of the State against the Cleveland baseball club, and was brought before him on appeal from the decision of the State Supreme Court, by which the law was upheld. The basis of Judge Ong's decision is that baseball is not a crime on any week day, and that under the constitution all statutes make Sunday merely a day of rest and not of religious observance. The county will, it is said, appeal the case to a higher court.

Lord Salisbury on Arbitration.

IN a speech before the House of Lords, July 8, the English premier referred to arbitration as a method of settling international disputes, and after expressing himself as in sympathy with the principle, mentioned the Delagoa Bay Railway dispute as an illustration. With regard to the prospect of an award by the arbitrators, he said, he could only say he was informed that it would speedily be given; and as that information had been regularly supplied to him for several years, the only consolation for them was that they were all supporting the sound principle of arbitration. The laughter which followed from the peers evinced their sympathy with Lord Salisbury's view of arbitration as a thing of practical value.

"STAND fast therefore in the liberty wherewith Christ hath made us free" is the admonition that comes to us from the Apostle Paul. Christ hath made us all free, but there are very many who do not know that they have been set at liberty, and refuse to accept their freedom. They are letting slip the greatest blessing it is possible for them to realize. Is it so with you?

Heavenly Citizenship.*

By the late A. J. Gordon, D. D.

A MAN'S dwelling in one country, and holding citizenship in another and far remote country, is not an unknown circumstance. In such a case, we may have the singular anomaly of one being most a stranger in the land in which he is present, and most at home in the land from which he is absent. Our blessed Lord was the first perfectly to realize this idea respecting the heavenly country. For he speaks of himself as "He that came down from heaven, even the Son of Man who is in heaven." So truly a citizen of the other world was he, that even while walking and talking with men he regarded himself as there, not here. And this saying of his occurs in that discourse where, with an emphatic "verily, verily," he declares that "except a man be born [margin] from above he cannot see the kingdom of God."

Here is the key to the whole mystery. As the only begotten of the Father, Christ's native country was above; and during all the days of his flesh he neither relinquished his heavenly citizenship nor acquired an earthly residence. "Blessed be the Lord God of Israel; for he hath *visited* and redeemed his people," is a significant note in the prophecy of his birth. And four times in the Gospels is our Lord's advent to earth spoken of as a visit. But it was a visit which never for a moment looked toward a permanent abiding. At his birth he was laid in a borrowed manger, because there was no room

for him in the inn; at his burial he was laid in a borrowed tomb, because he owned no foot of earth; and between the cradle and the grave was a sojourn in which "the Son of man had not where to lay his head." The mountain top whither he constantly withdrew to commune with his Father, was the nearest to his home. And hence there is a strange, pathetic meaning in that saying, "And every man went unto his own house; Jesus went unto the Mount of Olives."

Now, as it was with the Lord, so it is to be with his disciples. "For our citizenship is in heaven," says the apostle. Herein is the saying of Lady Powerscourt true: "The Christian is not one who looks up from earth to

heaven, but one who looks down from heaven to earth." A celestial nativity implies a celestial residence; and with a certain divine condescension may the Christian contemplate the sordid, self-seeking children of this present evil age and say, with his Lord: "Ye are from beneath; I am from above: ye are of this world; I am not of this world."

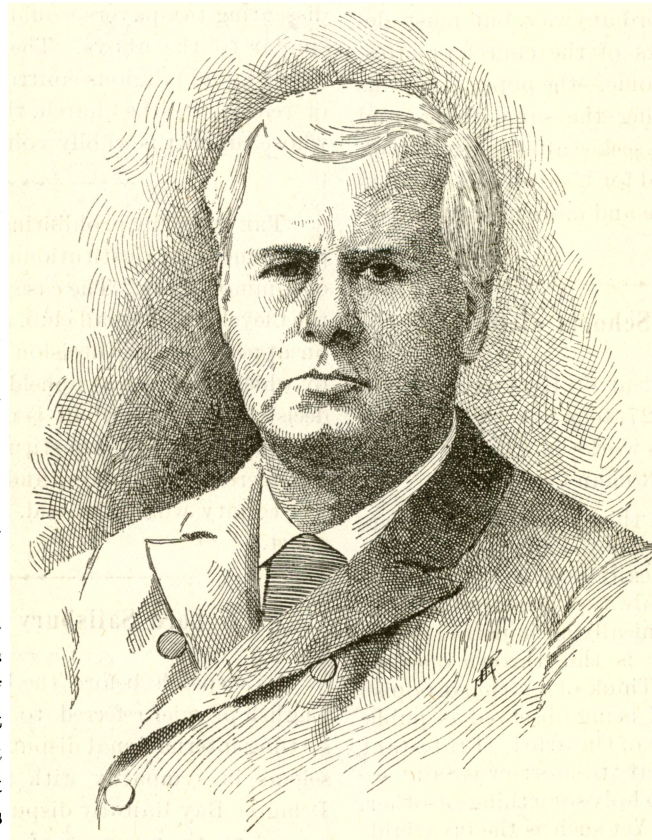
Let us be admonished, however, that to say this truly and to live it really, may subject us to the experience indicated by the apostle: "Therefore the world knoweth us not, because it knew him not." There is a certain quaint beauty in the apology which an old reformer made for the hard treatment which he and his friends received from the men of this world. "Why, brethren," he would say, "they do not understand court manners or the etiquette

of heaven, never having been in that country from whence we come; therefore it is that our ways seem strange to them." Would that in the Christians of to-day celestial traits were so conspicuous as to occasion like remark! Perhaps it is because there are so few high saints in the Church that there are so many low sinners outside the Church, since the ungodly can never be powerfully lifted up except by a church that reaches down from an exalted spiritual plane.

What means that lofty address of the apostle, "Wherefore, holy brethren, *partakers of the heavenly calling*"? (Heb. 3:1.) The reference is not merely to our final destiny as those who are to be called up to heaven, but to our present service as those who have come down from heaven: sons of God re-

joicing in a celestial birth, bringing the air and manners of glory into a world that knows not God. As such we are exhorted to "consider the *Apostle and High Priest* of our profession, Christ Jesus;" an apostle being one who comes forth from God, and an high priest one who goes in unto God. And Christ Jesus not only fulfils both these offices in himself, as he says, "I came forth from the Father, and am come into the world: again I leave the world, and go to the Father," but he makes us partakers with him of the same heavenly calling, sending us into the world, as the Father has sent him, and permitting us "to enter into the holiest by the blood of Jesus," as he has entered in by his own blood.

Confessing that our citizenship is in heaven, it should be easily determined what our conduct and bearing to-



THE LATE DR. A. J. GORDON.

wards the world must be. One is expected to pay taxes and make investments where he holds residence. Therefore all calls to bountiful giving and all demands for rigid self-denial are to be esteemed as reasonable assessments, not as gratuities. Christianity is no paradox, in which believers are required to do peculiar things for the sake of being peculiar, and to exhibit startling contradictions for the sake of arousing the contradiction of sinners against themselves. When we are called to lay up treasures in heaven, it is because that is our country; when we are enjoined not to love the world, neither the things that are in the world, it is because this is not our country.

Two practical errors spring from an earthly theology: viz., that the world is the Christian's home, and the grave the Christian's hope. On the contrary, one possessed of a clear advent faith would choose for himself such an epitaph as that which Dean Alford composed for his tomb: "The inn of a traveler on his way to Jerusalem." Ah, yes, that is it! A pilgrim's portion, food and raiment and contentment therewith; the mansion which fortune has provided, or the cabin which penury has reared, each alike counted a hospice where one lodges as "a pilgrim and stranger in the earth;" and the grave a narrow inn whose windows look towards the sunrising, where the sojourner sleeps till break of day,—this, without question, is the ideal of the Christian life as outlined in the Gospel.

An impracticable ideal, it will be said. But it was not so in the beginning. To say nothing of apostolic Christianity, let us ask what it was that gave the Christianity of the first two centuries such extraordinary vigor in its conflict with heathenism. An eminent writer, Gerhard Uhlhorn, has shown with a graphic hand that it was just this quality of absolute unworldliness which constituted the secret of its power. The men who conquered the Roman Empire for Christ bore the aspect of invaders from another world, who absolutely refused to be naturalized to this world. Their conduct filled their heathen neighbors with the strangest perplexity; they were so careless of life, so careful of conscience, so prodigal of their own blood, so confident of the overcoming power of the blood of the Lamb, so unsubdued to the customs of the country in which they sojourned, so mindful of the manners of "that country from whence they came out."

The help of the world, the patronage of its rulers, the loan of its resources, the use of its methods, they utterly refused, lest by employing these they might compromise their King. An invading army maintained from an invisible base, and placing more confidence in the leadership of an unseen Commander than in all imperial help that might be proffered,—this was what so bewildered and angered the heathen, who often desired to make friends with the Christians without abandoning their own gods. But there can be no reasonable doubt that that age in which the Church was most completely separated from the world was the age in which Christianity was the most victorious in the world.

It was also the era of undimmed hope of the Lord's imminent return from glory, so that it illustrated and enforced both clauses of the great text: "For our citizenship [R. V.] is in heaven, from whence also we look for the Saviour, the Lord Jesus." (Phil. 3:20.)

Our Lord set forth his departure from the world under the parable of "a certain nobleman who went into a far country to receive for himself a kingdom, and to return." (Luke 19:12.) As a Roman, living in Judea, on appointment to the governorship of that province, would go to Rome to be invested with office, and then return to rule, so Christ has gone to heaven to be invested with the kingship of this world, and now he and his watchful servants are eagerly waiting for the same thing; he, sitting at God's right hand "expecting till his enemies be made his footstool," and they expecting till he shall return to reign over the earth. Of the kingdom, the King and his kinsmen, the same avowal of unearthly origin is made by Christ: "My kingdom is *not of this world*, even as I am *not of this world*;" "They are *not of the world*, even as I am *not of the world*."

The kingdom is the "kingdom of God," the "kingdom of heaven;" its constituency are those who are "begotten of God," and "born from above." True, this kingdom is now in the world in its rudiments and principles, in its citizens and representatives: those who, like their Lord, have been sent hither to accomplish the work of gathering out a people for his name.

But, lest we fall into fatal error, let us not imagine that we are now reigning with Christ on the earth, or that the kingdom of God has been set up in the world. The church's earthly career during the present age is the exact fac-simile of her Lord's—a career of exile rather than of exaltation; of rejection rather than rule; of cross-bearing rather than of scepter bearing. Grasping at earthly sovereignty for the Church while the Sovereign himself is still absent has proved, as we shall show hereafter, the most fruitful root of apostasy. It may be said that this picture of the Church, as despised and rejected in the world, suffering, outcast, and in exile, does not correspond to the facts. Not to the facts of our own generation, we admit, wherein the world is on such excellent terms with Christians. But that it represents the character of the dispensation as a whole cannot be questioned, when we recall the Dark Ages and martyr ages of the Christian era; the prisons, and racks, and dungeons, and stakes, which stretch on through so large a portion of this age. And the pictures of prophecy are composite pictures, gathering up the main features of the entire dispensation and presenting them in one. Viewed thus, prediction and history perfectly accord.

"The kingdom is now here in mystery, and to be here hereafter in manifestation," one has tersely put it. And to this the predicted destiny of believers corresponds. "*Your life is hid with Christ in God; when Christ, who is our life, shall appear, then shall ye also appear with him in glory*" (Col. 3:4). "*Sons of God, therefore the world knoweth us not, because it knew him not*" (1 John 3:1).

"The earnest expectation of the creature waiteth for the *manifestation of the sons of God*" (Rom. 8:19). "If we suffer, we shall *reign with him*" (2 Tim. 2:12). Obscurity, rejection, exile, and trial in the world now; manifestation, vindication, enthronement, when the King comes,—this is the foretold calling of the children of the kingdom.

The unprecedented exemption of the church from persecution, and the extraordinary triumphs of the gospel which have characterized this nineteenth century, may tend to seduce us into the notion that the kingdom has already come, though the nobleman who had gone into a far country has not yet returned. That we may think truly on this subject, let us hear our Lord's voice, saying: "*Fear not, little flock, for it is your Father's good pleasure to give you the kingdom*" (Luke 12:32).

In spite of widespread conquests of the gospel the church is still "a little flock," amid the vast populations of Pagans, Mohammedans, Infidels, and Apostates. This flock in every age has been branded with opprobrium, and torn by persecution, and beaten by hireling shepherds, and the end is not yet; for, as good Samuel Rutherford says, "So long as any portion of Christ's mystical body is out of heaven, Satan will strike at it." However favored in our times, this flock is not the kingdom; but it has the promise of the kingdom, in which rejection shall give place to rule, and crucifixion to coronation. When? "*And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away*" (1 Peter 5:4). What temporary respite from persecution we may enjoy, so that for the time it may be said as of old, "Then had the churches rest," no permanent peace is guaranteed until the Lord's return. "And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven" (2 Thess. 1:7).

Persecution in Moncton, N. B.

Moncton, N. B., July 8, 1897.

EDITOR AMERICAN SENTINEL: Bro. Andrew Turner was to-day brought before Justice Grant, of this city, for violation of the Sunday law. The complaint was laid by one Smith H. Brown, who runs a milk wagon on every day of the week.

The complaint was for doing servile labor on the "Lord's day, commonly called Sunday."

The complainant did not appear, and the magistrate dismissed the case, taxing the costs of the court upon Mr. Brown, and ordering that his goods and chattels be seized to pay the costs.

It was very evident that had any one appeared against Brother Turner, he would have had to suffer the full penalty of the law, as the magistrate stated emphatically that men may keep any, or as many days as they wish, but the law says that they must keep Sunday. He also declared that "it was fitting that one day in seven

should be set apart by the law of the land as a universal Sabbath."

The neighbors and friends of Brother Turner were present and testified in a marked manner to the high esteem in which he is held by all who know him. It should be a source of joy to him, that the Lord has chosen him to bring the light of the message of Rev. 14:9-12 before magistrates in this place.

D. G. SCOTT.

THE SENTINEL will have an offer to make next week that will interest every reader of the paper. Look for it.

Religion and the State in Japan.

BY JOHN A. BRUNSON.

IN order to reach just and accurate conclusions in reference to the relation existing between religion and the State in Japan, it will be necessary to take a brief survey of the prevailing religious systems of the country.

The religious beliefs of the Japanese people may be divided into two classes—Shinto and Buddhist. It is not easy to define clearly either of these systems of religious belief, or the relation that they sustain to each other; for many of the Japanese exhibit a spirit of tolerance in matters theological that amounts to indifference, worshipping indiscriminately at either Shinto or Buddhist shrines. As a matter of fact, the two religions are so thoroughly interfused in practice that the number of pure Shintoists or pure Buddhists is exceedingly small. This rather remarkable and somewhat anomalous condition of things may be explained by the fact that Buddhism, after its introduction into Japan in the sixth century generously received into its pantheon all the native Shinto deities, explaining that they were only avatars or visible manifestations of some Indian god, and therefore it would be proper for converts to Buddhism to continue to worship their ancient gods as before. By this compromise discontent among the Shintoists was allayed, and the Buddhist propagandists found their work of gaining adherents to their faith greatly facilitated. But mark the result—an instance of ecclesiastical hybridism, a corrupt system creditable to neither, so that the Buddhist gains were of rather doubtful nature.

Shinto is the native cult of the Japanese, being indigenous. Strictly speaking, it hardly deserves the title of religion, since it has neither creed, sacred books, nor code of morals. Certain modern Japanese writers, in their over-weening vanity, account for the absence of ethical teachings on the ground, that the innate purity of the Japanese people render such teachings entirely superfluous. Say they, only such depraved peoples as Chinese and Westerners need the restraining and constraining influences of a formulated ethical code.

Shinto recognizes a continued existence beyond the grave, but fails to teach whether it is one of joy or pain. Hence the doctrine of rewards and punishments is not

inculcated as an incentive to right conduct. Its services are few and simple, demanding little more of its votaries than a visit to the local temple on the occasion of the annual festival. It is a combination of ancestor-worship and nature-worship. Homage is paid to the departed ancestors of the imperial family, who are supposed to be direct descendants of the sun goddess, and to the names of other distinguished dead. In the realm of nature there are gods and goddesses of fire, wind, ocean, rivers, etc.

The priests enjoy an unusual degree of freedom. They are not bound by any vows of celibacy, neither are they prohibited from seeking other professions, if preference so dictates. They are not distinguishable by their costume from other men, save when engaged in offering the morning and evening sacrifices, at which time they wear a robe peculiar to themselves. In short, the sum of man's duty as taught by Shinto may be expressed in a single line: "Follow your natural impulses, and obey the Mikado." As a religious system, it is vague and shadowy.

Buddhism, on the contrary, with its profound metaphysics, its gorgeous ritual and exalted ethics, powerfully appeals to the religious instincts of the people. It was introduced into Japan from Corea and China in the year 550 A. D. At first it was rejected by the emperor, and was more or less opposed for half a century or longer. But gradually it won its way to general acceptance by dint of prudent concessions and ardent, persistent labor. It soon became the predominant religion of the country, the Mikados themselves, the supposed descendants of the Skinto sun goddess, adopting it. Having once gained the ascendancy, it was comparatively easy to hold it, and it is to-day the prevailing religion of Japan.

As propounded by Shaka Muni, its founder, Buddhism may be called an atheistic philosophy. It teaches that ignorance is the genesis of all misery and suffering, and enlightenment the way of escape therefrom; that happiness and salvation come from within—from recognizing the impermanence of all phenomena, from the extinction of desire, the root of life. The salvation to be obtained is Nirvana, which Colonel Olcott, the modern apostle of Buddhism, defines as "A condition of total cessation of changes, of perfect rest; of absence of desire and illusion and sorrow; of the total obliteration of everything that goes to make up the physical man." It contains its decalogue, the precepts of which are as follows: refrain (1) from destroying the life of beings, (2) from stealing, (3) from unlawful sexual intercourse, (4) from falsehood, (5) from intoxicating liquors and drugs, (6) from eating at unseasonable times, (7) from dancing, singing, and unbecoming shows, (8) from using garlands, scents, perfumes, cosmetics, ointments and ornaments, (9) from using high and broad beds, (10) from receiving silver and gold. It is needless to add that priests and people live in constant violation of these moral precepts. Lying and licentiousness are prevailing sins of Japan, and frequently the priests set the example.

Numerically the Buddhists of Japan are strong.

They are also active and aggressive, and vigorously oppose the advance of Christianity among the people. They are divided among themselves into various sects which detracts somewhat from their power, but nevertheless their hostility is the devil's most potent factor in retarding the progress of the gospel in Japan. They have learned, in recent years, lessons in propagandism from Christian missionaries, and are advocating the establishment of schools and kindergartens, the founding of orphans' homes and the education of women as indirect methods of spreading their tenets. They also make use of the printing press, sending out large quantities of tracts, papers and magazines, and are urging the priests to devote more time to *viva voce* preaching.

AT the last annual meeting of the California State Sabbath Association, a prominent clergyman from San José said in a speech that about thirty members of his church could not keep the Sabbath because there was no State Sunday law. Do professed ministers of the gospel really believe that the Lord is dependent on a State law for securing obedience to one of his requirements?

The Power of Choice.

BY JESSE JARED.

AMONG the many blessings of our beneficent Father the power of exercising the will in all our actions is one of the strongest manifestations of an all-wise Creator. When we consider this subject in its great magnitude, it seems strange indeed that finite man should attempt a work that is so entirely foreign to our Creator, and still have it in mind to do honor to a Being of supreme love.

In contemplating this, as with most themes of God's dealings with man, our minds revert to the period in human history when all was as the mind of infinite Love only could devise. At that time when an all-wise Creator, who took in ages at a glance, placed man—the crowning being of his creation—in the position of ruler of the world, it must certainly have been that all was done which an all-wise Creator could consistently do to preserve him in perfect accord with the will of the Sovereign of the universe. Certainly if it were at all in keeping with God's nature to enact laws to restrain man from going contrary to the divine will, it would be expected that man would be placed under restraint sufficient to forever prevent him from reaping the fruits of a course of rebellion, which the Eye that beholds the end from the beginning, assuredly took in.

But what do we find to be God's plan of dealing with the creatures of his hand? Do we find such restrictions as would make it impossible for them to do other than what their Creator marked out as best? No; we find man made the recipient of the needed instruction, and

warned of the fruits of transgression, but still left as free as the zephyrs that stirred the foliage in their Eden home. How easy it would have been to have prevented all that sin has wrought, had it been just in God's sight to enact even one measure to restrict man's will in regard to the service due the Lord. But a Being of love, as God is (1 John 4:8, 16) could accept only a service of love, and this could be rendered only by beings capable of serving the Creator from choice.

When man was placed in this position, there was a possibility that his choice would fall on the wrong side. What a short step it would have been to have deprived man of the power of going wrong! But He that "spake and it was done," did not deviate from the ways of righteousness. After man fell through the influence of the wily tempter, and was no longer the free being that he was before, God pledged the sacrifice of heaven's best Gift that he might again liberate man's will. Gen. 3:15.

Passing through the centuries, we come to the time when God saw the wickedness of man was so great in the earth, that every imagination of the thoughts of his heart was only evil continually; and we find that God bore with their unbridled iniquity for one hundred and twenty years.

If ever there was need of a "national reform movement," certainly there was need of it then. But do we find the divinely-instructed Noah trying to effect the passage and enforcement of laws that would restrain that noble race from their course of immorality? No; we find only the record of his life of faith, and his preaching of righteousness. And after the great ark was finished, do we read that God caused man to go into the ark with the beasts? No; man was free to do as he pleased, and God could but close the great door on those that had obeyed the call of mercy.

We find all through the Scriptures striking evidences of God's plan to leave man free. He would devise ways almost without number to cause man to turn from the ways of death. When one servant was maltreated and the covenant people strayed from the ways of life, the yearning heart of infinite Love would institute other means whereby those that would might see and turn from the ways of death. And finally, the treasures of the universe were poured out in the gift of the only-begotten Son.

He came to a people that were in daily expectation of the Messiah, whom they thought would so reform the nation that the Jewish people might compel all to conform to the principles of the religion for which they were such ardent sticklers. But in all of the life of Christ do we find one instance of trying to reform the nation as such? He wrestled with the woes of this life for upwards of thirty-three years, and proclaimed the good news of salvation throughout the length and breadth of Judea in such divine power that the hardened officer returned word to the bigoted priests that "never man spake like this man." Whenever the touch or cry of distressed humanity reached him, his divine virtue went out to them

in a degree that filled them with unutterable love and restored the stricken form to a condition of perfect health. All this was the manifestation of the life of God in mortal clay.

In all those years of our Saviour, who had all power in heaven and earth, can we point out one instance where he favored compulsion in the least degree. No; never do we detect the slightest indication of a spirit to use other than persuasive means to cause men to accept the offers of redeeming love. Amid a scene of universal rejoicing, that noble spirit was overcome by grief at the sight of the city that would not yield to the gentle pleadings of infinite Love.

If our divine Pattern would not compel even an assent to the doctrine he came from the throne of the universe to promulgate, how can fallen, sinful men engage in a work of judging and condemning their fellow-mortals? "If any man have not the spirit of Christ, he is none of his."

Religion in the Schools in Australia.

IN Australia there exists a "National Scripture Education League," the purpose of which is to secure the teaching of religion in the public schools. In pursuance of this object, a meeting of the League was held in Melbourne, May 20, which was attended by about one hundred clergymen of the city and suburbs. Bishop Goe, of the Church of England, presided. The following comments relating to the occasion are from the *Bible Echo* (Melbourne), of June 7:—

"The object which the League has in view, as stated by the chairman, is 'the introduction of religion into our State schools.' And a communication read by the secretary stated that 'it is only through the ballot box that we can succeed.' The League, therefore, is evidently a religio-political organization. In view of this, it is not strange that the following resolution was introduced, and, with the exception of the negative vote of the writer, unanimously passed:—

"That the ministers of religion and laymen here present pledge themselves to make every exertion to stir up the people in their districts so as to secure the return of members of Parliament favorable to the restoration of Scripture teaching in our State schools, and for this purpose pledge themselves to vote for no candidate whose opinions are not in harmony with the programme of the League."

"This, as must be apparent to all, contemplates a purely political campaign. It means that both ministers and laymen shall engage actively in the business of political engineering, and shall 'make every exertion' to control the votes of the people, even by going to the length of obtaining beforehand a distinct 'pledge' from the electors that they will vote only as the League wishes them to vote. This is politics straight.

"And how purely political this movement is may be better appreciated from statements made by Professor Harper in introducing the foregoing resolution. He said, 'We are going to have some power.' Of course he meant

political power, State power. But to seek such power in religious work is to deny the gospel. In the gospel there is all the power any Christian needs for the successful accomplishment of Christian work. Paul says the gospel is 'the power of God.' More than this, when Christians seek to accomplish their ends through the 'ballot box,' they thereby limit their power to numbers, and place their strength upon a purely numerical basis; for there vote simply stands against vote. On such lines they cannot succeed unless they are in the majority. But God's method of reckoning the strength of His people is very different. When they are connected with Him, and depend upon His power for the performance of their allotted work, He says 'One man of you shall chase a thousand,' 'and two put ten thousand to flight.' Josh. 23:10; Deut. 32:30.

"Again, Professor Harper said they intended to take such an attitude that politicians and men running for office would understand that the churches were 'a body of voters to be reckoned with.' This again degrades the church to a mere political level, and estimates its influence by the intimidating threat of how many votes it can cast in a political campaign.

"We are in hearty sympathy with the idea that the children need religious instruction, that no education is complete without such instruction, and that there is a lamentable want in this respect at the present time, as evidenced by the moral corruption and irreligious tendencies characteristic of the rising generation. But we are not in sympathy with the League's proposed method for remedying the evil. Religion, pure religion, the religion of Jesus Christ, cannot be inculcated through political measures and acts of Parliament. Neither has God made it incumbent on the State to see that men are brought up in faith. That is the work of the Church. And when the church endeavors to make the State do this work it is shirking its own responsibility. God never said to the State:—

" 'And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.' Deut. 6:6, 7.

"No; this is God's instruction to His people, to the church, to parents. Here rests the responsibility; here is the tap-root of the whole question; here is the solution of the whole difficulty. Let parents do their duty in this respect, and the problem is solved. But if they fail, if they are not religious themselves, if they do not fear God and obey his commands, where is the hope for their children? We hear a great deal about our 'godless State schools;' but the difficulty is not with the State schools, but with the 'godless homes' in which the children are brought up."

THE "New England Sabbath Protective League," says its organ, the *Defender*, bases its conviction that "all classes and conditions of labor" ought to be made to take a weekly day of rest, upon "the great principle so felicitously expressed by Henry Ward Beecher, when he declared of Sunday: 'It is meant to be the one day in which a man shall feel, I am not a toiler, I am not a worker, I am not an underling, I am not an apprentice,

nor a journeyman; I am not a man on wages; I am not a hired man,—I am a MAN!'" This is very well so far as it goes; but the Lord wants an individual to be "a MAN" every day in the week, by becoming a son of God. Why not become reconciled to the Lord's way, and trust in the power of divine grace to make us what we ought to be, instead of in the power of a human statute?

A WARM friend of the SENTINEL at Marquette, Kansas, writes: "To test whether subscribers could be secured for the SENTINEL here, I went out and in two hours received six subscriptions, the money for which I enclose. I am sixty-nine years old and not able to do much, but I simply wanted to learn whether or not the people here were willing to buy and read on the subject matter of the SENTINEL, and have found that they are. I shall do more soon."

FULL particulars of the unprecedented offer of the SENTINEL will appear next week, and we trust our friends everywhere will prepare to take advantage of it.

"RELIGION and the State in Japan," by J. A. Brunson (see page 442), comprises two articles, the second of which will appear next week.

By mistake, last week's issue was sent out as No. 28, which is the number of the present issue.

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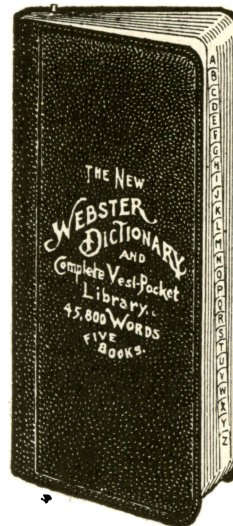
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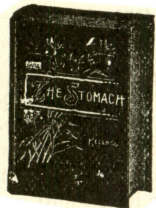
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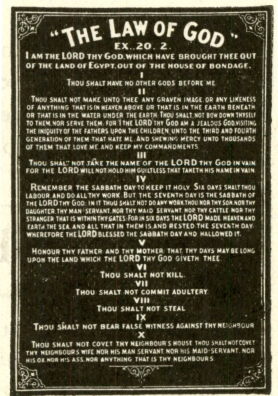
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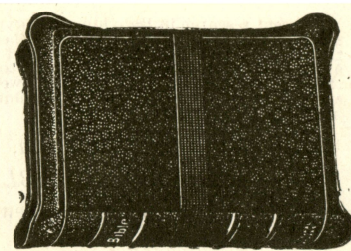
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gavest before them, neither turned they from their wicked works.	B. C. 443.	25 Rē'hūm, Hā-shāb'nah, Mā-ā-sē'-jah,
36 Behold, ^d we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it :	^d Deut. 28. 48. Ezra 9. 9.	26 And Ā-hī'jah, Hā'nān, Ā'nān, 27 Māl'luch, Hā'rim, Bā'ā-nah.
37 And ^e it yieldeth much increase	^e Deut. 28. 32. 41.	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

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