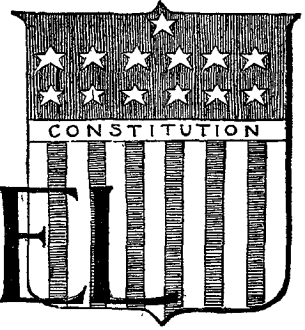


AMERICAN SENTINEL



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

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EDITOR

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IN this day a person can believe almost anything except the Bible without being counted a heretic.

ABOUT the gloomiest outlook in the world is that for the ushering in of the kingdom of Christ through the gateway of politics.

A VERY poor way of making a man a good citizen is to teach him that he must educate his conscience by the laws of the State.

THE lowest conception of the character and dignity of the law of God, is that which teaches that its effectiveness depends upon its being reinforced by State enactments.

HE who insists that it is a Christian duty to vote, is not consistent if he fails to designate the party for which Christianity demands the vote should be cast. Is that party the Republican, or the Democratic party, or some other?

THE Christian patriot must be he who loves the Christian's country. But that country is a heavenly country. Heb. 11:14-16. The individual who says "my country" of any land on this earth, either does not mean what he says, or proclaims that he is not a Christian at all.

LIBERTY, like every other valuable possession, is lost

by not being put into use. "From him that hath not [or does not use what he has] shall be taken away even that which he hath." This is a law of nature. He who does not prize a thing sufficiently to use it for its intended purpose, does not deserve to have it.

"THE Lord is our Judge, the Lord is our Lawgiver; the Lord is our King; he will save us." Isa. 33:22. The Christian's life is ordered by laws which are righteous and eternal, and judgments which are infallible and irrevocable. The government of heaven is as superior to the governments of earth as God is superior to man.

What Only Can Be the End?

THE forces which worked in Greece and Rome wrought steadily and only to ruin as their end.

Those same forces are steadily at work to-day among the nations, and to no other end than they wrought before.

The forces that wrought in Greece and Rome are the chief forces at work in the great nations to-day: they are deliberately chosen to be the chief and all-guiding forces for to-day.

All through Europe, and all over the United States, to-day, the leading and all controlling forces in education are Greek and Roman. And by compulsory education laws it is sought to oblige all to surrender to these forces. But as originally these forces only ruined Greece and Rome, to compel people to surrender to these forces is only to compel them to the way of ruin.

Nor is it only the State schools that are so led; but private, denominational, and independent schools, academies, colleges, and universities, are all conducted after the same lead; so that Greek and Roman conceptions and ideals practically dominate the whole educational world of Europe and America to-day. Greek and Roman literature, ethics, philosophy, art, and mythology, are the supreme models, they are indeed the goal of all intel-

lectual effort of the students, throughout the whole educational system of our time.

But what did all this, in its veriest perfection, do for Greece and Rome?—It wrought only their ruin. It is not enough to say that all of it could not keep them back from ruin: it all only helped forward their ruin. What less can it do for people to-day? When through all the formative years of children and youth, they are caused to dwell intellectually in Greece and Rome among the Greeks and Romans of the "classic ages," what can they be expected to be, but Greeks and Romans all the rest of their lives?—just such Greeks and Romans too, as their models were. And being such Greeks and Romans as their models were, how many generations can pass ere the nations of to-day will have reached the same end as did the Greece and Rome that are their models?

To-day, in the schools, children as young as twelve years, are put through daily drills in Greek and Roman mythology. They are required to read and study the wicked and even abominable conceptions in which the myth is involved. These things they are taught and are required under penalties to learn, when it would be difficult for them to learn anything worse if they were turned entirely loose among the professional liars, thieves, adulterers and murderers, in the very dives of the worst cities in the land. And in this sink of abominable conceptions they are kept until they graduate from college or university, especially when they take the classical course.

It is nowise different when the youth are induced to take up the study of what passes popularly for art. For the chief models are Greek and Roman; and Greek and Roman art was idolatry, and Greek and Roman idolatry was abomination of every sort. Their extolled philosophy and their boasted wisdom were after the same order. Their philosophy was a lie; their wisdom was foolishness.

Such being the great forces that wrought in Greece and Rome, how could such forces work to any other end than ruin? And such being the deep and leading forces which are working to-day, by every means that can be invented, how is it possible for such forces to work to any other end than ruin?

Seeing the inevitable tendency of such education, it is not strange that sober thinkers in both Europe and America should begin to call for something better in education. In view of the situation as it really is, it is proper enough that the question should have been raised, "Does College Education Educate?" One leading educator who is striving for better things very pertinently remarks:—

"There is another and most important point at which the subject matter of an educational system touches the well-being not only of the student but of the nation at large: that is the ethical influence.

"It cannot but be manifest to every thoughtful observer that one of the most discouraging signs of the times, is the want of honest thinking and practical com-

mon sense which is daily exhibited in high places and in low, in the rulers of nations, the dispensers of law, the managers of great enterprises, and so on down to the political "boss," or, if there be a lower level, the politician of the saloon.

"Trickery and juggling with words in absolute disregard of facts; plausible expressions disguising well-known facts and the disposition to build upon inequitable technicalities in defiance of the most manifest principles of right and wrong, are the things which give daily support to the views of the anarchist who regards all law, order, and government with hatred, and is pleased to see their representatives discredit themselves and bring daily distress and alarm to those who would fain believe in an advancing evolution of the human race and a millennium in even the far-distant future."

Yet surely it should not be thought strange that these things should appear in the lives of people whose education has been largely in a literature of which the warp and woof is composed of just such things. People whose minds have been taking in just such stuff as this, through all their formative years, cannot well be expected to let out anything else in their after years.

If the nations desire anything better to appear in their characters than appeared in the characters of Greece and Rome, they will have to give their youth an education better than that of Greece and Rome. And to give the youth an education better than that of Greece and Rome, their minds will have to be fed with something vastly different from the foolishness, the chicanery, and the abominations generally that are found in the classical literature of Greece and Rome.

"Christian Citizenship" in France a Century Ago.

THE duties of Christians with respect to the State were clearly defined in the "Imperial Catechism," which was imposed upon the church in France by the new empire which had been evolved from the Revolution. They were as follows:—

"*Ques.* What are the duties of Christians, in respect to the princes who govern them? and what, in particular, are our duties towards Napoleon the First, our emperor?"

"*Ans.* Christians owe to the princes who govern them, and we owe in particular to Napoleon the First, our emperor, love, respect, obedience, fidelity, military service, the taxes usual for the preservation and expenses of the empire and of his throne. . . . To honor and serve our emperor is, then, to honor and serve God himself.

"*Q.* Are there not special motives which ought more strongly to attach us to Napoleon the First, our emperor?"

"*A.* Yes; for it is he whom God has raised up in difficult circumstances to reëstablish the public worship of the holy religion of our fathers, and to be its protector. He has brought back and preserved public order by his profound and active wisdom; he defends the State by his powerful arm; he has become the help of the Lord by the

consecration which he has received from the Sovereign Pontiff, the head of the universal church.

"Q. What ought we to think of those who should be wanting in their duty towards our emperor?"

"A. According to the holy Apostle Paul, they would be resisting the order established by God himself; they would be rendering themselves worthy of eternal damnation."

This catechism was highly approved at the time by the papacy, whose legate in France recommended its use in all the dioceses.

The "Christian citizenship" of that day failed. What will be the result to-day? In that day it professed to be following the dictates of Scripture, as it does to-day. And it cannot be denied that the principle of being in subjection to "the powers that be" applied as well in France a hundred years ago as it does in America to-day. That Napoleon was a wicked man and a despot, has no bearing upon the principle. The kind of subjection of which the Apostle Paul wrote in the thirteenth of Romans, is as proper under one government as under another. It did not mean that Christianity should be in subjection to the State, or joined with the State. It did not mean that "every soul" has two masters, of which the State is one, in the sphere of morality. And what it did not mean then, it does not mean now.

Christian citizenship is heavenly citizenship. It is a high privilege, much higher than any earthly government can grant, which is extended to men by the King of the Universe. It is a birthright privilege, obtained by being "born again," of water and of the Spirit. It is the privilege only of the sons and daughters of God.

Applying the Sunday Law in New Hampshire.

THE endeavor to make an individual or class of the people conform by law to some other individuals' standard of righteousness, naturally provokes retaliation. Instead of making for righteousness and peace, it produces exactly the opposite.

This is illustrated by the effort to enforce the Sunday law in Somersworth, N. H. A restaurant keeper is retaliating upon the mayor (who is proprietor of a livery) for having enforced the law upon the restaurants, and now a lawyer of the town, says the *Boston Globe*, of July 10, has raised the question whether the business of running the church is to be made an exception to a law which forbids all unnecessary work and noise on the first day of the week. This lawyer has, says the *Globe*, notified Marshal Heaton that he must stop the unnecessary and excessive ringing on Sunday of the Methodist Church bell, near his residence.

There can be no reason why the law should not apply as well to the church business as to any other, if it be, as said, a purely civil regulation.

THE *Golden Rule*, of June 17, states with reference to the Sunday observance feature of the Christian Endeavor

convention, that "California is in especial need of all the help Christian people can give in the maintenance of the Lord's day, because in that State especially the sabbath is rapidly becoming a holiday rather than a holy day, since there is no sabbath law there."

Does not California have God's Sabbath law,—the fourth commandment,—the same as in other States? And is a law of the State so much higher than God's law that it can make the day of rest a holy day, while the law of God can but make it a holiday? Is there less force in God's law than in man's law? Has an act of the legislature any power to produce holiness? These questions answer themselves.

"Hoist By His Own Petard."

UNDER this heading the *Lowell (Mass.) Mail*, of July 10, prints the following:—

"SOMERSWORTH, N. H., July 9.—Mayor B. F. Hanson, of this city, who is the proprietor of a livery stable, was arraigned in the police court this morning on complaint of Louis Jacques, for an alleged violation of the Sunday law. It appeared from the evidence presented in the case that horses had been cleaned, carriages washed, and teams let on Sunday, for which money was also received, on the sabbath.

"The mayor pleaded not guilty and stated that the teams which were taken out on Sunday were engaged on a week day. He also claimed that the prosecution was brought against him through spite. The court found the mayor guilty and imposed a fine of \$5 and costs. Mayor Hanson appealed.

"The prosecution is the alleged result of Mayor Hanson's action in closing soda water and confectionery stores and restaurants on Sunday, in an endeavor to enforce the laws governing sabbath breaking.

"Jacques has been fined twice within the past month in the police court for keeping open on Sunday, and Jacques states decidedly that he will not permit the mayor to run his livery stable on Sunday if he has to close."

Politics and Religion.

IN 1891 the Methodist Conference held in Des Moines, Iowa, censured the government of that State because certain laws were not more stringently executed. In a subsequent speech the governor alluded to this censure, and in course of his remarks uttered this sentiment, which seems more and more like a true prophecy as time passes:—

"I think I can safely say that, so far as worldly people are concerned, they do not believe that our politics and religion can be mixed without converting the entire mixture into politics alone in a very short time. I want to say further that those who attempt to do this will sooner or later learn that their churches have become political instead of religious organizations, and that they must thereafter be content to wield such influences over the consciences of men as other political organizations are able to do, and no greater or better."—*Signs of the Times*.

The Maintenance of a Good Cause.

It is a truth which is made prominent in the volume of inspiration that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "The words that I speak unto you," said Jesus to the Jews, "they are spirit and they are life." John 6:63. And the exhortation is given by the apostle Peter, "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby." 1 Peter 2:2.

The cause of spiritual truth must be maintained by the Word. The cause which opposes spiritual error must be thus maintained. The Word furnishes life and the principle of growth; and without the Word, they will soon fail and come to naught.

No man can live on an experience. He cannot live upon his opposition to something else. Nor can any organization of men maintain itself in this way. The experiment has been tried many times, and has always failed. Many a would-be Christian tries to live on an experience which he had when he first started in the service of God, or perhaps at some other special season. It seems to go very well for a short time, but he soon finds that the power of it is gone. To repeat over and over the statement of the blessings he enjoyed on that particular occasion, becomes monotonous. It soon palls upon his listeners, and upon himself. It fails to produce enthusiasm or to stir people to action. They must have something new, something fresh. This is a law of their natures.

Neither does opposition to error furnish the principle of life and growth. Of this we have an illustration in the work of the "A. P. A." This organization exists for the purpose of combatting the papacy. It maintains a number of journals, which aim to arouse public opposition to Rome by crying out the evils which are charged against her. In every way, the effort is made to spread before the people the real or supposed wickedness by which the papacy is endangering American institutions and liberty. The same thing has been done by other organizations in the past; but they have each failed and gradually faded into oblivion. The cause for which they stood had no food upon which to maintain its life. There was no life principle in mere opposition; and hence, while for a time the cause seemed to flourish, it came ere long to an inevitable decline, which could only terminate in dissolution.

It is all very well, of course, to call attention to the evil of the principles and work of the papacy, and the danger which they threaten to the national interests. But to repeat this day after day, becomes at last monotonous. No matter how great or how real these evils and dangers may be, the continual shouting of them becomes first a familiar and then a tiresome sound. Of itself, it can only tend to produce indifference, even in the minds of those who have lent their support to the work. The enthusiasm of the movement declines, and only time is then necessary for its complete extinction.

What is lacking is the power of the divine Word. It

is this alone that can cause growth in true and right principles. A bad cause can flourish upon the depravity that is inherent in human nature; but a good cause, which stands in opposition to the movements of the world's agencies of evil, must be maintained by the power of divine truth. It is not looking at error, or crying out against it, that strengthens the heart in opposition to it; but a growth in the principles of righteousness. And it is by the Word that this growth must be attained. The Word of the infinite One is itself infinite in depth and breadth, and the finite human mind can never exhaust its treasures of truth. There are always fresh revelations, new meanings and vistas of truth afforded by it to the inquiring mind; so that as one studies the Word, he becomes more and more built up and rooted and grounded in eternal principles of truth and righteousness, and hence more and more antagonistic to error and injustice, in all their forms.

All other forms of opposing evil than by the eternal Word, must certainly fail. Evil is not to be overcome by evil; the devil cannot be successfully fought with fire. We are directed to "overcome evil with good." It is the Word that makes us good, by faith in it; and by the Word must our goodness be retained, and ourselves nourished and strengthened in adherence to the right, and opposition to the wrong.

A Mystery.

ONE of the apparent mysteries of the Christian profession is the fact that so many good people who claim to believe the Word of God should be seemingly blind to some of the plainest truths of revelation.

Here, for example, are hundreds of thousands of Christian young people who have pledged themselves to "strive to do whatsoever he [Christ] would have me do," and yet deliberately and continually disobey one of his plain commands. In support of this statement we will ask who ever read a command or law of any kind plainer in its meaning than the following:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

Most of the words used in this expression of the will of the Creator are common words of one syllable. The whole expression, in point of simplicity, would not be out of place in a child's "First Reader."

Yet here are multitudes of the most intelligent young people in the land who are seemingly most anxious to do "whatsoever He would have me do," who never ob-

serve the seventh day at all from one year's end to another. It is a singular thing, to say the least.

They are careful not to worship other gods, to bow down to graven images, to swear, dishonor their parents, kill, commit adultery, steal, bear false witness, or covet; there is no question in their minds for a moment that all these are things which He would not "have me do." Yet the thing stated in the fourth precept—the very bosom—of this same law, is set aside as though it were a matter of no consequence.

Oh, well, it is said, in this one precept of the Decalogue there has been a change; and we, as Christians, now keep the Sabbath on the first day of the week, in honor of Christ, who on that day rose from the dead.

But was it not Christ who commanded the observance of the seventh day? and must not that therefore be one of the things which he would have all people do, as well now as then? Aside from the self-evident fact that a moral law must in the very nature of things express the will of Christ and be the same in all ages, it is plain that Christ himself spoke the law which commands rest upon the seventh day. For the first words of the speaker on that memorable occasion were, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." The deliverer from bondage is Jesus Christ. He it is who was divinely anointed to "proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1. He it was who went before the host of Israel in a pillar of cloud and of fire; and they "drank of that spiritual Rock which followed [or went with, margin] them; and that Rock was Christ." 1 Cor. 10:4.

Would you strive to do whatsoever the Lord Jesus Christ would have you do? Then consider who it is that has brought you up out of Egypt, out of the house of bondage. Or have you not yet been delivered from the bondage of Egypt? "Out of Egypt," it is written, "have I called my son." If you are a son of God, you have come up out of that realm of spiritual darkness and bondage into the spiritual Canaan. You have left the company of the idolators, and have "come out from among them," that you might be separate unto the Lord, one of "a peculiar people," unlike the nations of the world. 2 Cor. 6:17, 18. And He who has brought you out of Egypt and its bondage says to you, "Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God."

Many, no doubt, fail to discern this plain truth concerning the will of God, because they are among the "wise and prudent." It is to the "babes" that truths are revealed which the "wise and prudent" fail to discern. Matt. 11:25. Human "wisdom" and "prudence" can darken the plainest language in which God's will was ever spoken. Pride of opinion is exceedingly strong. This was almost the last thing which the disciples of Christ were willing to surrender, and which darkened their minds to the comprehension of some of his plainest and most important utterances. See Mark 8:31, 32; 9:31, 32. If human

wisdom, human teaching and traditions, were set aside, there would be no disagreement among people respecting the identity of the duty imposed by the fourth commandment.

"It is certainly a great task to undertake to be at the same time a temporal lord and a religious man, because whoever considers the evangelical laws will see that the pontiffs, while taking the name of the vicar of Christ, have really created a new religion which possesses only the name of Christ; for they command poverty and wish for themselves wealth; they urge humility and themselves follow pride; they demand obedience and will suffer themselves to be commanded by no one."—*Vettori, secretary to a Catholic cardinal in the time of Leo X.*

Religion and the State.

BY W. A. COLCORD.

RELIGION and civil government occupy two separate and distinct realms.

Religion pertains to man's personal relation of faith and obedience to God.

Civil government has to do only with man's duties as a citizen.

Religion concerns man's relation to a future state and the world to come.

Civil government deals with men only in their civil relations to each other in this present world.

Religion has to do with the heart, the spring of actions, and its relation to the individual possessing it.

Civil government deals only with outward actions, and their relation to and effect upon others.

The object of religion is to regenerate men, and fit them for another kingdom, by purifying the heart of each individual.

The object of civil government is to protect men in the enjoyment of their natural rights in this life, by restraining, through fear of temporal punishment, those who would not recognize these rights from any higher motives.

Religion works from within.

Civil government operates from without.

The business of religion is to gather out of the nations subjects for a kingdom where civil governments will not be needed.

Civil government became necessary when sin entered the world. Then men became covetous, untruthful, lustful, thievish, murderous, and prone to do all evil. They then needed something more than moral restraint, or the fear of God, or even the fear of future punishment, to deter them from encroaching upon the rights of their fellowmen. But when man is redeemed, and sin is no more, he will need no such restraints. He will do right because he loves and chooses the right. Even in this world, those

who have been born again, whose hearts have been regenerated, need not the restraints of civil authority to make them do right. They do not refrain from theft, murder and adultery, because they fear what the State may do to them should they transgress in any of these respects. They do not *desire* to steal, murder, and commit adultery. They do right from a higher motive than the fear of what men may do to them. When tempted to do evil, with Joseph they say, "How *can* I do this great wickedness, and sin against *God*." Concerning such John says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." 1 John 3:9.

It is therefore evident that religion and civil government occupy two separate and distinct realms; that civil government exists and is necessary because of sin; that in proportion as men are genuinely converted, civil governments have less to do; and that finally, in the redeemed State, there will be no civil governments at all.

THE "Christian" powers of Europe are trying to make the Sultan see that he ought not to take possession of Thessaly after having conquered it. It can hardly be wondered at that they should find the task a difficult one, in view of the fact that their own example in such a case is almost always to the contrary.

Religion and the State in Japan.

BY JOHN A. BRUNSON.

HAVING given in brief outline some of the principal features of the religions of Japan, we now inquire into the relation they sustain to the State. And we remark at the outset, that owing to the indefiniteness of the Japanese conception of both religion and State, it is not easy to determine just what the relationship between them is. For example, the emperor is regarded till this day as a heaven-descended monarch, and prominent among the myriad deities of the Shinto pantheon are the apotheosized spirits of dead rulers.

Prior to the days of Jimmu Tenno, who is accounted by Japanese annalists as the first human sovereign, the Japanese believe that their country was ruled directly by the gods themselves. Jimmu Tenno himself is supposed to be fifth in descent from the sun-goddess Amaterasu, and the present emperor a direct descendant of Jimmu Tenno.

Concerning this fact Griffis remarks: "In this enlightened age, when all authority is challenged, and a century after the moss of oblivion has covered the historic grave of the doctrine of divine right, the Japanese still cling to the divinity of the Mikado." One of the titles of the emperor is Ten shi, literally, *son of heaven*. For ages he was considered too sacred to be looked upon by the rude gaze of the populace, and even to-day no one

is allowed to look down upon him from an eminence. While residing in Kobe, it was our privilege to see his majesty as he rode by in closed carriage. Thousands of eager spectators thronged the streets, but all heads were bared, and not one, even of the most curious, was allowed to stand in upstairs windows or view the procession from any height at all.

This doctrine of the divine origin of the Mikado, that has been implicitly believed by the masses for centuries, implies an interfusion of religion and State that approximates a theocracy. And we are constrained to believe that their institutions were theocratical in former years.

Professor Chamberlain, an authority in things Japanese, says in reference to the early days of Shinto, "the Japanese had no notion of religion as a separate institution." And even after the introduction of Buddhism, the Mikado still being the "Son of Heaven," the theory of government was unchanged. But what was the extent of influence exerted by religion upon legislation does not seem to be clear. For centuries a dual form of government existed. The heaven-descended Mikado, too sacred to be serviceable, was little more than a royal figure-head, while the Shogun, or generalissimo, vigorous, aggressive, ambitious, virtually held the reins of control in his hands, and guided the chariot of State according to his own selfish desires. But with all his power he never claimed the prerogatives of the emperor. He was theoretically his majesty's servant, while in fact he was master. He upheld the popular superstition concerning the divinity of the Mikado, and inculcated reverence for his person.

The laws that were promulgated were an admixture of moral and civil duties. In the "Legacy of Iyeyasu," a code of laws numbering one hundred, sixteen consist of moral maxims, fifty-five pertain to politics, twenty-two refer to legal matters, and seven relate to episodes in Iyeyasu's personal history. There was no sharp discrimination made between law and morality—between the duties of the citizen and the excellencies of the man. This confusion of the civil and moral in governmental affairs existed till the promulgation of the constitution in February, 1889. At that time the constitution, which clearly defines the duties and privileges of citizens, was given, and since then Japan has taken her place among the constitutional monarchies of the world. It is true that even now Shinto is the national religion.

In 1868, as the result of a concatenation of circumstances partly religious, partly political, and partly literary, Buddhism was disestablished and disendowed, and Shinto again installed as the religion of State. The Council for Spiritual Affairs was established and given equal rank with Council for State. Shintoists were led to rejoice at the promise of an era of prosperity before them. But their system was too weak and shadowy to influence the hearts of the people. Buddhism soon rallied, and in consequence the Council for Spiritual Affairs was reduced to the rank of a department, then to a bu-

reau, and finally to a sub-bureau. In name Shinto is still the official cult. Certain temples are maintained out of public moneys, and the presence of certain State officials is required from time to time at ceremonies of a half-religious, half-courtly nature. But its practical influence upon the government is small. This fact is clearly shown by an article of the constitution which declares that priests and religious teachers of all kinds are not eligible to seats in the Imperial Diet. Buddhism, though disestablished, is far more potent, and in an indirect way, capable of exerting a far greater influence upon legislation.

Under the constitution a good degree of religious freedom is now enjoyed. In defining "Rights and Duties of Subjects," Art. XXVIII reads: "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." This definition of rights has already proved a blessing to persecuted Japanese Christians, and has multiplied the liberties of the missionaries and enlarged the sphere of their usefulness. The wave of religious legislation has not yet reached Japan, and may the Lord restrain it till the Third Angel's Message shall have been heard throughout its length and breadth.

Sabbath Theories.

BY M. E. KELLOGG.

If a record had been made of the various and contrary positions which have been taken by the Protestant ministry in regard to the nature and obligation of the Sabbath, it would present a mass of contradictions and absurdities such as could scarcely be equalled in the whole range of religious discussion.

The latest addition to this tower of Babel that we have seen is by Bishop Vincent, of the M. E. Church. The *Chicago Times-Herald*, of May 24, reports him as follows:—

"Bishop Vincent, of the M. E. Church, talked to the students of the University of Chicago last evening on Sunday observance. He spoke in Kent Theater, and at the beginning of his address surprised his hearers by saying that he did not care on what day anyone observed the Sabbath, just so one day of the week was set apart for meditation and rest. It made no difference, he stated, whether the day was observed between sunrise and sunset, or within other division of time.

"Bishop Vincent drew his conclusions from the text that the Sabbath is made for man and not man for the Sabbath. But, although the eminent divine was liberal in his views as to the particular day to be set apart, he was equally positive in his statements as to what uses the day should be put. He said that he was in favor of a return to the old Puritan Sunday rather than have the day of rest used for anything else than religious purposes. He raised the question of how far a young man might use the day in recreation or business, concluding that the doer must be his own judge, and that society was incompetent to decide in individual cases.

"He argued, in conclusion, that for the safe-guarding of American institutions, the people must have a day of rest, and that the day should be spent in religious observance. The contrary would be certain to carry us into anarchy and ruin."

The M. E. Church ministers have very generally and strenuously maintained the doctrine of a change of the Sabbath from the definite seventh day to the definite first day of the week. To sustain this idea certain scriptures have been quoted as proof that this was an apostolic practice. True, this is nothing but a card-board theory with neither foundation nor cohesion, but at least it had the merit of being definite. Now Bishop Vincent sweeps away the whole idea of the transfer of the Sabbath from one definite day to another, and leaves the observance of the day to be determined by individual opinion!

While the bishop's theory gives up much that his church has strenuously maintained, albeit without any proof, he brings forward nothing for unanimity but much for division. But the bishop is certainly consistent in one thing. He acknowledges that society cannot control the individual conscience in the matter of Sabbath-keeping. Will all the M. E. Church be as consistent upon this point as is Bishop Vincent?

FROM the report of the general secretary of the Christian Endeavor society, given at the San Francisco convention, it appears that five thousand new societies have been added to the organization during the past year, making the present membership fully 3,000,000. The whole number of local societies is 50,747. The organization is strongest in Pennsylvania, where it has 3,443 local branches, New York coming next, with 3,049. The "Christian Citizenship" banner for the city which should make the best report of work done in this line, was captured by Indianapolis.

Connecticut's New Sunday Law.

A NEW Sunday law has just gone into effect in the State of Connecticut. It provides that,—

"Every person who shall do any secular business or labor, except works of necessity or mercy, or keep open any shop, warehouse, or manufacturing or mechanical establishment, or expose any property for sale, or engage in any sport, between 12 o'clock Saturday night and 12 o'clock Sunday night, shall be fined not more than \$50."

The old law provided for the observance of the day only from sunrise to sunset, and the maximum penalty for its violation was \$4. Thus it is evident that the new law is meant to be much more stringent.

THE whole number of Government chaplains in the United States is given as fifty-seven, of whom fifty-two are Protestants.

Personal to Our Readers.

WE wish a few earnest words with you. We are not given to sensationalism, but we want you to look at matters just as they are, and then help us to save what can be rescued from a sinking craft. The immortal Lincoln once said in the dark days of slavery, "These are bad times, and seem out of joint." This was true then, but it is doubly so now. Society is rotten to the core; politics is the very essence of corruption; murder and rapine stalk like giants through the land; the rich are growing richer and the poor poorer. Only a short time ago thirty thousand employés of the sweat shops of this city marched passed the SENTINEL office, having struck against the oppression and tyranny exercised over them, and now well nigh a quarter of a million coal miners of the country are arrayed against the greed and injustice of soulless corporations. An unrest has taken possession of the toiling masses that amounts to frenzy; their minds are filled with dreams of rebellion bordering on anarchy. Statesmen look into the future with deep forebodings. Men's hearts are literally failing them for fear, and the anxious inquiry on all sides is, "Whall shall the end be"?

The religious world is fast imbibing the idea that the solution for this intricate problem—the panacea for the gigantic evils that confront us, is to be found in a recognition of God by legal enactment as the ruler of the nation. The devil never invented a greater deception. But nevertheless plans are being laid, stakes set and lines drawn to accomplish this very thing.

Now, as never before, an opportunity is presented to tell the people what all these things mean, and the only avenue of escape from the inevitable ruin that will follow. This can be done in no better way than by inducing them to become readers of the AMERICAN SENTINEL. Will you help us to place the paper in their hands?

Now, for the purpose of introducing the SENTINEL more generally among those not now readers of it, we have determined to make the following unprecedented offer: Any such person can have the paper sent to his address until January 1st next, for only twenty-five cents. This is but little more than the cost of the white paper on which it is printed, and it is made in the hope that every member of the SENTINEL family will lay his plans to send us at least one new subscriber under this special offer, for it is our experience that these short-time subscribers invariably become regular readers. Here is an opportunity to do real missionary work in a worthy cause rarely offered.

Of the future of the SENTINEL, just a word. It will

endeavor to keep fully abreast with the times, and keenly alive to its mission. It will deal fearlessly and faithfully with every question within its province. It has in contemplation several substantial improvements, among them being a department called "Religious Liberty for Young People," which can hardly fail to interest hundreds of our young people who have heretofore paid little attention to the subject.

Can we not count on our friends everywhere for a long pull, a strong pull and a pull altogether for at least five thousand new subscriptions by September 1st?

A WARM friend of the SENTINEL at Vancouver, B. C., writes: "Please find enclosed my subscription for the coming year. The SENTINEL is, in my opinion, the best paper of its kind published in the known world to-day. I cannot do without it, nor should any thinking man."

Charity the Key to Liberty.

BY C. W. KENISTON.

God is love.

True love, forgetful of self, seeks to bless others, and is therefore unselfishness.

Unselfishness is an attribute of God's character.

Instead of seeking to gain happiness and pleasure for self, he uses his almighty power in distributing these things to his creatures.

But these gifts can only be received into an unselfish heart; so one of the conditions for the reception of God's gifts is unselfishness, or a willingness that others should be favored instead of self.

God's happiness and joy are infinite because his almighty power is exerted in the diffusion of good to his children. Our joy will be great in proportion as we also work for the good of those around us; and while thus working our power for so doing will increase and grow continually, bringing an ever-increasing return of the very things dispensed. This is the pursuit of happiness. The chance to follow this pursuit is the broadest kind of liberty, the true province of life.

God's law is the law of liberty, because the keeping of its precepts calls out the trait of unselfishness in the doer, thus opening the gate of liberty to him. Nothing but unselfish love, to God first, and then to man, can be the keeping of this law; so there must be a likeness to the character of God in the one who would keep his law before it can be kept by that one. This is wherein God writes his law in the heart. It is this unselfishness planted in the heart that moves men to the voluntary worship of God by keeping his commandments. Without it they cannot serve him nor keep his law.

This power of service is the gift of God; and the voluntary submission and desire which make it possible for

us to be recipients of this power are the first steps toward the possible practice of unselfishness and the enjoyment of liberty. This kind of service is true religion, and such as have this kind will practice it regardless of all obstacles and hardships. So the brave and loyal servants of God and his law are not the servants of compulsion, but of volition. God knew all this, and his wisdom compels not, but says, "Whosoever will, let him come." He leaves us free to serve him or not to serve him, as we choose.

Now, if God has left this power of choice with us individually, then no man or combination of men, no government or combination of the same, can have any right to interfere in any way with any one, no matter how great or how humble, in the practice of religion in the way he sees it, or in the non-practice of any. The civil law is for the regulation of civil affairs only, and may compel men while they remain among their fellows to be civil in their outward acts; but not to be religious either inwardly or outwardly.

Thomas Jefferson saw these points when he said in the Declaration of Independence that "All men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." He held that governments are instituted among men to protect them in the enjoyment of their rights, not to take them away; and this protection is what the United States Constitution was intended to impart, in that clause known as the First Amendment, which declares that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Let each and every citizen and lawmaker, as well as all Christians, zealously cherish these rights. And, reader, consider, if your neighbor differs from you in his religious practice, he is no more different from you than are you from him; and if God in infinite wisdom has left us all at liberty to choose our own service and the manner of it according to conviction, then we ought also freely to grant the same to our fellowmen. In so doing the blessings of liberty may be gathered in rich measure; for as has been shown, the reward of unselfishness is liberty.

WHEN Mr. McAll, the founder of the McAll mission in Paris, went to that city, he knew but two French words,—"God," and "love." The prevailing religion was against him, the power of the State was not in his favor; yet by the power expressed in those two words he established his gospel mission and was highly successful in rescuing souls from the slavery of sin. He was encouraged to undertake his seemingly difficult task by these words, addressed to him one day by a stranger: "Sir, I have something important to tell you. You are now in a quarter inhabited by workmen. We all have left a religion of superstition and tyranny; if some one came to teach us a religion of liberty and sincerity, many of us would be ready to listen."

"THE truth shall make you free."

Sunday Laws from a Youth's Standpoint.

BY J. F. BALLENGER.

CHARLIE—Do you really think, George, that Sunday laws are wrong?

GEORGE—Yes; I know that they are wrong.

CHARLIE—What makes you think so?

GEORGE—Well, I will tell you. Somebody sent father some papers called the AMERICAN SENTINEL, and I read them, and I tell you, Charlie, I got more out of them on religious liberty than I ever knew before; and father says he has, too.

CHARLIE—What do you mean by religious liberty? I don't know that I just understand what that means.

GEORGE—Why, that means that the Government should not make laws to try to compel men to be religious or to keep Sunday, but to leave every one free to worship God according to the dictates of his own conscience.

CHARLIE—Oh yes, I see; it means the same as the First Amendment to the Constitution, where it says "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof." We had that in our lesson on "civil government" in school just a few days ago.

GEORGE—That's it, exactly, Charlie; Sundays laws are contrary to the Constitution and take away our religious liberty; and the paper I spoke of shows that Sunday laws are not only contrary to the Constitution, but also contrary to the words of Christ, for you know he says, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." The things of Cæsar means the government of the State, and the things of God, the government of God. To keep a day as a Sabbath holy unto God is something that belongs alone to God, and the State should have nothing to do with it.

CHARLIE—Would it not be wrong for me to work on Sunday?

GEORGE—If you believed that Sunday is the day that God commands you to rest on and then you should go right on and work on that day, you would be sinning against God, and you would have to give an account to Him alone and to no one else. But suppose you believed that the seventh day or Saturday is the Sabbath and kept it, as many good people do, and as the commandment plainly tells us to do, and then went quietly about your work on the first day of the week, wherein would you harm any one else? Could not everybody else go to meeting or stay at home or do as they liked just the same as though you were sitting in the house or at church, or just as they do on other days of the week.

CHARLIE—Why, yes, I should think so. But would I not be casting a bad influence if I should work on Sunday?

GEORGE—No; not if you believed that the seventh day

and not the first day is the Sabbath. Suppose you honestly believed that the seventh day or Saturday is the Sabbath, and that you ought to keep it, and that God commanded you to work six days, and then you would keep Sunday because you were afraid or ashamed to work on that day; what kind of an influence would that be? Would that not be a bad influence rather than to go on and work on the first day as God commands you, and as He himself did? and would not the State be exerting a worse influence in compelling you to keep Sunday contrary to your religious convictions than you would were you to act according to your convictions.

Charlie—I believe it would, and I am almost convinced that Sunday laws are wrong and Sunday-keeping, too. Are you going to keep Saturday, George?

George—If I ever make a profession of religion and join a church I will keep the seventh day. I could not do otherwise, as the commandment is just as plain as words can make it.

Charlie—I wish you would bring those papers over and let me read them; I want to post up on this question.

George—I will be glad to do so, for I know you will be interested. But I suppose we will have to go, or we will be late to school. I want to see you and have another talk with you on this subject.

Charlie—All right; come over to our house next Sunday and bring your Bible and those papers, and we will study up on this question.

George—If nothing happens I will. Good day.

The Ohio Baseball Sunday Law Decision.

THE decision of Judge Ong, in the Common Pleas Court at Cleveland, Ohio, July 9, in the case of the State of Ohio vs. John Powell, representing the Cleveland baseball club, adds one more chapter to the fund of legal literature respecting the validity of Sunday laws. The substance of Judge Ong's ruling (which we take from the *Cleveland Recorder*, of July 10), is as follows;—

‘It will be observed that Section 7032A provides that ‘whoever on the first day of the week, commonly called Sunday, participates in or exhibits to the public with or without charge for admittance, in any building, room, ground, garden or other place in this State, any baseball playing, he or she shall, on complaint made within twenty days thereafter, be fined in any sum not exceeding \$100, or be confined in the county jail not exceeding six months, or both, at the discretion of the court.’ It is perfectly apparent to the mind of the court, and we think it must be to every one learned in the law, that such a statute must and does rest for its validity on one of two predicates, to wit: it must either be unlawful or an offense to play or exhibit baseball on Sunday because it is Sunday, or it must rest, in order to be an offense, upon the fact that it is an immoral game or exhibition falling clearly within the police power or regulation, and therefore, a crime and a violation of its provision punishable as therein provided.

‘Can the statute, then, be upheld, and is it a constitutional act as resting upon the predicate that it is unlawful and a crime to play baseball on Monday, or any other day of the week. If it rests upon the fact or is made a crime because it is played on Sunday, then it is clearly in conflict with the constitution and cannot be upheld, because the doctrine is well settled, and especially in Ohio, that all statutes which inhibit common labor,—statutes that refer to ‘the first day of the week, commonly called Sunday,’ are not enacted or enforced to compel the observance of that day as a day of religious worship, but as a day set apart by the statutes of Ohio as a day of rest.

‘No statute could be upheld under our constitution for one moment that required the people of the State of Ohio to attend any kind or any form of religious service on Sunday or any other day of the week. Such an act would be clearly in violation of the spirit and language of the organic law of the State, but no more so than would be a statute which undertakes to make the omission or commission of an act a crime because it is done or omitted to be done on the first day of the week.

‘Again, if the power did exist to enact the statute under consideration and inhibit the exhibition or playing of baseball upon Sunday, then it would be clearly void because it makes no exception in behalf of that class of people who conscientiously observe the seventh day of the week as Sabbath. The Supreme Court of Ohio have two or three times very distinctly declared that a statute providing for the observing of the first day of the week, as a day of rest, is void and unconstitutional unless it contains a provision exempting those who conscientiously observe the seventh day of the week as Sunday for the operation of the statute.

‘Whether the legislature of Ohio may or may not enact and place upon the statute books a section that would be constitutional and valid as inhibiting the playing of baseball on the first day of the week, we are not called upon to say; but clear it is to the mind of the court that as the statute now exists, enacted and grouped among a lot of immoral games, such as gambling, sale of intoxicating liquors, etc., the provision therein referring to the game of baseball is unconstitutional and void.’

This decision, while its practical effect is against Sunday legislation, still comes far short of what might have been stated with perfect truthfulness, upon the subject. The judge discriminates between rest and religious worship, two things which are distinct from each other in all ordinary cases, but which blend in one when we come to the matter of the observance of the Sabbath. Hence his argument at this point is defective. But this is purely a matter of religious belief—a truth which rests wholly upon a scriptural basis; and it serves here to illustrate the fact that a Sunday law must, in its very nature, involve a religious controversy.

The court which is called to pass upon the validity of a Sunday law cannot avoid coming in contact with a religious question; namely, whether the mere act of resting on Sunday is or is not an act of religious worship. And this is a question which no lawyer or judge, as such, is competent to answer. It is answered by revelation, and by that alone.

Hence a Sabbath law is, in its very nature, a thing which has no business outside the province of religion, and therefore no proper place upon any of the statute books of civil government.

The "Calf Path" Reviewed.

BY MRS. HENRIETTA REAMS.

THE CALF PATH.

ONE day through the primeval wood,
A calf walked home, as good calves should,
But made a trail, all bent askew—
A crooked trail, as all calves do.

Since then two hundred years have fled,
And I infer the calf is dead;

But still he left behind his trail,
And thereby hangs my moral tale.

The trail was taken up next day
By a lone dog that passed that way;
And then a wise bell-wether sheep,
Pursued the trail o'er vale and steep,
And drew the flock behind him too,
As good bell-wethers always do.
And from that day, o'er hill and glade,
Through those old woods a path was made,
And many men wound in and out
And dodged and turned and bent about,
And uttered words of righteous wrath
Because 'twas such a crooked path;
But still they followed—do not laugh,
The first migration of that calf;
And through this winding wood-way stalked,
Because he wobbled as he walked.

This forest *path* became a *lane*
That bent and turned and turned again.

This crooked *lane* became a *road*
Where many a poor horse with his load
Toiled on beneath the burning sun,
And traveled some three miles in one;
And thus a century and a half
They trod the footsteps of that calf.

The years passed on in swiftness fleet;
The *road* became a *village street*,
And this, before men were aware,
A *city's* crowded *thoroughfare*.
And soon the *central street* was this
Of a renowned *metropolis*;
And men two centuries and a half
Trod in the footsteps of that calf;
Each day a hundred thousand rout
Followed the zigzag calf about,
And o'er his crooked journey went
The traffic of a continent;
A hundred thousand men were led
By one calf near three centuries dead;
They followed still his crooked way
And lost a hundred miles a day,
For thus such reverence is lent
To *well-established precedent*.

A moral lesson this might teach
Were I ordained and called to preach,
For men are prone to gō it blind
Along the calf paths of the mind,
And work away from sun to sun
To do what other men have done;
They follow in the beaten track
And out and in and forth and back,
And still their devious course pursue
To keep the path the others do.
But how the wise old wood-gods laugh,
Who saw the first primeval calf!
Ah! many things this tale might teach
But I am not ordained to preach.

—Sam W. Foss.

This parable of the "calf path" is a telling and truthful one, and worthy of more serious thought than the humorous spirit of the poem is likely to inspire.

It has ever been the policy of the Deceiver to make a jest of the vital issues of life, and, by holding up a ludicrous phase of truth, banish all serious reflections and convictions.

Nevertheless, there is illustrated in this satire a *law of nature* as fatal to faith in God as our fallen nature and the author of the *first* "crooked path" can make it.

THE "CALF PATHS" OF THE MIND.

There is a well-known psychological fact known as the law of habit, which may be simply stated thus—

Every time we think, feel or act in a certain direction, there is created by that thought, feeling or action a tendency to think, feel or act in the same direction again. Every time we think, feel or act *over that line* it becomes easier to do so, until eventually, that which at first required an effort, we do mechanically without any effort of the will or intelligence.

The first thought or feeling cut out a channel or groove, as it were, which becomes the "trail," to use the figure, of all our future thoughts and feelings on that subject, until some new conviction cuts out a new channel and alters the course of our thought path; and even then our thoughts and actions often involuntarily take the old path from sheer force of habit.

This is, in brief, the key-note to all established human custom, law, usage, tradition and philosophy.

THE "CALF PATHS" OF TRADITION.

Away back at the fountain heads and springs of the human race, the ancestral fathers, heroes, and leaders of the several races set for generations to come the customs, usages and traditions which have constituted the peculiar characteristics of that race, nation, tribe, clan or family, from time immemorial.

Whatever were their peculiar conceptions of propriety, hospitality, civility, utility or devotion, they passed from being confirmed personal habits to family customs and usage, and ultimately became the written or unwritten laws of etiquette, government and religion of the tribe, clan or nation. However much they may have become expanded, modified or embellished, or degenerated in their

development, the original concept remains, time-honored and revered, because of its antiquity and family, tribal or national associations.

So natural is the tendency in the human family to follow in the wake of *established* precedent. So by the influence of earliest associations and by the power of confirmed habit do the tides of human thought, feeling and belief flow on in the old traditional ruts, enlarging, deepening, broadening, accumulating influence, prestige and power, as they flow down the ages.

Now and then a reformer, moved by the abuses and corruptions of the traditional path, and fired with zeal and eloquence for a new theory, cuts out a new channel of thought and becomes a founder of a new system, sect or government.

He, the "father" of that thought, wins "children" to his idea, and they in turn bequeath it to their children, who grow up in the path of that thought, system or creed, and so it is inherited from generation to generation, and winning new adherents from the old traditional path, it grows into a broad and beaten thoroughfare of intellectual life.

THE CROOKEDNESS OF HUMAN CONCEPTS.

That it is impossible for the path of human tradition to be anything but a "crooked" one is clearly set forth in the Scriptures of truth:—

"If any man *think* that he knoweth anything, he knoweth nothing yet as he ought to know." 1 Cor. 8:2.

"The Lord knoweth the thoughts of the *wise* that they are *vain*." 1 Cor. 3:20. Again, the Word says:—

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." 1 Cor. 3:18, 19.

And again in 1 Cor. 1:19, 20: "For it is written, I will destroy the wisdom of the wise, and I will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?"

In 1 Cor. 2:6, 7, 8. the apostle declares, "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, *that come to nought*: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. Which *none of the princes of this world knew*: for had they known it they would not have crucified the Lord of glory."

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." "Which *all are to perish with the using*, after the commandments and doctrines of men." Col. 2:8, 22.

How terrible was Christ's rebuke to the hypocrite Jews because they had "made the commandments of God of none effect" by their traditions! and he declared unto

them, "But in vain do ye worship me, teaching for doctrines the commandments of men." Matt. 15:1-9.

From the precedent of Eve's error down to this present day, all history witnesses to the Lord's testimony that this is "a crooked and perverse generation" (Deut. 32:5; Ps. 125:5; Phil. 2:15).

Since, then, it is impossible for us with our natural powers and inclinations to form true right concepts (Prov. 20:24; 21:2; 16:9, 25); since "the world by *wisdom* have not known God;" since all 'osophies and 'isms of men are "in vain" to teach us the way of truth and right, and without it we shall perish; to whom, then, shall we look for truth and righteousness and life? Where is the source, the fountain-head, of truth and life (for they are inseparable) that we may "seek" and "find" right concepts, true judgments and understanding, by which we may "make straight paths for our feet?"

The words of Jesus are our answer: "I am the way (Matt. 7:13, 14), the truth (John 17:7), and the life (1 John 5:11, 12): no man cometh unto the Father but by me" (John 14:6 also Acts 4:12).

"For with thee is the fountain of life; in thy light shall we see light." Ps. 36:9.

"In whom (Christ) are hid all the treasures of wisdom and knowledge." "For in him dwelleth all the fulness of the godhead bodily." Col. 2:3, 9.

Here, then, is the *Source* of all *true* wisdom, and knowledge, and life; and without Him we "shall not see life." John 3:35, 36. But how is He revealed to us?

Jesus has answered that too. "For it is written, Man shall not live by bread alone, but by every *word of God*." Luke 4:4. "The *words* that I speak unto you, they are *spirit* and they are *life*." John 6:63. Paul admonishes the Colossians, "Let the *word of Christ* dwell in you richly in *all wisdom*." Col. 3:16.

David testified by the Spirit of God, "Thy *word* is true from the beginning, and every one of thy righteous judgments endureth forever." "Therefore I esteem all things to be *right*; and I hate every *false way*." Ps. 119:160, 128.

"The Word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing assunder of soul and spirit, and of the joints and the marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

Ah, when the Word of God comes into our soul it breaks down all partition walls of "caste" and "set," and ploughs straight through the elegantly-paved thoroughfares of false etiquette, false creed, false sophistries and philosophies of men; for it is "no respecter of persons," titles, nor traditions, though they be hoary with age, and can number their worshippers by millions. It cuts straight through the crookedness of our old accustomed channels of thought, and it seems verily like the "dividing asunder of soul and spirit," "joints and marrow," to surrender to that Word our life-long habits of thought and action; to step out of the beaten path of custom, and walk alone with God in the "straight and narrow way

that leadeth unto life." But "blessed is he that is not offended in me," saith the Lord. Let the surgical Word do its blessed work. It is written of its mission, "I wound to heal."

It has ever been the merciful endeavor of the gospel to straighten every crooked path (Isa. 40:4), as it is the settled and malignant purpose of the Prince of Error to make crooked the straight path of the just by all "the deceivableness of unrighteousness" of which he is the master magician.

WHILE the church forces are working to have a general Sunday rest law accepted as a panacea for the ills of the laboring men, the latter are bent on settling the labor problem by a shortening of the working day. According to an outline of their plan given in the July *Christian Endeavorer*, their aim is to secure an eight-hour day of work, to begin with May 1, 1898. By this means they hope to secure work for the unemployed, two millions of whom could, it is said, be accommodated by this reduction of the working hours. Also "better work," by a reduction of the strain of ten hours' labor, and an "opportunity for social, intellectual, and spiritual culture."

These are precisely the things which a general Sunday law is professedly designed to secure. Whether the church forces will win over the federations of labor to their proposition or not, remains to be seen.

BESIDES the "Christian Citizenship League," there is in the political reform field the "Good Citizens' League," which is now fairly launched, with headquarters at Washington, D. C. The purposes of this league are defined in Article II. of its Constitution, as follows:—

"1. To unite for efficient and concerted action, and for mutual encouragement, all friends of good government. 2. To promote the study and practice of citizen duty from the standpoint of the Bible and good morals. 3. To agitate the question of purity in politics, to the end that its members, together with all other good citizens, shall be active in attending the primaries and conventions of the parties, thereby securing the nomination for public office of 'able men, such as fear God, men of truth, hating unjust gain.' 4. To foster truth, and the diffusion of knowledge concerning the principles of American institutions among all the people, the alleviation of suffering, the uplifting of humanity, and as far as possible, the abatement of poverty. 5. The social intercourse and improvement of the members."

The president of the league is Hon. S. E. Nicholson, of Indiana.

THE pastor of the South Street Methodist Church, of Brockton, Mass., Rev. O. W. Scott, in a recent Sunday discourse, advocated a "strike" of railroad men and electric men who were "compelled to work on the sabbath." He said he believed that such a strike would succeed, be-

cause of the moral and material help which would be contributed to it.

There are signs which point to a closer union of the Sunday and laboring men's movements, by which a great impetus will be given to the former.

WE have a foe to our national prosperity in private immorality. Intemperance that debauches the individual will ruin the nation. The strength of a republic is found in the character of its citizens. If anything is treason that saps the nation's life-blood, that weakens her defenses, then that is treason which robs her citizens of strength of body, clearness of brain and pureness of morals. We need a body of patriotic citizens who are brave enough to be true to themselves.—*Pastor First M. E. Church, Salt Lake City.*

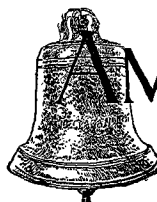
WE hope to be able in our next issue to present again the customary contribution from the pen of Jas. T. Ringgold, under the head of "News, Notes and Comments."

WE begin next week a series of five very instructive articles, by A. F. Ballenger, under the title, "The Faithful Bride and the Fallen Woman."

THE best time to begin in the work of advancing the cause of human freedom, is To-day.

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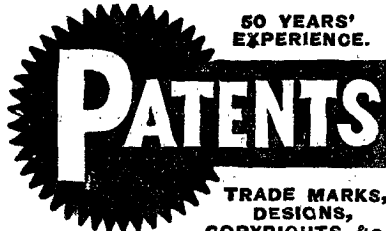
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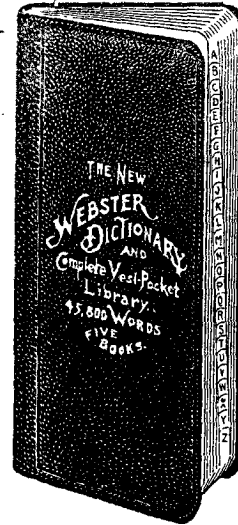
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