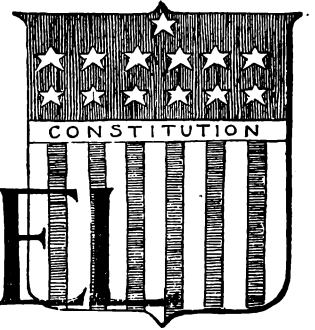


AMERICAN SENTINEL



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

ALONZO T. JONES,
EDITOR.

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THE service of God is not servitude.

THE preachers are not the successors of the prophets. Only prophets can be the successors of prophets.

ENFORCED idleness on Sunday might not be so bad if the law could force the devil to be idle too.

WILL some one who takes exception to the view that politics should be kept separate from religion, please send us a copy of the moral law—the decalogue—of politics?

THE commission of Christ to his disciples,—“Go ye therefore into all the world and preach the gospel to every creature,” does not mean, Go ye therefore into all the world and control the politics of every nation.

THE person who claims to be a worshiper of God, while obeying some other power than God, by that disobedience to God proclaims himself a worshiper of a false god. In other words, we worship the power which we obey in religious conduct.

THERE is a principle in human nature which demands a pope in the Church and a monarch in the State. The divine nature which God puts in the place of human nature, substitutes the government of God for both that of pope and monarch, in the heart.

It is very surprising how small an amount of Scripture proof will suffice to convince a person of something he wants to believe; and what a large amount is required to convince him of a plain truth which he does not relish.

If the Church has the power of God, the Omnipotent, with her, why should she seek for power from the State? What else can her plea for State and national legislation be but a confession that she has lost the power of God, by having withdrawn herself from him?

The Bible Is Science.

OF all the mistakes that men have made with reference to the Bible, one of the greatest is in thinking that it is not scientific.

The truth is that the Bible is the most scientific book in the world: the foundation of, and the guide to, all correct science that is known, or that can be known, in the world.

Our word *science*, is from the Latin word *scientia*, which signifies *knowledge*. The Latin *scientia* corresponds to the Greek word *gnosis*, which signifies *knowledge*. Accordingly *science* is simply *knowledge*.

But is not the Bible *knowledge*? The Bible comes to the world from God: everywhere its claim is “Thus saith the Lord;” “God spake;” “the word of the Lord,” etc. “All Scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.”

And does not God know?—He does. Is not that knowledge which comes from God for the instruction of men?—It is. Then as science is only knowledge; and as the Bible is knowledge, it certainly follows that the Bible is science.

It is true that science signifies knowledge of more than a common order. The Latin *scientia* signifies “being skilled in knowledge,” knowledge of a high order;

and the Greek *gnosis* signifies "higher knowledge," "deeper wisdom." But is not God's knowledge of a high order? Is not he skilled in knowledge? Is not his wisdom deep? There can be no higher knowledge than that of God. There can be no deeper wisdom than his. Therefore as science is higher knowledge; and as there can be no higher knowledge than that of God, it is certain that the knowledge of God is science, and that it is science of the highest kind. And as in the Bible the knowledge of God is revealed; and as the knowledge of God is highest science, it is certainly true that in the Bible is the highest science.

It is written: "He that is perfect in knowledge is with thee." Science is knowledge. Perfect knowledge is perfect science. The knowledge of God being perfect, is perfect science. This knowledge of God is revealed in the Bible. It is therefore perfectly certain that in the Bible, and the Bible itself, is perfect science.

Another definition of science is given as: "Accumulated and established knowledge, which has been systematized and formulated with reference to the discovery of general truths, or the operation of general laws." The Bible meets this definition more fully and exactly than any other book in the world. The Bible is the knowledge of God. This, being perfect knowledge, is established knowledge; for He is "the same yesterday, and to day, and forever," and with him "is no variableness, neither shadow of turning." In the Bible this knowledge is accumulated, "line upon line, and precept upon precept; line upon line and precept upon precept." In the Bible this perfect knowledge has been, and is, systematized and formulated with reference to the discovery of general truths, or the operation of general laws—in other words, of *principles*. According to this definition therefore, the Bible is strictly science.

Yet another statement, by a scientific writer, is that "All sciences are the products of the mind." Very good. But shall it be said that the Bible is not the product of mind? Of course it will not be claimed that *whatsoever* is the product of mind is science. But shall it be claimed that the Bible is not sufficiently the product of mind to be worthy of recognition as science? or shall it be said that it is not the product of a mind that may be recognized as scientific? All of this must be said, all of it is said, when it is said that the Bible is not science, or is not scientific.

The Bible is the word of God. Words express thoughts. The word of God, then, is the expression of the thought of God. It is therefore inevitably the product of the divine mind. And how can it possibly be said that the product of the divine mind is not science? How can it be thought that the divine mind is of such a low order that it cannot properly be considered scientific? With any recognition of God at all, no such thing can be said or thought. As certainly as God shall be recognized at all, he must be recognized as God. And He who created the mind, shall not He think? He who created minds whose product is expected to be accepted as sci-

ence—shall not the product of His mind be accepted as science?

Science, then, being the product of mind; and the Bible being the product of the divine mind, it is certainly true that the Bible is not only science, but it is *divine* science. And when the Bible meets fully and fairly every definition of science, it is not scientific for any scientist or anybody else to say that the Bible is not science.

By all these considerations, and many more that can be given, therefore, it is perfectly plain that the phrase "Science and the Bible," that is so much used nowadays, is altogether invalid. It is unsound from the beginning, and has not a particle of merit. It is one of those boastful, self-assertive, things that are set forth with great show of knowledge, but which, having no merit of their own, are obliged to beg their way. This one begins by begging everything. It is expected that by the very weight of its appearance of superior knowledge, everybody will at once fall prostrate and humbly pray it to accept all that it is forced to beg. Instead of this, however, the brazen thing should have its mask plucked off, and itself be made to stand upon merit only. It must not be allowed to receive anything to which it cannot present a strictly just and valid claim.

Now, this phrase, "Science and the Bible," assumes, in itself, that the Bible is not science. To admit the correctness of the phrase, as it is asserted, is to allow that the Bible is not science. But why should the phrase be admitted? There is not a single definition of science, that is not fully met by the Bible as science. Strictly and truly, yea *supremely*, the Bible is science. Why then, upon what principle of reason or propriety, should this phrase be admitted as valid when on its very face it denies that the Bible is science?

If any one wants to deny that the Bible is science, let him do it. But let him do it by presenting what seem to him considerations that show that it is not science, instead of flaunting a phrase that begs all that it is bound to show. This however cannot be done: the very word, "science," itself is against it. Every accepted definition of the word is against it. The root idea of the word, the very nature of the word itself, will have to be obliterated before it can be shown, or even fairly claimed, that the Bible is not science.

There is therefore no place for any such expression as "Science and the Bible" or "The Bible and Science"; because the Bible *is* science. As the Bible is science, what such expressions really say is, "Science and Science." This indeed might be well enough, if that were meant; but when the only thing intended is the begging suggestion that the Bible is not science, there can be no place for it in the world.

No; the Bible, being strictly and truly science, the only way in which there can ever be any contrast or "conflict" between science and the Bible, is between God's science and man's science, between divine science and human science, between perfect science and imperfect science.

Between God's science and man's science, there may very easily be a contrast; but with any one who has any respect for God at all, can there ever be any question as to which justly belongs the preference or which shall have precedence?

Between divine science and human science there may indeed arise a "conflict;" but in the mind of any one who recognizes God at all and has any respect for him, can there ever be for a moment any question as to which shall surrender or give way? And when such a conflict does arise, and the human refuses to surrender, or give way, to the divine, but continues the conflict, what is that but to argue that the human is greater than the divine, and that therefore the divine must surrender and give way to the human?

But for the human to continue a conflict with the divine, and thus to argue that the human is greater than the divine, is simply for the human to supplant the divine, and itself set up claim for recognition as such, or else to claim that there is no divinity.

And this is the essential defect of the phrase "Science and the Bible": it argues that the Bible is not science, and in that it argues that the Bible is not the knowledge of God, that it is not the product of the divine mind—in short, it argues that the Bible is not of God. The phrase "Science and the Bible" is therefore infidel on its very face.

But the Bible is the knowledge of God. The Bible is a product of the divine mind. It is accumulated and established knowledge which has been systematized and formulated with reference to principles. It is therefore fully and emphatically science in every true sense of the word.

"Lo, I am with you alway, even to the end of the world." "I will never leave thee, nor forsake them." "He that is perfect in knowledge—[science]—is with thee." "The fear of the Lord is the beginning of knowledge [science]." "If thou criest after knowledge [science], and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge [science] of God." "In God, the Father, and in Christ, are hid all the treasures of wisdom and knowledge"—all the treasures of philosophy and science. That is the everlasting truth. And let all the people say, Amen.

The Sabbath for Man.

THE following truthful words concerning the Sabbath were uttered by one of the speakers at the late Christian Endeavor convention at San Francisco:—

"The land is full of very queer notions regarding the Sabbath, and many Christians have a vague understanding of it. They regard the Sabbath as a Jewish institution just as the Egyptians regarded the Nile as an Egyptian river, never thinking that the river was running hundreds of miles before it ever came to Egypt; and so it is with the Sabbath. It was in existence before the

first king was born, before Abraham was born,—it had existed all along. It passed through Jewish institutions. . . . but it is not at all Jewish. Our Lord himself said that the Sabbath was made for man,—not for the Jew, not for the American, but for man wherever found."

Sunday-Law Statistics.

"IN 1894," says the report of the "New York Sabbath Committee," "out of a total of 98,296 arrests by the police, 582 were for violations of the Sunday statutes, exclusive of excise cases. In 1895, out of 112,997 arrests, 1,415 were for similar violations. This increase of arrests was due to the greater efficiency with which all laws began then to be enforced, and in the case of the Sunday arrests, to the efforts to suppress illegal Sunday traffic in stores and by pedlars, on complaint of dealers and employes for the protection of their own right to the Sunday rest. For the first half of 1896, there were 431 arrests for Sunday violations, out of a total of 53,322."

Thus in the period of time which this report covers there were 2,428 arrests which were entirely needless, and the trouble and expense of which—to say nothing of the injury to the victims—might have been avoided but for the idea, handed down from the Dark Ages, that religious institutions ought to have the "protection" of the civil law.

The "Civil Sabbath" "Corpse."

THE likening of the "civil sabbath" to a corpse, which would become offensive and demand burial, was a feature of one of the speeches made at the late Christian Endeavor convention in San Francisco. The occasion was a meeting of the "Sabbath Observance Committee" of the convention at the Central M. E. Church, July 9. The speaker—who represented Wisconsin in the sabbath observance department of the society—said:—

"The holiness of the [rest] day is the soul of it. Without that it becomes a dead corpse, something that will fill the land with poison, and the land would be ready to bury the sabbath whenever the soul is taken from it. We must teach the workingmen of the land that in order to secure the rest part of the day they must keep it holy."

Now, as the "civil sabbath" does not pretend to be a holy day, but is simply a rest day or sabbath prescribed by the civil law, it is according to this speaker's language nothing else than a dead corpse, whose burial the land will demand unless it can have a soul put into it to give it life. But the law cannot put a soul into it; the law cannot impart holiness to a day or cause it to be kept holy. All that the law can do is to make the "corpse," which in itself is a menace to the whole land. Is this a proper thing for the law to do?

The words of this speaker are true. Holiness is the soul of the Sabbath; and robbed of this quality it becomes

worse than useless. But what is to impart holiness to the "civil sabbath?" There will be vast multitudes of people all over the land observing the day because the law has commanded it, and not even pretending to keep it holy, because they do not care anything about religion. The great majority of the people here, as in other lands, are not Christians—do not, indeed, even belong to any church. And to each one of these the "civil" or soulless sabbath will be as a "dead corpse"—a "savor of death unto death." This must be so, unless in some way these multitudes shall be converted to Christianity so that they will keep the Sabbath holy. But where is the promise that such a miracle will be speedily—or ever—accomplished?

Yet the churches are calling for Sunday laws—for a "civil sabbath"—as if this were the one great thing which the country needs. Do they think the country needs the polluting presence of a "dead corpse"? Do the rest of the people think so?

If not, then let us dispense with the "civil sabbath."

It should be remembered, too, that only God can make a day holy; and there is no proof that He ever halloved the day set apart by the Sunday statutes.

Wisdom and Sunday Labor.

BY H. E. OSBORNE.

As the tiny forest leaf indicates the direction of the gentle summer breeze when greater objects do not yield to its influence, so the trifling deeds of man first betray the tendency of his course. In his great efforts he is guarded. In the less important acts, the motives which prompt thereto are most clearly revealed.

In a little incident of recent occurrence, this principle served to illustrate the animus of that class of religionists who become so zealous for the formal observance of supposed religious duties that they welcome civil enactments to force them upon their fellows. The facts involved are these:—

Connecticut has remodeled her Sunday law. Conformity to the "reform" ideal was sought and partially realized. The provisions and penalties of the new law have been noticed in these columns. In a quiet rural district of this State resides an aged Christian who consistently observes the seventh day as the Sabbath, in harmony with the fourth section of God's great law. On the other six days he quietly follows his agricultural pursuits.

This devoted Christian recently received from an anonymous friend a letter enclosing a newspaper clipping quoting the revised Sunday statute. On the margin was written in ink, "A word to the wise SHOULD be sufficient." (Emphasis his own.)

This warning is but a new rendering of the old adage, "A word to the wise is sufficient." Why did the writer revise this saying, the truthfulness of which is beyond

dispute? Why did he insert for the positive assertion the doubtful subjunctive? Plainly because his faith in the wisdom of the person addressed exceeded his confidence in the application of the adage quoted. In other words, this person knew that wisdom had no condemnation for Sunday work. Had he believed that the possession of wisdom would lead to abstinence from labor on Sunday, he would have made his neighbor's future course subject to his wisdom or folly. But as the sentence was written, it clearly revealed the fact that the would-be monitor regarded the wisdom of the subject of his counsel as above impeachment. Furthermore, it degraded the author's warning from the plane of admonition and friendly caution to the lower level of bluffs and intimidations.

This man's evident conception of the relation of wisdom and Sunday labor is amply sustained by the Scriptures. "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments." To be wise, then, is to fear the Lord. To "do his commandments" is to give evidence of "a good understanding" possessed. Therefore, since "his commandments" declare "six days shalt thou labor, . . . but the seventh day is the Sabbath of the Lord thy God," and "in it thou shalt not do any work," how could this servant of God manifest wisdom in yielding to his neighbor's threat?

With the apostles he may say, "We ought to obey God rather than men." God has spoken, and "a word to the wise is sufficient." Therefore he still works.

Making It Easy.

BY M. E. KELLOGG.

THOSE ministers who are looking to legislation as the great and sure panacea for all the ills that afflict the nation, often express the idea that suitable legislation well enforced will make it much easier for people to do right, and much harder for them to do wrong.

In the sentiment expressed in these words, we may see a wide departure from the gospel idea of reform. The minister of Christ is looking to something beside Christ as a means of accomplishing what the power of Christ is set forth in the Scriptures as accomplishing alone. It is not questioned that civil law does deter men from committing crime, and that such laws are a necessity in the present condition of the world; but when a minister of the gospel comes to depend on civil law as the best known force for reformation, he actually admits that he knows of nothing better.

The object of the civil law is to prevent men from doing things which they want to do, but which are a damage to society as a whole. This is as far as the power of man can go. To the thief it says, Steal, and I will put you in prison; to the murderer, Kill, and you shall hang for it. The natures of these would-be criminals are not changed by the law; and let them once feel sure that they

will escape detection and the law will not deter them from the commission of crime.

But the work of the gospel is far different, far better than this. Its object is so to change a man's natural evil disposition that he will love right and truth, and would practice them even if the law were against those things. The power by which this can be done is the power of God, and that power is in the gospel. By it, the very heart of man is changed, and the whole being in all its purposes is renewed and made like Christ. Civil law can only take cognizance of the outward conduct; it cannot touch the heart. Civil law strains as well as it can the foul stream of depraved humanity; the gospel cleanses the source of the stream and makes it all pure. The civil law is content if a man does good according to its standard; the gospel makes a man good himself. The real goodness that arises from a changed heart cannot be legislated into being. Says Lacratelle, "*Les vertus nées de la religion, se cachent dans la religion meme.*" (The virtues born of religion, are hidden in religion itself.) They cannot be found outside of it.

So when a minister of the gospel turns to the civil law as the chief means to promote virtue, he has certainly mistaken his calling. An intelligent physician would recommend the best remedy he knew for a disease, and should not a minister of the gospel recommend the best he knows to cure the evil in the hearts of men? And if he recommends the civil law, what is that but saying that he knows nothing better?

It is a fact that a great many of the clergy have determined upon the renovation of the world by means of the civil law. The broad way is to be hedged full of legal enactments, making progress there extremely difficult; and the narrow way is to be, by municipal regulation, widened into a boulevard and made attractive and easy to walk in. It seems almost a wonder, since men conceive there is such a power in law, that some one of these ministers does not propose an injunction in order to shut up the broad way altogether, so that none can ever walk in it again!

Sad indeed is it that those who have been called to preach the gospel should value it so little; that those who have the promise of the power of God to reform men, should cast it aside as though it were of no particular account, and take in its place the power of human laws. The snows of Lebanon are exchanged for the muddy waters of Babylon, the cloven tongues of fire for the policeman's club; cringing fear is to take the place of intelligent faith, dread of earthly penalty that of loving service to a kind heavenly Father. So the divine Master is wounded in the house of his professed friends, and the gospel way of reformation thus cast aside by the ministry as though it were not as efficacious as man's way, is brought into discredit.

In their efforts to make the way of reform easy, they let go of the power that alone can change the heart, to take the power that can only affect the outward conduct. Such a reform from a Bible standpoint, and that should

be the minister's standpoint, is valueless; it never can accomplish any lasting, any real good.

The Israelitish Theocracy a Warning and Admonition to Us.

BY THOMAS R. WILLIAMSON.

"Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

National Reformers and those who in these times favor the enforcement of Sunday laws point us back to the Scripture history of ancient Israel as authority for the setting up of an earthly theocracy. They say that as God approved the action of the government then when the worship of God was enforced by law, therefore God would approve now if the keeping of Sunday were enforced in like manner by earthly governments.

Now if we examine the record we shall find that after the entering of the land of Canaan by Israel, the period during which a purely heaven-made theocracy endured did not outlast the time of the judges, and during the rule of the judges the nation did not serve God through any fear of their earthly rulers, as the judge kept no court, had no army immediately at his call, was not surrounded by warriors who hastened to inflict punishment at his command, and though the judge, as in the case of Deborah, might command and lead an army, yet the people furnished that army or they refused to furnish it as best pleased them. Part of the people did not respond to the call of Deborah and Barak, and Deborah and Barak visited no punishment upon the disobedient ones. They denounced the punishment of God upon them and then left them entirely to him, and God punished them as he saw fit. That was the time of a pure theocracy, a true government of God directly over the people.

It was so in the wilderness too, the people were punished by God direct, in most cases, for disobedience to divine commands, and Moses was the direct mouthpiece of God.

Under the judges, there was no support by the people of an expensive retinue of princes and nobles in the form of a governing body surrounding the ruler, who directed all movements and who controlled all interests of State or church or family.

The government was exceedingly mild and people feared God, if they feared him at all, because he himself dealt directly with the nation.

God named and selected each succeeding judge, whether that judge were Eli, or Samuel, or Samson, or Gideon. When the people chose for themselves, as in the case of Abimelech, they generally chose badly and they then suffered for it, and in that choice they forsook the theocracy; for a true theocracy is never anything but the direct government of God without the intervention of any but inspired rulers chosen by the Deity himself.

This state of things did not continue. Israel desired a king, and God through Samuel directed that they be provided with one. They wished to be "like all the nations" (1 Sam. 8:20); and God in anger, not in gentleness, not in approval, granted their request. Hos. 13:9-11. And though the theocracy still remained, yet from that time it had a human mixture in it; it was the rule of God, through a king backed by the power of an army, and the king, working his own human will by means of an armed force, became to the people a god, not merely the instrument of Jehovah, but a veritable deity, served and obeyed more abjectly and servilely than God ever required any one to serve a human being. The king was god. The government was the divinity of the nation.

When the king served the Lord the people did so too, because the king commanded them to do so, and when the king became an idolater the people blindly followed their ruler because they were commanded or led by him in that direction; and if it be true, as Paul says, that "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey" (Rom. 6:16), then the people of Israel under the kings were for the most part servants of the reigning monarch and not servants of God. When they served God, they served him because the government bade them do so and for fear of the penalties which might be brought upon them by command of the government, and that was not genuine service of God, but service of the government; and when the government served idols the people just as readily followed the government, and so the government was to them a deity.

Twenty-one kings reigned in Jerusalem before the captivity, and twelve of them followed evil courses, and in nearly every instance the people followed the evil-minded monarch in his evil course.

After the captivity, if we accept the record as written in Maccabees and Josephus and the New Testament, we find the same state of affairs. The people were inclined to follow the government. When Ezra or Nehemiah or Zerubbabel or Judas Maccabees commanded the service of God, the people served the Lord; and when murderous Herod commanded the slaughter of innocent babes, or Annas or Caiaphas commanded direct enmity to the Son of God, the people obeyed and the rulers worked their own tyrannical wills. This is the record of theocracy as administered by human government backed up by armed force, and it is a record that shows to us in this age of progress that we had better have as clear a separation between Church and State, or religion and the State, as is possible.

The union of the two can result only in evil, for mankind can hope to furnish no greater proportion of righteous rulers now out of a given line or number than could be produced in olden Israel with their continuous line of inspired prophets and priests.

Paul warned the Christians of his day that evil men should spring up among them, not sparing the flock.

Acts 20:29,30. Scarcely an epistle has been given us from apostolic pens that does not chronicle the tendencies of Christians to depart from the truth, or the efforts of professed Christians to rule the church in their own sinful way. James calls the members of the church adulterers and adulteresses (James 4:1-5); and Jesus, in the messages to the seven churches (Rev. 2 and 3), brings charges against five churches of them, and serious charges, too, they are; and if the Bible itself tells us of failure on the part of God's people to serve him when the government was in their hands, of repeated and wicked departures from him, and even in the Christian age shows us that the Lord's people have the very same ancient tendency to depart from him—that in short, professed Christians are no fitter to trust with absolute control of State or nation than were the Israelites when God committed just such a trust to them; that his people are just as likely to stray and wander and rebel now as they ever were, we may see also that religion and the State would better occupy entirely separate spheres. Still further, we see that mixing religion and the State in European countries, mingling civil and religious affairs, has not made the governments of those countries or their people Christian, but has had a tendency to make the people formalists, and therefore hypocrites; for formalism and hypocrisy are in religion synonymous terms.

Were it possible to enforce a Sunday or Sabbath law so perfectly that every living soul would be compelled to conform to the law, it would yet remain a fact that mankind generally, in obeying the law, would, like ancient Israel, obey not from fear of God but from fear of the government, and they would therefore serve the government as a god, and would be government worshippers and not Jehovah worshippers. But to worship anything instead of Jehovah, even to worship a government instead of Jehovah, is idolatry, and cannot be acceptable to God, for "they that worship the Father must worship him in spirit and in truth." "The Father seeketh such [and only such] to worship him." John 4:23,24. This kind of worship no government but a true theocracy, without the intervention of any earthly armed force, can ever bring about or procure.

"And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you?" Luke 12:13,14. "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 22:21. "If any man hear my words, and believe not, I judge him not." "The word that I have spoken, the same shall judge him at the last day." John 12:47,48. "My kingdom is not of this world." John 18:36.

If Christ, as declared in these Scriptures, utterly disclaims kingly rule or the right to judge before the last day, where and how can his professed followers acquire such power in his name? It is certain that as the theocracy that was set up long ago failed to make men serve God in spirit and in truth, and as Christ claimed no

kingly power over unbelievers before the last day and threatened the enforcement of no judgments upon them until that time, there can remain no right in his followers now to set up a civil government in his name or to control in his name any government that is already set up.

God made no mistake in establishing the Israelitish theocracy, just as he made no mistake in creating the world; but man has marred and mangled every heavenly gift that God has committed to his control, whether it be the earth, or the Sabbath, or marriage, or organized government; and it is better in the matter of a theocracy to await God's own good time. Let the Father in the times and seasons which he has put in his own power bring his king, the Lord Jesus Christ, to the world and establish the King of glory upon the throne of universal and everlasting dominion.

That will be the only theocracy worth our consideration and our contemplation.

Tallmadge, Ohio.

Cravings for Monarchy.

A FRENCH journal is quoted as saying that it was the Americans who did most to make the Queen's Jubilee a success. This is doubtless an exaggerated statement, but it shows how the American craze for that which pertains to royalty is becoming conspicuous in the eyes of the nations.

And now comes the statement from Kansas, made in all seriousness, that the feature of the "fall festivities" in that section is to be a "queen," who will be none other than Mrs. Mary Lease, the Populist orator. At least, such is the program of the committee in charge of the festivities, and they have telegraphed for her acceptance of the "honor."

The queen will wear a \$20,000 crown—a sufficient proof of the genuineness of her royalty—and will reign one week. This will be a short reign, to be sure, but it is as long as the reigns of some of the monarchs who have figured in history.

In case Mrs. Lease should decline to be a queen, it is hardly to be doubted that no very long search will be required to find some other head that will be willing, for the sake of the honors of royalty, to carry a \$20,000 crown for a week.

• "Dialogues of Devils."

Diabolus.—One of the greatest foes to our cause, next to the power of Christianity, is honest industry. It keeps the minds and hands of the people busy with other things than those we would have them engaged in.

Beelzebub.—That is true; but I have a plan in mind which will remedy that.

D.—Ha! what is it?

B.—Why; I will have a Sunday law passed, making honest industry a crime one day in each week, and inno-

cent recreation as well. That will fix things just as we want them. The Christians, of course, will not be affected—they will spend the day in worship the same as before; but they are only a few. All the rest will then be where we can have full swing at them, and our job will be dead easy. We know well enough that minds and hands must have employment of some kind, and the Sunday law will give us a monopoly of furnishing the same to every one who does not care for Christianity. How is that?

D.—Good! We'll attend the reform ministers' meeting this evening, and have a committee of them sent to work the legislature right away.

Always Demoralizing.

ENFORCED leisure is always demoralizing, for when hands are idle under such circumstances, his Satanic majesty is busy finding some mischief for them to do. No enforced Sunday rest applies to him. The report of the "New York Sabbath Committee" for 1894-1896 says:—

"The general suspension of business is seized upon for illegal traffic. Large numbers of people are employed in supplying demoralizing amusements and the means of dissipation on the day of leisure, and are constantly on the watch to change the laws which stand in their way, and to stir up prejudice against them."

Of course; what other result could be expected?

Too Inquisitive.

Johnnie.—Mama, didn't you tell me I was born on Sunday?

Mama.—Yes, Johnnie; but why do you ask?

Johnnie.—Because, mama, I want to have a birthday celebration every Sunday.

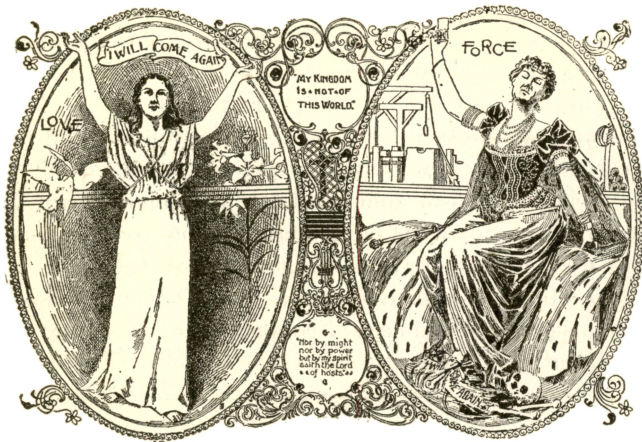
Mama.—Why, Johnnie, that would be nonsense! You don't celebrate the day of the week when the event took place, but the day of the month, and that comes but once a year.

Johnnie.—But, mama, don't we celebrate every Sunday because the resurrection of Christ was on that day?

Mama.—Why—yes, Johnnie, of course; but—but—that's different; I can't explain to you just how, but you'll understand it when you get older. Run away now, and don't be asking so many questions.

A Suggestion.

As many readers of the SENTINEL are taking advantage of our special offer to send the paper to their friends, we would suggest that it would be well to notify such friends that the paper has been ordered to their address, so that they may not refuse to take it, thinking it had been sent them without being ordered, and later they would be asked to pay for it.



The Holy Ghost and the "Holy See."

To write the history of the harlot woman, the apostate church, is but to reverse every statement in the history of the bride of Christ, the true church. Of the scarlet woman it is said, she "is fallen." From what did she fall? Why did she fall? The true church began with the "power from on high." The other church began with "false brethren," without power from on high, who followed Paul with false teaching, and who were rebuked by the Holy Ghost. Acts 15:12, 28. Two statements of Scripture will clearly contrast the true and the false:—

"He [Barnabas] was a good man and *full of the Holy Ghost* and faith: and much people was *added unto the Lord.*" Acts 11:24.

"Take heed therefore unto yourselves, and to all the flock over the which the *Holy Ghost hath made you overseers* to feed the church of God which he has purchased with his own blood. For I know that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to *draw away disciples after them.*"

From the above it is clear that the power of the true church is the Holy Ghost which labors to lead men to the Lord. The apostate church, on the other hand, was to be led by men whom the Holy Spirit had not made shepherds, and who therefore were filled wholly with self, and who would consequently draw away disciples after themselves.

Of this falling away from the Lord and His Spirit to men and human power, Paul speaks more definitely. After warning the Thessalonian church against the error that "the day of the Lord is now present" (R. V.) he writes: "That day shall not come except there come a *falling away* first and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as god sitteth in the temple of God, showing himself that he is God." After describing the result of this falling away, in the utter ruin of all who fall with it, he says: "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through the sanc-

tification of the Spirit and belief of the truth." 2 Thess. 2:1-13.

This truth that the Holy Spirit is to sit in the temple of God, instead of the man of sin, is more clearly stated thus:—

"In whom all the building fitly framed together groweth unto an holy *temple* in the Lord; in whom also ye are builded together for an *habitation of God through the Spirit.*" Eph. 2:21, 22.

From these scriptures it is clear that the Holy Spirit, God's representative on earth, sits in the temple of God, the church, for the purpose of exalting God. "He shall not speak of himself . . . he shall glorify me." John 16:13, 14. The falling away, therefore, as above described, was the seating of man in the seat of the Holy Ghost, and the exaltation of a sinful man in the place of the Saviour of men.

There is in the true church a "holy see," or holy seat, which the Holy Ghost occupies as the vicegerent of Christ; but how changed all this in the church of the "falling away." There we have the "holy see" occupied by a man who claims to be himself the "vicegerent of the Son of God."

It is sincerely hoped that the reader will not get his gaze so riveted on the "mother of harlots" that he will fail to see the mother's characteristics in the daughters. It is also hoped that the reader will not select certain churches and declare that they compose the falling daughters. The falling away begins with the individual; and to just the extent that the Holy Ghost is unseated in the hearts of the members of your church and my church, just to that extent has there come a falling away; and then just to that extent are they a part of the great Babylonian family.

It is the province of the Holy Spirit, from its seat in the temple of God, the church, to dispense power and wisdom, to teach and govern, to plan and execute. In all things it is the privilege and place of the believer to be managed by the Spirit and not to manage either the Spirit or his brethren. "There is no man or set of men that can manage men. All ye are brethren: the Holy Spirit of God alone can do this."

The Spirit not only furnishes power but pleasure as well. "The kingdom of God. . . is joy in the Holy Ghost." Any Christian or Christian church which harbors any joy not furnished by the Holy Spirit is guilty of enthroning the world in the temple of God, and by that means becomes a member of the family of the scarlet woman. "Lovers of pleasure more than lovers of God" is the inspired description of the religious world in the "perilous times" of "the last days."

How many there are who look with scorn on the scarlet woman, yet who, because of their own friendship with the world, which is spiritual adultery (James 4:4), are themselves really members of the harlot family. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Be not drunk with the wine of Babylon, "but be filled with the Spirit."

News, Notes, and Comment.

IN a certain Southern city, there is just now a rather abnormal zeal manifested in the matter of running down wicked violators of the "Sunday law." Certain Hebrews are among the chief sufferers from this spasm of virtue on the part of the municipal authorities. It is a well-known custom among the tailors of that race to take their work home and do it in their private apartments. Inasmuch as they are naturally clannish in their habits, the houses—nay, the entire neighborhoods, in many instances—wherein they elect to abide, are generally filled with them alone, so that nobody is likely to be disturbed by their pursuing their own national and traditional manner of living and acting.

* * *

IT is a part of the religious life of these people to refrain from "worldly" or secular labor on the seventh day of the week. This they do in pursuance of a "commandment" which thousands of those "who profess and call themselves Christians" have read out to them in their churches on the first day of every week, without otherwise paying any attention to it whatsoever. That they may keep pace with competitors, these conscientious Hebrews must work on this first day, if they are to "observe" the seventh. The municipality in question has a "Revised Version" of its own. Therein, a certain famous text reads as follows: "One man esteemeth one day above another; another man esteemeth every day alike; let this be prevented by the police." The authorities have—in spasms—the courage of their convictions.

* * *

WHEREFORE, the blue coated missionaries of the gospel according to Puritanism are now amusing themselves in that town, and endeavoring to divert the public mind from their alleged intrigues with the gambling fraternity, by entering (with force and violence, where necessary), without the shadow of justification in law, without even the formality of "warrants" previously obtained, the dwellings of the unfortunate Hebrew tailors, dragging them forth, men, women and children, and carrying them off by scores to the station houses, all in the interest of true religion—and costs.

* * *

OF course, these "domiciliary visits" of the police, and their tyrannical behavior belong to the Russian system of civil administration, and have no place or excuse in free America. Equally of course, any policeman who might undertake thus to trespass *vi et armis* on the habitation of a wealthy citizen, or one of "high" social standing, would expose himself to the dangers of shot-gun and revolver, which, under the circumstances, would be legally as available against him as against any private person who might venture to indulge in similarly

outrageous conduct. But the average Hebrew tailor is poor, and as to his social standing, it is as the things that are not.

* * *

IN free America, every citizen is, by virtue of his citizenship, a conservator of the peace. Whatever judges may say, we must ever maintain as a political principle that no man in our country should have in this regard, rights, privileges or duties in any wise different from the rights, privileges and duties of every other man. What, then, is a policeman? He is simply a man who is paid a salary for devoting his attention exclusively to the duty of preserving the peace, etc., which duty all other free-men are expected to discharge without pay whenever occasion demands. Neither in the detection of crime, nor in the arrest of criminals, may an officer arrogate to himself other powers than those of citizenship. He may not break in a door, where the public interest would not justify another in so doing; he may not arrest without a warrant where by the general law a warrant is required; for false and malicious and causeless interference with the liberty of the citizen, he is as responsible as those are who unfortunately live without his blue cloth and brass buttons.

* * *

THE average policeman understands all this perfectly well; and he is careful not to exceed the legal limits of his authority where by so doing, he would subject himself to trouble at the hands of those who have money at their disposal, or possess that mysterious yet powerful attribute known to the initiated as "influence." When he wants to do what he knows he has no right to do, he visits the "down town" districts, and tramps about among the humble and lowly, and bullies and harries and "badgers" them to his full, and when he has the "Sunday law" as a lever, so to speak, his violations of the fundamental law of American jurisprudence and of the express language of State constitutions are hailed with delight and vociferously applauded by some excellent persons.

* * *

MANY of the Hebrews of whom I am speaking are peculiarly fitted to be the subjects of police usurpation and outrage. They come from Poland and from Russia. In their own country, violence is all they know of law. For centuries they have been ground down by the iron heel of military despotism. To them a uniform is the badge of irresponsible and often of malicious power. The notion that any one of them possesses a political "right" which a uniformed officer of the law is under any obligation to respect is a new one to them, and my observation of them leads me to believe that it can never be thoroughly comprehended or appreciated by the older immigrants, though the first generation born here, and those who arrive young enough to get the benefits of the public schools, take to freedom naturally enough.

BUT this is the inherent vice of all sumptuary laws, "which vex the citizen and interfere with individual liberty"—that they are not, and never, from their very nature can be, used for the vexation of any but the poorer classes in the community. If a rich man wants to work on Sunday, he goes to his store or office and gratifies his desire, and the policeman will never be born who will dream of objecting to the proceeding. It is only the day laborer, the toiling artisan who lives "from hand to mouth," whose scanty wage for hardest drudgery barely suffices to keep body and soul together—he alone it is whose liberty is curtailed under cover of the "Sunday law." Surely this inexorable fact alone is an all-sufficient reason why the representative body of a free government should "reform it altogether."

* * *

VIRTUE of the municipal sort is certainly spasmodic. But it is radical enough while the fit is on, in a vowed purpose, if not in execution. And so, while Sunday tailoring is to be stopped in the town unmentioned, "Sunday club drinking" is also loudly doomed to go. The startling statement is printed that there are nearly three hundred "clubs" within the city limits, and that people drink liquor in them on the first day of the week. This the "grand jury" justly regard as calculated to bring down the wrath of Providence on the wicked burg, and they propose to put a stop to it in time.

* * *

THERE are, say, three hundred clubs. About six of these are what is called "fashionable." It is not denied that the members of all six get strong liquors at their respective clubs on Sundays, and pay for the same then and there (sometimes). Now, after all the flurry and flare and fuss and feathers of the proposed "crusade" are over, what will we find? If it be true that history repeats itself, and that human nature is pretty much the same at all times, we will find this—that a few "clubs," whose members are "workingmen"—that is to say, hand-workers, of one kind or another—and who are too poor to hire more than one room for their club meetings, have been broken up; and that not the slightest attempt has been made to break up one fashionable organization, whose members are "brain-workers" of one kind or another, or else absolute idlers, but are rich enough to own or to rent an entire house to meet in.

* * *

WHEN a mechanic's club has been "raided" on a Sunday and the members walk "up town" in a body and see at the great windows of palatial mansions rich men, attended by liveried waiters, engaged in precisely the same acts for which they have just been arrested and turned out into the street, their respect for American law and American justice, for American liberty and American equality, is not likely to be much enhanced. But this is the nature, again, of all sumptuary laws. And because

of this, *their nature*, their existence is an evil and a menace; their administration a scandal and a reproach; and they ought to be reformed out of the statute book.

* * *

I HAVE no animosity toward wealth. I have no desire to excite the poor against the rich. I do not advise the raided tailors, nor the members of a raided club, to set in motion a raid against a luckier body. Two wrongs do not make a right; and this sumptuary Sunday law would be just as objectionable if it were enforced against every body as it is now, when it is only enforced against poor people. It is the principle of the thing that offends justice.

* * *

I GO with anybody who happens to be going my way. And I know that there are many who will not listen to argument about principles, but will take sides with great ardor if you can point them to an undeniable evil of practice. All poor people—all toilers—all they of severe and narrow living—ought to band together against the Sunday law, if for no other reason, than that they alone suffer from its application. Its enforcement makes of them a distinct and branded class in the community. It surrounds them with police conditions on fifty-two days in the year from which the men of money are altogether exempt. It insults their intelligence and their manhood by proclaiming that they are not fit for the liberty accorded to others. It robs them of innocent pleasures. It puts a strait jacket on their bodies. It curtails the freedom of their souls by denying them the freedom of choice in their conduct that is part of American citizenship.

Ans. J. Ringgold.

Sunday Enforcement in Muncie, Ind.

A PRESS telegram from Muncie, Ind., under date of July 18, gives the following with reference to the new crusade for Sunday enforcement in that place:—

"Muncie has not experienced such exciting times on Sunday for many years as to day, when the steps were taken to close every business house in the city in strict accordance with an old law. The Young Men's Christian band issued a manifesto last week notifying all who engaged in their regular vocation on Sunday that affidavits for their arrest would be filed by the members of the band. For three days the threat has been the chief topic of conversation, and it was supposed that the city would be closed up as tight as a clam to-day, and that possibly the street cars would not venture out. On the contrary, all the meat shops with a single exception, cigar stores, drug stores, ice cream parlors, and delivery wagons, bakeries, candy stores, bicycle stores, soda fountains and some groceries did business as usual, and the usual regard was paid to the saloon law. The street cars not only

ran, but the company carried out its programme at West Side Park with a band concert, balloon ascension, and baseball game, unmolested by the sheriff.

"The churches were largely attended. At High Street M. E. Church, Rev. Mr. Naftzger, the pastor, was not present, but the discussion of the threat was so warm *pro* and *con* that it was decided to take a vote as to how the members of the church stood on the Blue Law enforcement, and when those favoring the action were asked to stand, the number was, it is said, very small, and there was loud hand clapping from those who refused to arise. In the church, W. A. Thompson, one of the leading lawyers in the State, denounced the stringent action proposed, while strong arguments were heard on the other side. During the day members of the "band" were collecting evidence for affidavits to cause arrests Monday."

Sunday Enforcement in Chattanooga.

BY C. P. BOLLMAN.

CHATTANOOGA has "turned over a new leaf" in the matter of Sunday observance, and is likely ere long to turn over another. The so-called reform was on this wise:—

A new head was recently selected for the Police Board, and immediately orders were issued to close all saloons on Sunday, in harmony with the city ordinance to that effect. The saloon men—

"Grumbled and said 'twas no use;
'Twas horrid injustice and horrid abuse."

The authorities were however firm, and the saloons closed as per their order. But in all other respects the city pursued the even tenor of its way. Groceries, fruit stands, confectionaries, news stands, soda fountains, ice-cream saloons, livery stables, street-car companies, etc., continue to do business as before, and each week the saloon men grow more desperate. They demand that the law shall be enforced impartially upon all, if enforced at all, and threaten to stop even the running of the street cars unless the order closing the saloons shall be revoked.

The Police Board has replied that so far as the city is concerned there is no discrimination. The city ordinance prohibits only Sunday liquor selling and Sunday barbering and either says nothing about other lines of business or else permits them; and that while it is true that the law of the State prohibits all business alike, it is no more their place to enforce the State law than it is the business of the saloon-keepers; and that if they (the saloon-keepers) wish the law enforced it is their privilege to swear out warrants against all violators of the statute. This the saloon men threaten to do. The matter may also be brought before the grand jury, though that seems unlikely.

THE B. Y. P. U. CONVENTION.

July 15–18 the seventh annual international convention of the Baptist Young People's Union of America was in session in Chattanooga. About 7,000 delegates and

visitors were present representing every section of the United States and the Dominion of Canada. Among the addresses of welcome was one by the mayor of the city, Hon. George W. Ochs. Among other things the mayor said:—

"There is something so peculiarly American in the Baptist church that it appeals with especial force to the patriot. The church typifies liberty in its purest sense; liberty of soul, liberty of thought, liberty of action, liberty of conscience, the total separation of Church and State, the absolute independence of each separate church organization. It unites the jealous guardianship of sacred teachings of Scripture, with an equally vigilant watchfulness of the priceless jewels of liberty. In the formation of our national Constitution it was the Baptist church that stood inflexibly for full religious freedom, never receding from that position until victory was won.

"It was a Baptist pioneer, who in the dawn of our nation's history, first lighted the torch of religious liberty; he held it aloft, proclaiming that civil magistrates had no right to coerce the consciences of men, that the ritualism and formalism of a State church were obnoxious to soul liberty, that man's responsibility in religious matters was to God alone; and in spite of persecution, contumely and indignities he persevered and the sparks which showered from that blaze kindled by Roger Williams, lighted the fires which chastened our fundamental laws and perpetuated the principles which underlie the whole superstructure of our free institutions.

"By such teachings your church produces men and women who live in perfect fulfillment of our highest ideals, and thus it best serves society's needs; for the true source of a happy, a prosperous and a contented State, is a broad, liberal and independent church. These truths taught by your exalted society make your progress a resistless march of triumph and explain the marvelous strides you have made."

Nothing that the writer heard was so loudly applauded as was this tribute to the religious liberty principles of the Baptist church. But deserved as it was so far as the remote history of Baptists is concerned, it is greatly to be feared that many who bear the Baptist name to-day do not know the real meaning of the term, religious liberty. However, the official utterance of the convention concerning Sunday observance was very mild indeed. It does not necessarily include any but perfectly legitimate means. Resolution 6 reads:—

"That we pledge ourselves to renewed efforts to secure a more general and fitting religious observance of the Lord's day, and to use all rightful and available means to check the growing tendency to secularize the day and give it over to worldly business and amusements."

All this might be done without any appeal to civil law, and is what consistency demands from every believer in Sunday sacredness; but unfortunately the speeches made in support of the resolution revealed the fact that in the minds of many Baptists, among the "rightful and available means to check the growing tendency to secularize the day and give it over to worldly business and amusements," Sunday laws occupy a prominent place.

One of the speakers, a Baptist pastor from Knoxville,

in his words of welcome to those from other States, referred to the statute-intrenched Sunday of Tennessee, in these words: "We are proud to have you see among us, what others say is the truest Americanism in our fair land—an American sabbath; and we are trying to preserve it." This gentleman possibly did not know all that has been done in Tennessee to "preserve" this "American sabbath;" he possibly did not know how "soul liberty" for which Baptists of past generations contended and for which not a few of them laid down their lives, has in this closing decade of the nineteenth century been outraged in the State of Tennessee in the interests of the so-called "Americanism" which he is proud to exhibit to visitors from other States. Oh, that Baptists would be true to their history; true to the noble men and women who counted not their lives dear unto them that they might have conscience void of offense toward God; and above all, true to the principles of the glorious gospel of our Lord and Saviour Jesus Christ.

Recent Changes in Sunday Laws.

THE report of the "New York Sabbath Committee" for 1894-1896, gives the following summary of recent changes in the Sunday laws of the various States:—

"Vermont, in the revised Sunday law of 1894, omits the old-time prohibition of traveling and visiting, except for necessity or charity, and of being present at any public assembly except for worship and instruction.

"In Rhode Island, the General Law of 1896 provides for the exemption of those who keep another day than Sunday as the Sabbath.

"In New Jersey, by the Amendatory Act of April 28, 1893, it is made 'not unlawful' to publish or sell newspapers, to sell milk, to ride or hire horses and carriages for recreation on Sunday; subject to the power of the local authorities to regulate or prohibit by ordinances the acts thus made lawful, in their several municipalities.

"In Georgia, a law passed in 1895 permits the running on Sunday of special fruit and vegetable trains, under careful restrictions.

"Public ball games and other sports on Sunday, forbidden in most of the States by the general statutes, have become in some places so serious an evil by reason of the large and noisy crowds assembled and the temptation to mischief, that special ordinances have been found necessary to suppress them.

"The work of barbers, which in some States has been held to come under the general prohibition of labor on Sunday, has been forbidden by special statutes, on demand of the barbers themselves, in Missouri, Ohio, Kentucky, Illinois, Colorado and Montana, as well as in New York as mentioned above.

"California, which had been for a number of years without any Sunday law—except that, as in the other States, by the common law Sunday is a holiday, *dies non juridicus*—in 1895 passed 'An Act to provide a day of rest from labor;' it declares that 'every person employed in any occupation of labor is entitled to one day's rest therefrom in seven,' and makes it unlawful for an em-

ployer of labor to cause an employé to work more than six days in seven, except in cases of emergency. The position of California in this respect is unique, no such law being found in any other State. An unsuccessful attempt in 1895 to enact a suitable Sunday law has aroused public sentiment, and led to renewed efforts for reform.

"Oklahoma, the latest received into the sisterhood of States, has enacted Sunday laws mainly copied from those of New York.

"Idaho is the only State in the Union where as yet no statutory provision is made for the protection of the weekly rest-day.

"In the District of Columbia, the Sunday laws which were in force at the time the district was ceded to the United States, are still nominally in force. A bill is now before Congress, and is understood to have the approval of the District Commissioners, to provide more effectually for the prevention of labor and traffic on Sunday."

This summary is given as showing the trend of public sentiment in the matter of Sunday legislation. At first glance, however, it is liable to be misleading. There seems to be a trend of public sentiment in the direction of greater Sunday liberty; but this is true only of the present sentiment as compared with the sentiment prevailing at the time the old laws were enacted. It must be remembered that most of the Sunday statutes of the States had their birth before the modern era of religious liberty. As compared with more recent times, the present sentiment respecting Sunday legislation shows a marked increase in the desire for Sunday enforcement.

"Faith or Fact."

THIS is the title of a book of 331 pages, which comes to us for review from the firm of Peter Eckler, of this city. The author is Mr. Henry M. Taber, and his endeavor is to show that faith and fact are antagonistic to each other. To this end he cites a numerous array of facts bearing upon quite a wide range of topics, which seem designed to include every prominent manifestation of human thought and action to which religion has given rise.

The purpose of the author does not appear to have demanded any great effort at substantiating his "facts" by proof. For example, on page 99, he states that "Three Baptists (who religiously observe the seventh day of the week) have been for months languishing in a prison in Tennessee for the crime(!) of attending to their gardens or performing some ordinary farm duties on Sunday." But no Baptists were ever imprisoned in Tennessee for Sunday labor. Mr. Taber might easily have learned the truth on this point if he had been anxious to state the matter correctly.

As a presentation of the superstition, credulity, hypocrisy, errors, inconsistencies, follies, fanaticism, injustice, and crimes of which men have been guilty in the name of Christianity, Mr. Taber's book would be well worth perusing, provided it were a profitable occupation to peruse such records,—which it is not.

As regards its intended impeachment of faith, it is sufficient to say of Mr. Taber's book that it is based upon a false assumption and is therefore a failure from the start, as every work of the kind must be. It assumes that Christianity is responsible for all the crime and folly that have been perpetrated in her name. As well might it be assumed that Liberty is responsible for all the crimes that have been committed in her name. "Freethinkers" believe in liberty, while condemning lawlessness and anarchy. Why can they not be as fair towards Christianity?

Christianity is no more responsible for the frauds which have used her fair name to mask their baseness, than is the United States mint responsible for the counterfeit coins which rogues have put into circulation. The very fact that there have been and are spurious Christians, is proof of the value of genuine Christianity.

A United States coin is counterfeited because, for the rogue's purpose, it is worth counterfeiting. For the same reason there are counterfeit Christians. But who ever heard of a counterfeit "Freethinker"?

Faith is not superstition; it is not credulity. It is the assent of the mind and heart to the Word of God, as a revelation of truths which lie beyond the range of finite vision. It is a means of knowing all-important facts which could not otherwise be ascertained.

Gratifying Results from Our Special Offer.

NOTHING could give the publishers of the AMERICAN SENTINEL more genuine satisfaction than the remarkable manner in which its friends have responded to our "special offer," the announcement of which appeared first in our issue of the 22nd ult. A week, at least, should elapse before returns could in reason be hoped for, yet as we close the forms of this week's paper, we are gratified to state that over one thousand new subscribers under the offer have been received, and these only from less than one half the States where the SENTINEL circulates. Over fifty have sent in clubs of from five to twenty subscriptions each; long lists have come through the State tract societies and individual subscriptions are numbered by the scores. This is something quite remarkable in newspaper circulation, and especially at this time of year. It demonstrates beyond a question of doubt that the SENTINEL has a very warm place in the hearts of its constituency, for it is the love of the principles for which the paper stands in defense, and the desire that they shall be known among all men, that have led to this unselfish activity in its behalf.

We are profoundly grateful for this evidence of appreciation, and it stimulates us, as nothing else could, to redouble our efforts in giving the SENTINEL's message in no uncertain tone. So let us together, editors and readers, unite hand in hand in "pressing the battle to the gates," so that all the people in all the land may know, and know in the light of God's word, what the dangers are that threaten us, and the way of escape.

Toleration in Russia.

THE Berlin correspondent of the London *Standard* telegraphs that while celebrating Christmas eve in the German manner the Czarina was asked by her husband to express a wish. She whispered:

"Please permit a little more religious toleration."

The Czar answered, smilingly: "That will come by and by."

The Czar has remembered his promise, and has recently issued a ukase cancelling that of his father, which ordered that every non-orthodox person in Russia who married an orthodox person should sign a document declaring that he would baptize and educate his children in the orthodox faith. The ukase of Emperor Nicholas permits children of mixed marriages to be educated in the religion of their parents—sons in that of their father's and daughters in that of their mother's.

Card.

To all interested in carrying the gospel of Jesus Christ to the inhabitants of other lands and who desire to assist in supporting missionaries already placed and others who may engage in the work, the opportunity is given to make an offering to the Foreign Mission Board of the Seventh-day Adventist denomination.

Such donations should be sent to W. H. Edwards, the Treasurer of the Board, 1730 North Fifteenth Street, Philadelphia, Penn.

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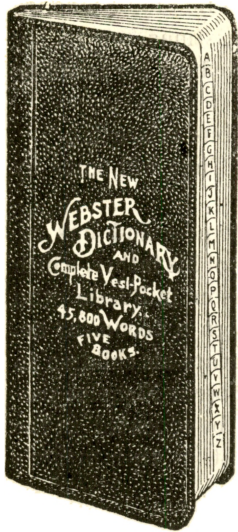
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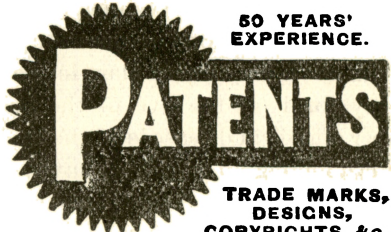
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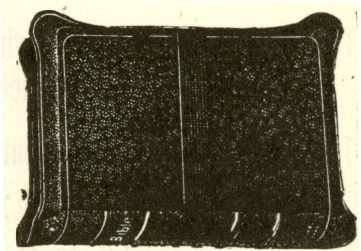
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