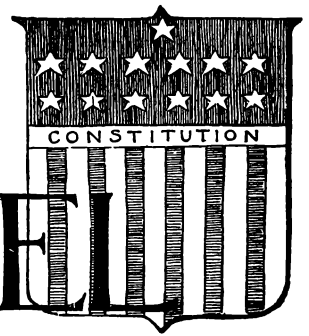


AMERICAN SENTINEL



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

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The American Sentinel is published in the interests of religious liberty—Christian and Constitutional.

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(Entered at the New York Post-office.)

LET us have less state religion, and more home religion.

WHATEVER invades the rights of one man, denies the rights of all.

To be patriotic does not mean that an individual shall make the state his god.

TRUE reverence cannot exist in the mind that has not learned respect for individual rights.

THE secular system of education is the only system that is incompatible with free public schools.

IT is useless to try to remedy an evil in society by any measure which invades individual rights.

IT is a sad feature of our modern civilization that it tends more and more to circumscribe the sphere of the parent's influence upon the child.

ANY man who essays to force people in a matter of religious belief and practice, sets himself in the place of the Holy Spirit, to which alone men can safely look for guidance in the religious life.

ANY public measure that tends to stifle the free sway

of the individual conscience, tends to degrade the individual to the level of a machine, and to make him fit only to serve the purposes of despotism.

No person can be a traitor to his country who has not first been a traitor to his conscience.

"To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

WHAT is the patriotism of the Christian? Is it love of country? If so, then of what country? Is it of that country which Abraham and the faithful worthies of old sought, as mentioned in Hebrews 11? That, and that alone, is the Christian's country.

Some Absolute Certainties.

IT is certain that the great majority of people in this world, even in enlightened and civilized lands, are not moving in the pathway of righteousness.

Jesus Christ said that the pathway to life would be followed by but few, but that the way to destruction would be filled with many. If his words are true, it is certain that the many to-day are traveling in the broad way, which leads downward and away from goodness and from God.

And that these words of the Saviour of men are true, is a fact abundantly confirmed by observation. The only ones who can think differently are those who mistake the polish and veneer of civilization for genuine goodness of heart.

It needs only an average election to demonstrate the fact that the majority of the people do not really want good government. If they did, they would eliminate the saloon, which is universally recognized as a curse to society, and with which good government is wholly incompatible. But the people who vote for government without the saloon are usually a small minority.

It is certain that the minority cannot eliminate the

majority from the government. They must, on the contrary, acquiesce with the majority's decisions.

It is certain that the minority cannot convert the majority by their votes. There is no power in the ballot to reform the heart.

It is a fact nevertheless that the minority,—the good people (assuming all the church people to be of this character)—have undertaken to reform the government, to put righteous government in the place of unrighteous government, by the ballot. And this minority is strong enough to be able to secure a compromise from the worldly majority.

It is certain that such a compromise will be the result of the reform efforts of the minority who represent the church in politics to-day.

This compromise will set up the *forms* of righteousness without the spirit; for the world has never objected to the mere forms of righteousness. These in fact are useful to world lovers as a means of respectability.

It is certain that a government in which the forms of righteousness are administered by a majority who have not the spirit of righteousness, will not be a righteous government. It is certain that it will be altogether unrighteous.

And it is certain that nothing else than this can be the ultimate outcome of the church in politics, as concerns the government of the United States.

Teaching the Pagan Conception of the State.

IN Carnegie Hall, New York City, on the morning of Sunday, the 14th inst., an assembled congregation listened to a seriously uttered plea by the president of the Society of Ethical Culture, Felix Adler, to put the state in the place of God. The subject of Mr. Adler's discourse was, "What has religion done for civilization?" and in concluding his remarks he said:—

"Religion has aided civilization, then, by raising the standard of morality, and it has done this by personifying its ideas. But now the personification is going. Men are gradually passing from the belief in a personal God. What shall take its place? In the passing of the belief in this personification, men's lives have become flexible and dry, because they have no longer a personal God. Their ideals are gone. What course remains open to them? They may go back to the fountain head of these ideals. They may remember for what those ideals stood. They may try to lead the good life. They may have the reality back of the ideality. They may have the knowledge of the reality first hand, instead of a second-hand knowledge of the personification.

"This course presupposes a perfect race. Ah, friends, we've got to advance or sink to the level of the beasts. In most things we have advanced. In morality the most of us remain dunces."

At this point the speaker made an impressive pause of several minutes' length, and then continued:—

"I could well stop here, my friends, as my main argu-

ment is closed, but I have something else to say, and it may as well be said now as at any time. Religion has done another service for civilization in influencing politics. The first civic state was a religious state. In the old city states the words 'fellow citizens' had a different meaning from what they have now. 'Fellow citizens' then meant those who worshiped the same God, for each city had a god. Later, we remember that the idea of the king was that he was sacred; that he ruled by divine right.

"To-day we care nothing for kings. I fear we are losing our care for the state. In the old days the state was for the common weal. Each sacrificed something for the other. In the moral night that fell upon the city after the late election, we may think that men care nothing for the state. The morning after election I met persons who said they were going to move away from New York. They were the hasty, peevish ones. What we should do is to stay here and learn a holier feeling for the state. Let politics take the place of religion. If we care nothing for kings, let us devote ourselves to the state. In the state let us find the personal deity which is passing out of men's lives. Let the state be the object of our worship. Let us make it sacred, and when we have done so, the state will have taken the place of the personification. Let the state be that personification."

This proposal to deify the state is of course nothing less than pure paganism, out and out. In itself, as the outspoken plea of a teacher of modern ethical culture, it is significant enough. But it is vastly more so in view of the circumstances and conditions in which it finds support. "Men are gradually passing from the belief in a personal God." Candid observation confirms the truth of this statement; and for those of whom it is true the deification of the state cannot be an altogether strange and illogical measure. For it is human nature to deify something; and the state, more readily perhaps than anything else in the present age, furnishes the ideals which human nature is prone to worship.

"Let politics," said the speaker, "take the place of religion." Here again, the proposal to deify the state finds support in the tendency of the times. For it is a well observed fact that politics is taking the place of religion, not only in the home, but in the pulpit. It is being taught that "Christianity is essentially political"—as was said by Rev. C. P. Mills at a recent Christian Endeavor convention in Massachusetts—and that it is the proper business of the church to "make politics go." Religious legislation, another marked tendency of the times, constitutes another force working directly to put the state in the place of God. With all these evident facts and tendencies, the idea of deifying the state is in perfect accord. They could have no other logical result.

Do the American people want this kind of a deity? The state as a deity becomes no merciful, loving, and forgiving Father, but an exacting despot. Do the American people prize their liberties enough to repudiate this pagan conception, with the despotism that is inseparable from it?

"ETERNAL vigilance is the price of liberty."

Religion in the Public Schools in Colorado.

THERE has been introduced into the school exercises of the public schools of Boulder, Col., by the school board, a feature which is very significant when considered in its relation to the fundamental principles of American government. It is called the "American Patriotic Salute."

The words of this salute are, "We give our heads, and our hearts, to God, and our country! One country! one language! one flag!"

This salute is given by the pupils in a body, standing, and with appropriate gestures. It is delivered facing an American flag, which is held before the school during the giving of the salute by some one chosen as standard bearer. At given signals the pupils rise in their seats, extend the right arm toward the flag, then bend it back so as to touch the forehead with the tips of the fingers, and at this point exclaim, "We give our heads;" then as the hand is carried to the breast and laid over the heart, come the words, "and our hearts." Next the head is thrown slightly back and the arm outstretched, pointing up-

ward; and with the countenance assuming an expression of reverence, the words are uttered slowly and in reverential tones, "to God and our country!" The arm is then dropped to the side, and after a brief pause the pupil exclaims, with emphasis, "One country! one language! one flag!" at the last word extending the arm so as to point directly at the flag; after which the pupil resumes his seat.

This salute is made obligatory upon all the pupils. Those who refuse to give it are suspended from the school; and this action has already been taken in a number of instances.

Let us consider, therefore, for what cause, in reality, pupils are now suspended from the public schools in the city of Boulder, Col.

In this salute the pupil says that he gives his heart

to God. Now, no one knowing anything of the requirements of Christianity will deny that giving the heart to God is anything less than conversion. "Son, give me thine heart," is the invitation of the divine Word by which God would draw the soul of the sinner to himself. He who gives his heart to the Lord, gives himself. The heart controls the life.

It is, therefore, beyond any contradiction, now required by the school authorities of the city of Boulder, that a pupil in the public schools must either profess conversion or be suspended from school!

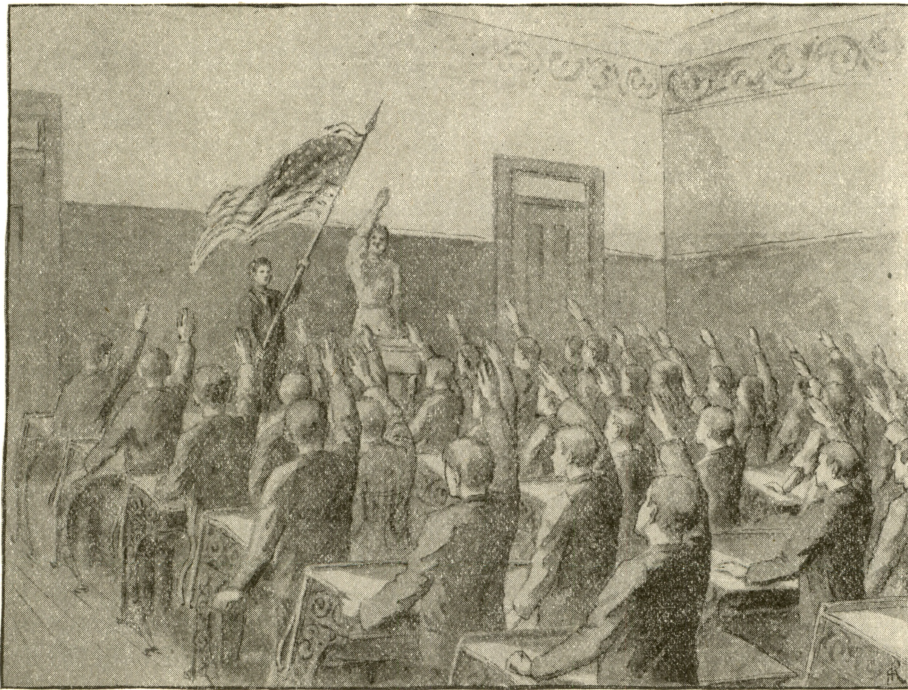
And this, too, in the face of a provision of the fundamental law of the State, which declares the following (Art. 9, Sec. 8, of the General Statutes of Colorado):—

"No religious test or qualifications shall ever be required of any person as a condition of admission into any public educational institution of the State, either as teacher or student; and no teacher or student of such institution shall ever be required to attend or participate in any religious services whatever."

Beyond all controversy, the act or profession of giving the heart to God is a religious exercise. It is the

very essence of religious devotion. It is a matter between the individual and his Creator. Into the sphere of this sacred relationship, comes the State, and with forceful hand assumes to dictate to the individual an act of devotion to God, taking the matter out of the hands of both the individual and God. And into the sphere of the sacred individual rights guaranteed by the law of the State, steps the school board of the city of Boulder, and in plain contravention of that law, compels public school pupils to engage in a religious exercise, under penalty of suspension if they refuse!

Do the pupils in the public schools of Boulder indeed give their hearts to God? They are required to say that they do. If they do not, they are required to utter a falsehood; and that, too, of the most damaging nature. But whether the pupil is sincere or not in his statement,



SALUTING THE FLAG.

"We give our heads, and our hearts, to God and our country! One country! one language! one flag!"

or comprehends the meaning of what he says, is a question of which the mandate of the school board takes no account whatever. The salute is obligatory upon all, and like any compulsory school regulation, can make no allowance for the beliefs or preferences of the pupils whom it affects.

Will those in favor of this religious requirement seriously claim that all the pupils who are thus made to say each day that they give their hearts to the Lord, do in reality make that consecration of themselves to him which the words imply? Is there any probability whatever, even the remotest, that the pupils of the public schools of Boulder, Col., are all consecrated in heart to the Lord? If they are, they were so of their own free will, and not because they have been made to say that they are; for a form of words has no power to convert the heart. But it is needless to propound the question, for it is perfectly evident that it must be answered in the negative. No; the children who thus say that they give their hearts to the Lord, are, many of them, not converted to God at all. This is absolutely certain. And therefore it is absolutely certain that in the public schools of the city of Boulder, Col., many of the pupils are compelled week after week to utter a falsehood, under penalty of suspension if they refuse!

Do the school board of the city of Boulder believe in God? Evidently they do. What, then, they may well inquire, does God himself think of this "patriotic salute?" Does he take account of such things? Does he take notice when an individual gives his heart to him,—when he does that in truth to secure which God sacrificed his only begotten Son, and poured out all heaven to mankind? Verily, he is well pleased with the gift of the heart of even the poorest and humblest individual on the earth. He is well pleased with the gift of the heart of "one of these little ones." But how does he regard a profession of dedication to him which is not made in truth? What does he think of a lie spoken upon that point in which centers all his interest in humanity? And what does he think of a school regulation which compels children to utter such a lie before him?

There is a text of scripture which says that it is better for a man that he should be cast into the sea with a millstone around his neck than that he should cause one of "these little ones" to offend. There is opportunity for an application of this text in the city of Boulder.

But this is not all there is in this "salute." It is a "patriotic salute." There is the American flag held before them, as an emblem of patriotism, and the school children are required to say that they give their hearts also to "our country." The gift creates a partnership, in which the parties are God and the United States Government! Can such a partnership be? Would the Almighty for a moment recognize it? Does the Creator claim anything less than the absolute right to the whole heart of every one of the human race? Who will seriously answer these questions in the negative?

If these words mean anything, they mean that the

individual gives his life to his country, as he does to God. They mean that he will do as his country desires him to do. But when country calls, it is the government that speaks. The voice of government is taken for the call of country by the vast proportion of citizens. There is, indeed, a vital distinction between them; but it is not recognized by the many. And when the individual says that he gives his heart to "our country," it may safely be taken as meaning that he stands ready to do the bidding of the government, whatever that may be. Of the bidding of God no account is taken; for the government speaks with an audible command which no citizen can possibly mistake; and having given his heart to the government, he can but feel bound to act as the government directs; and the government is not the mouthpiece of God. So that in the partnership which this gift assumes to set up, it is the government, and not God, that receives what is given.

God and civil government are parties that cannot always proceed in unison. This is because civil government is the creation of finite, sinful men; while God is infinite and altogether righteous. God's ways are always just. Civil government often does that which is unjust.

God has said, "Thou shalt not kill." But at the command of the government, the individual who has given his heart to the government, ignoring the command of God, takes his rifle and goes forth to kill as many of his fellow beings as he can. He seems to suppose that in some way the two commands can be harmonized; and feeling bound to obey the command of the government, he leaves it with the government to answer for the rightfulness of his course. He does not stop to ask himself where earthly governments will be in that day when every one shall give account of himself before God for the deeds that he has done in the body.

God has said, "Remember the Sabbath day to keep it holy." But at the command of the government, men go forth to spend the Sabbath day in shooting down one another in battle.

God has said, "Thou shalt have no other gods before me." But in the very act of giving the heart to another power than God, the individual chooses another god; for there is no point in worship if it be not supported by obedience. We cannot worship one power and obey another.

And therefore, since it is certain that in some things at least this government will proceed contrary to the laws of God, as all civil governments have since the world began, it is certain that in being required to say that they give their hearts to "our country," the pupils of the public schools of Boulder, Col., are required to pledge themselves to act, at some time, contrary to the will of God!

Let it not be thought strange that the government should not act in all things in harmony with the will of God. The very nature of civil governments is unchristian. They are selfish, each seeking only its own interests, and that, too, very often, at the expense of the

others. They cast covetous eyes upon possessions that are not theirs. They never forgive an insult, but demand an apology and satisfaction; and if these are not forthcoming, there is war. Or if war does not follow, it is only because the aggrieved party feels too weak to risk the venture. These are facts which no one can dispute. In the very nature of things, therefore, it is not to be expected that civil governments will long act in harmony with the will of God.

And thus, in the light of truths that are self-evident, it is plain to the astonished gaze of every lover of liberty that in the city of Boulder, Col., in this latest year of American progress and enlightenment, the pupils of the public schools are compelled, by the constituted school authorities, to profess religion; to utter, in many cases at least, a direct falsehood; and to pledge themselves to the service of a power that is by nature contrary to God; they are forced to do all this under penalty of expulsion from the schools; and this is done in direct contravention of the provisions of the fundamental law of the State, forbidding any religious test, or forced participation in "any religious services whatever"!

What do the board of public schools of the city of Boulder, Col., propose to do about it? What will the people of Boulder do about it? What will the people of the State do about it? And what will the people of the United States, and of the civilized world think about it? These are things that remain to be seen.

Reverence and Patriotism.

WE wish it to be understood that we are in entire sympathy with the desire which many excellent people feel, in this country, for the inculcating of a greater degree of reverence in the minds of the young.

If there is one feature more conspicuous than another in the lives of the youth in this land, it is their fast-growing irreverence for any power and authority higher than themselves.

It is perfectly proper that the situation should be viewed by good people with genuine alarm. The spirit of irreverence is essentially the spirit of lawlessness. It is certain that it bodes no good, but great evil, to the future welfare of society and the prosperity of the nation.

Something ought to be done, and that as speedily as possible, to check the growth of this baneful feature of our modern civilization; which is, indeed, becoming so widespread a feature of that civilization as to constitute a sign of the times. Everything should be done to this end that can be done by all lovers of good government. And unquestionably there is much that might be done by judicious planning and effort.

Our only want of sympathy in all that relates to this matter is with the misconceived—though doubtless well-meant—efforts that are being made to remedy the situation by people whose views are not broad enough to

take in the full scope of what it demands. Such efforts do not get down to the root of the difficulty, and by their superficial work only aggravate the evil which they are meant to cure.

Such, for instance, is the effort which finds expression in the "patriotic salute" innovation in some of the public schools, which is noticed at length on another page. For it is not difficult to believe that a desire to inculcate reverence in the minds of the youthful pupils of the public schools is the real motive from which this innovation has sprung. We are heartily in sympathy with the motive; but as we have pointed out elsewhere, we are most heartily opposed to the means through which it is sought to be carried into effect.

The trouble is not one which lies with the public school system of education. It is not one which any change in that system can eradicate. It is an evil which lies primarily at the doors of parents. Parents have not taught their children to be reverent toward the things which can of right command their reverence. They have not conducted themselves in a manner to command the reverence of their children; and the latter have grown up to acquire and use such expressions as "the governor" and "the old man," in the place of "father." There can be no real and permanent remedy for the evil until parents take up this long-neglected duty. The influence of the parent upon the child is one which cannot be ignored, and which will produce its effect for good or ill upon the character in spite of any system of public education that can be devised.

The spirit of reverence is essentially the spirit of religion. As this spirit has become lost out of the hearts of the people, in the great spiritual declension of these times, the natural result has been the loss of the reverential spirit by those who should be teachers of reverence to the rising generation.

We are in the great spiritual declension of "the last days,"—of the time when, because of abounding iniquity, the love of many should wax cold. See Matt. 24:12, 13; 2 Tim. 3:1-4. Without religion, there cannot be reverence; and without Christianity, there cannot be reverence for that to which reverence rightfully belongs.

Christianity, and that alone, will reach the root of the difficulty. The wider diffusion of Christianity is the pressing need of the hour. And there is but one way for this diffusion to be accomplished, and that is by faith in the Word of God.

We are also heartily in sympathy with the desire to foster the sentiment of true patriotism in the minds and hearts of the people. But what is patriotism? Is it something which makes people belligerent,—which fills them with the idea that their country can whip any other country on the earth, and with a desire to demonstrate their ability in this line at the earliest opportunity? Is it an altogether selfish sentiment, which ignores right and justice in the endeavor to gain some advantage for the object on which it is bestowed? If it is, then we have no wish to see it fostered; for there is selfishness

enough, and much more than enough, in the world at the present time.

But this is not patriotism in its true sense. There is a sentiment which leads men to seek the welfare of their fellows, regardless of condition, belief, or color, and even of nationality. The Declaration of Independence sounded forth the words of freedom for all the world. And under the system of government for which it stood, the oppressed of all nations found a haven of refuge. Under the operation of the principles of liberty which it enunciates, there arose in a single century one of the greatest nations upon the globe. Cannot the nation continue to prosper under the inculcation of these same principles? Is it not in them that the truest patriotism is to be found?

Let us have a patriotism which reaches out beyond the boundaries of the American continent, even to the afflicted people of other lands; not to seek to kill as many of them as our armaments will enable us to do, nor to cripple the interests of other countries that those of our own may be enhanced; but one which seeks to further the welfare of a sorrow-laden humanity in all lands; and which stands in defense of the God-given rights and liberties of the people, whether at home or abroad.

The Place of Liberty.

BY JOHN D. BRADLEY.

(Concluded.)

LIBERTY is *divine*, and it is found in *Christianity alone*. Christ is the great Emancipator, for he was "sent to proclaim liberty to the captives, and the opening of the prison to them that are bound." "I am the way, the truth, and the life." "Ye shall know the truth, and the truth shall make you free." In the language of Bancroft, "The voice in Judea was the first to vindicate religion for the conscience of the individual," and in vindicating individual liberty on that point, he vindicated it upon every point. He was the living expression of the one law in the universe, the observance of which insures liberty. This one law is the "royal law," "the perfect law of liberty," the only charter of equality. "I will walk at liberty, for I seek thy precepts."

Through Christ alone can the life be brought into conformity with that law, for "without me ye can do nothing." Therefore, Christianity is the place of liberty; the conservator of liberty; the only source of liberty; "If the Son shall make you free, ye shall be free indeed." "Stand fast therefore in the liberty wherewith Christ hath made us free." Here no less than elsewhere "eternal vigilance is the price of liberty."

When I say that Christianity is the place of liberty, I do not mean that it is the place of a certain kind of liberty, or of a certain phase of liberty. It is the place of liberty in every respect, both spiritual and social. It is the place of all liberty, except the liberty of despotism.

Politics do not enter into it, yet it is a fact that without the principles of the Christian religion there can be no political liberty. The measure of freedom that has been enjoyed under any system of government has been exactly in proportion to the influence that these principles have had upon the lives of the individual citizens. Acting upon other principles, their imagined freedom has been made to minister to tyranny, their liberty serving the flesh only as a cloak of maliciousness. It does not alter the truth a particle to make the words of the Master read: Despotism is from beneath; liberty is from above; despotism is of this world; liberty is not of this world.

Nor do I mean that the spirit of democracy is foreign to Christianity. It is not, when it proclaims the equality of man and the principle of government by consent. In this sense Christ has been properly called the first true democrat. The Christian church, in which each member is obedient to the command of the Master, in humbleness of mind esteeming others better than himself, is the only true democracy that can exist. In it there is neither Greek nor Jew, Barbarian nor Scythian, bond nor free, for "all are brethren." The first is last, and the greatest is servant. *Vox populi, vox Dei*,—the voice of the people is the voice of God,—was a favorite maxim in the republic of Rome. It is safe to say that there was never uttered a greater falsehood. In the Christian church, conducted upon its original principles, the voice of the people is the voice of God, for "whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."

A community such as would be produced if conducted upon these principles, is described by Longfellow in that beautiful picture of life in the village of Grand Pré:—

"Thus dwelt together in love these simple Acadian farmers,—
Dwelt in the love of God and of man. Alike were they free from
Fear, that reigns with the tyrant, and envy, the vice of republics.
Neither locks had they to their doors, nor bars to their windows;
But their dwellings were open as day and the hearts of the owners:
There the richest was poor, and the poorest lived in abundance."

It has always appeared to me that Longfellow was here describing the ideal rather than the actual; the ideal becomes the actual only in Christianity.

In conclusion, remember that love is the law of liberty. "Perfect love casteth out fear," "that reigns with the tyrant;" and "envy, the vice of republics," has no place, for "love suffereth long and is kind, love envieth not." This liberty is conferred not by might nor by power; not by the proclamation of consuls and the elevation of the eagle; but by the proclamation of the gospel and the quiet and peaceful influence of the Spirit. It is not found in the storm nor in the whirlwind; but is revealed by the still, small voice. It is my sincere desire that we shall so heed that voice that it may lead us into that soon coming kingdom, where the marks of despotism shall have no place,—where there shall be no more death, nor sorrow, nor pain, for "sorrow and sighing shall flee away, and everlasting joy shall be the portion of the redeemed."

"Where the Spirit of the Lord is, THERE is liberty."

Questions and Answers.

BY FANNIE BOLTON.

When was the Sabbath made for man?

Answer the question ye who can.

Hear the universe all around

Answering now with terrific sound,

“When the heavens and the earth were finished, then
The Sabbath was made for the sons of men.”

Why was the Sabbath made for man?

Had it a purpose? Was there a plan?

Hear the angels ten thousand sing,

“For a token that Christ is the Lord and King.

It was set apart as an outward sign

Of the rest of the soul in His love divine.”

How was the Sabbath made for man?

Was it by blessing? Was it by ban?

“It was set apart by the blessing of Him

Who commands the worship of seraphim.

’Twas the day of His rest in the love divine,

That all through creation’s works doth shine.”

Who was He who this rest began?

That made a Sabbath of peace for man?

“It was God the Father and God the Son

Who rested in joy when the work was done,

And set the day of their rest apart

As a sign of the joy of God in the heart.”

Who should keep holy the holy day?

“Those who rejoice in their God always.

Those who believe in a God above

Who looks on his children in tender love;

Those who can keep it as day divine,

Of invisible grace an outward sign.”

What would its keeping be to God,

If men enforced it beneath a rod?

And what to him if devoid of awe,

Men kept it because compelled by law?

Answer that question ye who can?

“An insult to heaven, a curse to man.”

Then shall the rest be the rest God saith—

An outward sign of an inward faith?

A jewel that’s chosen to deck the soul,

And not the chain of a forced control?

Master or workman, ye are free

To do the thing that God saith to thee.

Compelling the Youthful Conscience.

A NOTICEABLE feature of the situation which has arisen in the public schools of Boulder, Col., in connection with the enforcement of the “patriotic salute,” is the refusal of some of the school children to participate in the exercise because contrary to the dictates of conscience. At least five children have been suspended from the Boulder schools as the result of this effort to inculcate “patriotism.”

In two instances, we are informed, conscience asserted itself in the tender minds of the children in opposition to the commands of both teachers and parents. The innate

iniquity of the thing is apparent even to the conscience of childhood.

In one case, upon refusal to participate in the salute, the teacher exclaimed, sharply, “Why do you not salute the flag? are you a traitor?” To which the youth replied: “No; I am not a traitor, but I understand that the flag is an emblem of liberty. Now, if you use it to compel a person to do a thing he does not consider to be right, it is no longer an emblem of liberty.” Another, in reply to a like question from his teacher, said: “I am willing to salute the flag twenty times a day; but as to repeating the words of that salute, there is no power on earth that has any right to compel me to take that oath.” These were good answers, and their force could not but be felt.

A clipping from the *Daily Camera* (Boulder), of November 9, which a friend has sent us, gives the views of one apologist for this new feature of the school exercises, and among them we note the following:—

“No; a pagan or an infidel in this enlightened age, and in this country, should not and does not get the same consideration as a Christian.”

This is certainly a frank expression, but it is not the sentiment which has been supposed to pervade the American system of government. Such expressions may be only straws, but they show which way the wind is beginning to blow.

As we have said elsewhere, we are not at all disposed to criticise the motives which lie back of the introduction of this “patriotic” feature of the school exercises. Let us have patriotism, and let us have reverence; but let it not be sought to inculcate these by measures which disregard sacred rights, and force children to leave the public schools in order to be true to the dictates of conscience. Such a system has its condemnation written upon its face.

CAPTAIN BARKER, of the U. S. battleship “Oregon,” has communicated to the secretary of the navy a general denial of the story published a few months since by the *Herald and Presbyterian*, and which was widely copied by other journals, in the form of a letter written by a minor officer on the “Oregon” to a “minister of unquestioned standing,” giving an account of certain Romish practices observed on board the “Oregon” on Good Friday, and which, the letter states, were made obligatory upon the crew. The genuineness and truth of the letter seemed at the time of its publication to rest upon the best of authority; but the explicit denial of Captain Barker seems at least equally entitled to credence. We certainly hope the facts are just as the “Oregon’s” captain states.

But the very fact that the letter was so widely credited and copied by other journals affords unmistakable evidence of the extent of Rome’s actual encroachments into the sphere of civil authority. Had there been nothing in the nature of an alliance with the government heretofore, such a letter as the one in question would have been wholly discredited from the start.



DURING the past fortnight a number of that class of American citizens who are bent on demonstrating the failure of popular government have given an exhibition of their work in the State of North Dakota. On Sunday, the 14th inst., three men were taken by a mob from the custody of the authorities of Williamsport, in that State, and treated to the customary form of mob justice. There is good reason for believing that one of these men was innocent of the crime charged against him.

* * *

THE men had been accused of being the principals in a murder perpetrated at Winona, in the same State, a short time previous, by which an entire family had been put out of existence. Two of them had confessed their guilt, but the third had strenuously asserted his innocence, and had been held to be guilty only upon the testimony of the two desperate criminals in whose crime he was charged with participating. But what lends a tragic interest to the affair is the fact that the Supreme Court of the State had at the time of the lynching, reversed the judgment rendered against this man in the lower court, and ordered a new trial. In this judgment the Supreme Court laid down what it held to be good reasons for believing that the accused was not guilty.

* * *

BUT mob justice takes no account of the verdicts of the courts. Two of the three men who suffered its vengeance were certain to have met the death penalty in the regular process of the execution of the law; but for this the mob could not wait. The third individual was, by the weight of carefully considered evidence, not guilty at all; but this the mob were not willing to admit.

* * *

If we are to judge of the real motive which actuates the mob on such occasions, from the facts which have appeared in this and other instances of mob violence, we can hardly escape the conclusion that such motives as have been usually assigned fall short of the real evil of the actuating principle. It has been said that lynchings were due to a popular distrust of the efficiency of the machinery of the law for securing justice, and that the delays of which legal procedure will admit are more than the patience of the public can reasonably be expected to endure. But we must look farther for the actuating principle of the mob's procedure in cases where there is a

certainty of the speedy execution of the law, or where there is a reasonable doubt of the guilt of the party accused. We can only conclude in such cases that the mob are moved by a base desire to participate in the execution of the death penalty upon their fellow beings accused of crime; that there is, deep down in the average heart, an instinct which takes delight in such scenes of lawless violence; that lynchings, viewed in their true light, reveal, not the desire of the participants for justice, but the innate savagery of human nature.

* * *

WHATEVER we may think upon this point, it is certain that every lynching is an argument against the success of popular government. Mob justice ignores every established means of securing justice which popular government has set up. It declares, in effect, that every such means is a failure; and if this be true, popular government itself is only a colossal failure, and the sooner some other form of government takes its place, the better. The more lynchings we have in the country, the nearer will we be brought to the setting up of some form of monarchy upon the ruins of the republic.

* * *

ONE of the most prominent signs of the times that is visible throughout the civilized world, consists in the rise and progress of socialism. This development is more marked in some of the countries of Europe than in the United States; but it is by no means unnoticed here, nor is the promise of a harvest from the seed which it is sowing less evident than in other lands.

* * *

FROM Belgium, better perhaps than from any other country, we may learn the lesson of the tendency and ultimate effect of this movement. The most significant fact about it is that in time it reacts most disastrously upon the system of popular education. Its whole influence will be cast, in a reactive manner, against the system of free secular public schools upon which the country now prides itself, and in favor of a system of religious schools in which instruction will be virtually in the hands of the clergy.

* * *

Thus, in Belgium, where socialism has attained its most extreme development, there has been in less than twenty years a complete change from the first-named system of public education to the latter. The law of 1879 made the public schools in that country neutral, and denied the clergy the privilege of giving religious instruction in them. The year 1895 brought forth a law making religious instruction compulsory in the schools, and confiding instruction in the same to the clergy. This marked the completion of a backward movement that had been for several years in progress. In speaking of this reactionary movement in the educational system,

which is described as a general one, "profoundly affecting Western Europe," Mr. A. Tolman Smith says in a late issue of the *New York Independent*: "It is not so much a reaction against secular schools as against the extreme and alarming demands of socialists."

* * *

THE socialist propaganda is a movement that has long claimed the attention of the papacy. The papacy claims to stand as the bulwark against the evils which threaten society and good government from the spread of socialistic doctrines. She alone, of all powers upon earth, is able to hold the turbulent masses of the people within the limits of wholesome restraint. This is her claim, and there is much in the facts of the situation to afford it justification. The papacy does have a hold upon the masses, in European lands especially, which is recognized by the governments of those countries; and in this fact lies a source of tremendous power for the advancement of papal interests throughout the realm of European civilization and control. Those governments are often forced to appeal to the papacy for the assistance of her powerful influence in securing support for measures which the state deems of much importance to its welfare. Of such an occasion the papacy never fails to take advantage. She gives her support to state measures only in exchange for such a concession from the state as will afford a rich harvest for herself.

* * *

THE papacy stands as the ancient and never-changing representative of the doctrine of compulsory religious education. In every civilized land on the globe she is working assiduously to secure for this doctrine the recognition and support of the government. In some of the countries of Europe there is a clerical party which bids for the direct support of the people at the polls. In others, and in the United States, she forms an alliance with one of the leading political parties; and either through her manipulations of politics, or by direct concession from the government in return for her support of some pet measure of the state, she works steadily to attain her ends. This, in brief, is the inside history of the change which has recently swept over the educational system of Belgium, and which is sweeping over the like systems in other lands. It is the history in advance of the change which will overtake the educational system in the United States, as certainly as the operation of existing causes is allowed to continue.

* * *

IN time, the demands of socialism here, as in European lands, will become "extreme and alarming;" if, indeed, they have not already reached that point. In the popular unrest which this, in conjunction with other causes, must produce, society will turn, in alarm, to the one power which gives promise of being able to control the tumult—the church. There is one point about

human nature which affords the church a powerful hold upon mankind, and that point is superstition. The masses who never hear the thunders of Sinai denouncing their individual sins, are powerfully moved by the thunders of the church against some "godless" feature of secular government. The church will prescribe the remedy for the evils which threaten society and the government, and the superstitious masses will vote that they be carried into effect. Of this result there are numerous indications in the record of current events.

* * *

THE church says that our secular system of education is "godless." She says that this system of education is producing godless men and women—the class of people who feed the ranks of socialism and are responsible for the spreading spirit of hostility to law and order. She says that the remedy lies in the introduction of religious teaching into the public schools. She says that in the prevalence of disasters which bring widespread ruin and distress upon the country, are to be seen the judgments of God signifying his displeasure against a godless government.

* * *

IN all this, the Protestant church voices the sentiment of Rome. In calling for the establishment of compulsory religious instruction in the public schools, she is calling for Rome's own system. She is calling for that which Rome is putting forth her most aggressive efforts to secure. A recognition of that system as proper and desirable is a recognition of Rome. And by Rome will a harvest of gain be reaped when that system shall have been set up.

* * *

WE may expect, from this time forward, to see a rapid metamorphosis taking place in the public school system of education, which will eventually leave it with every secular feature effaced, and stamped with the features of a union of church and state. For such a union there must be when the state becomes a teacher of religion. We will then no longer have occasion to speak with pride of "our free system" of public education. It is to this result that the forces of disintegration in society and popular government are surely working.

* * *

IT seems to have been a very convenient thing for the German government that recently two German missionaries, while engaged in their calling in one of the provinces of China, were murdered by the subjects of that government. At any rate, Germany has proceeded to take "satisfaction" for the deed in a manner which strongly suggests this thought. She has sent a naval force to the coast province of Shantung and taken possession of the very important harbor in Kiaochou Bay, driving out the Chinese garrisons from the forts and

hoisting over them the German flag. The harbor is said to be as desirable a one as could have been selected on the Chinese coast for permanent occupation.

* * *

OF course this act, which in itself amounts to a virtual declaration of war, is all right in this case; for is it not a maxim of the "Christian" nations of Europe that "might makes right"? Had it been a powerful government with which Germany had thus been brought to deal, it is entirely safe to say that her "satisfaction" would not have been taken in this peculiar way. As governments view things, the exchange of the lives of two missionaries for a valuable harbor on an important part of the Pacific coast of Asia, is a very profitable bargain indeed.

Thomas Jefferson on the Liquor Traffic.

As is pointed out by the *New York Voice*, the platform of the party which in the late campaign in this city called itself the champion of the principles of Jeffersonian democracy, differed in one important feature at least from the platform of principles upon which Jefferson stood. It advocated the repeal of laws restricting the traffic in strong drink, in the name of personal liberty.

Jefferson's views upon the point of the necessity of steps to suppress this terrible blight upon society and the image of God in humanity, are expressed in a letter written in 1823 to his friend Gen. Samuel Smith. In this, after speaking of the tax on whisky, and saying that if it were to be viewed simply as a fiscal measure, he would be glad to see it fail, Jefferson proceeds to show that considerations of another and more important nature must be taken into account. He says:—

"But the prostration of body and mind which the cheapness of this liquor is spreading through the mass of our citizens, now calls the attention of the legislator on a very different principle. One of his important duties is as guardian of those who from causes susceptible of precise definition cannot take care of themselves. Such are infants, maniacs, gamblers, drunkards. The last, as much as the maniac, requires restrictive measures to save him from the fatal infatuation under which he is destroying his health, his morals, his family, and his usefulness to society. One powerful obstacle to his ruinous self-indulgence would be a price beyond his competence. As a sanitary measure, therefore, it becomes one of duty in the public guardians."

▶▶◆◀◀

THE accuracy of the modern newspaper report is pretty well illustrated by the remarkable (newspaper) career of that well-known leader of Islam, Osman Digna. The *New York Tribune* has reckoned up the incidents of this career, as told by the newspapers, and finds that he was killed in battle ninety-seven times and murdered forty-eight times, that he committed suicide eleven times,

and has been otherwise put off the earth twenty-three times; making a total of 179 fatalities for this one individual. This is probably a few more than have befallen any other individual who has had the misfortune to become a central figure in modern newspaper journalism.

▶▶◆◀◀

IT is reported that the Christian Endeavor society will next month send in a monster petition of a million and a half of names to Congress, calling for the recognition of God in the Constitution. Have our Christian Endeavor friends taken pains thoughtfully to consider the real nature of the thing which they will thus so forcibly ask the government to do?

▶▶◆◀◀

A Conversation on Mormonism.

THE *Morristown* (Tenn.) *Gazette*, of October 6, prints the following report of an interview between two Mormon elders who were visiting that place on a missionary tour, and a lady at whose house they had applied for entertainment. The conversation naturally touched upon some of the fallacies underlying the Mormon system:—

"Two Mormon elders were visitors in Morristown for several days last week, and harangued small crowds at night upon the streets. During their sojourn, among other families, they called upon a most estimable and Christian lady and asked to be entertained for the night. The entertainment they received is made public by the lady hostess in this report of—

A CONVERSATION BETWEEN TWO MORMON ELDERS AND A SEVENTH-DAY ADVENTIST.

"MORMON ELDERS.—'Good afternoon, madam.'

"SEVENTH-DAY ADVENTIST.—'Good afternoon. Will you walk in? Take seats.'

"(We will call the taller No. 1, and the shorter one No. 2.)

"M. E., No. 1.—'We are ministers of the gospel—Mormon elders. I presume you have heard something of the Mormon Church?'

"S. D. A.—'Indeed I have. I have lived in this world over half a century, and it seems to me that I have heard of them all my life. I know much of them from reading; and I had a brother-in-law who went "sight-seeing" and took in Salt Lake City. I learned much from him. That was about twenty years ago, when Brigham Young, your prophet, flourished with twenty wives. I have the picture of the twentieth one on the wall of my chamber now, who went lecturing the world over against the horrors of the life she had been induced to lead.'

"M. E., No. 1.—'That was Ann Eliza. We do not practice polygamy now.'

"S. D. A.—'No, for the United States has enacted laws forbidding it. It is not a reformation of the church.'

"M. E., No. 2.—'I have been raised in Salt Lake City and I never knew but eight men to have a multiplicity of wives.'

"S. D. A.—'And that was eight too many. Quite enough to show that the church recognizes it as lawful in the sight of God, for which you certainly have no scripture.'

"M. E., No. 2.—'What does the Scripture say about

seven women taking hold of one man, saying: "We will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach."

"S. D. A.—'And Isa. 4:1 is your foundation for polygamy? Read the connection and you will find that the Lord tells us through his servant there will come a great slaughter of men by war. There would be such a great devastation that there would scarcely be one man in seven left, where, as an average, God has created the sexes about equal. And for that cause the women would change the usual method in their depraved vanity and make their court to the men and propose to support themselves. Modesty, their greatest virtue, was forgotten, and with them the reproach of vice was nothing to the reproach of virginity. When a person's heart is in rebellion against the law of God, it is wonderful what a poor, weak foundation he can stand upon to justify himself in the indulgence of sin. I now understand why Mormon women are required to support themselves.

"We cannot take one verse of the Scripture and say this is the truth, the way, and the life, but must compare scripture with scripture. Had God created man with a nature requiring more than one wife, he would have created a multiplicity of them to begin with. The divine nature is contented and satisfied with one wife, but the carnal human nature is not satisfied with one wife or one husband nor anything else. It is not subject to the law of God, neither indeed can be. You are Mormons because you have been raised Mormons; but if you are true servants of the Lord, you will, like Luther and the other reformers, break off from your church when you see she does not adhere to the Word of God, and denounce her errors and cling to the truth, no matter where it leads you. What day do you teach is the Sabbath?"

"M. E., No. 2.—'We teach the seventh day is the Sabbath.'

"S. D. A.—'I was not aware your church had made that reformation.'

"M. E., No. 2.—'We teach Sunday is the seventh day.'

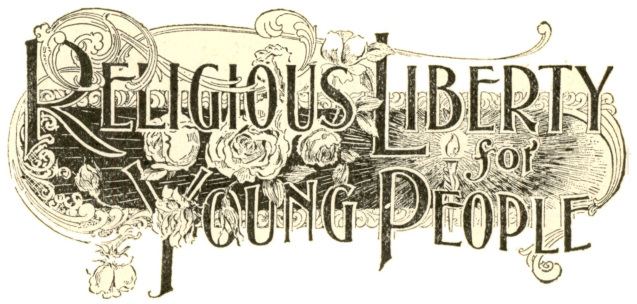
"S. D. A.—'Well, dear me! So you break up the chronology of time to suit your teaching! Look at that calendar hanging on the wall before you. Does it not show that Sunday is the first day of the week? Don't all the world claim that it is the first day, and that they keep it for the Sabbath because Christ rose from the grave on that day? but without any command or authority for doing so, however. The seventh day is the Sabbath; and God has made it as emphatic as was possible to do in the fourth commandment. If I were you, I would cut loose from error; I would preach truth, which is easy to do when you have the power of the Holy Spirit to lead you by the Word of God, which is the sword of the Spirit which cuts away darkness and error. It is an uphill business to strive against God.'

"M. E., No. 1.—'Well, madam, we are traveling without scrip or purse, depending wholly upon the charity of the people for our support. We would be pleased to get entertainment overnight.'

"S. D. A.—'Were you teachers of truth I would gladly entertain you; but I cannot think of supporting you in leading the people in rebellion against God's law.'

"M. E., No. 1.—'Well, then, as it is getting late, we must be seeking entertainment elsewhere. We will bid you good-bye.'

"S. D. A.—'Good-bye.'



Natural Rights.

DEAR YOUTHFUL READERS OF THE SENTINEL: Do you not know that God, the Creator, has given to each living thing that he has made, from man down to the lowest form of nature, certain rights of which they cannot lightly or cruelly be deprived without doing them an injustice that would displease the Lord?

God made the beasts, the birds, the fishes, and the insects, and designed that they all should be just as happy and contented as it was possible for them to be. Their lives are generally short, and every noble-hearted boy, or man, and the girls, too, will try to make them happy.

When I visit a family and see the domestic fowls gather round father, mother, or children when they go into the yard, I think that surely the family are kind-hearted toward each other; but when the fowls hasten away, or the cat and the dog act afraid at the approach of any one, my thought is, This is a disagreeable family and one which does not respect the natural rights of man or beast.

Do not disturb the nests of birds. God was not displeased when they built their nests even in his temple. See Ps. 74:3. Do not rob the little squirrel of his store of nuts, for God gave them to him for food, and he has laid them up for his winter supply. Surprise him by adding corn to his store. Be kind to the horse, the cow, and all animals. They may not understand your words, but your voice and manner will please them. When among domestic animals, let the girls especially sing if they can. Some animals are delighted with instrumental music.

You may speak of the dog, the cat, the pony, or the canary as your own, and they may be yours rather than the property of somebody else; but remember that they all belong to God first of all and all the time, and he only lends them to you as his servants. God says, "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine." Ps. 50:10,11.

See that the domestic fowls and animals under your care have comfortable houses and stalls, and that they are well fed. It is their God-given right, and it will make you more tender-hearted to respect it.

When you can do so, put out some grain for the wild fowls, too. Do not hunt the birds or animals, and kill them with gunshots. It is cruel, and never would have

been had not sin entered our world, and never will be in the new earth.

O girls, do not sanction the killing of the beautiful birds by wearing their feathers—for which they were cruelly shot to death—in your hats. Please read Matt. 10:29, and shed a tear over the death of the little songster whom your vanity has caused to be slain.

The seeds of religious liberty, or of bigotry and oppression, are sown in the domestic circle and in the surroundings of home, to ripen into an abundant harvest in after years.

The details of life in the parlor, in the kitchen, in the yard, and in the barn, as well as in social neighborhood and school life, are all contributing to your education, and will make you noble men and women, respecting the rights of all in after years; or will make you the very opposite, a discouragement to yourselves, and disagreeable companions, neighbors, and citizens. Which condition will *you* choose for your destiny? A. SMITH.

Following the Majority.

“HELLO, Tom!”

“Hello!”

“Haven’t you made up your mind yet to go to the circus along with the rest of us?”

“No, Will, I haven’t”

“Pshaw, Tom. I would n’t be so foolish. Everybody is going, and for you, Harry, and Joe to hang back after we have planned to all go together seems shallow.”

“I had nothing to do with any such plan, Will.”

“Well, you might be a little more courteous and obliging than to spoil it all if you did n’t.”

“I dislike to be disobliging, Will; but to my mind circus-going is not the very best recreation, and I do not feel that I can afford to spend time and means upon that which will be to no profit. You remember our golden text last Sabbath was ‘Why spend ye money for that which is not bread?’ and I feel that this is just what I should be doing, were I to go the circus.”

“It doesn’t seem to me, Tom, that there is need of being quite so particular. I should n’t wonder a bit if Harry and Joe would both go when they see that you three are the only ones standing out about it. Then *you* will be the only boy of the whole school refusing to go.”

“I cannot help it, Will, if I am. If a thing is right, it is right, no matter how few there are who believe it; and with God’s help I intend to stand for right even though I have to stand alone. The Bible means just such things as this when it says, ‘Thou shalt not follow a multitude to do evil.’”

“Are you sure the Bible says that, Tom? You are always telling what the Bible says. Jim Drake said the other evening that he did n’t believe half the texts you quoted were in the Bible at all.”

“Look here, Will. I have a little pocket Bible right here with me. There now, you take it and turn to Exo-

dus, twenty-third chapter, and the first clause of the second verse.”

“I guess you had better find it, Tom. I don’t study it enough to be able to find anything I want very readily.”

“Well, here it is. Now read it for yourself, Will.”

“Well, Jim says he thinks the majority ought to rule, and there is no use of two or three setting themselves up as patterns of principle.”

“Never mind, Will, Jim Drake cannot be conscience for you and me. Read the text, please.”

“There; that will do. You now know, Will, what God thinks of doing things because others, even the majority, do them. The majority has no weight with God, Will. Just let me find the eleventh chapter of Proverbs for you. Now read the twenty-first verse.”

“‘Though hand join in hand, the wicked shall not be unpunished.’”

“That is sufficient.”

“But, Tom, Why do men *dare* to sin so many times when the Bible speaks so plainly about it?”

“Turn to Ecclesiastes (or I will do it for you), eighth chapter, and eleventh verse. Read please.”

“‘Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.’”

“Do you see the reason, Will?”

“Well, I should think it is plain enough.”

“Now read the next two verses.”

“‘Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: But it shall not be well with the wicked.’”

“Now we will turn to Ephesians the sixth chapter and seventh verse.”

“‘Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.’”

“Well, Mr. Drake told Jim the Bible was n’t intended for children, because they could n’t understand it; but from what we’ve read I should think it plain enough for anybody, and I can see now that you are in the right, and that right will finally win. I did n’t know, Tom, that you carried a Bible right with you. I believe it’s because you study that so much that it is easier for you to do right than the rest of us boys. I believe I’ll use my circus money to get me a small one like that, and run over and tell Jim that I too am going to spend my time more profitably.”

“May be you could persuade Jim to study along with you, Will.”

“Perhaps I can, and who knows but ere long he will astonish his father with what a *boy* can understand of the Bible?”

ELSIE A. BROWN.”

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WE have for the first time inserted in this issue the advertisement of the College View, Nebraska, Sanitarium Bakery. The foods prepared by this establishment are in every way first-class, and cover quite a large range. They are such as are used at the Nebraska Sanitarium, the advertisement of which has appeared in our columns for some time since. The prices are low for the quality, and the quality is no better in any goods of the kind manufactured, anywhere. Write for circulars giving prices and full particulars to address found in the advertisement.

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In this issue we have inserted the advertisement of the Webster's International Dictionary. We need not state its value as standard authority wherever the English language is spoken. It is warmly commended by leading educators the world over. No home should be without a good dictionary, and this is the cheapest unabridged one published. A warm friend of the SENTINEL not long ago said to us, "There are two books that with me go hand in hand; they are inseparable—they are the

Bible and Webster's Unabridged Dictionary. No Bible student can afford to be without this master of the English language." The new Webster's International Dictionary is up to date in every respect, and in this office is standard authority. For sale at all leading book stores.

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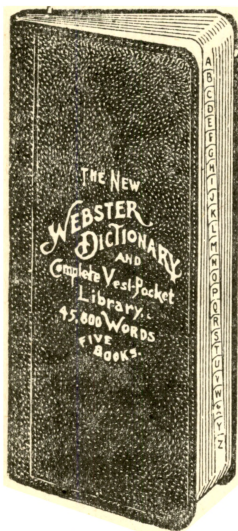
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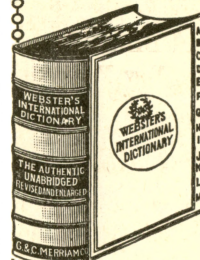


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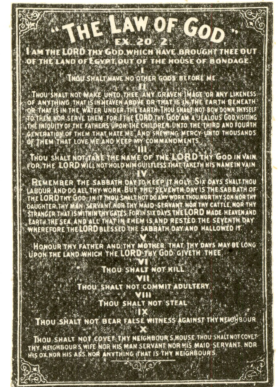
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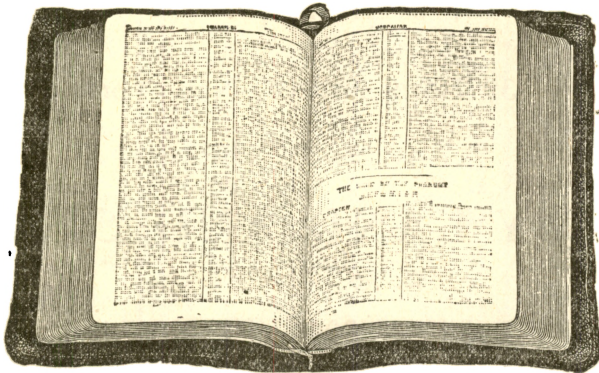
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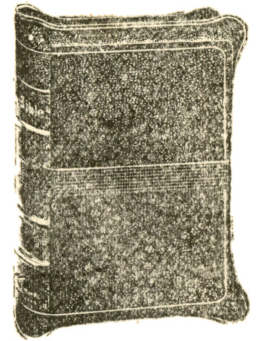


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They that sealed the covenant.

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 L^vites, and ^rv priests, ²h seal unto it.

CHAPTER X.

¹ The names of them that sealed the covenant. ² The points of the covenant.

NOW ³those that sealed were, ^a Nē-he-mi'ah, ⁴ the Tir-shā-thā, ^b the son of Hāch-a-li'ah, and Zid-ki'jah, ² c Sēr-a-y'ah, Āz-a-ri'ah, Jēr-e-mi'ah, ³ Pāsh'ūr, Ām-a-ri'ah, Māl-chi'jah, ⁴ Hāt'tūsh, Shēb-a-ni'ah, Māl'luch, ⁵ Hā'rim, Mēr'e-mōth, Ō-bā-di'ah, ⁶ Dān'jel, Ġin'nē-thon, Bā'rūch, ⁷ Mē-shūl'lam, Ā-bi'jah, Mij'a-mīn,

B. C. 443.

^f Deut. 23. 48. ^g 2 Kin. 23. 3. ^h 2 Chr. 23. 10; 34. 31. ⁱ Ezra 10. 3. ^j ch. 10. 29. ^k 2 Heb. are at the sealing, or, sealed. ^l h ch. 13. 1.

³ Heb. at the sealings, ch. 9. 33. ⁴ a ch. 8. 9. ⁵ Or, the governor. ⁶ b ch. 1. 1. ⁷ 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-seg 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

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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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