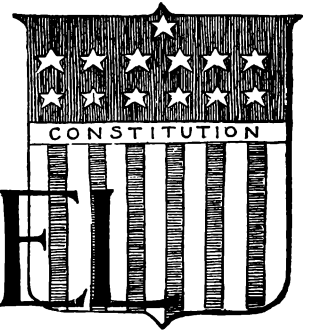


AMERICAN SENTINEL



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

ALONZO T. JONES,
EDITOR.

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THE best way to restore Sabbath observance, is to observe it. A good example will accomplish more in this direction than law or precept.

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THE Sabbath of the Lord is a gift; the man-made sabbath is an institution thrust upon the people by the force of civil pains and penalties.

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THERE are always plenty of men in the world who are willing to become lawmakers for other people and by their zeal in this to atone for their own shortcomings.

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THE "concert" of "Christian" Europe will evidently always remain a thing to be, judging from the length of time the would-be participants have been vainly trying to get in tune with each other.

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THE rights of a Christian do not include the prohibiting of other people from going contrary to his own religious belief or practice. His rights are not concerned by his religious belief.

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THERE are a great many more heathen in the United States than there are Christians, determined by the Bible rule that all persons are heathen who do not know the Lord.

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THERE is a vast difference between being directed by the Lord, and being under the direction of some man who claims to speak for the Lord. We prefer to be guided by the Word of the Lord, interpreted by his Spirit.

A DISPATCH from Rome says that "the pope has instructed the papal nuncio at Madrid to insist upon the clergy opposing Carlism and to urge the clergy to earnestly support the Spanish ministry and present Spanish dynasty." And the pope and clergy of "the church" never have anything to do with politics, no never—well hardly ever, unless the interest of "the church" or something else demands it, and their own inclination justifies it.

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If it be true that the government has a right to enact laws for the preservation of morality, is it also true that morality can change with every change of the government and its regulations? Since every government on the earth does change (and none more frequently than a republican government), and since morality does not change, how can the latter be properly a subject of governmental regulation? When human laws are altered, is there ever, in any case, an alteration of right and wrong?—Certainly not; and this is conclusive evidence that human legislation is not adapted to deal with right and wrong; or, in other words, with morality.

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Religious Right.

RELIGIOUS right is the greatest boon that ever was given, or that ever could be given, to men.

That is the truth: and, being the truth, in the nature of things such a boon could come from God only.

Religious right, as generally understood and as contemplated in these lines, is the right of every person to choose for himself in things religious without constraint of any kind from any person or source whatever.

This freedom God has given to men, as is declared in the motto of the AMERICAN SENTINEL, in the words of the Lord Jesus, "If any man hear my words and believe not, I judge him not." The right is given by the Lord to men, and is thus recognized by the Lord in men.

This is illustrated in the transaction in the garden in Eden. The man was made in the image of God, to glorify

God, yet left perfectly free not to do so if he should choose; and was left perfectly free to choose for himself whether he would or not. He was left as free to choose *not* to serve God as he was to serve him.

This freedom God gave to man, and recognizes in man; and it is this, more than anything else, that enables man to be really a man. Any person who would in any degree infringe this right of man aims a destructive blow at the dignity and the manliness of man, and at the honor and glory of God.

Therefore it is to the honor and glory of God, and in the interest of the everlasting dignity and manliness of man, uncompromisingly to oppose every attempt in whatever degree to infringe or to disrespect the right of any person to choose for himself in all things religious—to choose for himself as to all religious beliefs, rites, customs, and practices.

No State can ever have any shadow of right, by legislation or in any other way, to circumscribe the perfect freedom of every man to choose for himself whether he will regard or disregard any religious belief, or rite, or custom, or practice. And every man's right utterly to *disregard* everything of the kind is as complete as it is to regard it.

No church has any shadow of ground for condemning any man or any number of men who disregard everything which that church holds sacred. Every person has perfect right to disregard all that any church or all churches together believe or practice. The professed Christian church or individual who condemns or criticises or sets at naught any person for disregarding any religious belief, or rite, or custom, denies the God of Christianity.

Loyalty to religious right does not consist in asserting *our own* right to be religious or not religious at our own unconstrained choice; but in the unswerving recognition of the right of *the other man* to be religious or not religious at his own personal and unconstrained choice. This is so plain that it must be recognized at once by every one. In the garden, God did not assert his own right to be religious for himself and other people too; that matter could take care of itself. But he did establish and recognize the right of the man to believe or not believe him, just as the man himself might freely choose. This he did again, when he stood on the earth as the Redeemer of man, in the divine motto of religious freedom, "If any man hear my words and believe not, I judge him not; for I came not to judge the world; but to save the world."

This shows, too, that when one who is religious condemns one who is not religious for not being religious or for not believing what he preaches, he hinders the salvation of the one who does not believe. Then, religious friend, will you frustrate the salvation of men who do not believe, by bringing upon them your condemnation through denunciation from the pulpit, or the instrumentality of the police, the courts, and fines, and imprisonments? Will you not rather forever present to all people the winning blessing and grace of salvation, by recog-

nizing his divine right not to believe and treating them all with the merciful and gracious consideration which the Lord has shown to the man whom he created?

Let every one who professes to believe in religious right show by his conduct that he really believes in it. Let the believing neighbor respect in Christian kindness the unbelieving neighbor. Let the unbelieving neighbor respect in manly dignity the right which his believing neighbor exercises in choosing to believe.

Let the believing wife respect her unbelieving husband, let her respect his exercise of the right to choose for himself whether he will believe or not. Let the unbelieving husband in true manliness regard his believing wife's exercise of the right to choose to believe.

Let the believing husband respect the exercise of the right of choice not to believe. And let the unbelieving wife show that she believes in religious right, by respecting the choice of her husband to be religious just as he chooses.

This will show that you do indeed believe in religious right, in religious freedom. But so long as you *act* any other way than this, your *profession* of believing religious freedom is a fraud.

Let the precious divine boon of religious freedom never be dimmed by the actions contradicting the words in those who profess to love it!

"Break Every Yoke."

BY GEO. B. STARR.

IT is not the will of God that any of his creatures, men or angels, should wear any yoke save that of Jesus Christ.

All yoke making has been committed to the tender, loving hands of Jesus, the Creator, who, knowing just the ability, disposition, and strength of each one, is able to adjust a yoke to each, of which he can truthfully say, "My yoke is easy, and my burden is light," and which every wearer of this yoke will find by experience is delightfully true.

God never designed that any of his creatures should be pressed under grievous yokes. But doubt of the goodness of God, and distrust of his love, have led men and angels to devise ways of their own, which have brought upon themselves and others heavy burdens, grievous to be borne.

Jealousy, envy, hatred, and malice, are the cruel attributes that enter into the making of heavy yokes. Has Satan ever deceived you into making yokes for others? Have you arranged good and proper confessions for others to make before you would take them into your fellowship? Have you worked out a course of humility needful for some one's discipline, and done all you could to lead them to see the wisdom of your plans? Has it ever worked? Have you not thus brought distress upon yourself, and only found relief by obeying the injunction

of God, "that ye break every yoke," and that "thou take away from the midst of thee the yoke"? Isa. 58: 6-9.

Jesus came into the world to break yokes that were killing the wearers, to undo heavy burdens that were bending to the earth the bearers. And as his Spirit enters our hearts he will set us about his work of breaking yokes.

And, oh, how much more enjoyable is the experience of breaking yokes than that of making them! How our hearts rejoice as we see the oppressed go free, as we listen to their songs of rejoicing for deliverance, as we see in the tearful eye the opening of the tender heart to the love of God, and his peace and rest enter the heart!

"I WOULD not put a Seventh-day Adventist in jail for working inside his own house or plowing in a field; but if he made a public exhibition of it or tried to insult the moral sense of the community, I think he needs a lesson."—*From Speech by W. J. Coleman, at Columbus (Ohio) National Reform Convention. See page 613.*

Nationalism vs. Christianity.

BY M. E. KELLOGG.

FOR a decade of years the island empire of Japan has been coming to the front in many things which make for material progress.

As a Japanese is reported to have told the story some forty years ago, Commodore Perry, with a fleet of vessels, entered the port of Yeddo, and said, "Wake up; wake up; it is past noon."

Japan was asleep, and had been for centuries. The day had passed its noon of time when she was so suddenly aroused. In fact, all the West was awake and full of activity, invention, and progress; but the East was lying in an intellectual stupor. The people of Japan were enabled to see their condition, and they went to work in a very intelligent way to improve their state. Those who were awake, awakened others, and a plan was laid for the awakening and rejuvenation of the nation.

Hundreds of the most intelligent of the Japanese young men were sent to foreign countries to take full courses of instruction in their schools. They learned everything they could in regard to the countries where they were sent,—their history, government, laws, arts, commerce, religion,—everything; and then upon their return home they imparted to the people of Japan what they had learned.

The result was a mighty but peaceful revolution. From all the things which they had studied they took what they thought was the best adapted for their country and made it their own. The deep sleep—the spell of years—was broken, and new Japan sprang into being a marvel unto herself and unto the world.

But it is of Japan from a religious point of view that we wish to speak. The evidences of a renewed life and enterprise in Japan greatly encouraged Christian people to believe that as Japan was grasping so eagerly for Western civilization she would also at the same time take with her new civilization the religion, which in the countries she was imitating, went with that civilization.

For a time it seemed as though this might be so. Christian missionaries were given full access to the country, schools and colleges were established under Christian influences and with Christian teachers; and this with such a degree of success that many were encouraged to hope that the time had come when a nation would be born in a day.

But the tide has suddenly turned. The Japanese have learned what many Christians have not, that civilization is one thing, and that Christianity is another and quite a different thing. In short, Japan proposes to take the civilization and let the Christianity go.

There appears to be a general turning back from Christianity all through Japan. Christian teachers are being removed from the schools, and highly civilized but heathen teachers are taking their places. Because of this and the fact that so few Japanese make a personal application of Christianity to themselves, even though they may assent to it as a theory, the Christian missionaries there are greatly discouraged.

One of the chief reasons adduced for this sudden change of sentiment in Japan is the very strong national spirit that has been engendered by the successful war with China. Japan has fallen in love with her own prowess and institutions, and so has no place for the love of anything else. It was thought by some that that war would open China to the gospel. We have not learned that this was done, but we do see that it has made Japan less accessible to it. She is dazzled with the idea of becoming a great military and naval power, and in her heathenish blindness is not yet able to see how Christianity and war can go hand in hand as other nations long called Christian, can!

The fact that the cultivation of a very strong national sentiment is deterrent to Christianity may now be seen in Japan; and is it not evident that such a sentiment has the same effect everywhere? When the nation is made equal with God, and loyalty to the nation is considered to be the same as loyalty to God and acceptable worship of him, what need of anything but love of country?

That is the way it is taught in this country, and Japan has caught the idea and proposes to worship the "Land of the Rising Sun"! She will deify the State. Will those who are trying to unite nationalism and Christianity in the United States see the folly of such a course?

The most important lesson which may be learned from this retrogression in Japan is that Christianity cannot be accepted by nations in the aggregate. It can be accepted only by persons in their individual capacity.

Should Japan vote itself Christian, appoint Christian chaplains to every regiment and every ship of war, make a profession of Christianity a test for an appointment to any position in the service of the government, command the observance of Sunday, or what would be a very similar action, compel the baptism of all Japanese, still the nation would be no nearer a Christian nation than it is now. These are man-made adjuncts to Christianity; they are useless and dangerous expedients at the best; they would be ugly excrescences on the tree whose leaves are for the healing of the nations.

The missionaries in Japan and those who support them there who have been looking for a national Christianity in Japan, will do well to consider this point. They will now see the necessity of falling back upon the New Testament method of Christian work. They will need to preach the word, sow the seeds of truth in individual hearts, water them with prayers and tears, and watch the slowly ripening harvest as the fruit of their work is seen—"first the blade, then the ear, after that the full corn in the ear."

On the whole there is hope in the situation. There was great danger that Japan would accept Christianity in a national manner. Nothing could have been so disastrous to the religious interests of the country. If Japan must have a national religion she would far better have Buddhism. A few wide-awake, apostolic-spirited Christians working in Japan, with all the power of the government against them, would present a much more hopeful prospect for pure Christianity and the salvation of souls, which after all is the great object of the gospel, than to have the government patronage thrown over a religion of forms and ceremonies in which worldly policy, selfish interests, and pompous display would take the place of personal faith and holiness of heart and life.

A Source of Discord.

"Bible Echo," Melbourne, Aus.

THE Hobart (Tasmania) *Mercury*, of July 29, makes the following very sensible observations on the question of introducing religious matters into State affairs:—

"The introduction of the name of the Deity into the discussions on the Commonwealth Bill can only be regarded as most unfortunate. Parliament has always recognized that there are certain subjects which it is better to settle in private than to thrash out on the floor of the House, and amongst these might surely have been classed the one in which the feelings and prejudices of members as a body are most involved, the subject, too, which, despite its sacredness, is bound to give rise to most acrid and heated discussion, simply because those who have any interest at all in it are bound to feel very deeply about it, and to express those feelings, too, when they come into collision with those opposed to them. That this will be the case is shown by the counter petitions which those in favor of recognition of the divine name have called forth, the wording of which is at least as dignified and logical, if not as reverential, as those it

replies to, and the indication, therefore, is that those who desire the constitution amended in the way the Adelaide Convention declined to do it should refrain from pressing their views, at any rate in public debate, which will be irritating inside the House, and certainly not altogether edifying to those who read the speeches. Members have quite enough ground for discord without adding the religious one, and a debate of the kind that might surround the attempt to change the preamble of the Federation Bill would probably create enmity that would last the rest of the session, if not a lifetime."

Education that was of Little Use.

BY T. R. WILLIAMSON.

"MOSES was learned in all the wisdom of the Egyptians, and was mighty in words and deeds." Acts 7:22.

What small value attaches to worldly education when an individual is fitting for a place in the Lord's work. No doubt Moses thought himself fully competent to take command of the Israelitish forces, to organize them into an army, to march at their head, fighting their way successfully from Egypt and bondage to Canaan and freedom; and when they should have arrived at Canaan, no doubt he imagined that he would be thoroughly able to frame all such laws and regulations as would be best for the government of such a nation as Israel.

Moses had been a successful leader under the Egyptian government. Josephus says that Moses had conducted Egyptian armies through successful campaigns against the foes of Egypt.

He was a statesman too as well as a general; he had not lived till he was forty years old at the court of the Egyptian king without becoming skilled in statecraft, the managing of affairs. He was intended eventually to occupy the throne when the reigning Pharaoh should die, and Egypt was then the very greatest nation in the world.

Surely Moses had all in the way of education and scholarship that the wisdom of this world could give him. And how much of it all did he use? What was it all worth? When God selected Moses to lead, he sent him into the wilderness to keep sheep for forty years. Not so much as a spoonful of the Egyptian lore he had been forty years in acquiring was of any use to him. He must learn to take care of people, of children, of slaves, just freed from degrading bondage, and they needed simply a wise and patient shepherd.

Egyptian statesmanship was entirely at a discount; it was not considered of any value at all.

When laws were to be made for Israel, such laws were given them as were adapted to the use of people who served the one true God.

The customs of a nation of innumerable idols, the laws of a people who rolled and wallowed in disgusting and lascivious idol worship, could be of no service to Is-

rael. God himself directed Moses in making the laws. None other than inspired law-making, was of any use whatever, as none but God-given laws are fit to govern any nation, and no one but God understands politics, "the science of government."

And Moses' generalship? Well, when Israel first confronted foes in battle Joshua was sent out as general and Moses' business was simply to pray.

And so it was through all the wilderness journey; and that is about the way that God values purely worldly education now as a fitting out for his service.

Tallmadge, O.

It is remarkable how "the press" can see in the speeches of the rulers of Europe "flings," insinuations, "taunts," and all such disrespectful things toward each other, whereas in fact there is nothing of the kind. Remarks which are perfectly proper in themselves, from such sources, are instantly caught up and filled with sinister meanings, and in flaming headlines are so proclaimed to the world. It seems evident that the press is "spoiling for a fight"—provided always that other people will do the fighting.

State National Reform Convention at Columbus, Ohio.

This meeting was appointed for September 28, sessions being held in the morning, afternoon, and evening. Only about thirty-five persons were in attendance—a smaller number, it was said, than would have been present but for the fact that several other conventions were in session in the city.

Prof. Payton was elected chairman; and, as announced, Rev. J. Knox Montgomery, of Cincinnati, spoke first on the subject of "The Proper Relation of Civil Law to the Sabbath."

The speaker said that church people were largely responsible for the desecration of the Sabbath—that at one time a lady was worrying because her son only attended church once on Sunday and then enjoyed himself the rest of the day, and spoke of it to the minister, who replied that if he went to church in the morning she ought to congratulate herself and not worry. The speaker said that a man who would apply the same reasoning as used by this minister to the law in regard to stealing, killing, etc., would be regarded as a fool.

Those who are in authority, whose business it is to execute the laws, disregard the day. If these people—mayors, city officials, etc., who are now in the city and considering the best lighting of cities, telegraphic service, etc., would think more of the Sabbath than of electric lights there would be far less need of the best telegraphic system to get police service to all places and quarters of these cities day after day, and especially Sabbath afternoon.

Governments are to protect their citizens in their lives and rights and properties and to enact laws to this end; and if it be true that the Sabbath is a God-given heritage to man, and it be also true, as said, that one seventh of the laborers of this country are robbed of this right by toil and traffic, and 150,000 in the mail service, then we discover that the government itself is violating the law that has been enacted by God and reenacted by Congress and by the legislatures of the various States. Then, certainly, our government needs reformation along this line.

The national Constitution declares that Congress shall not enact any law regarding an establishment of religion or any law that will interfere with the rights of man in the worship of his God; and yet, said the speaker, "it seems to me that when the United States Government declares that the mails shall be carried all over this country on the Sabbath and that all the post-offices shall be open where the people demand it, this certainly interferes with the right of any *Christian* man, at least, who may be in the employ of the government, to worship God according to his own desire.

"Of course, it is maintained that if a man's conscientious convictions will not allow him to engage in this sort of occupation on the Sabbath, he is at liberty to resign; and yet it does not seem to me that that is right.

"Along with the Sunday mail traffic is the Sunday train and Sunday saloon and newspaper. The Sabbath is imperiled all along these lines; and if it be true that morality and religion lie at the basis of all good government, and if it be true that the Sabbath lies at the foundation of true morality and religion, then I declare it to be true that the Sabbath being imperiled, the government itself is imperiled. Certainly every government has a right to enact laws that look toward the morals of the people. Then the government should enact such laws.

"It seems to me that the proper relation of civil law to the Sabbath is that of protection—not as a religious institution, but as a civil institution. Congress shall make no law respecting an establishment of religion—certainly not. None of us advocate anything of the sort; but if it is so that the profanation of the Sabbath is a demoralization of the people, then the government should have at heart the elevation of the morals of the people and should enact and enforce laws that look after the protection of this rest day and its preservation as a God-given right to every man.

"The idea, of course, is often set forth that we are endeavoring to make people go to church by law, and have no right to legislate regarding the Sabbath—because all Sabbath legislation is in the interest of Christianity. Well, certainly it is; and yet the fact is that all Sabbath legislation is in the interests of the State, because it is in the interests of the morals and intelligence of the citizen in the State. Civil law should protect this institution.

"We are told in the Word of God regarding other na-

tions and the result of their profanation of the Sabbath. The overthrow of the Christian Sabbath or American Sabbath, with its sacred associations, would be more disastrous to our nation than the overthrow of all our public libraries and civic monuments; and I wish to say that the observance of the Sabbath lies deep in the everlasting necessities of human nature, and that as long as man is man, the blessedness of keeping it, not as a day of rest only, but as a day of spiritual rest, will never be annulled."

The next speaker was W. J. Coleman, of Allegheny, Pa., who said in substance: Mr. Chairman: The association that meets here to-day has for its fundamental principle the doctrine that the Lord Jesus Christ is ruler of nations. That is the foundation stone which this association seeks to lay at the very basis of all our political legislation.

We have the question, How far should civil laws go in protecting the Sabbath? Now, I believe they should go to the extent of forbidding all servile labor on that day. I would not put a Seventh-day Adventist in jail for working inside his own house or plowing in a field, but if he made a public exhibition of it or tried to insult the moral sense of the community, I think he needs a lesson: but if he works quietly, out of sight as far as possible, not interfering with anybody, provided he keeps another day of the week, I do not think I would interfere with him.

But I think we ought to stop all these things on the ground of servile labor. For instance, we have 10,000—some people say millions—of unemployed men in this country. Every man that works on Sunday keeps another man out of work just that much. Another thing: no man can stand alone and ask for the observance of the Sabbath on his own account. If he does stand for it, he is discharged.

Speeches of ten minutes' length were given by a number of persons along the same lines. After these talks a new organization was formed, known as the Ohio State Reform Association, with constitution modeled after that of the national organization.

The following resolutions were adopted:—

"Resolved, That there is much in our political life to arouse the deep concern of the Christian patriot. Evil influences are multiplying and growing more aggressive. Corruption abounds, good laws fail to be enforced; capital and labor are in conflict, and other evils threaten the very life of the nation.

"The remedy for these evils is found only in the laws of Jesus Christ. The principles that should guide man here, as everywhere else, are justice and love. The application of the principles will solve all the troublesome questions that are seeking settlement.

"To secure the desired end, there ought to be inscribed on the front of our fundamental law the aim and purpose of civil society to establish government on the foundation of Christian morality. A radical mistake was made in excluding from the national constitution all reference to God and his law. We must retrace our steps.

"The transfer of the legislation and administration of the government so largely into the hands of profes-

sional politicians, who pursue their selfish ends; the failure to make government a 'terror to evil doers and a praise to them that do well,' are the result of excluding fear of God and loyalty to Christ from political life. Christian men must bring their influences to bear in the sphere of civil society. Education in the use of the Word of God in our schools must train Christian patriots for their solemn civil duties."

The officers elected were: For president, Rev. J. C. Smith, of Cincinnati; corresponding secretary, J. K. Montgomery, of Cincinnati; recording secretary, Rev. D. McKinney; treasurer, W. R. Sterrett. The office of vice-president was filled by nineteen names.

The convention adjourned to meet at the call of the president.

God's Spirit and Liberty.

BY MRS. M. L. BROCK.

"THE spirit of the Lord God is upon me." Why? "Because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me"—what for?—"to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1.

The Spirit of God never closes a prison door on any one. No; but it has opened the prison doors just as the prophet foretold.

"But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life." Acts 5:19,20. "Behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands." Acts 12:7.

What spirit is it that is at work to-day to close the prison doors on God's people? Is it not the same that shut Peter in?

The prisons were never built for God's people, and no power on earth can with safety to itself put his people into them. No man can rightfully judge another man in regard to duty toward God.

Christ tells us in plain words what will judge us in the last day. He says, "The word that I have spoken, the same shall judge him," and also, "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak."

This statement of Christ's is in perfect harmony with Moses' prophecy of Christ in Deuteronomy 18:18: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." Jesus declared that the words he spoke were not his.

So when he speaks of the Sabbath, it is the Father speaking through him. The Father, then, sent Christ to

tell this world who is Lord of the Sabbath, who made it, for what purpose it was made, and what was lawful for man to do on it. He also sent Christ to leave an example of the right use of the Sabbath.

But there is a spirit in the land to-day, a spirit that will shut the prison doors on God's people who follow Christ's example in Sabbath-keeping, as it did in the days of Peter. This spirit enters the same class as it did in those days,—the professed people of God.

But how easy to detect what spirit it is at work! Just as soon as you see any one calling for the aid of the civil power to enforce what they think is the law of God, you may be sure that the spirit is not of God.

“Secularizing” Sunday.

W. N. Glenn, in “Signs of the Times.”

THE great burden of Sunday observers, especially that increasing class who desire to compel its observance, is that the day is in danger of being “secularized.” Now, if the first day of the week ever was made anything but a secular day (and no power but God could do so), no one but the authority which sanctified it could by any means secularize it, or take away its sanctity. But suppose the day had been sanctified by a competent authority, and suppose that unsanctified men could take away the sanctity thus bestowed, what could be more conducive to such a result than cumbering it with secular law, making it to rest upon secular law, and enforcing it by the power of secular law, under penalties inflicted by secular law?

At the recent Christian Endeavor Convention in San Francisco, Dr. Temple, in referring to the defense of the Sunday institution, said, “We have to stand guard over it with *drawn swords*, lest some new form of iniquity put its hoof upon this sacred institution, and defile it.” The thought of defending a so-called sacred institution with the secular sword is at least a tacit admission that the assumed sacredness is a very thin varnish. When it comes to defending any doctrine of Christ's promulgation, he says emphatically, “Put up thy sword.” Only secular institutions need secular defense, and when the human law and the human sword are called to defend the Sunday Sabbath, it is indubitable proof that the defenders have no practical faith in the sanctity of the day.

When Israel took the sacred ark of the covenant into battle, and attempted to defend it with carnal weapons, they were sorely defeated, and the ark was carried away by the Philistines. But when the holy law of God and its sanctified receptacle were out of the hands of those who would defend them with carnal weapons, they were successfully defended and rescued by an unseen hand. The fact that even a measure of temporary success has attended the enforced observance of Sunday by secular power, is evidence that the institution so defended is a secular one. And no class of people is doing so much to prove this fact as those who persist in such enforcement. They are doing more to “secularize” the day, or rather

to demonstrate that it is nothing but a secular day, than all other forces combined.

A South American Republic.

BY L. BROOKING.

IN 1810 the Argentine Republic gained her independence, and believing that a religion ought not to be enforced by torture, they publicly burned in the principal plaza the king of Spain's decree authorizing the Inquisition and the burning of “heretics.” They also burned the instruments of torture used by that tribunal.

Although nominally Roman Catholics, they saw in it a cruel device which they as republicans proclaiming “liberty and equality” could not consistently agree to; and we believe that their humanity also prompted them to a desire to let freedom rejoice the hearts of their fellow men.

They copied their constitution to a great extent from that of the United States, but did not put in practice the glorious principle stated in the Declaration of Independence, which leaves religion to be supported by those who wish and not a particular religion to be supported willingly or unwillingly by taxes gained by the toil of all religionists. Argentina pays annually a large sum for the support of the Roman Catholic Church.

There are no doubt conscientious men in her priesthood; but the corruptness of the lives of many of them causes many to mock at all religion and to be materialists; and also tends to encourage immorality and violence in all places. The man who has done most for Argentina is President Sarmiento, who having been consul to the United States, procured a staff of North American teachers, who introduced the normal school system there, thus conferring a great blessing on the rising generation, not the least of which was that they were enabled to read the Word of Life for themselves.

He also encouraged immigration and railroads, thus getting enlightenment from a land proclaiming separation of Church and State, which principle has been the foundation of its greatness. Argentina is a beautiful land, possessing all climes and a productive soil; but in comparison with the great North American Republic, what is it?

Americans, freemen, do you value the principle of separation of Church and State for which your fathers, the builders of this republic, died? Or do you want your nation to be like Argentina and the other so-called republics of Central and South America? “If the Son shall make you free, ye shall be free indeed.”

“WHATEVER is, is right” for the individual who stands in the right relation to God.



LAST week I was dealing with ideas and their transcendent importance. Ideas can be expressed only in words; and so words are things of great consequence, and ought to be picked and chosen with the utmost care in every discussion. Much idle and profitless debate would frequently be spared, and much time saved for matters of real moment, if people would always, before they begin a controversy, settle what it is that they mean to talk about.

* * *

FOR instance, here is the venerable David Agnew, ex-chief justice of Pennsylvania, delivering an address, in which he uses the following language: "I have shown (conclusively, I think) that this is a Christian nation; that this continent and the provinces were settled by a Christian people"—and more to the same effect.

* * *

WHAT distinction was in the mind of this distinguished octogenarian between "this continent" and "the provinces," it is not easy to divine. But it is clear that he regards the proposition that "this is a Christian nation" as synonymous with the statement that "this continent and the provinces were settled by a Christian people." But strict attention to definitions will show that there is no necessary connection between the two, and that, while the latter is a correct statement of a historical fact, the former is a fallacious abstraction.

* * *

WHAT is the meaning of the word "nation" when used in its present connection? It is simply another name for "the State." The latter is the preferable term, because "nation" is a word of several different significations or senses, and is often the equivalent of "country" or "people," whereas "State" has in jurisprudence a fixed, definite, and peculiar meaning of its own. It is true that the "country" known as the United States was largely colonized by "people" who professed—whatever their practice—a variety of religions which they called "Christian," and that the majority of those who at present inhabit that geographical area are considered to be Christians. But these facts afford no justification whatever of the position that ours is a Christian State.

* * *

In fact, it is manifestly impossible that a State should be Christian. What is a State? A State is simply a big

corporation, like a railroad or a manufacturing company. As I have previously observed, those who administer the affairs of the big corporation make up the *personnel* of the government, and all citizens are stockholders. Now it would be clearly absurd to talk of a railroad company as being "Christian" because its individual officers and members, or most of them, were connected with Christian churches. But, with all due deference to high authority, it is no less absurd so to talk of a State or nation.

* * *

THE State is the work of men's hands. She is of the earth, earthy. She has no soul to be damned or to be saved. She knows neither Deity nor devil. She does not know her citizens as Christians, nor as Hebrews, nor as Mohammedans, nor as Mormons, nor pagans, nor Buddhists. She deals with them as men and women alone. She has no means of ascertaining their inward thoughts or beliefs, no power in any wise to affect them, no right whatever to meddle with them. It is only their outward conduct or behaviour that comes within her cognizance, and it is by temporal penalties alone that she can regulate this.

* * *

AND what is Christianity?—An inward life, based on the faith that there is another world than this, which individual men may reach, though no "State" can ever get there. Christian men and women we have, fortunately enough, all around us. They are those who submit their souls to the "imperious dominion" claimed by the Master whose kingdom is "within,"—that domain of the soul which is closed as absolutely against the State as heaven itself.

* * *

THE learned judge goes on to say that our States "set the legal evidence of their belief in their early constitutions." But how is it possible that a State should have a religious belief, and set it anywhere? The State never made a constitution any more than a railroad corporation makes a charter. And States had no existence till the instruments of their birth—their respective constitutions—were made by the people who inhabited the various tracts of land that had been colonies of England. It is perfectly true, and perfectly lamentable, that the conception of religious equality was unknown to these men, and that all their works were more or less tainted with the blasphemous union of Church and State. But the church is one thing and religion is another; and to embody religious dogmas, as they did, in constitutions and statutes, is not to accomplish the impossible feat of making a State religious. Though I admit none but Christians to employment on my railroad, I impart no religious element to the transportation of passengers and goods over the line.

* * *

WHAT our forefathers did in erecting their States,

was to unite their churches to the new corporations in certain matters of detail, by extending the protection of the civil arm to the requirements of dogmas that were particularly dear to them, and by attaching certain disabilities to the profession of other religions than the Christian, as they considered it to be. Thus far they were false to the true American theory of government and to the Master's teaching of religion. But, again, they did not, because they *could* not, thus make their States religious.

* * *

CHIEF-JUSTICE AGNEW's proposition, then, that "this is a Christian nation," may be translated in two ways. It may mean that "this is a Christian State." Thus rendered, it involves, as we have seen, a contradiction in terms. Or it may mean that the majority of the inhabitants of the United States are professedly Christians. In this sense, it is true enough, but it is merely a historical truth, a statistical truth, a social truth. It is not a truth of jurisprudence, it has not the slightest relevancy to any matter of legislative enactment or public administration. It is as much in place, and no more, where such things are concerned, as the statement that the Mississippi River is higher at its mouth than at its source, or that the force of gravitation varies inversely as the square of the distance between a body and the center of the earth, or that most people in New Orleans have dark hair.

* * *

LET US illustrate. Ex-Justice Agnew comes of a distinguished Pennsylvania family. He bears a name worthily immortalized by Dr. D. Hayes Agnew, through marvelous achievements in medicine and surgery. He was himself an honor to his name and his State while on the bench. Could he have been this, if he had been influenced in the slightest in the administration of that branch of Pennsylvania's government with which he was connected by this maxim of his that ours is a Christian nation? Because the first settlers of America were Christians, would he sentence a Christian to jail for a month, and a Hebrew to jail for a year when the two had committed precisely the same offense against the law of the land, which he swore to administer without partiality or favor? For a like reason would he break his official oath so far as to be biased between two litigants in a civil case brought before him, by reason of the fact that one of the parties thereto avowed his allegiance to Mahomet, while the other had been baptized a Presbyterian?—Of course not.

* * *

AND yet, it is equally a breach of duty in a judge who is called upon to decide the constitutionality of an American statute, to give any consideration to the statistical fact that a majority of the people who made the constitution were Christians as it is for him to mete out one

"justice" to the Christian and another to the pagan in a particular case. A Christian people, like other peoples, may totally separate Church and State, or may unite them to such extent as seems desirable. But if we declare that a total separation of Church and State is necessary, by our fundamental law, then any attempt of a legislature or a court to unite the two becomes a usurpation; and it is perfectly immaterial whether the church selected for the combination happens to be that of the majority or that of the minority, past or present.

* * *

JUDGE AGNEW further declares that other religions than the Christian have only been "tolerated" here. If this be true, the union of Church and State is complete in this "free" land of ours. No man is free who is "tolerated" by others. As well talk of "tolerating" a Jew or an agnostic in the liberty of labor and locomotion or the possession of property, as to talk of tolerating his belief or his lack thereof in the matter of religion. As well may a Republican talk of tolerating the dissemination of Democratic doctrines, or *vice versa*, as one religionist to talk of tolerating the faith of another. The absolute equality of all religions and of no religion before the law is the true American principle. Upon the good road to this glorious consummation the founders of this republic made some feeble, halting, tentative steps. They were checked by the *zeitgeist*, that perpetual impediment to truth and progress. They left to us, their children, the heritage of their well meaning, and ours is the brighter and better light that guides directly to the goal. If we are satisfied to leave their work where they stopped, we are false to them, and to the high and holy trust which they left us. It is ours to "reform it altogether;" ours to dig up the roots of the evil over which they strained with slipping fingers; ours to repudiate the slavery of words, and to deal with things as they *are*, and not as they are *called*; ours to strip off the last rags of mediævalism from the fair form of Republican America, and let her beauty shine undimmed before the world.

Ans. J. Ringgold.

Religious Scruples Respected.

THE following item appeared in the *Chattanooga* (Tenn.) *Times*, of Sept. 9:—

"HUNTSVILLE, ALA., Sept. 6.—Charles Cross, a white mail carrier for the city, was suspended to-day for thirty days pending his trial for insubordination. Cross is a Seventh-day Adventist and observes Saturday for his Sabbath. It so happened that all the substitutes were either on duty or away on leave of absence last Saturday when Cross was ordered to report for duty, which he positively declined to do, hence his suspension."

In a letter to a friend Mr. Cross states that when his

case came before the postmaster-general, the latter ordered him to be reinstated, which was accordingly done. The reply from the department at Washington to the Huntsville postmaster stated that the government respected the religious conscience of its employés.

For Eating Meat on Friday.

IN these days we are prepared for the announcement of almost anything in the line of a usurpation of religious authority by the civil power, but our expectations are quite exceeded by the following press dispatch, taken from the *St. Louis (Mo.) Chronicle*:—

“TROY, N. Y., Sept. 25.—Police Magistrate Donohue considerably surprised the loungers about the police court yesterday morning when he sent John Burns, a Catholic, to jail, for attempting to eat meat on Friday.

“Early that morning Burns went into a restaurant on Ferry Street and ordered beefsteak. Burns got into an altercation with a colored waiter, named Johnson, and both were arrested.

“‘Burns,’ said the magistrate sharply, ‘what church do you go to?’

“‘This ain’t the place to talk religion,’ replied Burns.

“‘Never mind about that. What church do you go to?’

“‘Well, I go to St. Francis.’

“‘Thought so, Burns; I’ll send you to jail for eating meat on Friday. Johnson, you are discharged.’

“Burns will have to stay in the county jail until next Tuesday, because he attempted to eat meat on Friday.”

After all, a law to compel a person to abstain from meat on Friday would be no more religious than is a law to compel him to abstain from work on Sunday.

Sunday and the Trans-Mississippi Exposition.

THE Ministerial Union of Omaha, Neb., are determined if possible to prevent Sunday opening of the gates of the Trans-Mississippi exposition, soon to be held in that city. Immediately upon reassembling after their vacation, they met in Koutze church, Omaha, to the number of twenty-three, and took the following steps to prevent people who cannot take summer vacations from enjoying the exposition sights on the one day of the week when they can be away from their work:—

“First—That this union petitions the board of directors of the Trans-Mississippi exposition to close the gates of the exposition on the Lord’s day, as was done at the recent exposition at Atlanta and at Nashville.

“Second—We recommend that the union take action calling the attention of the various ecclesiastical bodies and other religious conventions of the States and Territories interested in the Trans-Mississippi exposition, to the matter of closing the gates of the exposition, and requesting them to petition the board of directors of the exposition to close on that day.

“That the secretary of our union communicate this petition to the board of directors of the exposition.”

Enforcing Sunday Laws.

“*Sabbath Recorder*,” September 20.

ON the last Sunday in August the village of Quogue, L. I., was the scene of one of the many cases in which personal spite uses the Sunday laws in a way which disgraces both law and justice. A private citizen, Edwards, and a game constable, Jackson, arrested three men and a boy for shooting snipe, in the early morning, on a sand beach “across Shinnecock Bay.” No magistrate could be found to try the case until a late hour. The outcome of the day’s work is told by the *Evening Sun* (New York), in these words:—

“Hungry, tired, and angry, the party drove into Southampton at 5:30 o’clock in the evening. For nine long hours they had been carried about the country and represented to every passer-by as felons of the worst stamp. Squire Howell, of Southampton, before whom they were taken, was asked to entertain a charge of violating the game law against them.

“‘What were they shooting?’ he asked.

“‘Snipe,’ Edwards replied.

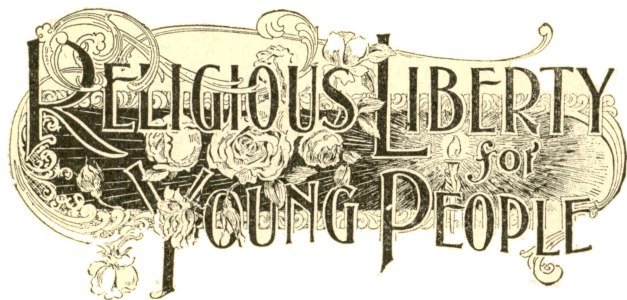
“‘There’s no law now against shooting snipe,’ replied the court.

“Edwards received the news like a death blow. Had all his trouble, all his show, been for nothing? But he bethought himself of the law against shooting on Sunday, and lodged that complaint. The squire entertained it and held the prisoners in \$25 bail each for examination on Saturday.”

Such occurrences as this destroy respect for law, and prejudice the public mind against the church and Christianity as few other things could do. . . .

Similar follies frequently appear wherever efforts are made to “promote the moral and religious interests of the community” by enforcing Sunday laws. Under the new law in Connecticut, the *Providence Bulletin* reports the arrest of a man “for buying a pound of crackers on Sunday,” though to the average mind this does not seem to have been a very grave offense. The idea of exempting “works of necessity and mercy” in the ordinary Sunday law is another point in which that which was at first a purely religious provision is made to serve all sorts of purposes, or none at all, according to the notions of magistrates. Of this provision in the Connecticut law the *Bulletin* referred to above says:—

“Who is to decide what constitutes a work of mercy? It would be a mercy for some men to let a skilful barber shave them on Sunday, but the Connecticut authorities are pretty generally agreed that the barber shops must be closed at twelve midnight on Saturday, and so the more hirsute citizen, for whom a Saturday-night shave is not sufficient, is compelled to hack himself in his crude endeavors to get the beard off his face on Sunday morning. Who can say how much more profanity there has been on the first day of the week in Connecticut since this law went into effect than there was before?”



Keeping the Sabbath.

"MAMA, why do people have to keep the Sabbath?"

There was a suspicion of vexation in the tone of the youthful author of this question, which did not escape the attention of the pleasant-faced woman at whom it was directed. The former was a lad of eight summers, in whose makeup it was easy to discover an activity of mind and body which would not easily be long repressed. It was Friday afternoon, and the playthings with which he had been amusing himself were being put away at his mother's direction in anticipation of the approaching day of rest.

"People don't have to keep the Sabbath, Willie," replied Mrs. Dean, with an emphasis on the word "have."

"Then what do they keep it for, mama?" asked Willie. "Doesn't the Bible say that people must keep the Sabbath?"

"The Bible tells us that we ought to keep the Sabbath, Willie," said Mrs. Dean, "but the Lord doesn't compel anybody to keep it. He lets every one choose for himself whether he will keep the Sabbath or not."

"Why doesn't he compel folks to keep the Sabbath, mama, if they ought to keep it?"

"Because that wouldn't do them any good, nor him either. The Lord is constantly seeking to do good to the people he has created, and that is why he gave them the Sabbath in the first place. But it doesn't do them any good unless they keep it of their own accord," said Mrs. Dean.

"You know, Willie," she continued, "that the Sabbath is a gift. Don't you remember I read last Sabbath in the Bible where it says, 'Moreover also I gave them my Sabbaths'? It is God's Sabbath, and he has given it to us. You don't force a gift on people, do you?"

"I don't see how that can be, mama," said Willie. "What good is it to people to have to sit still when they want to be doing something all the while?"

Mrs. Dean smiled at the idea of Sabbath keeping which these words conveyed. "That isn't Sabbath-keeping, Willie," she said. "The Lord doesn't want folks to be miserable on the Sabbath. Do you remember learning in your Sabbath-school lesson about how the Saviour went through the corn fields one time on the Sabbath and how he told the Pharisees that the Sabbath was made for man? Now, this house that we live in was made for

us, but it wasn't made to make us feel uncomfortable, was it?"

"No," replied Willie; "we wouldn't be very comfortable without it, I guess."

"No," repeated Mrs. Dean, "we wouldn't be as happy as we are; and that is the way it ought to be with the Sabbath. It was given to us to make us happier."

"But it's hard for me to keep still all day, mama," said Willie, "and I don't see how that's going to make me happy."

"But you kept still last evening," didn't you, when you went to the entertainment?" said Mrs. Dean, "and you didn't find it hard work, did you?"

"Why, no, mama, but I was looking at the pictures then," Willie answered.

"Yes," said Mrs. Dean; "you found something that pleased your eye and awakened your interest; and that is what you need on the Sabbath; and the Lord has provided all this for the Sabbath, so that you can really be better entertained on that day than on any other."

"What has he provided, mama?"

"Well, in the first place, there are all the beautiful things that we see in the gardens and the fields and the woods. These are things that God has created, and you know the Sabbath was made to commemorate creation. Then there is the Word of God—the Bible—which is filled with the greatest and most interesting truths that anybody can know."

"On the Sabbath day," Mrs. Dean continued, "the Lord comes to us, just as your best friend would come to visit you; and if we will listen to him, he will tell us more wonderful, beautiful, and interesting things than we could possibly learn anywhere else. That is why we stop our work on the Sabbath. It is to show our respect for the presence of the Lord, and our pleasure at receiving him, and to learn what he has to tell us. And it is in his works and his Word that he speaks to us."

"Of course, Willie," Mrs. Dean went on, "if people had to stop all work and all play on the Sabbath, and had nothing better than these to take up their attention, the Sabbath would be the most disagreeable day in all the week. And that's what it would mean to compel people to keep the Sabbath. If a person doesn't love to think of God and his works, and doesn't want to be taught by him, he can't keep the Sabbath, no matter if he doesn't do a stroke of work. He might better be at work than to be doing nothing."

"Then if I don't like the Sabbath, I don't keep it, do I, mama?" Willie answered.

"No, Willie, and that's why it does no good to force people to keep the Sabbath. That's why the Lord doesn't compel anybody to keep it. He couldn't accept any service that is not given to him freely. He gives everything to us freely, because he loves us, and he wants us to do the same toward him."

"How can I love the Sabbath, mama?"

"You will love the Sabbath if you love the Lord; and you can love the Lord just as easily as you love me or

your papa, because he has done so many things to show that he loves you. The Bible says, 'We love him, because he first loved us.' Now, if you'll remember these things, Willie, and let the Lord teach you all the beautiful and wonderful truths that he gives us in his works and his Word, you will find the Sabbath the brightest and pleasantest day in all the week. Now think of this, and to-morrow evening you may tell me if you have found this Sabbath to be a better one than those before it."

The Two Principles.

THERE are two principles in the world by which human conduct is sought to be controlled,—love, and force.

Love is the principle by which God works. The Bible tells us that "God is love," and consequently, "love is of God." Love is the highest principle of conduct that can exist.

Force is a lower and altogether different principle. Force is employed by the enemies of God in seeking to make people act contrary to God's will.

Love acts upon the individual from within; force is applied to him from without. Love leads; force drives.

Everything that God does is prompted by love. He cannot act from any other motive, for he "is love." And God wants all his creatures to act from the same motive, and so to be like him.

"God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him might not perish, but have everlasting life." John 3:16.

And Christ so loved the race that had fallen through Adam's sin, that he willingly left all that he had in heaven, to live a life of humility and suffering here, and finally to die upon the cross for man's redemption.

As love moved God and his Son to do such wonderful deeds in serving us, so the Lord wants love to move us in doing high and noble deeds to serve him.

God wants people to love him, and to love all that is pure and right and just. In this way, by planting this love in our hearts, he seeks to control our actions so that our lives will be upright.

This way of controlling people does not in the least interfere with their personal freedom.

But force, on the other hand, does interfere with personal freedom. It would not be effective if it did not. Force takes no account of the will or belief or the love of the person on whom it is brought to bear. It secures certain results touching the outward conduct of people, and this is all that it can do.

Force is necessary in this world; but for what and for whom is it necessary?

It cannot make any person do right, nor is it necessary for good people.

Love makes a person do right; and it is love in the heart that makes a person good. We know from the Bible that this must be so; and we can know it also from our own experience and the experience of others.

The Bible says, "This is the love of God, that we keep his commandments." 1 John 5:3. And also, "Love is the fulfilling of the law." Rom. 13:10. The one who keeps the commandments of God—who fulfils the law—does right. He is a good person. And also, since "God is love," he who has love ruling in his heart has God there, and therefore has the goodness of God.

Force is necessary to restrain evil-doers. A good person does not do the things that an evil-doer needs to be restrained from doing. He chooses to do right, not because there is a law against wrong doing, but because he loves what is right.

Is a good person then without any law? No, indeed; he has the perfect law of God written in his heart. This is what gives him a love for the right. The law of man cannot be written in the heart and cannot give any person a love for the right. So the law of God is very much more effective to prevent wrong doing by an individual, if he will only receive it, than the law of man possibly can be.

A person may keep the laws which are made by Congress and the legislatures, and yet not be a good person.

For instance, he may not do any work on Sunday, because he is afraid that if he does he will be arrested and sent to jail, or punished with a fine. Or he may consider that it is good policy not to work on Sunday, in order to stand well with the people in the community. Is such a person any better for not working on Sunday?—Certainly not.

And it would be the same if it were the seventh day—the Bible Sabbath—instead of Sunday. If he does not keep the Sabbath because he loves it,—because the love of God is in his heart,—it is of no benefit to him to go through the form of keeping it. He is not a good man, in the true sense of the word, and to refrain from work does not make him any better.

Even the one who truly keeps the Sabbath does not become good by doing it, but he keeps it because he has become good already, by opening his heart to the love of God.

Force cannot make any person do right, however fully he may yield to it; because it cannot touch the heart, which is the fountain head of all our actions. If the fountain head is not sweet, the stream will not be sweet.

It may be walled in or dammed up or restrained in any other way; but its condition of purity or impurity will not be changed by any such means.

Force is to preserve rights. In doing this, its use is in harmony with the ordinance of God. But all along through the history of the world, from the time of Abel down to the end of the nineteenth century, some men have been using force to try to make them do right; or, rather, to make them do what these men thought was right. They have been using force to try to make people better, and so to secure their salvation instead of their destruction by the final judgments of God against sin. It is this that has caused the religious persecutions

that have stained with blood so many of the pages of history.

In securing the preservation of rights, force is entirely proper; but in securing moral or right action it has no proper place. God and his co-workers use love to secure such action; but the arch-enemy of God and man uses force—not to make men moral, for he hates morality; but to make them conform to some standard of morality which he himself has set up in opposition to God, and palmed off upon the world. And all who employ or advocate force to make people do right are really working in harmony with him.

Even if force were used to make people conform to the true standard of morality,—the law of God,—it would be contrary to God, for it is not God's way. And the person upon whom it was used, instead of becoming better, would learn to hate instead of to love that law,—because he would see in it only an instrument of slavery to himself.

A New Sabbath Tract.

THERE are many persons who have not time to read long discussions, elaborate essays, and voluminous histories on the growingly important Sabbath question. For the benefit of such, we are issuing a tract, containing over eighty facts, extracts, and references concerning both Sabbath and Sunday, which facts are generally arranged in their chronological order. An item of especial interest to lovers of old books will be the reproduction of the title page of one of the books from which quotations are made, published in 1635. These citations are perfectly reliable in every respect and this tract will be a boon to those desiring a compendium of Sabbath history. It is listed as No. 45 of the "Apples of Gold Library," contains thirty-two pages, price two cents. Address, Pacific Press Pub. Co., 39 Bond Street, New York City.

An Excellent Commercial College.

WE have for some time carried the announcement of the Capital City Commercial College, of Des Moines, Iowa, because from personal knowledge we knew it to be one of the best schools of the kind anywhere in the West; indeed, it has few equals and no superiors anywhere. Those who are desirous of taking a thorough business or shorthand course will find there every opportunity to secure the best possible training, under skilled teachers. They say the proof of a pudding is the eating of it. The proof of the value of this school is the excellent success that attends those who take a course there. Quite a goodly number of SENTINEL readers are among its graduates. One of these is Miss Ora M. Fraser, private stenographer to Dr. Kellogg, of the Battle Creek Sanitarium. She says: "I am confident if it were not that I had received the thorough training and drill which the 'Four C's' alone can give, I could not fill the position I now have here in connection with the Sanitarium, for many others from other schools have tried and failed. I shall always recommend the Capital City Commercial College to my friends who are thinking of taking a commercial or stenographic course." The SENTINEL takes pleasure

in advising its young friends who contemplate taking such a training as a commercial college is designed to give, to write for catalogue and further particulars, addressing
MEHAN & MCCAULEY, Des Moines, Iowa.

OCTOBER 22.

WE hereby give notice that the present offer of our premium Bible with the **Sentinel** for one year for \$3 will close on above-named date. To give our friends at a distance from us an equal chance with those near by, we will honor all orders received which are accompanied by a money order or bank draft on New York dated on or before Oct. 22, 1897.

After that date the price will be as formerly—Bible and **Sentinel**, 1 year, \$3.50.

WE are reminded of the familiar Biblical expression "of making books there is no end,"—only to paraphrase it, substituting newspapers in the place of "books," by the appearance of a new candidate for consideration entitled *Christian Educator*, edited by Prof. F. W. Howe, and published monthly at Battle Creek, Mich. It has for its motto, "The true object of education is to restore the image of God in the soul," and in this respect it takes advanced ground over many other so-called educational journals. Among its contributors are names familiar to many, such, for instance, as, Mrs. E. G. White, Prof. W. W. Prescott, Eld. A. T. Jones, J. H. Kellogg, M. D., Prof. E. A. Sutherland, G. H. Bell, and other leading educators in the denomination of Seventh-day Adventists, largely in whose interest it is issued. To say that it fills a "long-felt want" is but mildly expressing it. The August number is rich with timely suggestions and admonitions on educational subjects, and no one who is interested in education can invest forty cents more judiciously. Send for sample copies, and thus become a regular reader.



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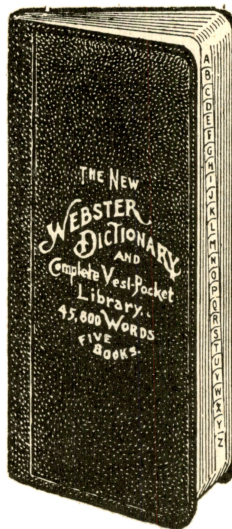
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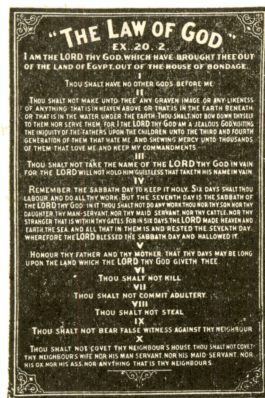
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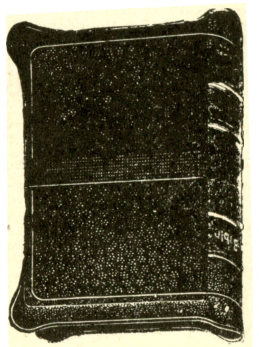
ravest before them, neither turned they from their wicked works.
36 Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:
37 And it yieldeth much increase

^dDeut. 28.
^eExod. 9. 9.
^gDeut. 28.
^hExod. 9. 9.

25 Re'hûm, Hâ-shâb-nah, Mâ-g-êê-
jah,
26 And A-hi'yah, Hâ-nan, A'nan,
27 Mûl'nûch, Hâ'rim, Bâ-g-nah.
28 ¶ And the rest of the people, the priests, the Lêvites, the porters, the singers, the Nêth'i-ning, and all they that had separated themselves

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