

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

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It is better to stand alone on the truth, than with a crowd upon mere opinions.

THE patriot is he who strives not to plunge his country into war, but to preserve its peace.

HE who invades the rights of but one individual does that which God himself would not dare to do.

THERE is no surer and quicker way to dishonor Christianity than to try to compel people to observe Sunday, or any other professedly Christian institution.

It requires superhuman wisdom to discern what are the real, vital, all-important issues before the people, at the time when there is time to prepare for them.

TRUTH is about as unpopular in the world to-day as it ever was. It is hard work to get people to recognize truth now when it is liable to cost them something to do it.

Is there any more effectual way to oppose wickedness than that in which Jesus Christ opposed it? Should not church people, at least, answer this question in the negative?

"ATTENTION to details" is essential in any business, but nowhere more so than in the business of govern-

ment. And in government, the details are the individual citizens.

THERE is a great deal going on in the world to-day—so much that movements the most dangerous to liberty are able to make their way "in the crowd" almost unobserved. Eternal vigilance was never the price of liberty more truly than just now.

It is easy enough to see now that Jesus Christ had a great mission to this earth—the greatest that could be imagined. But how many saw this at the very time when Christ was upon the earth?—Only a few, even of his own disciples. So if you do not see that the SENTINEL has any mission, or if the people generally do not see it, it may still be true that it has one, and a very important one too.

War and Civilization.

It is a very significant fact that in all civilized lands to-day there is the greatest activity in pushing forward preparations for war.

Whatever other branches of industry are idle, the effects of "hard times" and "over production" are never felt in the great workshops where are forged the nation's implements of destruction. They are usually running "over time."

One might imagine that civilization and war went hand in hand, or that war was an instrument of civilization, instead of being, as in truth it is, its destroyer.

Is civilization now preparing to commit suicide?

All Europe is an armed camp; and now the war agitation has involved the heathen countries of the far East, and extends its dark shadow across the water, so that it covers the nations of both hemispheres; and we are compelled to face the prospect of a general war, which will inflict a blow upon civilization that will sweep away at once the fruits of centuries.

This is the actual situation; and in view of it, how unwise to foster a sort of "patriotism" which glorifies war, and covets the opportunity to demonstrate national prowess amidst death and carnage.

Let us have a different patriotism taught to our youth and children.

It makes a great deal of difference whether you get satisfaction out of those things which tend to ennoble and prolong life, or out of things that tend to debase and destroy it.

Christians Are a Sect.

WHEN the Apostle Paul came to Rome, certain of the Jews came to him and said: "We desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against." Acts 28:22.

No one will question the application of the words "this sect" to the Christians. Now, if Christians were a sect in Paul's day, at what time did they cease to be a sect? Obviously, they are as much a sect now as they ever were.

This being so, the term "non-sectarian" cannot apply to anything that is Christian; and the very common use that is made of it to designate some religious movement or undertaking that is backed by several or all the churches together, is without any warrant of fact.

It is nothing against Christianity that its adherents constitute a sect. But it is something against Christians when they try to get state aid for a religious enterprise, on the ground of its being "non-sectarian."

To such as see no call for a paper like the AMERICAN SENTINEL we would suggest an investigation of facts and figures pertaining to the formation of religious organizations in the land to-day for political purposes.

Right, Dr. Parkhurst!

New York "World," January 24.

THE Rev. Dr. Parkhurst's sermon yesterday was on the personal need every one has of accepting the atoning blood of Christ for his salvation.

After the doctor had closed his manuscript, he said:—

"My ideas on this subject in all its phases are very different now from what they were a few years ago. They are very different from what they were when I first preached to you from this pulpit. I have come to the conclusion that it is unsafe, for me at least, to trust any man who is not openly and confessedly a Christian, not only theoretically but in his life.

"A new heart is needed by individuals. Unless individuals are changed and reformed we cannot have reformed cities and governments. For that reason, more than ever before in my life, I feel the necessity of personal pleading with you for your soul's good. To that work and that work only I shall devote all my sermons and all my efforts this winter."

Not What It Used To Be.

BY WILLIAM WARD SIMPSON.

WANTED—A Law that will make men seem good,
That will make a Sinner do as he should;
That will *make* him walk in the good old path,
Make him go to church and keep the Sabbath;
If he don't want to pray, *make him* pray, by force;
Each day from his Bible at least read a verse.
Such a law is needed just now, for you see
Religion is not what it used to be!

Brantford, Ontario.

The Bible Condemns It.

"WHATSOEVER is not of faith, is sin." Rom. 14:23.
To observe Sunday by compulsion of law, is not of faith.

Therefore such Sunday observance is sin.

And a large part of the professedly Christian people of this country are calling on the legislatures for laws that would compel people to sin.

Military "Christianity."

IN a discourse given at the Rev. Thomas Dixon's church in Brooklyn, January 24, Mrs. Mary E. Lease, the well-known lecturer, made this allusion to the spreading spirit of militarism which is mistaken in these days for patriotism and even for Christianity:—

"The modern parson is too often identified with the military. Visiting the other day a fashionable church not one hundred miles distant from this spot, crowded with well dressed people, I was shocked to see one of the side rooms stocked with firearms. They sang of the Prince of Peace, but with those loaded arms near by I thought a more appropriate song would be 'Johnny, get your gun.'"

IN Atlanta, Ga., the question of fusing the Bible in the public schools has been before the school authorities for some time past. A Bible text-book was first submitted, but was objected to by the Catholics and Jews. The Catholics demanded that the text-book give the Catholic version of the Ten Commandments, and also teach the Catholic doctrine on the subject of marriage and divorce. These changes were made, and others to satisfy the religious opinions of the Jews; and whether the text-book will now be acceptable remains to be seen. It should be evident, however, that attempts to teach the Bible in the public schools must be a fruitful source of religious controversy; while it cannot be denied that a book of religious teaching which is satisfactory to Protestants, Catholics, and Jews alike, must come far short

of teaching religious truth as the Bible teaches it. It would of necessity be like the play of "Hamlet" with Hamlet left out.

Religious Liberty in Pennsylvania.

THERE happened not long ago in the State of Pennsylvania, an incident which, while trivial in itself, stands so related to other facts as to be by no means insignificant.

In one of the public schools of Tidioute, Warren County, the youthful pupils had been taught by their teacher a little song or verse for recitation, the purpose of which was to teach them temperance and inculcate patriotism. This of course is entirely proper and laudable, provided only that it is done in the right way, so that temperance and patriotism are taught, and not something else.

But in this case it was something else than patriotism that was being taught; in fact, it was something quite the opposite. And it is to the consideration of the question of whether this is so or not, and of what true patriotism is, that we especially invite the attention of the reader in this issue of the AMERICAN SENTINEL.

But here is the song, or verse, which the youthful pupils were taught to recite in concert:—

"We are temperance children,
Growing for the cause;
We will vote down alcohol,
And enforce the Sunday laws."

Now what kind of patriotism is it that is represented in the enforcement of Sunday laws? What kind of patriotism do the Sunday laws embody? History can give us an answer to this question. For it is a well known fact that we must go back into history to find where and how the Sunday laws that are upon our statute books, and which the children of to-day are to "enforce," had their

origin. These Sunday laws have been handed down from one generation to another, and date far back of the time when the thirteen colonies became the United States of America; back of the time when the world heard proclaimed the Declaration of Independence; back of the time when civilized mankind made the last great world-wide movement for the realization of civil and religious freedom.

They date back to the Dark Ages; and the "patriotism" they embody is the "patriotism" of those times. And what is that "patriotism"?

Anybody who has read history knows what it is. It

is a "patriotism" which was in harmony with the civil and religious despotism in which the masses of mankind were then sunk, and from which, since that time, they have made long and heroic struggles to be free.

It may be said that Sunday laws have been enacted all along from the time when church and state were united down to the present; and this is true. But it is not to the point. It would be more correct to say that they have been re-enacted. In substance, they have simply been handed down from century to century, till they have come down to us.

The spirit which enters into them,—the "patriotism" which

they embody—is that of the times in which they had their origin.

And now, the children in the public schools are being taught to pledge themselves to "enforce the Sunday laws," as soon as they shall be big enough to do so. But this is not all of the story, and the remaining part of it illustrates what has been said regarding the spirit and purpose of such laws.

In this school was a young lad, Victor Robbins by name, whose parents were observers of the seventh day. He told his seat mate that he was not going to sing the song, because it was not right. His seat mate informed



The teacher kept the boy after school and compelled him to sing the verse printed underneath the picture, on the left, which he had been instructed not to sing by his parents, who do not believe in Sunday laws.

the teacher. The teacher noticed that he did not sing, and, calling him to account, a dialogue ensued which was substantially as follows:—

“Victor, why don't you sing?”

“I don't want to sing that song.”

“Why not?”

“Because I am not allowed to.”

“Who does not allow you?”

“My parents are Seventh-day Adventists, and they don't want me to sing that song. It means persecution to them.”

The outcome was that the boy was detained after school and *compelled* to sing the song.

He was compelled to endorse, in principle, the persecution of his own parents, and to say that he would do that which he knew in his own heart he would not do at all.

And all this was done in the name of Christian Endeavor. It was a Christian Endeavor song, and the teacher was an active member of the Christian Endeavor society.

Now the incident is before the reader in its full significance. Only let this line of work be taken up and pushed by the Christian Endeavor body, so that the children in the public schools everywhere shall grow up committed to the idea of enforcing Sunday by law, and what would we have in this country a few years hence? How much liberty would there be left for all those whose convictions of duty did not harmonize with the idea of Sunday observance?

We have no desire to make more out of this incident than is really in it; and we do particularly desire to give all parties concerned in it credit for the best intentions. It is quite possible that this little song was meant only as a temperance song, and that its authors had in mind only the Sunday closing of saloons; though it is to be noted that when alcohol is really voted down, there will be no occasion for Sunday laws so far as temperance is concerned, since there will then be general prohibition. Certainly the voting down of alcohol could not be done by merely closing the saloons on Sunday; for a Sunday closing law, as applied to the saloons, means the sanction of law for a business which is by nature an outlaw. For it is impossible to close the saloons on Sunday only, by law, without sanctioning them by the same law on all other days of the week.

It is sufficient to observe that however this little song may have been intended, the actual enforcement of Sunday laws means persecution to those who stand opposed to Sunday on religious grounds. History teaches it, logic demands it, and recent experience in this very land abundantly confirms it.

“Straws show which way the wind is blowing;” and the prudent man is he who foreseeth the evil, and prepareth himself to meet it.

—————▶◀◀◀—————
We oppose these innovations only because they should never first have been proposed.

Patriotism.

WE believe in patriotism; and we believe in the teaching of patriotism in the public schools.

But we do not believe in the “patriotism” that—in many places—is being taught.

We do not believe in a kind of “patriotism” that glorifies war. War is against civilization, against national prosperity, against every interest of the individual and of the state.

We believe in a patriotism that seeks to save life, not to destroy it.

We believe in a patriotism that maintains—not denies—liberty of conscience.

We believe in a patriotism that proclaims that “all men are created equal,” and that every individual has “certain unalienable rights.”

This is the patriotism of the Constitution and the Declaration of Independence. This is the patriotism of the noble men who laid the foundations of this nation.

Why cannot the children in the public schools be taught something about individual rights? What could be more profitable than to teach them to prize their own rights, and to respect the rights of others?

What kind of patriotism is more truly American than that which prompted the writing of the Declaration of Independence?

To teach the children patriotism it is not necessary that they be taught how to kill people, and to believe that we are the “biggest” nation on earth, and can “lick” any or all of the others.

It is not necessary to teach them that the only proper place to show patriotism is amidst the smoke of gunpowder and the death and ruin of the battle field.

If the American flag is to be held up before the children in the public schools, let them be taught that it stands for something else besides war.

Let them be taught the principles of individual liberty and independence upon which the government, represented by the flag, was established.

Teach the children to love peace, not war. Teach them that respect for right, that love of truth, that moral courage and self-reliance which are essential to true manhood. There will then be no danger but that they will grow up to be patriots.

—————▶◀◀◀—————
An end must be put to a social condition that mocks the dictates of justice and makes a travesty of the gospel of Christ.

Thrones are trembling and the preparations for the greatest of wars are being rapidly pushed.

There are but two methods to deal with this storm of human unrest—the policy of Cæsar or the method of Christ. One is the personification of individual selfishness, the other the doctrine of brotherly love.—*Mrs. Mary E. Lease.*

Patriotism and the Flag.

"New York Journal," January 24.

THE Department of Public Instruction of this State is sending out "Suggestive Programs" for the observance of Lincoln's and Washington's birthdays—anniversaries which by all means should be observed in schools and all that they stand for impressed upon the children.

The opening feature of the program is the "Salute to the Flag." We quote the grave recommendations of the department verbatim:—

"At a signal from the principal the pupils in ordered ranks, hands to the side, face the flag. At another signal every pupil gives the flag the military salute as follows: 'The right hand lifted, palm downward, the forefinger touching the forehead above the eye.' Standing thus all repeat together slowly: 'I pledge allegiance to my flag and the Republic for which it stands, one Nation, indivisible, with liberty and justice for all.' At the words 'to my flag,' the right hand is extended gracefully, palm upward toward the flag, and remains in this gesture till the end of the affirmation, whereupon all hands immediately drop to the side."

This seems to be another example—they are already innumerable—of the unfortunate tendency of well meaning persons to mistake flag idolatry for patriotism. It were better to teach frankly to the boy that the flag is now what his fathers made it, and will be what he and his fellows make it; that it waved over slavery until his fathers purged it of that stain; that it waves now over political corruption, judicial injustice, and industrial distress, and will continue to spread its folds over these evils unless he and his fellows with stout hearts, pure minds and honest purpose toil in their youth and in their age to sweep away the abominations which have grown up under our flag as under others.

There is a wide difference between flag patriotism and true patriotism. The latter includes reverence for the flag, the former is apt to include nothing else.

ONE man has at last appeared who favors the union of church and state in the United States, and who at the same time has the honesty to say so. He at the same time has the ability to discern, and the honesty to say, that the union of religion and the state is the union of church and state.

This open-minded man is Rev. Dr. Charles M. Lamson, the president of the American Board of Foreign Missions. In the reception and dinner of the Chicago Congregational Club, in Chicago, Monday night, January 17, 1898, Dr. Lamson spoke on "New-Englandism," in the report of which we find the following:—

"Another tendency is toward the union of church and state, or, better, of religion and state. Congregationalism is democracy. It is an inherent part of all true republicanism. The church has a great opportunity to assert its love for the land and to become patriotic. The time is coming when we shall place the obligations of cit-

izenship in the forefront of our principles and inculcate them on all sides in the church work."

Another point in this to his credit, and to which we call the attention of the *Christian Citizen* is, that Dr. Lamson recognizes, and openly says, that the union of religion and citizenship is the union of religion and the state, which is the union of church and state.

That one such man is found, is a distinct gain. If there were about one or two thousand more such, the situation would be greatly relieved. We sincerely wish that every one of those who are so diligently working for the union of church and state in the United States would by some means get the courage to say so. Nothing is ever gained by trying to get one thing under pretense of something else.

A. T. J.

Another Scripture Study with the "Christian Citizen."

"THERE was also a strife among them, which of them should be accounted the greatest." Luke 22:24. The disciples were expecting Christ to set up a kingdom in this world and of this world. They expected that in this kingdom they themselves, as a matter of course, would have the chief places, because they were his first chosen disciples. But it was not enough for them that they should have the chief places: the strife among them was as to which one of them should have the chief *place*. It was not enough that they should all be great and occupy prominent positions; they got up a strife as to which of them should be the greatest and have the most prominent position. Nor yet was the strife exactly as to who should *be* greatest; but who should be *accounted* the greatest.

Everybody can see that this was simply political ambition, and political strife for political position. Their conception regarding Christ's kingdom was altogether a mistaken one; yet that does not affect the fact that theirs was only political ambition and political strife for political position: and this all because their conception of Christ's kingdom was political. Everybody can see also that the conception which these men then held of Christ's kingdom is precisely the conception which the Christian-citizenship movement entertains to-day. And the strife in which the disciples were then engaged with respect to their place in the prospective government is precisely that of the Christian citizenship folks to-day respecting their prospective government. These to-day contemplate nothing else than a grand national "strife" by an election campaign to decide "which of them shall be accounted the greatest." We know that these to-day sustain themselves with the idea that their work is all for the glory of God. But was it not so with those other disciples? Yet it was all wrong: it was sheer political, selfish ambition.

"And Jesus said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise au-

thority upon them are called benefactors. *But ye shall not be SO.*" Luke 22:25, 26.

"So" means "like," "after the same manner," "in the same way." What is the basis of this "so" here?—The kings, the rulers, of the Gentiles, of the nations, of those who are not of the people of God—these exercise lordship over them and exercise authority upon them: "but ye shall *not* be *so*." Ye, my disciples, ye Christians, "*shall not*" "exercise lordship over them." Ye shall not exercise lordship over the nations, over those who are not of the people of God: ye "*shall not*" "exercise authority upon them." The kings of the Gentiles are *so*: but ye shall *not* be *so*. The kings of the Gentiles do *so*: but ye shall *not* do *so*. Yet everybody knows that this is precisely the thing that the Christian citizenship folks are planning both to be and to do. They *do* design to be just *so*, and to *do* just *so*. While the word of Christ stands ever before them—"Ye shall *not* be *SO*."

Do you obey Christ, or do you not? Are you Christians, or are you not? "Why call ye me, Lord, Lord, and do not the things which I say?"

It will not do to try to dodge this by pleading that Christ meant that his disciples were not to exercise lordship over, or authority upon, Christians, their own brethren, as the kings of the Gentiles exercise lordship over and authority upon the Gentiles, their own people. This is included *in* what he said, of course; but this is not all that he said in what he said. It cannot be claimed that under this word Christ's disciples could *not* exercise lordship over, or authority upon, their own brethren, yet *could* do so over and upon those who were *not* of their brethren, those who were altogether strangers to them. For if they could not do so with those who were of their own, and recognized fellowship with them, and held the same principles, how much less could they do so with those who were altogether separated and in no way of them nor of their principles or ways.

No: this prohibition of Christ's is universal. Kings of the nations exercise lordship and authority; "but ye shall not be *so*." The kings of the nations exercise lordship over them; "but ye shall not be *so*." The kings of the nations exercise authority upon them; "but ye shall not be *so*."

We know that the Christian citizenship folks insist that they must take possession of the government—municipal, state, and national for "the good of both government and people." They insist that those who now run the government are running it to the bad; but "we will run it only for the good; they are agents of evil, we will be agents of good."

Oh, yes! that is what those who exercise lordship and authority over others always said. "The people are only the better for being ruled, and we are the ones best fitted to rule; we do it for *their* good; we are only agents of good to the poor bad people."

All this is precisely what Jesus says that these kings all say of themselves: "The kings of the Gentiles exercise lordship over them; and they that exercise authority

upon them are called *benefactors*." "Bene"—good. "Factor"—agent. "Benefactors"—agents of good. This is precisely what the Christian citizenship people propose to be in their political aspirations: they propose to be benefactors, agents of good, to the country and the people. They propose by their political ambitions to work the "redemption of cities, states, and the nation." Thus they too in this day would be called the same kind of political "benefactors."

But what says Jesus to them and to all who bear the name of his disciples?—He says, "*Ye shall not be so*." Those who exercise authority upon the nations are called benefactors; "*but ye shall not be SO*."

Has not the fallacy of such ambition on the part of professed Christians been sufficiently demonstrated in history? Has not the thing been attempted over and over? And has not every attempt proved a most dismal failure so far as any kind of good is concerned? The thing was always productive of more and greater evils than were those which they proposed to remedy.

"Ye shall not be *so*," says the Lord Jesus Christ. Will our *Christian* citizens respect his authority, and obey his Word?

A. T. J.

Jesus and Social Reform.

George M. Steele, D. D., in Northwestern Christian Advocate.

THAT the teachings of Jesus tended to the rectification of social wrongs there is no doubt. There is just as little doubt that this was *not the primary object he had in view*. A considerable class of teachers in our day hold the directly opposite opinion. Not all of them agree with what one frankly said: "We are to make men comfortable in this life without their concerning themselves much about the future." But to this complexion does all such teaching come at last. . . .

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added." This was the keynote of Christ's campaign for the reformation of humanity. He never adopted nor taught any social theories that were not primarily ethical or religious. We may safely challenge the production of a single utterance that must necessarily be interpreted as having an economic, political, or otherwise social character. These topics were utterly foreign to his intentions. When one came asking him to interfere in a case of alleged injustice as to a division of an inheritance, he exclaimed, in a tone of resentment, "Who made me a judge or a divider over you?" and proceeded to deliver a discourse on covetousness.

HE IGNORED "SOCIOLOGY" AS SUCH.

Jesus has been claimed by all sorts of reformers as an advocate and exponent each of his own particular cause. The socialists cite him as an authority; so do the labor reformers of all types; the land reformers; and even the anarchists. The communists of this day represent him as their first great advocate; though the communists

of a century ago designated him as *Le scelerat*, "The infamous." But he had no word which can be tortured into an approval of any of the doctrines held by the parties in question, nor had he one word in condemnation of them. There is absolutely no teaching by him on any branch of sociology as such. The few elementary principles that were accepted in all civilized communities of that age and are nearly self-evident, he took for granted. So he did certain principles of physics, and meteorology, and chemistry, and astronomy. Many of the prevailing notions concerning these subjects were glaringly wrong, but he did not undertake to correct them. . . .

We may search in vain through all the teachings of Jesus for any advice respecting the relations of employers and laborers, on the treatment of the criminal classes, on pauperism, distribution or exchange, on taxation or finance, on a system of education or the management of a family. He did not even organize a church, though unquestionably he expected his followers to do so, and he laid down no form of church government. He simply and sternly demanded of all men in all social relationships and in all callings and industries, righteousness and love. It was God's righteousness, founded on God's law and coming in God's way; not that which comes from human culture or tends to merely temporal welfare. The love was that which is "shed abroad in the heart by the Holy Ghost," and which impels the subject of it to do to others as he would have them do to him. Once get man permanently fixed in this experience and there would be a solution of all the moral and social problems of life.

LABOR AND TAXATION.

It may be said that there were at that time no such gigantic evils as now afflict human society. But this is as far as possible from the truth. Bad as the condition of certain classes is now, it was at that time incalculably worse. It is hardly credible—the statement of the oppression and degradation of the masses of the people. Take one particular, that of the taxes. We are told by competent authority that from two thirds to three fourths of the whole product was collected by the tax-gatherer. Those to whom the taxes were farmed out amassed enormous fortunes by extortion and robbery of the people. Laboring men, when not slaves, were crushed down into the most appalling poverty. There were frequent revolts and desperate insurrections, which were put down with such violence and cruelty as are never heard of in our time. Out of these came the formation of robber bands, roaming about the country and committing all manner of depredations; and those engaged in these outlawries justified themselves on the ground of the exaction and tyranny of their superiors. It was this that made the publicans so hated and execrated. It was because Jesus treated these and some other disreputable characters as proper subjects of his saving influence and capable of becoming members of the kingdom of God that he was at times distrusted and bitterly maligned.

But was he indifferent to this great mass of human

misery? Was there in him no sympathy and no desire to mitigate this wretchedness? Assuredly this was a part of the incalculable burden which he bore. He looked upon those sufferers with infinite tender pity. He bore the griefs and carried the sorrows of the oppressed and afflicted. He was described as "a man of sorrows." "He had compassion on the multitude."

Why, then, did he not organize a crusade against these abuses and more explicitly and directly denounce them? It was certainly not because he regarded them of minor importance. Their removal was an essential part of his program for the emancipation of humanity. But he regarded them and all other social evils as the effects of certain causes, and to attack the former to the neglect of the latter would have been unreasonable and nugatory. He recognized sin and selfishness deeply entrenched in human nature as the source of all these moral and social disorders, and he preached a gospel which, if accepted and lived, would destroy those foul springs of evil and cure the wrongs which spring from them. He laid the ax at the root of the tree instead of pruning among the branches. "First make the tree good." It was spiritual regeneration of the individual at which he directly aimed. This and nothing else would save society.

THE INDIVIDUAL, NOT "SOCIETY."

Many who are engaged in social reformatory work are urging the rectification of society as such. They claim that there has been too much attention paid to the conversion and salvation of individuals. There is no sanction for any such method in Christ's ministry. Indeed, it is preposterous in itself if the method is to be taken literally. Society is composed of individuals, and though individuals associated are something vastly more and greater than a mere aggregated mass, yet society can never be reached except through its members. It is not to be understood that Jesus placed no value, or small value, on the increase of power that comes through association. Society is one of the chief facts of humanity, and no one can, without great disadvantage, ignore or underrate it. But it must always be understood that individuals in society are of more importance than society itself. Society is a means not an end; and the means can in no case be regarded as greater than the end. Says F. W. Robertson: "It is easy to be a warm lover of England and yet not love one Englishman. Easy to set a great value on a flock of sheep and yet have no particular care for one sheep or lamb. If it were killed, another of the same species might replace it. Easy to have fine, large, liberal views about the working classes or the emancipation of the negroes and yet never have done a kind act to one."

THE MISSION OF JESUS THEN AND ALWAYS.

The mission of Jesus, then, was ethical and religious and nothing else. Whatever wrongs of any sort existed then or exist now, their removal could be effected only by moral and spiritual agencies. Subsidiary to these agen-

cies are all studies and investigations of a social and scientific character; these latter are of great importance and not to be ignored or neglected by religious men; but they are subordinate and not paramount or preëminent. This appears to have been the method of Jesus. He evidently expected his successors to do many things—he asserts even “greater things”—that he did not do. They were to be under the direction of the Holy Spirit, who was to “bring all things to their remembrance”—guide them as he himself had done, only on a broader scale.

What the church and Christianity want, then, to-day, is not a new economical or political or hygienic gospel, but the original gospel of Jesus, which calls for repentance and faith as conditions of regeneration and which insists on the characteristics laid down in the Sermon on the Mount and the other teachings of Jesus. This will include doing good to all men and in all ways, rectifying all wrongs whether industrial, commercial, domestic, or political. That this is not more fully done—and heaven knows how great is the lack!—is not because we need a new religion, but because we do not apply that which we have.

Sunday and Personal Right.

BY C. H. KESLAKE.

THE Constitution of the United States was founded upon the self-evident truth that all men are created equal.

This government was not organized to grant rights to which its citizens previously were not entitled, but to protect each one in his individual rights. It sought to be a government such as all governments ought to be—one in which the individual shall enjoy to the fullest extent his natural rights.

To more effectually secure these rights church and state were separated, and Congress was forbidden to legislate in favor of, or against, religion, confining it to matters which are purely civil.

It is sometimes urged by those who are seeking to secure laws for the observance of Sunday as the Sabbath day that such a step would not be a union of church and state.

But murder will out, and it is being made more and more manifest that such statements, however honestly intended, are absolutely and unqualifiedly false.

If Sunday laws are all right, and no union of church and state would thereby be effected, why do they desire to have the Constitution changed?

As the Constitution was founded upon the self-evident truth that all men are created equal—that they have certain unalienable rights; and since to more effectually secure these rights to one and all church and state were kept separate, it is perfectly plain that to change the Constitution in this regard is to deny the doctrine that all men are created equal—that they have any inalienable rights at all.

It is therefore perfectly natural that those who plead for Sunday laws should come right out and thus deny this principle—this self-evident truth. Indeed, it could not be otherwise. Hence Dr. Burrell, at the Christian Endeavor convention held a few months ago, at Paterson, N. J., in pleading for Sunday laws, was perfectly logical when he declared that the doctrine of personal rights was a political heresy.

To fasten this teaching of Dr. Burrell upon the people of this country is to bring them into the worst kind of bondage. It is not only to make a slave of man's actions, but also of his conscience. From being a king amongst kings, he is reduced to the awful condition of a serf—a mere automaton, a machine of the government, capable of action only as the government directs.

Doubtless Dr. Burrell and his associates would like to cover up this truth, if it were possible. But the matter of Sunday laws, striking as it does at the very root of personal liberty, brings its advocates face to face with this phase of the question, and the inexorable law of logic compels them to make this argument; they cannot dodge it if they would.

Sunday law advocates would have us believe that this Sunday-Sabbath is a true friend of all—especially of the laboring classes. But an institution that cannot be sustained except by denying truth that is self-evident, is an enemy, an implacable foe; and will destroy instead of save,—whether it be a nation or an individual. Consequently Sunday cannot be a part of the truth the knowledge of which shall make us free. John 8:32. Its source is not in the Author of freedom who said, “And if the Son shall make you free, ye shall be free indeed;” nor is it a part of that law concerning which the Psalmist said, “I will walk at liberty, for I seek thy precepts.” Ps. 119:45.

In the address of Dr. Burrell before referred to, he urged that Sunday is a seal. Yes, this is true; but not the seal of God as the speaker desired his hearers to believe.

The very fact that this Sunday institution cannot, as before stated, be sustained only as the self-evident truth that all men are created equal, is squarely denied, and a change of the Constitution called for, ought to convince every one, especially Christians, beyond the possibility of a doubt, that Sunday is not the Sabbath of the Bible, nor the seal of the living God. God's Sabbath is not a sign of bondage, but of liberty—liberty that can be found only in the Lord Jesus Christ.

THIS country does not need a kind of “patriotism” that is only good on the fourth of July, and derives its chief inspiration from fireworks and lemonade.

If you don't agree with the sentiments expressed in this paper, don't get excited over it; but if you do, remember that on the side of truth there is always calmness.



THERE was a great banquet given the other day in this city,—the largest, it is said, that was ever given at an American hotel, as well as “the richest and most splendid.” It was a banquet given by the “National Association of Manufacturers.”

* * *

ABOUT a thousand diners were present—more than could be accommodated in the great dining-room of the ten-million-dollar hotel in which the banquet was spread. Nearly all of them were millionaires, the aggregate wealth represented reaching away into the billions, beyond the stretch of the human imagination to picture. It was not a banquet held for the purpose of eating and drinking, but for considering the situation of the country; for it was as representing the country that this great gathering of manufacturers had assembled. And it was evident that “the country” is prosperous; no one looking into the great dining room and taking even a momentary glance at the banquet as it was in progress, could have doubted for a moment that “the country” is very prosperous indeed.

* * *

THE President of the United States was there, and made a speech. He came expressly from Washington to be present, and he came in his official capacity. It was the only capacity in which he could have come. The conclave would not have cared a cent for his presence in his own individual capacity; for the President is not a great manufacturer, neither is he a millionaire. But why should the President, as such, come from Washington to do honor to this banquet of wealth? This is a query which we deem pertinent to a consideration of the event.

* * *

THE President of the United States is the representative of 70,000,000 people,—the inhabitants of all the States and Territories. As such he stands for the people. Persons who go to see the President on any mission go to the people. As chief executive of the nation, the President is the embodiment of the people. The people are the reality behind every act that is done in official capacity. They are the real movers, the real actors, in everything.

* * *

THE manufactures might have gone to Washington, —to the President; but instead, the President came to

them. The people moved at the will of the millionaire manufacturers. Remembering that it is not the tail that wags the body, but the body the tail, it is evident that the millionaire manufacturers, and not the 70,000,000 or more citizens, are “the country.” It is in dollars that the millions count, not in mere human individuals. But things have changed in this respect since the days of Jackson and Lincoln.

* * *

THE “National League for the Protection of American Institutions” is getting ready to fight Sunday baseball, which the leading ball clubs have announced their intention of playing during the coming season. The object, of course, is to prevent the “desecration of the Sabbath.”

* * *

THE League should change its name. Baseball is distinctly an “American institution,” while the Sabbath is not; yet the League is going to oppose baseball in the interests of the “Sabbath.” It is going to oppose an American institution, in order to maintain something entirely foreign to such institutions.

* * *

ANY person who reads the Bible and history cannot help knowing that the Sabbath is not an American institution; it is a divine institution. And any one who believes the Bible ought to know that a divine institution does not need the protection of an earthly power.

* * *

NOT long ago Emperor William, of Germany, in swearing in some recruits for his army, took occasion to proclaim that a good soldier must necessarily be a good Christian. Appreciating the absurdity of this utterance, the editor of a Berlin journal published a cartoon in which the infidel armies of Frederick the Great and Napoleon, and the heathen armies of Alexander the Great and Leonidas, were represented as reading these words of the emperor’s speech; and for this the editor is to be punished for “lese-majesty.” It is said, by the way, that about a thousand prosecutions for “lese-majesty” take place in the German empire in the course of a year.

* * *

BUT the noteworthy point which appears in the present instance is that while “lese-majesty” sends the offender to prison for at least a term of several months, a man who almost at the same time was prosecuted for speaking against God, got a sentence of imprisonment for only eight days; which leads an exchange to remark that Emperor William “is probably the first to carry the impression that he believes in a God of less importance than himself.” But just such inconsistencies are always to be found under a system where church and state are united.

It is a fact that the union of church and state under any form of government tends not to beget reverence for God, but rather the opposite. Of course, under such a system, the state is bound to punish all such acts as constitute "offenses against God and religion." But to punish an "offense against God" with anything less than death, is only to cast ridicule upon God. God, indeed, forgives the offense freely, and magnifies his name through his mercy and love. He forgives the offender, and the latter escapes the penalty of his transgression; but always the divine forgiveness discloses the awful scene of the Son of God hanging on the cross in the agonies of death, for the very offense which was forgiven. So that both justice and mercy, the attributes of God's character, are magnified in his forgiveness of sin. But as human governments are not conducted upon the principle of forgiving the offenses of transgressors, it only remains for them to inflict punishment; and when the state assumes to deal with offenses against God, the only thing it can do is inflict what it deems a fitting punishment for them.

* * *

An offense against God is a sin; and the only fitting punishment for sin is that which God himself, after the Judgment, will inflict upon all who have not obtained pardon and regeneration through Christ. When a government therefore undertakes to punish for an offense against God, by inflicting a penalty of fine or imprisonment, as is usually done, it only casts contempt upon God, and lowers him to the level of the earthly and human. An offense against him comes to be considered as on a par with an offense against an earthly ruler, or as even a thing of less consequence. It is simply impossible that the result should be otherwise.

The Ontario Sunday Bill Withdrawn.

EDITOR SENTINEL: The bill introduced in the Ontario Parliament, at the request of the "Lord's Day Alliance," to amend the "Lord's Day Act," and make it more stringent than at present, has been withdrawn. This was largely brought about by Sunday keepers themselves, who viewed with alarm the prospective workings of the bill, and vigorously protested against it.

The law as it now stands leaves the way open for religious persecution, and it was shown that should the amendment pass, very many of the industries of the country would be seriously menaced, if not entirely destroyed.

It is proposed, however, in the future to take up the matter again in a form that it is hoped will meet with popular approval.

Those who favored the bill severely censure the government for its action in withdrawing it.

As the country is on the eve of an election, the present

government is accused of yielding because of political expediency.

Thus it may be seen that Sunday laws abound in innumerable difficulties, both to those who make them and those on whom they are enforced.

How much trouble would be avoided in this world if the matter of the Sabbath and religion in general were left between God and man.

M. C. GUILD.

To Close Drug Stores on Sunday.

New York "World," January 24.

THERE will be a meeting of the Executive Committee of St. Michael's Chapter of the Church Association for the Advancement of the Interests of Labor to-morrow night at the Parish House of St. Michael's Church, 225 West Ninety-ninth Street [New York City]. The object is to start a movement to close drug stores on Sundays. So far sixty-five trade, labor, reform, business, and church organizations and fifteen leading clergymen have indorsed the movement.

Decline in the Price of Titles.

It will be good news to some Americans, that there is a prospective decline in the price of titles of royalty. The Italian government, says the *New York Sun*, intends to submit to parliament a bill which provides "that any one desiring the title of prince shall pay \$8,000 therefor. Five thousand dollars will be the sum necessary to obtain the title of marquis, while \$4,000 will buy the title of count. Any one may become a baron who is willing to pay \$1,000 for the honor."

This is far below the price that American heiresses,—or their papas—have been in the habit of paying; and we know no reason too why these titles are not just as good as any.

A DISPATCH from Rome says that Cardinal Vannutelli is "in deep disgrace" at the Vatican, on account of having been present at a grand dinner given in honor of the American ambassador to the Quirinal, Mr. Draper. To thus openly seek the good will of the Italian government, is to violate a stringent rule of papal policy; but it seems that the cardinal, who is a prominent candidate for the tiara, thinks the good will of the Italian government worth more to him than the friendship of the Italian cardinals.

THE *Bellefontaine* (Ohio) *Republican* announces that Washington's birthday will be celebrated in the public schools of that State, according to a program furnished by the "Women's Relief Corps" ladies, which will include the "flag salute."

RELIGIOUS LIBERTY for YOUNG PEOPLE

Studies in French History. -7.

"WHOM were we talking about when our last week's study closed?" questioned Professor Carman.

"That's good; I see you are interested in these lessons," he added, as he noted the dozen eager hands that were raised.

"It was about Rollo, the Norman," answered Charlie White, in response to a nod from his teacher.

"Right. Well, Milly, what is on your mind? you may speak freely. In fact, I think we may as well devote the first of the half hour to questions, answers, and a familiar talk on the previous lesson."

"Well," said Milly, "aunt Mildred is at our house visiting, she is real good in history, and she told us a little story about Charles the Simple and Rollo. She said that when the king let Rollo have certain

lands, it was necessary that he comply with the usual custom, and show his allegiance to his king by kissing Charles' foot. But Rollo didn't propose to do that kind of business, and so he sent a soldier to do it for him. But it was not at all agreeable even to *him*, and he was so indignant at being asked to do this, that he seized the king's foot and raised it to his lips, instead of bowing down to perform the ceremony. As the king was sitting on a throne which was not stationery, it tipped him over, throne and all," laughed Milly, "and then the Normans laughed at him; but the Frenchmen were quite angry, though the king wisely turned it off as a joke."

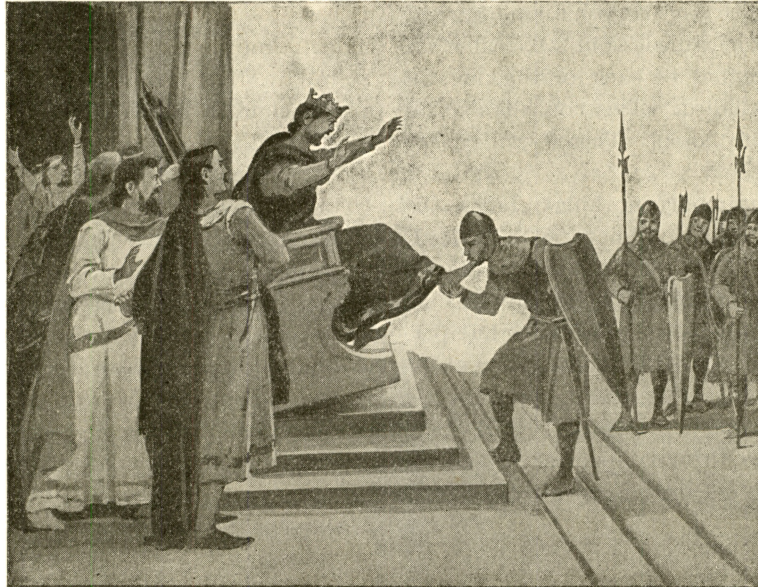
"A very good story, Milly, and well told," said Professor Carman, encouragingly.

"After Charles the Simple had been murdered," continued the teacher, "which people supposed was done by

one of his nobles, Hugh the Great, who was the son of the Count of Paris,—he who had been the real ruler instead of Charles the Simple, might easily have been king. But he did not choose so to aspire; so Louis IV. ascended the throne. He reigned eighteen years, and in 954 A. D. he left the kingdom to Lothaire, his son. He was succeeded by Louis V., called the Do-Nothing, because really his reign was so short that he could not have accomplished much, were he even so wise,—it was only a year. He was the last of the Carolingian kings, the direct posterity of Pepin, and of Charles the Great."

"Charles the Great and Charlemagne were the same, weren't they, I believe?" asked Max Smith.

"Yes, the very same. Now, Hugh Capet, son of Hugh the Great, was made king by the nobles; and so you see that in less than two hundred years from the time when the great Charlemagne was placed in his tomb, the kingdom for which he fought so many battles and over which he reigned in such glory, had gone into stronger hands."



Rollo of Normandy showing allegiance by proxy to King Charles.

"Don't you think it would have been better for France if the descendants of Charlemagne had continued to reign?" asked Rob Billings.

"If they had been capable as their illustrious ancestor, yes; but they were not, so it was no doubt better to have a change. You see the nobles had almost unlimited power over those under them, and history says that the name of 'king' was almost a mockery."

"How came the nobles to have so

much power?" asked Joe Palmeter.

"I will try and explain how, Joseph, or rather, I will tell you about the Feudal System, then you can understand it.

"When a chief went to war, in very early times and was victorious, he used to give his principal men a certain share of the conquered territory, if they would promise to fight for him and work for his interests. This was called 'owning allegiance,' while the chief was called their liege lord and they his vassals. Then after a while these vassals themselves would do the same thing, and subdivide the land, among others, called 'freeholders,' and these freeholders had also others under them, called serfs, who were the very lowest class. So there were:—

"First, the king; second, the nobles; next, the freeholders; and lastly, the serfs."

"I should think such a way of doing things would make no end of bother and worry for the king," said practical Jack Smith.

"It did, indeed, for after a while the poor king didn't own as much land as the nobles and vassals, and so they did not like to acknowledge their allegiance to him."

"Wasn't that the way with Rollo?" asked Florence Ray.

"Yes, and poor Simple Charles did not dare to resent the insult of being tumbled off his throne."

"I should have thought they would have changed the foot-kissing ceremony after they had such an experience as this," said Maggie Palmeter, laughing.

"So they did; after a while they signified their allegiance to the one above them by placing the hand inside that of their superior, which was certainly a more pleasing custom."

"Let me see, professor, I would like to make a note of the time when Hugh Capet took the throne."

"Very well; write; Hugh Capet, first of the Capetian kings, reigned from 987 to 996 A. D.

"I have been very glad to see that you all made good use of your note books during this lesson. We will close this study by giving the names of each of the kings of France as far as we have studied. This you will also do well to write in your note books. Then we will repeat them in concert:—

"Clovis, later, and unimportant kings, Pepin the Short, Charlemagne, Louis the Good-natured, Charles I. the Bald, Louis II. the Stammerer, Louis III. and Charlo-man, Charles II. the Fat, Charles III. the Simple, Louis IV. Lothaire, Louis V. the Do-Nothing, and Hugh Capet.

MRS. L. D. AVERY-STUTTLE.

Following the Majority.—No. 2.

"Good evening, Tom!"

"Why, good evening, Will! Come in! Take a seat by the fire. You are just the boy I've been wanting to see. Where have you been keeping yourself of late?"

"At home, Tom. You know I told you I believed I would take my circus money and buy me one of those pocket Bibles like yours?"

"Yes, Will, I remember."

"Well, I did it, and I have been putting in my spare time of late in studying it."

"Good for you, Will! How are you getting on?"

"Well, that is just what I want to tell you. I need a little help."

"What is the matter, Will? Is it hard for you to find the texts you want?"

"No, Tom. I tried your way. Learned the names of the different books, and the order in which they come, and when I know the reference now, I can find it easy enough."

"Well, that is good! Now what is the matter?"

"Why, it's these verses here in the fifth chapter of

Matthew—the 17th and 18th: 'Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.'"

"So you are studying of the law, are you, Will?"

"Yes, Tom. I wanted to see if there is any reason for people's thinking it has been changed. Jim Drake says he heard his father say that there was no need of people getting their mind all confused in the study of the old law, because it had all been changed when the Saviour came, and all we had to do now was to believe in Christ.

"But, Jim," said I, "how are we to believe in Christ unless we are acquainted with him; and how are we to become acquainted with him except through his laws? Did you ask your father to explain the matter, Jim?"

"No, indeed," said he. "He would n't have done it if I had. He don't think such things belong to children."

"But they do, Jim," said I, "for I remember reading a verse in my Bible the other day that said, 'Those things that are revealed belong unto us and to our children,' so if there was any change made, we boys have as good a right to know it as the older people.

"Why, Jim," said I, "your father is quite an active man in church work, isn't he?"

"Well, yes," said he, "if talking politics and keeping people straight on Sunday can be called church work."

"But, Will," said he, "are you certain that the Saviour's coming did n't change the law?"

"Yes, sir, Jim, I am," said I.

"Well, now, look here, Will," said he, "it isn't very likely that the *majority* of the people are in the wrong, and only *now and then one right*."

"But, Jim," said I, "don't you know that the way that the *majority* travel is called the *broad way*, and doesn't lead to heaven at all, and but just a few find the road to eternal life? It does n't make any difference, Jim, if *all the world* says a thing is so, if God says it isn't so, why, it isn't!"

"Well, Will," said he, "just show me where He says it isn't so."

"Well, Tom, do you know that I couldn't do it? I had heard it talked of lots in the Sabbath-school, and thought I understood it real well, but I had n't realized how necessary it was that we know just where to find the proof of what we say, and I began to see why our teacher considered it so very essential that we boys learn the references for ourselves. I said, 'Jim, I don't know just where to find it, but I know it says so, and I'll look the matter up.'

"Well, yes," said he in his sarcastic way, "it strikes me, Will, that that will be *about* the thing for you to do, and *may be* when you find it it won't read just as you thought it did."

"But I knew it did, so I said, 'I mean to do it, Jim,' and walked away, fearing he might aggravate me to say something to be sorry for. I went home and began at once. My father smiled and said, 'If you keep on, my

son, I don't know but you'll be a preacher yet; but if you are,' he added, 'I hope you'll stick to your profession and not try to be preacher and politician too, as some in these days seem endeavoring to do.'

"Your father don't belong to the church, does he, Will?"

"No, Tom; but do you know I believe he has got more good religion in him than some who do, and that isn't saying that people should n't belong to the church either. But now, Tom, I'm ready to begin. What does this *jot* and *tittle* mean in this text, that the Saviour says shall in no wise pass from the law?"

"Why, Will, 'jot' is the smallest letter of the Hebrew alphabet. The Saviour is speaking to the Jews here and says that there shall not even so much as the smallest letter of their alphabet ever pass from the law till all be fulfilled."

"And the 'tittle,' Tom, what is that?"

"Why, that is just a little corner of a letter that makes it different from another that is very nearly like it. For instance, Will, you know how nearly alike our capital O and Q are? Just that little quirl taken from the Q would leave it an O; but the Saviour tells them that not even the smallest letter nor the tiniest part of a letter shall ever pass from the law while heaven and earth remain. Turn to the 111th Psalm and read the last clause of the seventh verse and the first clause of the eighth."

"All his commandments are sure. They stand fast for ever and ever."

"For how long, Will?"

"For ever and ever."

"How many of them?"

"All of them."

"Now turn to Ecclesiastes, third chapter. Read the first two clauses of the fourteenth verse."

"I know that, whatsoever God doeth, it shall be for ever; nothing can be put to it, nor anything taken from it."

"How does this text agree with the idea of the law's having been changed, Will?"

"Not a bit of agreement about it, Tom."

"So I say. You see the Saviour knew there would come a time when it would be taught that he changed the law, and he says, Think not that I have done such a thing. If you want to find what he did do, turn to Isaiah the forty-second chapter and twenty-first verse."

"The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable."

"He will do what to it?"

"Magnify it."

"Now let me bring the magnifying glass, Will, and we will hold it over the page and see what it does."

"It enlarges and brings out the parts more clearly! It makes it lots plainer, Tom!"

"Now Will, isn't that just precisely what the Saviour did when he said that not even the corner of a letter should ever pass from the law?"

"Well, truly it is, Tom. I don't know of any way by which he could better have done it."

"Nor I. From what we have already gone over you would n't judge the study of the law so very confusing to the mind, would you, Will?"

"No, indeed!"

"Well, it's too late to study further to-night; but come over again, Will. I just enjoy an evening like this."

"I too, Tom, and I am sure I thank you ever so much for helping me this time, and shall be only too glad to come again."

ELSIE A. BROWN.

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J. E. JAYNE,
Editor.

L. T. NICOLA,
Associate Editor.

CONTENTS.

The above is a facsimile of the upper half of the cover of the January number of the MISSIONARY MAGAZINE, the organ of the Seventh Day Adventist Foreign Mission Board, a journal alive with missionary information, especially with that which pertains to the work and movements of the missionaries of the Denomination.

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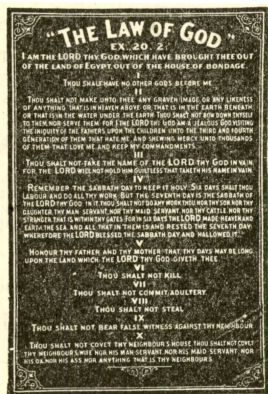
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SPECIMEN OF TYPE USED.

<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 make a sure covenant, and write it; and our princes, ^{rv} Lē'vites, and ^{rv} priests, ^h seal unto it.</p> <p style="text-align: center;">CHAPTER X.</p> <p>1 The names of them that sealed the covenant. 29 <i>The points of the covenant.</i></p> <p>NOW ³ those that sealed were, ^a Nē-hē-mī'ah, ⁴ the Tīr'shā-thā, ^b the son of Hāch-ā-lī'ah, and Zīd-kī'jah,</p> <p>2 ^c Sēr-ā-rī'ah, Āz-ā-rī'ah, Jēr-ē-mī'ah,</p> <p>3 Pāsh'ūr, Ām-ā-rī'ah, Māl-chī'jah,</p> <p>4 Hāt'tūsh, Shēb-ā-nī'ah, Māl'luch,</p> <p>5 Hā'rim, Mēr'ē-mōth, Ō-bā-dī'ah,</p> <p>6 Dān'jel, Gīn'nē-thon, Bā'ruch,</p> <p>7 Mē-shūl'am, Ā-bī'jah, Mīj'ā-mīn,</p>	<p style="text-align: center;">NEHEMIAH, X.</p> <p>B. C. 445.</p> <p>^f Deut. 23. 48.</p> <p>^g 2 Kin. 23. 3.</p> <p>² Chr. 29. 10; 34. 31.</p> <p>³ Ezra 10. 3. ch. 10. 29.</p> <p>² Heb. are at the sealing, or, sealed.</p> <p>^h ch. 10. 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, and entered into a curse, and into an oath, ^h to walk in God's law, which was given ⁵ by Mōseg 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 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,

Wilmington, Del., Nov. 10, 1897.

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Sincerely and respectfully,
G. H. COLGROVE.

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American Sentinel.

NEW YORK, FEBRUARY 3, 1898.

It is expected that a hearing will soon be given upon the Sunday bill now before the Albany legislature.

THE California Association of cycling clubs has been "outlawed" by the League of American Wheelmen because the former sanctioned Sunday racing; but the League has, it seems, signally failed in an effort to get its course in this matter sustained by the International Cyclists' Union.

LOUD protests from printing concerns are being made out in Michigan against the awarding of a State printing contract to the Seventh-day Adventist establishment at Battle Creek, the latter having made a bid which was below all others received. Many of the objections are based upon religious grounds.

WE are not the only persons who dissent from the "flag salute." Read what the *New York Journal* says (p. 69) of the flag salute in the form proposed for the schools in this State, which is not nearly as objectionable as that form which calls for a profession of allegiance to God.

IN reply to a Christian Endeavor petition from Hackensack, N. J., to Washington, asking the government to discontinue Sunday delivery of mail at that place, the postmaster-general has replied that "the running of mails is for the benefit of the majority of the people," and that the Sunday delivery "will stand."

A COMMITTEE of clergymen of Omaha and vicinity, appointed for the purpose of persuading the directors of the "Trans-Mississippi Exposition" to close the exposition on Sunday, were recently refused a hearing on the subject by the Board of Directors. Of course the clergymen will not let the matter drop thus easily, and a determined fight may be expected over it between this and

the time for inaugurating the exposition.

CONCERNING the difficulty raised by the "flag salute" in Colorado, the latest information is that State Superintendent Patton "has sent orders to the school board in Boulder to settle, if possible, the difficulty over the salute to the flag which exists between it and the Seventh-day Adventists. She considers the salute of not enough importance to antagonize a whole sect, and therefore suggests that the school board do away with the salute if peace cannot be restored by any other means. At Victor, where the same state of affairs exists, the board will probably be given the same directions."

The Ministers Were Honest.

UNDER date of January 23, Mr. W. H. Falconer, an observer of the seventh-day, writes us the following:—

"The ministers held a Sunday-law meeting in Winnepeg recently, and some of our brethren attended. In the discussion, which came up Brother Ritchie exposed the animus of Sunday legislation, with the result that some of the ministers admitted it would be persecution to us, and that they would also oppose it if they were in our place. The result was that the chairman was very much perturbed, and resigned his place and left the meeting, which then turned into a union prayer meeting. So that meeting was a fizzle. But they have had a secret meeting since."

Of course it means persecution. Why not be honest about it, as these ministers were?

JUDGE GAYNOR, of Brooklyn, in dismissing, recently, the cases of a number of boys brought before him for playing ball on Sunday, observed that a game of ball was better for the boys than the temptations and allurements which they would be likely to meet in Sunday idleness. It is certainly reasonable to suppose that a judge on the bench is as well qualified to speak on this point as is any one of the class who are calling for Sunday laws.

Do you know what to do with that child to make of him what he ought to be? "What child?"—Why, your own child, that you now have the responsibility of bringing up; that one that you are building such hopes upon, or whose wayward tendencies you are viewing with anxious forebodings. Perhaps you think that you know, but in any case, it is well to get all the information that will be of value on so important a subject. So we want to say to you that a most valuable book on the subject on child training has been recently published by Mrs. S. M. I. Henry, who is widely known in connection with the work of the W. C. T. U. Mrs. Henry writes from experience, both as a mother and as National Evangelist of the W. C. T. U., in which capacity she has had wide opportunity for observation and information on the subject of which she treats. The title of the book is "Studies in Home and Child Life;" 250 pages; twenty-four chapters. Published by Good Health Publishing Co., Battle Creek, Mich. Price, \$1.

THERE are a great many papers published in this country especially for the young people, but we know of only one such that aims both to entertain the young and also to inculcate the principles of Christianity, combining moral instruction with that pertaining to things secular, as is necessary to the ideal education. And that paper is the *Youth's Instructor*, published by the Review and Herald Co., Battle Creek, Mich. It is an illustrated weekly magazine of twenty or more pages, which appears for the year 1898 in new dress, and with other changes and improvements which add greatly to its value, but not at all to its cost, which is \$1 per year. Send for a sample copy and judge for yourself.

THE two illustrations which appear in this issue were drawn expressly for the AMERICAN SENTINEL. They are the first of many original illustrations which we design to present in the SENTINEL during 1898.