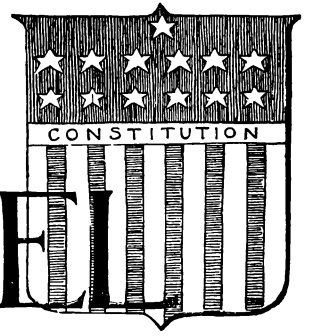


AMERICAN SENTINEL



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

ALONZO T. JONES,
EDITOR.

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FREEDOM, to be enjoyed, must be deserved.

— • • —

THERE is no other foundation of national greatness than individual virtue.

— • • —

"NONE are more hopelessly enslaved than those who falsely believe they are free."

— • • —

ABOUT the only proof that many people can give that they are free, is that they are residents of what is called a "free country."

— • • —

CONGRESS, in combination with the sugar Trust, is just now affording the country some object lessons on the point of what may be expected of a "Christian nation."

— • • —

THE great gold mines just discovered in the Klondike region are as nothing in comparison with the gold mines the Trust magnates of the country have discovered in the pockets of the masses who are compelled to buy their commodities.

— • • —

THERE are plenty of people in the world who are willing to "contend" for the faith, by argument or by the sword, and even to lay down their lives for it on the field of carnal strife. But it is living for the faith—living out the faith in its meekness and gentleness and longsuffering—that tests the character.

GREAT attention is being given in the religious world to some alleged sayings of Christ heretofore unknown, discovered among documents recently unearthed at Behneseh, Egypt. If people would only give as much attention to the authentic record of Christ's sayings which they have in the Bible, their time would be spent to better purpose. There is plenty of meaning yet in the familiar sayings of the Lord which remains to be discerned. It is just as well and perhaps better to discover new truth in an old saying, as to discover some new saying, especially when the authorship of the latter is involved in great uncertainty.

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THE world lost freedom in the beginning by departing from the truth, by turning to paganism; and those who would regain that freedom must turn from paganism to the truth—the gospel.

— • • —

Pagan or Christian—Which?

IN view of the facts of the every-day history of Greece and Rome, it is strange that anybody would ever think of giving the professed wisdom of these nations any place whatever in any system of education.

Yet, however such a thing may be excused in an education that is altogether of this world, and whose goal is only this world—education by the State—it is impossible to justify it in education that makes any claim whatever to being Christian.

Greece and Rome were absolutely pagan. Their education, their ideals, their literature, were essentially pagan. And what place can paganism ever properly have in Christian education? Pagan text-books in a Christian school! Pagan standards in a Christian education! The things are positively contradictory.

Christianity and paganism are at the most extreme opposites. Christianity came from heaven; paganism came from beneath. Christianity is of God. Paganism is of the devil. To give pagan literature preference over

Christian literature, is plainly to prefer paganism to Christianity. To give the pagan classics a more prominent place in any study than is given to the Bible, is certainly nothing else than to allow that the author of paganism is worthy to be believed and followed more than is the Author of Christianity.

In the Bible, God reveals himself as a teacher. "I am the Lord thy God which teacheth thee to profit." "Who teacheth like Him?" "Learn of me."

Shall it be for one moment allowed then, and of all people by those who profess to believe in the God of the Bible, that Socrates, or Plato, or Cicero, or any other pagan, or any other man, is a better teacher than God is?

In the Bible, God reveals himself as the Source of the highest and best, indeed of *all true*, wisdom. His word, the Bible, is the storehouse of this wisdom which he has given to the children of men.

Shall, then, the words of men, and of *such* men as were the authors of these classics, be given the preference over the word of God? Why should the words of these men, or of any other men, be given, or allowed, more prominence *in any line* of study, than is given to the word of God? and of all people by those who profess to believe the Bible to be the word of God?

Are the doubting queries of the proud ignorance of Socrates worthy of more consideration than are the certain truths of Him "that is perfect in knowledge"? Are the vain imaginings of Plato to be accepted and studied as philosophy in preference to the original ideas of Him who is very Wisdom itself? Shall the dark abominations of the mythology of Homer and Virgil and other Greek and Roman poets occupy the minds of the youth, rather than the pure glories of the heaven which has been opened to men through the moral perfection of Jesus Christ? What right to the name of *Christian* has any school, institution, or scheme of education, that does do the things here indicated?

Yet the truth is that that which professes to be Christian education, does do these very things all over this and other professedly Christian lands. One of the leading infidels of the United States was graduated from the the theological department of a college which was "founded for the purpose of fitting young men for the ministry" of the gospel, and in which all the teachers had to be Christians. And of the instruction there given he has made the following extremely suggestive statement:—

"It struck me as rather curious that in a Christian college the main drift of all its teachings was to pagan literature. Hardly any attention was given to the Bible except in a formal way. That which really interested the students and professors was Greek and Latin. Homer, Zenophon, Plato, Aristotle, Cicero, Livy, and Cæsar, entirely superseded Moses, Abraham, David, Solomon, and even Jesus. The spirit of the college curriculum was non-Christian writings."

In this statement, the students in nine tenths of the professed Christian, and even theological, institutions in our land will readily recognize their own experience. The

result of such training cannot possibly be anything else than infidelity. True it may not in all cases be the positive, outspoken, and professed infidelity of the one from whom we have quoted the above passage. It may be the infidelity of the "higher criticism," of the "Ethical Culture," of the "scientific," or of the "philosophical" style. Yet it will none the less be infidelity. It will be paganism as really as was that of the authors, in whose "learning" they have been trained.

It is a recognized fact that "first impressions are most lasting." It is a law of the mind that first impressions shall be the most lasting. In the study of a strange language, the student enters a world as entirely new as was the real world when he first became conscious that he was in it. The first thoughts and impressions that he gets in that language will be the most lasting and will inevitably color all that ever come after. Let the first thoughts that a student ever obtains in Greek, be pagan thoughts, then let him begin the study of the Bible in Greek, and the pure and exalted thoughts of the words of the Lord will be over-shadowed and darkened by the pagan notions that have already pre-occupied the mind. This is the whole secret of the "Higher Criticism," the so-called scientific study of the Bible. The first studies of these men in Greek, for instance, were in pagan Greek. All their thoughts in Greek were pagan thoughts. The whole mold and impress of their mind, in Greek, was pagan. Then when they come to read the Bible in Greek, instead of reading it with God's thoughts in it they read it with pagan thoughts only. Thus God's Greek was, in their minds, dragged down and confused with the pagan Greek. And as they knew full well that the world has got far beyond the ideas of the Greeks, when God's Greek is confused with pagan Greek, it is easy enough for them to "see" that the world has also got "far beyond" the Bible. Thus as it is perfectly proper and scientific to test pagan Greek by advanced views, and accept or reject its statements accordingly, so when God's Greek is confused with pagan Greek it is equally proper and "scientific" to test the statements of the Lord in the same way.

Thus once more, and by precisely the same means, it has come to pass that what the Greeks knew is sought after as wisdom, while what God has said is considered foolishness. And what God has said is considered foolishness *just because* of the fact that what the Greeks produced is accepted as wisdom. And the same result is fast coming to pass, that came before—by this very "wisdom" the world does not know God.

At the first, when Greek thought prevailed, "the world by wisdom knew not God." It was by means of that very Greek "wisdom" that the world was caused not to know God. This same result will surely follow to-day wherever Greek thought is allowed to prevail. And as it is indisputable that in the great mass of the educational institutions of the land—professed Christian as well as other—the whole educational system is corrupted with this same Greek and Roman "wisdom," the result can

be nothing else than that the world will again be caused not to know God: and the end of it must be only that which came to Greece and Rome.

The sum of it all is, that in anything and everything that makes any claim to being Christian education, the word of God—the Bible—must be given the leading place in every line of study that may be proposed or undertaken. And any would-be teacher who is not prepared to give to the Bible just this place in every line of study, is not fit to teach in any Christian school. Such teaching only is truly scientific as well as truly right. Only such a school can be truly called a Christian school.

It is estimated that \$2,000,000,000 of war material was afloat on the occasion of the late naval review at Spithead, Eng. "Evidently," says the *New York Observer*, "peace nowadays comes at a high price."

The Power of Christianity.

THE Christian religion is simply a manifestation of the life of Christ. The Christian is "dead," and his life is "hid with Christ in God." Col. 3:3. As expressed in the language of Paul in his letter to the Galatians, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20. As "God was in Christ," revealing himself to the world, and "reconciling the world unto himself," when Jesus walked through Judea, so Christ is in his followers, and thereby God is still manifest to the world in human flesh. Col. 1:27.

This is the testimony which the world has that Christianity is true and that Jesus Christ exists to-day as the Saviour of fallen men. The world beholds him in the persons of his true followers; and beholding him, they see also his Father, of whom he is the express image. John 14:9, 10.

Christ does not give to the world hearsay evidence concerning himself. He does not ask men to believe on him because it is recorded that over eighteen hundred years ago he lived as a man on the earth, teaching the kingdom of God and working miracles. He does not ask them to believe because some person says that all this is true. To the question, Is there a Christ, the Christian answers, Yes. And to the query, How do you know? he replies: Because he is living with me. And that answer would be accepted as primary evidence in any court of law.

The world may scoff at the doctrines and creeds of the churches. It may ridicule the statements of Scripture and appeal to history and to "reason" to prove that Christianity is all a myth. But when it meets Christ face to face, it finds evidence which it cannot gainsay. All its specious arguments fall to the ground, and it is obliged to confess that there is a "mystery of godliness"—God manifest in human flesh. It sees a life that it knows is not the life of the individual as he once was—a life which bears the unmistakable stamp of the divine.

The Christian knows that Jesus Christ lives, by the evidence of his own experience; for he has been crucified, buried, and raised to life again with Christ; and Christ living in him, the world has also visible evidence that Christianity is true, and that its Saviour is no myth. It matters not that but few of those who profess Christianity have been "born again,"—that the vast majority of nominal Christians give to the world no sign of the life of that divine One whose name they have taken. If in but one individual there is presented the mystery of God dwelling in human flesh, the claims of Christianity are proved. And now, as in all ages, there are a number, scattered through all lands and among all races, through whom this testimony of a living Christ is given to the world.

This is the power of godliness which is to convince the world and draw men and women from it into the pathway of righteousness. If all the church were but in this condition, Christianity would sweep all countries like a mighty tidal wave. But when the church seeks for power from the State, as she is doing in all lands to-day, she denies before the world that Christ exists and justifies the world in its unbelief.

Reverse the Order.

AT the opening of the great Christian Endeavor convention in San Francisco, the vast audience, in response to successive strokes of the chairman's hammer, responded with the words,—

"The world for Christ;"
 "The nation for Christ;"
 "Myself for Christ."

The arrangement of these phrases may have been only an accident, but this order of conquest is the one adopted by very many who start out to be reformers, with the result that no reform is accomplished. "Myself for Christ" belongs first in all true Christian endeavor, and then if we take care that we ourselves continue to be "for Christ," God will take care of the result in the nation and in the world.

The Christian's Warfare.

FOR what does the Christian soldier fight? A Roman Catholic journal, *The Pilot* (Boston), answers the question thus:—

"The Christian soldier fights for his country, sustained not by the hope of subsequent political rewards, nor even by the nobler expectation of the gratitude of posterity, but simply for the love of his country, and his conviction that it is his duty before God to lay down his life for her at need."

And this is about the idea which many Protestants hold on the same point. But it is not Bible doctrine. The very first thing Christianity requires of any person, under all circumstances, is that he lay down his life. He

must be "dead," and his life "hid with Christ in God." Col. 3:3. "Subsequent political rewards" and the "gratitude of posterity" are ruled out altogether. And God never calls an individual to lay down his life for the sake of his country. He must lay it down because it is full of sin, and take in its place the life of Christ, which is all righteousness. "Whosoever will save his life," said Jesus, "the same shall lose it." The truly Christian soldier lets Christ live in him (Gal. 2:20), and by that life wages ceaseless warfare against all sin.

Religious Liberty in South America.

THE Rev. John Lee, chairman of the Committee on Religious Liberty for Protestants in South America, is still endeavoring to get the papacy to grant religious liberty to Protestants in the Catholic countries of that continent. Having failed to accomplish anything by appeals to the pope and Cardinal Gibbons, he has finally addressed a letter to President McKinley, to which he has received through the State department the following reply:—

"On October 26th last our Minister at Lima reported that the Peruvian bill concerning the registration of the marriages of foreigners failed for lack of agreement between the two houses. The Senate passed a bill satisfactory to the foreign element, and the House of Deputies amended it by providing for civil marriage. The session came to an end before an agreement could be reached.

"On March 31st last the department advised our Legation at Lima of its hopes that Peru would adopt a marriage law more consonant with the general practice of modern nations, and expressed its concern lest the civil rights of American citizens in that quarter might be impaired through the deficiency of existing law. It was further stated that this Government would be glad to learn that the subject would be revived at the next session of the Congress and satisfactorily disposed of."

It is in respect to the marriage laws of Peru and some other South American countries that the disabilities imposed upon Protestants are most conspicuous. The papacy disclaimed all responsibility in the matter, on the ground that the restrictions placed upon Protestants were in the nature of civil regulations, and a letter received from the "Cardinal Secretary of State" through Cardinal Gibbons, stated that "the Protestants in Peru, far from being restricted in the free exercise of their worship, are rather accorded a larger degree of toleration than is compatible with a strict construction of the political constitution of these countries." Now, as ever in past times, religious intolerance seeks refuge behind the "law of the land."

The appeal to the United States Government was made on the strength of the following testimony touching the situation in Peru, in a letter from Dr. Thomas B. Wood, a Protestant missionary:—

"Since the coming of Mgr. Macchi, the apostolic delegate, to Peru, we have been falling under a series of new

restrictions beginning in December, 1893, with a local decision excluding our marriages from civil registry in Callao, and ending in November, 1895, with a supreme executive decree outlawing them sweepingly, and declaring that their previous recognition had been contrary to the constitution, without stating in what respect. The decision of 1893 specifically named the Methodist Episcopal Church as having its marriages excluded from civil registry, with no need of such specific mention, as the decision was made to cover all marriages not solemnized by a Roman Catholic priest.

"After I had started our work in Lima and transferred it from the place of its beginning to larger and more central quarters, the archbishop wrote officially to the executive, asking that my operations be stopped. His ground was not a charge that I was violating any law, but the sweeping pretension that my propaganda was from the nature of it hostile to the State religion, and, therefore, hostile to the State."

And this charge of hostility to the State is the very one which Protestants in the United States are trying to establish against their fellow Protestants who oppose the disabilities sought to be put upon them by Sunday laws. The papacy is familiar with all these make-shifts. If Protestants would not refuse to see, they would know that in this they are following in the track of the church of Rome.

The Wisdom of Faith.

THE Bible says that to suffer oppression with the people of God is better than to enjoy the pleasures of sin for a season. This was said of Moses, who chose rather to be persecuted for Christ's sake than to sit on the throne of the Pharaohs. It was faith that gave Moses the wisdom to make that choice; and events have amply demonstrated the value of that faith. To-day, as we know from the testimony of God's Word, Moses lives in the midst of the bliss and glory of heaven. But where would he have been if he had chosen the throne of Egypt? The question is answered by this incident which occurred not long ago, related in a London journal:—

"Brusch Bey, the famous explorer of the tombs of ancient Egypt, who discovered the mummy believed to be that of the Pharaoh who oppressed the Israelites, recently found another mummy, on the coffin of which was the royal cartouche, indicating that the body was that of one of the Pharaohs. He was delighted with his discovery, and with great care packed it up for conveyance to Cairo. On arriving at the railway station, he was directed to have his 'luggage' put in the luggage-van. The Bey was concerned about its safety and insisted on its going in the carriage with him. The officials consented on the condition that the fare was paid as for a living passenger. Brusch Bey accordingly paid Pharaoh's fare, and the mummy went in the passenger coach. At the custom house of Cairo a new difficulty arose. The custom officers demanded duty. The Bey explained that the package was the mummy of Pharaoh, and that no duty could be levied upon it. But the officers were convinced that it might be made dutiable under some cate-

gory, and they searched their list for a suitable class. Finally, they decided to charge for it as dried fish, on which a duty is imposed. The Bey scorned to contend about the small charge involved, and the mummy having been weighed and the duty paid, the dead body of Pharoah entered the capital of Egypt as a package of dried fish. With such contempt did they treat the body of a potentate, who, in his lifetime, doubtless received the homage of all who came into his presence. In his case with startling force were the words of the prophet fulfilled that the terrible ones shall be despised and shall become as chaff. Isa. 24:5."

Our "Moral Progress."

AS SHOWN BY A COMPARISON OF THE ANCIENT GLADIATOR WITH THE MODERN WAGE SLAVE.

"*Twentieth Century.*" July 17.

A LEARNED and elegant historian has devoted considerable vivid rhetoric to a presentation of the gladiatorial pastimes of old Rome. He tells us that these popular diversions were an amazing demonstration of the moral degradation of mankind in antiquity. "They display," he observes, with the irritating fatuity from which even the profoundest learning is not exempt, "more vividly than any mere philosophical disquisition the abyss of depravity into which it is possible for human nature to sink. They furnish us with striking proofs of the reality of the moral progress we have attained." Here we have an echo of the Pharisee who stood up in the temple to pray and thanked the Lord he was not as this publican.

The type of Roman imperial society being military its horrors were of a sanguinary character. The type of modern competitive society being industrial, its horrors are exempt from bloodshed, but they are horrors. Horror for horror, the ancient wage slave, the gladiator, was not more barbarously treated than the modern wage slave, the toiler. Posterity, which alone can pass final judgment upon this question, may reasonably be expected to conclude that if anything the wage slave of the nineteenth century was rather worse off than his fellow of the first.

Yet the gladiatorial shows of antiquity were undoubtedly horrible. They owe their origin, it seems, to religious fervor, and gladiators were hired at first to fight at funerals. They slew one another at great men's tombs in order to propitiate the immortal gods in favor of the deceased. The Roman nobles were in the habit of bequeathing large sums for this singular purpose. The individuals who witnessed these combats acquired a passionate taste for the excitement of them, and before very long the funeral of a rich man was the occasion for the gathering of an enormous mob eager to see the gladiators fight.

Two sons achieved some note for filial piety as early as 264 B. C. by compelling three pairs of gladiators to fight at the funeral of their father. Julius Cæsar was the

first to have these combats at the obsequies of a woman. He was so much attached to his daughter that when she died it required some unusually sanguinary fights to assuage his woe. At last the public appreciation of these contests acquired such intensity that the politicians provided them gratuitously for the voters. No candidate for high office under the Roman republic, and particularly during the career of Cicero, could hope to be elected unless he hired an army of gladiators to slaughter each other in the arena before the assembled people. . . .

The number of these trained fighters in Rome became so large during the reign of Augustus that he felt alarmed and restricted their importation. He further deemed that no greater number than 120 should fight at once. His successor, Tiberius, endeavored in other ways to abate the ardor for gladiatorial spectacles, but in vain. The nobles maintained whole regiments of fighters in private gymnasia of their own. The games attained the most colossal proportions and the slaughter was on horribly wholesale scales. Even rich tradesmen kept their gladiators and exhibited them in ferocious battles as a means of attaining social position.

To the modern mind the scene in a Roman arena is all but incredible. Tens of thousands of spectators were seated about the ring. At the signal, wild animals, lions, tigers, elephants, wolves, all made savage by hunger and ill treatment, were brought within the circle. Then the gladiators emerged by the score and fell to fighting the beasts and one another until the arena swam with blood and the ground was heaped with corpses of the slain.

The gladiatorial shows demoralized the population on a vast scale. "It is abundantly evident," says Lecky, "both from history and from present experience, that the instinctive shock or natural feeling of disgust caused by the sight of the sufferings of man is not generally different from that which is caused by the sight of the sufferings of animals. The latter, to those who are not accustomed to it, is intensely painful. The former continually becomes by use a matter of absolute indifference." This is unquestionably true. We are not to suppose that the Romans lacked the finer feelings of humanity because they took delight in the sanguinary scenes of the circus. Far from it. The contemporaries of Cicero, of Virgil, of Horace, of Tibullus, gave abundant evidence of a nobility of mind and heart. . . . It simply happened that circumstances had made them utterly indifferent to human torture in a single respect.

If this seems incredible, we have but to look at the conditions prevalent in the industrial world to day. We see on every side an indifference to human suffering in comparison with which the ancient Roman delight in savageslaughter is almost altruistic. The wealthy classes now look upon the slow agonies of the exploited masses with amazing indifference. Nothing is more characteristic of the degraded state of contemporary public opinion

than the calmness with which revelations of the atrocity of the wagesystem are contemplated. The facts brought to light by the miners' strike are ample proof of this curious fact. One father of a family maintains six children on thirty cents a day. His seventh child died from inhaling coal gas when a month old. In one mining settlement the children fought savagely for a quart of milk until one little boy of seven cut open the head of his brother with his father's pick.

Fifty per cent. of the children in the mining camps were born dead last year. Thirty per cent. of the mothers died in child birth. The miners spend fourteen hours daily under ground. They live on meat rejected by the Boards of Health of the large cities as diseased when they get any meat to live on. They drink alcohol by the pint to keep warm in winter. Their clothing is a black mass of grimy, filthy rags. Nor are these a tithe of their ills. Every day some terrible fact is brought to light indicating that an enormous population is kept in a condition of suffering and despair absolutely horrifying. But how calm and unmoved we remain in the face of all this. The condition of the miners of this country is so much more terrible than the lot of the gladiators in ancient Rome that we should be ashamed of the comparison.

Nor is the contrast more favorable in other directions. It was shown in this city two weeks ago that the men who run freight elevators at the large receiving stations remain on duty thirteen hours out of the twenty-four at a wage of \$1.45 per day. Some of these men have families to support. The very mention of such a thing ought to make us blush with shame for our social system. Any man who observes the employes of the elevated railroad in New York can see they suffer from overwork and under pay. They are gaunt, hungry, miserable objects. Every corporation with a public franchise is an instrument for a like degradation of the working classes. These wretched men are on duty early and late. They are absolute slaves. The still more atrocious wage slavery of children is contemplated with equal indifference. When we pause to reflect upon the conditions of modern civilization we are appalled by the hideous abomination of them. Suffering, misery, degradation, exploitation, protrude themselves upon the notice of all, but we have grown so indifferent that we do not even care.

If an ancient Roman could be summoned to argue this matter with a modern American it would not be easy to see which ought to come out better in the discussion. The Roman could point out that the agony of the gladiators was a short one. They were well treated and liberally paid. They did not have to go hungry and naked most of the time. A death of utter exhaustion and debility, brought about by weary years of slow starvation and grinding penury can scarcely be preferable to slaughter in a crowded arena, with the chance of proving the victor and thus becoming the idol of the capital of the world.

The moral to be drawn from the gladiatorial shows is not that we are superior to the ancient Romans, but

that the constant presence of human suffering makes us at last indifferent to it. The whole ethical tone of society has been lowered by the conditions of modern capitalism. This is why men, otherwise enlightened enough, will calmly advocate the most fiendish cruelties in order "to keep the mob in check." Such men are as savage and ferocious as the Roman nobles in the time of Tiberius.

A True Theocracy.

BY E. J. WAGGONER.

It is quite common to speak of Israel as a theocracy. This is indeed what God designed it to be, and what it should have been, but what in the truest sense it never was. Least of all was Israel a theocracy when the people demanded an earthly king, "that we also may be like all the heathen," for in so doing they rejected God as their King. It is passing strange that people will refer to what Israel did in direct opposition to the wishes of God, as a warrant for similar action on the part of the church now, and to their rejection of God as evidence that they were ruled by his power.

The word "theocracy" is a combination of two Greek words, and means literally, "the rule of God." A true theocracy, therefore, is a body in which God is sole and absolute ruler. Such a government has rarely been seen on this earth, and never to any great extent. A true theocracy existed when Adam was first formed and placed in Eden, when "God saw everything that he had made, and, behold, it was very good." Gen. 1:31. God formed Adam of the dust of the ground, and set him over the works of his hands. He was made ruler "over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26. He therefore had all power given to him. But at his best state, when crowned with glory and honor, Adam was but dust, with no more power in himself than the dust on which he walked. Therefore the mighty power that was manifested in him was not his own power at all, but the power of God working in him. God was absolute Ruler, but it pleased him, so far as this earth was concerned, to reveal his power through man. During Adam's loyalty to God there was therefore a perfect theocracy on this earth.

Such a theocracy has never existed since, for man's fall was the acknowledging of Satan as the god of this world. But individually it existed in its perfection in Christ, the second Adam, in whose heart was God's law, and in whom dwelt all the fulness of the Godhead bodily. When Christ shall have renewed the earth and restored all things as in the beginning, and there is but one fold and one Shepherd, one king in all the earth, that will be a perfect theocracy. The will of God will be done in all the earth as it now is in heaven.

But now is the time of preparation. Christ is now gathering out a people in whom his character will be re-

produced, in whose hearts he will dwell by faith, so that each one of them, like himself, may "be filled with all the fulness of God" Eph. 3:17-19. These gathered ones constitute the church of Christ, which, as a whole, is "the fulness of him that filleth all in all." Eph. 1:22, 23. So while the true theocracy is first of all in the heart of individuals who day by day sincerely say to their heavenly Father, "Thine is the kingdom," the multitude of them that believe—the church—when perfectly joined together in the same mind by the Holy Spirit, constitutes the only true theocracy that has ever existed in this earth. When the church is apostate, it seeks by alliances with the world, by assuming kingly power, to exhibit a theocratic form of government, but it is only a counterfeit form, with no divine power, whereas God's true followers, few in number, and scattered throughout the world, and unknown to the nations, furnish an example of a real theocracy.

Through the prophet who opened his mouth to curse, but who instead uttered blessings, God said of his people Israel, "The people shall dwell alone, and shall not be reckoned among the nations." Num. 23:9. The people of God are in the world, not of it, for the purpose of showing forth the excellency of Him who has called them out of darkness. • But this they can do only as God is acknowledged as supreme. The church is the kingdom in which God rules alone, and all its power is his power, its only law God's law of love. It is God's voice alone that it hears and follows, and it is God's voice alone that speaks through it.

New Jersey's Sunday Law in Court.

FOUR members of the Arlington, N. J., baseball club, were, on the 16th inst. tried in the Criminal Court in Jersey City, for alleged violation of the "Vice and Immorality" Act, the offense being that of Sunday ball playing. The trial is thus described:—

"The defendants were playing ball on the previous Sunday, and were arrested by Captain McKaig and Detective Holtic at the instigation of the Rev. T. J. Komers, pastor of the Lafayette Reformed church. They are members of the Arlington baseball club, which has inclosed grounds near the Reformed church, and they played in the presence of the officers for the purpose of being arrested and making a test case.

"Captain McKaig admitted that the Rev. Mr. Komers had walked to the station on Sunday to make the complaint.

" 'Why didn't you arrest him for violating the law?' asked Lawyer Speer.

" 'He didn't violate any law,' answered the captain.

" 'Don't you know that it is a violation of the law to travel on Sunday except in a case of necessity or charity?'

" 'I do not.'

"Lawyer Speer read the statute, which provides 'that no traveling, worldly employment, or business, ordinary servile labor or work, either upon land or water (works of necessity or charity excepted), nor shooting, fishing,

sporting, hunting, gunning, racing, or frequenting of tippling house, or any interludes or plays, dancing, singing, fiddling, or any music for the sake of merriment, nor any playing at football, fives, ninepins, bowls, long bullets or quoits, nor any other kind of playing sports, pastimes, or diversions shall be performed, used, or practised by any person or persons within this State on the Christian sabbath or first day of the week, commonly called Sunday.'

"The jury, after deliberating four hours, was unable to agree upon a verdict, and was discharged."

AN evidently timid sister—but a warm friend of the SENTINEL—writes:—

"I like the SENTINEL. It's the best paper of its kind I know of. I would like to get some to take advantage of your special offer on it but I don't know who would like to subscribe."

To all who find themselves in this situation, we would kindly suggest that they follow Job's example: "The cause which I knew not I searched out."

Connecticut's Sunday Law.

ACCORDING to reports sent us from some Connecticut journals, the new Sunday law in that State will not in most places be rigidly enforced. In Meriden, it is said, the law will remain practically a dead letter, owing to the difficulty of determining what are works of "mercy or necessity." This is certainly a just view of the statute. Even were it no infringement of religious freedom, it would still be void on the ground of indefiniteness. It does not undertake to specify what acts are to be classed as works of "mercy or necessity," and the individual is left without authority on the subject other than his own best judgment; which under such circumstances no person ought to be punished for using.

It Makes a Difference.

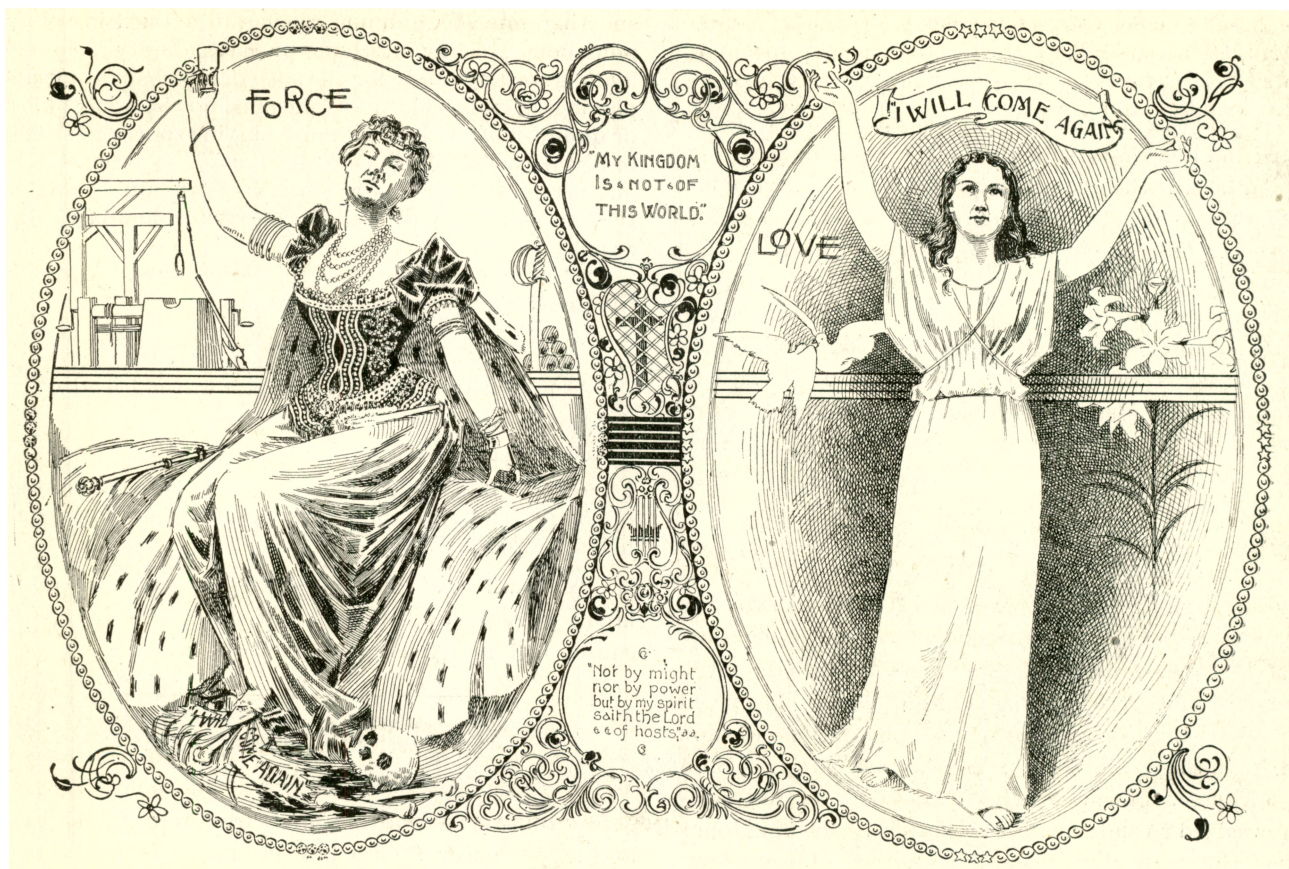
Popular Preacher.—It makes no difference which day you observe as the Sabbath, so that you observe one day in seven. The fourth commandment does not specify the seventh day of the week.

Sunday Law.—Allow me to make one correction. It makes no difference what day, *provided* that day be "the first day of the week, commonly called Sunday."

Popular Preacher.—Oh,—why,—yes; of course; that is what I meant. You know I am always one of your staunch supporters.

TOMMY—Pa, the Chinese invented gunpowder, didn't they?

MR. FIGG—Yes; but it never really amounted to much for killing purposes until the Christian nations took hold of it.—*Indianapolis Journal.*



THE FAITHFUL BRIDE AND THE FALLEN WOMAN.

THE last act of sin's awful tragedy is presented in the closing chapters of Revelation by means of the most startling symbolical scenes.

The two central symbols in these scenes are two wonderful women. The one wonderful because of her infinite purity, the other wonderful on account of her unspeakable shame. One is represented as "clean," the other as "filthy."

The striking contrast in character appears also in clothing. Of one it is written: "To her it was granted to be arrayed with fine linen, clean and white;" of the other, "and the woman was arrayed in purple and scarlet color decked with gold and precious stones and pearls." One is dressed in the righteousness of saints; the other is drunk with their blood. One is clad by her lawful husband, the other by those who share her shame. One is clothed by the King of heaven, the other by the kings of the earth; one with the loyal white of her heavenly King, and the other with the purple and scarlet of earthly courts. One faithfully waits for her husband from heaven, the other shamefully revels with the rulers of earth; one is a stranger to earth, the other is a stranger to heaven.

These two women have nothing in common. They symbolize opposing kingdoms; one is a friend of God, the other a friend of the world. Of one it is written: "Ye adulterers and adulteresses, know ye not that the friendship of this world is enmity against God?" Of the other,

"Ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

It is hardly necessary to state that these two women symbolize two churches, one "the church of a living God," the other, "the synagogue of Satan." Paul wrote to the church at Corinth, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." All through the Scriptures a pure woman represents the true church of Christ, and an impure woman a fallen church.

Though the Lord left his church in a persecuting world, he did not leave her powerless. "Ye shall receive power after that the Holy Ghost is come upon you." "Tarry ye in the city of Jerusalem until ye be endued with power from on high." The story of the apostolic church, the church of the Holy Ghost, throbs with power:—

"All of one accord"—"a sound from heaven"—"a rushing mighty wind"—"tongues of fire"—"filled with the Holy Ghost"—"great power"—"pricked in their heart"—crying "what shall we do"—"three thousand souls" saved—lame man "leaping and praising God"—"wonder and amazement"—Pharisees frightened—soldiers afraid—hypocrites flee—Stephen steadfast—stoned to death—"Threatening and slaughter"—Saul prostrate—Paul "filled with the Holy Ghost"—"confounded the Jews"—stoned to death—dragged out of the city—resurrected—feet fast in the stocks—"midnight"—"praises unto God"—"a mighty earthquake"—"doors were opened"—"bands

were loosed"—jailer converted—Herod vexes the church—"arrayed in royal apparel"—"the angel of the Lord smote him:"—"eaten of worms"—"gave up the ghost"—"great wonders and miracles"—"much people was added unto the Lord"—"of the devout Greeks a great multitude"—"of the chief women not a few"—"a great company of priests were obedient unto the faith."

Oh, what an inspiring conflict! On the one side are stones and stocks, on the other, the *Holy Ghost*; on the one side principalities and powers, on the other side, "power from on high." On the one side, the high priest and Herod, on the other side, the *Holy Ghost*. On the one side Felix and Agrippa, Cæsar and Rome, on the other, the *HOLY GHOST*.

"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.)—*Dr. A. J. Gordon*.

This, in brief, is the history of the church of the living God, the faithful bride, for the first two centuries. At this point she slowly retreats before the scarlet woman, until she hides from view for more than a thousand years in the wilderness home prepared by her Lord. A. F. B.

REPORTS from Russia state that Russian Quakers are being made to feel the heavy hand of the government because of their refusal to engage in military service. "All accounts show," says a London journal, "that they are a temperate and industrious people. But they refuse to bear arms or to put themselves in training for killing

their fellowmen whenever statesmen fall out and give the word. This is unpardonable in the eyes of military governments. But if the authorities really knew it, these people, and all conscientious Protestants who suffer in Russia, are the best friends the government has."

Our Special Offer.

WE are glad to say that already we are receiving many substantial evidences, in the way of good words and large lists, that our special offer on the *SENTINEL* as announced last week is being appreciated. Pledges of earnest effort in its behalf come from almost every State in the Union.

One State tract society secretary writes that his State alone will increase the list 2000; another says, "The offer you make can not fail to bring a large list of subscribers for the price is a popular one, and the paper ought to be in the hands of the people everywhere." Another one writes, "We hope to have every friend of the cause in this State, as far as possible, a subscriber to the *SENTINEL* before the offer closes." Still another says, "We have sent out circular letters to all the librarians of the churches and also isolated friends of the paper, urging that they individually try to secure subscriptions for it in the various localities where they live. We have also written many personal letters to our workers to the same effect, which we feel sure will bring some good lists." Another encloses a personal note accompanying a nice list, saying, "I wish I could tell you how much I appreciate the *SENTINEL*. I think it is growing better and better, and has a place in the cause that no other paper can fill. You can count on us here doing everything in our power to get the paper more generally read." A president of a State conference writes, "The other day I met a man who has read the *SENTINEL* for only a few weeks, and who had never before known of it, and he said, 'I am astonished at the amount and excellent quality of the matter that this little sheet contains.'" A subscriber, sending a remittance, appends these words: "I cannot do without the *AMERICAN SENTINEL*. May God grant that you may live a thousand years, for every editor seems asleep but yourself." We could fill the whole paper with similar kind and appreciative words that come to us every day, but we forbear.

We quote them simply to show the trend of feeling toward the *SENTINEL* and its work, and particularly the the special offer we are now making.

We trust our friends everywhere will do what they can to secure many subscribers under this offer, for it is our experience that these short-time subscribers invariably become regular readers of the paper, and thus ardent advocates of civil and religious liberty.

Remember that the offer remains open only until September 1st. Now is the time to take advantage of it and do missionary work in a worthy cause.

News, Notes, and Comment.

THE English and American attorney has always been notorious for his conservatism. The profession is not equally conspicuous for this quality, in France. Perhaps the difference may be partly accounted for by the fact that the French lawyer relies mainly on his appeal to abstract considerations, on reasons pure and simple to establish his case, whereas the advocate in the United States and Great Britain produces his "authorities" and brings to bear the force of history, so to speak. "It is a maxim of these fellows," said a wit of years gone by, "that whatever has been done before may be done again; this they call a respect for precedent." Constant appeals to precedent naturally imbue the mind with attachment to the past, and create mistrust and dislike of innovations.

* * *

WHATEVER the cause, the lawyer with us is the most conservative of men. "The thing as it is" suits his fancy, especially if it be a thing whose roots he can trace back into the hoary past, and whose growth he can mark through the rolling centuries. He receives, without appreciating, the suggestion that the thing as it is became so only by progress, by change, by cutting off part of this branch, by training those other limbs in a certain direction.

* * *

Now, conservatism is an excellent good thing in its way. And its way is that of a brake on the wheels of progress. To be always moving, yet to move with care and caution; to make haste slowly; to test by theory and practical experiment all suggested alterations in our modes of governing and of administration—this is the necessary condition of a healthy social organism. Violent and radical departures from the established state of things are justly to be deprecated; but decay soon attacks any system which has not the vitality that proves all things, and holds fast that which is good.

* * *

THE antiquated and cumbrous phraseology of law-papers has been the theme of satire for laymen, but it has ever had a mysterious charm for the Bar; old customs are followed centuries after they originated, and after all the conditions that gave rise to them, and, in some manner, perhaps, justified their adoption, have passed away never to return. Principles are still gravely laid down in law-books which philosophy has long since abandoned as untenable; even fallacies of definition are clung to by law-writers for no other apparent reason than because they were once enunciated, by some eminent man, who wrote in the infancy of human intelligence, or under the fatal paralysis of personal interest or ambition.

* * *

No one has been more servilely followed in this regard

than Mr. Justice Blackstone. The "hold" which his famous "Commentaries" have maintained on the legal mind is one of the most curious phenomena of psychology that have ever come under my observation. It is not too much to say that later authors, as a rule, approach this learned jurist with the awe of a neophyte at the shrine of some great god of old. The odor of sanctity exhales from the inspired pages, the words of Infallibility are received with bended knee direct from the throne.

* * *

THE work of Mr. Justice Blackstone consists of law, history and philosophy. His law is obsolete, his history imperfect and misleading, his philosophy exploded. His English is excellent I admit, but his servility is disgusting, and he does not know the meaning of manliness or candor. Even when he seems able to "think straight, and see clear," he darkens his wisdom with the clouds of flattery, and "crooks the pregnant hinges of the knee where thrift may follow fawning."

* * *

THE law with which Mr. Justice Blackstone had to deal was made by that same Parliament and King to whom Mr. Justice Blackstone was indebted for his official position. Of that law and of its makers the Justice was bound to speak with admiration, with reverence, with love, under the penalty of losing his salary. He discharged his talk with conspicuous skill; and, in so doing, he inoculated the fountain of our jurisprudence with a poison that contaminates it to this day, and will perhaps never be thoroughly eradicated.

* * *

"LAW," says Mr. Justice Blackstone—meaning by "law" the creation of the power that created him a Justice—is a rule of civil conduct prescribing what is right and prohibiting what is wrong." And my conservative profession has gone on, repeating this *dictum*, poll-parrot-wise, ever since. I have just found it in a recently issued text-book, the writer whereof shows in more than one passage that he knew better, and that he transcribed this nonsense to the bewilderment and deception of coming generations, for no other reason than because Mr. Justice Blackstone had written it.

* * *

OF course, in the eyes of the latter, the government could do no wrong. It followed that the law of that government in the mass, and in every detail, was perfect, and that whatever it required was right, and whatever it forbade was the reverse. In fact, the distinction between right and wrong was itself the work of that law. A thing was right for no other reason than because the law commanded it, a thing was wrong for no other reason than because it was prohibited by law. "Government is based

on the law of God," we were told. How then was it possible that the government should err?

* * *

IT is nothing less than shameful that such erroneous views as Blackstone's should be steadily inculcated upon the minds of young men in our land. Lawyers play a leading part in our political life; they do much to guide and direct the course of public events; more than other men, they are, as a class, looked to for advice and opinion on the great problems of our complex system. What shall we say of those who pervert the understanding of our future lawyers at the very outset of their studies and do all in their power to send these young men forth to their work in the world with deluded and distorted brains?

* * *

A LAW may, it is true, command what is right. And it is also true that a law may prohibit what is wrong. But this is a mere accident in either case. The law does not command a thing because it is right, nor prohibit it because it is wrong. Neither does a thing become right because a law commands it, or wrong because a law forbids it. The right or the wrong of a thing is no element of the law in regard to it. And on the other hand, the legality or illegality of a thing has no connection whatever with its quality as right or wrong. A government may pass a law providing that its flag shall consist of red and white stripes, and fix their number; but it could not, by any enactment, make the red stripes white or the white stripes red, or make an odd number even, or an even number odd.

* * *

WE get rid of much confusion when this distinction is properly established. For instance, we are sometimes told that it is the duty of all good citizens to obey the laws. But a good citizen has only one duty, as such, in this world; his sole duty is to do right. Once we eliminate the infallibility of law as a doctrine inconsistent with the facts of history and American principles of government, we see that it is by no means unthinkable that this duty of doing right may bring a good citizen directly in conflict with human law. To assume that such a law commands what is right and prohibits what is wrong is to assume for the law-making power the right of conscience over the community. But the right of conscience is an individual right which each person must exercise for himself. The legislature cannot determine questions reserved for the tribunal set up in the breast of every man. On the contrary, the acts of the legislature must themselves be arraigned before that tribunal and the rightfulness or wrongfulness of them must be there determined as in a court of last resort.

* * *

A VERY antique maxim of the law goes with the notion that it is concerned with the distinction between

right and wrong—the maxim that there can be no wrong without a remedy. This is solemnly uttered now and then by our most erudite and profound jurists. But it is either false, or it is a mere truism. It is false, if it means that there is no moral wrong without legal redress. It is so far false, that many atrocious moral wrongs are and always have been not merely remediless at law, but actually accomplished by means of laws, sometimes passed for that express purpose.

* * *

IT is a mere truism if it means that there is no legal wrong without a legal remedy. It appears as a truism in the Latin—"ubi jus iti *remedium*;" *jus* here means a legal right; *remedium* means a kind of action, or legal process; so that the significance of the sentence is simply that wherever a legal right exists, some form of practice may be found for its enforcement. In this sense, the maxim has been sometimes appealed to where the legislature has failed to specify the manner in which the provisions of a statute are to be availed of in the courts.

* * *

WE see, then, that the law knows nothing, and cannot by any possibility know anything, of right or wrong; but is confined exclusively to dealing with rights and wrongs. And these rights and wrongs are altogether of its own creation, and exist by virtue of its will, and may, at any time, be reversed, and converted one into the other at its pleasure. In different communities and at different stages of the world's progress these rights and wrongs differ widely; because men's notions of what is expedient, or conducive to the social welfare, are by no means fixed or universal. But right and wrong are independent of epochs, as well as of latitude and longitude.

* * *

SOUTH CAROLINA for years had no divorce law. It was the opinion of her people that it was unwise to allow the severance of the marriage tie for any reason whatsoever. There was, therefore, no *jus* of separation for husband and wife, and no *remedium*, or procedure for securing it. Then the legislature passed a law allowing divorces under certain circumstances. At once, the *jus* arose. If no particular way of sifting the facts, or of adjudicating upon them had been provided, then the courts would have supplied the *remedium*. Later still, the law was repealed and *jus* and *remedium* fell together. But it is plain that the right of conjugal fidelity and the wrong of conjugal infidelity were always the same in South Carolina as they were everywhere else, and that the absence or presence of a statute on the subject did not in the least affect its moral aspect.

* * *

IT is to be hoped that some day a writer will be found who will give us a book on the general principles of law which shall be, from beginning to end, American—faithful

to American ideas, consistent with American public policy. Such a man must begin at the beginning. He must cut loose from Mr. Justice Blackstone altogether. He must frame his definitions for himself, and not copy the language of that commentator; he must carve out his conceptions as a sculptor chisels a new statue from the virgin marble, and not fancy that his task is merely the cleaning or polishing, or trimming of some ancient *torso*, dragged from the dust of the Feudal ages.



Notes from the Epworth League Convention.

BY M. C. GUILD.

THE Epworth League Convention that has just been held in this city closed last evening.

It is estimated that there were over 20,000 delegates in attendance. They came from all parts of the United States and Canada. The League was organized in 1889, and it now claims a membership of over two million.

Many of the speeches made were calculated to influence this large body of young people in favor of the religio-political movements that are now so prevalent.

The subject of "Christ in Politics" was quite fully discussed at the different places of meeting. One of the speakers, Dr. A. W. Thornton, told his audience that he spoke to a prominent politician when looking for new ideas on the subject, but the man answered flippantly, "He isn't in it."

Mr. F. D. Fuller, of Topeka, Kan., who was to speak on "Christ in Politics," told his large audience, with a good degree of consistency, that he had taken the liberty to change his subject to "The Leaguer in Politics." To some who were present this change seemed very appropriate.

Mr. Fuller plead for Leaguers and Christians generally to take a more active part in voting. He charged the running of Sunday cars in this city to the church members. In his opinion Sunday cars had prevailed because too many Christians had neglected to vote. Some who knew of the strenuous efforts put forth by the ministers and the church members who were opposed to Sunday cars at the recent election, were somewhat amused at this statement.

The speaker urged Christian voters to attend the caucus and the primary. He cautioned his hearers that they might be beaten at the polls for some time, but urged them to keep up the fight.

In the absence of one who was to speak on "Christ in Politics," Dr. Wilbur F. Crafts occupied the time, taking for his subject, "The Lord's Day and the Rest Day." He said that it was a thirty years' war before foreign missions were thrust upon the church and made a part of its work, and he counseled all the Leaguers to organize a

"Lord's Day Committee," as there never was a time when the sabbath was more imperilled and less defended than now.

Mr. Bruce L. Brice, of Clarksville, Tenn., stated that thus far the Christ like had been very singularly absent in the various political parties. He held that the present corrupt condition of politics was largely due to the unwillingness of good men to take part in political strife. That corruption exists, they realize, but fear of contamination mingled with a feeling of disgust holds them aloof from the scenes of bickering and discord. This course he thought could not be justified.

The Leaguers were implored to keep off the Sunday cars in this city, yet notwithstanding this, multitudes of them rode on the cars the following Sunday.

Among the resolutions was one pledging themselves to put forth the most earnest efforts to awaken and instruct the public conscience in regard to Sunday observance and heartily indorsing the work of the American Sabbath Union.

Resolution 7 reads thus: "We hold that it is our Christian duty to participate in all matters that concern the national, State, and municipal government, and urge and entreat our young people, without respect to their political affiliations, to ally themselves with all movements for civic reform and social righteousness."

There were many earnest speeches and many good things said at this convention. It is lamentable that such political sentiments as the foregoing should be mingled with the good instruction given.

All agreed that the present state of politics is corrupt and impure. The remedy proposed by the League is to plunge in and purify the corrupt pool.

We do not question their motives; but when will professed followers of Christ learn,—

That Christ, their Lord, never meddled with politics, though he lived in an earthly government here below, "leaving us an example, that ye should follow in his steps." 1 Peter 2:21.

That the gospel (not politics) is "the power of God unto salvation."

That the Christian's citizenship is in heaven, and that while he is in the world he is not to be of the world.

That for the child of God to plunge into the muddy pool of politics will never cleanse the pool, but that he himself will be stained and polluted thereby. "Who can bring a clean thing out of an unclean? Not one." Job 14:4.

Toronto, Ont., July 19.

REMEMBER—the SENTINEL will be sent until January 1st next, to any one not now a reader of it for only twenty-five cents.

THE first subscription under our special offer came from Nebraska; the largest single list is from Ohio, and the second largest from Virginia.

The "Civil Sabbath" in Brazil.

IN Brazil, according to the testimony of Protestant missionaries, the people of the larger cities and towns keep what Sunday-law agitators in America have termed a "civil sabbath,"—that is, a day of rest in each week, for the purpose of mere rest, and not for worship. On the question of its practical effect and utility in promoting the general welfare, Rev. D. G. Armstrong writes the following in the *Missionary Review of the World*:—

"No Sabbath! True, in many of the large cities, like Rio and Sao Paulo, all the chief stores are closed and many of the wheels of business are stopped on Sunday; but this is not due to any religious motive or any recognition of man's moral obligation to keep the sabbath. It is due only to the force of circumstances. The clerks and operatives combined and demanded of their employers one day in seven for rest and recreation, and the employers were forced to yield. But instead of spending their forced leisure in the refreshment of mind and body, both employers and employed while away the day in dissipation and pleasure, attending the theatre and racecourse, and perhaps walking through the streets in some idolatrous procession headed by Romish priests, thus ending the day more jaded than if it had been spent in the routine of business, and ill prepared for the week's labor."

Mr. Armstrong says, as will be observed, that this is no Sabbath at all. And certainly there is no Sabbath rest in such a rest day. The Sabbath rest is inseparable from religion. The advocates of Sunday laws, of whom the leaders are always clergymen, will not be satisfied with such a day of rest as is described in Mr. Armstrong's letter from Brazil. What they want is a Sunday law that will fill the churches. But there is only one way to enjoy the true Sabbath rest, and that is by that keeping of the Sabbath which is the result of faith in Jesus Christ.

Preaching the Gospel in Spain.

SOME degree of religious tolerance is accorded Protestant residents of Spain, and in the absence of permission to maintain regular houses of worship, the Protestant clergymen improve the opportunity occasionally afforded to preach the gospel to the open-air congregations which gather at funerals. One such incident is related by Rev. W. H. Gulick, missionary of the American Board, in a letter to the *Independent*, as follows:—

"A little child in the Protestant congregation in Bilbao died. There was nothing in the circumstances of the death to complicate the case. All the usual papers had been taken out, and every legal requirement had been complied with; but, when the funeral procession reached the city cemetery, the priest in charge refused to permit the burial until certain requirements imposed by himself had been met. Among other things he demanded that the parents should bring a certificate from the parish priest to the effect that the child had not been baptized in the Roman Catholic Church. This is not required by law, and the pastor refused to submit to the imposition. In the dis-

cussion that followed a large number of people gathered around the little coffin. Fortunately, the cemetery is comparatively near the town. Begging the friends to wait, the pastor ran down the hill, and quickly found himself in the presence of the mayor and of several aldermen who happened to be present. He at once explained the case, calling attention to the fact that the friends of the deceased were waiting in the cemetery. Though these gentlemen were all well-known Roman Catholics, they unanimously agreed that the official papers that the pastor showed them were quite legal and were all that were required, and they wondered that the priest in charge of the cemetery should have raised any obstacles to the burial. The mayor said: 'I will soon put it right,' and going to the telephone he called up the priest and had a conversation with him. In a moment he returned to the pastor, apologized for the annoyance that he had suffered, and assured him that there would be no further trouble.

"He hastened back, and was surprised and glad to find that the crowd had not diminished in numbers. With very poor grace the priest surrendered the coffin, and to the eighty or one hundred persons who were now gathered around the little grave, the pastor preached the gospel for more than half an hour, and the baffled priest had the chagrin of seeing that he had only provided the Protestant with an interested and attentive audience that otherwise he would not have had. And, as for himself, quite unexpectedly he had received a useful lesson in constitutional law."

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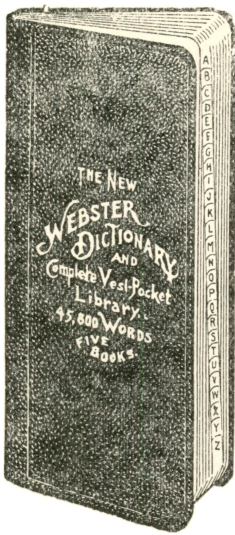
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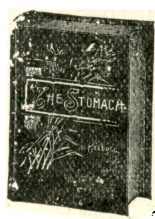
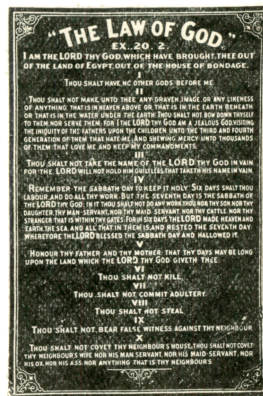
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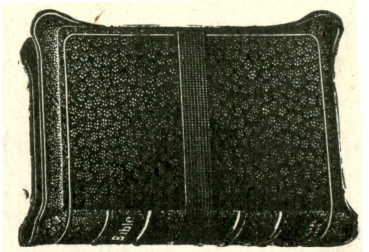
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gavest before them, neither turned they from their wicked works.	B. C. 445.	25 Rē'hūm, Hā-shāb'nah, Mā-a-sā'-jah,
36 Behold, ^d we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:	^d Deut. 28. 48. Ezra 9. 9.	26 And Ā-hī'jah, Hā'nan, Ā'nan, 27 Māl'luch, Hā'rim, Bā'a-nah. 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
37 And ^e it yieldeth much increase	^e Deut. 28. 22 ^{f1}	

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