

"IF ANY MAN HEAR MY WORDS. AND BELIEVE NOT. I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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As this number of our paper is dated the day before Christmas, it might be expected that we should have something to say about the institution.

If such be the expectation of any, they shall not be disappointed. We are willing to contribute what we may for the benefit of those who would celebrate this universal festival.

We say this universal festival, not because we would be understood to say that Christianity is universal; but because the period now referred to as the "Christmas season" has been celebrated from time immemorial by all nations.

That which is now particularly celebrated as the Christmas, is the remains of the ancient festival whose celebration covered a longer period of time. This festival season was celebrated in honor of the Sun; and December 25 especially in gladness and rejoicing at his annual birth and the beginning of his return victorious over the powers of darkness or night.

In the reigns of Domitian and Trajan, Rome formally adopted from Persia the feast of the Persian sun-god Mithras, with December 25 as the birth festival of the unconquered sun—*Natales invicti Solis*. In the Louvre at Paris is the original of a mythological representation of this, which was found at Rome in a vault under the Capitol. It is entitled "Mithra Sacrificing the Bull." The central object of the piece is Mithra in a cavern sacrificing a bull. As already stated, Mithra represented the Sun; the bull was the symbol of the powers of night. The blood of the bull was to impart the power of regeneration. At the right hand in the cavern stands the Genius of Night with his torch turned down, extinguished. At the left stands the Genius of Day, with his torch held up, aflame. An inscription on the body of the bull reads: "To Mithra, the invincible Sun-God." The piece is intended to represent the victory of the Sun over the powers

of darkness. This sacrifice was made annually at the winter solstice—the period that is now Christmas-time. Thus this annual festival was an established thing in the State and City of Rome.

About the middle of the fourth century, the church of Rome adopted this festival, making the birthday of the Sun, December 25, the birthday of Christ. And in a few years the celebration of this festival of the sun had spread among the churches throughout the whole empire—east as well as west. In one of the homilies of Chrysostom, supposed to have been delivered on this festival day in A. D. 386, he expresses his own pleasure and "congratulates the people upon the progress made, through their zeal in establishing this new festival, which they had borrowed from the Western Church"; and "seems to speak of it as a custom imported from the West within ten years." The perverse-minded clergy readily sanctioned the practice and relieved all doubts, with the assurance that the festival which had been formerly celebrated as the birth of the real sun was a type of the festival of the birth of Christ, the Sun of Righteousness. And thus was established the Church festival of Christmas.

There are other items connected with the celebration of the day, whose origin and meaning are also worth mentioning. One of these is the Christmas tree. Just as the day itself and its celebration were adopted from pagan Rome, the use of the tree was adopted from the pagan Germans. And just as the day is a relic of sun-worship, so also is the tree. In *The Ladies Home Journal*, for December, Mrs. Lyman Abbott says of "The Christmas Tree": "A German friend tells me that the true Christmas tree is 'not a mere show, decorated for the momentary amusement of children. It is a sublime symbol of the soul life of the Germanic people for a thousand years.' . . . The tree itself 'is the celestial sun-tree.'"

Another item is the decoration of the houses and churches with vines, branches of trees, etc. This is derived from the sun-worshipping Druids of Britain. An early English writer says that the "trimmyng of the temples with hangyngs, flowers, boughs, and garlands, was taken of the heathen people, whiche decked their idols and houses with suche array." The ivy particularly was used in honor of Bacchus.

Thus it is that Christmas day, the celebration of the day, and the appurtenances thereto, are all heathen and only relics of sun-worship.

OUR readers will remember an article by Dr. H. L. Wayland, which not long ago was reprinted in the *SENTINEL*, from the *Independent*, in which he criticised the Canadian Sunday law by which some Seventh-day Adventist preachers were fined and imprisoned. Dr. Wayland rightly enough spoke of it as religious persecution.

Dr. W. H. Withrow, of Toronto, in a letter to the *Independent*, undertakes to defend the Canadian Sunday law, and to justify the persecutions that were inflicted by it. He says of the preachers who were fined and imprisoned, that "their religion had nothing to do with it. It would have been the same if they had been agnostics or Jews. The law simply forbids Sunday labor, and the law must be obeyed whether men are barbers, saloon-keepers, or Seventh-day Adventists."

This is the argument that is usually made in such cases; but instead of being in any sense a legitimate argument, it is a sheer subterfuge. This is not to say that all who use it have thought enough upon it, intentionally to use it as a subterfuge. Though it is quite clear that many of them have not cared to think enough on the subject to know whether it is a subterfuge or not. They know that such is the law, and that it enforces exactly what they believe religiously; and that is as far as they care to inquire. Yet all that any person needs to do in order to see that it is not only a subterfuge but one of the meanest subterfuges that was ever employed, is only to think about two steps from where he professes proudly to stand.

All those people profess to believe in religious freedom. They profess to hold that every man has the right to believe or dissent from any doctrine, dogma, ordinance, rite, or institution of any church, as he may choose for himself. They profess to be proud that they believe in such freedom as this. Yes, they even boast that they are the divinely-appointed conservators of such religious liberty as this.

Yet, while loudly professing to recognize this right as inalienable, under cover of this subterfuge they deny the right and actually

attempt to sweep it entirely away. This subterfuge is that they get church dogmas or institutions embodied in the law, and then demand *obedience to the law*, throwing upon the dissenter the odium of "lawlessness and disrespect for the constituted authorities," while they pose as the champions of "law and order," the "conservators of the State, and the stay of society"!

Of all the pretenses that were ever employed, this is perhaps the subtlest. By it throughout the Middle Ages, anything and everything that the church could invent was forced upon the people. Its slimy trail can be traced throughout the history of the "Protestant" sects, in thus forcing upon the people such peculiar institutions as were characteristic of the sect that could obtain control of the law. And now it is made to flourish again, by all the sects together, in thus forcing upon the people the one thing in which they are all agreed, and in which they have obtained control of the law, the observance of Sunday, "the Christian sabbath."

Sunday, not only according to their own showing, but by every other fair showing that can be made, is a religious institution, a church institution, only. This they all know as well as they know anything. And yet they work constantly to get this church institution fixed, and more firmly fixed, *in the law*, with penalties attached that are more worthy of barbarism than of civilization; and then, when anybody objects to it, they all cry out that "it is not a question of religion, it is simply a question of *law*." We are not asking any religious observance; all that we ask is *respect for law*!!

The Christian and Protestant answer to all this is that neither the Sunday institution nor any other religious or ecclesiastical institution *has any right to a place in the law*. And even when it is put into the law, this does not take away the right of dissent. The divine right of dissent from religious or ecclesiastical institutions abides ever the same, whether the institution is out of the law or in the law. So long as the religious rite or institution is not in the law, they themselves acknowledge the inalienable right of every man to disregard it utterly. Whereas, as soon as they get the dogma fixed in the law, they deny the right of anybody to disregard it at all: though it is precisely the religious thing that it was before. But instead of the right to disregard it being taken away by this change of position of the church dogma, the truth is that when the institution is fixed in the law, the right of dissent then extends to *that law*. The *subterfuge* cannot destroy the *right*.

From the church organizations the courts have caught up this cry. And, though acknowledging that the Sunday institution is religious; that it is enacted and enforced at the will of the church; and that the logic of it is the union of Church and State; yet they insist that, as it is in the law, and the law is for the public good, no right of dissent can be recognized; but the dissenter "may be made to suffer for his defiance *by persecutions*, if you call them so, on the part of the great majority."

This argument is as old as is the contest for the right of the free exercise of religious belief. It was the very position occupied by Rome when the disciples of Christ were sent into the world to preach religious freedom to all mankind. Religious observances were enforced by the law. The Christians asserted and maintained the right to dissent from all such observances, and, in fact, from *every one* of the religious observances of Rome, and to

believe religiously for themselves, though in so doing they totally disregarded the laws, which, on the part of the Roman State, were held to be beneficial to the population. Then, *as now*, it was held that, though religious belief was the foundation of the custom, yet this was no objection to it, because it had become a part of the legal system of the government, and was enforced by the State for its own good. But Christianity *then* refused to recognize any validity in any such argument, and so it does now.

When paganism was supplanted by the papacy in the Roman Empire, the same argument was again brought forth to sustain the papal observances which were enforced by imperial law; and through the whole period of papal supremacy Christianity still refused to recognize any validity whatever in the argument.

In short, this argument—this "miserable excuse"—whether made by churches or by courts, is the same old serpent (Rev. 12: 9, 12, 14) that tortured the Christians to death under pagan Rome; that burnt John Huss at Constance, and Michael Servetus at Geneva; that whipped and banished the Baptists, and banished and hanged the Quakers, in New England. Whether used by the Roman State and the Catholic Church, or by other States and other churches; whether in the early centuries, or in these last years of the nineteenth century, of the Christian era; that argument is ever the same old serpent, and Christianity has always refused to recognize any validity whatever in it, and it always will.

#### A MISCHIEVOUS SUGGESTION.

THE following has been published as having been spoken by Governor-elect Pingree, of Michigan, in an interview:—

I don't believe in these great fortunes. Here are the Vanderbilts, with their \$100,000,000 apiece. That means an income of at least \$5,000,000 and perhaps more. Figure that down, and it means an income of about \$12,000 a day.

"Think of it!" declared the mayor, raising his hands above his head; "one man having an income as large as that of 15,000 of his fellow-citizens combined. I believe we ought to have some kind of a law regulating those things. It seems the Constitution won't let us have an income tax and won't let us have an inheritance tax. I guess the Constitution needs amendment to it, so we can do something."

"They talk of limiting the number of hours in a day's work. Why should not the amount of money that any one can pile up be limited? After they get so much let the accumulations be turned over to the Government to lessen the taxes of the people."

"What is your idea of a proper sized fortune?" he was asked.

"I haven't made up my mind on that yet. When Carter Harrison died he left \$350,000 to each of his children and gave the balance of his fortune to charitable objects, saying he thought \$350,000 enough for any one man to have."

We do not doubt that what is here professed will actually be put into practice yet. It was done both in Rome and in France in the days which we have before mentioned.

As Mr. Pingree says, there is talk, strong talk too, and there has been for years, of limiting the number of hours in a day's work. Now to the man who is dependent upon his day's work, that day's work is his capital; and to limit the number of hours that he may work in a day, is certainly to deprive him of just so much of his capital. And if this shall be done to the day's worker, why shall it not be done also to the millionaire?

This argument is all right from the prem-

ises; but what we should like to know is, Why should the number of hours in a day's work be limited? Why should not every man be left perfectly free to work as many hours in a day as he may choose to work? To limit the number of hours a day that a man may work who chooses to work, would be nothing less than an arbitrary and despotic use of power. And to limit the amount of wealth any man may possess would be nothing less.

There are a number of questions suggested by Mr. Pingree's observations. He says that after the rich ones "get so much, let the accumulations be turned over to the Government to lessen the taxes of the people." But under such conditions as this, how could Mr. Pingree be sure that there would be any accumulations after the limit was reached? It is hardly to be supposed that men would conduct a business merely for the pleasure of turning over to the Government the accumulations. Would he also try to compel them by law to carry on the business after the limit of their own wealth was reached, so that the Government could have the further accumulations? These questions belong with those propositions.

It is true, Mr. Pingree has not positively fixed yet in his own mind just what is the proper limit of wealth: though he seems to incline to Carter Harrison's estimate of \$350,000. It is easily enough 16 to 1, however, that there are more than 350,000 men in the United States who are positive that this limit is vastly too high—so long as other people have the money. And, admitting the correctness of Carter Harrison's judgment as to what was best for his sons, and just how much of his wealth he would bestow upon each of them, can anybody be perfectly sure that he was so firmly fixed in the opinion that \$350,000 was enough for any one man to have, that he would have been willing for the Government to appropriate all his accumulations above that sum? There is room for considerable difference between a man's views of what is best for him to do with his own money, and his views of what other people or the Government may do with it.

But even suppose that all the accumulations of all the people in the United States above \$350,000 each were "turned over to the Government;" it would still be under the control of men, as "the Government" is only a certain set of men—who then can be perfectly sure that this money would be used to any better purpose by the men who would then control it, than it is used by those who now control it? Is it true that no such thing was ever heard of as jobs and extravagances on the part of officials of the Government? Is it the testimony of universal experience that men may be loose or tricky in money matters only until they get into office, but that then they are certain to be strictly honest and upright?

Now we are not defending or excusing the ways of the rich: we are simply calling attention to the serious defects in Mr. Pingree's proposed plan of dealing with them. It is true that many of them are using their wealth in ways that are only wildly and foolishly extravagant. Too many of them are lavishing their money on dogs and cats living and dead, while human beings are perishing within easy reach from their doors. Hundreds of them are gorging themselves at gorgeous feasts, while thousands are fairly starving all around. Thousands of them exhaust themselves in the very dissipation of pleasure, while misery stalks before their eyes everywhere. They cut the wages of their employes from ten to twenty-five per cent. in order that their own

income of hundreds of thousands may not be cut at all.

All this is true, "and pity 'tis 'tis true," and it is increasing every day. And the more there is of it, and the longer it continues, the more hatred will be aroused against those who do it, the more men there will be making capital of it by suggesting such schemes as we are now studying, and the nearer will come the day, till at last the day will have certainly come, when the discontent will burst all bounds and the rich will "be for booties" and will "weep and howl for the miseries that shall come upon them."

But though all this is true, no such scheme as Mayor Pingree suggests, nor any that will be for the purpose applied, can ever remedy or relieve the difficulty a single particle. Each scheme applied only becomes a greater evil. It has been so always; it will only be so again. The only possible remedy is that prescribed by the Lord. Those who are rich, let them become poor for Christ's sake; and those who are poor let them "be patient unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

#### "NATIONAL" REFORM AND THE PAPACY.

THE "National Reform" movement is under the impression that it is combatting the papacy. For some time past its official organ, the *Christian Statesman*, has devoted considerable space to an exposition of the evils of that un-American and antichristian system. It seems not to be aware that those same evils are paralleled in its own system of "National Reform."

The *Statesman* of November 28, contains an article on "Romanism and Loyalty," which discusses the Roman Catholic doctrine of papal infallibility in its relation to loyalty to the State. The *Statesman* seems to have at least a dim perception of the important bearing of this papal doctrine upon the "National Reform" doctrine that the United States is a "Christian nation;" for after setting forth the papal position, it says:—

And now comes the consistent Roman Catholic demanding that our nation must go to the Roman Catholic Church to know what is right and what is wrong. He insists that this is doing nothing more than to assert God's sovereignty over the nation; that Christ speaks to the nation through his infallible vicegerent on earth.

Intelligent Roman Catholics can see plainly enough the logic of the "National Reform" movement. They know that if carried to its conclusion as the National Reformers hope to see it, a situation will be reached in which logic and consistency will demand that this nation shall defer to the Roman Catholic Church as the proper interpreter of the divine will in civil affairs. Already they are beginning to call attention to the logical demands of the situation, and standing upon this vantage ground, Rome hopes, not unreasonably either, when the opportune day shall arrive, to gain a signal victory.

The papal church alone offers to the world a human authority which is recognized as "infallible" in the interpretation of the will of God. It matters not that the infallibility of this authority is disputed. It alone claims to be infallible, and is believed actually to be infallible by a large division of the nominally Christian Church. If an authoritative human interpreter of the divine will must be found,

the weight of evidence, as between all human authorities, cannot lead elsewhere than to the papacy.

And this authoritative human interpreter of the will of God is exactly what the "National Reform" system demands. That system maintains that the United States is a "Christian nation"—a "sovereign moral being in direct relations with God, capable of knowing his moral law given in the Bible." It treats the State as a personal entity possessing moral accountability, and therefore bound to fulfill the law of God. But the Government operates only through human agencies. It must operate through these or cease to be a Government. It has a chief executive, a Supreme Court, and a supreme legislative body; and these three branches of the Government exercise supreme authority in the departments over which they are placed. Without such a recognized supreme human authority, no branch of the Government would be complete or capable of performing its functions.

The national Government could not proceed at all without a President, a Congress, and a Supreme Court. If then the Government is to act in a religious capacity, it must have a supreme human authority to decide what its action shall be in this sphere, as in the domain of the secular. And as it must act as a "Christian nation," it must have a supreme human authority to decide what is the will of God, as revealed in the Christian religion.

The National Reformers themselves admit, under pressure, that this must be so. Dr. David McAllister, the spokesman of the Reform party, in the hearing given last March by a committee of Congress on the proposed "Christian amendment" to the Constitution, was forced to "just this position, as appears in the following extract from the official report:—

MR. BURTON—Is not this the theory: Each man regards the day he believes to be the Sabbath, and the Government protects him in his worship from disturbance or interference?

DR. McALLISTER—Not only must this be the case in regard to every man, but the State and the nation must decide for themselves whether they will keep one day or not.

MR. CONNOLLY—Suppose the Bible has already settled that question, how could any act of Congress interfere with it if that is to be in the Constitution.

DR. McALLISTER—Because we must interpret the Bible.

"And now"—to quote the *Statesman* again—"comes the consistent Roman Catholic demanding that our nation must go to the Roman Catholic Church to know what is right and wrong." Of course; what else could be expected from the consistent Roman Catholic? and what could be more consistent and logical from the "National Reform" standpoint? If the nation must have a supreme human interpreter of the Bible to instruct it in keeping the law of God, could it do better than to turn to that church which claims to be infallible in her religious teaching, and is accepted by millions of its citizens as infallible? It would be no slight advantage to the nation to possess an infallible Congress, Supreme Court, or President. Why, then, should our Government pass by the opportunity to secure an "infallible" guide in the important sphere of religion, to which it now stands fully committed?

We repeat, that as between all human authorities to which the Government may turn for guidance in the performance of religious duties, the preëminence lies with the papacy. The papal church has acted in that capacity for centuries; she is the oldest "Christian" denomination, as well as the largest in this

country; and, as we have said, millions of the citizens of this Government already believe in her infallibility and in her claim of right to dictate conduct to the civil power. If any other church or religious body is chosen to interpret the divine will for the nation, the same objections will apply to it as to the papacy, without any of the advantages which can be urged in the latter's favor.

If any further evidence were needed that the whole tendency of the movement to make the United States a Christian nation, is to place this Government under the domination of the papacy, it is supplied by recent events in the shape of official acts of the Government itself, in each of its three departments. In February, 1892, the Supreme Court declared that the United States "is a Christian nation;" and the joy with which this utterance was hailed by the "National Reform" party, and the use they have made of it, shows that, whether due to the influence of National Reform sentiment or not, it is directly in the line of what their movement aims to secure. And if any question might remain as to the precise religious significance of the Supreme Court's declaration, it would be answered by the references made in the decision to the "Christian" character of Sunday laws, and by the fact that this same court has upheld Sunday laws as a proper exercise of the legislative power of the State, on the ground that they are for the benefit of mankind. Bearing in mind that Sunday as a "Christian" day originated with the Roman Catholic church, and is pointed to by that church as the special sign of her spiritual authority, there remains no room for doubt that if "this is a Christian nation" by virtue of its religious laws and its belief in the sacredness of Sunday, it is a Roman Catholic Christian nation and nothing else.

Again, in August, 1892, Congress legislated upon the question of which day is the Sabbath, and decided that "the first day of the week, commonly called Sunday," is the Sabbath within the meaning of the fourth commandment. In this the supreme legislative body of the nation took its stand squarely on papal ground.

And finally, the nation's chief executive, in the latest national Thanksgiving proclamation, sets his official seal of approval to the doctrine that the United States is a Christian nation, thereby investing Thanksgiving with the character of a "Christian" holy day. But "Christian" holy days other than those set apart in Scripture constitute an exclusive feature of the papal religion. They have the stamp of the papacy upon them, and no other.

It is perfectly clear, therefore, that the National Reform movement is not combatting the papacy in any way except on paper, and that it is actually in perfect harmony with the papacy, and that all its work is only in the line of justifying the latter and strengthening her hands for the accomplishment of her evil designs. The two systems are in principle one and the same, and equally ruinous in their results.

#### ANOTHER POINTER.

It is quite generally known that Senator Quay is one of the shrewdest politicians in the country. It may be that in the following statement his sincerity is nothing more than political; yet it plainly shows that he sees the way the tide is setting and is taking his bearings accordingly:—

"I am opposed to the entire . . . theory

that organized wealth shall dictate high office and so take possession of the Government.

"No league of business men or other men based upon wealth can erect a governing class in this country. In the United States Senate we have millionaires and business men enough to serve all legitimate purposes. Senators are needed who have no specialties, but who will act for the interests of the country in gross without special affinities.

"The people most deserving of representation and most in need of legislative protection are the farmers, the small storekeepers, the artisans and the laborers, and I stand by them and against this so-called league. I go into the barricades with the bourgeoisie and the men in blouses.

"There must be less business and more principle in our politics, else the Republican party and the country will go to wreck. The business issues are making our politics sordid and corrupt. The tremendous sums of money furnished by business men, reluctantly in most instances, are polluting the well springs of our national being."

### THOSE THREE THOUSAND CHURCHES.

BY DWIGHT L. MOODY.

TO THE EDITOR OF THE INDEPENDENT:

IN a recent issue of your paper I saw an article from a contributor which stated that there were over three thousand churches in the Congregational and Presbyterian bodies of this country that did not report a single member added by profession of faith last year. Can this be true? The thought has taken such hold of me that I can't get it out of my mind. It is enough almost to send a thrill of horror through the soul of every true Christian.

If this is the case with these two large denominations what must be the condition of the others also? Are we all going to sit still and let this thing continue? Shall our religious newspapers and our pulpits keep their mouths closed like "dumb dogs that cannot bark" to warn people of their approaching danger? Should we not all lift up our voice like a trumpet about this matter? What must the Son of God think of such a result of our labor as this? What must an unbelieving world think about a Christianity that can't bring forth any more fruit? And have we no care for the multitude of souls going down to perdition every year while we all sit and look on? And this country of ours, where will it be in the next ten years if we don't awake out of sleep?

I wish some of you editors of the influential papers, who are in close touch with the ministers and churches, would tell us what the matter is. Is this the result of what they call the "Modern Criticism" of the Bible? Is this a specimen of the better times, when we would get rid of the old stories about Moses writing the Pentateuch, and the sun and moon standing still, and the fish swallowing Jonah? How much of all this is owing to the politics our ministers have been preaching lately, and the talks on the Labor question, and the stereopticon shows on Sunday evenings, and all these other things that have been driving out the blessed gospel of Jesus Christ? When ministers go into preludes on current topics, how can they expect any afterludes of conversions?

Do Christian editors and ministers in these days believe in conversions as they used to do?

Won't your great paper please answer this question? I hear of some men in high places who talk as tho all that was a thing of the past. "It's education now that men want," not salvation; is this the fact? Are the churches going to turn over all the work of saving men to the Salvation Army, and the Volunteers and the Rescue Missions? I know of a city, of about 50,000 inhabitants, where it seems to be the common talk that if a man wants to find Christ he must go into the Young Men's Christian Association to find him. What a shame that churches should be run on such a plan that that kind of thing could be said!

I am pleading just now every chance I get for all our churches to be open every Sunday night for the preaching of the gospel. I wish our religious papers would help me send that cry all over the country. It is time we gave up the abuse of the opportunity in substituting temperance meetings and Sunday-school concerts and Endeavor rallies and all that kind of thing, right enough in their place, but not the one thing needful; workingmen and their families often can't get out but once on Sunday, and that is in the evening; why then should not they have as good a chance to hear the gospel as other people? Why should they be put off with that kind of an apology for a church service which is often seen?

Let some change of this character be brought about with the Week of Prayer at the beginning of the new year. Let the ball be set a-rolling then, and it will gain large momentum before spring, and there will be great results. Won't you please help all you can, in every way, to get the churches praying and preaching and working for souls?

Mr. Moody's questions deserve answers. He asks, Shall our religious newspapers and our pulpits keep their mouths closed like 'dumb dogs that cannot bark' to warn people of approaching danger?" The answer is that they are doing it. And the probability is that they will continue to do it, because they do not believe that there is any approaching danger. How can anybody be expected to warn people of approaching danger when he does not believe any such thing?

Mr. Moody believes that the Lord is coming again to the world, and that He is coming soon. And this is the truth. He therefore knows that there is the greatest possible danger to all who are not prepared now to meet the Lord. Mr. Moody and every one else who really believes the soon coming of the Lord can warn all people of approaching danger. But if Mr. Moody or anyone else should attempt to emphasize this great truth in the *Independent*, he would probably find even that paper questioning it and saying that there is no danger. Yet if not the *Independent*, it is certain that nine-tenths of "our religious newspapers and our pulpits" would do so. How then can they warn people of this approaching danger?

Mr. Moody and a few others can declare in genuine faith, as he did the other day in this city: "God will come in judgment to this world. . . . This world is getting darker and darker; its ruin is coming nearer and nearer; if you have any friends on this wreck unsaved you had better lose no time in get-

ting them off." This is all true. And whether you have any friends on the wreck or not, so long as there is a single human being on this wreck unsaved you had better lose no time in getting them off.

Again we say this is all true, the word of God says it, and Mr. Moody and a few others believe it and so can work in faith, and work effectually. But we ask, How many of "our religious newspapers and our pulpits" believe any such thing as that "this world is getting darker and darker," and that "ruin is coming nearer and nearer"? It can with perfect safety be said that hardly one in a dozen of them believe it. They preach the very opposite of this. They proclaim that the world is growing better and better and more and more light, and that it will continue to do so until an indefinite millenium shall be ushered in with a perfect blaze of world-wide glory. How can people who cling to such views as this, lift up their voice like a trumpet to warn people of any approaching danger?

Mr. Moody asks "Have we no care for the multitudes of souls going down to perdition every year while we sit and look on?"—Ah! but who does not know that now in leading theological seminaries, in many pulpits, and in some religious papers, it is a largely debatable question whether there are any souls, much less multitudes, going down to perdition? True, the word of God says that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish;" that "he that believeth not is condemned already;" that "he that believeth not shall be damned;" and that without God and without Christ they have "no hope." And Mr. Moody and some others believe this, and so can work in all earnestness to get people to believe the gospel that they may be saved from perdition. But when there are so many, and the number constantly growing, who through the new invention of "the larger hope" do not really believe that there is danger of anybody going to perdition, how can they preach the gospel of Christ which is given to save men from perdition?

He asks whether the things about which he inquires are the result of the Modern Criticism. Yes, Brother Moody, it is. The word of God is given to be *believed* to the saving of the soul. But when it is only criticised to the destruction of both it and the soul, what other results can be expected? It is "the Word" that is to be preached. It is "the Word" that is able to save the soul. It is "the Word" that is to build up the believer and give him an inheritance among all them that are sanctified. But when that Word is criticised instead of being believed, how then can it save the soul of that critic? And when his own soul is not saved, how can he preach salvation to others? He does not know what it is, how can he preach it?

Yes, Brother Moody, these things are precisely "what the matter is."

Yet for all this we do not see how they can possibly resist Mr. Moody's exceedingly



modest plea that "the churches be open every Sunday night for the preaching of the gospel." When the churches are built, and occupied, and exempted from taxation, expressly under the profession that it is all for the preaching of the gospel *all the time*, assuredly it is the least possible thing that they could be asked, or that they could allow, that the Gospel shall be preached there *one hour* each week.

We sincerely hope that the religious papers, and all others if possible, will help him to "send that cry all over the country."

### WHICH SHALL REIGN?

BY ALBERT C. HOPKINS.

I SAW, recently, a picture of the assembled society of Christian Endeavor, standing in the foreground and flooding with fresh color and young life, the long and broad steps of the national Capitol, a more welcome advent than that of Coxey's army, indeed a most imposing, significant and magnificent spectacle.

I read, too, in connection with it, the statement that it was and is the avowed purpose of this Christian Endeavor, to promote and establish "the reign of Christ on Capitol Hill." This statement and avowal is, doubtless, open to several different interpretations.

What shall we understand by "the reign of Christ in the national Capitol?" It is fit that we carefully consider what is its best meaning. If the spirit of Christ, the full justice, the willing personal sacrifice, the large religious freedom, the all-embracing fellowship and love, that truly represent the Christ, shall come to reign in the minds and thoughts of those who make and execute the laws at the national Capital, then only will the true Christ reign on Capitol Hill.

It is justly feared, however, that this is not the interpretation of the Society of Christian Endeavor. Evidently it needs to be said and recognized, that any effort on the part of professed Christians to force their religious views into the Constitution and the laws of the United States—whose proposed new and true name is the United State—is not a Christian but an unchristian endeavor. Such action will not promote, but certainly and seriously retard and prevent, the reign of the true Christ on Capitol Hill.

### THE PRICE OF JUSTICE.

[New York Journal, December 10, 1896.]

THE mere fact that a galaxy of what are picturesquely described as \$50,000 a year lawyers are defending the so-called Railway Trust against the attacks of an \$8,000 a year United States attorney-general, ought not to affect the outcome of the suit. Surely the Supreme Court—in whose entire infallibility a majority of the nation has lately declared belief—cannot be dazzled by the monetary worth of legal talent. The attorney-general is an able lawyer—perhaps not himself in the \$50,000 class, though his predecessor was. Does anybody think that if the \$50,000 Olney were prosecuting this case on behalf of the Government the Trust's chances for victory would be less?

It is the fashion to deplore the smallness

of the salary of the attorney-general, and to contrast it with the liberal pay which corporations offer to successful lawyers. But it is the fashion also to insist that in this free and equal democracy the courts know no difference between rich and poor, and that justice is equitably meted out without reference to the wealth of the suitors. Clearly the complaint and the boast are incompatible if the man who can pay his lawyer the biggest fee stands the better chance of success.

We do not recall any mere political criticism of the Supreme Court so stinging as this apprehension that the mere array of highly paid legal talent in opposition to the attorney-general may affect its decision. The apprehension has been expressed not only in this case, but time and again when such distinguished attorneys-general as William M. Evarts, Edwards Pierpont, Wayne MacVeagh, and Benjamin H. Brewster, appeared on behalf of the State.

The justices of the Supreme Court are supposed to know the law. They are selected from the ranks of the most distinguished lawyers of the nation, and are believed to be acute enough to detect sophistry in any argument. Their dictum is final, and must not be cavilled at, lest the irreverent critic be branded as an anarchist. But it appears that to suggest that the litigant who can hire the most expensive lawyers stands the better chance before the Supreme Court, or any other court of the United States, is not only not regarded as hostile criticism of the courts, but is looked upon as merely an obvious fact.

A very curious estimate the people seem to put on courts as courts of justice.

### ARE OUR LAWS INFALLIBLE?

BY M. E. KELLOGG.

LAWMAKERS generally see and promulgate correct principles, putting them into the form of law; but prejudices are often stronger than laws, and, under what seems to them to be peculiar and extraordinary circumstances, the persons who make laws based on principles of justice will sometimes justify actions contrary to the principles they have accepted and embodied in the law. Justice looks good to them in principle, as seen in the aggregate; but if it is applied in a way that conflicts with their strong prejudices, in a way they did not conceive that it could be done when they accepted the principles, they rebel at their own actions, or try to make an exception in the general application of the principles.

Thus many people who affect to believe in equal religious rights for every religious sect to preach and make converts wherever its missionaries can gain a hearing, actually limit such liberties to certain privileged churches and sects; and should a Mormon missionary, or a preacher of some other (to them) obnoxious sect, come into their vicinity, they would feel it to be the proper thing to ignore the principles of religious liberty which they have themselves accepted, and, with violence if necessary, drive the hated sectarian from their midst.

Those who do this, while claiming to accept the principles of religious liberty and to obey the laws of their State which accord liberty of conscience to all, really ignore both the law and the principle of justice upon which it is founded, and establish, as far as they can, a national religion, including in it those sects which they think should be protected or tolerated, and rigorously excluding all others.

In opposition to this common course of action toward the Mormons, we are pleased to see the following from the editorial columns of the *Christian Advocate*, of Nov. 19:—

The question is started whether Mormons should be suppressed by law in the United States if they attempt to promote the spread of Mormonism; and whether, if mobbed, the authorities should protect them.

So long as the Mormons do not teach the violation of the laws of the State, they are entitled to all the liberties enjoyed by the most orthodox Christian sects. Exclusive of polygamy, their religion is not as demoralizing as modern Spiritualism, nor any more absurd; and while such unsettlors of the foundations of morality, to say nothing of religion, as Ingersoll are allowed free speech, there is no consistency in interfering by law with any teacher of religion, unless he advocates treason or the violation of the statute laws. This country has committed itself to free speech, freedom of the conscience, and freedom in religion, with all their consequences for good and evil, subject only to restrictions of universal application; and their application to freedom in religion is totally independent of the natural or supernatural origin thereof. But if Mormons teach polygamy and practice the same, they are amenable to the law just as they would be if they taught and practiced "free love."

We said that we were pleased to see this article; and we are. The question of the relation of the State and State laws to the former practice of polygamy by any Mormon, is correct. The practice of polygamy is a civil wrong, and, as a civil wrong, the civil law has a right to prohibit it.

But while this position of the *Advocate* is correct, there is in this article another general principle apparently laid down, which, while right as applied to polygamy, may be very dangerous as applied to some other things. It asserts that "there is no consistency in interfering by law with any teacher of religion, unless he advocates treason or the violation of statute laws." This rule, once adopted, would justify the State in interfering by law against any teacher of religion who taught something which some law of the State condemned. Now for State law to be right in every case, it would be absolutely necessary that the laws of the State should be so perfectly in harmony with the purest principles of justice that they condemn all evil, and nothing but evil, and promote all virtue, and nothing but virtue. And that is to say that the laws of the State must be absolutely perfect and infallible; and this in regard to religion as well as to civil affairs! Will anyone presume to say that such is the condition in any country in the world? Such a theory, carried out to its logical sequence, would deify the State, and change the greatest questions in morals and ethics from "Is it right?" to "Is it the law?"

The question of "Is it law?" has been used many times to serve the basest purposes, but the more important question "Is it right?" has, in numerous instances, been the mainspring of great and beneficent reforms.

To see how this principle has worked, it is only necessary to recall the days immediately preceding the great civil war in this country. When the Constitution of this nation was adopted, slavery was strongly entrenched in certain States of the Union. In those States it received the cordial support of the people as a whole, including the members of the various churches and their clergy. As the people of other States did not look with such favor upon slavery, there was a fear that some State at some time might become an asylum for runaway slaves, and hence, to protect the interest of the slave-holder, the following carefully-worded article was made a portion of the United States Constitution:

No person held to service or labor in one State, under the laws thereof, escaping into another, shall,

in consequence of any law or regulation therein, be discharged from such service or labor; but shall be delivered up, on claim of the party to whom such service or labor may be due.

The word "slave" is not here used, but slavery was meant; and in harmony with this section of the Constitution, a special law was passed by Congress in 1793 providing for the recapture of slaves. As time progressed and the evil and sinfulness of slavery became more clearly apparent, the law was not obeyed: many Christians holding that it was a Christian duty to assist in secreting slaves, and aiding them on their way to Canada. So much of this was done that in 1850 a new and more stringent law to the same effect was enacted by Congress. This law was known as the "Fugitive Slave Law." But it also was disregarded, and the friction arising over this and other features of the slavery question led to the great anti-slavery movement, the formation of a new party, the election of Lincoln and the extinction of slavery.

During those stormy days preceding the war, many Christians paid little regard to the Fugitive Slave Law. Yet it was the law, and based on a clause in the Constitution, the highest law of all for the nation. They believed that the law was wrong, and hence disregarded it. Time has justified, and posterity approved, their conduct. But if law were the only criterion, those men were wrong, and deserving of severe condemnation and punishment; for, in the most persistent manner, they advocated the "violation of the statutes."

Another later illustration of the danger of allowing the "statutes in such cases made and provided" to be the rule of conscience may be seen in the law of Florida known as the "Sheats' Law." This law made it a penal offence for anyone to teach negroes and white children in the same building. The *Christian Advocate*, in its issue of Nov. 5, referring to this law, says that "the missionaries who were directly affected by this discriminating and unjust legislation disregarded it for the most part;" and evidently approves their conduct in so doing. That law has now been declared void by the Supreme Court of that State. But if law is to be obeyed blindly, irrespective of the greater question of whether it is right or wrong, the Sheats' Law, as well as the Fugitive Slave Law, should have been scrupulously obeyed. Of course whoever violates a law must expect to take the penalty, whether the law is right or wrong; but often the violation of an iniquitous law is the best and perhaps the only means of calling attention to it, and securing its modification or repeal.

To say that all the laws that now exist in regard to civil affairs, even in our own country, are absolutely right would stretch one's credulity to the utmost. But how much greater danger there is that laws relating to religion are decidedly wrong; for in making such laws the State is entirely outside of its province, and under such circumstances it cannot fail to be wrong. In support of this conclusion evidence might be drawn from the history of every nation under the sun from the earliest times down to our own day.

Our own country has afforded many illustrations of this truth from colonial times until the present generation. Some of these laws have been repealed, others have died from disuse—yet exist in an atrophied form; others, like the laws for the observance of Sunday, still remain, and their votaries claim for them the same infallibility which has been believed in the past to sanction other unjust religious laws of the same nature which long ago were consigned to oblivion.

Entirely to eliminate religious laws from our statute books would greatly simplify the question of law and obedience as related to civil affairs, and would be a great step toward the attainment of the probably unattainable ideal of civil law—absolute perfection. At the present time no one can truthfully say that this ideal has been achieved.

As long as all men, do not see their religious duties precisely alike, and as long as the religious ideas of certain persons are enforced by civil law, we may expect that there will be those who will not accept the idea of the infallibility of the State and State laws. And should they be accused of violating these laws, which menace their religious rights, they will say, as did certain ones of old whom we all delight to honor, and who were similarly charged, "We ought to obey God rather than man."

#### POLITICS IN THE PULPIT.

[Reading (Pa.) Herald.]

THE clergymen who believe it is meet to turn their pulpits into lecture platforms and proper to convert their sermons into stump speeches were out in full force on Thanksgiving day. They took occasion to gloat over the late Republican victory and to rub it into the poor defeated Democrats in splendid rhetorical periods and rich bursts of eloquence. Some of their hearers, who had gone to church for religious and not political purposes, walked out during the sermonizing, and a good many others were ready to do so.

It would appear that there are still many pulpiteers in this land of the free who find the contents of the Bible too circumscribed, and who must needs seek themes for their effective discourses in other fields. Whatever excuse there may have been in the very unusual campaign that is now happily ended for proclaiming national honor and upholding popular probity in the pulpit, there is no excuse for an offensive partisanship on the minister's part to-day. To haul out the issues of a dead-and-gone campaign, and to flaunt them in the faces of the defeated as a cause of thanksgiving, is neither generous, just, nor prudent. It is decidedly inappropriate. It is entirely unnecessary. It will not advance the cause of Christianity. It cannot help the affairs of the nation.

#### "THE LOGICAL CONCLUSION."

THE *New York Journal* defends the Sunday newspaper upon the ground that general acceptance of an article demonstrates its worth. As the *Journal* is defending the Sunday paper against a religious class who would have it suppressed on the ground that Sunday is the Sabbath, it makes use of logic which cannot well be assailed from the "orthodox" standpoint. "We recall," says the *Journal*, "that a few weeks ago the Rev. Lyman Abbott defended democracy while attacking the theory that government exists by consent of the governed. He said that government by the majority of all was right not because of the implied consent of the minority, but because the majority of the people were more likely to act in accordance with divine law than an individual, as in a monarchy, or a class, as in an oligarchy, would be. Now a majority of the people in New York read a Sunday paper. Hence—but we

will leave the logical conclusion to the clergy."

A majority of those professing the Christian religion sanction the first day of the week as the Christian Sabbath; and in the absence of any divine sanction for the same, this fact is advanced as convincing proof that Sunday is indeed the true Sabbath. The logic of the *Journal* in support of the Sunday newspaper is "orthodox," and must be accepted by all who appeal to popular custom in support of the first-day sabbath.

WE would never have thought of crediting the following to Dr. Wayland Hoyt, yet it is quoted as from his pen by the *Golden Rule* of December 10:—

The old prophecy says that holiness to the Lord is to be written on the bells of the horses. The nineteenth century fulfillment of the prophecy is the emblazoning of railroad trains with devotion to Jesus Christ.

The allusion is to the train-loads of Christian Endeavorers going to their conventions, each wearing a badge which proclaims him or her to be a Christian. History records that the "Christian" Emperor Constantine fulfilled this same prophecy—as he asserted—by taking some nails from the true cross—genuine of course—and having them made into bits for guiding the horse which he rode on State occasions. And there is as good ground for believing that Constantine fulfilled the prophecy, as for believing that it can be fulfilled at all by outward show.

The quotation shows how even the best minds become "flighty" when filled with the intoxicating idea of "Christian citizenship."

A PROMINENT clergyman of New York City, Rev. Madison C. Peters, says that the remedy for non-attendance of church members at the house of worship on Sunday, is to make the Sunday sermon more interesting than the Sunday newspaper. Certainly; this is the only legitimate way, though it may not be the easiest way for the preachers. The effort made by the latter to suppress the Sunday newspaper is a virtual confession that they are unable to compete with it in producing that which will interest the people. It is just as true now as it ever was, however, that the power of the word of God is infinitely greater than any power that can be exercised by the Sunday newspaper or any other means that is of earth. If preachers would only stop trying to compete with the Sunday paper in the line of that which the latter contains and on the plane where it stands, and turn to the simple preaching of the divine Word, their work would be attended by "the power of God unto salvation to everyone that believeth," and the world might again see with wonder three thousand people converted by one sermon, instead of one person converted by three thousand sermons.

EVANGELIST D. L. MOODY said, recently, in answer to a query from the *New York Journal*, that the publication of Sunday newspapers is a violation of the divine commandment to keep holy the Sabbath day. If Mr. Moody had only quoted the text which forbids newspaper publishing or other work on the first day of the week, his reply would have been of intense interest to the whole religious world. But for some reason he omitted to do this,—perhaps because he believes in following a precedent established by other popular preachers. So the public are left to take Mr. Moody's word for it,

—unless they are willing to believe that the Creator means just what he says in the Sabbath commandment, viz., that “the seventh day is the Sabbath.”

THE Christian Statesman of December 12, announces that “many presidents of colleges have written to us, . . . sending a selected list of twenty names of worthy students” to whom the Statesman will be sent this winter.

It hopes “to reach at least 50,000 [college students] before the winter is over.” What are you doing, reader, to extend the circulation of the AMERICAN SENTINEL?

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At this time when so much is being said concerning the nations of Europe, we believe it will be interesting to everybody to see the picture of some of the people who stand at the head of the various governments. The above heading is the name of a little book, which contains besides 74 pages of very interesting facts brought out in various ways, an album of 21 fine half-tone cuts direct from the photographs of European royalty, and includes Victoria, Queen of England; Christian IX., King of Denmark, and his Queen; Frederick, Crown Prince of Denmark; Oscar, King of Sweden; Sophia, Queen of Sweden; the King and Queen of Greece; Alexander III., Czar of Russia; and Maria Dagmar, Czarina of Russia; Wilhelm II., Emperor of Germany, and his wife; Josef I., Emperor of Austria, his Queen and her son; and others of equal importance and renown.

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A NEW BIBLE, Or rather the Old Bible in a New Style.

They that sealed the covenant. NEHEMIAH, X. The points of the covenant.

they have <sup>1</sup> dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

38 And <sup>2</sup> because of all this we <sup>3</sup> make a sure covenant, and write it; and our princes, <sup>4</sup> Lē'vites, and <sup>5</sup> priests, <sup>6</sup> seal unto it.

CHAPTER X.

1 The names of them that sealed the covenant. 29 The points of the covenant.

NOW <sup>1</sup> those that sealed were, <sup>2</sup> "Nē-hē-mī'ah, <sup>3</sup> the Tir'shā-thā, <sup>4</sup> the son of Hāch-ā-lī'ah, and <sup>5</sup> Zīd-kī'jah,

2 <sup>6</sup> Ser-ā-ī'ah, <sup>7</sup> Āz-ā-rī'ah, <sup>8</sup> Jēr-ē-mī'ah,

3 Pāsh'ūr, <sup>9</sup> Ām-ā-rī'ah, <sup>10</sup> Māl-chī'jah,

4 Hāt'tūsh, <sup>11</sup> Shēb-ā-nī'ah, <sup>12</sup> Māl'luch,

5 Hā'rim, <sup>13</sup> Mēr'ē-mōth, <sup>14</sup> Ō-bā-dī'ah,

6 Dān'iel, <sup>15</sup> Gīn'nē-thon, <sup>16</sup> Bā'ruch,

7 Mē-shūl'lam, <sup>17</sup> Ā-bī'jah, <sup>18</sup> Mī'j-ā-mīn,

8 Mā-ā-zī'ah, <sup>19</sup> Bil'gā-ī, <sup>20</sup> Shēm-ā-ī'ah:

these were the priests.

9 And the Lē'vites: <sup>1</sup> <sup>2</sup> both Jēsh'u-ā the son of Āz-ā-nī-ah, <sup>3</sup> Bin'nu-ī of the sons of Hēn'ā-dād, <sup>4</sup> Kād'mī-el;

10 And their brethren, <sup>1</sup> Shēb-ā-nī'ah, <sup>2</sup> Hō-dī'jah, <sup>3</sup> Kēl'ī-tā, <sup>4</sup> Pēl-ā-ī'ah, <sup>5</sup> Hā'nan,

11 Mī'chā, <sup>12</sup> Rē'hōb, <sup>13</sup> Hash-ā-bī'ah,

12 Zāc'cur, <sup>14</sup> Shēr-ē-bī'ah, <sup>15</sup> Shēb-ā-nī'ah,

13 Hō-dī'jah, <sup>16</sup> Bā'nī, <sup>17</sup> Bēn'ī-nū.

14 The <sup>1</sup> chief of the people; <sup>2</sup> Pā-rōsh, <sup>3</sup> Pā'hath-mō'ab, <sup>4</sup> É'lām, <sup>5</sup> Zāt-thu, <sup>6</sup> Bā'nī,

15 Būn'nī, <sup>16</sup> Āz'gad, <sup>17</sup> Bēb'ā-ī,

16 Ād-ō-nī'jah, <sup>17</sup> Big'vā-ī, <sup>18</sup> Ā'dīn,

17 Ā'tēr, <sup>18</sup> Hīz-kī'jah, <sup>19</sup> Āz'zur,

18 Hō-dī'jah, <sup>19</sup> Hā'shum, <sup>20</sup> Bē'zāi,

19 Hā'rīph, <sup>20</sup> Ān'ā-thōth, <sup>21</sup> Nēb'ā-ī,

20 Māg'pī-āsh, <sup>21</sup> Mē-shūl'lam, <sup>22</sup> Hē'zir,

21 Mē-shēz'ā-be-el, <sup>22</sup> Zā'dōk, <sup>23</sup> Jad-dī'ā,

22 Pēl-ā-tī'ah, <sup>23</sup> Hā'nan, <sup>24</sup> Ān-ā-ī'ah,

23 Hō-shē'ā, <sup>24</sup> Hān-ā-nī'ah, <sup>25</sup> Hā'shub,

24 Hā'lō'hesh, <sup>25</sup> Pīl'ē-hā, <sup>26</sup> Shō'bek,

25 Rē'hūm, <sup>26</sup> Hā-shāb'nah, <sup>27</sup> Mā-ā-sē-jah,

26 And Ā-bī'jah, <sup>27</sup> Hā'nan, <sup>28</sup> Ā'nan,

27 Māl'luch, <sup>28</sup> Hā'rim, <sup>29</sup> Bā'ā-nah.

28 <sup>1</sup> And the rest of the people, the priests, the Lē'vites, the porters, the singers, the <sup>2</sup> Nēth'ī-nīm, <sup>3</sup> and

37 power <sup>38</sup> yet for all this—our—our <sup>9</sup> namely, Joshua etc. <sup>14</sup> chiefs <sup>28</sup> Nehemim.—peoples—that had—(having) <sup>30</sup> peoples <sup>31</sup> peoples—(it)—a—

B. C. 445.

Deut. 28.

2 Kin. 23. 3.

2 Chr. 29.

10; 34. 31.

Ezra 10. 3.

ch. 10. 29

11. 21.

the sē

or, sē

h ch. 1

3 Het

scab

ch. 9

a ch.

4 Or,

gover

b ch.

c See

1-21.

3 Het

scab

ch. 9

a ch.

4 Or,

gover

b ch.

c See

1-21.

d See

3, &c

ch. 7

e Ezr

10. 1

ch. 1

g Deu

12. 14

ch. 5

Ps. 1

h 2 Ki

2 Chr

5. 11

hanc

Ex.

Deut

Ezra

14.

Ex.

Lev.

Deut

ch. 1

&c.

Ex

11.

Lev.

m De

1. 2.

ch. 5

6 Het

hanc

n Lev

&c.

2 Chr

o See

28: 2

q ch.

18. 46

q Lev

7 Ex

34. 21

Lev.

Nun.

Deut

12. 15

Lev

27.

Num.

18.

all they that had separated themselves from the <sup>1</sup> people of the lands unto the law of God, their wives, their sons, and their daughters, every one <sup>2</sup> having knowledge, and <sup>3</sup> having understanding;



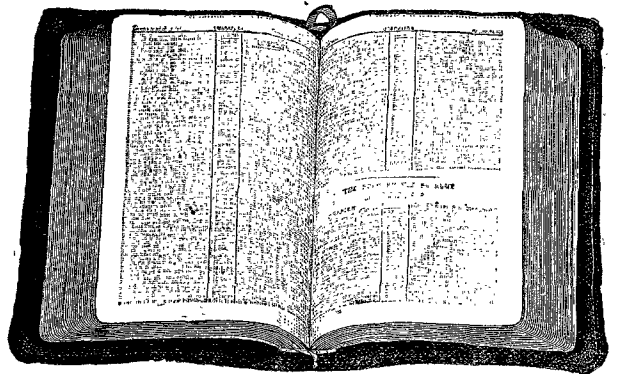
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Pitcairn Island, one of the volcanic gems of the Pacific, has been heard of wherever the English language has been spoken. The story of the working out of the problem of human life on its limited territory reads stranger and more thrillingly in many respects than a romance. But most, if not all, of the tales told and books printed have either been too fragmentary or incorrect and misleading. It will be interesting to the friends of that miniature world to know that an authentic history has been written, and that by a native of the island, one to its manor born. Miss Rosa Young is one of the direct descendants of the mutineers of the Bounty. The book is a plain, unvarnished tale of Pitcairn and its inhabitants from its settlement to the year 1894. It is written with a charming simplicity of style which refreshes the reader and invites a continual perusal. Illustrated with 26 engravings by the half-tone process, and its 23 chapters have each a neatly engraved heading.

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NEW YORK, DECEMBER 24, 1896.

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.

THE United States Government put into commission the other day a new monitor war ship, which is said to be "the Terror of the Sea." It is called the *Puritan*. That is a very appropriate name.

FROM Washington, D. C., news comes that already petitions containing between two hundred and three hundred thousand signatures have been presented to Congress asking for a Sunday law for the District of Columbia.

JOHN G. WOOLEY calls the Bible "King James's version of the Constitution of the United States." This is a mistake. Our English Bible is the King James version of the Constitution of the Kingdom of God. The United States is not the Kingdom of God, and never will be. It is not even a kingdom of men. It is a republic of men.

THE *Union Signal* says that "It is believed that this is a good time for Christian citizens, irrespective of party or denomination, to come together and consider their duty in the light of Christ's law." Yes, that is believed by a large number of people: and we most heartily wish that they would do it. And until all can get together, we wish such as do meet would really do this. It would work great changes and do immense good.

IN the late big storm in this city a man perished because he had no shelter, although he had worked the day before. When his employer saw him dead, he exclaimed, "Why, that's Louis Bressler. He went to work for us yesterday. We would have paid him today if he had not died." The Lord has said, "The wages of him that is hired shall not abide with thee all night until the morning." What untold blessings would come to the poor if only those who have it in their power would do as the Bible says.

UNDER the heading "Enforce the Laws," the *Union Signal* says that "more requests came the past year for legal light than for any other one thing; for that matter, more than all others put together." But what good is legal light to Christians? The light of life is what men need, Christians and all others. And it is written, "He that followeth Me, shall not walk in darkness, but shall have the light of life." But as, in the work of the W. C. T. U., more requests are

made for legal light than for all other things put together, it would appear that in that work they are following this other thing more than they are following Christ. The *Signal* considers this "a hopeful sign." It may be a hopeful sign of the thing they have in view; but as for anything pertaining to Christianity, it is everything else than a hopeful sign.

A WASHINGTON, D. C., correspondent sends us the following: "A delegation of members of the Anti-saloon League called on the President and had a conversation with him with reference to proposed religious legislation. They referred to the criticisms that had been made in the papers with reference to his Thanksgiving proclamation; and as they reported in their public meetings, the President said emphatically that this is indeed a Christian nation, and it was only a matter of time when everyone would have to come to accept the situation." Evidently it was due to no oversight on the President's part that his Thanksgiving proclamation for 1896 read as it did.

THE next number of the AMERICAN SENTINEL will be the New Year's number. It will be in new dress, new form, and sixteen pages. Get ready to read it over carefully, and show it to your neighbor, and so recommend it to him that he will become a subscriber. The price remains the same.

A WESTERN religio political journal raises the query how far a Christian can follow the divine injunction to "turn the other cheek" to the smiter before reaching the point where "forbearance ceases to be a virtue." It mentions by way of illustration that a certain minister in an Iowa town had been active recently in securing the indictment of a druggist for violation of the prohibition law, whereupon the druggist becoming angry, undertook one day to chastise the preacher upon the street, but the latter drew a revolver and shot him, inflicting a dangerous wound. This was a "regrettable" outcome, the journal says, but it adds that "it is a stern question how long the champions of law and order may be expected to stand dumb before the insults and assaults of law-breakers and assassins."

Was this a case of "Christian" shooting? And if the wound proved fatal—as perchance it did—was the druggist killed in a "Christian" way? This may not have been any better for him than if the shot had been fired by a highway robber, but the minister thereby avenged the "insults" offered him and perchance avoided bodily injury.

How far did Jesus Christ go in submitting without resentment to the insults and violence offered him? How long did he suffer them before striking his persecutors to the ground? It might be profitable for those

who profess to do all things in His name, to consider these questions in their bearing upon this subject.

IN a letter to *The Church*, Boston, Mass., lately, on "The Relation of the Catholic Church to American Institutions," Cardinal Gibbons said:—

The American nation is a Christian nation. This is manifest from its Constitution, from its legislation, and from its observance of certain holidays such as Thanksgiving and Christmas. Now it is this very Christian spirit that the Catholic Church tries to strengthen in every way possible. Convinced that in her alone resides the fullness of divine revelation, she desires to draw all to herself through the sweet bonds of charity and religious persuasion.

And that this work of drawing all to herself is being steadily and persistently carried on; the following dispatch is in evidence:—

ROME, Dec. 16.—It is learned on excellent authority that the pope will probably renew negotiations with the United States for the creation of an American legation to the Vatican.

His Holiness has not any greater hopes of succeeding with President McKinley than with President Cleveland, but he takes these steps by way of homage to a principle which, according to the Vatican, must sooner or later triumph.

As President Cleveland has declared that "it is only a matter of time when all will have to accept the situation" of this being "indeed a Christian nation," Rome can be depended on to do her part in seeing that "all will have to accept the situation."

IN a sermon not long ago Dr. Talmage said that he was not a Spiritualist. His sermon Sunday, December 6, on "Heaven and Its Employments," proves that he is now very much of a Spiritualist. The veil that he mentions in the former sermon as growing thinner and thinner between this world and the spiritual world, will soon be so very thin that he can communicate with his departed friends who, he insists, "are much more alive than they ever were."

AMONGST Catholics and in Catholic papers of the United States it is being said that "when Leo XIII. takes his place beside the popes surnamed great, among the things that made his greatness, historians will first name the establishment of the apostolic delegation in the United States."

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