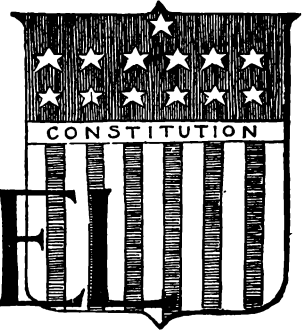


AMERICAN SENTINEL



"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.

ANY one receiving the American Sentinel without having ordered it may know that it is sent to him by some friend. Therefore those who have not ordered the Sentinel need have no fears that they will be asked to pay for it.

(Entered at the New York Post-office.)

CONSCIENCE is made to direct man, and not man to direct conscience.

"If the Son therefore shall make you free, ye shall be free indeed." You will be free seven days in the week.

WHEN the church allies herself with an earthly power, she demonstrates that as a church she is fatally weak.

HUMAN law cannot be "based upon" God's law, unless it can be that human law rises higher than the divine law.

THE principal thing that is learned by the children from the religion that is taught in the public schools, is irreverence.

WHEN the church sets out to reform the world, the usual result is that the world reforms the church. Not the world, but individuals, are to be reformed.

IF this be a Christian nation, why is not citizenship in this country synonymous with Christianity? and why may one not depend upon such citizenship for salvation?

To say that a thing which is proper and right on one day of the week can be a crime because done on some other day, is to say that there is no distinction between crime and sin.

HUMAN government and divine government are two vastly different things, both in nature and purpose; and it is a great mistake to look upon the former as supplying the place, in this world, of the latter.

HUMAN government demands the prompt execution of legal penalties upon the transgressor of the law. God's government names death as the penalty for every violation of law. God's government provides mercy for every offender; human government demand's only justice without mercy. Without mercy for all transgressors, God's government would fail; and with mercy for all transgressors, human government would not survive a day.

The Letter Killeth.

"THE letter killeth, but the Spirit giveth life." 2 Cor. 3:6.

This is a plain statement of the inspired Word, and ought to be believed by every Christian, at least.

And that it is a fact, and one which is capable of practical illustration in human affairs, can, we think, be demonstrated to all candid people, whether Christians or not.

It is just the danger that we shall have a practical illustration of it in this government, that now demands the attention of every American citizen.

What letter is it that killeth? The verse in which the words occur says that it is the letter of the New Testament, and there is also a Spirit; and it is said that the "Spirit giveth life."

The apostle in this chapter of his epistle to the Corinthians speaks of the ministration of the letter, and the ministration of the Spirit, and says (verse 6) that Christians had not been made ministers of the letter, but of the Spirit.

In the following verse he speaks of the "ministration of death"—the ministration of the letter, which "killeth"—as being that which was "written and engraven in

stones" in the days of the children of Israel. That was the law of God—the ten commandments.

In that law there is death, but no life, for the sinner; and this truth embraces every individual on the earth.

Yet that law is an essential part of God's government. It is the standard of righteousness, and could not be altered, even to save the life of the Son of God. For it was the penalty of the violation of that law which the Son of God paid in man's behalf, upon the cross.

The ten commandments are the letter of righteousness; but they only condemn the sinner to death. "It is the Spirit that quickeneth," or giveth life.

Now it is proposed by a very large part of the religious population of this country, to "put God into the Constitution," by inserting in that document—which is the fundamental law of the land—a clause recognizing God as the ruler of the nations, and making his Word the basis of national and State legislation. This change in the basis of our government has been attempted several times already, and is about to be attempted again.

This, then, if it succeeds, will be to put into the fundamental law of the land the letter of righteousness. But inseparable from this will be the terribly significant fact,—"the letter killeth."

Let us see. The letter of righteousness—the decalogue—demands the death penalty for every violation of it. This is the penalty which God himself has fixed, and it can no more be separated from his law than God himself can be.

But this law, with its death penalty, all people, even the best, are prone to violate. Since this is so, therefore, how long will it be after the letter of righteousness has been put into the fundamental law of the land, before every man, woman, and child in the land will be under sentence of death?

God's government provides a means by which this death sentence is suspended, and an opportunity given the transgressor to escape it altogether; but human governments cannot proceed upon this basis. Their laws must be executed; and the only delay that can intervene is that necessary to establish the guilt of the violator. Everybody knows that this is the plan upon which all human governments are, and must be, conducted.

What, then, do these religious people want by their scheme to "put God in the Constitution"? Do they want to kill off all the people of the country, themselves included? This is the only logical result which the success of their scheme could have.

No; it cannot be that they want to put themselves under sentence of death; for no "reformer," even of the most fanatical sort, ever wanted to reform himself in this way. It will be necessary to exempt themselves, and all who are willing to be reformed to their standard and scheme of righteousness. But they will have enough appreciation of the logic of the situation to bring the penalty upon such as stand out against it; and persecution, imprisonment,—yes, and even death, will assuredly

be the lot of some. In this, the promoters of the like scheme have never failed in the past.

Civil governments can appropriate the forms of righteousness, and the forms only. And whenever this is done, it becomes literally and visibly true that "the letter killeth." But life, not death, is the object of government; and only the government of God can provide the Spirit which "is life, because of righteousness."

The Sunday Law on Trial in Ohio.

For the first time within recent years, if not in our national history, a judge on the bench has declared that a Sunday law is unconstitutional on the ground that it is contrary to the principle of American government which demands the complete separation of church and state.

The case was that of a man who was a proprietor of a bowling alley in Columbus, O., and had been arrested for having violated a city ordinance against giving public exhibitions on Sunday. This step was taken at the instance of the Sunday-law element in the city, who decided to make a test case for the purpose of establishing a precedent. The case was tried in the police court, the presiding judge being Samuel J. Swartz. The latter dismissed the case on the ground of the unconstitutionality of the ordinance.

The *Cincinnati Enquirer*, of November 28, from which these facts are gathered, says of Judge Swartz's ruling in this case:—

"He based his decision upon the sweeping ground that the measure was contrary to the constitutional principle of a complete severance of church and state, and reasoned that anything which is not a crime on a week day is not a crime on Sunday."

Yes; this is "sweeping ground," for it logically sweeps every Sunday law in the land out of existence; but it is solid ground, for it is the ground of a broad constitutional principle of American government. It is the best ground upon which any decision against Sunday legislation can be based.

The *Enquirer* adds that,—

"The decision really depends for a precedent upon the holding of Judge Ong, of the Cuyahoga courts, who recently took the ground in a prosecution against Sunday baseball that all laws prohibiting amusements of a moral character upon the first day of the week were unconstitutional. Judge Ong's decision has been taken to the Supreme Court, where it is now pending. In the event of its being affirmed by the highest tribunal, it is difficult to see how the Sunday saloon laws, or almost any other Sunday prohibitory measures, such as are now on the statutes of this State, can be longer effective."

This decision certainly marks a most interesting and critical stage of the Sunday-law movement in Ohio.

THE time to strike for liberty, is now.

The Congressional Sunday Bill Again.

THE promoters of the scheme to secure from Congress the enactment of a Sunday law for the District of Columbia, by which they hope to insert into the government an entering wedge of Sunday legislation, are on hand to introduce their project in the present session of Congress, at the first favorable opportunity. The bill which they hope to have enacted into law was introduced in the House last March, but was laid over as unfinished business. It is this:—

“A B I L L

“To further protect the first day of the week as a day of rest in the District of Columbia.

“Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall not be lawful for any person to keep open any place of business or maintain a stand for the sale of any article or articles of profit during Sunday, excepting vendors of books or newspapers, and apothecaries for the dispensing of medicines, and undertakers for the purpose of providing for the dead, or others for the purposes of charity or necessity; nor shall any public playing of football or baseball or any other kind of playing, sports, pastimes, or diversions, disturbing the peace and quiet of the day, be practiced by any person or persons within the District of Columbia on Sunday; nor shall any building operations or work upon railroad construction be lawful upon said day; and for any violation of this Act the person offending shall, for each offense, be liable to a fine of not less than five dollars nor more than fifty dollars, and in the case of corporations there shall be a like fine for every person employed in violation of this Act laid upon the corporation offending.

“Sec. 2. That it shall be a sufficient defense to a prosecution for labor on the first day of the week that the defendant uniformly keeps another day of the week as a day of rest, and that the labor complained of was done in such a manner as not to interrupt or disturb other persons in observing the first day of the week as a day of rest. This Act shall not be construed to prevent the sale of refreshments other than malt or spirituous liquors, or to prevent the sale of malt and spirituous liquors as now provided for by law, or tobacco, cigars, railroad and steamboat tickets, or the collection and delivery of baggage.”

The promoters of this bill are willing that, for the present, people who observe another day than Sunday as the Sabbath shall be allowed to work on Sunday, provided they can do so without disturbing people who keep Sunday. Now it is a matter of common observation that Sunday work can be performed without disturbing anybody, by people who do not keep the seventh day. But it has also been frequently demonstrated that any kind of Sunday work by people who do not keep the seventh day is extremely liable to disturb some person who keeps Sunday. In fact, it is practically certain that in the average community such disturbances would be inevitable, and if the disturber escaped prosecution, it would be only because the disturbed parties failed for some reason to bring the charge against him.

From the standpoint of morality, also, it may well be queried why a bill which allows the sale of whisky and tobacco on Sunday should prohibit the sale of clothing. The latter is certainly more essential to warmth and comfort in the winter months, in this latitude, than are the former.

Of course, the object in the preparation of this bill has been to eliminate as far as possible everything which would bring opposition to it. But will not those whose opposition is thus supposed to have been eliminated, look deep enough into the matter to see that if this bill is passed, the principle of Sunday prohibition of business is established, and no logical barrier will remain to the extension of the law till it shall include all classes of people and every kind of business whatever? If they do not see this in it, they will be strangely blind to very obvious truths which concern their interests.

The Way They Argue.

THE December issue of *The Defender*, the organ of the “New England Sabbath Protective League,” published, some “arguments” in favor of Sunday laws, from two well-known advocates of the same,—the Hon. John Charlton, M. P., and Rev. S. M. Dick, of Lowell, Mass. A comparison of some of the statements made by these two authorities on the subject, reveals the real force of the “arguments” upon which the cause of the Sunday law depends.

For instance, Mr. Charlton, among other statements, says this:—

“I might be asked to point out, as a justification for the enactment of this law, some beneficial fruits or results of rest from labor on the seventh day of the week, and I shall very briefly refer to a few facts, which, I think, warrant me in asserting that beneficial results do follow from Sunday rest. One of the great economic evils of the day is OVER PRODUCTION.

We have too much food produced, too many textile fabrics, too much of everything. Our markets are glutted, prices are cheapened, the whole course of business is deranged from over-production, and the employment of labor during seven days in the week is calculated to make this evil greater. The employment of labor seven days in the week is calculated to enlarge the volume of over-production, which in six days in the week is already too great. And for that reason, on economic grounds, the adoption of this system of securing a rest day for labor would produce important and beneficial results.”

And almost side by side with this the *Defender* prints the following from Rev. Mr. Dick:—

“The second source of authority is found in the physical laws of the universe. It is a scientific fact,—time forbids giving the proof,—that if two men, equal in every sense, begin the same kind of work, one working six days in the week and resting one, the other working seven days in the week, that the one resting one day in each week, at the end of six months, will produce twice as much of the product that they are making, in one week’s time, as the

one who works seven days in the week. The law is rest one day in seven, and he who violates that law pays for it in the value of his products."

And thus it appears that the result of allowing Sunday work will be a disastrous over-production, while at the same time the result of Sunday rest will be, in the course of six months, the production of twice as much as would be possible with Sunday work. You can argue with an individual for a Sunday law on the ground of the evil of over-production, and if this does not convert him, you can tell him that with Sunday rest a factory can produce twice as much inside of a year as would be possible without it; and both arguments will be equally good!

If we enforce the Sunday laws, we will have over-production, according to Rev. Mr. Dick; and if we fail to enforce such laws, we will have the same result, according to Mr. Charlton. Hence it appears that we are bound to have over-production anyway!

The advocates of Sunday laws sometimes lose much by failing to compare notes before giving their "arguments" to the public.

The Church and Politics.

CONSIDERABLE controversy has arisen in some quarters over the relation the late Henry George sustained to the churches of New York City. Everybody knew Mr. George as a politician of the most pronounced type. But now it is being made to appear that he was also a devout Christian. On this ground a minister in Omaha, it seems, took occasion publicly to upbraid the churches of Mr. George's city for not better sustaining him politically in his fatal canvass for the mayoralty, alleging that plutocratic influences were behind their actions.

Whether such charges could be fully sustained or not, is neither here nor there. It is well known that Mr. George held peculiar views regarding rich men and their estates, and these probably influenced the actions of these men, more or less, in their attitude toward Mr. George. But church members, whether rich or poor, are not bound to sustain a man politically because he is friendly to the Christian religion. The mission of the church is one thing, that of political organizations entirely another. The church is a divine institution, political systems are entirely earthly. The work of one is to preach the gospel of peace, the other to maintain party preëminence. The church has nothing in common with the various opinions relating to civil polity, but is, or should be wholly engaged in matters pertaining to the kingdom of God, which Christ has assured us is not of this world.

The more church organizations affiliate with politics, the less zealous they become in the work laid out for them by the divine Master. Before his return from earth to heaven, the Lord prayed earnestly that his followers might be one in their work, even as he and the Father are one. But when politics are permitted to become an essential feature in the welfare of the church, confusion and

disunion quickly follow. The reason for this is plain. No affinity whatever exists between the two concerns. The work of the church is a spiritual one, set in order and conducted by divine instruction, which all are supposed faithfully to adhere to, while political affairs are planned and maneuvered by human minds, not infrequently for sordid purposes.

The members of the church were to be united through a divine fellowship. This breaks down every barrier of political distinction, or class preference; the high and low, the rich and poor, are expected to stand together in Christian companionship, bound by the sacred ties of holy love. In their common warfare against the wiles of sin, this complete union is necessary to prosperity. By this complete unison of sentiment and action the world also will be apprised that the purpose of the church is a true and noble one, and that its mission is a success.

In politics the tendency is to class distinction. Men of wealth usually enjoy the highest civil discrimination, by being placed in position and authority, who in turn reward with place and power those who have contributed to their elevation. Worldly policy and worldly schemes obtain in this work, and quite often any device that may tend to defeat an opponent is justified as expedient.

With such work the church can rightly have nothing to do. Its members are registered as citizens of the kingdom of God, in which Machiavelian tactics are unknown. Its adherents have been by the gospel called "out of the world," hence are "no longer in the world," so far as its strife for honor and power is concerned. While rendering to Cæsar the things that are his, as sojourners in an earthly government, members of Christ's kingdom should never betray their Master by giving the strength of the church to political intrigues, thus uniting the church and the state only to corrupt the former, and make the latter an engine of intolerant bigotry.

J. O. C.

A Significant Incident.

THE following incident, the account of which comes to us from a correspondent in a Western town, is significant of the spirit of the times.

In this town, which is in the State of Washington, a number of people have recently been converted to the observance of the seventh day as the Sabbath. Among these were two—father and son—whose business was that of box-nailing. They were employed in a box factory with seven other men, the latter being Methodists, Presbyterians, and Episcopalians. Our correspondent says:—

"Preceding the third Sabbath they kept, the manager of the box factory received an order for 5,000 boxes, which was to be filled by sunset Sunday evening. He told the two they would have to work Saturday. They told him they could not do that, but they would come back and work for him after sunset Saturday, and nail as many boxes as they would nail if they should work on the Sabbath; and they would work again for him on Sun-

day with the rest of the men. The manager said that would be all right.

"So they did as they had agreed. But on Sunday morning, when they went to work, the rest of the men said, 'We won't let those Adventists work here any more.' So they went to the manager and said: 'If you don't discharge those Adventists we will quit.' That meant he would not be able to fill his contract. So the Adventists were discharged. This comes pretty near being a boycott."

Note the point in this proceeding. These other men—Methodists, Presbyterians, and Episcopalians—were perfectly willing the two Adventists should work on Sunday, as they did themselves, provided they would also work on Saturday. But because the latter would not do this, the others said, 'If they won't work on their Sabbath they shall not work on ours. Out of their antagonism to the Adventist belief they suddenly developed a great regard for Sunday.'

This spirit is plainly not the Christian spirit; yet it associates itself with regard for Sunday. But where was it ever known to be associated with regard for the seventh-day Sabbath?

Clerical Intermeddling in Civil Government.

From "The Legal Sunday," by Jas. T. Ringgold.

In his profound and suggestive work on "The Study of Sociology," Mr. Herbert Spencer shows how necessary it is for any right and profitable thinking on public topics that the thinker should be altogether free from bias or prejudice of any kind. He develops here and elsewhere the correct conception of human government or civil administration as a machine. Properly to determine the purposes to which the proposed machinery of government ought to be adapted, and then properly to construct and manage the machinery, requires the scientific cast of mind, that is to say, a mind which approaches the conditions to be dealt with, free from preconceptions, recalling impartially the experiences of the past, ready at any moment to receive suggestions from the phenomena of the present. One of the most valuable chapters on "The Study of Sociology" is one dealing with "The Theological Bias," under the influence whereof the clerical intermeddler always approaches a question of civil administration, and which as Mr. Spencer shows, is utterly incompatible with the scientific state of mind, and therefore renders it unthinkable that his intermeddling should be otherwise than hurtful.

This theological bias causes the clerical intermeddler to take false and unscientific views of the purposes for which the governmental machinery should be designed, and also of the principles on which it should be constructed and managed. Of the purposes for which it should be designed, because he would have it regulate human conduct with the view to men's happiness in the next world, whereas its sole proper concern is to regulate that conduct in the way which will the least interfere with

the attainment of the greatest possible happiness by the greatest possible number of people in this world. Because he would have it applied to the greatest good of his own particular religious denomination, and its members, and its application to the greatest good of any one portion of the community is inconsistent with that purpose of the greatest good to the greatest number which is the true purpose of governmental machinery. Because he would have it "run" upon the assumption that the religion of his denomination is superior as a religion to all others, and to adopt such an assumption as this is to recognize and prefer one religion to another, to establish a union of church and state, all of which is inconsistent with the right purpose of civil government.

But the theological bias is no less fatal to right and serviceable thinking about the principles upon which the machinery of government is based, than it is to right and profitable thinking about the purposes for which it should be designed, and with a view to which it should be managed. The government is a machine. Like all other machines, to be a good machine, it must be constructed on scientific principles. These principles require a reference to facts, not theories. One of the most important things to be considered in the construction of any machine, is the materials of which it must be made, and the materials upon which it is to operate. Now scientific principles require that in the construction of our governmental machinery, we shall have regard to the *facts* of the materials of both kinds, and not to any *theories* concerning them.

The scientific builder or alterer of a machine, studies these materials as they are, and gives no thought to the question of what they ought to be. He does not say to himself: "Here is material out of which I am to make a saw; the metal is very soft; but it *ought to be hard*, and so I will make the saw in such a manner that it will be a very good saw indeed, if the metal ever becomes hard." He does not say: "Here are certain logs which I am to make a saw cut; the wood is very hard; but it ought to be soft; so I will make such a saw as will cut it easily enough if the wood should ever become soft." But the effect of the theological bias is to produce just this unscientific attitude of mind toward the construction and alteration of the machinery of government. The material out of which the machinery must be constructed, and that on which it must operate, is human nature. It is true that the business of the clergyman is with human nature. But the business of the geologist and the analytical chemist may be alike with strata and ores and yet the training and profession of one would not qualify him to deal scientifically with the problems that lie within the domain of the other.

It is easy enough to see how the training and profession of a clergyman not only do not tend to qualify him, but inevitably incapacitate him from taking a right view of the principles upon which the governmental machinery should be constructed. That training and profession necessarily and rightly commit him to a view of human

nature framed with reference to what it ought to be, rather than to what it is. Necessarily and rightly, because his business is to teach men what they ought to do, and to induce them by sweet and soft persuasion to do it. But the business of the government is not to teach men what they ought to do, but what they *must* do, or be punished for not doing.

Here we have another illustration of the principle that law or the government has nothing to do with immorality, but deals with incivility alone. What men ought to do, is the same on a small island where there is no government at all, as it is in a great republic with the most complex system of several governments,—federal, state, municipal, what not—that can be imagined. The work of the clergyman, then, is, in a sense, above that of the government; it would exist, though no government existed; it would remain, though all government should perish.

But the clergyman's work is done when persuasion and exhortation have failed. The clergyman cannot judge, because the Master has declared that though a man shall refuse to receive his word, yet he judges not that man. The clergyman cannot punish because the Master has said, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." And here the government steps in. It has nothing to do with persuasion or exhortation. It wastes no time in trying to convince the citizen that he ought to do this, or ought not to do that. It is perfectly indifferent to his views upon the subject. It simply commands him to do or refrain, as the case may be, and judges and punishes him in its own way for disobedience. The spheres of clerical and governmental action being thus entirely distinct, the relation of the two to the material of human nature is also distinct, and the clergyman is not merely *non-qualified*, but *disqualified*, so far as government is concerned, by reason of his calling and profession, from taking a scientific view of the material out of which government must be constructed, and on which it must operate.

Dr. Talmage as a Sunday Desecrator.

DR. TALMAGE and Sam Jones are now to be counted as contributors to the growing disregard of Sunday, if we may believe what is said by the advocates of strict Sunday observance concerning their influence. For instance; a writer in *The Advance*, of November 18, says this:—

"Now we do feel that no agency is more effectively breaking down the Christian Sabbath than the practice of noted ministers like Dr. Talmage and Sam Jones, of joining with the railroad companies in encouraging Sunday excursions."

But in condemning Dr. Talmage and his brother "evangelist" for their course in this respect, it should be

remembered that there is no divine command at all for Sunday observance, and that in the absence of this, the doctor and Mr. Jones may well be pardoned for holding that it is no sin for excursion trains to bring people on Sunday to their meetings to hear them preach.

Thanksgiving Plagiarism.

BY M. E. KELLOGG.

THE folly of Thanksgiving proclamations by civil rulers, and the perfunctory way in which they are issued, has been illustrated very clearly this year. Two proclamations, one by Governor Stephens, of Missouri, and one by Governor Pingree, of Michigan, are so nearly alike that the question is raised, Which one of these governors plagiarized? That one of them has done so is evident, as portions of the two proclamations, placed side by side, as below, will fully prove:—

FROM GOV. STEPHENS'S THANKS-GIVING PROCLAMATION.

"Our great commonwealth, filled with a greater population than belonged to the whole country when our fathers fought for national independence, can look back over the seventy-six years of Statehood and see the simple industries of the pioneers grown to the many diversified industries which have made us the eighth State in wealth, and we are the fifth in numbers and political power in this great Union.

"The spirit of philanthropy among our citizens has been active in providing for the needs of suffering and unfortunate.

"Christian workers have brought many to acknowledge their obligations to lead better lives, and countless homes have been made happier for their efforts during the year."

FROM GOV. PINGREE'S THANKS-GIVING PROCLAMATION.

"Our great commonwealth, filled with a larger population than belonged to our whole country when our fathers fought for national independence, can look back over the sixty years of Statehood and see the simple industries of the pioneers grown to the diversified interests which have made us a great State in wealth and in a great many other ways.

"The spirit of philanthropy among our citizens has been active in providing for the needs of suffering and unfortunate.

"Christian workers have brought many to acknowledge their obligations to lead better lives and countless numbers have been made happier for their efforts during the year."

When the similarity of the two proclamations was first discovered, the investigation of the matter afforded a rich field for the inquisitive newspaper reporters, and they at once started out to find the plagiarist—for to hunt down a governor is no common sport. The telegraph was freely used, and the following facts have been ascertained: Governor Stephens declares that his proclamation was issued four days previous to that of Mr. Pingree. This would throw the plagiarism on the governor of Michigan, but he has a loophole by which he, at least, almost escapes. He says he was very busy at that time,

and so he asked the secretary of state, Washington Gardner, to write it. Mr. Gardner, apparently not having the spirit of thanksgiving burning within him as it is popularly supposed to be burning in all State officials during the latter part of November, turned back to an old proclamation of a former governor of Michigan and copied it! In that case, both proclamations are borrowed from the same source, illustrating in a rather curious way that old principle that two things which are equal to a third thing are equal to each other.

But what shall be said of the virtue or utility of such proclamations? That a governor of a State cannot find time nor thought to write the annual Thanksgiving proclamation, and that a secretary of state, when called upon to do so, though a scholar and an orator, should borrow an old one from any source, instead of writing one himself, is a striking commentary upon the hollowness of the whole thanksgiving business as far as the authority of the state, manifested by executive proclamation, is concerned.

It is probably also safe to say that the real spirit of thanksgiving in these perfunctory thanksgiving proclamations is a very fair specimen of the amount of thanksgiving felt by those who give heed to them. The most important part of the American thanksgiving is the *turkey*, and no proclamation of president or governor, whether original or a plagiarism, can affect its gluttonous consumption.

The moral that may be drawn from all this is, that religion and religious exercises prescribed by a state, whether suggested or commanded, are always utterly devoid of that life and soul which makes their performance of any value.

A Test of State Religious Schools.

IN New South Wales, Australia, a practical test is being made of the utility of giving religious instruction in the state schools. With a view of ascertaining the desirability of such a system for the state schools of Victoria, the inspector-general of schools in the latter colony, Mr. Stewart, made a two months' investigation of the results obtained in the New South Wales schools, and made a report, which was printed in the *Melbourne Age*, of September 20. Of the religious lessons given in these schools the report says:—

“They are not religious in the true sense of the term. They were not taken at any particular hour of the day, and might be placed between vulgar fractions and vocal exercise, according to the whim of the teacher.” He was much shocked to hear such expressions as ‘our Saviour’ used glibly, and without any apparent reverence; in fact, the lessons did not appear to be of any more importance to the children or teachers than any other lessons, seeing that there was no test applied to teachers as to special fitness to give this instruction. It was given, not only by Protestants and Roman Catholics, but also by teachers who might have no religious sympathy or belief. It

was said that all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness. If that was the end of religious instruction, Mr. Stewart did not think that any attempt was made to reach it in New South Wales.”

Experience is much more valuable than theory; and it is to be hoped that the States of the American Republic will profit from the experience of New South Wales in this respect. There could not be a much better plan devised for making the children irreverent than to teach them religion by such a system as that which Inspector-general Stewart described.

An Example of “Christian Unity.”

RECENTLY, says the *Living Church* (Chicago) 400,000 “Assyrian Christians” have become adherents of the Russian state church. This adherence was secured through the influence of Russian emissaries, who promised the Assyrians the protection of their government if they would purge their religious formulas of Nestorianism and introduce a prayer for the czar.

The Assyrians have been for centuries believers in the doctrines of Nestorianism; but upon the promise of Russia to maintain their schools and give the country protection from the Turks, Kurds, and Persians, the great majority laid these doctrines aside and became orthodox Russians. And this is pointed to by the religious press as “one of the most remarkable examples in history of a restoration of long-broken Christian unity.”

Yes; this is one way to secure “Christian unity;” it is a way with which history is quite well acquainted, but not to the credit of the church. The only true Christian unity is that which comes through adherence to divine truth. Not by giving up truth, not by compromising with error, not by bargaining in doctrines for the protection of earthly princes, but by counting the truth of God as more precious than all else, can the true unity of the faith be realized in Christendom.

Christian unity is a unity in love of the truth.

Our Clubbing Rates.

IN another column will be found a list of excellent publications which we have arranged to furnish at reduced prices. There is nothing in this to us, but we are glad to receive orders for any of them in connection with the SENTINEL at reduced prices as a matter of accommodation to our friends. The offer is being responded to to quite an extent. We desire to say that we shall discontinue this clubbing arrangement after the first of the year, and therefore those of our friends who wish to take advantage of it will please arrange to do so between this and January 1.



A GREAT deal of news that is worth considering comes to us these days from across the water. In Austria, the body politic is convulsed by a bitter race war between the Germans and the Czechs, the immediate cause of the outbreak being a government decree authorizing the use of the Czech as well as the German language in the courts and in all official business. This the Germans bitterly resented, and the result was that the members of the Austrian national body—the Reichsrath—engaged in several pitched battles, the like of which has probably not been witnessed in the legislative halls of the nations in recent years. When human nature breaks away from the bonds of reason and self-restraint, the most august assemblies of earth speedily descend to the level of a mob.

* * *

THE premier and his ministry were forced to resign but even this move seems to have contributed but little to the stability of the empire. The great bugbear of government in Austria is the violent race hatreds of her heterogeneous people, which prevent any cohesion between the different portions of the empire. It might be well for the United States to learn from the experience of Austria a lesson of caution in adding to the heterogeneous elements under her sway, as for instance, in the proposed annexation of Hawaii. It is worthy of note in this connection that the people of Austria are almost wholly Roman Catholic. The Catholic religion claims to be the religion of Christ; but the religion of Christ does not go with race hatred, or with hatred of anything except sin.

* * *

BUT much more important than this is the news of a shifting of forces on the chess board of European diplomacy, by which old and long-established coalitions are broken up and new ones formed in which *the Vatican* holds the place of a member of the alliance. Thus, it is stated upon good authority, that Germany and the Vatican have come to an understanding by which the pope and the Kaiser are now virtual allies. In an interview with the pope on November 18, the German Minister of Foreign Affairs, it is stated, assured the Roman pontiff that hereafter regularly accredited ambassadors would be sent from Berlin to the Vatican, as well as to the Quirinal.

* * *

BUT this is not all. "Besides the German ambassa-

dor to the Vatican," it is stated, "there are now in Rome, of recent appointment, M. Paubelle, of France, and M. Tcharykow, the ambassador of the czar. This fact lends color to well-grounded rumors that France, Russia, and Germany have arrived at a complete understanding with the Vatican as to action to be pursued in certain African and Asiatic contingencies." "Rapprochement between the Vatican and these three powers is becoming every day more pronounced."

* * *

THE explanation is that the Powers have recognized that the Vatican is a more powerful ally than some of the weaker nations which have hitherto been included in the coalitions of Europe; and have decided accordingly to dissolve the old alliances and form new ones in which the Vatican shall be included. Italy is a weak kingdom, and demonstrated the fact in her late war with Abyssinia. In a great defeat which the Italian army suffered in this campaign, a large number of Italians were taken prisoners, and in the endeavors made to effect their release, it was demonstrated that the pope possessed more "moral" and diplomatic power than the Italian government. The great Powers of Europe have no use for a weak ally when they can get a strong one; and accordingly they have set out to form a new alignment of their forces, in which the Vatican shall be included, and Italy and Austria left out. This is the program which is said to be foreshadowed by the appointment of regular ambassadors from the Powers to the court of the "Holy See."

* * *

WHILE the Powers may reap some temporary advantage from this new arrangement, the great and permanent advantage will be that reaped by the papacy. This latest step is one of the greatest which the papacy by her astute diplomacy has been able to take in a long and steady rise toward her old-time position of prestige among the nations. Upon that proud eminence her eye is fixed; and, as she nears the goal, the thought of her heart is that which the language of Scripture ascribes to her (Rev. 18:7), "I sit a queen, and am no widow, and shall see no sorrow." But a change—sudden and unlooked for—is imminent, in which will be fulfilled the words, "Strong is the Lord God who judgeth her."

* * *

MANY readers of the SENTINEL will remember the agitation which was raised a few years ago by certain Protestant clergymen over the disabilities imposed upon Protestants in some of the Catholic countries of South America. The pope was asked to intervene and secure for these Protestants that civil and religious liberty of which the papacy has so often declared itself the champion. He replied that he could not be expected to interfere in the governmental affairs of another power; that to do what was asked of him would be a meddling act

which those countries would resent, and which would be altogether contrary to the papal code of procedure.

* * *

Now, however, comes the news from Rome, upon the authority of the Italian journal *Roma*, that "the pope has demanded that Don Carlos [of Spain] should postpone the issue of his manifesto to his adherents, at any rate for the present, under pain of his displeasure. This, it is thought, will avert the danger of a possible overthrow of the present Spanish dynasty by the adherents of Don Carlos. But why should the pope make use of the "pain of his displeasure" to secure certain political results in Spain, and refuse to make use of the same to ameliorate the lot of Protestants in Peru? The reason is evident, but it is one which fails to accord with papal claims.

* * *

SOCIAL circles in Kentucky are in a state of violent agitation over the settlement of one of the greatest questions which it could fall to the lot of real "society" to consider. It seems that two Kentucky belles have been designated in a more or less official manner to perform the important act of "christening" the new battleship "Kentucky," whose launching is a prospective event in naval affairs. As it requires only one person to attend to this ceremony, the question arises as to which one of these two shall be accorded the honor.

* * *

It is required by a time-honored custom that on the occasion of the launching of a battleship, the vessel shall be "christened" by breaking over her bow a bottle full of a well-known kind of liquid,—but not water; and this must be done by a young lady, the selection of whom falls to the secretary of the navy, or to some other official whom he may designate. One of the two young ladies in question claims the honor by virtue of the appointment of ex-Secretary of the Navy Herbert, and though the christening is to take place under a new administration,—Mr. Herbert having served under ex-President Cleveland,—she is not disposed to let the honor slip easily out of her hands. It is reported that she had counted on performing an unusually effective piece of christening, as regards the style, having confided to her friends that she meant to break over the "Kentucky's" bow nothing less than a bottle of real Kentucky whiskey, forty years old! Generally, the christening of a battleship is accomplished with the sacrifice of only a bottle of ordinary wine or champagne.

* * *

ALTHOUGH it properly belongs to the present administration to select a christener for the new battleship, there seems room for regret, upon grounds of propriety, that the honor should (as it now appears) have fallen to the lot of one who will, perchance, fail to appreciate the value of Kentucky whiskey for christening pur-

poses. For there can be no doubt that, for putting an individual in good fighting trim, a bottle of real Kentucky bourbon that is forty years old is far superior to a bottle of ordinary wine. And as it is the business of battleships to fight, the propriety of using whiskey for the christening will at once be apparent. However, it is announced that Secretary Long has officially settled the matter in favor of the daughter of Kentucky's governor, and with his decision the warring social factions will, we suppose, have to be content.

The Church Controls Elections in Utah.

"The Outlook," November 27.

THE elections in Utah demonstrated that a large element among the Mormons still retains an intense respect for the revelations of the church leaders. That President Wilford Woodruff's demand at the October conference that Mormons should unite in politics was taken as more weighty than the light talk of an old man was shown in the results in Salt Lake City. John Clark, the candidate for mayor of the citizens, but a very devout Mormon and the undisputed church candidate, was elected by a small majority. The Gentile vote and the Independent vote were divided among three candidates—all Gentiles. Mr. Clark was supported by the politicians whose names are always associated with church politics, and the conclusion that the church elected him is well supported. Every Gentile who was on the ticket with him was defeated. Every Gentile who was on the other tickets was seriously "scratched," and every Mormon running received a comparatively large vote.

The same result was seen all over Utah. Ogden's administration, as well as Salt Lake's, will be in the hands of Mormons, though in each case the Gentiles form the bulk of the population. The City Council in each case, by a majority of Mormons, shows a result of religious voting. The tendency of Mormons to vote for men of their own faith has an important bearing on national affairs. It is not improbable that next year a legislature may be elected in Utah which will be so overwhelmingly Mormon that a United States senator will be chosen who will give his chief allegiance to the church leaders.

It may well be that a merciful Providence allowed the development of Mormonism in this country to the church-and-state system which we now see virtually established in Utah, in order that the people in this country might, by having this object lesson before their eyes, be saved from the fatal folly of setting up a like system which would embrace not one single State merely, but the whole nation. Certain it is that it is high time the people of this country should take warning from the situation in Utah, and repel the efforts of the religious organizations who are working with might and main to compel this government to profess religion.

THE *Christian Citizen* (Chicago), for November, remarks concerning the late political contest in New York City, that "the Citizens' Union has fought a good fight and kept the faith, but has by no means finished its course."

Perhaps not; but it has been defeated, and thereby conclusively demonstrated that it was not fighting the battle of Christianity; for "the good fight of faith" is always victorious. The defeat of faith would mean the defeat of God himself.

The World's Hope of Peace.

In a recent speech, the English premier, Lord Salisbury, touched upon the world's outlook for peace, in the following words:—

"You notice that on all sides the instruments of destruction are piling up—armies become larger, the Powers who concentrate them become greater, the instruments of death become more effective and more numerous, and are improved with every year, and each nation is bound for its own safety to take part in this competition. Those are the things that are done, so to speak, on the side of war. The one hope that we have to prevent this competition from ending in a terrible effort of mutual destruction which will be fatal to Christian civilization—the one hope we have is that the Powers may gradually be brought together, to act together in a friendly spirit on all subjects of difference that may arise until at last they shall be welded together in some international constitution which shall give at last to the world as the result of their great strength a long spell of unfettered commerce, prosperous trade, and continued peace!"

Such is the statement of the world's hope of peace, as made by one whose position eminently qualifies him to speak understandingly upon the subject. It is not a bright outlook; in these days the world's outlook is not bright, in any direction. "The one hope," says this eminent statesman, "is that the Powers may gradually be brought together in a friendly spirit," "until at last they shall be welded together in some international constitution," etc.,—a consummation which evidently lies at the extreme limit of vagueness, uncertainty, and improbability.

Yet now, as ever, it is true that "Thou wilt keep him in perfect peace whose mind is stayed on Thee." That is the Christian's hope of peace,—a sure hope, which no commotion of earthly forces can overthrow. And this is the hope which remains for the individual.

MRS. H. H. GEORGE, wife of the well-known advocate of "National Reform," reports in the December issue of the *Christian Statesman* her success in enlisting the State W. C. T. U. of Pennsylvania in the National Reform cause. She says:—

"The National Reform movement has many warm friends among the ranks of the W. C. T. U. Many of the delegates expressed their sympathy and interest in this

The "critic" is abroad in the land! Have you not often heard him say something that grates upon your ear and misrepresents this paper and the cause it has espoused? If so, why not send in his name and invest twenty-five cents in bringing before him the work of the AMERICAN SENTINEL as it is and as it is not? It will be missionary effort that cannot fail to yield excellent results. What do YOU say to this?

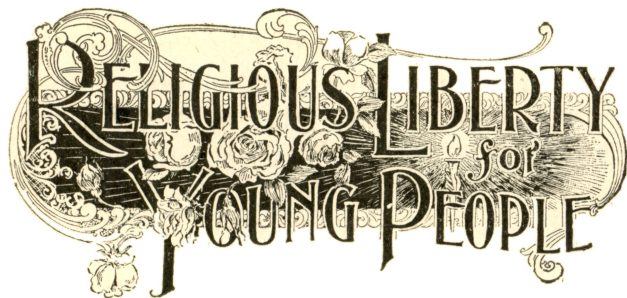
cause. The convention itself gave support to the work by making the National Reform a separate department and appointing a superintendent. Heretofore, the departments of Sabbath Observance and National Reform were united under one superintendent, Mrs. R. J. George, who sent in a request asking that National Reform be made a separate department. Already a letter has been sent to each county president asking that a superintendent be appointed in each county of our state.

"The convention also passed a resolution that five delegates be appointed to represent that body at the coming National Reform convention to be held in Philadelphia."

WHEN it comes to the question, "Is ours a Christian nation?" we are compelled to pause. The Thanksgiving proclamations of governor and president do not stamp us as such; they merely show the spirit of the people in its annual recognition of the sovereign Ruler of the skies. They do not lift the veil of positive crime or of neglect of God, contempt of church privileges, and a life of more or less unblushing infidelity as led by some. They do not tell of the oceans of insidious literature with which too many presses groan in our land, in which the character and mission of Jesus Christ on earth are minimized and his sacred claims upon us reduced to the mere question of our acceptance of him as an historic model of a romantic legend. Indeed, the alleged Christian pulpit itself has contributed to this pernicious stream which is helping to make us a nation of practical skeptics.—*New York Observer*.

IN Newbern, N. C., an ordinance is now enforced which prohibits both employes and employers from going in or out of a place of business during the twenty-four hours from midnight of Saturday to midnight of Sunday.

THE Board of Directors of the chief public library in Chicago have voted that the library shall hereafter be open on Sundays. The Methodist Ministers' Association has decided that this action is wrong.



The Four-Headed Leopard.

"This is the queerest beast we have struck yet, mama. Let me read you about it."

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it."

"Yes; this is a strange beast. What was he like?" asked Mrs. Ross.

"Like a leopard."

"Now tell me what a leopard is like."

"Something like a cat," said Charlie. "More like a wildcat. I would not like to meet one at night in the woods. I saw one at the menagerie. He ran up and down in his cage, and O how his hungry, yellow eyes did glare! Leopards are very cunning and crafty. They creep along slyly, and then suddenly pounce upon their prey. They are very ravenous and cruel, and do not know the meaning of mercy."

Charlie grew quite animated in speaking of the leopard, and made some gestures that made his mother laugh.

"Dear me, Charlie; you almost frighten me. You can look a great deal like a leopard yourself, and sometimes I have seen you act like this very beast of prey. O Charlie, let us ever remember as we read these prophecies that unless God's love continually controls us and subdues our fierce passions, we shall show the very characteristics we abhor. The kingdoms represented by the beasts were made up of human beings like ourselves when the grace of God is left apart from our lives."

"I see," said Charlie, soberly. "But God made leopards."

"Yes; but at first you remember they were harmless, subject to man's dominion, even as our passions serve us well when they are under the rule of love. But now to the kingdom. What was the third universal kingdom?"

"Greece," said Charlie.

"Yes. Greece grew in power during the latter part of the Medo-Persian reign, and an occasion for war was sought by the Persians, but they went home completely discomfited. The Grecians displayed great bravery, and some of the most thrilling incidents of history cluster about their struggle to evade the Medo-Persian yoke."

"Yes, mama. Of all the people I have read about in history I like the Greeks best."

"There were many attractive features in the Greeks. But with all their grace, we can see the leopard characteristic. Do you remember how the Greeks looked upon the feeble and deformed?"

"They despised them, and left the feeble infants and the aged, and infirm, and deformed to die on the mountains."

"How did they treat their children?"

"They made them suffer hardships. They trained them to run races, and set before them the Olympian games as the most desirable goal. They taught them to suffer pain, and if they winced under it, they ridiculed and punished them."

"This kind of an education made them very agile, graceful, and unfeeling. We have the best examples of physical grace from Grecian sculpture. If they had also given their children the proper mental and spiritual training, what a race they would have been! Even as it was, Greece developed some of the greatest poets, artists, philosophers, and teachers of the world. The grace of God did work among the Greeks, and here and there we see a flower in the midst of the poisonous herbs. But we are not here to look up the exception, but the rule. What man among the Greeks is known as 'The Great'?"

"Alexander," said Charlie. "My Reader says—

"How tall was Alexander, pa,
That people call him great?
Was he like old Goliath, tall,
His spear a hundred weight?
O no, my child, about as tall
As I or Uncle James,
'T was not his stature made him great,
But the greatness of his fame."

Then the little boy goes on asking questions till he finds out that Alexander was not very great in God's sight."

"Well, tell me, Charlie, what you have found out in regard to Alexander's fame."

"He was a wonderful general. He marched the Grecian armies against Medo Persia as soon as he thought them strong enough to overthrow this kingdom. He traveled over 51,000 miles in seven years, or a distance more than twice around the earth. He fought three battles that were disastrous to the Medo Persians, and every battle was a surprise. He would march up, and fall upon the Medo-Persian armies very much after the manner of a leopard; and the cruelty practiced by the Greeks was certainly as bloodthirsty as the action of the leopard on its prey. There were three great battles at Granicus, Issus, and Arbela, and Alexander was acknowledged the conqueror of the world in 321 B. C., and Greece put in power as the third universal kingdom."

"Well, Charlie, you have brought out the characteristics of the leopard-like kingdom in the swiftness, the strategem, and cruelty of their warfare. There is one point we have not yet touched."

"I know," said Charlie; "and it is the very point in which I am most interested,—the four heads. What does that mean?"

"We shall soon see. What happened to Alexander after his conquest of the world?"

"I know. He laid a wager that he could outdo his generals in drinking, and he drank the Herculean cup twice full. It was said to hold eleven quarts. The feast must have lasted some time. But as a result of this terrible wager, Alexander died in the very prime of his life and power."

"Right here, Charlie, you may read the 21st verse of the eighth chapter."

Charlie read, "'And the rough goat is the king of Grecia, and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.'"

"What position did Alexander hold in the newly-conquered world?"

"He was the first king."

"When the horn representing the first king was broken off, how many horns rose in its place?"

"Four," said Charlie.

"And what did this indicate?"

"That four kingdoms should rise."

"That's right. The Grecian kingdom was divided into four parts, and this explains the beast with four heads."

"Yes, I remember now," said Charlie, "that there were four of Alexander's generals that divided the kingdom among them. Wait; here is my history. I'll find out who they were. Lysimachus, Cassander, Seleucus, and Ptolemy."

"After we are through, take your map and trace out the territory each one occupied."

"You remember that Babylon was to be entirely overthrown. In Alexander's march he came to the ruins of the great city, and determined to rebuild it. His horses were stabled in some of the palaces of the city. As he tried to investigate the palaces he found them full of venomous creatures, and though the work was begun by Alexander and his workers, his death put a stop to the rebuilding of a city that God had said should never again be inhabited."

"We have spoken in regard to the intolerant character of other governments, but Greece was not at all behind them in trying to order the religious thought of the world. The Greeks were a very religious people. You remember what Paul says in Acts about their altars and their gods. Long before his time Socrates lived among the Greeks. He was very liberal in his thought, and did away with their gods, and died a martyr for his faith, or rather, for his lack of faith in their prescribed religion. All through the history of Greece, both before and after the coming of Jesus, are evidences that it was no friend to civil and religious liberty. Exceptions were found among her statesmen and thinkers, but the whole government carried out the leopard-like spirit. I would like you to read from the 17th to the 20th of Acts, and you will find incidents that will help you to understand the

spirit of the Greeks, both when they would and when they would not see Jesus."

"And now, dear, our next talk will bring us to the great and terrible beast that represents the fourth kingdom."

F. B.

Uncle Will's Story.

THERE was a great uproar in the nursery. The day was so stormy and disagreeable that Mrs. Blanchard had decided that the children should play in doors, after their lessons had been recited. This happened quite often, and they had played so quietly and agreeably before, that Uncle Will was surprised to hear the commotion this morning.

"I tell you, Jennie Blanchard," yelled Charlie, "you've got to do as we say. Jack and me are older'n you an' lots bigger, an' there's as many again of us; so it's no more'n right; is it Jack?"

"Course not," agreed Jack. "See here now, Jennie, you be the horse, and we'll show you how Joe Simpkins drives his bus. This is the bus; get on, Charlie; I'll catch the horse. Whoa!" yelled the determined young driver.

But unfortunately this scheme did not seem to meet the mind of the "horse," who protested loudly:—

"I tell you the bits hurt, and I won't wear that harness; it makes my neck ache. It isn't any fun to be a horse, anyway. I'd good deal rather be a little girl," screamed Jennie.

"But *you shall!* Jennie Blanchard, *you shall!*"

Uncle Will thought it was high time that this kind of fun was stopped; so he stepped to the nursery door and called out: "Don't you want to hear a story, children? if you do, just step into my room here."

In a moment Uncle Will had Jennie in his arms, and two very eager little boys on his knees. They looked a trifle ashamed for fear their uncle had heard the row, but as he did not mention it, they soon began to breathe easier.

"O, Uncle Will! tell a giant story."

"A fairy story," suggested Jennie. But Uncle Will was not in a mood for either. "I'll tell you a true story, and you may see if you can guess whom it is about."

"Once, a great many years ago, there was a man who had twelve boys."

"Did n't he have any girls?" asked Jennie.

"Yes; but it's the boys I'm going to tell you about. These boys were not always good and kind. Sometimes they quarreled among themselves; but it was with one of their littlest brothers that they had the most trouble. They were afraid that their father thought more of him than he did of them. One day the boys' father gave him a real pretty present, and that only made his brothers all the more wicked and cruel toward him. So they tried to get rid of him in every way.

"At last, when the big brothers were a long way from

home, taking care of their father's sheep, the father sent this boy to see how they were getting along. The poor boy became bewildered on the road, and got in the wrong path, and spent quite a while wandering round and round in a field. Finally, a man found the lad and directed him on his journey. At last he found his brothers, but instead of going to meet him, and being glad to see him, they began to wonder how they could get him out of their way. I should have thought they would have been glad to see their brother; for they had n't seen him in some time."

"So should I," said Charlie, "when Jack was gone only a week, last summer, I was so lonesome that I was glad enough to get him back again."

"Well, they were not; and they made up their minds to put him in a deep hole in the ground, and leave him there."

"Why, Uncle Will! till he died?"

"Yes, of course; you see he did n't act to suit them, and there were *ten times as many* of them as there were of him, so of course they decided that they had a perfect right to make him come to their terms."

"The mean fellows!" said Charlie.

"They ought to be hung!" exclaimed Jack excitedly.

"But, my boys, don't be too sure. Don't you see? they were older and larger than he was, and there were so many more of them, of course"

Charlie glanced uneasily at Jack, and said nothing. "Come, Uncle Will, go on," said Jennie.

"Well, they did n't put him in the hole, but they sold him to some merchants who came along, and then they thought sure they would have no more trouble. But really, their trouble was just beginning. When Satan leads any one to do a wrong act, he doesn't care how much trouble they have on account of it. These brothers told a wicked lie to their poor old father when he asked them where the boy was."

"O, I guess I know who that boy was," said Jack; "it was Joseph."

"Well, can you think now why I have told you this true story?"

"O, I 'spose you heard us boys try to make Jennie play what we wanted her to," said Charlie.

"But we did n't put her in a hole, nor we did n't sell her to wicked men, nor tell a lie to papa," said Jack, looking very self-righteous and virtuous.

"No," said Uncle Will, seriously; "but, my children, the very same spirit which prompts you to use force in any way to bring those who are weaker than yourselves under your power, is the same as that which caused these wicked brothers to do so bad a deed. Never forget, my dear children, that this is the spirit of murder, although it does not always lead directly to it."

"Was that what made Cain kill Abel, Uncle Will?"

"Yes; it was the same wicked spirit. He was older than Abel, and I presume he reasoned that he ought to know best; and so when he talked with his brother 'in the

field,' and could n't make him believe as he did, nor see things as he did, he became so angry that he killed him.

"Here is a little prayer that I want you to learn and repeat every day:—

" O Saviour, make me more like thee.
Peaceful and good and mild,
And may I daily grow to be
A harmless, gentle child.
Lord, may my deeds be kind and true,
And though I may be strong,
O may I never seek to do
My weaker brother wrong."

MRS. L. D. AVERY-STUTTLE.

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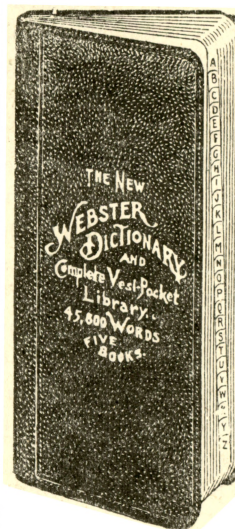
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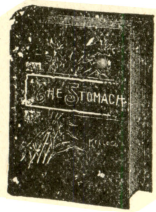
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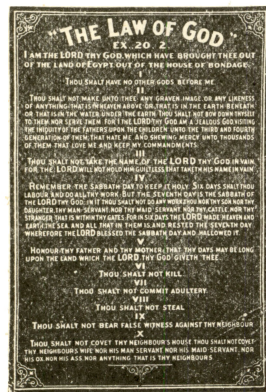
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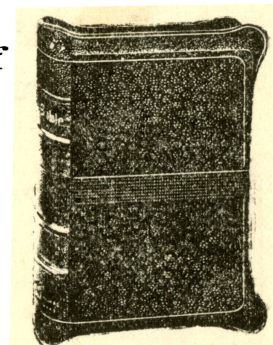


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they have ^{rv} dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress. 38 And ^{rv} because of all this we ^g make a sure covenant, and write it; and our princes, ^{rv} Lē'vites, and ^{rv} priests, ^{2h} seal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

CHAPTER X.

1 The names of them that sealed the covenant. 20 The points of the covenant.

NOW ³ those that sealed were, ^a Nē-hē-mī'ah, ⁴ the Tir'shā-thā, ^b the son of Hāch-ā-lī'ah, and Zid-kī'jah, ^{2c} Sēr-ā-ī'ah, Āz-ā-rī'ah, Jēr-ē-mī'ah, ³ Pāsh'ūr, Ām-ā-rī'ah, Māl-chī'jah, ⁴ Hāt'tūsh, Shēb-ā-nī'ah, Māl'luch, ⁵ Hā'rim, Mēr'ē-mōth, Ō-bā-dī'ah, ⁶ Dān'jel, Ġin'nē-thon, Bā'rūch, ⁷ Mē-shūl'am, Ā-bī'jah, Mīj'ā-mīn,

B. C. 443.

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

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

all they that had separated themselves from the ^{rv} people of the lands unto the law of God, their wives, their sons, and their daughters, every one ^{rv} having knowledge, and ^{rv} having understanding; 29 They clave to their brethren, their nobles, ^g and entered into a curse, and into an oath, ^h to walk in God's law, which was given ⁵ by Mō'egē the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes; 30 And that we would not give ⁱ our daughters unto the ^{rv} people of the land, nor take their daughters for our sons: 31 ^k And if the ^{rv} people of the land bring ware or any victuals on the sabbath day to sell, that we would not

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

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