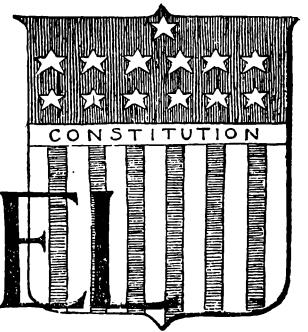


AMERICAN SENTINEL



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

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RENDER to Cæsar the things that are Cæsar's, and to God the things that are God's.—*Mark 12:17.*

It is not more legislation that the people need, but more religion.

WE would not discount law; we want good laws, and we must have them; but we want also something to make such laws effective.

LAW is the instrument and public sentiment the power which makes it effective. There can be no good government without a good public sentiment; and public sentiment cannot be created by legislation.

THERE is but one genuine "sure cure" in the earth today, and that is the grace of God. The richest man has not money enough to buy it, and the poorest has not poverty enough to shut him from it.

THERE are a great many people in this country who seem to be not yet convinced that two wrongs do not make right. A lynching, for example, is an effort to set one wrong right by perpetrating another.

THE "sabbath laws" of the States are as numerous and as well enforced now as they were fifty years ago; yet they have not prevented the incoming of a flood of moral degeneracy since that day.

"THE powers that be are ordained of God;" but this fact does not set the fiat of civil government above the commandment of Jehovah.

NO MAN or assembly of men have the power to manufacture right, or to absolve any individual from the obligation to obey the dictates of conscience.

THE weekly Sabbath is a holy day, because God made it holy, and it is impossible to change this fact. And being a holy day, its character cannot be other than religious. Any other kind of weekly sabbath is a counterfeit.

THE Sabbath is God's, but he forces no man to keep it. Why should men go further than God and try to force people to render to God the tribute of Sabbath observance.

"Who Is He That Condemneth?"

"God sent not his Son into the world to condemn the world."

And to his disciples forever he himself says: "As my Father sent me, even so send I you."

Then no Christian is ever sent to condemn anybody in this world. No Christian has ever been made a minister of condemnation.

As to transgressors, the only office of law is to condemn. Then, as no Christian is ever sent to condemn, no Christian is ever sent to enforce law or to demand of others the enforcement of law.

As the only office of law, with respect to transgressors, is to condemn; as in this world there will be in every place, transgressors of law; and as no Christian has ever been made of Christ a minister of condemnation; it is certain that no Christian has ever been made by Christ a minister of the law.

Therefore it is perfectly certain that all these preach-

ers, people, organizations, and combinations, professing to be Christian, who are making such a clamor for the enactment and enforcement of law, have forgotten the mission of Christ and of Christians in the world and are engaged in a work to which the Lord never sent them.

The Son of God was not sent to condemn the world, and he did not condemn. He said: "If any man hear my words and believe not, I judge him not; for I came not to judge the world."

When there was brought to him for judgment that woman who had been taken in the very act of gross sin, he said to those who brought her, "Let him that is without sin among you cast the first stone at her." And when none could cast a stone because they themselves were wrong-doers,—none were without sin,—and they all had gone out and left him alone with the woman, he said to her, "Woman, hath no man condemned thee?" And she said, "No man, Lord." Then said the Son of God, "Neither do I condemn thee. Go, and sin no more."

Now all who believe on him are counted the sons of God. And to all such he says, "As my Father hath sent me, even so send I you." "Condemn not, and ye shall not be condemned."

Therefore it is perfectly plain that all these preachers, people, organizations, and combinations, professing to be Christian,—professing to be the sons of God—in all their work of throwing stones at supposed or even actual transgressors, in condemning them to arrest, fine and imprisonment, have forgotten the spirit and the method of the Son of God. In all this they have taken upon themselves an office, and are performing a work, to which the Son of God was not sent and which he never performed; and to which they as sons of God were never sent and which as sons of God they never can perform.

Condemnation is not what the world needs. The world is already condemned, overwhelmingly condemned, and needs no more condemnation. Every soul in the world is already condemned many times over; for all have done wrong many times over. For every wrong deed each soul is condemned by the law of God which he has certainly transgressed: and in addition to this, each one condemns himself, and has already many times condemned himself for the wrong things that he has done. With everybody thus doubly condemned, and many times at that, surely it is not condemnation that this world needs.

Now what kind of a spirit can it be anyhow that cannot be content without heaping more condemnation upon people who are already condemned, even to death, many times over? Surely it can be only a spirit of vindictiveness akin to that of the devil himself, that cannot be satisfied with seeing people twice condemned many times over, but must hunt out and spy and set traps for opportunities to condemn them yet more.

In no such business as that will or can the disciples of Christ ever be engaged. These are of another spirit. "For God sent not his Son into the world to condemn the world." And "As my Father sent me, even so send I

you. . . . Receive ye the Holy Ghost." This is the spirit that characterizes the children of God, the disciples of Christ. It is the Spirit of Christ; and "If any man have not the Spirit of Christ, he is none of his." Being the Spirit of Christ, it does the work of Christ. He condemns not.

God knowing that men are so fully condemned already; and not being of such a vindictive spirit as to want to put more condemnation upon people already doubly condemned; sent not his Son, nor his Spirit, into the world "to condemn the world, but that the world through him MIGHT BE SAVED."

It is salvation, not condemnation, that the people of this world need. And what a fearful perversion of things it is, when people professing the knowledge of Salvation, and professing to be the preachers and ministers of salvation, turn to preaching and ministering condemnation instead of salvation—and this too upon people who are already doubly and many times condemned.

There is more power in salvation, than there is in condemnation, to turn and hold people away from wrong courses. When the Lord Jesus said to that woman who was actually guilty of gross wrong-doing, "Neither do I condemn thee, Go and sin no more," there was more power in that gentle, forgiving word to turn her into the way of righteousness and to keep her there, than there ever could be in all the condemnation of all the Pharisees in Judea and in the United States put together.

Oh that professed Christians would be Christians indeed. Oh that they would study to represent Christ indeed. Oh that they would court his Spirit, instead of indulging the vindictive spirit that cannot be satisfied without condemning people who are already repeatedly condemned even to death.

"Let this mind be in you that was also in Christ Jesus." "God sent not his Son into the world to condemn the world; but that the world through him might be saved." "As my Father sent me even so send I you. . . . Receive ye the Holy Ghost." "If any man have not the Spirit of Christ, he is none of his." "As he is so are we in this world." "Condemn not and ye shall not be condemned. Forgive and ye shall be forgiven."

Teaching the Heathen.

THE civilized nations of the West are busily instructing the nations of the Orient, but not in the ways of righteousness and peace. Their teaching is almost wholly of that "art" which is the opposite of peace. Says an English journal:—

"The Great Powers are glad to send competent military and naval instructors to Asiatic lesser powers, to drill their men and teach them war. They compete with one another to get the orders for arms and war supplies. There are said to be about two hundred German instructors in China, working to get China into a "fit" condition. When the "Christian" West gets the heathen East well

versed in the art of war, it is not difficult to see that both together will fill the earth with such war as never was.

"While thus the nations are fulfilling the numerous scriptures which speak of the state of unrest and strife which is to close the history of the earth, what is the religious world doing to fulfill those scriptures which show that, before the coming of the Lord, the gospel of his kingdom will be preached as a witness to all nations? There is something more important for all Christians than the questions of territorial extensions and political combinations which agitate men's minds. The gospel is for sinners, no matter where they are or who they are, and the order of the Lord to every believer is that his invitation shall be taken to them. Yet Europe alone spends a thousand times as much on war as all Christendom spends on missions."

Helping Our Enemy.

"Sunday School Times."

REVENGE is a poor investment. The best way to "get satisfaction" out of one who has injured us is to help him to be a less injurious sort of person. We cannot do this by scowling at him, turning our backs upon him, or retaliating against him. If he is affected with moral poverty, we must enrich him. If he is a small pattern of a man, we may help him to grow by setting before him a pattern of largeness. But our contempt is not likely to enrich him, nor to cause him to wax larger and nobler. The very best thing that we can do to our enemy is to afford him all the moral help in our power. To make him better is to better all who have anything to do with him.

Christianity.

"God was in Christ reconciling the world unto himself."

The great trouble with men is that they have gone away from God, and have become enemies in their minds by wicked works.

They have gone so far away that they have lost sight of God; their minds have become so confused that they have forgotten him; their eyes have become so blinded that they cannot see him; their hearts have become so perverse that they cannot discern him even though they be standing in his very presence.

"There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips. Whose mouth is full of cursing and bitterness. Their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known. There is no fear of God before their eyes."

This is the kind of world that God had, and has yet, to deal with. Yet in Jesus Christ he came and dwelt among men to reconcile the world unto himself. He sent not his Son into the world to condemn the world; but that the world through him might be saved. He made peace through the blood of his cross that he might reconcile all things unto himself. And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprovable in his sight.

Thus to a world steeped in sin, God brought reconciliation: with a world overwhelmed with rebellion he made peace. To the people of this world, God sends neither condemnation nor antagonism, but peace and reconciliation only.

In Jesus Christ is this peace and reconciliation given to the world. All who truly receive Christ truly receive this peace and reconciliation. And every one who receives this peace becomes a peacemaker in the world and to the world—he preaches only peace, peace to all, by Jesus Christ. Every one who receives this reconciliation, in it and with it receives also the ministry of reconciliation—he antagonizes nobody, he condemns nobody, he ministers reconciliation to all, he persuades men to be reconciled to God.

"All things are of God who hath reconciled us to himself and hath committed unto us the ministry of reconciliation. To wit: that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation."

"So then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, Be ye reconciled to God." Thus every Christian is an ambassador for Christ to the world: he is an ambassador of peace, an ambassador of reconciliation. No Christian is ever an ambassador of condemnation, of legislation, nor of law: every Christian is an ambassador of salvation, not condemnation; of justification, not legislation; of the gospel, not the law.

Every Christian preaches *peace* by Jesus Christ; for he is our peace and Lord of all. To the Christian is committed no ministry but the ministry of reconciliation. To him is committed no word but the word of reconciliation. No Christian has anything to do with governing or managing men: his business is solely to serve the Lord, to beseech other men to be reconciled to God, and to persuade them to serve the Lord.

The bane of Christianity, and the curse of the world, ever since the days of the apostles, has been the consuming desire of professed Christians to "boss" other people and to control and run the world. But God did not send Jesus Christ on any such mission as that, nor has he ever sent any Christian on any such mission. For "as he is, so are we in this world."

"We have seen and do testify that God sent his Son to be the Saviour of the world." And he never attempted

to save anybody by superintending the police, by running the politics of cities, by regulating the affairs of the State, nor by any other worldly means or method. He sought to save men only by spreading the knowledge of God and winning men to God. He did it only by ever revealing to men the Fatherly love and care of God for all mankind. When he found himself obliged to tell the scribes, the pharisees, and the lawyers, that they were hypocrites, it was not done in a spirit of denunciation; but rather with sorrow that such was the truth and that he was obliged to state it.

It is eternal life to know God and Jesus Christ whom he has sent. God desires that all men shall have eternal life. And as nothing but the knowledge of God can bring eternal life, the Lord Jesus came into the world to give to men the knowledge of God. This was his sole mission to the world. To this one thing all the faculties and energies of his whole being were devoted.

This is the sole mission of Christians in the world. Men need the knowledge of God to-day as much as when Jesus was in the world. Yet Jesus is not now in the world as he was then. But believers in him are here *in his stead*. These are sent as was he. And as he is so are we in this world.

Christians are sent, as verily as was Jesus, to be the saviours of the world—not of themselves nor by themselves, but of God and by God. Jesus said of himself, "I can of mine own self do nothing." He did not come to save men of himself and by himself: he came to save the world by bringing and revealing to men the knowledge of God. So likewise Christians are not sent to save men of themselves nor by themselves, nor by any plans or methods of their own; but by bringing to men and holding before the world *the knowledge of God*.

This is the only mission, the sole purpose of existence of Christians in the world. To this one thing all their faculties and energies are devoted. And wherein any Christian comes short of this, so much he fails of being the Christian that Christ has sent him to be in the world. Here is the Lord's design for every believer: "Now thanks be unto God who always causeth us to triumph, and maketh manifest the savor of his knowledge by us in every place."

Thus the purpose of existence of the Christian in the world, is to glorify God, to make manifest the knowledge of God in every place, and so to bring to men eternal life. And every sincere Christian shuns, as he would a viper, anything and everything that would tend in the least degree to exalt itself against the knowledge of God. He brings every thought into captivity to the obedience of Christ, in whose stead he is in the world. The only person whom he ever has any ambition or desire to control, is himself. The only rulership he ever cares for is that over his own spirit. The only power that he ever chooses to exercise over flesh, is power over *his own flesh*.

This is Christianity—the Christianity of Christ. These are Christians, for they are like Jesus. God is seeking for such. The world needs such, that it may find the knowl-

edge of God and Jesus whom he sent, and may have eternal life.

"An Extraordinary Utterance."

WHAT the New York *World*, of September 16, styles "an extraordinary utterance," was delivered in this city on the preceding Sunday, by a Roman Catholic priest, "Father" Ducey. He said:—

"No law of man which conflicts with the law of God can exact obedience and submission from men. There is a higher law, as Seward said before he was stricken down for his efforts to preserve the independence of man. And we claim to-day, as moral teachers, that the higher law still exists. And no laws passed by corruption in the interests of trusts and monopolies, against the interests and welfare of God's creatures in contradiction of the laws of God, are binding on the conscience of any man."

The *World* says it feels in duty bound to protest against "the dangerous doctrine preached" in this utterance, and inquires:—

"What is it except an incitement to every man, no matter how ignorant or reckless, to become his own interpreter of the validity and the justice of laws? What practical difference is there between the anarchism of Goldman and Most, ranting against all law, and this broad assertion of the existence of a 'higher law' in the consciousness of men? Who is to decide when 'the law of man so conflicts with the law of God' as to relieve men from obedience? Is it to be Father Ducey or his hearers? And what will become of government or of society if this doctrine of every man his own judge is to prevail?"

Does the *World* mean to deny that there is any "higher law" than the statutes of men? If so, it is most certainly in the wrong.

And if there be a "higher law" which is binding upon the consciences of men—even the law of the Most High God—what attitude shall men assume toward it? When man's law comes in conflict with it—as it has very often done in the history of this world—who is to point out the duty of the individual? Will the State do it? The State says, Obey my laws. But in case of a conflict between them and the law of God, the individual's duty is to the latter. There is no condition or circumstances whatsoever under which any individual is absolved from the duty of obedience to the law of God.

How then is the duty of the individual to be determined? That is the inquiry of the *World*. Does the individual become "his own interpreter of the validity and the justice of laws?" No; not in the case of the Christian; far from it. But that is the way it appears in the eye of the State. And the State usually proceeds to deal with him accordingly. This is precisely what happened in the case of the martyrs who went to the dungeon and the stake for conscience' sake.

It is the function of conscience to guide an individual in choosing between right and wrong. It is not the busi-

ness of the State to define right and wrong. The State is exercising its legitimate function when it is protecting the individual in the enjoyment of his rights. Nor can conscience, alone, define right and wrong. Conscience must be educated in the principles and precepts of right and wrong, as revealed by a higher authority, before it can become a safe guide. The Word of God defines right and wrong for every individual; the Spirit of God illuminates the Word of God in the mind, when its meaning is earnestly and prayerfully sought, so that the pathway of right and duty is clearly seen. And thus the individual is not alone,—a self-constituted “interpreter of the validity and the justice of laws”—though he appears to be so in the eye of the State. The State deals with him as such; but God sees to it that nothing befalls such an individual that is not for his own good.

The genuine Christian is never an anarchist. His doctrine is the doctrine of the Prince of Peace. No anarchist, no foe of law and order and peace, was ever at the same time a humble, conscientious, prayerful student of the Word of God.

The really “extraordinary utterance” is not that given by “Father” Ducey, but that made by the *World*, in asking “what practical difference” there is between this obedience of conscience to the higher law of God, and “the anarchism of Goldman and Most, ranting against all law.” That is an extraordinary question, indeed.

The “Sabbath Logion.”

No small amount of discussion has arisen in the religious world over the alleged discovery of certain unknown, or lost, sayings of Christ, one of which relates to the Sabbath and has been designated as the “Sabbath logion.” “Except ye keep the Sabbath,” it declares, “ye shall not see the Father.”

Whether one of Christ’s sayings or not, it is true, and it may well be read with an emphasis on the word “keep.” Not everything is Sabbath-keeping which claims to be such. God has not left it to the caprice or short-sighted wisdom of man to determine what is a proper observance of the Sabbath. In the fourth commandment he has said, “Remember the Sabbath day to keep it holy”; and a further commentary upon this point is given in Isaiah 58:13, 14.

God made the Sabbath for a purpose; and that purpose must be fulfilled. Only that is true Sabbath-keeping which fulfills that purpose. What that purpose is we are told in the words of God to his chosen people: “Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.” “It is a sign between me and the children of Israel forever.” Ex. 31:13, 17. See also Eze. 20:12, 20.

The Sabbath is a “sign” between God and his chosen people. His chosen people are the children of faith, the

seed of Abraham, or children of Israel. See Gal. 3:7, 29; Gen. 32:28. But of what is it a sign? We find an answer in the words, “In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.”

The Creator is the true God; and in the keeping of his Sabbath we find a sign that we are worshipers of the true God. It makes all the difference in the world to the worshiper whether he is worshiping the true God, or some other. And in the Sabbath he is to find an evidence that he is truly a worshiper of Jehovah. But this he cannot do unless he keeps it holy, as God has specified. Otherwise he will see nothing of God in the Sabbath, and it will be to him but as any other day of the week.

Politics and Religion.

A WRITER in *The Vanguard*, Mr. John Ratliff, argues for the union of religion and politics, and lays down the principle that a man’s religion and his politics are not divorceable. This is a principle that is getting a good deal of sanction in the religious world at the present time.

How is it when two “Christians” conscientiously vote, one the Republican ticket and the other the Democratic ticket, at an election? Is Christianity joined to opposing political principles? If so, there are occasions when it opposes itself.

Mr. Ratliff speaks of “political sins.” What is a “political sin?” It is the support of the “other faction,” or the “other party,” of course. A definition of “political sin” would amount to this and nothing more.

Who can make a just standard of right and wrong but God alone? Men have set up many standards of right and wrong, but they have all been unreliable, because they were the work of fallible beings. In politics we have only those standards of “right” which men have set up; and we find as many such standards as there are parties.

To make men understand right and wrong,—to convict them of sin, in other words—is the office work of the Holy Spirit; and to impress the truth upon the soul, the Spirit uses the Word of God. But politics commands neither the agency of the Word nor of the Spirit.

In Judea, over eighteen hundred years ago, Jesus Christ walked among the people, and taught them of the kingdom of God. He is the perfect example for every Christian. To the extent to which he engaged in politics, the Christian may rightfully engage in politics. To the extent to which he sought to get control of earthly power, the Christian may properly exert himself for that purpose to-day.

Jesus Christ was the mystery of the manifestation of God in human flesh. And every true Christian presents the same mystery to-day, for in him Christ lives and

manifests himself to the world. In his true followers Jesus Christ lives on earth to-day, and what he does to-day is what he did in Judea so long ago. For he changes not; but is "the same yesterday, and to-day, and forever." If he was a politician then, the Christian will be one now. But if not, then the Christian will not concern himself in that way.

Is Our Government Intolerant of any Religion?

BY M. E. KELLOGG.

THE *Christian Citizen* quotes from Daniel Agnew, LL. D., ex-chief justice of Pennsylvania, the following statement:—

"I have shown that this is a Christian nation—that this continent and the provinces were settled by a Christian people—that the States formed from them continued Christian, and set the legal evidence of their belief in their early constitutions—that other religions are exceptional, and were tolerated for individual conscience' sake only—that the Constitution of the United States formed by the same people, contemporary with their State constitutions, and with identical provisions for the toleration of individual freedom of conscience, expressly reserved to them all their ungranted rights, among which are their Christian institutions—that the Constitution itself carries internal evidence of its Christian character, that its continued existence rests on the fabric of the States; and that infidels, pagans, cavilers and Mormons derive from it no support in their warfare against Christianity. I have shown, also, that the safety of this Christian character, peace, order and prosperity demand its citizenship to be protected against promiscuous and loose naturalization."

Of Dr. Agnew the *Citizen* says: "The opinions of such a man cannot fail to be of great importance to all thinking people. Recently he delivered an address, which has been published, the purpose of which is to establish the Christianity of the Constitution of the United States."

But if the nation is so overwhelmingly Christian, as Dr. Agnew holds, and "the Constitution itself carries internal evidences of its Christian character," what is the need of any further tinkering of the Constitution? If the inside of the Constitution is right, the outside surely ought to be, especially when the nation is Christian anyway!

To the statement of the venerable doctor, that other religions than Christianity are only *tolerated* in this country, we strongly demur. An Austrian, a Spaniard, or a Russian may properly use the term as expressive of the attitude of those governments toward a Jew, a Mohammedan or an infidel; but an American, never! According to the letter and spirit of the national Constitution and the genius of the American Government, the Christian no more tolerates the Jew than the Jew tolerates him. If one holds another view it is because he has grown up cherishing a false and alien idea of the principles of the United States Government.

It is true that some of the early State constitutions, following in the line of the colonial charters, which were granted in the days when the Church and State were firmly united, did establish religions which were not annulled by the United States Constitution, but an example of liberty was set in that great charter, and those States which had a religion incorporated in their constitutions have either abolished the religious parts of their constitutions or these have become atrophied by long disuse.

But a determined effort is being made to animate those dead constitutional provisions, to change the great Constitution which towers above them all and to make it an engine of tyranny. Religious despotism is embedded and ingrained in the hearts of men or else it could never continuously rise, as it does, to blast and curse the earth. It is as much out of place in our land as a snake in a fair garden, but it is here, and unless it is crushed out it will spoil our fair inheritance.

The "Continental Sunday."

FROM statistics published by a reliable European journal, it appears that so far as concerns the cessation of Sunday work, the "Continental Sunday" will bear comparison with the "American Sabbath."

In Germany, we are told, all employers of labor in industrial lines of work are forbidden either to compel or permit their employees to work on Sunday. This prohibition does not apply to persons working alone, or to those engaged in agriculture, fishing, or the professions or liberal arts.

In commercial establishments (such as retail stores, banking, insurance, and similar institutions) all work is prohibited during the first days of the three special holidays of Christmas, Easter, and Pentecost, and is limited to five hours on all ordinary holidays and Sundays.

The individual German States may extend these restrictions at their pleasure.

In Austria, there is a general prohibition of Sunday work, the only general exception being for work that is deemed absolutely indispensable and for commercial establishments, in which Sunday work is permitted during six hours of the day.

In Switzerland, no woman can work on Sunday except at home or in a small shop, and no minor (a person under eighteen years of age), except in a few specified industries; and adult males are allowed to do Sunday work only in some specified industries, and in certain cases of emergency, the nature of which must be demonstrated.

In England, a distinction is made between the work of adult males and that of women and minors. The former are not restricted in the matter of Sunday work, but no woman, "young person" or child can work in factory or workshop on Sunday except in certain special cases. Jews are allowed to work on Sunday provided they observe Saturday as a day of rest.

In Germany, Austria and England, much of the legislation governing Sunday work is of recent origin, as late as the year 1895.

It will be observed that the prohibition of Sunday work is more rigid in Austria and Germany than in England; yet in the latter country the Continental Sunday is not nearly as conspicuous a feature of the week as in the former. Except in the matter of open public houses, Sunday is observed quite as well in England as in the United States. The "Continental Sunday" is not therefore a product of lax Sunday legislation. It is rather the result of the general indifference of the people toward religion; and nothing can more surely foster this indifference than the idea that the Sabbath is an institution that can be properly subjected to State regulation.

Liberty. *

BY MISS LETTIE E. REED.

THE history of nations has been one ceaseless struggle for liberty.

What was it made the pilgrims leave home and native land and seek the dangers and perils of a new land? It was that they might gain liberty. Yes; rather than have their freedom taken away from them, they set forth on a stormy sea, landed on an unknown shore, endured starvation, and faced the cruel savage. Oh, how dear to the heart is liberty!

But as time passed on they were again under the tyrant's sway, they were again forced to assert their freedom; and by spilling their life's blood in defense of it they shook off the tyrant's yoke. They asserted their independence in these immortal words, which although so often quoted and but recently listened to at our Fourth of July gatherings, I cannot refrain from repeating: "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed."

Not only is this wonderful document famous for its assertion of a nation's independence and freedom, but it asserts the liberty of the individual. Personal liberty, the enjoyment of the inalienable right of the individual, is the thing of value, and it is the assertion of this, that gives value to the immortal Declaration.

Let me ask, What is Liberty? Some will say, "Why, the right to do as I please, of course." It is evident, however, that to this there must be some limitations. I might please to do what would justly displease many others. For "all men are created equal and are endowed by their Creator with certain unalienable rights." I might

please to do something that would infringe upon the liberty of some other person. Yes, I might even wish to take away their liberty to satisfy my own selfish desires. So my liberty would in this sense mean their slavery. It is evident, then, that liberty, in its truest sense, must be a blessing which is possible to every one at the same time and not to a few only and that at the expense of many.

Not only is this true with regard to individuals, but also with organized bodies, such as churches. There must, therefore, be some boundary line recognized between man and man, else liberty is impossible. Hence, I point you to God's law, which defines this boundary line, and which if obeyed will result in perfect liberty to all.

Too often when a church becomes powerful, it wishes to rule all others, and force them, to see and believe as it does. And it is a sad truth that some have gone farther than to *wish* others to bow to their creeds. They have sought to change that instrument which was instituted among men to guard their liberty; they have sought this that they might take away man's liberty. Now if they are in the right why do they not seek God to bring others to the same view? Why, the very act of seeking man's power in itself condemns their belief.

So it was I think that God's invisible hand was in the forming of the Constitution of the United States and the Declaration of Independence, because they teach perfect liberty to all men alike. No people can be more fully bound to acknowledge the unseen Hand above which overrules in the affairs of men, than the people of the United States. Every step by which they have advanced to the character of a free and independent nation, seems to be distinguished by some token of Providential agency.

But it is a sad truth that this nation has begun to retrograde. The outlook for the future is terrible. Oppression and injustice abound everywhere. How was it that other great nations had their end? For answer let me disquiet and bring up the Shades of empires buried long ago, and learn a lesson from their fate. Come, old Assyria, what laid thee low? "I fell by my own misdeeds and injustice." Oh, queenly Persia, flame of the nations, wherefore art thou fallen? "Because I trod people under me; I fell by my own misdeeds."

And thou, muselike Grecian queen, fairest of all thy classic sisterhood, why liest thou here? "I scorned the law of God, banished and poisoned the wisest and justest men. The beauty of justice and liberty I trod down to the earth; lo, therefore, am I fallen." And thou, majestic Rome, with thy sevenfold crown all shattered at thy feet, why art thou fallen? "I made iniquity my law, I trod nations under me, millions of bondmen who wet the soil with tears and blood, cry up against me; do you not hear them crying to God? Lo, by this I had my downfall."

So it was that all nations and empires came to their ruin by oppressing their fellowmen. And do we hear a cry of distress coming up from any oppressed in this land?

* From an oration delivered at the Commencement exercises of the Southern Iowa Normal School.

Aye; we do hear it; and just so surely as we hear and heed it not, this fair land of ours will come down to ruin as did those of the past.

A ROMAN Catholic paper says that "Catholic citizens who see in public libraries anti-Catholic books, should make protest to the library authorities until the libelous volumes are taken out." It is thus that Rome is trying to veil the dark record of her past doings from the eyes of the rising generation.

A Panacea for Human Ills.

BY W. H. MCKEE.

SUCH a thing as a universal cure-all,—one general prescription which will remedy all ills—is an impossibility in medicine. The physicians are agreed that this is so, and intelligent men generally acknowledge that they are correct. But there are other ills to which humanity is heir besides those which directly afflict the flesh. In their efforts to cure these it would seem that even the wise men become foolish. Men who ought to know better, who in reality do know better, will champion with enthusiasm some legislative or political measure as an infallible remedy for all the ills from which the body politic suffers, or to which it is heir. That some men should be always looking to the latest medical fad or nostrum for renewed health and the continuation of life is sad. But it is sadder still to find virtually all men looking to legislation to remedy by one authoritative pronouncement all the difficulties under which society labors, financially, and perhaps even socially and morally. Humanity can furnish no universal panacea for physical, moral, or social, ills.

There is, however, a remedy for all the ills of every kind to which mankind is subject. It is a mistake to say that humanity is heir to any ills. It is not, for we are all children of God—all creatures of his hand. If we are all his children we are all his heirs. He casts off and disinherits none. If the children deny the relationship and repudiate the Father, it is they who refuse the inheritance. God repudiates none. Christ has said, "Whosoever will, let him come." All that is necessary, then, for the ownership and possession, in undivided right with the Son of God himself, of all the beauty and perfection which an omniscient and omnipotent Creator has made, is simply its acceptance.

But in God's plan there is no poverty, no disease, no imperfection, no sin, no death. He is not the God of the dead, nor of the dying, but of the living and the ever-living. His children are all heirs together "of the grace of life." Here then is the remedy for all the ills of life,—the acceptance of the heirship to the grace of eternal life, with all its accompanying bliss and perfection. Neither strikes nor labor combinations, nor coöperative societies, nor

tariff laws, nor financial legislation, nor religious legislation, will do away with poverty or business perplexities, or sin and immorality.

There is one universal prescription, however, that, when accepted and applied, will accomplish this, and nothing else either will or can. That is, "Whatsoever ye would that men should do to you, do ye even so to them." It is a simple prescription. It is expressed in very plain language. No man need fail to understand it. The terse Saxon of this short and pithy sentence appeals equally to the cultivated and the uncultivated, to the educated and to the ignorant. Every man, also, bears unconscious testimony to his belief in the efficacy of this remedy, in the fact that he would exact from all others an adherence to this rule in their dealings with him, whether he intends to reciprocate or not.

Of course the advocacy of this remedy means much. It is open, in the present condition of the affairs of the world, and so long as that condition lasts, to the criticism of being Utopian. But it is not Utopian, for it is not imaginary, neither is its eventual application or realization imaginary. The advocates of this remedy are all those who pray, "Thy kingdom come; thy will be done on earth as it is in heaven." This is the prayer of all Christian men and angels. God hears prayer. He answers prayer. They who pray this prayer in word and heart and life, and so quietly and unostentatiously live out the precepts of God's word in all their business and social relations, are "engaged in a work which God wants done, and which every good being in the universe wants done," and will eventually succeed in their efforts, realize the fulfillment of what the world has called their Utopian dreams, and live in the eternal enjoyment of the answer to their daily prayer. It is true that they will not meet with what the world, at present, calls success, which can be reckoned in dollars and cents, or in worldly fame and reputation, but their returns will be in values which moth and rust can not corrupt, which the breath of slander can not tarnish or steal away, and which they will enjoy forever, while they themselves are held in eternal and unfading remembrance.

The men and women who are doing this are not theorists, or fanatics, or idle dreamers. They are practical people. They are the only practical people which this world holds. Their minds are touched with no cloud of unsoundness, they are the only actually sane people who walk the earth. It is the characteristic of an unsound mind that it sees everything with distorted vision, and has no just appreciation of true proportions and proportionate values. In the mental sight of such a mind the sense of true perspective is utterly lost. This is why to so many men the present obscures the future, the finite the infinite, and this transitory life the possible eternal existence which lies beyond. This is why men neglect the simple remedy which God prescribes, and give themselves to the use and advocacy of political fads and legislative nostrums.



THE attention of all eyes in the political circles of the nation is being drawn to the contest now being waged over the possession of the mayorship of "Greater New York." It is a contest which throws some light upon the question of the adaptability of politics for the promotion of the cause of righteousness in the earth.

* * *

THE striking feature of the contest, thus far, is the struggle between "machine" politics and independent politics for supremacy in the Republican party. On the one side is the independent nominee, the Hon. Seth Low, well known as President of Columbia College; and on the other side is "boss Platt" with the State "machine," determined to nominate, and, if possible, elect a candidate who will represent the Republican "organization." And the "boss," it is said, has applied for and secured the influence and authority of the national administration to aid him in the work of subordinating all other interests to that of the success of the "party."

* * *

INDEPENDENT politics is the theory upon which political procedure in this country was started out. But it is little more than a theory to-day. "Machine" politics, the politics of the "boss" and the dictator, is the almost universal reality. A person who will not be true to the "organization"—national, State, or local, as the case may be—soon meets the denunciation and opposition that is always accorded to a "traitor." And as in the present instance, his greatest costest is not with the opposite party, but with his own party "organization."

* * *

IT is the dream of those who are looking for moral reform through politics, that some plan of action can and will be devised which, "wisely and vigorously carried on," "will gradually but surely substitute leaders for 'bosses,' statesmen for politicians, and patriots for plunderers." This quotation is from a speech made at the late San Francisco convention of Christian Endeavor. Another speaker said: "We will stand for political intelligence, integrity, independence and industry; and we are rapidly reaching the conclusion that Democracy should stand for decency, Republicanism for respectability, and Populism for purity; or else we must obey the divine injunction by coming out from among them. In plain English, after we have done our best, if we cannot clean

our parties out, then we should resolutely undertake to clean them up."

* * *

THAT is the trouble with politics to-day; they are sadly in need of "cleaning up." As one speaker at the late Epworth League convention in Toronto portrayed it,—“Why is it that in the northern half of the continent politics is looked upon as unclean and contaminating? The heart of the body politic is shut out from heeding the words of Christ by an accursed partisanship. The Ministerial newspapers would have them believe the Opposition were all knaves and asses, while the Opposition papers would have them believe that the government was hopelessly corrupt.” Or as another speaker said: “Politically we have fallen upon evil times. We have fallen upon times when, in certain sections, the ballot-box is corrupted, men are bought like chattels, or coerced into casting their votes for private gain rather than for the public good. . . . There are two distinctive elements at work in the contest for political supremacy. The first represents wealth and corporate power that rushes on with the force of a tornado, yet lacking in the purifying effect of the storm. The other is composed of men of small capacity and less personal character and integrity. Small men are in the saddle riding roughshod over the morals, the intelligence and the integrity of our national life.”

* * *

ALL this is true enough, and "the half has not been told;" but why is it so? Is it because the right political plan has not been followed? Can it be remedied by a revolution in political procedure? That is the remedy upon which our would-be reformers are confidently depending; that is the remedy which they are determined to adopt.

* * *

BUT the remedy will not fit the cause. The cause does not lie in any political defectiveness, but in the moral defectiveness of the people. Get the hearts of the people right, purify them of their corruption, and politics will straighten out of itself. But the reformers are going to reform politics, in order to straighten out the people. It is the old mistake of putting the cart before the horse.

* * *

THE much cherished remedy will not "work." When corruption is in the heart, it must show itself; for "out of the abundance of the heart the mouth speaketh." When men of corrupt hearts engage in politics, there will be corrupt politics. Either they must be shut out of politics, or there will continue to be the same corruption that is so much in evidence to-day.

* * *

BUT men of corrupt morals—men who will stand by

the "machine" and the organization in opposition to any reform, either of their own free will or under the pressure of political influence—are in the majority; and they are largely in the majority, too. Do the minority count on devising a scheme or system that will "turn down" the large majority, and keep them down, so that we shall henceforth have pure politics? The idea is Utopian, truly.

* * *

THE real remedy, if one there be, must be that which will make good men out of the bad men that are in politics; and there is but one known cure for a bad heart; namely, regeneration, through the grace of God. The more this is preached and accepted, the less corruption there will be, in politics or any other sphere of human action. But when the nation undertakes to cast out corruption by vote,—to vote itself into purity and goodness—it will but display the wisdom of the small boy who tries to lift himself by the straps of his boots.

* * *

THE progress of lynch law in this country was startlingly illustrated the other day by the administration of mob vengeance upon five men in the very respectable State of Indiana. Usually the victims of Judge Lynch have been negroes guilty—or supposed to be guilty—of some revolting crime. In this case the victims were white men, charged with no worse crime than theft.

* * *

AT this rate of progress how long will it be before lynch law will come to be regarded as the proper method of dealing with almost all classes of criminals, wherever the circumstances afford an opportunity for putting it into execution. As a cheap and expeditious way of getting rid of persons who have made themselves obnoxious to a community, it seems to be a success; besides which, it apparently satisfies the feelings of the people much more than the administration of justice through the regular course of the law. And these features of the case are all, seemingly, that the people care to take into consideration.

* * *

IT is no less true, however, that the progress of lynch law is the progress of anarchy. If we would note whether or not anarchy is making progress in this country, we should look, not at the number and luridness of the speeches of Herr Most and his associates, but at the lynchings and the crimes which call them forth.

* * *

IT may be well to inquire, What is anarchy? The word means, the setting aside of the head, or ruler; hence the disregard of all law and authority. And where is this exemplified more fully or in greater degree than in the setting aside of the laws and authority of Jehovah?

* * *

"THE Lord hath prepared his throne in the heaven, and his kingdom ruleth over all." His law is the highest

law in the universe. The transgression of that law is sin. Sin and anarchy are really synonymous terms. The progress of wickedness in the earth is the progress of anarchy. When men disregard the law of God, it is certain that they will have no great scruples about setting aside the law of man.

* * *

THE Spirit of God is in the earth, restraining men from wickedness and seeking to draw them back to God. By persistence in sin, however, men drive away this Spirit, and as it is withdrawn from them, there is a loosening of every bond which restrains them from utter lawlessness. Because of the fearful wickedness of these last days, God is withdrawing his Spirit from the earth, and the result is seen in the increasing riot of human passion in every form. One evidence of this appears in the commission of revolting crimes, and another in the lynchings which so commonly follow. They are both symptoms of the same malady, for which the grace of God is the only cure.

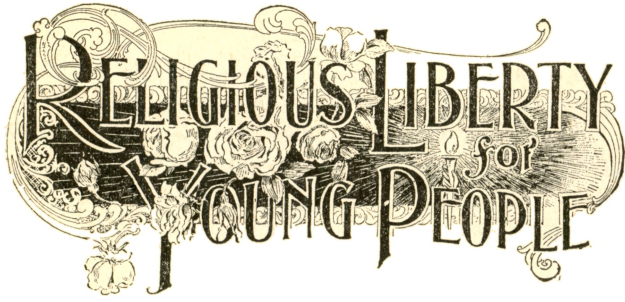
A Dreadful Alternative.

SPEAKING of the case of the young Cuban girl! Evangelina Cisneros, whose present circumstances and prospective fate have awakened the sympathies of Anglo-Saxons on both sides of the Atlantic, the *Primitive Catholic*, of September 15, says it is now suggested by the Spanish government that in lieu of the sentence of twenty years' imprisonment in an African penal settlement, she be sent to a convent. In the eyes of some people this would be regarded as at least a mitigation of sentence; but to us, it is about the most dreadful alternative that could be imagined. The young woman herself, of course, strenuously objects to such a disposition of her case.

In this connection it may be proper to mention that Mrs. Julia Ward Howe is reported to have written to the pope asking him to exercise his influence in securing justice for Miss Cisneros. "A single word from you," she is reported as saying to him, "will surely induce the Spanish government to abstain from this act of military vengeance, which would greatly discredit it in the eyes of the civilized world."

But the pope has given his blessing upon the Spanish arms in Cuba, and it is in vain to expect that he will pronounce a "single word" to the contrary.

ONE of the most curious mental phenomena of the times is the persistence of some good church people—men who essay to be ministers and teachers of divine truth—in calling the United States a Christian nation. Who would think of calling an individual a Christian who would spend more money many times over for strong drink, for tobacco, for firearms, for sports and amusements, for jewelry and for unnecessary display, than he would give to the cause of God! Yet this is precisely what is done by this "Christian" nation.



Where Sky and Earth Meet.

"MAMA, how far off is it to where the sky touches the earth?"

Mrs. Moore smiled at the serious face upturned to hers, in anticipation of a serious reply to such a question. "It's a long way, Willie," she said, "a long way."

"Is it further than I could walk in a whole day, mama?" asked Willie.

"Yes," said Mrs. Moore, "further than you could ever walk in all your life."

"Why, mama," he exclaimed in surprise, "I didn't think it was so far away as that. It doesn't seem to be so very far."

"No, it doesn't seem very far, Willie, but we can't always tell about things from the way they seem. When folks only look at appearances, they often make great mistakes. But there are a great many people older than you who think they can reach the sky without going very far."

"Tell me about it, mama," said Willie; "I don't understand."

"Well," said mama, "what would you do, Willie, if the sky and earth really met a little ways off, where they appear to meet?"

"Why—I would go there and climb up from the earth and go up into the sky, where everything is nice and beautiful, I guess," Willie answered, after a moment's pause.

"Well," said Mrs. Moore, "that is just what many people are trying to do. They think that by a little effort they can get to a place where the earth touches heaven, and then everything will be just right, as it ought to be. It seems so easy to them that sometimes they wonder why they haven't got there before."

"Do you mean, mama, that people go on a journey? or how do they try to get to where the earth and sky come together?" queried Willie.

"No; not a journey, Willie," said Mrs. Moore; "what I mean is that they think they can take themselves to the sky by their own efforts, just as you thought you could walk to it, and it seems to them to be quite an easy thing to do."

"But what kind of efforts, mama, if they don't go on any journey?" said Willie.

"Well, you know, Willie, there were once some people who thought they could get to the sky by building a

tower; so they set out to build one that would reach to it from the earth. Do you remember reading about that in the Bible?"

"Yes; I remember," said Willie. "They built it up quite high, but they didn't finish it, and it never amounted to anything, I guess. I wonder how near they got to the sky before they stopped, mama."

"They got just as near as people do nowadays who don't try it in the right way," said Mrs. Moore. "There are other towers of Babel besides the one built in the plains of Shinar. People are building them to day."

"Where are they, mama? I never saw any."

"They are not made of brick and stone, but it doesn't matter what they are made of, so long as they represent some plan of men to get to the sky by their own works"

"But what makes them do it, mama? Don't they know that they can't get to the sky that way?"

"They ought to know; but they don't stop to seriously think of the matter and find out just what the Lord says about it."

"But who are some of these people, mama?"

"Some of them are people who are trying to get to the sky by means of politics," was the reply.

"Ho, ho, how funny!" laughed Willie.

"Yes, it is funny, only it's very serious, too," said Mrs. Moore, "for they are making a dreadful mistake; and there are a great many engaged in it, too; and if they don't find out their mistake, they'll come to ruin in the end."

"What are they doing now, mama?"

"Well, they hold a great many meetings and tell the people that if they will only vote in the right way and elect the right men to public office and make the right kind of laws, it will bring in the millennium and set up the kingdom of God. They are really building a political tower of Babel."

"Can people make themselves better, or make other folks better, by voting and passing laws, mama?" queried Willie.

"That's just the point, Willie," said Mrs. Moore; "it can't be done that way. People can't raise themselves one inch above the level of the earth in that way. The trouble is that people are fallen and have wicked hearts, and they can't vote or legislate themselves into a better condition. They can't lift themselves out of themselves."

"What do you mean by that, mama?"

"Did you ever try to lift yourself by the straps of your boots, Willie? That is just the way it is when people try to lift themselves up toward God by their own works. They never succeed, and yet they think they are going to succeed pretty soon. They can see success a little way in the future, just where the sky touches the earth, and they think it will not take them very long to get there, if they can only go ahead as they want to. And so they go on, and on, but they find they never get any nearer the sky than they were before. They don't

make any real progress toward setting up the kingdom of God.

"Now, Willie," Mrs. Moore continued, "can you tell me what God's plan is for taking people to the sky?"

Willie wrinkled his brow, but made no answer.

"Think hard now," said Mrs. Moore, "and see if you can't tell me something about it. In the same book of the Bible that tells of the tower of Babel, it tells of something else that did really reach from the earth to the sky. Don't you remember I read to you about it the other evening?"

Willie's face brightened as Mrs. Moore finished speaking. "Jacob's ladder!" he exclaimed.

"Yes, that is it," said Mrs. Moore; and now can you tell me, Willie, what that ladder represents?"

"What does it represent, mama?" he queried, after a moment's pause.

"It represents our Saviour, Jesus Christ, Willie; and it's the only possible connection between the earth and heaven. Jacob's ladder and the tower of Babel represent the two ways,—one God's way and the other man's way—of getting to the sky. Some people are trying to climb up by their good works, and others by penance and suffering; and others are planning to vote and legislate themselves into the skies; but the only way that anybody will ever get there is by Jacob's ladder. But I must go now and look after the dinner. I'll tell you more about this another time."

The Value of Principle.

ONE of the very first and often the hardest lesson for young people just entering the busy scenes of active life to learn is that life is not what they had pictured it to be; they awake to find that the dream is only a dream; they discover that their pathway is beset with difficulties almost insurmountable, perplexities endless and disappointments without number; their brightest hopes are dashed to the ground; heartstrings are bleeding and torn, and tears unbidden flow freely. Their loftiest aspirations, holiest ambitions and purest desires meet with rebuff when an attempt is made to carry them out, and they are led to reflect, "What is there of life that is worth living?"

But after all, life is much as we make it. Every man and every woman has a mission to perform that no other individual can accomplish for them. It is to develop a character and in this work they are not left in the dark. There is a perfect Pattern for our example—a rule of action to govern all our conduct. All the tendency of life as we mingle with the world is to deviate from this standard, and right here comes in the value of principle—doing right because it is right, no matter what the consequences may be. So many nowadays are policy people,—let others be their conscience, and are thus led from the path of rectitude. Daniel was a man of princi-

ple. With him duty stood above position and even life itself.

In these days, as never before, our young just entering on the stage of action should study to know the right, and then fearlessly follow it, though the heavens fall. This cannot be done in the strength of man alone, but He who conquered all has said. "I will strengthen thee with all might." Will we let him? W. E. C.

John Bunyan and Religious Liberty.

THERE are few people who have not read "Pilgrim's Progress," by John Bunyan. He was a wonderful man in many respects, as those who have read the history of his life know. He was brought up to attend the National Church of England. When he grew to manhood he dissented and united with the Baptists, and became a popular lay preacher. During this time, a civil law was enacted demanding that all, without regard to distinction or religious conviction, should attend the National Church, and this he refused to do, but continued preaching, and for these two reasons was cast into Bedford jail, where he was kept for twelve years.

So good a man as he naturally had many friends who did all they could to liberate him, but as the law had to be obeyed(?), and as he would not comply with its conditions, nothing could be done for him. On one occasion, the justices sent their clerk to admonish him and demand his submission, when the following conversation took place:—

"*Clerk.*—I came to tell you that it is desired that you would submit yourself to the laws of the land, or during the next session it will go worse with you.

"*Bunyan.*—I desire to demean myself in the world both as becometh a man and a Christian.

"*Clerk.*—You must leave off those meetings you were wont to have, for the statute is directly against it.

"*Bunyan.*—The law by which I am in prison neither reaches me nor my meetings, being directed against those who meet for wicked and treasonable purposes.

"*Clerk.*—Are you willing to stand in the judgment of the church?"

"*Bunyan.*—Yes, sir, to the approbation of the church of God; the church's judgment is best expressed in Scripture.

"*Clerk.*—You know that the Scripture saith, 'The powers that be are ordained of God.'

"*Bunyan.*—Yes; and that I am to submit to the king as supreme, and also to the governors as to them that are sent by him.

"*Clerk.*—Well, then, the king commands you that you have no private meetings, because it is against his law; and he is ordained of God, therefore you should not have any meetings.

"*Bunyan.*—Paul owned the powers that were in his day to be of God, and yet he was often in prison under them, for all that. And also, though Jesus Christ told Pilate that he had no power against him but of God, yet he died under the same Pilate; and yet I hope you will not say that either Paul or Christ did deny magistracy,

and so sinned against God, in slighting the ordinance. Sir, the law provides two ways of obeying; the one to do that which in my conscience I do believe that I am to do actively; and where I cannot obey actively, then I am willing to lie down and suffer what they may do to me.”
—*Life and Times of John Bunyan.*

These answers challenge the admiration of every lover of principle. His last reply contains the whole secret of the course to be pursued by Christians in their relation to civil laws. He says, “The law provides two ways of obeying; the one to do that which in my conscience I do believe that I am to do actively; and where I cannot obey actively; then I am willing to lie down and suffer what they may do to me.”

Don't Forget the Post Office Address.

WE have before called attention to the frequent failure of subscribers when requesting a change of address, to give their present post office address. Quite often, too, the parties forget to sign their names. This is called out by two communications, one from H. C. Jones, who requests the SENTINEL changed from his address to another party, in Oklahoma, but fails to tell where the paper is now going. Not knowing the present post office address, it is like “looking for a needle in a haystack” to find it. He should let us know where he now resides. Another from Hudson (State not given) writes: “Inclosed please find \$1 for your valuable paper. I can't afford to be without it longer. John Brown.” Now, there are twenty-six Hudsons in the United States, and we presume that in each place there is a John Brown, but which one of these paid his dollar it would be hard to determine at this end of the line. A word of caution is perhaps all that is necessary.

MR. SUMNER T. MERRILL, of Melrose, Minnesota. a warm friend of the SENTINEL, writes: “I like the Religious Liberty for Young People department in the SENTINEL very much. I am glad to learn that the SENTINEL list increased so materially. I am sorry, however, that it wasn't a hundred times as large. The person who does not read the AMERICAN SENTINEL suffers a loss which can not be filled with another paper that I know of.”

AMONG the interesting publications that come to our desk, we may mention the *Sunday School Times*, published weekly at Philadelphia, Pa., price \$1.50 per year. Each issue is filled with the brightest thoughts and most practical suggestions from the most successful Sunday-school workers in the land. No one interested directly or indirectly in Sabbath-school work, and especially officers of an organized school, can well afford to be without this journal. Many single issues are worth more than the price of the paper for a year. Write for sample copies, which will be sent free for examination, mentioning the SENTINEL.

The Nebraska Sanitarium.

ON another page will be found the displayed advertisement of the Nebraska Sanitarium, located at College View, a suburb of Lincoln, Nebraska. This institution is one of quite a number in the chain, all patterned after and substantially under the same management as the great Battle Creek (Mich.) Sanitarium, the largest and most successful of its kind in the United States, or indeed in the world. The Nebraska Sanitarium is thoroughly equipped with all modern conveniences for the care of the sick, is supplied with skilled physicians and trained nurses, and those suffering from chronic or other troubles are assured of relief if it can be secured anywhere. Prices are reasonable. Those interested are invited to send for catalogue and any further information desired, addressing Dr. A. N. Loper, Superintendent, College View, Nebraska.

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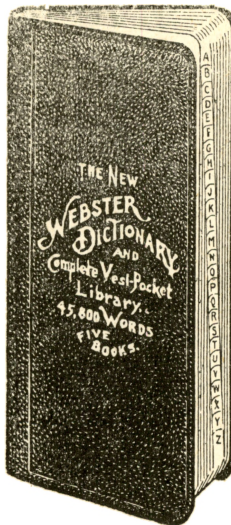
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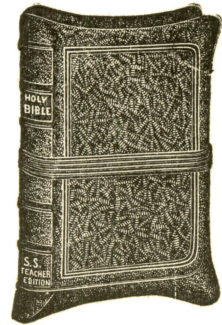
KEY—The first **RV** on page 608 appears in verse 37 of the 9th chapter, before "dominion." In the King James Version the reading is "dominion over our bodies," etc. By referring to the foot-notes it will be seen that the word "dominion" is changed to "power." Hence the Revised Version reads "power over our bodies," etc.

In the 38th verse the King James reads, "because of all this;" by reference to foot of page it will be seen that the Revised Version reads, "yet for all this."

In verse 23 there is an **RO**, which denotes an omission. Refer to the foot-notes and "(having)" will be found. Every omission is placed in a parenthesis in the foot-notes, and the Revised Version in this instance reads, "every one that had knowledge and understanding."

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They that sealed the covenant. **NEHEMIAH, X.** *The points of the covenant.*

they have ^{rv} dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.
38 And ^{rv} because of all this we ^g make a sure covenant, and write it; and our princes, ^{rv} Lē'vites, and ^{rv} priests, ^{2h} seal unto it.

CHAPTER X.

1 The names of them that sealed the covenant. 29
The points of the covenant.

NOW ³ those that sealed were, ^a Nē-hē-mī'ah, ⁴ the Tir'shā-thā, ^b the son of Hāch-g-lī'ah, and Zīd-kī'jah,
2 ^c Sēr-g-ī'ah, Āz-g-rī'ah, Jēr-g-mī'ah,
3 Pāsh'ūr, Ām-g-rī'ah, Māl-chī'jah,
4 Hāt'tūsh, Shēb-g-nī'ah, Māl'luch,
5 Hā'rim, Mēr'ē-mōth, Ō-bā-dī'ah,
6 Dān'jēl, Gīn'nō-thon, Bā'rūch,
7 Mē-shū'lām, Ā-bī'jah, Mīj'q-mīn,

B. C. 445.

^f Deut. 28. 48.
^g 2 Kin. 23. 3.
2 Chr. 29. 10; 34. 31.
Ezra 10. 3. ch. 10. 29.
² Heb. are at the sealing, or, sealed, h ch. 10. 1.

³ Heb. at the sealings, ch. 9. 38.
^a ch. 8. 9.
⁴ Or, the governor.
^b ch. 1. 1.
^c See ch. 12. 1-21.

all they that had separated themselves from the ^{rv} people of the lands unto the law of God, their wives, their sons, and their daughters, every one ^{rv} having knowledge, and ^{rv} having understanding;

29 They clave to their brethren, their nobles, ^g and entered into a curse, and into an oath, ^h to walk in God's law, which was given ⁵ by Mō-gēg the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;

30 And that we would not give ⁱ our daughters unto the ^{rv} people of the land, nor take their daughters for our sons:

31 ^k And *if* the ^{rv} people of the land bring ware or any victuals on the sabbath day to sell, *that* we would not

37 power 38 yet for all this—our—our 9 namely, Jeshua etc. 14 chiefs 28 Nethinim.—peoples—that had—(having) 30 peoples 31 peoples—(it)—a—

forgo 33 meal—(an) 34 (the)—(among)—according to our fathers' houses, 35 manner of trees,

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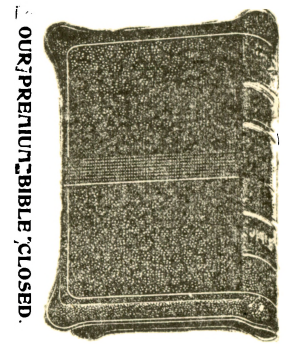
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They that sowed the covenant
 Harvest before them, neither burned
 they from their wicked works.
 36 Behold, we are servants this
 day, and for the land that thou gav-
 est unto our fathers to eat the fruit
 thereof and the good thereof, behold,
 we are servants in it:
 37 And it yieldeth much increase
 Nehemiah, X. *The points of the covenant*
 25 Re'h'm, Hâ-shâb'nah, Mâ-g-sê'-
 lah,
 26 And A-hi'jah, Hâ'nan, A'nan,
 27 Mû'luch, Hâ'rim, Bâ'q-nah.
 28 ¶ And the rest of the people,
 the priests, the Levites, the porters,
 the singers, the Neth'i-ning, and all
 they that had separated themselves
 B. C. 445.
 Deut. 28.
 Exo. 9. 9.
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