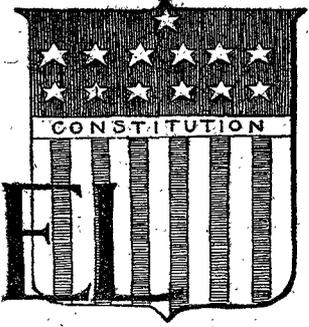


AMERICAN SENTINEL



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

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

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

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THERE is no worse slavery than that of selfishness.

CREED has been well defined as the cloister of thought.

THE truly free man never desires to enslave any one else.

THE upas-tree of popery flourishes in the soil of human nature.

CHRISTIANITY KNOWS NO "league;" it knows only the "unity of the Spirit."

THE right to observe a weekly day of rest is the only one which is sought to be forced upon people by law.

IF you are a "doer of the law" yourself, you will find neither time nor occasion for judging your neighbor.

THE most distinguished monopolist in the world is the devil. He is trying the hardest to force everything to go his way.

THE largest society in the world, the easiest to get into and the best one to get out of and avoid is the Society for Setting Other People Straight.

EVERY person has a right to refrain from the exercise

of any right that he may possess. Otherwise it would not be a right, but an obligation.

THE Christian goes to his warfare taking the "shield of faith." Eph. 6:16. That which is of faith, is a defense to its possessor. If the first-day Sabbath were of faith, it would not need so much defending.

THE accepted way of "defending" the Sabbath is to compel somebody else to keep it! If there were any defense in this method, the seventh-day Sabbath would long ago have perished for the lack of it.

Our Government and God's Sovereignty.

THE signers of the Declaration of Independence were men who believed in God and acknowledged his rightful sovereignty in earthly affairs.

This is set forth in the statement—which constitutes the very foundation on which the Declaration rests—that "all men are created equal; that they are endowed by their Creator with certain unalienable rights; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

Only upon the basis which these words set forth could the appeal have been made to mankind which was made by our forefathers in this immortal document. If there is no God, then it is not true that all men are created equal and endowed with certain unalienable rights which it is the business of civil government only to secure and never to molest. We appeal from the decisions of majorities to that Being who constitutes the true majority; to Him whose way is always just, and whose word true; but if there be no such Being, then we can only fall back upon the decisions of majorities, fallible as such decisions must be, and unjust and untrue as they are often found to be. The doctrine of unalienable rights is swept away altogether; for if the decision of the majority be our highest

rule of guidance, then it rests with the majority to say what our rights are, or whether we have any at all. For if the individual is alone, he cannot properly set himself up above two or more others equal with himself.

The doctrine of unalienable rights, which underlies the American system of government, rests thus upon the acknowledgment of the sovereignty of God as the Creator of all men. But it is through the Constitution of the United States that this system of government was put into practical operation. And this being so, it is perfectly plain that the Constitution cannot rightfully be called a "Godless" document.

The doctrine of the unalienable right of mankind rests upon the acknowledgment of the sovereignty of God as the Creator. And it is the only doctrine in harmony with such an acknowledgment; all other doctrines virtually deny it.

The American system of government is based upon that doctrine; and,—

The United States Constitution is the instrument through which this system is put into operation.

Therefore, the United States Constitution is the right constitution, and the only one, consistent with the real acknowledgment of the sovereignty of God in human affairs. Let that acknowledgment, and this Constitution, forever remain.

Labor Unions and Religious Worship.

SHOULD "union" worshippers attend a church built by "non-union" workmen? This is the question recently addressed to Bishop Potter by the Hod-hoisting Engineers' Union, the question being called out by the fact that non-union men are employed in the building of the new Protestant Episcopal cathedral in New York City. We have not yet learned the nature of the bishop's reply.

Does this question imply that membership in the "union" has now attained a position of such overwhelming importance in the life of the workingman that it overshadows even the question of his relation to God? Is this more than can fairly be inferred from it?

Just why the Union should refer this matter to Bishop Potter, instead of settling the question by its own decision, is not clear. Probably it was hoped that it might influence him to secure the dismissal of the non-union men, or their allegiance to the union. It is not often that a labor union feels incompetent to decide upon the proper conduct of its members in any matter affecting its interests.

Is an attendant at church service from the workingmen's ranks to be known as a "union" worshiper or a "non-union" worshiper? and are the measures of the strike and lockout to be carried into the sphere of church relationship? Will the "union" members of the Rev. Mr. A's congregation go on a "strike" as regards church services because "non-union" men are employed on the church of Rev. Mr. B? or refuse to attend any church

built by "non-union" men? Will the union undertake to say what its members shall do in the matter of church attendance, if it should regard such a measure as necessary to the protection of its interests?

And if Bishop Potter replies to the question, will the union abide by his decision? This, at the best, would be to make a pope of Bishop Potter.

To say the least, the question is plainly suggestive of a readiness on the part of labor unions to make themselves the instruments of religious tyranny.

Religious Monopoly.

NOT the least of the monopolies for the establishment of which determined efforts are being put forth at the present time, is one which is designed to cover the field of men's conduct in religion.

Religious monopoly is not a new thing—a creation of the nineteenth century. It is as old as the history of mankind. The first man to set one up was Cain, who killed his brother because he practiced a different religion from his own.

A religious monopoly is the worst of all forms of monopoly, both because religion is of all the things the most essential to human welfare, and because such a monopoly not only seeks to drive all other religions out of the field, but to force everybody to take religion from it as well.

It declares not only that nobody shall practice a religion contradictory to itself, but that everybody must have religion—of the kind which it supplies—whether the individual wants it or not.

The religion which is aiming at a monopoly to-day, in this and other "Christian" lands, has for its distinguishing feature the observance of the first day of the week.

It demands that all men, of whatever race or belief, shall incorporate this distinguishing feature into their conduct, thus becoming in a true sense its adherents.

This monopoly has behind it a gigantic force of church workers and religious societies. It has already received the support of Congress, the courts, and the State legislatures.

But there is one other religion in the field which will not yield to this monopoly; and that religion is Christianity. The distinguishing feature of Christianity is faith in the Word of God; hence, it is in contrast with the religion of the monopoly, since the Word of God does not command the observance of the first day of the week.

A clash between the two religions is inevitable, for Christianity will not yield her ground or turn aside from her appointed course. All false religions can compromise upon some essential feature common to all; but Christianity cannot compromise with anything.

A religious monopoly which was prophesied for the closing period of earthly history is described in the latter half of the thirteenth chapter of Revelation. There a

power is spoken of which should perform miracles in the endeavor to cause the people to "worship the image of the beast," and it is said of it that "he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

The Sabbath is declared in the Scriptures to be the sign of the true God—he who has creative power. Its observance constitutes a mark upon those who are his people. See Eze. 20:12, 20. The Sabbath of the Lord is the seventh day of the week.

On the other hand is the Sunday, which is claimed by the papacy as the sign of her spiritual power, and the observance of which properly constitutes a mark of adherence to her. In proportion as the clash between Christianity and the would-be religious monopoly becomes more fierce, these opposing marks will acquire more prominence in the field of controversy. They will become the standards, as it were, at the head of the contending forces.

Every opposer of monopolies should understand that in opposing the worst of all monopolies he is called to take his stand on the side of Christianity. Christianity favors no monopoly. Its whole aim is to bestow freedom, —to exalt the race, as individuals, to the plane of that independence of thought and action which is consistent with the highest human welfare.

What is Righteousness?

THE "National Christian Citizenship League," in its "proclamation" and call for a million volunteers to forward the "Christian citizenship" cause, appeals to "the pure minded, true-hearted men and women of the Republic who believe with Charles Sumner that 'righteousness is preservation.'" As it is undoubtedly true that "righteousness is preservation," and as the class of individuals to whom the league appeals recognize this fact, it is assumed that they will join in the Christian citizenship movement, as the proper method of giving practical expression to this belief.

But to say simply that "righteousness is preservation" without any additional words of qualification, is but to give expression to a "glittering generality," and one which fails to furnish any indorsement or justification of the "Christian citizenship" campaign.

What is righteousness? The only authority to which we can turn for an answer to the question, is the Word of God. There we find it stated that "all unrighteousness is sin," and that "sin is the transgression of the law." 1 John 3:4; 5:17. From this it is clear that righteousness is the keeping of the law. But it is also written that "by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." Rom. 3:

20. This is because all flesh is by nature "under the law" and "guilty before God," having fallen in the transgression of Adam. "But now," the apostle adds, "the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; . . . being justified freely by his grace through the redemption that is in Christ Jesus." Verses 21-24.

Therefore apart from faith in Jesus Christ, there is no righteousness for any being on the earth. Righteousness, as it must be known by every person who has it, means the result of faith in Jesus Christ, and the statement that "righteousness is preservation" means that there is preservation in the faith of Christ.

And this is very true. He who fights "the good fight of faith" lays "hold on eternal life." 1 Tim. 6:12. Jesus said that whosoever should lose his life for his sake should preserve it. He who gives away treasure through faith in Christ, preserves the same "where moth and rust do not corrupt," and where riches will never take to themselves wings and fly away.

But what has all this to do with "Christian citizenship"? What has it to do with the preservation of the government or institutions of the country in which "citizenship" is held? Of what significance to these is the statement that "righteousness is preservation"? For it is evident from the nature of righteousness, as set forth in the foregoing texts, that it is not a thing that can be applied to these at all. Whatever preservation they are to have, they must obtain in another way.

Faith is the one and only source of righteousness. And faith is not a profession, it is not anything that can be set forth in legal or political documents; it is an actuating, governing principle of life, sent to save the individual sinner, and applicable alone to him. "Hast thou faith? have it to thyself before God."

The Only Remedy.

THERE is one sure remedy and only one, for the ever-present conflict of capital and labor: and that is stated in the following, taken from one of our religious exchanges:—

"And, behold, Boaz came from Bethlehem, and said to the reapers, The Lord be with you. And they answered him, The Lord bless thee.' Ruth 2:4. There was no conflict there between capital and labor; nor will there ever be when such expressions can be used between employer and employés, not as a matter of form, but from the heart. When masters remember that they have a Master in heaven, who is no respecter of persons, and servants remember that they serve the Lord Christ, there can be no clashing. But only the Spirit of God in the heart can bring this about. Strikes, wars, and fightings will go on as long as evil desires reign in the human heart."

Duty not Based upon Rights.

"Laws forbidding labor on the Sabbath," we are told by those who advocate them, "are based upon the right of every man to enjoy a day of rest." This is strange "logic" to apply to the doctrine of human rights.

Every man has a right to get married; must we therefore have a law compelling all men to marry?

Every man has a right to acquire property; is it therefore necessary that the acquisition of property should be made compulsory?

Because some one else has a right to do a thing, must I be forced to do the same thing in order that he may enjoy his right?

If so, then individual rights are not equal; for my own choice in the matter is made to give place to that of another.

But individual rights are equal. What another person does in the exercise of a right, I have an equal right to refrain from doing.

An act done under compulsion is not the exercise of a right. The basis of compulsion is duty, and the power which compels also prescribes duty in respect to the thing compelled.

When the State, therefore, compels the observance of the Sabbath, it prescribes the duty of every citizen with respect to Sabbath observance. It removes Sabbath observance from the realm of privilege to that of duty.

The duty of Sabbath observance does not grow out of the right to observe the day, but out of the relation of man to the Author of the Sabbath. The question of the duty of Sabbath observance is first settled in the mind of the individual before he considers it as a matter of personal right.

It was in the sphere of man's duty, and not of his rights, that Sabbath observance originated.

This duty was set forth and commanded by the Creator, the Author of the Sabbath.

In prescribing Sabbath observance as a duty, the State sets itself in the place of God. It is not the business of the State to prescribe duty.

The duty does not grow out of the right, but the right out of the duty. The right of Sabbath observance affords no basis for compulsory legislation; it cannot be made the basis of any human law for Sabbath observance.

Any such law rests upon another basis, and that basis is nothing else than religious intolerance.

It is the prerogative of God alone to prescribe duty. His law prescribes duty for mankind, but he leaves men free to choose whether they will walk in that pathway or not. But what the State prescribes by law is taken out of the realm of man's free choice.

And when the Sabbath observance is removed from the realm of man's free choice, by that very act it is denied that Sabbath observance belongs within the sphere of individual rights. The law which claims to be "based upon the right of every man to enjoy a day of rest" each week, in reality denies that any such right exists.

Right Invulnerable.

BY FANNIE BOLTON.

'Tis wrong that raves with frantic cry
To hush right's voice so sweet and still.

'Tis falsehood that must terrify,
When truth goes calmly by at will.

'Tis error that must take the sword,
And seek to stop the Christ-like course.

'Tis love that wins men by a word,
And hate that fails through using force.

Right can be still and calm and strong,
Moving as stars do in their course,
Alone amid the hosts of wrong,

That run and shriek their voices hoarse.
Truth holds God's scepter for her own,
And wears a crown beneath men's thorn.

Falsehood upon a man-made throne
Feels all his weakness, devil-born.

Right has a strength invulnerable,
A union with Almighty power.

Wrong bolstered up by men and hell
Must fortify from hour to hour.

Truth leads a white-robed army out
From heaven's battlements of light;
But falsehood's hosts of weakling doubt
Hurl puny shafts of carnal might.

Falsehood shall wither and decay,
Wrong be as ashes and as dust.

Error as shadow slink away,
Force be corroded as with rust.

Right shall be victor crowned at last,
Truth shall be robed in stars of light;
Love shall hold all things safe and fast,
As happy planets in their flight.

So only let us stand with right,
So only let us walk with truth,

So only live with love and light,
And feel no fear of woe or ruth.

Calm, happy, strong, and undismayed,
Let evil rage, we'll keep our course,

And find our every pathway stayed
By love's Almighty, heavenly force.

Revising History.

It would be a congenial task for certain Roman Catholic authorities to revise the history of the Middle Ages, especially as regards certain important occurrences in which "the church" was a conspicuous actor.

For example, in the *Catholic Mirror* of October 9, the Rev. Jos. V. O'Connor comes forward with the statement that "the new spirit of historical research, which seeks the simple truth of facts irrespective of theories or consequences, has settled certain points in the controversy over the [St.] Bartholomew massacre;" and that "these, succinctly, are: religion had nothing whatever to do with the massacre; it was a measure of Machiavellian state policy. It was not long premeditated, but adopted on the impulse of fear, chiefly of Coligny, and the number of slain cannot be proved to have exceeded 2,000."

This writer then goes on to state that the Huguenots had plotted to kidnap King Charles IX, had "incited whole provinces to rebellion," and had "introduced foreign hostile troops into France;" that "the French court, in a lying report of the massacre, deceived Pope Gregory XIII, and he, good easy man, thinking that the king of France had been saved from assassination, publicly thanked God;" that Charles IX and his mother, Catherine de Medici, were "worthless Catholics" anyhow, and that the latter was not a Catholic, but a "free-thinker." And so it is evident(?) that "religion, either Catholic or Protestant, had nothing to do with the massacre"!

It is rather remarkable that "facts" can be brought to light at this late date which set aside the conclusions reached by the people who lived when this occurrence took place. That these conclusions, as set forth in history, were such as to-day reflect anything but credit upon "the church," is a fact for which "the church" is alone responsible. She had every opportunity at the time, and afterwards, to secure a correct version of the affair for transmission to posterity. "The church" ruled almost supremely in the nations of Europe at the time when such occurrences as this passed into history. Why did she allow history to be written and stand as authentic, which was not only false but unfavorable to herself?

The truth is that the history of those times, as it has come down to us, is essentially true. But in that day the papacy had no wish to change that history; it was not then regarded as of a nature to reflect odium upon her. It was not then deemed, as it is generally to-day, a wicked thing to persecute and put to death "heretics." The terrible event of St. Bartholomew's day was regarded as a justifiable and even laudable proceeding, and not calling for any apology. And hence Pope Gregory, "good, easy man," that he was, in giving public thanks and having a medal struck commemorative of the event, did not imagine he was doing anything which might make trouble for the apologists of "the church" in future times.

The Jews tell us that they did not crucify Jesus Christ, but that it was done by the Roman, Pontius Pilate. And it is true enough that in that and subsequent proceedings of a similar nature against the followers of Christ, the State has been the actor by whose authority and in whose name the persecution was done. And this is why it is so convenient to have a union of religion with the State, and why such a union is always sought by a church which wants power to enforce her religion, and has lost the power which comes from union with her divine Head.

It is altogether too late at this date to revise the history of the Middle Ages. The attempt to do so will only expose more clearly the weakness of the claim that "religion had nothing to do" with the tragedies of those times in which the actors were known as papists and Protestants. The would-be explanations by which it is sought to remove all stigma from "the church," are fitted only for an appeal to credulity and ignorance.

What Rome Would Do for the United States.

Not very long ago a prominent prelate of Rome made the statement in public that what Rome had done for other nations where she had had control, she would do also for the United States. In view of this assertion, which is undoubtedly true, it becomes of interest to Americans to note what Rome has done for those other countries. In brief, this could not perhaps be better set forth than is done in the following words of the illustrious French author, Victor Hugo:—

"Ah, we know you! We know the clerical party; it is an old party. This it is which has found for the truth those two marvelous supporters—ignorance and error. This it is which forbids to science and genius the going beyond the Missal, and which wishes to cloister thought in dogmas. Every step which the intelligence of Europe has taken has been in spite of it. Its history is written in the history of human progress, but it is written on the back of the leaf. It is opposed to it all. . . . For a long time the human conscience has revolted against you, and now demands of you, 'What is it that you wish of me?' For a long time already you have tried to put a gag upon the human intellect; you wish to be the masters of education, and there is not a poet, not an author, not a thinker, not a philosopher that you accept. All that has been written, found, dreamed, deduced, inspired, imagined, invented by genius, the treasure of civilization, the venerable inheritance of generations, the common patrimony of knowledge, you reject. There is a book—a book that is from one end to the other an emanation from above; a book which is for the whole world what the Koran is for Islamism, what the Vedas are for India, a book which contains all human wisdom illuminated by all divine wisdom—a book which the veneration of the people calls The Book—The Bible! Well, your censure has reached even that—unheard-of thing! Popes have proscribed the Bible. How astonishing to wise spirits; how overpowering to simple hearts to see the finger of Rome placed upon the Book of God! And you claim the liberty of teaching. Stop; be sincere; let us understand the liberty which you claim.

"IT IS THE LIBERTY OF NOT TEACHING."

"You wish us to give you the people to instruct. Very well. Let us see your pupils. Let us see those you have produced. What have you done for Italy? What have you done for Spain? For centuries you have kept in your hands, at your discretion, at your school, these two great nations, illustrious among the illustrious. What have you done for them? I shall tell you. Thanks to you, Italy, whose name no man who thinks can any longer pronounce without inexpressible filial emotions—Italy, mother of genius and of nations, which has spread over all the universe all the most brilliant marvels of poetry and the arts—Italy, which has taught mankind to read—now knows not how to read! Yes, Italy is, of all the states of Europe, that where the smallest number know how to read. Spain, magnificently endowed Spain, which received from the Romans her first civilization; from Providence, and in spite of you, a world, America—Spain, thanks to you, wears a yoke of stupor, a yoke of degradation and decay; Spain has lost this secret power which it had from the Romans; this genius of Art which

it had from the Arabs; this world which it had from God, and, in exchange for all that you have made it lose, it has received from you—

THE INQUISITION!

—the Inquisition, which certain men of the party try today to reestablish; which has burned on the funeral pile millions of men; the Inquisition which disinterred the dead to burn them as heretics; which declared the children of heretics infamous and incapable of any public honors, excepting only those who shall have denounced their fathers; the Inquisition, which, while I speak, still holds in the papal library the manuscripts of Galileo sealed under the papal signet. These are your masterpieces. This fire, which we call Italy, you have extinguished. This Colossus that we call Spain you have undermined—the one in ashes, the other in ruins. This is what you have done for two great nations. What do you wish to do for France? Stop! you have just come from Rome! I congratulate you; you have had fine success there. You come from gagging the Roman people, and now you wish to gag the French people. I understand. This attempt is still more fine, but take care, it is dangerous. France is a lion, and is still alive!”

But what Rome had already done for France was written in the blood of the French Revolution.

Protecting Divine Institutions.

BY W. N. GLENN.

THE *Christian Statesman* of October 15, contains some editorial comments on the views of a contributor concerning the new Connecticut Sunday law, in which occurs the following expression:—

“The people who desire a Sabbath at all, desire it for moral and religious ends. They believe it to be a God-given right.”

It would be folly to dispute the correctness of this statement; and if the National Reformers, of whose cause the *Statesman* is an ardent supporter, would only stand by it, they would soon find that their labor, in advocating Sunday laws, is altogether superfluous. The almighty Ruler of the universe, who ruleth “in the kingdom of men, and giveth it to whomsoever he will” (Dan. 4: 17, 25, 32), has long ago given a Sabbath law for the very purpose expressed in the foregoing quotation. It is of universal application; for “the Sabbath was made for man” (Mark 2: 27) in the very beginning of the history of his race (Gen. 2: 1-3).

Not only is this Sabbath law universal in its application, but it is perpetual in its purpose. It is an essential section of that law of which Christ said not “one jot or one tittle” should fail while heaven and earth should stand. Matt. 5: 18; Luke 16: 17. It is not to pass away even when this sin-cursed earth shall have been “dissolved,” and the works that are therein “burned up;” but it will be in force in the “new earth, wherein dwelleth righteousness.” 2 Peter 3: 10-13; Isa. 66: 22, 23.

Then, for what purpose is any further law on the

subject? “The law of the Lord is perfect” (Ps. 19: 7) and perpetual. What, then, can man add to it, either of righteousness or power? “Shall mortal man be more just than God? Shall a man be more pure than his Maker?” Job 4: 17.

But neither the *Statesman*, nor the National Reform combination which it represents, will stand by the utterance to which we have thus briefly alluded. It immediately adds:—

“An adequate law on the subject must therefore protect the Sabbath as a divine institution, and as a right bestowed by God. It must protect the Sabbath in the sense in which Christian people regard it.”

This is just the trouble with National Reformism; it wants to enforce Sabbath-keeping from the standpoint of human regard. It practically ignores the “sense” in which God regards it. The law of the Lord being “perfect,” as before noted, any change, or addition to it, must render it *imperfect*. Then a Sabbath law, in anywise different from the law of God, could not be an “adequate law.” Therefore man cannot enact an adequate Sabbath law.

If any legislative body were to enact the fourth commandment in the very words in which the Lord gave it to man, it would be an act of blasphemous assumption. It would be presuming to add to the wisdom and power of God in the matter of enforcing his law. It would be saying to the Almighty, We have devised a better way than yours to secure proper Sabbath observance. It would be degrading the universal, perpetual law of God to the level of a local, temporary ordinance of fallible man. It would be reducing the commandment from the high character of a law which can be obeyed only by the impulse of faith and love, to the low plane of a human statute whose ultimate power of execution is the sword.

Human legislation upon the Sabbath question, or upon any other religious doctrine, is virtually an attempt to withdraw moral judgment from the court of heaven and place it under the jurisdiction of the court below.

The idea of *protecting* divine institutions by human device is altogether presumptive. When Israel undertook, after placing it in an unwarranted position, to protect the ark of God by their own power, it fell into the hands of the Philistines. Then God showed his power to protect it in his own way, and it was soon restored without the aid of the professed people of God who had assumed to work upon the National Reform plan.

When Uzzah essayed to “protect” the ark and keep it from falling, when it was being carried by Israel on a cart—a means devised by the heathen—instead of on the shoulders of the priests, as commanded by the Lord, he was promptly stricken with death. But when the commandment of the Lord was obeyed (not enforced by some incompetent human authority), there was no more trouble about protecting the ark.

All that God requires of men is to *obey* his commandments (Eccl. 12: 13), not to enforce them upon one another. As the Lord himself did not compel men to obe-

dience (John 12:47), any attempt of man, even of the most devoted apostle, to do so is contrary to Jehovah's plan. Such presumption is enmity against God; the power, so assuming, sets itself above God. Any attempt to enforce the Sabbath law by human power is a gross violation of the Sabbath—it is *Sabbath-breaking* in the highest degree.

If Sabbath-keeping is "a right bestowed by God," as the *Statesman* admits, it cannot be an obligation to the State which the civil power should enforce. For the State to attempt to compel an obedience to God which can come only from the heart in order to be acceptable to him, is in no sense a protection, either to the institution so sought to be honored or to the parties so compelled. Any so-called Sabbath-keeping enforced by human legislation, or observed in any way except by heartfelt desire, is sheer hypocrisy. All effort at public enforcement of Sabbath observance, no matter what day may be designated, can only result in a desecration of the Sabbath institution.

No better illustration of this latter proposition could be found than the Sabbath traditions of the Jews. When Christ came to visit his people and to fulfil the prophecies referring to himself, he found the Jews great sticklers for the Sabbath, or rather for their traditions concerning the Sabbath. These traditions were simply human ordinances, but they were begotten of great zeal for the *protection* of the "divine institution." They were compulsory in the extreme, and condemnatory of all who disregarded them, as far as the power of their supporters extended; and their expectation of the Messiah was that he would make them universal.

They verily thought that an "adequate law on the subject" "must protect the Sabbath in the sense in which" they regarded it. A prominent complaint against the Saviour was his alleged Sabbath-breaking, yet it was only their human traditions that he disregarded and rebuked. As a matter of course, their traditions extended to all of the law, insomuch that Jesus declared that they had "made the commandment of God of none effect" by their traditions. "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrine the commandments of men." Matt. 18:6-9.

Just so it is with people of to-day who enact or sustain the presumptive laws of men for the protection or the compulsory observance of divine institutions or ordinances. The only way in which men can honor God is to obey his law. To assume to alter, or amend, or add thereto, is highly dishonoring to his name and requirements.

THE *Christian Citizen* for October says that "Christian citizenship is in the air this fall as never before." Are the readers of the SENTINEL aware of this fact, and of its significance? They ought to be.

Signs of the Times in the Business World.

"Present Truth," London, Eng.

It is an age of confederacies and "trusts." The rich form them to add to their riches, and the poorer are joining together for common action against those holding the means of production. In it all, the rights of the individual are not considered, and the tendency is toward the tyranny of the combination over the individual. The Scripture foretells the troubles that will come in the last days because of the rich heaping together their riches. In the end they will be for "booties" unto the oppressed, Habakkuk warns them, and the prophet James pronounces the woe upon them for their covetousness, at the same time showing that all the Lord's people will keep clear of both sides in the controversy, and wait patiently for the coming of the Lord.

The signs of the coming struggle are apparent everywhere, but in America they are most plainly to be seen. An American correspondent of the *National Review* says that the commercial world is—

"full of rumors of the creation of new trusts so gigantic and so far-reaching in their scope that those trusts already in existence are mere pigmies compared to them."

One trust now controlling the oil, iron ore, and sugar industries of America, purposes adding several other businesses, having so great an income that it can easily buy the controlling interest in almost any industry. Thus business and wealth in the United States are coming more and more into the hands of a few. The *National Review* says of this:—

"It is difficult to see what the end will be and when this process of absorption will end. There are perhaps two solutions which may be looked forward to during the next quarter of a century. One is a universal trust with a few men controlling all the industrial activities of the United States, and with the bulk of the American people its employés. The other is a repetition of the French Revolution, but the revolution of 1925, if it comes, will be more terrible in its consequences and more destructive in its results than that of 1793, because to-day the people are more numerous, more determined and more intelligent, and their power to work good or evil has increased tenfold since the days of Robespierre and Danton.

The one thing that would hold in check these elements of violence, both as to the lawless greed of the capitalists and the lawless covetousness of the poor, is the gospel. But the world does not want this generally. And too often the churches,—and this is the general tendency in America,—distrusting the power of the gospel, are going in for political reform. But the more the churches enter the arena of political strife the less power of God for righteousness will they have to wield for peace. One of the signs of the Lord's coming was to be the "distress of nations, with perplexity." We see it in more directions than one, and men's hearts are alarmed as they look into the future. It is a good time to persuade men to put their trust in God. He has a care for the individual.



A WESTERN judge, sitting, as we say, in our jargon, at *nisi prius*, or as a court of "first resort," the other day, had a Sunday-law case to decide. The law with which he had to deal, like others of that ilk, contained a "saving clause." It forbade the people of the State to do any work on "the Sabbath day, commonly called Sunday," unless the same was a work of "necessity or charity." This "saving clause" exceedingly bothered the conscientious judge.

THE defense rested exclusively on this clause. The accused party, it appeared, had a contract to furnish another person with an article, which he was to manufacture by hand; and his contract provided that if the article were not furnished by a certain date, it need not be accepted, unless the person who had ordered it chose to take it when proffered.

THE prisoner was an expert handicraftsman, and the only one of his kind in the neighborhood. Shortly after he began on his job, he had an accident to one of his hands, which rendered him unable to use it for some time. In order that he might finish his undertaking within the time provided, he was compelled to labor on "the Sabbath day, commonly called Sunday." He proved this; also that there was no one else to whom the particular work could be delegated; and further, that he and his wife and three small children were dependent on the product of his handiwork for daily bread, lodging, and clothing. Then his attorneys "rested" and proceeded to argue that they had fully established a case of "necessity" within the statute's "saving clause."

AT my last advices, the worthy magistrate had adjourned court, and gone to the bosom of his family, with the intention, as he stated, of "thinking it over and talking to his wife about it." His dilemma is as good a text as any for a little sermon on this subject of "Sunday laws," so old, and yet so always new.

IT is to be noted that this exception of works of "charity or necessity" is an invention of Puritanism, in the course of a violent effort to wrench the fourth commandment away from Saturday to which it rightfully belongs, and connect it with Sunday to which it has no

just application. There is no qualification of necessity and charity in the ancient commandment for Saturday observance. "In it thou shalt do no manner of work."

AND this invention has returned to plague the inventors—a matter over which I, for one, should not be disposed to worry much, if it only stopped there. But, unfortunately it does not and cannot stop there, so long as the atmosphere of Puritanism must be breathed by people who detest it. We are all plagued; judges and laity alike, by the absurd Sunday law, with its preposterous "saving clause."

IT is said that "misery loves company," and if this be true, the Western dispenser of law and equity will be somewhat comforted, should these lines ever reach his eye, by the information that he is not alone in his perplexity over this subject. On the contrary, he has not only a numerous company, but a company distinguished by the presence of very eminent and enlightened men to share his woes.

INDEED, there is no general *consensus* of opinion as to the character of the question, What is necessity or charity? Some learned jurists tell us that it is a question of law, others that it is a question of fact, others again, that it is a mixed question of law and fact; so that, in one State, it is for the court exclusively, in another it is altogether within the purview of the jury, and in a third, it is a question "to be decided by the jury under the instructions of the court." Taking this preliminary point in either one of these three ways,—or taking it in all three contradictory ways at once, an intellectual feat to which some courts have appeared equal,—we advance one step further.

FOR, admitting that we have settled whose business it is to decide the question of what is necessity or what is charity, as the case may be, we have now to determine how they are to go about it—since it is useless to assign the task of applying a law to any man or set of men, unless there be provided a system of rules and principles whereby the decision of the case is to be guided and controlled. What rules or principles have we to guide and control the judgment which must be rendered in a trial under a Sunday law where the defense is necessity or charity?

IT has several times been most ably and strenuously contended that a party's "honest belief" in the necessity or charity of his Sunday work is all-sufficient and conclusive. Certainly, there is plenty of authority for the position that, in order to constitute a violation of a penal statute, two elements must concur—the overt act,

and the inner intent. But the judges very soon brushed this argument away, so far as Sunday laws are concerned. They pointed out that it amounted, practically, to claiming for every individual the right of determining the legal significance of the terms "necessity" and "charity," which would make the standard vary, as "many men of many minds" might chance to differ in their views, so that what would be a crime in one man would not be such in others. We may confidently claim, then, that at least one point is clearly established and irrevocably fixed in regard to Sunday charity and necessity—namely, that they are things which no fellow can find out for himself.

* * *

UPON a subject so inherently obscure, and so beclouded by conflicting rulings, and well-intended efforts at its elucidation, it is a comfort to have one point clear and strong, albeit it is merely a negative one. But our comfort is not enhanced when, thus assured that we are unable to help ourselves in the premises, we come to consider how those who are charged with the responsible duty of our enlightenment have performed *their* task.

* * *

It is allowed on all hands that necessity and charity are matters of circumstance, of time and place; or, in the language of evolution, "environment." The justifying circumstance may be the character of the work itself. Thus, work which is in its nature continuous, as the operation of a beer brewery, is appropriate to Sunday (*per* Allen G. Thurman, C. J.). This is because of the damage which would result from stopping the work and starting it all over again. Apparently, this illustration shows that the certainty of damage is an element of necessity. But many other cases hold that even a total loss cannot be considered herein—as, where a party had to gather seaweed for fuel on Sunday, or let it be washed away altogether by the tide. The degree of damage involved in abstinence from Sunday work is of recognized importance. But how this degree is fixed no living man has yet told us, and none is likely ever to tell us.

* * *

WE have seen that necessity is not to be determined by the individual. Has it any special relation to the individual? In other words, is necessity on Sunday one thing for A, and something entirely different for B? We know that, as a plain matter of fact, the necessities of no two persons are precisely the same. But we are now dealing with a matter of law. Is tobacco a necessity for its users? Is liquor a necessity for drinking men? Is meat a necessity for a flesh eater, while otherwise in the case of a vegetarian?

* * *

AND this brings us to another and most vital issue: Whose necessity is it that makes work or business on Sunday harmless in the eye of the law? If I need my coat

badly on Sunday, will that justify my tailor in completing it during the "sacred" hours? Is the purchaser's necessity, if established, a defense for the seller? No mortal man can give an answer to this question that is worth a button.

* * *

BUT there is one case which affords the only instance wherein it has been formally declared that a poor man has a privilege at law which is not accorded to a rich one—that is, the only instance which has ever come under my observation. In this case, wrestling gallantly with the invincible problem of Sunday necessity, a learned judge declared, in effect, that a man who had only one house might be justified in saving it from destruction by fire on Sunday, when such labor would expose the owner of, say, a dozen houses, to condign punishment! How about him who had eleven of them? "Further this deponent saith not."

* * *

AND Sunday charity is no more comprehensible than Sunday necessity. Sunday charity is "active goodness," according to our authorities. Passive goodness, I suppose, must be treated as finable under the statute. Of course, putting money in the collection box is all right. So are contracts to pay for improvements to a church building, if made by a member of the congregation with an incorporated vestry; but it is clear that a contract by the vestry, on the strength of such pledges, to buy stone for the improvements from a quarryman would be void, as violating a prohibition of "worldly business." And so we go.

* * *

Now the moral of all this is simply that the Sunday law, with its savings, is a law such as no human intelligence can understand, or interpret, or apply, with any reason, consistency, or justice. Ordinarily, as soon as this characteristic is fastened on any legislative provision, the courts immediately set it aside, and refuse to give it the slightest consideration. There can be no manner of doubt that this fate, which has befallen scores of American statutes, would have long since overtaken every Sunday law in the land, were it not for the fact that the Sunday of compulsory idleness and gloom which has been dignified with the title of "Our American Sabbath" is an "institution" which the courts have somehow persuaded themselves that it is their duty to "maintain" even at the sacrifice of common sense; at the cost of self-stultification; and with the result of gross inequality and cruelty in the work of administrative jurisprudence.

Ans. J. Ringgold.

GOVERNMENT, like charity, begins at home.

The State Their Saviour.

BY C. H. KESLAKE.

RECENTLY there assembled in State convention at Paterson, N. J., the Society of Christian Endeavor. This organization ought to be a mighty power for good in the world, if it is true, as they claim, through their State president, Dr. French, that their "strength is in the indwelling of Christ."

With Christ dwelling in them they have at their command a power greater than that of all the governments of earth combined, for the Bible says that "Christ is the power of God." 1 Cor. 1:24. And there is no power greater than God's power.

Christ being the power of God, he who has Christ dwelling within, will have sufficient power to enable him to comply with all the requirements of the gospel.

But from some of the utterances at this convention, and from certain actions on their part, it looks as though their strength, after all, is not through the "indwelling of Christ."

At this convention it was decided to add another department—that of "Sabbath observance"—to their work.

In a plea for the Sabbath (Sunday) Rev. Dr. Burrell gave expression to the following remarkable utterance: "My right to Sabbath observance depends upon a law for Sabbath observance for all." The readers of the SENTINEL will recognize this as genuine National Reform doctrine. But the good doctor continues, and logically too: "If others do not keep it, I can't."

That is to say that so long as there is no law compelling everybody to keep the Sabbath, it is impossible for him to keep it.

If this doctrine has been accepted and indorsed by the Christian Endeavorers, they will have to repudiate the statement made by Dr. French, that their "strength is in the indwelling of Christ." In fact, it will be a virtual admission, on their part, that not only is the "indwelling of Christ" not their strength, but that they are not even Christians, and consequently any endeavor that they may make on behalf of Christianity is not Christian.

That this is a just conclusion from their own premises will be evident.

The Sunday advocates claim that this day is the test of all religion. This was declared at the Elgin (Illinois) convention a few years ago. Now it must be true that if Sunday is the test of all religion, those who do not keep Sunday have no religion.

It is perfectly clear that all people do not keep Sunday.

That being so, Dr. Burrell and all who indorse him in the statement that he cannot keep the Sabbath because others do not keep it, do not keep Sunday. And as those who do not keep Sunday have no religion, it is also perfectly clear that Dr. Burrell and his endeavorers have no religion.

Furthermore it is claimed that "he who does not keep the Sabbath does not worship God; and he who does not worship God is lost."

If therefore Dr. Burrell and those who indorse him are right in saying that nobody can keep the Sabbath unless all do, it follows from the above quotation that nobody can worship God unless all worship him, and as those who do not worship God are lost, it follows that the poor doctor and his friends too are lost.

What then becomes of the boast that their strength lies in "the indwelling of Christ"? On their own showing, it is nothing of the kind.

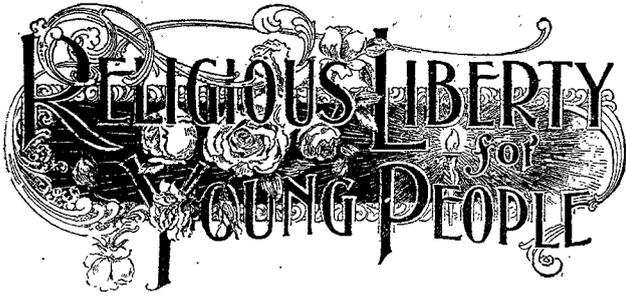
Their only hope of salvation is in getting a law to compel everybody to keep Sunday. The State therefore and not Christ is their strength and their Saviour.

Thus the insidious work is going on, which is exalting man above God, and which is to plunge mankind into the final apostasy.

THE naval cadets at West Point are this year prohibited from attending church services at Annapolis except on communion days, when they must obtain a special permit from their superiors. This leaves them the alternative of attending service at the Episcopal chapel provided by the government, or at the Roman Catholic church at the Navy Yard. Yet the churches in Annapolis are within ten minutes' walk of the cadets' quarters.

RECENTLY some of the "orthodox" Hebrews in New York City, in the personal preparation which they deemed necessary for the proper celebration of the Jewish "new-year" holidays, which began at six o'clock on Sunday evening, September 25, required the services of a tonsorial "artist," and accordingly several Jews whose business was of that nature opened their shops and proceeded to shave customers as usual on other days. Six of them were arrested for doing business on Sunday; and although they pleaded that the work was necessary for the proper observance of the "new year," the city magistrate who heard the cases imposed a fine upon each for violation of the law. It appears, however, that the arrested barbers belonged to the Barbers' Union, which had petitioned for the very law under which these individuals were fined. Hence, the latter could not consistently complain.

It is said by the *American Hebrew* that Mayor Strong had recommended that the city authorities should allow the sale of food on Sunday afternoon to the Hebrews on the East Side, as the latter would not be at liberty to purchase food on the ensuing Monday and Tuesday; but that a Christian Endeavor committee, on learning of this, took the mayor to task for thus favoring the Hebrews at the expense of Sunday. Such "Christian endeavor" is of the nature of those endeavors in the business world which result in the formation of monopolies and "trusts." Every Sunday law is, in fact, a law designed to establish a religious monopoly.



Charlie's Question About the Beasts.

"WELL, here I am again, mama," said Charlie Ross. "I've brought the Bible, and am full of questions. I hunted up the word 'fire,' as you told me to, but could only find one place where it says anything that would make me think a government would bring down fire on the earth, and I hardly know whether it is a government or not, for it says it is a beast that doeth great wonders, and deceiveth them that dwell on the earth.

"I know I am a great bother," continued Charlie, as Mrs. Ross laid down her work. "I suppose there are not many boys who have mothers who are willing to give up their work to help them understand these questions; no, nor many mothers who could help as you do."

"No, nor many sons who are interested in Bible questions, or who would think their mother so valuable an instructor. My dear boy, my first work is,—well, come, you may tell me yourself."

"Ah, mama, I know you think it is the making of me into a true, intelligent man," said Charlie, with a pleased look in his eyes.

"You are right. Many a time as you come to me with your questions, I think of David, who had it in his heart to build the temple of the Lord. He was not permitted to do it; but he was permitted to turn over what he had gathered to his son, and Solomon built the temple. Mama has never been permitted to do any great thing for the Lord, but may be you will have a chance to spread the principles of truth in wider circles.

"Now for some of your questions, Charlie."

"Well, mama, I never paid much attention to the strange beasts we read about in the Bible before; but since you gave me that hint the other day about the beasts representing governments, I have read of them with great interest. The first question is, How do you know that governments are so represented?"

"Governments or earthly kingdoms are represented under several different symbols. In the second chapter of Daniel they were represented to Nebuchadnezzar, who you know was a worshiper of images, under the form of an image whose head was of gold, whose breast was of silver, thighs of brass, legs of iron, and feet part of iron and part of clay. However, we will not stop to study this symbol at present; for in the seventh chapter when the Lord presented the same line of prophecy to his own servant, he represented the different kingdoms under the

symbols of beasts of prey. I do not want to go too fast, dear, over this point, for the choice of these symbols to represent the intrinsic nature of earthly kingdoms reveals an infinite understanding of the character and methods of the governments of men, and presents a vast contrast to the nature and methods of the government of God. Just to bring out the difference in the nature and methods of earthly kingdoms, I will ask you a few questions.

"How do beasts of prey obtain and preserve their dominion?"

"Why, by force," answered Charlie.

"Right. Now tell me how God's kingdom is gaining and controlling its subjects on earth?"

"By winning their hearts."

"Yes; it is the goodness of God that leads men to repentance. The heavenly government extends to the very thoughts and affections of the heart; but earthly governments have dominion only over the outward actions. You asked me how I knew that these beasts represented earthly governments. That's a very wise question. Many persons have said that you could make the Bible mean whatever you liked by interpreting it yourself to suit your own ideas. But God has not left us to the mercy of men's interpretations. He himself has told us what these symbols indicate. Turn to Daniel 7:17, and read what he says the four beasts represent."

"These great beasts which are four, are four kings which shall arise out of the earth," read Charlie.

"Now read the 24th verse and you will see clearly that the beasts are symbols of four great kingdoms."

"Thus he said: the fourth beast is the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces."

"The fourth kingdom upon earth is represented by 'a great and terrible beast,' and the third, second, and first, by beasts whose likeness we find in nature. But first, what seems to be the only object for which beasts of prey strive?"

"For their own gratification," suggested Charlie.

"Yes, to hold their own dominion, to obtain such things as will minister to their appetites. In fact, they live, as it would seem, simply for self. Anything that interferes must be put down and out. They live for time, for the present, for the fulfilling of the desires of the flesh, or of the animal nature only.

"Have you ever seen men and women who live in the same way?"

"O yes, mama. It seems as if they did at any rate; for there is the drunkard on Fleet Street, and—O, lots of people who never seem to care for anything but a comfortable time for themselves. In fact, mama, it seems to me that it is natural for most people, perhaps for everybody, to be very selfish, and to want to get rid of everything that interferes with them."

"You remember in our first talk on the difference between the government of God and the government that

originates from selfishness, we spoke of the fall of the great angel Lucifer, who said he would exalt his throne above the stars of God, and be like the Most High in position. The principle that actuated him was that of self-exaltation, that would lead to the putting down of all others, or to the making of a final tyranny. His was a beast-like spirit, the spirit that has actuated every earthly government that has departed from the principles of liberty. It is his spirit that makes earthly governments develop the beast-like characteristics. Satan is called the dragon, the 'old serpent' that deceiveth the whole earth. But selfishness is beast-like and satanic; and when governments are permitted to work out what is in them, they work out the spirit of the dragon and of the beast. The history of the nations of the past, and even of the present, will furnish us with plenty of illustrations of this fact. But as nations are made up of individuals, and the State is only the sum total of its majorities, this question has a bearing on every individual, and each one has a part to act either in giving power to the beast, or in building up the kingdom of God which is in righteousness and peace and joy in the earth. In a short time we shall come to the beast who is to imitate the miracle of Elijah in bringing fire down on the earth; but our next talk will be on the first beast of this chapter, and I want you to look up all you can on the characteristics of the lion. Meanwhile, my dear boy, ask the God of love to continually fill us with the spirit of love, that has been symbolized by the dove that is so harmless and guileless; for if we possess not the spirit of the beast, but of the dove, we shall belong to the eternal kingdom.

God rules by love, and not by force;
His throne's upheld above,
Not by the might that would coerce,
But by the might of love.

F. B:

How Ed Spoiled the Meeting.

"HELLO, Jimmy, where are you going?"

"O, I am going over to uncle Will's. Father wants me to ask him whether he will be at home to-morrow."

"Why, what's up; is there going to be a meeting somewhere?"

"Oh no, but pa wants to see him about buying a horse."

"What! on Sunday? I thought your father and your uncle Will were church members."

"So they are, and ma, and aunt Lucy, too; but uncle Will goes down to his pinery most every Sunday, and looks over his timber; and, I suppose, calculates about the lumber it will make. He says his health is poor, and that a walk in the fragrant pinery does him lots of good. Pa was afraid he would have to walk out to his pinery again, to-morrow, for his health; but thought, may be, he would stay at home if he expected him there."

"Would n't a walk in some other pinery do your uncle Will as much good as a stroll in his own?"

"I have thought about that a good deal, and wondered whether God would be pleased with such Sabbath-keeping. I suppose they will talk horse trade just for health, and because pa wants the horse to drive to meeting on Sunday; but if the children should laugh, or talk too loud, tap, tap, tap, will go uncle Will's booted foot on the floor, and all will have to be as still as mice."

"It's just so at our house, too. Sometimes I look out through the open window and wish I was a free bird, or squirrel, or fish; and it makes me just hate Sunday, and almost makes me hate the Bible, too. O, say, Jimmy, did you ever hear about how Ed Day almost spoiled a meeting that was held at his father's house last spring?"

"No; tell me how he did it."

"Well, they did n't have meetings over in Maple Hollow very often, and when they did they were most always held at Mr. Day's house. He and his wife are both members of the church, you know. One Sunday, in sugar time, the people were gathered from all round, the minister was there, and all were waiting for Mr. Day to come in (from his sugar bush where he had gone for his health, I suppose). Presently he opened the door and walked in, when Ed (he was a little fellow) spoke right out loud so all could hear: 'Pa, did you leave the sap boiling?' You ought to have seen the people grinning, and Mr. Day looking as if he wanted to give Ed a shaking. I guess he got it after meeting."

"You know Lock's folks, don't you, Johnny? Well, I was over there one day, and Mrs. Lock was showing me a nice box that her husband had made for her, when her boy Johnnie spoke up and said: 'My pa made that box on Sunday.' 'Why, Johnnie Lock!' said his mother, 'he did not make the box on Sunday, you naughty boy.' 'Why, yes, ma, don't you remember; it was when you was tacking down the carpet in the hall.' Mrs. Lock admitted that she put down the carpet on Sunday, because she expected the minister to take dinner with them; and that Mr. Lock did do a little finishing work on the box at the same time.

"Well, these good Christian(?) church members held a meeting over at uncle Jake's, where they all talked in favor of having a Sunday law passed to make everybody keep the Sabbath. What do you think about that, Johnnie?"

"Well, it looks as though they thought God's Sabbath law was not strong enough, or perfect enough, or something; and that men knew better than God did how to make a law that would help everybody to keep the Sabbath. It does n't look just right to me, though. If these church members want other folks to keep the Sabbath, why don't they keep it themselves as Christians ought to?"

"But, Johnnie, the commandment of God does n't say anything about keeping Sunday, but the seventh day, which is Saturday."

"Al Wilson showed me how it reads in the Bible. You know his folks keep Saturday for Sunday."

"Well, if the Bible reads that way, I say we ought to

do as God tells us to do; and I'm sure the Bible must tell us *how* to keep it, too; and I don't believe he wants us to be shut up, prison like, all day, while he lets the birds fly about and sing as if they were praising the Lord for joy.

"Al Wilson told me they were always glad at his house when Sabbath came. I don't believe Mr. Wilson sleeps and snores half the day on the lounge, and spends the rest of the time in eating and going to meeting; and then if the children make a little noise, speaks out, cross-like: 'Joseph!' 'Mary!' as my father does. Let's find out how the Wilsons keep the Sabbath."

"All right. Good bye!"

A. SMITH.

THE London (Eng.) *Christian World* mentions the following incident as showing "the notion some church people have of 'religious instruction.'" It illustrates the practical working of the principle of State teaching of religion in the public schools:—

"A diocesan inspector visited a certain school in one of the Eastern counties, a school in which there was a good number of children of Nonconformists, and in testing their religious knowledge he asked the question: 'By what was Noah saved?' Up went a forest of hands. 'Well?' said the inspector. 'The ark,' was the answer from the whole school. 'No,' said the inspector; 'you are all wrong; Noah was saved by the water; and so God taught us that we were to be saved by the waters of baptism. Never forget that.' Another question was asked, but not a hand was held up. Another was tried. The same result. The inspector expressed his surprise that the children could not answer his questions. Next day the mistress of the school scolded the children for not answering, when she was quite sure they could have answered correctly. One of them said: 'We wouldn't answer any more questions, because he didn't know anything about Noah. Why, the people were drowned by the water, and he said Noah was saved by it.'"

The American Medical Missionary College.

THE third session of the American Medical Missionary College will open November 3. New and enlarged quarters have been secured in Chicago, and a new surgical dispensary is being fitted up there, and several additional teachers have been added to the corps of instructors. Nearly fifty applications for entrance have already been received. There is still room for a few well qualified young ladies. The openings for young women with the right qualifications are exceptionally excellent at the present time. Those interested should correspond immediately with the undersigned.

J. H. KELLOGG,

28 College Place, Chicago, Ill.

MR. HANS PETERSON, of Iroquois, S. D., in remitting for his subscription, writes: "I can say that the SENTINEL

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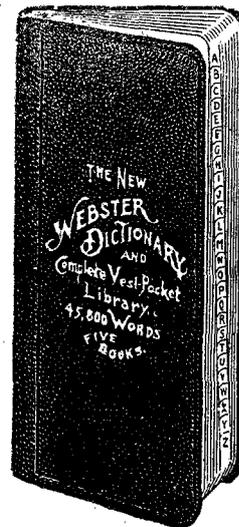


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