

AMERICAN SENTINEL



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RELIGIOUS freedom is the soul's declaration of Independence.

ONLY that which is purely secular can be truly non-sectarian.

HE who would be like Christ, cannot make himself a judge of his brethren.

"LORD, what shall this man do?" is a question the Saviour refused to answer. Nor will he answer it now.

IF the Sabbath is the Lord's day, why take it out of the Lord's hands, and make it subject to state regulation?

HE who makes it his object to set other people straight, is very sure to set himself looked in the attempt.

IF the "Christian" state should want to join the Christian church, how could the Christian church consistently refuse?

THE modern "reformer" is willing to try almost any scheme for the reformation of his low-beings, except that of setting a good example.

It would be time well spent if a great many people in

this country would learn the distinction between the terms "secular" and "godless."

It is the object of the civil law to keep men civil; but when a person undertakes to make men moral by civil law, he himself becomes most uncivil.

As regards the "civil Sunday," it is to be remarked that it is singular indeed that a secular institution should have sprung from a pedigree wholly religious.

THE church should remember that when she is joined with one of the powers of earth, it will be proper for her to change her name. If she wishes to retain her name, she must remain single.

The "Infallible" State.

At the late National Reform convention in Philadelphia, Rev. David McAllister, a leading exponent of National Reform ideas, spoke of the state as being "the infallible interpreter of and the active agent in applying moral law." This he said was the conception and aim of the National Reform movement.

Let us look for a moment at this "infallible" state.

Where shall we find it? Where is there any record of one, or where is there one that claims to be infallible at the present time?

There is none; but Dr. McAllister doubtless does not claim that there ever was an infallible state or even that there is one in existence now. Yet the National Reform idea is that the state is to become "the infallible interpreter" of moral law.

But how is the state to become infallible? If it never was infallible in the past, and is not infallible now, how is it to acquire infallibility in the future?

Is it to acquire this by being made the "interpreter of and active agent in applying moral law"?

The Religious State.

NOBODY in this country is, professedly, in favor of a union of church and state; but there are a great many people here who say that the state ought to be religious.

But how is the state to be religious without favoring a church? And what attitude will the church maintain toward the state when the latter professes religion?

Will the church stand off and forbid the state to come within her fold? How would it look for the Christian church to forbid a Christian to unite with her?

When therefore the state becomes Christian, how can the Christian church consistently close her doors against the state?

The Proper Thing.

A CONTRIBUTOR to the *Christian Herald* a short time ago, writing from Washington, D. C., a historical and descriptive sketch of the church which President McKinley attends, took occasion to state as though it were a very remarkable thing, that when at church Mr. McKinley partakes of the communion, kneeling at the altar "with the humblest member" of the congregation.

Why this should be considered by anybody as remarkable, is the point to which we would call attention. As a church member he who is the president, is but plain William McKinley. And as a church-member there is no distinction, in standing, between him and the humblest member. The only thing that could consistently be expected, then, is just what was seen, that in his place as a church-member he should receive the communion with the humblest member.

But what is really expected by entirely too large a class of people is that when a church-member is elected president of the United States, or is chosen to some other position in the state or nation, he shall carry with him in the exercise of his privileges of church-membership all the distinction, dignity, and officialism that attaches to him as an officer of the state.

Therefore they expect a governor of a State to be a governor in church and as a church member, and to be addressed as "Governor" by his church brethren; a judge of a court, they expect to be a judge in church as a church member, and to be addressed as "Judge" by his church brethren; and a president of the United States, they expect to be president in his place in church as a church-member, and to be addressed as "Mr. President" or "Your Excellency" by his church brethren.

But this is altogether a mistake. It is nothing else than that insidious ever-lurking spirit of the union of church and state that is always begging for permission to manifest itself. No; though in the White House, or in the Capitol, or as commander-in-chief of the army and navy of the United States, William McKinley is "Mr.

President" or "Your Excellency," yet in his place in church as a church member, he is only plain "Brother McKinley."

The country is to be congratulated in that Brother McKinley recognizes this vital difference and so disappoints the aristocratic expectations of spectators, by kneeling at the altar and receiving the communion "with the humblest member."

A. T. J.

Loyalty to Country.

THE *Boulder (Col.) News* thinks that we do not believe in loyalty to the country in which we live, and as regards such loyalty says:—

"Being loyal does not mean that one must go to war whenever the call comes or that he must indorse all the abuses that may exist, or bad laws that may be enacted. He may devote himself to the country by removing those abuses, securing the change or repeal of bad laws, or in any way than he thinks would better the condition of the people."

This is true; and we never meant to be understood as advocating anything to the contrary. This is the loyalty we believe in exactly. He who is loyal to God will be loyal to his fellow men; and this means loyalty to country in the best and truest sense.

HAVE you renewed your subscription to the SENTINEL? If not, will you not do so to-day?

That Flag Salute.

WE did not imagine, when we devoted some space to the subject of the flag salute in our issue of November 25, that we were considering anything more than a local issue. But we were not long in discovering that we had touched a chord which awoke responsive echoes all over the country:

This is very significant. The flag salute is neither local nor accidental. The Boulder incident is but the outcropping of an influence that is at work all through the land. Since noticing that, the news comes that the same salute is being practiced in the Iowa State Normal school, where the young people are trained in the art of teaching, the design being that the graduates as they go out to teach shall introduce the salute in their respective schools. In Pennsylvania the same influence is at work, and experiences similar to those in Boulder have already occurred. Thus the forces are gathering for an attack upon the principles of religious freedom in the public schools; and this will bring the test of loyalty to principle right home to parents everywhere. They will not need to wait till they shall be brought before the courts for breaking Sunday.

But who knew that all this was brewing in our midst?

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But who knew that all this was brewing in our midst?

That is the question. Who knew that the enemy was quietly stealing a march upon the friends of freedom? Did you, reader, know it? And now that it is known, how do you feel about it? Will it pay to know what is going on in this great contest of the principles of liberty and of despotism? or is it the better way to wait and be confronted suddenly by the issue when you are not prepared to meet it?

You had not expected the issue to come in this way? Of course not; that is just the point. For you may be sure of this: the issues which you will be called to face in this contest will not come as you expect them to come. You must be prepared for them not as you expect them to come, but as you do not expect them.

WHEN the civil law undertakes to suppress immorality, it finds no logical stopping place short of the Inquisition.

The Vital Question.

THE *Boulder (Col.) News* says that in objecting to the flag salute in the public schools, the SENTINEL has made a mountain out of a mole hill. It says that we "totally misapprehend and misinterpret the spirit of the whole matter;" and this statement it explains by saying that the salute—"We give our heads and our hearts to God and our country"—"was not intended to be taken in a narrow, technical sense, not as a declaration of conversion or religion, but as a general expression of reverence for deity and loyalty to country."

Now this salute consists of a statement so plain and simple that it had not occurred to us that it could be taken in a "narrow, technical sense." When an individual says he gives his heart to God, we take the expression as meaning just what it says, with no thought of anything technical about it. How would it do as a defense in a breach of promise suit, to plead that although the defendant did say that he gave his hand and heart to the complainant, this was not meant to be taken in a narrow, technical sense, but only as a general expression of esteem?

But aside from this, it should be noted that the real point involved in this matter is not the question of what was meant by the originators of this salute. It is not the question of their motives in introducing it into the schools, or of what good they thought it would accomplish. Doubtless their motives were excellent; we do not question these in the least. Nor is it probable that they themselves saw in it any confession of religious belief; at least, it is quite possible that they did not. But the question is, What did they actually do? What does the flag salute actually require, and what is its real effect?

We are quite ready to believe that the authors of this salute did not know that their gun was loaded, and did not mean to shoot anybody. "I didn't know it was

loaded" is a very common excuse; but the question is, What was the actual result? Beside this, the mere question of what was intended sinks into insignificance.

The *News* goes on to say that the word "God" in the salute "does not necessarily mean the God of the Bible; it may mean the god of nature, or nature itself, as some put it—even the pagan's god, if there should be a pagan in the schools." Well, well! How many gods do the Boulder school authorities want the children to give their hearts to? How many different gods do they believe in themselves? Do they believe that all gods are on an equality, so that the children may with equal propriety be required to give their heads and hearts to any one of them? If not, which one do they mean shall be honored by this flag salute? These are points concerning which the public may well ask for explanation.

If the salute does not mean anything definite, or if it does not mean what it says, it would better be dropped for that reason alone. And if it does mean what it says, then it is a direct invasion of the domain of conscience, whether its authors intended it as such or not.

Accept Our Thanks

WE desire to extend our thanks for the missionary effort that has been put forth during the past month in behalf of the SENTINEL, and the good lists of subscribers that have been sent in. They have been similar in size and number to those sent in under our special offer last August, and accompanying them have been words of the warmest appreciation of the paper, and the deepest interest in the cause it represents.

The effort is not confined to any particular locality, but has been general. A young man, going to school and clerking in a store nights and mornings, sends in a nice list from Oregon; a man in Wyoming forwards us a list of twenty-five, eight of them taking our Premium Bible; another from Florida sends a dozen or more, and a friend of the paper in Iowa forwards us a list of seventeen subscriptions secured in one day. These cases might be multiplied almost indefinitely, but this will suffice.

We assure our friends, one and all, that we appreciate their efforts, for it shows that they are keenly alive to the situation that confronts us.

During the coming year, the SENTINEL will endeavor to keep fully abreast of the battle it is waging, and deliver its notes of warning so clearly, so earnestly, yet with such tenderness and good will toward all that men and women everywhere will be led to see, acknowledge, and accept as truth the principles for which it contends.

ELDER J. SANBORN, of Sparta, Wis., one of the old-time and warm friends of the SENTINEL, sends us several subscriptions, his own renewal with the number, and says: "Of course I cannot do without the SENTINEL. It is so good and always stands for the right."

“We Have No King But Cæsar.”

On that fateful day when Pilate had exhausted nearly every resource at hand, in unavailing efforts to save Christ from the power of an angry, infuriated mob, he ventured a last, evasive objection to their demands, in the question: “Shall I crucify your king?” A concert of voices from the chief priests quickly returned the answer: “We have no king but Cæsar.” John 19:15.

Jesus had been dragged by an excited populace before the civil ruler of Judea on charges of a trivial nature, yet they had asked that the sentence of death should be passed upon him. Pilate, suspecting that all was not right in their representation of the case, took the prisoner aside, and questioned him relative to the charges preferred.

Finding no cause of condemnation in him, the governor gave a verdict in accordance therewith to the people, who would not receive it. Finding that they could not compass their ends by legal process, the frenzied priests claimed the right, by a religious law of their own, to punish the object of their hatred. Said they: “We have a law, and by our law he ought to die, because he made himself the Son of God.” That is to say, their law regulat-

ing religious belief and practice, called for the death of their victim, and therefore the civil power ought not to prevent them from executing its demands.

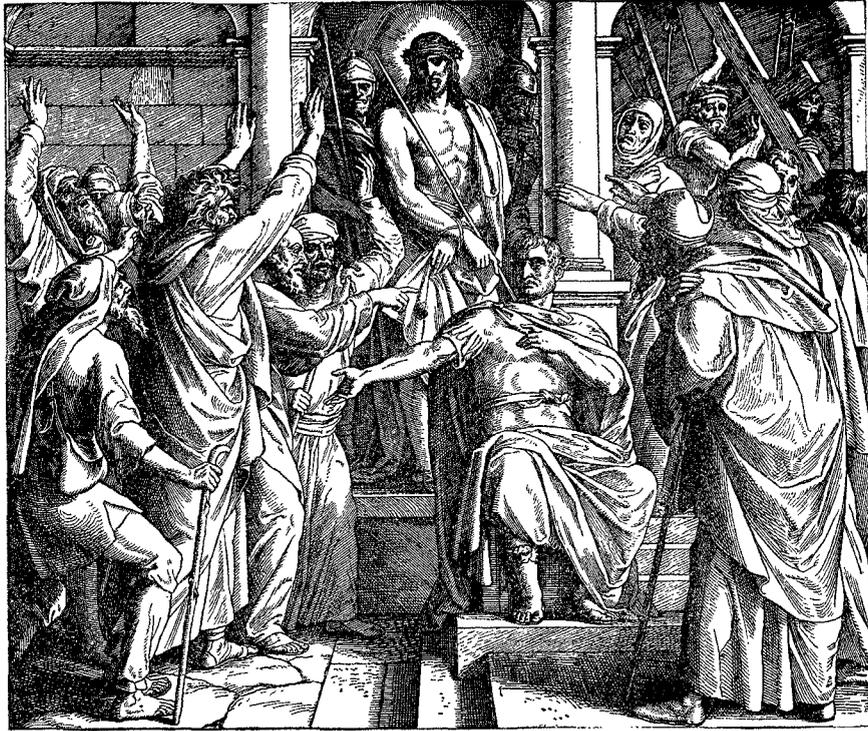
This opened a new phase of the controversy to Pilate, and gave him no little anxiety. From what Christ had revealed of himself to the governor when privately examined, he saw that religious malice alone lay at the bottom of the priests' demand for the blood of Christ. However much he might desire to release the innocent victim of their hatred, he realized that he would not be able to do justice in the matter, without making himself odious in their eyes. Being at that time, too, held under suspicion by the emperor, on account of some irregularity, he feared that, if he offended these fanatical priests, they might accomplish his political overthrow.

Thus timid and undecided, the governor was greatly embarrassed. An earnest appeal, just received from his

wife, ‘Have thou nothing to do with that just man’ (Matt. 27:19), coupled with the conviction forced upon his conscience by the private interview with Christ, made him hesitate. He well knew what would have been the right course to take, but his political standing was in the balance. The crafty priesthood fully comprehended the situation, and, taking advantage of the opportunity, quickly exclaimed: “If thou let this man go, thou art not Cæsar's friend; whoever maketh himself a king speaketh against Cæsar.”

This effort was well-timed on the part of the priests, and had its effect on Pilate. The priests saw this also, and were determined to follow up the advantage thus gained. In reply to the governor's next appeal for them to consider Christ as their King, they vehemently cried

out: “Away with him, crucify him.” Then came the final question from the governor: “Shall I crucify your King?” The answer returned settled the controversy, by deciding Pilate to give Christ into the hands of his accusers. In that the priests covertly insinuated that the governor was not loyal to the emperor. “We have no king but Cæsar,” said they thus intimating that Pilate had, or was about adopting, another king than Cæsar



CHRIST BEFORE PILATE.

in the person of Christ.

It seems easy to see from this distance the inconsistency of Pilate's course, in violating every principle of justice, and his own conscience as well, in yielding to the clamor of the Jewish priests for the life of Christ. Although the Roman civil law assumed control of men's consciences, yet this judge of the Roman tribunal saw no cause of action against the victim of priestly malice. Notwithstanding this, the mob spirit of the occasion forced the point against the decision of the judge, making him yield to their unjust demands.

Strange as it may seem to some, this was but the legitimate result of religion united with the civil power. By this union, the priests, to whom was committed the administration of religious rites, carried that influence with the civil power that, when a covert threat was made, the civil magistrate gave over to their frenzy, one in

whom "was no sin." No being could be nobler or purer, yet he was sacrificed to the hatred of fanaticism, for no other consideration than that the one in whose power it was to release or condemn the accused, feared the intrigues of religious leaders, in whose hands was the power of political preferment, or national disgrace.

The power of mischief, maintained by the priesthood of that day, was not peculiar to the spirit of the Jewish religion. Had the priests followed in the way that faith pointed, their disposition would have been merciful, gracious, long-suffering, and abundant in goodness and truth, as was the Source from whence the religion emanated. Ex. 34:4, 5. Where, then, was the difficulty? From whence was their cruel spirit, if not from their religious faith?—It was from the adulteration of their religion with human power, sustained by earthly tribunals. The adoption of this substitute neutralized every element of the refining and ennobling power of God, and left their religion destitute of every heavenly constituent. It thus became subject to the caprice of finite, erring minds, wrought upon by the basest passions of fallen human nature.

It was the same element which is responsible for the spirit of the Dark Ages. Men did not then ruthlessly destroy others, who differed with them religiously, simply because they were Catholics. Protestants of those days acted the same as Catholics when opportunity presented itself. The cruelty then practiced in the name of religion was not the product of Christianity, but *the lack of it*; not *because of* Christianity, but *in spite of it*. The state and the church being united, civil laws were made to maintain the church, of which advantage was taken to coerce the consciences of those who dissented from the dogmas of the church. In other words, men persecuted their fellow men because they were human, and yielded to their own passions of evil, in spite of their profession of goodness.

It would be just the same now, were the state to legislate in behalf of the church, for the reason that human nature has not changed. Give men the power now, and they would use it just the same as others before them have used it, namely, to break down every one who opposed their peculiar ideas of religion. Men grasp for power everywhere,—in religion, as well as in the state. If they cannot secure it in one way, they will in another. The fact that Christ never gave his power in the interest of coercion, and will not grant it now for that purpose, is the reason that ambitious churchmen apply to the state for a power which they may wield as they will.

The power of God is not for man to control in any way, but is designed to influence, guide, and control him. He may not use the power, but the power may, and will use him, if he permits it; otherwise it leaves him alone. If professing Christians would be satisfied with God's disposition of his power, they could not become arbitrary, and desire to control others in religious matters. It is only when self asserts its desire to control some power in the interest of religion, that he resorts to civil

government for it; and when it is secured, he can use it only in a human way, which is far from divine.

The reason for this is plain. When fallen man, who needs God's power for assistance by the way, and should be subject to it, attempts to take control of that power himself, by which to force others to terms, who are likely to be as near right as himself, he thus essays to rise above, and break away from his Master, and like all servants armed with power, becomes arrogant and cruel. It was at this point where the Jewish priests exclaimed: "We have no king but Caesar," and so severed the last link which had united them to the rule of heaven. Will the people of this nation learn lessons of wisdom from the history of the past?

J. O. C.

Church and State in the Society Islands.—No. 1.

BY B. J. CADY.

ONE hundred years ago, the first missionaries from England landed in this group of islands and began missionary operations. They found a strong race of people, much larger than the average European. These people were kind in general, and very sociable, so much so that the islands were named "Society Islands."

They worshiped the spirits of the dead who had been noted as men of renown in olden times, so had many gods or objects of worship. They offered human sacrifices, but were not cannibals.

The king and priests were the leaders in all things pertaining to civil and religious matters. The kings were looked upon as belonging to a higher order of men, as some of their forefathers were supposed to have been deified; and to have performed many marvelous feats. The story is told of one who drank whole rivers of waters, with the gravel and stones in the river beds, and of another who threw a spear from one island to another, a distance of 130 miles. It is said that on its way, the spear passed through a mountain of an intervening island, leaving a tunnel through the mountain.

The priests were in subjection to the king, and usually used their influence to help to carry out the wishes of their ruler. It is said that when the king, for most any petty cause, should become jealous or angry with a man, the priests would see that it was necessary to offer a sacrifice to appease the wrath of their god, so would start out in search of a human sacrifice. They would enter the house where the king's enemy was, seize and kill him, and drag his dead body to the *marae*, which is a large heap of stones. The corpse would be cast upon the stones, where it would remain until destroyed by sun, wind, and rain.

After fifteen years of toil, the missionaries saw the first fruits of their labors. In time the king of the largest island embraced the new religion, and traveled with the missionaries from place to place, trying to get the people to accept the new white man's religion. We are told that

some of the first ones who embraced the Christian religion were very earnest, devoted men, and that there was a great change in their lives for the better.

The first missionaries were men with but little means, and received but little from their native land to help them. They had not been reared in luxury, but were men of faith, who believed that God had called them to preach the gospel to those who were in darkness. After a time, more new missionaries came to the islands, some with more education, and with new, and what was supposed to be broader, ideas as to how the work should be carried forward.

Guns and various weapons of warfare were brought to the islands, and when the heathen became jealous and wished to destroy the new Christian church, weapons of warfare were placed in the hands of the Christians, so that they might be able to combat with the heathen about them. After a few battles, the Christians conquered the heathen, and gradually all adopted the form of Christianity.

The missionaries then thought it would be well to establish their religion by law, and laws like the following were enacted:—

“Jehovah is King of all kings; by him the princes rule and the people have peace.”

“All who break these laws are to be treated the same.”

“Only church members are entitled to hold office in the government.”

“People are not to bathe, wash clothes, or cook food between the hours of 9 A. M. and 3 P. M., on Sundays.”

“Those who do not keep the Sabbath (Sunday) are to be fined.”

“No new religion is to be allowed on the island. If missionaries of another faith teach their religion in this land, and will not refrain from it, they with their converts must be banished.”

I visited one district where they had recently made a new law, that, unless ill, every man, woman, and child must attend church on Sunday. If one failed to reach the church, he was fined twenty cents. I asked the cause of the new law, and was told that their meetings had been very poorly attended for some time, but that since the law had been passed, there had been a good attendance every Sunday. One said, “See how many there are here to-day.” I should think that there were about 150 present, while there was only an average of about ten in attendance before the law had been made. I asked, “What do you do with the money raised by fines?” They replied, “O we keep it until there is enough, and then we are going to have a feast.” I asked who was to superintend the feast, and was told that it was the church, but that all were attending meeting so faithfully then that it might be a long time before they would have enough money to buy the needed things.

It can be readily seen that the object of the laws to which I have referred, was to help the church. It may have been thought by the originators that the native

people needed all the help that could be given them by the government. So they had laws made to prohibit them from doing what they looked upon as sin. It was as much as saying: “We look to the Lord to be our God and ruler, and we want this island for the Lord. There is no room for what we call the devil here. So do not bring any other religion to this place, or we will have to cast you out, for ours is the true gospel, and yours is false. We do not want you to teach your erroneous views to our people, for they might believe them and be lost.”

And it was virtually saying to the islanders: “We know what you ought to do to serve God. Now you must do what we tell you that God wants you to do, and if you fail, we must punish you by fines so as to keep you from doing what we believe to be wrong. Do as we tell you to do, and you will be saved. If you do not, we shall punish you so as to make you do right that you may be saved.”

It is to be remembered that the missionaries were the principal ones in getting these ideas expressed in the laws. The object of this article is not to condemn the promoters of these laws, but to consider whether this is the right way to make Christians. If this is the way, we would naturally expect to see quite an improvement in this people during the past 75 years. I wish in another article to give a brief history of the working of the church in the Society Islands, and will let the reader judge by the fruits borne by this church as to the propriety of trying to make Christians by law.

Protestants Surrendering the Reformation.

BY C. H. KESLAKE.

WHEN the government of the United States began, all was done that was possible to make this nation what every nation ought to be.

It recognized the self-evident truth that “all men are created equal; that they are endowed with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.”

The noble men who wrote the Declaration of Independence, from which the above is quoted, knew that these rights could not be secure in this country any more than in those which existed before it, unless steps were taken to prevent any church or all churches together having any part in the conduct of its affairs.

They recognized the fact that religion is a matter that pertains to the individual, and that where this is not the case, any profession of that kind on the part of the people comprising the government must be at the best hypocritical, and that it must work injustice to those who may be honest and God-fearing.

Accordingly this principle was incorporated into the

Constitution, in the First Amendment, which reads, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

This is the principle of Protestantism. In the Augsburg Confession and at the Diet of Spires, in the sixteenth century, the true relation of the church and the state was clearly set forth.

It must follow, therefore, that any attempt to change this feature of the Constitution, and to use the power of the state for the enforcement of religion of any kind, is a square denial of the Reformation, a declaration that its cause was unrighteous, and ought never to have been. But the Reformation was aimed directly against the papacy. Therefore to say that the Reformation was wrong is to say that popery was right; and, consequently, that as Rome never changes, it must still be right.

It would not of course be a matter of surprise to see Catholics themselves contending for this. They could not do otherwise, and still be Catholics. But that there should be those who are professedly Protestant who stand with Rome upon this ground is not only surprising but alarming.

That this is so, no one who is acquainted with the history of this nation in recent years, can question.

For nearly fifty years there has been a regularly organized association—the National Reform Association—which has had for its object the changing of the Constitution, demanding that, at least, certain features of the religion of Christ be enforced by human enactments.

It is not to be understood by the above statement that this association openly espouses Romanism, or that they acknowledge that their work is really Romanistic.

But it must be understood that in prosecuting their work they have felt the necessity of, and have been glad to seek, the coöperation of Roman Catholics.

Thus a leading National Reformer—Dr. Scoville—says, "We may be subjected to some rebuffs in our first proffers, and the time has not yet come when the Roman Church will consent to strike hands with other churches—as such; but the time has come to make repeated advances; and *gladly* to accept coöperation in any form in which they may be willing to exhibit it. . . . It is one of the necessities of the situation."

Any rebuffs to which they might be subjected from the Catholic Church would not be because the Catholic Church is opposed to their work. Far from it. They would be only blinds, as it were, until they felt the time was ripe for an alliance to be affected without danger to themselves. This would be when this reform(?) work should become more widespread, and become more firmly engrafted in the Protestant ranks.

The above, from Dr. Scoville, was uttered in 1881. Eight years from that time—1889—the Catholics felt free to express themselves. At the Congress of Catholic Laymen of the United States, then assembled at Baltimore, they said: "What we should seek is an *en rapport* with the Protestant Christians who desire to keep Sun-

day holy. . . . We can bring the Protestant masses over to the moderation of the Catholic Sunday."

On this question of Sunday it was felt, on the part of each, that they could, as Archbishop Ireland, in 1893, expressed it, "stand together in demanding the faithful observance of Sunday."

Now the Catholic Church repudiates, and always has repudiated, the work of the Reformation, denouncing those who uphold it, as heretics, and up to within a few years ago denounced the Constitution of the United States.

Why is it then that Catholics are willing to unite with these Protestants in the way that is proposed? How can Catholics do this without stultifying themselves in their opposition to the Reformation? The answer is easy. It is because these Protestants, in their zeal for Sunday and Sunday laws, have surrendered all that the Reformation stood for.

Catholics know this, but do Protestants?

It must be conceded that a great many, if not all, Protestants, who are thus engaged are true Christians, men and women who really love the Lord, and who, in this thing, think they are doing God service.

However honest they may be, they are nevertheless, not only striking a blow at the foundation of this nation, but, as before pointed out, are repudiating the Reformation.

With the progress that has been made, by both Protestants and Catholics, how long will it be before the dire work will be completed? Surely not long.

WE shall print an extra number of papers of this issue, believing that in many communities where the question of the introduction of the flag salute in the public schools is being agitated, it will be a good missionary document to place in the hands of teachers and school boards. The price is one cent a copy. Order through your state tract society.

Please Read This.

THE short-time subscriptions taken last August expire with the present issue. Many of these have already renewed. Those who have not are hereby cordially invited to do so at once, and so receive the paper without interruption.

If it is not convenient to remit for a year, do not hesitate to send in your subscription for a shorter period, say for three or six months. We want you to continue as a member of the SENTINEL family. We shall aim to make the paper, if possible, better the coming year than ever before. In view of the live issues before us, we ask in all earnestness, can you afford to be without the means of keeping in the fullest touch with the developments of the work? We believe the answer will be an emphatic No.



NEWS, NOTES AND COMMENT

WITH real Oriental simplicity, the Chinese minister at Washington, Wu Ting-Fang, in laying before the government a protest against the high-handed action of the "Christian" Powers of Europe, has inquired why these Powers do not partition Turkey, a country that is always causing trouble, instead of turning their carving knives upon China, a country that has always lived peaceably with her neighbors and minded her own business. The Chinese minister, it would seem, has not been educated in Western ideas to the point of understanding the ethical principles of "Christian" diplomacy, as practiced by the nations of "Christian" Europe.

* * *

FROM the standpoint of one not trained in diplomatic distinctions of right and wrong, there is much force in Wu Ting-Fang's inquiry. He says he can see no justice in China's being carved up like a Christmas cake to be disposed of by the Powers. To see the justice of the proceeding, as the Powers view it, it would be necessary to remind him that China has no army and navy capable of seriously resisting the carving process, whereas Turkey can put into the field nearly a million of well-armed men, whose fighting qualities all Europe understands and respects. It would be necessary to explain to him how very wrong it would be, from a diplomatic standpoint, to begin the work of partitioning Turkey under such circumstances, however proper and laudable the proceeding might be in itself.

* * *

It is really a question for serious consideration in this country, how much deference is to be paid to the opinion of a human individual, when that individual stands in the position of a minister of the gospel. Vastly more depends upon the attitude of the people in this respect, as regards both their material and spiritual interests, than many of them are aware.

* * *

It is an evident fact that there are some prominent clergymen in this country who want their opinions received by the people with a good deal of deference. Their prosperity in the sphere which they have marked out for themselves, depends upon it. Their goal is that of popularity, rather than piety. Wishing their names to be kept prominently before the public, they put forth, at intervals, statements that will be regarded by the people as sensational. If nobody paid any particular attention

to their utterances, or held them as being worthy in themselves of more than a passing notice, they would of course not accomplish the object for which they are intended. It is only the deference which the people have been led to pay to them, as if they came from some supermundane source, which makes them of practical effect.

* * *

FOR example, we note that Dr. Lyman Abbott has again come before the public with some utterances on the mission of Christ to the world, which are treated by the New York dailies as sensational news. "I do not believe," he says, "that Christ came to afford men an escape from torment, or to get men into a place of bliss;" and also, "I do not see why an agnostic cannot enter the kingdom of heaven." Now, of course, Dr. Abbott has a perfect right to hold these opinions and state them to anybody he pleases; but why should they create a sensation merely because Dr. Abbott spoke them? Why should the utterances of any clergyman, merely as such, be regarded as in the nature of important or startling news? They are not important or startling if they are not true; and who knows that they are true? They did not come from any ultimate source of truth; and until the ultimate source of truth is examined, to see what is there said on the subject, they are to be taken merely as the opinions of the one who uttered them. There is no reason whatever why they should be taken more seriously.

* * *

THE ultimate source of religious truth is the Word of God. The important question to consider is, then, not what some man has to say on the subject, but what God has said on the subject. What does the Bible say, for instance, concerning the mission of Christ to earth, and the things requisite to salvation? It is just as easy to know this as to know what Dr. Abbott or any other man says about it. Why, then, should not the people know what God has said concerning the matter, and when they know it, take his word as settling the matter fully for all time? To do anything less than this is to indicate a lack of faith in God.

* * *

AND this is where the seriousness of the whole matter comes in. For it is a very serious matter not to have faith in God. It is a very serious matter to look no further than to the words of some man for our knowledge of spiritual truth. That is popery; and because the world was led to do that, the world went into the Dark Ages; the world suffered immeasurable loss in both its material and spiritual interests. And to do the same thing now means decay and death in both spiritual and temporal affairs, just as surely as it ever did in the past. Faith in the Word is the great quickener now as truly as it was in the era of the Reformation, or at any other time. There is a broad meaning in the language of Christ recorded in John 6:63, "The words that I speak unto you, they are spirit, and they are life."

THERE is an example left on record in the Scripture for the people to follow in this matter. It is that of the "noble Bereans." They heard the preaching of the Apostle Paul; but they did not accept what he said as truth merely because it was Paul who spoke it. They simply "searched the scriptures daily, whether those things were so." If the people would only adopt this course to-day with respect to the words they hear spoken from the pulpits, it would spoil a great many sensations and some reputations, but would be immeasurably to their own benefit in every way.

Seventh-Day Adventists and the Public Schools.

[THE following, setting forth the views of the Seventh-day Adventist Church of Boulder, Col., on the subject of saluting the flag in the public schools, has been sent us with the request that it be given space in the columns of the SENTINEL. As much criticism has been heaped upon the Adventists, because of their stand in this matter, it seems entirely proper that this request should be favorably received.]

DURING the last few weeks, as is well known to the people of Boulder, there has been much agitation and discussion, both in a public and a private way, of the relations the Seventh-day Adventist church of this city sustains to the Boulder public schools. Nor has the discussion of this matter been confined alone to our own city, but has extended to Denver and neighboring towns, and even gone outside the State. In many instances the erratic utterances and statements of irresponsible parties, and of those outside the Seventh-day Adventist Church, have been accredited to this organization. In view of this it seems but reasonable that the Seventh-day Adventist church of Boulder should state to their neighbors and fellow citizens their true position on the school question.

In the first place, Seventh-day Adventists are in no sense opposed to our system of free public schools, nor are they in any measure whatsoever opposed to the government under which we enjoy our present freedom. Among all the nations of antiquity, and of medieval and modern times, has there arisen no government of man so noble in its purposes, and so true to the principles that should underlie just and wise government. It is in this country, as expressed by Dr. Josiah Strong, that the two great ideas of which the Anglo-Saxon is the exponent—civil and religious liberty—have had their fullest development. For these noble principles our forefathers gave their fortunes, their honor, and their lives. Hence, for the American flag, as representing these great basal principles, which lie at the foundation of our national existence, every loyal heart must hold the highest respect. And of these high and exalted principles, for the defense of which our nation was established, the system of our free public schools was designed to be the great conserv-

ator. Ignorance and free government are incompatible. Both cannot exist together on the same soil. Hence, for the maintenance of true principles in the home, the church, or the state, education becomes an essential factor. This education may be imparted in the grades, the high school, and the university; or it may be given in private, church, and denominational schools. Into the hands of a truly educated people may be safely entrusted the important interests involving the integrity of social and political life.

But while the Seventh-day Adventists of Boulder most firmly believe in the principles above stated, they cannot but feel that the requirement of the public schools in Boulder in respect to the so called flag salute is a violation both of the spirit and of the letter of these principles. They believe in God, but they do not believe that the attendance of their children at the public schools should be conditioned upon the open avowal of this belief. It is not the right of any State, of any court, of any school board, to require from any American citizen, or from the child of any American citizen, a recognition of God. Every citizen of Boulder, whether he be Christian, Jew, infidel, or pagan, is entitled to the privileges granted by our system of free public schools, and he is entitled to these privileges without any declaration on his part of his belief or disbelief in any deity. Civil government and the system of education provided by civil government should not, nor can they of right, deal with the religious beliefs, views, or prejudices of the individual members of the commonwealth. In doing this they usurp the prerogatives of Deity, and do that which Christ or his Spirit never attempts. Faith in Christ and sincere adoration of the supreme Being must spring from love and not fear, from volition of the will and not force. And while Seventh-day Adventists hold for the principles represented by the stars and stripes the highest reverence, and for the American flag as representing those principles the deepest regard, while they hold in the highest esteem those who fought and bled and died that to us might fall the heritage of freedom's blessings, they still feel that it is not the province of our public schools to require from the pupils a pledge of their heads and hearts to the maintenance of that flag. This is contrary to the spirit of freedom which the flag represents.

Seventh-day Adventists are uniformly law-abiding citizens. They believe in the support of the government by taxation, and by every laudable means consistent with Christian life; but in principle they are non-combatants. They believe that it is better to suffer wrong than to do wrong; better to leave to God the avenging of every just cause than to take vengeance into their own hands. The Christians of Europe, of Asia, of Africa, are as much the children of God and members of the household of faith as are the Christians of America. With their understanding of the requirements of the gospel of Christ, the members of the church could not enter conscientiously upon any warfare, either public or private, in an individual or national sense, to maim, kill, or destroy their fellows.

Hence, the objection of the Seventh-day Adventists to the flag salute should not be construed as antagonism to the flag or to the government the flag represents.

The church wishes to say in conclusion that for the larger portion of the agitation and controversy over this question in Boulder the church or its officers are in no way responsible. Aside from the publication of an article in the *Camera*, of this city, by the elder of the church, neither the church nor its officers have authorized, nor been parties to, the publication, in any paper whatsoever, of a single word on this question. And the church does not wish to be held responsible for the undignified representation of this question by others, nor as being governed by personal animosity or feeling, nor as desiring to excite public sympathy in behalf of its cause. Principles are above men, and above personalities, and it is for principle only that the Seventh-day Adventist church of Boulder would contend. And the church trusts that this expression of its conscientious convictions on this question, and not the representations of others, may be taken as voicing its true sentiments.

The above paper was adopted as expressing the sentiments of the Seventh-day Adventist church of Boulder at their regular morning service, Saturday, December 18. Of the two hundred present, there were but three opposing votes.

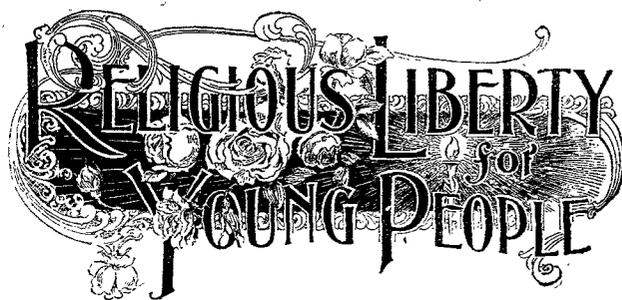
FRANCIS M. WILCOX, *Elder*,
MRS. GEORGE PEASE, *Clerk*.

A PLAN has been devised at the Vatican, it is reported, for remedying the falling off in "Peter's pence," which has of late been causing the papacy some concern. It is that of placing in every Catholic Church throughout the world a statue of St. Peter, together with an alms box, bearing an appropriate inscription. It is characteristic of the papal religion that it appeals to its adherents through the outward senses.

It Stands Alone.

THE AMERICAN SENTINEL is the only weekly paper in the world published wholly in defense of the principles for which it stands. Can you afford to be without its weekly visits?

MR. F. OTTO SENN, of St. Louis, Mo., in remitting for a nice club of subscriptions to the SENTINEL, expresses himself this way: "I am a reader of the AMERICAN SENTINEL, and support it only because I think it patriotic, and because it is the only religious paper I know of which recognizes and advocates the rights of free-thinkers and non-believers. I wish it continued success and prosperity."



Studies in French History.—3.

"Just see my new note-book, Charlie," said Max Smith, as the boys and girls were gathering in the pleasant classroom.

"Why, Max! you here? your brother Jack said last week, you had no notion of coming."

"Well, I had n't, at first, but fact is, Jack came home with his head full, and he just talked me into it; so now I'm going to learn just as much as ever I can from now on."

"Good; and I see Joe Palmeter and his sister Maggie are coming,—and if there are 'nt two, four, six, more!"

"Well, I did n't think a plain talk about history would ever draw those Barnaby boys," said Max. "I'm sure I'm glad of it," he continued, "I feel sorry for those boys, anyway. It's little help or encouragement they get at home."

"You know Mr. Barnaby did n't keep his pledge last winter hardly long enough for the ink to dry."

"Mother says a fellow can't break off a bad habit unless God helps him," said Max reverently, "and I guess she's right."

By this time the little audience was seated. Professor Carman's first words were those of cordial welcome to the new comers, and a kindly greeting for them all.

"I am glad to see so many note-books; for this lesson will, I think, contain many points of interest."

"Where were we at the close of the last study? Yes, Edna, I'm sure *you* know, but I will ask Robert Billings to answer."

"I believe Constantine professed to be converted," replied Robert, with a quick glance at his note-book. "Let's see; he was a Roman emperor, was n't he?"

"Yes; and this was about the first part of the fourth century."

"But now we will just go back a little, and mention the people called 'Franks,' whom we begin to hear about some 150 years before this. They were very warlike tribes of Germans who came over into Gaul, and gave the people no end of trouble. A Roman general by the name of Aurelian, who afterward became emperor, tried to get rid of them, but he found it no easy task; finally, as they kept on coming, they were grudgingly allowed to stay. Those were troublous times. It was at about this period that the Huns, a ferocious tribe from Central Asia, headed by Attila, called the 'scourge of God,' attacked the frightened people of Gaul."

"The path over which he marched with his ruffianly soldiers was red with the blood of his victims. Finally, at the battle of Chalons he was glad to retreat from the Romans. But so evenly matched were the two armies and so frightful had been the loss of each, that the Roman general did not think it wise to follow him."

"I remember hearing papa read about Attila, once," said Florence Ray, "and I think he called himself the 'Hammer of the Universe.'"

"Yes; it was a dreadful title and well earned. Well," continued the professor, "the Roman Empire fell A. D. 476. That's right. I'm glad to see so many using their pencils."

"After that the Franks had things pretty much their own way, and the country of Gaul began to be called 'Francia,' on account of them."

"I've been wondering all this time, Professor," said Charlie White, "how the name of France came to be given to Gaul, and now I see."

"We will now begin with Clovis, the first of the French kings, which you may write in your note books under date of 481 A. D.; but do not forget that although he was a French king, he did not at first really possess any of the country we now call France; so, really, he was only king of the Franks. He came to the throne when he was only fifteen years old."

"Can you think of any other king mentioned in history who was still younger than this?"

Julia March, who was quite a Bible student, answered promptly that Josiah was only eight years old when he was made king of Israel.

"Good. Well, when Clovis was twenty years old, he fought the battle of Soissons against the Romans, and being victorious, this put an end to Roman rule in Gaul."

"King Clovis was very revengeful in his disposition. Once when a foolish Frank displeased him by breaking a vase which the king wanted to preserve, he waited a whole year for his revenge, and then killed him with a battle ax, saying as he did so, 'So you did to the vase at Soissons.' I am sure you will all agree with me that King Clovis needed to be converted. He did profess conversion a while after this, but from his conduct we fear he was not wholly free from the folly of paganism."

"We must remember that these German conquerors of Gaul, for a number of hundred years were really as much German in heart and language as ever even though they lived in their conquered territory. So we ought hardly to think of them as French."

"Finally, King Clovis married the beautiful niece of the king of Burgundy. Her name was Clotilda, and she was a Christian. But the term 'Christian' in those days did not mean as much as it does to-day. People were called Christians if they had renounced paganism, even though they still held many of its errors. The uncle did not like to give his niece to a pagan, but he did not dare to refuse the great king who had defeated his relatives, the Romans."

"When a little child was born to them, Queen Clotilda had her way, and the little fellow was christened, as the custom was. Afterward, when the child died, its pagan father declared that this was the reason."

"At last, because he was successful in a great battle against the Germans, he kept a vow he had made, and was baptized. This occurred on Christmas day, 496 A. D. Now the people began to pull together more than they had done. King Clovis was keen enough to see that the church had begun to be a very important element of power; so he made the bishops his best friends. Then he began to think of enlarging his dominions."

Joe Palmeter was getting wonderfully excited. His eyes were shining, and Professor Carman saw that he wanted to ask a question.

"Well, Joseph, what is it?"

"Why, I don't see how or why the bishops and preachers could help King Clovis very much. I should think soldiers would be the best help to get territory."

"That's the way it ought to have been; but we see that the church and state were on terms of the closest intimacy."

"Well," said Julia March, "I thought Christ said at one time that his kingdom was not of this world."

"So he did; but they paid small heed to that in those days; in fact, in all ages of the world there have always been some who have ignored his teachings in this respect."

"The king soon became master of Burgundy, and now his ambitious eyes were turned toward the Visigoths in the South. They did not believe in the same form of Christianity that Clovis did since his baptism, and so the foolish king made this an excuse for fighting them, which was indeed a poor manner of bringing them to his way of thinking."

"Now King Clovis was getting to be so famous that he must have a capital. So he fixed upon a little village named 'Lutetia,' originally, but the Romans had given it the name of 'Paris.' This was about 500 A. D."

As those who had note books hastened to write this down as a good point, the teacher said:—

"Now as I see my half hour is up, I will dismiss you. But will ask you at the next study to mention the points which most impressed you to-day, and it will help you to fix the facts in your mind."

"I'm so glad I came," said Florence Ray, on the road home that afternoon.

"Yes," said Edna Phillips, "I'm going to coax Johnnie to attend next time."

MRS. L. D. AVERY-STUTTLE.

WHY ought not the state to enforce morality?
Does the church need the support of the state? If not, why?
Is the saying true that "the state can do no wrong"?
Why is it not true that "the voice of the people is the voice of God"?

"A Mouth Speaking Great Things."

"How far had we studied in the prophecy about the horns, Charlie?" asked Mrs. Ross.

"O, away down to the rise of the horn with eyes like a man, and a mouth speaking great things."

"When was this horn established?"

"In 538 A. D., when Justinian's decree, which made the bishop of the church of Rome the head of all the churches, was carried into effect by subduing three kings, and by crowning the pope with the tiara. But, mama, what does it mean that the horns had eyes like the eyes of a man and a mouth speaking great things?"

"Eyes like the eyes of a man," would indicate the far-reaching policy of the papal system. Just think, Charlie, of the organization of the church under the pope. It is a vast secret order. Through the confessional the priests obtain a controlling influence over the people who are taught to look to them for the absolution of their sins, and you know, dear, that when we give our very heart's thoughts to any one, we bind ourselves to that one by the strongest of ties. This is the reason that God invites us to make him our confidant."

"But, mama, doesn't the Bible tell us to confess our faults one to another?"

"Yes; in whatever we have injured another. But David says, 'Against thee, thee only have I sinned, and done this evil in thy sight.' We can forgive faults; but sin is an assault upon God, and he alone can forgive sin. But the point of our talk, Charlie, is that through the confessional the people give themselves through the priests to the pope, and keep him posted as to the movements of men, and again the pope gives to the people his commands, so that the church becomes a vast organization to carry out the will of one man. No wonder the pope has been the arbiter of nations and has brought kings to his feet. The history of ages proves that the papal system is controlled by a very far-reaching wisdom, and evidences of craft are abundant and startling.

"Of course, you know, Charlie, that I am only mentioning this to show you that there is a higher wisdom than the far-reaching wisdom of the papacy, which has foreknown and foretold the movements of men and nations. It is not that I feel any bitterness toward the Catholics. In fact, I am sure that many of them are living up to the light they have better than I have lived up to the light God has given me, and are therefore more acceptable in his sight. But it is the system we are speaking of, and not the individuals that are involved in it. Behind the system is the wisdom of that old serpent, whose power to deceive dragged down principalities and powers from heaven. Lucifer declaring, 'I will be like the Most High,' is heard speaking through the mouth of this papal horn."

"O yes, mama, he had a mouth speaking great things. Now tell me what fulfils that point?"

"You may read the first part of the 25th verse of Daniel 7."

"And he shall speak great words against the Most High," read Charlie.

"Now you may turn to 2 Thess. 2:3, 4. What did Paul say must arise before the day of Christ's second coming?"

Charlie read: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God, sitteth in the temple of God, showing himself that he is God."

"Now, Charlie, what is counted the greatest treason in earthly governments?"

"Why—why—let me see. In my old Reader there is a speech from Henry Clay, or some other orator, where he says, 'Charles I had his Cromwell and George III,—and then some one called out 'Treason.' It was at the first agitation over the question of setting America free from England's rule. Of course, Cromwell was against the king, and took his throne."

"That's it, Charlie, and George III found a parallel experience in America's setting up a new ruler and deposing him. Now the apostle describes a power who will show himself in the temple of God, to take the place of God. Over the door of the Vatican at Rome is written an inscription in Latin which, translated into English, is 'Pope Pius IX, the best, the highest, and God on earth.' The title on the crown is 'Vicarius filii Dei,' or vicegerent of the Son of God. 'Lord God the pope' is another well known title. The claim to infallibility, that is, that the pope cannot err when speaking in an official way, puts him on a level with God. But where does this exaltation of the pope come from?"

"From self," said Charlie. "He opposeth and exalteth himself."

"Jesus says, 'He that humbleth himself shall be exalted.' And again, 'Humble yourselves under the mighty hand of God, and in due time he shall lift you up.' You have given a very good answer, Charlie. Now tell me if you can see any personal reason as to why God has pointed out the pope as one who opposeth and exalteth himself."

"Why, I don't know, mama."

"It seems to me that the pope simply stands as an example of the outworking of self. Charlie, what is the temple of God? Please read 1 Cor. 6:19."

Charlie read: "'What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?' Why, mama, each one of us is God's temple."

"Yes. Now when the pope through his decretals sets aside the rule of Christ, does away with his precepts, he commands the obedience of the people, steps into their souls, usurps the throne of God in the heart, and sits as God in the temple of God."

"O, mama, what a dreadful thing!"

"Yes, Charlie, it is dreadful; but wait, dear, we have each one been guilty of the same thing. Have we set aside Christ's precepts? Have we let self rule in our own hearts? Have we exalted self above God, and let self sit in the temple of God showing himself to be our God?"

"O mama," said Charlie, "I did n't know I had made a pope of myself before. What shall I do?"

"Humble yourself under the mighty hand of God. Give self up to Christ, and let him subdue the usurper and cast him out. Yield your will up to him who bids you to learn of him meekness and lowliness of heart."

"I see so many dreadful things in my life, mama. I am just full of the papacy. I've been trying to be at the head of everything in school, and, O mama, I never saw how sinful I was before. Why, I have had the mouth speaking great things. O mama, its just as natural as can be to be a pope."

"So it is, Charlie. 'Catholicism is the religion of human nature,' some one has said. But now, dear, let us not take the next step into its mystery, and do penance and go into purgatory. Rather let us kneel down, confess our sins to the Lamb of God, who taketh away all guilt, who will impart to us his spotless righteousness, and reveal himself through us day by day as we trust in him."

Mrs. Ross and Charlie knelt to pray, and though tears were on their cheeks, a happy light filled their eyes as they arose. Mrs. Ross went to the piano, and they both joined in singing—

"Rock of ages, cleft for me,
Let me hide myself in thee."

F. B.

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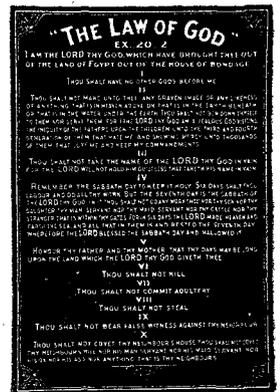
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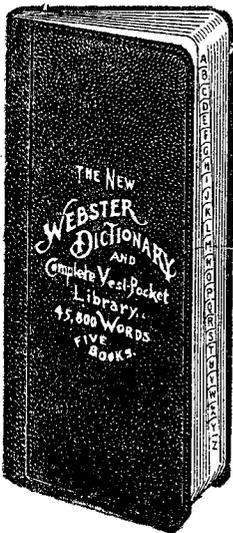
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