

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

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act upon belief; and to deny the right to believe is to deny the right to think at all.

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IN Christianity, faith is the only avenue of power.

GOOD intentions cannot charge the character of a bad deed.

THERE is nothing that can get above right, or occupy a higher seat than that of justice.

To separate the interests of the state from those of the individual, is fatal to both alike.

BEWARE how you take hold of another man's conscience; for that conscience has God at the other end of it.

IT is a mistake for any legislative body to think it has the authority to define sin, or the power to punish it.

IF you are following the Lord yourself, your eyes are upon his perfection, and not upon your neighbor's imperfection.

THE more a government reduces its individual subjects to the condition of automatons, the more despotism will there be under it.

THE right to believe is nothing without the right to

THE nature and effect of a piece of religious legislation are not in any wise changed by its being labeled "civil enactment" or "police regulation."

FOR any human power to take from an individual that which divine power and authority has given him, is an act of amazing temerity, to say the least.

"As by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Rom. 5:19. Neither sin nor salvation has any significance apart from the individual.

The State and the Individual.

THE doctrine that the state is everything and the individual nothing is exactly the opposite of that upon which all good and just government is established.

It is synonymous with the doctrine that government is instituted not to maintain the absolute inviolability of certain individual privileges known as "rights," but only to secure "the greatest good to the greatest number."

When the supposed interests of society or of the state come in conflict with individual rights, the latter are by this theory swept aside. "It is expedient that one man should die and not that the whole nation should perish."

So reasoned the Jews when they committed the most awful mistake that it was possible for any people to commit.

It is said that the preservation of the state demands the enforcement of Sunday laws, and that when the individual conscience conflicts with the "state conscience" in such a matter, the individual conscience must give way.

We are asked to believe that it is sometimes necessary

to sacrifice the individual for the good of the state or of society.

There is an illustration of this just now in France, where there is great excitement over the question of the innocence or guilt of an alleged traitor. The government seems to think that the good of France demands that the condemned individual should suffer his prescribed punishment, even though he may have been unjustly convicted.

In Russia, as noticed elsewhere in this issue, little children and infants are ruthlessly torn from their parents' arms in the night, by the government police, and taken away to be brought up as orthodox members of the state church. And this is done for the preservation of the state.

But the government of God holds to no such principle. That government, the maintenance of which is essential to the welfare of every being in the universe; that government, as compared with which in importance all earthly governments are as nothing,—would dissolve and go out of existence sooner than it would perpetrate a wrong upon one individual, however small, obscure, or humble. Sooner than do this, God himself would abdicate the throne of the universe. Yet an earthly government, a mere human and temporal affair, tries to justify itself in doing what would never at any hazard be dared by the government of Heaven. That which would dissolve the government of the universe, these earthly governments do for their "preservation"!

But there is nothing in it but dissolution for any government that does it, under any circumstances. The interests of the individual and of the state cannot be separated. When the state cuts loose from the individual and holds only to "the masses," it cuts loose from safe principle, and starts upon the sure road to decline and ruin.

THAT wicked spirit of enforced militarism—miscalled patriotism—is becoming more widespread, and becomes more bold, unreasoning, and vicious, as it spreads. At Appleton, Wis., there is an institution called Lawrence University that is making for itself a reputation in this species of despotism.

There is at this "university" a student who is studying for the ministry, and who, quite oddly for these days of military Christianity, has enough of the spirit of Christ to enable him to see that training for the ministry of Christ and training to kill people are not consistent; that the Spirit of Christ and the spirit of war are not in any sense compatible. He has therefore refused to engage in the military drills, or to belong to the militia, of the "university." For this he "is to be court-martialed" by the "university authorities."

The Milwaukee correspondent of the *Chicago Times-Herald* reports on the matter thus:—

"The parents of Otto Haefner, the student at Lawrence University, Appleton, who is to be court-martialed or refusing to drill, live at 591 Reed Street in this city,

and fully sustain their son in his action. When seen today Mrs. Haefner said she could not understand why the university authorities should take such a step. 'My son,' she said, 'is studying for the ministry and has no taste for the militia. It does not seem fair that he should be obliged to drill when his inclinations are in an entirely different direction. He has been a good student, and the letters we have received from him have told how well he is getting along. He has worked hard in his studies, and certainly ought not to be punished for not being in sympathy with a military training. If he needs help, we will go to him.'"

Yes, and so should the people of the whole State of Wisconsin and of the whole United States, come to the boy's help. For it is perfectly evident that this evil spirit of enforced militarism, of despotic "patriotism," proposes to stop at nothing; but will override all individual right, all right of conscience, and even of God himself.

Wherever there yet remains any person who has any real respect for individual right, for the right of conscience, or of God, it is high time that his voice were being heard as far as it can be made to sound. A. T. J.

Who Provides the Sabbath?

IN the city of Boston, last month, representatives of the Presbyterian, Baptist, Unitarian, and Congregationalist churches met to discuss the question of Sunday observance, and passed a resolution saying, "We favor every wise effort to secure such speedy legislation as shall compel every transportation company to provide one day's rest out of every seven."

We believe as much as anybody does that people ought to have one day of rest in seven—the seventh day—but we have been under the impression that God himself has provided this rest for everybody; and if this is so, we do not see the force of asking the legislatures to provide it.

If the seventh day of rest is not yet provided for people, then it is no sin for the people to work on the Sabbath; for how can they have a rest which is not provided for them? and on the other hand, if the rest is provided, then it only remains for the people to take it, and there is no necessity for calling for legislative action in the matter.

Why should a legislature be asked to provide the people with something they already have?

Now there is a plain command of the Lord given in the Bible that all persons should "remember the Sabbath day to keep it holy," not doing any work upon it. But if God commands the people to take a rest which is not provided them, he is unreasonable and asks them to do an impossibility. This is altogether contrary to our conception of God.

"Freethinkers" and other non-Christians say that God is unreasonable and that his requirements are unjust; and when Christian bodies get together and gravely

pass a resolution calling upon the legislatures to provide the people a chance to do what God has enjoined upon them all to do, the contention of the "freethinkers" is sustained. But we would urge upon all Christians the propriety of giving no support by word or deed to the doctrines of infidelity.

The weekly day of rest is already provided; and all that any person who wants it has to do, is to take it. If you doubt this, try it, and be convinced. Accept God as the provider of all good things, and don't make a god out of the legislature.

To Which Kingdom?

WE sincerely desire to help the *Christian Citizen* and all those who with it are booming the Christian citizenship movement that is represented in the *Christian Citizen*.

We have no desire for controversy; and what we write on this subject is not written in the spirit of controversy. We simply desire, if possible, to fix the attention of these people upon certain Christian principles to which, from their attitude, it seems certain that they have not given due weight.

This is not a question of policy, but solely of principle. It is not a question of what men may think; but of what Jesus Christ says. It is not a question of what a professed Christianity may consider proper; but what does the Christianity of Jesus Christ teach and require.

It is altogether a question of Christianity. These people attach to their enterprise the term "Christian." In the name of Christianity they urge their movement. It is therefore not simply proper but essential that this thing which is urged upon the people as Christian, shall be brought to the test of the Christianity of Jesus Christ.

The principles of the Christianity of the Lord Jesus are given to the world in his Word. If this professed Christian citizenship movement will bear the test of the words of the Lord Jesus, all honor to it; but if it fails to bear this test, it is not Christianity and is not to be trusted at all. We have seen already that, in one instance at least, the *Christian Citizen* is obliged to set aside the words of Christ to save itself from destructive conclusions. This is not a promising prospect of bearing, throughout, the test of the Christianity of the word of Christ; yet it is only fair to examine the question further and as broadly as possible.

With this object and in this spirit solely, we ask the candid consideration of the *Christian Citizen* and its people to certain scriptures which from time to time we shall examine in the SENTINEL.

Here is one for this time: "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews."

His kingdom is not of this world. Then can any man belong to this world, and to Christ's kingdom at

the same time?—Christ himself has answered this question. He said to his disciples of all time, "Ye are not of the world, even as I am not of the world." "I have chosen you out of the world." Again, "If my kingdom were of this world, then would my servants fight." If his kingdom were of this world, then for what kind of a kingdom would his servants fight?—For a kingdom of this world. Then, what kind of kingdom is it for which men *do* fight, and for which alone they *can* fight?—For kingdoms of this world. But his kingdom is not of this world; therefore, in the sense in which Jesus here used the word "fight," no man can ever fight for the kingdom of Christ. And any kingdom for which any man can fight, in the sense in which Jesus here used the word, is not, and cannot be, a kingdom of Christ or of God.

Again, "If my kingdom were of this world then would my servants fight." This word testifies positively that the only possible consideration upon which the servants of Christ could fight, is that his kingdom were *of this world*. But it is positively stated by him, that his kingdom is *not* of this world. Therefore it is certain that the positive teaching of Jesus Christ is that when any who profess to be his servants do fight, they fight only for a kingdom of this world, whatever their pretensions may be. Any who fight for a kingdom that is of this world, who contend for place or power in any kingdom that is of this world, by that very thing plainly show that they are not of the kingdom of Jesus Christ. And any who profess to be of Christ's kingdom who will fight for *any* kingdom, even His own, testify by that that they are not of his kingdom; for his kingdom is "not of this world," and only upon the consideration that his kingdom were of this world, could his servants fight at all.

Yet all this is precisely what those who are leading in this Christian citizenship movement propose to do. They do seek to get possession of the kingdoms of this world as such. They do aspire and work to put themselves into positions of power to rule the United States and the other governments of this world; and to fight, actually to fight, for governments of this world. And by all of this, they proclaim with the loudest possible voice that they are altogether of this world, and not of the kingdom of Christ at all; for he has proclaimed forever, "My kingdom is not of this world."

The kingdom of Christ and the kingdoms of this world will not mix. The subjects of Christ's kingdom will never be mercenaries to fight for a kingdom to which they do not belong; and they cannot fight for the one to which they do belong.

A. T. J.

IT has been forcibly said, as regards the supposed physical need of mankind for Sunday rest, that to eat heartier meals on Sunday than on other days, as is the prevalent fashion, while taking little or no physical exercise, puts a person in poorer physical condition than he was in before. This is the way most Sunday observers do, and yet they imagine they are getting great physical

benefit from their Sunday observance, and that everybody else ought to be made by law to do likewise.

In the Name of Liberty.—No. 2.

BY MRS. S. M. I. HENRY.

THE principle of liberty lies at the root of, and is the inspiration of, all achievement. It is the mainspring of the gospel. Without it there could have been no gospel, for there could have been no sinner to save, nor any power to appropriate salvation after it had been provided.

It is evident from God's own standpoint that it was nobler for man to have the power to sin, if he chose, than to be always spotless because he could not defile himself,—better to have acted unwisely than to have been to all eternity acted upon ever so wisely and grandly.

No importance among men attaches to any act which has been performed under compulsion; in fact, compulsion invalidates the most benevolent act, and transforms what seemed like virtue, into crime. For a man to be a tool of a stronger will is to be degraded to a *thing*, below the level of even contempt.

So instinctive is this principle of liberty in every living creature, that the fear of losing it will arouse all that is most heroic in man or beast. Man, with all his ability to forecast probabilities, will after deliberate consideration, run the risk of hopeless captivity or of death rather than allow his freedom to be wrested from him, or to regain it if it has been lost.

To be deprived of liberty by the law is to be visited with the most bitter penalty; while to *surrender* it, even on demand, is still to be in possession of the kernel of the nut, while the burr is left to prick the feet of those who have trampled upon it.

Liberty of thought and conscience is more than that of tongue or foot; and the power to *be* what he will gives a glimmer of glory, however faint, to even the man who will be ungodly. The degree of unholiness to which he *will* go down in spite of all the hosts of heaven, is as a gauge of the power of liberty with which he was endowed, and of the heights of purity to which he would have attained if he had chosen to strive for it.

"No, thanks; I will take my medicine. I have brought myself to it, and I will not sneak out of the consequences by taking any favors," were the words by which a "hardened criminal" answered to a gospel message. And while, from the standpoint of one who knows God and his relation to man, the poor fellow was only adding needlessly to a lifelong wrong to himself as well as God, yet one could but admire his sense of justice and his consistency in the exercise of liberty.

The liberty to be what he will, to think as he chooses, and to transmute evidence into belief in the laboratory of his own consciousness, is a right which is beyond the touch of any power. God made it to be so; and, he himself, respects this law so sacredly that he made it possi-

ble for any one of his human children to defy him to his face, and in spite of all love, all power, be whatever he chooses in his secret nature where God only can see him, but where God will know him most intimately.

Just think of the awful power of this liberty! By it a man can shut God himself in with unholiness, with corruption, and compel him to hear unutterable blasphemies; making of the Holy and Just One a prisoner in his own temple, which has been defiled in spite of all his efforts to keep it clean,—has been torn down; so that it stands a ruin, swept by storms of passion, inhabited by every unclean reptile, in spite of all that could be done to keep it in repair.

Just think again of this Lover of thy soul, choosing to stay on and stay on; sitting in the cold, damp, filthy courts of a ruined soul, waiting for this same power of liberty to say at last to Him who fashioned the universe, "Let thine hand help me; for I have chosen thy precepts. . . . I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments." Ps. 119:173, 176.

And this is the power concerning which men in their thoughtless, enthusiastic zeal of works, would legislate! Truly fools rush in where angels fear to tread.

Superfluous "Explanation."

BY E. J. WAGGONER.

A THING that is plain cannot be explained, that is, it cannot be "made plain," since it is so already. Thus: "John goes to school" is a simple statement of fact, and it cannot be made any plainer. All attempts to "explain" the statement would simply be aggregations of words which would either have no meaning at all, or else would serve to bewilder the listener. The only possible result of any attempted explanation of such a simple proposition is to call the attention away from the fact stated.

The fourth commandment is composed of a series of just such simple statements of fact. After the commandment proper, "Remember the Sabbath day to keep it holy," we have these statements: (1) The seventh day is the Sabbath of the Lord thy God. (2) In six days the Lord made heaven and earth, etc. (3) He rested the seventh day. (4) Therefore he blessed the Sabbath day, and sanctified it.

These are as plain statements of fact as is the statement that "John goes to school," or that "the sun shines." They cannot be made any plainer. All that can properly be done with them is to believe them, since "the mouth of the Lord hath spoken it." Every so called "explanation" of the commandment is either a direct contradiction of it or else such a mass of verbiage as serves to confuse the unfortunate person who is persuaded to put confidence in it. If any one knows where the fourth commandment is stated in plainer terms than in Ex. 20:8-11, we should be glad to have it shown to us.

Proposed Stringent Sunday Law for Ontario.

BY M. C. GUILD.

THERE is no small stir in this city and Province at present over a proposed amendment to the "Lord's Day Act," which has been introduced into the Ontario Parliament, and has now passed its second reading.

It is well understood that the amendment was introduced at the request of the "Lord's Day Alliance," together with several ministers from various churches. The Alliance, an organization similar to the "American Sabbath Union," is making great efforts to secure this amendment, which will make the act much more binding than at present. They secured the services of Dr. W. F. Crafts, who has delivered lectures in various cities in the Province during the past week with the avowed object of securing the proposed legislation.

It is getting to be recognized that Sunday is on the decline in Canada, and great efforts are being made to bolster it up, not the least of which is an appeal to civil law.

Heretofore, it has been supposed that the present "Lord's Day Act" was stringent enough to suit the most fastidious Sunday-law inquisitor.

It will be remembered that not long ago two Seventh-day Adventist ministers served time in jail,—one for mixing mortar, and the other for carrying a pail of water, on Sunday,—after having conscientiously observed the seventh day as the Sabbath.

However, in recent test cases against certain corporations for Sunday labor, carried through by the "Lord's Day Alliance," it was held by the courts that the present law does not apply to corporations. Having been beaten in the courts, they now apply to the government for a law that will enable them to proceed against those who differ from them in practice and opinion.

Part of the proposed amendment is as follows:—

"Her Majesty, by and with the advice and consent of the Legislative Assembly of the Province of Ontario, enacts as follows:—

"1. Section 1 of the Act to prevent the profanation of the Lord's day is amended by striking out the words 'merchant, tradesman, farmer, artificer, mechanic, workman, laborer or other,' in the first and second lines thereof, and by adding thereto the following subsections:—

"(The section as amended will read as follows: 'It is not lawful for any person whatsoever on the Lord's day to sell or publicly show forth or expose or offer for sale or to purchase, any goods, chattels, or other personal property, or any real estate whatsoever, or to do or exercise any worldly labor, business or work of his ordinary calling' [conveying travelers or Her Majesty's mail, by land or by water, selling drugs and medicines, and other works of necessity and works of charity only excepted].)

"The word 'persons' in this act shall be construed as including corporations, except where the context indicates a contrary intention, and any corporation which

requires or permits its employes to carry on the business of such corporation, or to labor or work therefor contrary to the provisions of this act, shall, for each offense, forfeit and pay a sum not exceeding \$400.

"Nothing herein contained shall relieve employes or servants of corporations who violate the provisions of this act from the penalties hereby imposed in case of violation."

It will readily be seen that this would stop all Sunday cars, freight trains, steamboats, cooks, and, in fact, nearly every occupation would be affected by it if construed literally. Not the least objectionable feature of this act is that the informer will get half the fine, thus putting a premium on interference with other men's liberties.

The stringent nature of this amendment has called forth indignant protests from Sunday-keepers themselves.

The *Hamilton Herald* says:—

"This is the nearest approach to the old Blue Laws of New England that has been introduced in the Ontario Legislature."

The *Toronto Telegram* says:—

"The act is the outcome of either ignorance or of the bigoted cunning which begets tyranny. Considered as a piece of proposed legislation, the promoters have evidently thought the members of the House are sadly lacking in common sense or are extremely callous to the rights of the public. . . . There is apparently an entire want of consideration on the part of the Alliance for the rights of the great majority. The government will do well to reconsider this proposed bill. It has the name of the attorney-general endorsed on the back as the promoter. It is to be hoped that this is merely formal, and that Mr. Hardy is not committed, on the eve of an election, or, indeed, at any other time, to the illiberal views and despotic interference of a so-called religious alliance, parading the fads of a few people under the guise of morality."

The *Toronto World* says:—

"It is to be feared that the attempts to coerce people by legislative enactments into obeying the fourth commandment must result in indefinite confusion, discontent, disgust, and resentment. There should be one rest day in the week, and that rest day should be guaranteed to every worker who wants it, so far as it is in the power of the law to guarantee it. But for the law to go further than that, and compel a man to remain idle on Sunday when he would rather work, is an unwarrantable interference with personal liberty. Instead of making the Sunday observance laws more stringent, they should be relaxed."

January 11, a large and influential delegation waited on the government in opposition to the proposed amendment. A number of speakers were present, and many of them spoke strongly in favor of personal and religious liberty. A wholesome fear was expressed of the workings of the "Lord's Day Alliance."

The government was urged to lay the bill over until the next session, that there might be opportunity to circulate petitions against it.

What the outcome will be remains to be seen.

Who knows how long even the present toleration will last? Is it not time for every lover of liberty to "arise and shine"?

January 12, 1898.

THE city of Milwaukee, Wis., is said to have the largest church attendance in proportion to population of any city in the country, while having scarcely any restriction as regards the observance of Sunday.

"All Ye Are Brethren."

THE principles of justice are ever the same, and there never was a time when it was right for one man to coerce another's conscience, but it is only in "the law of liberty," the law of love, as magnified by Jesus Christ, that this truth is clearly seen.

"The fatherhood of God" had always been recognized as a theory, but it was not until Jesus of Nazareth deduced from this sublime truth "the brotherhood of man," that the world was prepared to discern in "the law and the prophets" the Golden Rule: "All things whatsoever ye would that men should do to you, do ye even so to them."

This rule not only requires that each man shall deal honestly, yea, even generously, with his fellows, but it absolutely forbids that one shall come between even the humblest of his brethren and their common Father; for, since all are the creatures of the same divine hand, it is evident that "every one shall give account of himself to God." "None can by any means redeem his brother, nor give to God a ransom for him." Not even the father can answer for the son, nor the son for the father; hence, the admonition, "Children, obey your parents *in the Lord*." There are no exceptions to the rule, "We ought to obey God rather than men;" for "the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." No human being can by any possibility escape personal, moral responsibility, and moral accountability necessarily implies free moral agency.

"A wise son maketh a glad father;" but since "the fear of the Lord is the beginning of wisdom," and "a good understanding have all they that *do* His commandments;" he and he alone truly honors his father and his mother who truly obeys God in all things else. Not even filial affection can release any soul from the supreme obligation to give to God the first place, not only in the heart, but in the life; for "obedience is the highest form of worship." "In vain do they worship me," says our Saviour "teaching for doctrines the commandments of men."

It is only a failure to realize the sovereignty of God that causes any man to assume to dictate to his fellow man in any matter touching the conscience. He who does this in effect makes himself God. Nebuchadnezzar's decree that all men should worship the golden image

which he had set up was an assumption of superiority to the God of heaven, whose law says, "Thou shalt not make unto thee any graven image. . . . Thou shalt not bow down thyself to them nor serve them." But the three Hebrews recognized no such authority in any man. In all things civil they were the obedient servants of their royal master, but in the realm of conscience they owned no sovereign but the God of heaven. Their reply to the king was, "We are not careful to answer thee in this matter. . . . We will not serve thy gods nor worship the golden image which thou hast set up." The account of their deliverance from the fiery furnace was "written for our admonition, upon whom the ends of the world are come."

Another impressive lesson to the same intent is the record of Daniel's disregard of pretended authority in the realm of conscience. Darius, like Nebuchadnezzar, thought that because he was king, his was an unlimited sovereignty; but so far was Daniel from recognizing this claim that he paid not the least attention to the royal decree forbidding him, in common with all other men, to "ask any petition of any God or man for thirty days, save of the king only." His deliverance from the lions was the Lord's rebuke to Darius's usurpation, and his admonition to all future rulers and subjects—to rulers, not to invade his domain; to subjects, not to render to civil magistrates that which belongs alone to God.

That the principle thus clearly taught was not changed by Christ is evident from his own words already quoted, indicating the clear line of demarkation between civil and moral duties, between the things due to Cæsar and the things due to God. Nor is this all; our Lord himself sent his disciples forth to violate a "law" of the Roman Empire when he bade them go into all the world and preach the gospel to every creature. With the single exception of John, every one of the original apostles was condemned and executed for violation of that "civil law" which sought to save the Roman state by protecting the Roman gods and the Roman religion.

That this view puts no forced construction upon Christ's words is evident from the fact that the apostles held themselves amenable to no human law in matters touching their service of God. To the demand of the magistrates that they cease to speak in the name of Jesus, Peter and John responded, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye [for yourselves, but as for us]; we cannot but speak the things we have seen and heard." And again, when threatened by the authorities and commanded to cease preaching, "Peter and the other apostles answered and said, We ought to obey God rather than men." And this declaration of spiritual independence, millions of the followers of Christ have since signed with their life blood. And yet how far is the world from the full and practical recognition of the underlying principle that moral responsibility and accountability necessarily mean moral freedom from all authority save Him to whom final account must be given.

Where They Would Lead Us.

BY C. H. KESLAKE.

THE fear of the founders of this government, if they followed the example of other nations in uniting church and state, was that in doing so it would be recognized that magistrates could adjudge the right of preference among the various sects that profess the Christian faith.

They saw that this could not be done without laying claim to infallibility which would inevitably "lead us back to the Church of Rome."

Consequently, the law-making power—Congress—was and still is enjoined by the Constitution from legislating in behalf of any religion.

This was not because they were opposed to the Christian religion, or any other religion for that matter, but because they knew that religion was really an affair of the heart, a matter of faith. It was really because they respected Christianity, and because it was a Christian principle, that Congress was interdicted from meddling with religion.

If the principle was Christian then, it is Christian now. Therefore any attempt to reverse this order of things must be unchristian.

Notwithstanding this we are confronted with the spectacle of people of various denominations and religious societies working with all their might to have the Constitution changed.

At the same time they, from time to time, inundate Congress with petitions begging it to enact laws that are purely religious in character. And this they are doing professedly in the name of the Lord Jesus Christ.

Do these good people see to the end of that which they would abolish? If not, would they not do well to pause and investigate? They would not be lacking for good teachers—the Bible and history—than which there can be none better.

Christ is our example, and to follow him is Christianity.

In studying the life of Christ we shall search in vain for a single instance where he in any way sought to coerce the conscience and will of man. On the contrary we can find where he positively refused to do this. At one time he said: "If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12:47.

Not only did he say this, but he carried it out in his life. This will be seen in the case of the woman charged with the sin of adultery. The woman's accusers fondly hoped he would pass judgment upon her. Instead of this he silenced them, and they went off one by one, leaving the woman alone in the presence of Christ. "When Jesus had lifted up himself and saw none but the woman, he said unto her, Woman, where are thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go and sin no more." John 8:10, 11.

Christ came to save the world, and not to judge it. Could he have done both at one and the same time? The answer must be, No. For as soon as judgment is passed, probation is closed. There could then be no possibility of any upon whom judgment is passed being saved; hence it is that the Bible always locates the time of the judgment to be at the end of the world. So the Saviour says, "He that rejecteth me and receiveth not my words, hath one that judgeth him; the word that I have spoken the same shall judge him in *the last day*." John 12:48.

Not until that time is reached does probation close, except of course for those who have previously died. Up to that time Christ's work is to save mankind, and so of his ambassadors.

As therefore it was impossible for Christ to save and judge at the same time, so it is impossible for his professed followers to do this.

When therefore the Christian Endeavor Society, and all others with whom they are coöperating, shall succeed in their self-imposed task of getting the Constitution changed, and the Christian religion be made a part of the fundamental law of the land; or when they shall succeed in getting Congress to legislate in behalf of religion, they will have gained the power, not only of judging their fellow men, but of punishing them for their sins(?).

Doubtless the punishments at first would be slight, but it is certain they would become more and more severe. For, as Gibbon (in his "Decline and Fall of the Roman Empire") truly says: "It is incumbent on the authors of persecution previously to reflect whether they are determined to support it in the last extreme. They excite the flame which they strive to extinguish, and it soon becomes necessary to chastise the contumacy, as well as the crime, of the offender. The fine which he is unable or unwilling to discharge, exposes his person to the severities of the law; and his contempt of lighter penalties suggests the use and propriety of *capital punishment*."

As certainly therefore as it is impossible for the servants of Christ to be engaged in the work of judging and saving souls at the same time, so certain will it be that when the Christian Endeavorers and others attain their object they will cease to be the saviours of men. They will have broken down the constitutional barriers, and in spite of themselves, will have led this nation back to Rome.

It is announced that, beginning with 1899, the Christian Endeavor Society, the Epworth League, and the Baptist Young People's Union are to have uniform themes for their devotional meetings. The topics have been selected.

NEARLY all the baseball clubs of the National League have announced an intention of playing on Sunday during the coming season. This alone will do much to stir the promoters of Sunday legislation everywhere into greater activity.



AN important discovery is announced to have been made by delvers amidst the ruins of the ancient city of Sippara, in Babylonia, in the form of tablets giving in cuneiform writing a Babylonian account of the Deluge. These tablets are supposed to be the originals from which was written an Assyrian account of the Deluge, which formed a part of the library of Assurbanipal, who reigned in Nineveh about 600 years before Christ. The Assyrian tablets gave no clue to the date at which the story of the Deluge first became a part of Babylonian literature; but the newly-discovered tablets, it is said, throw enough light on this point to prove that the account is much older than the time of Moses; and this is what gives to the discovery its "importance."

* * *

THE tablets are so mutilated that only a small part of the account remains to be put into the living language of to-day; but this fragment is supposed to be the most important portion of the narrative. It sets forth that there were two gods concerned in the Deluge, one of whom was angry with the world and brought the flood to destroy it, while the other befriended mankind and caused the building of a boat in which men might take refuge from the impending destruction. This account it is said, differs materially from the Assyrian story, and both are essentially different from the Biblical narrative given in the book of Genesis. This Babylonian writing dates back to the year 2140 B. C., as the historians figure it; and as it purports to be a copy of an older record that had been destroyed, there is opportunity to suppose that the origin of the account reaches considerably farther into antiquity.

* * *

BUT for the unaccountable perverseness of human nature, which is well known to most people, we might wonder why it is that people will attach great importance to the discovery of these cuneiform fragments, when they have a plain, straight narrative of the Deluge, much more full and circumstantial than any other, in the book of Genesis. It can hardly be considered a rash statement to say that the Biblical narrative of the Deluge is generally regarded, among "scientific" men at least, as a myth. And whether the common people so regard it or not, it is certain that they make little or nothing of it as regards religious belief and conduct. It is rarely mentioned in the pulpit. Now, if this plain and full Biblical

account of the Deluge is a myth, and of but little importance at the best, why is it that such great importance is attached to the discovery of some obscurely-written fragments of a narrative relating to the same event? Probably if the Biblical narrative had not been preserved and handed down to our times in the straightforward and well authenticated way in which it has reached us, with the indorsement of Jesus Christ and his apostles, but had been unearthed in the form of a mysterious writing upon clay tablets, it would have been hailed by "Christians" and all as the most wonderful writing in existence, and every word of it received with implicit confidence. A thing has to be "dug up" nowadays to be considered of real value as a means of information concerning the events of antiquity.

* * *

A FEW days ago a mob of white residents of Oklahoma took two Seminole Indians who were supposed to have committed murder, and burned them at the stake. It has since appeared that at least one of the victims was probably innocent; but this is less to the point than the fact that intelligent and civilized white people should conduct themselves in this way, whether the victims were guilty or not. It is a well-known fact that burning at the stake was a common method of torture in vogue among the savage inhabitants of this country while they were contending with the white man for supremacy; and it has been supposed that the torture of prisoners is a procedure which belongs to barbarianism and not to civilization. So we are not prepared to find civilization taking lessons from barbarism and adopting its methods as superior to her own, as is seen down in Oklahoma.

* * *

WE are reminded of an old saying which we believe is attributed to Napoleon—"Scratch a Russian and you find a Tartar." When civilized white people torture Indians and negroes after the fashion which is becoming so common, it suggests a wider application of Napoleon's saying, like this: Scratch a civilized person and you find a savage. It gives force to the assertion that civilization is, after all, only a thin veneer, giving a polished and refined exterior to that which at heart is only barbarism.

* * *

Is it not a truth that, after all, civilization is not the opposite of savagery, but that the opposite is Christianity? From a Bible standpoint, we must admit that this is so; for the inspired Word puts no difference between men except on the basis of "carnal" and "spiritual." The "carnally minded" are by that Book regarded as all one class, whether Bushmen in Central Africa or members of the Board of Trade in New York City. And Christianity, when it gets hold of people of whatever locality or race, makes no difference between them as regards character, giving to all the same nature, which is the nature of Christ.

IN France, a very highly civilized country, there is great excitement over the question of whether an alleged traitor, who has for some years been suffering a punishment worse than was ever inflicted on Siberian convicts, and is sentenced to continue the same for life, is really guilty of the crime charged against him. What the evidence is upon which he was convicted, no one knows except a few government officials who made his trial the secret matter that it was. Not even the unhappy victim nor his counsel were allowed to see upon what evidence he was convicted and sentenced to a punishment that is almost without a parallel in modern times. And the affair having been conducted in this unjust way, it seems now to be thought by those responsible for it that the important thing is not that a possible wrong should be righted, but that the "glory" and "honor" of France should be maintained, if need be by the covering up of a terrible injustice to one unhappy individual and those whom his misfortune has involved. And upon the theory that the state is everything and the individual is nothing, this might be the most expedient course to pursue. But that theory is wrong, and nothing but evil, both for the individual and the state, can ever come out of it.

Fifty Dollars Fine for Painting His House on Sunday.

New York "World," January 20.

BOSTON, MASS., Jan. 19.—H. L. Atkins, of Chelsea, has been fined \$50 for painting his house on Sunday. Atkins says he did n't paint; his wife says so, too, but the court have decided otherwise, and the Blue Laws are triumphant.

The house of the Atkinses—very respectable people of Chelsea—is new. Last fall they say they were unable to lower a window of Mrs. Atkins's chamber one Saturday night, and on Sunday Mr. Atkins got an oil can and a brush and proceeded to oil the window. This is the story the Atkinses tell. A neighbor who saw Mr. Atkins at work was horrified at the desecration of the Sabbath. Mr. Atkins said the work was one of necessity, but a complaint was lodged with the police. The police were horrified and they dragged poor Atkins to court. The court was horrified and Atkins was fined. An appeal was taken in vain. The fine was enforced.

JUDGE PENNYPACKER, of the Common Pleas Court, of Philadelphia, has refused to grant a charter to the "First Church of Christian Scientists," of that city, on the ground that the incorporation of a church that has "faith cure" as one of its tenets is contrary to the statutes of Pennsylvania.

THE good people who believe so strongly in the value of a weekly rest, should be willing to give some rest to

the congressmen and other legislators whom they are besieging with their bills and petitions.

Religious Persecution in Russia.

A HORRIBLE feature of state religion, even as practiced in a professedly civilized country, in the year 1898, comes to light in some statements made recently by the St. Petersburg correspondent of the London *Daily Mail*, concerning methods pursued by the Russian government for securing conversions to the state church. He says:—

"The authorities in the government of Samara, Russia, have recently been actively engaged in the criminal pursuit of kidnapping children. In the Busulykski district all parents known to belong to heterodox sects have had their children taken from them. The police usually make their visits in the middle of the night, take the children out of bed, and carry them off in the cold night air, in spite of the frantic entreaties of the parents. Many peasants have lost their whole family in this way.

"This practice of kidnapping children is increasing in all parts of Russia. It is, of course, a gross abuse of official power, and an illegal attack on the religious freedom established by statute in Russia."

And this is supplemented by the following statement made by a Russian exile to the London *Daily Chronicle*:—

"The sect on which this new form of persecution has fallen most terribly is the Molokan, or Sabbatarians, so called because they keep the Sabbath on Saturday instead of Sunday. Like all the Puritan sects, they are a very peaceful and industrious people, going their own way in the fear of God. But they do not observe the fasts, nor attach any particular sanctity to priests, and they allow any one who knows the Bible well to preach to them. That is all; and now their children are torn from their homes."

We say this is a feature of state religion; for while it may be said that this is the way they do things over in Russia, and that no such thing would be tolerated in other civilized lands, it is in fact the logical outgrowth of the theory that the majority ought to rule in religion. That is the theory upon which state religion rests; and it is adhered to by vast numbers of the religious people in these United States. If it be a sound one, the Russian government is justified in its course, as being the only one which in its view will secure to the children that religious training which the majority regard as essential to their own welfare and the preservation of the government. It is all logical enough, when once the theory is admitted that the state ought to govern in religious, as in civil, affairs.

"But such a thing could never be done in this country." So you say; but "logic" has a way of leading people to terrible lengths when it once gets them off the track of right principle. The only safety is in knowing what right principles of government are, and sticking to them.

. THE Kentucky Court of Appeals has recently given a decision which affirms that property held by churches for income, such as rented houses, bonds, etc., is exempt from taxation. We imagine this will be very convenient for some individuals who are looking for a way to avoid paying taxes on their property.

James T. Ringgold.

WE were startled a few days since by the intelligence that this name, so familiar to the readers of the AMERICAN SENTINEL, had been suddenly added to the long roll of those whose voices are but a memory and from whose hands the pen has dropped for ever.

For a number of years Mr. Ringgold has been a prominent figure in the arena where is being fought the battle of civil and religious liberty against the forces which are seeking to erect upon the ruins of popular government, a despotic, man-made theocracy. While identified in religious belief with a prominent and popular church—the Episcopal—he stood ever aloof from and in opposition to the movement with which the popular churches are so largely identified, for an enforced observance of the “Sabbath.” He was able to rise above an environment in every way favorable to this movement, and to see clearly the principles of liberty and justice above the mists of church theology and tradition. Nor did he, as so many do, stop with merely acknowledging these principles; he was their active advocate whenever opportunity offered for his services. With the courage of his convictions, he never hesitated in this because of the seeming weakness or unpopularity of the side which stood under the ban of “the law.”

It hardly need be said that Mr. Ringgold during this time rendered invaluable service to the cause of popular enlightenment upon the vital subject of the correct principles of free government. His works “The Legal Sunday: Its History and Character,” and the “Law of Sunday,” will remain unimpeachable witnesses upon this point.

Mr. Ringgold was well known in his place of residence (Baltimore) as a member of the bar and instructor in a school of law connected with Baltimore University. His death, which was sudden, is attributed to disease of the heart.

“On Sunday.”

It is wonderful how the imagination of many good people is affected by the simple fact of the occurrence of some particular thing “on Sunday.”

A writer in the Iowa *Homestead*—a Methodist minister and superintendent of a Sunday-school—says, “I have often thought that a gun sounded twice as loud on Sunday as on any other day.”

And that is just what a great many others have

thought. That is how it has seemed to them, not only as regards gunning, but other kinds of sport. A game of baseball, for example, seems twice as wicked to them on Sunday as on Monday or Tuesday. Even honest work seems to them to be criminal when done “on Sunday.”

Now everybody knows that a gun really sounds not a bit louder on Sunday than on any other day; it is pure imagination which distinguishes any difference. And when we come to consider any innocent sport or recreation, and all honest work, as regards Sunday, we find nothing in either reason or revelation which marks them as being criminal or wrong on that day. We can only find that to many good people they *sound* twice as loud, or *look* twice as bad, or *appear* twice as wicked, etc.

Yet it is upon just this basis that our Sunday laws, which put a special stamp upon things done “on Sunday,” have been established. But why should we not have laws that are founded upon fact rather than fancy?

That Flag Salute.

EDITOR THE SENTINEL: Our public schools in their present form were established and are supported by the state—all the people. They are to instruct the children in the sciences, and educate them in everything necessary to make them good citizens; but it does not follow that this instruction should be of a sectarian character.

The state has no right to introduce into secular education in our public schools anything of a religious character or that will in any way conflict with the religious scruples of those who support the schools.

Now to introduce the flag salute as given in the Boulder school, and which is being introduced in other schools all over the country, blends the secular with the religious. Those who give that salute in fact do not in nine cases out of ten if ever give their hearts to God. They thus solemnly assert they do something they do not do.

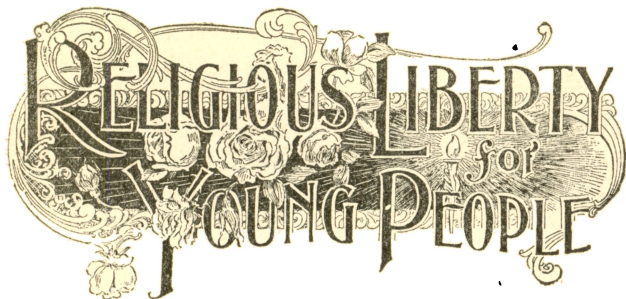
But an atheist parent would object to his child saying that he gives his heart to a being that he did not believe existed, and he has a right to object too.

This also brings in the question of reading the Bible in the public schools, and many other religious forms, such as special costumes, etc.

General Grant, in his memorable speech, laid down a correct principle, namely, that the matter of religion should be left to the family altar and the church. Let nothing of a sectarian nature be taught in the public schools.

W. E. ARNETT.

THE Chinese statesman, Li Hung Chang, has offered to provide the furnishing for an Episcopal school, or build an addition to its edifice, or provide any financial help that is required, with the proviso “that the usual attendance at divine worship is not made compulsory.”



A Kingdom of Perfect Liberty.

Two boys, Walter Mills and Henry Courtney, sat on the bank of the river's dry bed one bright afternoon in October. They were the sons of thrifty farmers, and had worked hard and diligently during the busy months of sowing and reaping. Now they have enjoyed a day's vacation in the woods, gathering the fast falling nuts. Their sacks were well filled, and they were now content to stop and rest awhile. The autumn leaves in gorgeous hues came floating down on the balmy air. The atmosphere and surroundings were such as to give birth to serious thought. There was a calm, and the boys silently meditated.

"Say, Henry," said Walter, "do you think these leaves would ever have fallen here to die, or this river ever have gone dry, or the meadows ever have been so brown, if man had never sinned?"

This was a long question for a boy to ask, or for a boy to answer.

"No," he replied, in a manner that showed he was thinking along the same line; "nor I don't think we should see so many ugly things in nature; for the Bible says that God made everything 'good' and 'perfect.'"

"Yes, everything must have been just glorious when God first created the earth and made Eden as the home of Adam and Eve," said Walter, his face brightening with thoughts of the beauty of the "garden of God." "I tell you, Henry, I wish God had never allowed Adam and Eve to sin, and then had to curse the ground with thorns and thistles and briars to cause man to work for his bread so that he would not have so much time to indulge in evil. Why didn't God keep them from eating that forbidden fruit, or else never have put such a tree in the garden to tempt them? or why did he let Satan go down to that beautiful garden after being cast out of heaven? Doesn't the Bible say that God knows all things, and understands our 'thought afar off,' or something like that? Then, why did he not keep this flood of evil from the world, when he had the power to do it?"

Both boys were thinking fast, and they were getting into deep and untried waters. But they were the sons of Christian parents who had taught them the principles of the gospel in the home, and had always kept them in the Sabbath-school where many a fact had been stored in

their minds for future use. These facts were now coming together in such a way as to help them out of the difficulty. A short silence followed which was broken by Walter.

"But God doesn't compel any of us to keep his law, does he? He doesn't force any of his creatures to do his will. Don't you think that we, and all the heavenly beings, too, love him more because he is not arbitrary with any of his subjects?"

"Yes; 'God is love,'" replied Henry, studiously. "He is not a tyrant as Satan has caused some people to believe. Think what it has cost God, the Father, and all heaven, to allow to all the liberty to choose good or evil. God had to give up his only begotten Son, and the angels their beloved Commander. Then they must see him in the form of sinful man, endure the cruel mocking and scourging, and be rejected by his own people whom he had created and chosen. And all this was done, too, with the power that came from God. John 19:11. And God knew all the while that this must take place in order save man, didn't he?"

"Now, do you remember that memory verse we had in Sabbath-school a short time ago?—the one which says, 'Who verily was foreordained before the foundation of the world, but was manifest in these last times for you'? What a great God of liberty our heavenly Father is, and what a wonderful lesson of liberty he is giving to the universe, and to this world!"

"Yes; it is truly wonderful," said Henry, "and, after all, I'm glad that God did let Adam choose right or wrong, as he desired; for now I can see more than ever that 'God is love.' And this world would be happier and better if every one in it would follow the example of our Creator. Only the other day I heard father reading of a man who was arrested and put in prison for working quietly on Sunday after he had conscientiously observed the Sabbath. And while the man was in prison, his wife and children suffered for the necessaries of life. I'm sure now that this trying to compel people to be good or make them good by law, is all wrong. I hope we shall never be led in any way to trample upon the rights of others, or interfere with man's duty to God."

"Yes, and, Henry, perhaps we can put these principles in practice even now. We often see the rights of others trampled under foot. Let us watch for the opportunity with our associates."

The setting sun witnessed these happy sons of America return to their homes to take up the stern duties of life with broader ideas of its sacred responsibilities. They now saw that they were honored by the Creator with liberty to make their own choice; and they sought to choose the ways of him who gave up his life rather than take away the right of choice from one of his subjects. The God of liberty would have all in the universe enjoy the same liberty that he enjoys, even though it took the life of his Son. "Where the Spirit of the Lord is, there is liberty."

E. W. CAREY.

Louisville, Ky.

Studies in French History.—6.

"O PLEASE, Professor Carman," said Maggie Palmer, when the children had taken their seats, the next Wednesday afternoon, "I would like to ask a question about Charlemagne. I was telling papa and mama all I had learned, at the supper table, and Joe said that I forgot to mention that the great emperor was buried sitting up. I did not quite understand you so. Is that true?"

"Yes, Maggie; Joseph was right. The poet has said of Charlemagne—

'No useless coffin enclosed his breast.'

But they dressed him in magnificent style, placed a crown upon his still, cold brow, a copy of the gospels in his hand, which would no longer grasp the sword he knew so well how to wield, and placed him upon his chair-like throne, in the silent tomb. Fitting end, indeed, to such a life, and fit illustration of the brief greatness of human glory."

"I'm so sorry," said Julia March, "that his cruelty to those Saxons should spoil his record."

"Let's see," chimed in Joe Palmeter, "it was religious zeal, I believe."

"Yes," said Professor Carman,—"a zeal not according to knowledge."

"Does history tell us anything about the way Charlemagne looked?" questioned Milly Brown. "I just wonder and wonder."

"Well, you may think of a tall man, large and well-proportioned, with long, flowing beard, which was the manner of his time, a thick neck, large eyes, and a long nose. His dress during all his life was a model of simplicity, and part of it was woven and fashioned by his own daughters. So it must be that their father believed in training them to do useful work.

"It must not be forgotten that the common people were at this time (800 A. D.) and for many years afterward, sunk very low in poverty and ignorance."

"Why didn't they complain about it," asked Jennie Jacobs, "and get their friends to help them?"

"Alas! there was no one to come to their relief, and so they suffered in silence.

"At Charlemagne's death, the kingdom was left to his son Louis, called the 'Good-natured.' He had two brothers, but they died before their father. Louis reigned twenty-six years. When he was only a little fellow three years old, his father had him dressed in a tiny suit of armor, and after being carried in his cradle to Aquitaine, over which country (Southern France) his father made him king, he was paraded through the streets on horseback, so the people might show him their respect."

"Well," said Florence Ray, "I guess that spoiled him for anything like a sensible king when he grew bigger."

"One would have thought so, truly; but really, he became a king whose love of justice and right was quite exceptional for that age. He had no desire to be great at any one's expense.

"His first wife dying, he married Judith, a bad woman,—but he was duped into this piece of foolishness,—and he never had much comfort afterward. The empire was equally divided before his death among his three sons by his first wife, which was the custom of those days, and which every one agreed was right but Judith. She made much trouble trying to persuade Louis to give a kingdom to her son, Charles the Bald. So, after a while, because Louis could no longer endure her complaints, he consented, but was obliged, in order to do so, to take a slice from each of the other brothers. This the brothers did not like at all, and war and sorrow to the poor king followed. They carried this so far as even to imprison their father, and take his kingdom from him,—he gave them each a kingdom, in return, they took his from him."

"O Professor Carman!" exclaimed tender-hearted Julia March, with tears in her eyes, "how could they treat their old father so mean, when he had been so good to them? I wonder if they ever learned the fifth commandment."

"I think not; or, if they did, they did not practice it. But, after a while, outside help placed him again on his throne; but he had learned who his friends were, and who he could trust.

"Once, when his army camped over night, ready for the fight next day, poor King Louis woke up in the morning to find his soldiers all deserted to the enemy in the the night."

"I guess if his father, Charlemagne, had been there, it would have gone hard with them," said Max Smith.

"I think they would not have dared to desert that lion-hearted warrior," answered the professor. "But poor Louis could not endure this strife, and died, history says of a broken heart, soon after a bloody battle which his sons fought among themselves."

"Well, I'd like to know which got the kingdom, after all the squabble," piped Harry Ray. "It seems as if I had read somewhere that Charles the Bald got it."

"You are right. The son of Judith at last got the entire kingdom which belonged to the great Charlemagne. After the death of Charles the Bald, it was again divided into France, Italy, and Germany."

"What year was this, please?" asked Edna Phillips, pencil in hand.

"Good, Edna. Remember where we are in the stream of time, and make a note of it: Charles the Bald died A. D. 877, after a reign of thirty-seven years.

"It was during his reign that the country was overrun by pirates, who came from the North, calling themselves 'Sea kings.' They boldly plundered Paris, robbing it of vast stores of wealth. France begun to dread them terribly, but still they came.

"These heartless wretches would take helpless babes and toss them into the air, and catch them on the sharp points of their pikes. Finally, one of their number put a stop to these brutalities, and so he received the beautiful name of 'The Saviour of the Children.'

"The next ruler was the son of Charles the Bald. His

name was Louis II., and he was called the Stammerer. He reigned only two years, and was followed by his three sons, who succeeded each other. These were: Louis III., Carloman, and Charles the Simple."

"Humph! I'd hate to go down to posterity with such a name as that hanging to me!" exclaimed Bob Billings. "Seems as if a fellow could n't have been very smart to get such a title as that."

"Don't you think there are a few Charles the Simples, nowadays?" asked the professor.

"Why, what did he do?" asked Rob.

"He was very weak-minded, and among other things he did, he gave his daughter to Rollo, the heathen Northman leader. The foolish king also gave him a part of France, which they then named Normandy, if he would consent to become a Christian."

"Was he really converted?" asked Julia March, hopefully.

"I am not at all sure of that, though historians call him a wise and just ruler. But Charles the Simple thought if he only went by the name of Christian, it was all that would be needed."

"Isn't that the way nowadays with those folks who think if they have their name on the church book, it is enough?" asked Harry Ray.

"Yes, and so we see that there are a great many Charles the Simples yet. Now, as our few minutes are up, you may go home; but take with you this one more fact: that this heathen Rollo was great great grandfather of William the Norman, who conquered England."

MRS. L. D. AVERY-STUTTLE.

Next Week's "Sentinel."

WE are informed that the controversy which was raised in Colorado by the "Flag Salute" in the public schools is still "on," the Boulder school authorities having decided that any pupil who refuses to give the salute shall be suspended. A decision in the matter is looked for from the State superintendent of public instruction.

Our next issue will treat upon a subject which is kindred to the flag salute, relating to a situation which developed some time since in a village school in Pennsylvania. It will be a "special" for that State, but will be suitable for use in every state, for as we are learning more and more from our correspondents, the situation is essentially the same all through the country. Look out for it.

To the Friends of Ship Missionary Work.

By a fire which occurred at one of the Brooklyn docks on the night of the 20th, the New York harbor mission boat "Sentinel" was damaged to an extent which will necessitate the expenditure of a considerable sum of money in repairs, before the vessel can be of further use. The boat was not insured.

The "Sentinel" is devoted entirely to the work of dis-

tributing gospel literature among the sailors and others on the ships entering the harbors of Greater New York, and is the only vessel so engaged at the present time.

Any who would consider it a privilege to aid in work of this nature, are invited to forward donations to Mission Boat "Sentinel," 39 Bond St., New York City.

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TO

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WITH A PREFACE BY

H. L. HASTINGS,

Editor of the Christian, Boston, Mass.

AND A SUPPLEMENT BY

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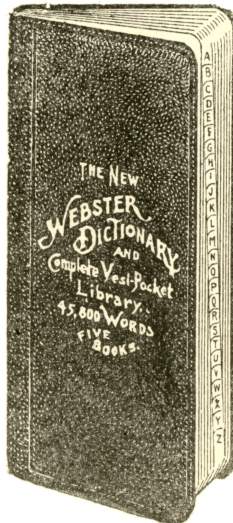
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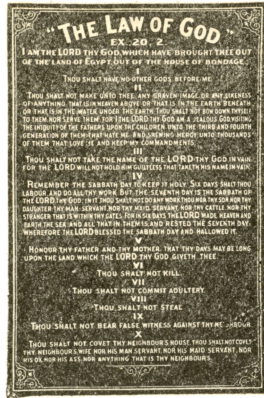
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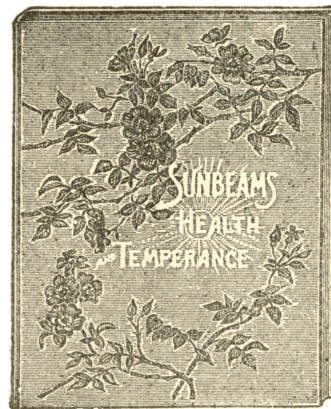
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<p><i>They that sealed the covenant.</i></p> <p>they have ^{rv} dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.</p> <p>38 And ^{rv} because of all this we ^g make a sure covenant, and write it; and our princes, ^{rv} Lē'vites, and ^{rv} priests, ^{2h} seal unto it.</p> <p>CHAPTER X.</p> <p>¹ The names of them that sealed the covenant. ^{2h} The points of the covenant.</p> <p>NOW ³ those that sealed were, ^a Nē-hē-mī'ah, ⁴ the Tīr-shā-thā, ^b the son of Hāch-a-lī'ah, and Zīd-kī'jah,</p> <p>^{2c} Sēr-a-lī'ah, Āz-a-rī'ah, Jēr-e-mī'ah,</p> <p>³ Pāsh'ūr, Ām-a-rī'ah, Māl-chī'jah,</p> <p>⁴ Hāt'tūsh, Shēb-a-nī'ah, Māl'luch,</p> <p>⁵ Hā'rim, Mēr'e-mōth, Ō-bā-dī'ah,</p> <p>⁶ Dān'jel, Gīn'nē-thon, Bā'ruch,</p> <p>⁷ Mē-shūl'lam, Ā-bī'jah, Mīj'a-mīn,</p>	<p>NEHEMIAH, X.</p> <p>B. C. 445.</p> <p>^f Deut. 23. 49.</p> <p>^g 2 Kin. 23. 3.</p> <p>² Chr. 29. 10; 34. 31.</p> <p>Ezra 10. 3. ch. 10. 29.</p> <p>² Heb. are at the sealing, or, sealed, h ch. 13. 1.</p> <p>³ Heb. at the sealings, ch. 9. 38.</p> <p>^a ch. 8. 9.</p> <p>⁴ Or, the governor.</p> <p>^b ch. 1. 1.</p> <p>^c See ch. 12. 1-21.</p>	<p><i>The points of the covenant.</i></p> <p>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 ^{ro} having understanding;</p> <p>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'sēg the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;</p> <p>30 And that we would not give ⁱ our daughters unto the ^{rv} people of the land, nor take their daughters for our sons:</p> <p>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</p>
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³⁷ power ³⁸ yet for all this—our—our ⁹ namely, Joshua 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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