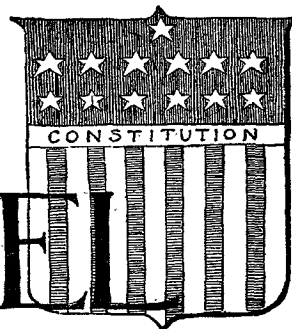


AMERICAN SENTINEL



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

ALONZO T. JONES,
EDITOR.

NEW YORK, SEPTEMBER 2, 1897.

VOL. 12, No. 34.
Single Copy, 3 cents.

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

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

(Entered at the New York Post-office.)

"We ought to obey God rather than men."

THE State is political; Christianity is not and cannot be, political.

CHRISTIANITY knows but one creed, and that is, "I believe the word of the Lord."

It is not possible that "civil righteousness" should be either civil or righteous.

THE aim of the SENTINEL is to be intolerant of no man, and tolerant of no wrong principle.

THERE can never be any permanent national prosperity which does not go hand in hand with justice.

FROM a political point of view, there is no subject more important, or one less understood, than that of natural rights.

LOOKING towards the Christian's country, the view is the same in all countries. Hence the Christian can feel as much at home in one part of the earth as in another.

THE man who asks people to believe that the first day, or any day, is as good as the seventh day which God sanctified, asks them to put no difference between a holy thing and that which is common.

Fashion in religion, like fashion in anything else, is of the devil. Religious legislation is always an effort to force people to follow the religious fashions of the times.

IN secular matters the minority can properly acquiesce in the decision of the majority; but in religious matters this cannot be. In religion no man can determine duty for his neighbor; the majority cannot decide for the minority. Hence a civil government cannot justly undertake to be religious.

Science With the Bible, and Without the Bible.

SALVATION is the one great subject of the Bible.

Other things are referred to, and to some extent discussed in the Bible; but always in subordination to the one great and only *subject*, which is Salvation.

Salvation itself is science, and while this is treated in the Bible as the one great science—the science of sciences—yet other sciences are not ignored, but are often referred to.

It is true that in the Bible no science is considered without God; yet this is nothing against its being science. The idea of science without God is a vain and fallacious thing, infinitely more incongruous than the drama of Hamlet with Hamlet left out. It is a palpable contradiction, for how can there be true knowledge where the very Source of knowledge is ignored?

In all science without God, "There is a painful uncertainty, a constant searching and reaching for assurances that can be found only in God." In all the discussions of such science there is betrayed a conscious inability, sometimes acknowledged, to trace things back to the first great principle, to that which is fixed and final, and where the mind can rest in assured certainty.

In the Bible, however, that is, in science with God, there is none of this uncertainty. In that there is no feeling about for a standing place; there are no proffers of "a working hypothesis;" but everything is placed at

once upon God as the origin and ultimate of every phenomenon, the sure resting-place of the mind after every "last analysis."

In science without the Bible, that by which things are held together is Cohesion. But when it is asked, What is Cohesion? the only answer is "That by which things are held together." In science without the Bible, that by which all things are held up or held in place, is Gravitation. But when it is asked, "What is Gravitation?" the only answer is, "That by which all things are held up or held in place." But such answers as these are not answers at all: they are simply the saying of the same thing in another way.

Yet it is a fact that such is just the instruction that is given in the books, and such is the teaching that is given to students. But by it the mind of the student is caused to travel in a circle, and is left wandering there, ever inquiring and finding no certain or satisfactory answer. It is proper for a student to ask, "What holds, in their places, the worlds and all things?" And it is proper enough that the answer should be, "Gravitation." It is then proper for him to ask, "What is Gravitation?" But it is not in any sense proper to answer that, "Gravitation is that by which all things are held in their places." It is proper for the student to ask, "What is it that holds things together?" And it is proper enough that the answer should be, "Cohesion." It is then proper that he should ask, "What is Cohesion?" But it is not in any sense proper, nor is it at all sensible, to answer this question by saying that "Cohesion is what holds things together."

Yet that and such as that throughout the curriculum, is what is offered as science. It is science without God, science without the Bible; but it is not genuinescience. By it, all that any person can ever know is merely something *about* things; he cannot know the reality of the things themselves.

In science with the Bible, it is altogether different. In that, when a child or a student asks, "What holds all things in their places?" he can be told that it is Gravitation. And when he asks, "What is Gravitation?" he can be answered, "God made the worlds by his Son, who, being the brightness of his glory, and the express image of his person, and *upholding all things by the word of his power.*" Heb. 1:1-3. Thus, gravitation is the power of God manifested in his word through Jesus Christ. When it is asked, "What holds all things together?" and it is answered, "Cohesion;" and when it is asked, "What is Cohesion?" the true answer is, "God hath translated us into the kingdom of his dear Son, . . . by whom all things were created, visible and invisible, whether they be thrones or dominions or principalities or powers, all things were made by him and for him; and he is before all things and by him *all things consist*"—[hold together]. Thus Cohesion is the power of God manifested through Jesus Christ our Lord.

All things came neither by evolution, nor by the "nebular hypothesis," but by the word of God. For "by

the word of the Lord were the heavens made and all the host of them by the breath of his mouth. For he spake, and it was." And "Through faith we understand that the worlds were framed by the word of God, so that things that are seen were not made of things which do appear."

Gravitation was taught in the Bible more than twenty-three hundred years before it was discovered by Newton. That the air has weight and that dew is formed by distillation, was taught in the Bible more than twenty-five hundred years before science without the Bible had "discovered" it. That there is a difference in the radiance of the stars, and not simply a difference in their distance, was declared in the Bible more than fifteen hundred years before modern science had learned it. That there is healing in the sunshine was taught in the Bible twenty-three hundred years ago, and medical science has only lately "discovered" it. The science of meteorology—the sources of the wind and the rain, the circulation of the waters and of the atmosphere—was revealed in the Bible more than twenty-five hundred years before science without the Bible had become at all acquainted with it.

The world of science and philosophy to-day is going farther and farther astray, "in wandering mazes lost," because of its persistent ignoring of God in the Bible. By such pretended knowledge and wisdom the world is fast coming to the point where again it does not know God. And through the glamor of this so-called science and philosophy, even the professed Church of Christ is fast forgetting God.

He who believes the Bible and thus becomes so acquainted with God and the power of his word, that he knows and rests with perfect confidence in the knowledge that God possesses and has revealed in the Bible a philosophy and a science that is as far beyond any that this world ever knew, as heaven is higher than the earth, is counted as fairly beyond the pale of respectability. But all that makes no difference with the truth. And it is the everlasting truth that in the Bible there is more and better science, truer and more profound philosophy, than this world ever knew or ever can know without that book.

God is. He is the former of all things. He is the only true teacher. He is ever ready and is waiting to be the teacher of all. He will willingly teach all who will be taught by him. And to all such he will teach all knowledge and all wisdom, all science and all philosophy. For in him are hid all the treasures of philosophy and science, and ye are complete in him who is the head of all principality and power.

Doing Evil That Good May Come.

UNDER the heading of "The First Sunday Law Case," a late issue of the *Providence Journal* contains the following:—

"A certain deacon in a Connecticut town, feeling that

the new Sunday law ought to be enforced, purchased a pound of crackers of a fellow-citizen on the first day of the week for the express purpose of having him hauled into court. The seller was promptly acquitted. This is a further indication of the impracticability of the law; but the interest in the case lies in the conduct of the deacon. It never occurred to him, apparently, that his zeal had led him into an unneighborly and unchristian action, and that he who tempts a man to break the law is as much to blame as if he had broken it himself. But Sabbatarian enthusiasm plays the deuce with moral perceptions."

War and the Duel.

A DUEL is a combat between two individuals. War is a combat between two nations. It is a duel on a grand scale.

In this country duelling is condemned. The individual who engages in a duel is regarded as lacking in the essential elements of moral character. He is classed with the gambler and with those who yield to the control of vice and passion. Yet the same ones who thus condemn the individual duel defend the national duel as an entirely proper and even honorable proceeding. The vast majority of the church people take this course, and even go so far as to maintain military organizations in their own midst. And while they justify duelling between nations, they affirm that the combatants in such a case may be "Christian" nations.

Such inconsistency is of course perceived in those nations of the Old World occupying a lower plane of virtue than that on which this country assumes to stand; and they are not slow to point it out. The following from the *New York Journal*, of August 25, sets the case before us upon its merits, and might be read with profit by several millions of our "Christian citizens":—

"If France and Italy had any wish to know what is thought in the United States of duelling they have been fully informed. The press of this great country has spoken copiously, with the set-to of Prince Henry and the Count of Turin for a text, and it is decided that the duel is nonsense—that nothing could be more irrational than to endeavor to determine the merits of one question by settling the merits of another; that for the Count to prove himself a more successful swordsman than the Prince left as it was before the disputed point of Italian courage in Abyssinia.

"This is true, as obviously true as that man is a fighting animal. But it is unfortunate that the philosophers of Italy and France can inquire with force whether if we are so convinced of the folly and essential savagery of the duel, we ought not to sink or sell our navy and disband our army. For, after all, what argument is there that tells against the duel which does not also bear with equal weight against war? What does war prove except the superior strength or courage of the victorious nation? The duel between individuals and the combat between peoples are alike an appeal to force—the last arbitrament, to which we still resort in common with the lower animals.

"While every nation of Europe is armed to the teeth,

waiting like a Klondike miner with his hand on his pistol to repel any attempt to jump his claim—while there are more soldiers in the civilized world than any other age ever saw—it is rather queer to witness the duellist haled before the court of reason and required to listen to philosophical lectures delivered with a Quaker accent.

"And the Italian or French defender of the practice of private war may express interest in the phenomenon of the survival in full strength of the spirit of the duellist among people who have abandoned the duel. In an industrial community such as ours, where the theory is received that the law affords reparation for all wrongs, and that it is disreputable as well as foolish for individuals to fight, the peaceful citizens desire that their government—which is themselves in the aggregate—should be guided not by Christian maxims of non-resistance to evil, but by the duellist's code. They wish their government to be sensitive upon the point of honor, to respond to rudeness by laying its hand upon its sword, and to resent an affront or avenge an injury precisely as the whiskered pandour and fierce huzzar would be expected to do by his duelling approving comrades.

"It is all utterly unreasonable and perfectly human."

Romanism in the United States Navy.

SOME idea of the manner in which Romanism is intrrenching itself in this Government, may be gained from the following letter written by an officer on the U. S. battleship *Oregon*, to a Protestant minister, and published in the *Herald and Presbyterian*, of August 25th (the names of the parties in the correspondence being suppressed, for politic reasons):—

"*Dear Friend*:—I will write you these few lines concerning a little incident which happened on board the United States ship *Oregon*, last Friday, to let you know how things are going in this grand United States navy.

"Last Friday was, as you know, Good Friday, quite a day among the Catholics. Early Friday morning, just before breakfast, there was an order issued by the captain that there would be no meat eaten by the crew or officers that day, which caused quite a bit of dissatisfaction among some of the men. But that was only a 'starter.' About 10.30 A. M., a big, burly priest came on board ship, and the whole crew had to attend a meeting in the officers' quarters, where they had a great many large candles burning and a lot of other foolishness. All the officers, with the exception of two, were dressed in big robes of white. When the priest left the ship all the crew were lined up on the quarterdeck, and, as he went over the gangway, the captain gave the order to salute him, which they all did with the exception of thirty-four, myself among the thirty-four. And we were every one of us punished for not saluting the priest, under a charge of not obeying orders.

"When I enlisted in the navy I did not think I was joining a Catholic institution, and I told the captain so, and he came near putting me in the brig (ship's prison) for saying it to him. Now that the officers know I am against the Catholics, I expect that they will make my life miserable the rest of my time on the *Oregon*, just because I let them know I am an American.

"Now, I would like to have you advise me on this subject. I have already been told by an officer that the best thing I could do was to get out of this, and, if I did not, I would be disgraced to a seaman.

"April 22, 1897."

THE Bible Sabbath begins and ends at sunset. The Sunday sabbath begins and ends in the darkness of midnight.

Political Prayer.

It is not very consistent for a journal which is published in the interests of the papacy, to decry that which savors of the papal principle of union of Church and State; but it is plain that papal journals can see the evil readily enough and know how to state the truth when it is a case of union of the State with some other religion than the papal. The *Catholic Mirror*, for example, takes occasion from some recent utterances by the Senate chaplain of Congress, while in the discharge of his official duties, to comment upon the folly of political prayer. The *Mirror* says:--

"The offensive practice of Protestant ministers making 'prayers' of a certain character in legislative or political bodies has been often noted, and every now and then something of the sort occurs in Congress. Then there is a laugh from the irreverent, or an expression of disgust from serious and sensible people who feel that by these exhibitions religion is brought into discredit.

"A few days ago the chaplain in the Senate, Rev. Hugh Johnson, delivered one of these political prayers, in which he said:--

"We recognize Thy hand in this work of commercial legislation now near completion in so short a period of Congressional history. We thank Thee for the courage, the disinterestedness, and the generosity exhibited by Senators and Representatives, and that party interest and feelings and local interests have been subordinated to the expressed will of the majority in this legislation."

"The reverend gentleman, it may be explained, alluded to the tariff bill. Not a few persons, it is to be feared, will be profane enough to give expression to a good deal of mirth at the idea of the 'courage, disinterestedness and generosity' of the Senators and Representatives in connection with the pending 'work of commercial legislation.' It will be hard to believe that the hand of the Almighty directed some of the proceedings of the honorable members who have been laboring over the complicated and difficult schedules recently in Washington.

"Such 'prayers' have a sound of cant and hypocrisy, and it is not just to term them prayers at all, but rather political speeches. No clergyman of decent instincts and of proper reverence for the Almighty would address such offensive instruction to the divine Author of all things, patronizingly informing him of the satisfaction of critical observers here below with his direction of mundane things."

"Fashionable Desecration of Sunday."

UNDER this heading a New England journal says:--

"The church-going element of New England is stirred because the aristocratic sojourners of Newport turned last Sunday into an occasion of merry-making. First the nabobs had their showy carriages manned by lackeys in bottle-green livery bowling along Bellevue avenue and the ocean roadway until it seemed as if every swell turnout in the country was in the procession. Then Oliver H. P. Belmont gave a reception which was attended by a small army of well-dressed men and women and which was enlivened by the music of a brass band. Besides this there were eight more elaborate receptions including one given by Chauncey M. Depew. At the Casino, dinners were given by the dozen, the guests numbering all the way from ten to twenty, and in other ways the decorum prescribed by Christianity for observing the sabbath was trampled upon."

A Sunday law is essentially a restriction upon the poor. It can never be anything else than class legislation. The unfortunate circumstances which surround the poor sufficiently emphasize the contrast between them and the rich, where no Sunday law exists. And anything which tends to deepen this contrast, as a Sunday law does, can only tend toward anarchy and revolution.

Official Religion.

"CONVERTED BY MISTAKE"

"Present Truth," London, Eng.

It is well known that the larger part of the population of Europe that turned from their native paganism to the papal church in early times were converted in the mass; that is, the chief of the tribe, for political or other reasons, cast in his lot with the imperial religion, and his people followed him in religion as they followed him in war. This notion of religion, which left no place for a change of heart and life, was thoroughly papal and has always been the religion of the natural man. It was against this religion of lifeless form that the Protestant Reformation lifted the standard, calling men to personal faith and to the new birth by the incorruptible Word. To the survival of that old idea of religion is due the crusade in all Christendom for religion and morality by politics and religious legislation. Men whose religion is but a cloak easily conceive the idea of forcing others to wear the same cut of garment.

Apropos of this subject of official religion, the *Echo* has recently reminded us that a Tartar tribe in Russia was last century "converted" to Mohammedanism by an official's blunder:--

"They were converted by mistake--by a slip of the pen--in a fit of absence of mind. Up till then the Kirghiz Tartars were Shamanites--worshippers of nature, spirits, and ancestral ghosts, as all the Central Asiatic tribes

were before the advent of Mohammedanism, and as some of them in obscure regions still are. In communication with the Kirghiz chief, he was addressed as Mohammedan by the Russian Minister. His tribe was supposed to be Islamic, and was officially described as such. After a time the St. Petersburg officials discovered that they had made a mistake. 'You might have made Christians of them, once you were about it,' exclaimed the head of the orthodox faith. They might. But there the Mohammedan designation was in the official records of the empire, and Mohammedans the Kirghiz had to be, willy nilly.

"The spectacle presented by a Christian State persuading a nation to embrace Islamism was curious. Of course there was no compulsion. The Kirghiz Khan, being a polite man, made no bother about the affair. He became a passable Mohammedan. And of course, his tribe followed his example. They are not very strict Mohammedans. Much of their old Shamanic faith still survives.

"A still more curious example of chance in religious acceptance is that of Russia herself. When Vladimir sent envoys abroad—to Byzantium, among other places—in search of a new religion for his subjects, he was induced to become a Christian because of the splendor and the riches of the Christian capital. God must have specially favored a State so opulent, he argued. So his heathen Muscovites were officially informed that Christians they must become. But there was another Mohammedanism which was then competing with Christianity. But abstention from strong drink was one of its commands. It is historically known that this was the Russian peasant's objection to embracing the prophet's faith, then triumphant in Central Asia and Asia Minor."

Crumbs.

BY S. O. JAMES.

SATAN delights in oppression and succeeds in persuading a certain class of minds that even in its worst forms it is only wholesome discipline and that they themselves are the divinely-appointed agents to administer it.

IT is a good thing to seek for glory, honor and immortality with the hope that by patient continuance in *well-doing* we may have eternal life, but let those who are seeking to force measures which can be secured only by the spirit of meekness, gentleness and love beware lest their power be suddenly wrenched from them and their glory turned into shame.

THE *freedom* with which some men attempt to lay down the rules of religion for others is not the *freedom* that comes from God.

MEN take *liberties* that bind their own souls in the worst of bondage.

HONEST men are sometimes misled with regard to methods. Peter used the sword for his Master's sake, but the Master's timely and mild rebuke, so useful to him in future life, seems of little worth to the hasty impetuous throng who *will have him* to be king of this nation.

NO MAN can of himself free himself from the bondage of sin into which all have fallen, but when freed by the Great Emancipator, the Lord Jesus Christ, he immediately partakes of his spirit and heartily desires that others may taste the sweet boon. It then becomes his business to learn what will enslave and what will tend to freedom.

HAPPY is that soul who can see that it is not necessary to deprive any of one God-given right in order that others may be free or have a greater measure of freedom.

A LARGE company of Christians are now praying for a Sunday law; in other words, they would have the great God so move upon the minds of a majority in this nation that a stringent law would forbid all labor upon a day which he has never in any sense made sacred,—thus robbing that part of the people who keep the day he *has* blessed of one sixth of their time. By what mysterious principle in logic or precedent in the dealings of God with men do they expect an answer to their prayers?

OH that men in their work of Christian endeavor would study more carefully and prayerfully the things that are characteristic of God, of his law, and of his people and work, as well as those peculiar to the enemy.

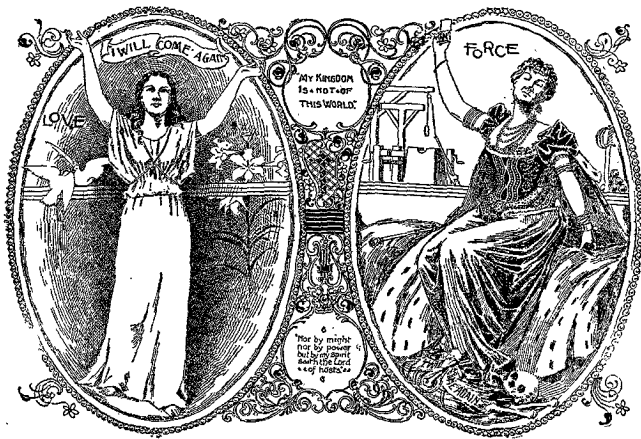
"THE carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Yet in the face of this plain Scripture declaration, men will pass laws to *enforce* the law of God.

"Civil Righteousness" and Religious Prejudice.

THE Martinsburg, Pa., *Weekly Herald*, of August 12, makes this allusion to the recent arrest of W. H. Armstrong, in that State, for "Sunday desecration":—

"The evil power of 'civil righteousness' and the religious prejudice of a lot of 'good' church people is in sad evidence at Washington, Pa. Rev. W. H. Armstrong, a devout minister of the church of the Seventh-day Adventists, was last week fined and imprisoned in the Washington county jail, for serving God according to the way he believes. His arrest was due to a number of 'zealous' church people, who charged him with 'Sunday desecration.' The first words of the justice of the peace before whom Rev. Armstrong was brought, were: 'There is a nest of Adventists in town that will have to be cleaned out.' Thus religious jealousy and prejudice was allowed to prejudice his case. Religious persecution and not the evidence, decided.

"The same forces are organizing for an aggressive campaign against 'sabbath desecration' as they term it, in Bedford County and similar persecutions are bound to follow. How rapidly the events are leading us up to a closer union of Church and State. Reader, if you are in favor of complete religious freedom, express your sentiments without fear of preacher or people, and help stay the tide that is trying to sweep away our civil and religious liberties."



"I Sit as a Queen." "Christ Has Come."

"I sit as a queen and am no widow and shall see no sorrow." These are the boastful words of the fallen woman, the fallen Church of all the Christian centuries. She has been clothed with the purple and scarlet of civil power, and has seated herself as queen beside the Cæsars on the throne of earthly glory. Her waiting for the return of her loving husband is ended. He had given her His promise as the Prince of Heaven that he would return for her. With tender loving tones he told her of his infinite love and of his untold riches, and of his sure return. "Let not your heart be troubled. . . . In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." To the plaintive reply, It will be long when you are gone, he had quickly answered, "I will not leave you comfortless." "I will pray the Father, and he shall send you another Comforter." "He shall not speak of himself, but whatsoever he shall hear that shall he speak; and he shall show you things to come. He shall glorify me; for he shall receive of mine and show it unto you. All things that the Father hath are mine: Therefore said I that he shall take of mine and show it unto you." "Lovest thou me?" "I have loved thee with an everlasting love." "If ye love me keep my commandments."

Oh what a divine story of infinite love! How could this woman so quickly forget "the chiefest among ten thousand," the one "altogether lovely" who poured out his princely life to redeem her? How could she part with that snow white garment which had been given by her faithful Lover, every thread of which he had woven amid weariness and woe, and washed in his own blood—how could she bear to be clothed in that blood-stained robe of purple and scarlet which cruel hands had placed on her pale and patient Lord? How could she receive the crown of a queen from the power that had platted that crown of thorns? How could she forget his love? How could she send him that cold and cruel message of rejected love, "I sit a queen and am no widow." Cæsar is now here—a

cepted Lord, and she has ceased to look for the return of her lawful spouse.

This is the sad story as told by the Lord himself; let us now trace it in the annals of history. A single paragraph will tell how in the fourth century and onward, when the Church became wedded to the State, the doctrine of the personal second coming of Christ was rejected, and the adulterous union of the Church with the Roman empire was declared to be the fulfillment of the "blessed hope" of the apostolic church:—

"This state of matters, however [the general belief in the literal second coming of Christ], gradually disappeared after the end of the fourth century. The change was brought about by two causes,—first, Greek theology, which reached the West chiefly through Jerome, Rufinus, and Ambrose; and, second, the new idea of the Church wrought out by Augustine on the basis of the altered political situation of the Church. . . . He himself had at one time believed in it; he too had looked forward to the holy Sabbath which was to be celebrated by Christ and his people on the earth. But the signs of the times pointed to a different prospect. Without any miraculous interposition of God, not only was Christianity victorious on earth, but the Church had attained a position of supremacy. The old Roman empire was tottering to its fall; the Church stood fast, ready to step into its inheritance. It was not simply that the world-power, the enemy of Christ, had been vanquished; the fact was that it had gradually abdicated its political functions in favor of the Church. Under these circumstances Augustine was led, in his controversy with the Donatists and as an apologist, to idealize the political side of the Catholic church,—to grasp and elaborate the idea that the Church is the kingdom of Christ and the city of God. Others before him may have taken the same view, and he on the other hand never forgot that true blessedness belongs to the future; but still he was the first who ventured to teach that the Catholic church, in its empirical form, was the kingdom of Christ; that the millennium kingdom had commenced with the appearing of Christ, and was therefore an accomplished fact. By this doctrine of Augustine's the old millenarianism, though not completely extirpated, was at least banished from the realm of the dogmatic. For the official theology of the Church it very soon became a thing of the past; certain elements of it were even branded as heretical. It still lived on, however, in the lower strata of Christian society."—*Encyclopedia Britannica*, Vol. XVI, p. 317.

Turning now from the "mother" to the daughters, of the Reformation periods, let us see if they are not repeating the history of the mother of harlots. Through all the long night of apostasy the Lord has had a faithful bride who was true to his love and who was making herself ready, and patiently "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." As above stated, they were regarded as heretics by the reigning queen, and "confined to the lower strata of Christian society;" but this great truth *lived* in the same lowly "strata" in which Christ *planted* the truth, when he taught it to the fishermen.

At the dawn of the Reformation the "blessed hope" was revived.

"The German and Swiss Reformers all believed that the end of the world was near."—*Ib.* 318. After the successors of the early Reformers had become entangled with human governments "they took up the same ground in this respect which the Roman Catholic church had occupied since the days of Augustine."—*Ib.* 318.

We will let the late Dr. A. J. Gordon, that godly Baptist minister, who though dead yet speaketh, state in his kindly way the present attitude of the daughters of the Reformation periods, on this subject:—

"It is to be regretted that our Protestant Christianity, in its separation from Rome, never passed entirely out of the baleful shadow of this pseudo-millennium. For many to this day confound the Church with the kingdom, and apply the promises of the glory of the age to come, to the present triumphs of the gospel. God forbid that in the slightest degree we should undervalue the missionary and evangelical victories which have so signally marked this century; but if we are tempted to predict the speedy conquest of the whole world to Christ through these successes, we need to be admonished to speak according to the Word. The present is the dispensation of election; the declared purpose of preaching the gospel to the Gentiles in this age is *to take out of them a people for His name* (Acts 15:14), and it is a premature grasping of the kingdom to apply to this period those glorious predictions of universal righteousness in the age to come, with which Scripture abounds."

Next let a prominent Methodist clergyman, signing himself "Ignotus," tell in his powerful style another phase of the same truth:—

"Our ministry have been dazzled and bewildered by the splendor of our unparalleled material progress. They have shared it and have been lifted by it out of the poverty and sacrifice of the fathers, clothed in purple and fine linen, and made to fare sumptuously every day. They have come to glory not in the cross, but that in preaching the gospel they have gotten beyond all its crucifixions and sacrifices, and that henceforth the world would be saved by our national progress and our splendid ecclesiastical equipage.

"All this we have accounted the good time coming, the breaking of the millennium. This is the style of boasting and conceit that has characterized our pulpits for the last twenty years, and now we awake—if we do awake—to find our progress has been material and selfish—progress toward death. I am not saying that our nation is near its downfall, but I do say we are rapidly hastening in this direction. We need only to make progress. The inevitable tendency of our current economics and politics is to anarchy through tyranny, rebellion, revolution."—*Christian Advocate*, Feb. 14, 1895.

We will now submit a few quotations from the leaders in that gigantic movement of the churches called "Christian Citizenship," to show that the control of civil affairs by the Church is now, as in the days of Augustine and onward, coming to be regarded as the fulfillment of Christ's promise to come again:—

"Not until the kingship of Jesus is established over our land and the world, and his teachings made the rule in public affairs, will the Christian Citizenship League have achieved its purpose to prepare the way of the Lord.

And then it shall be found that not only has the way for his coming been prepared, but that he has indeed and in truth come."—*The Christian Citizen, the organ of the National Christian Citizenship League, Dec., 1896.*

This is exactly what the mother of harlots said in the fifth century when she had gotten control of public affairs and seated herself as a queen on the throne of the Cæsars. She said, "Christ has come."

"We mean to lay hands on politics, we mean to wash politics clean and clothe her in white raiment, and make her an obedient handmaid to the Great King."—"Official Report," *Boston Christian Endeavor Convention*, p. 214.

This is just what the mother thought to do, but instead of clothing politics in "white raiment" she made her own white raiment scarlet with sin, and then she thought she had reformed politics, and that she was ruling as the handmaid of the Great King, when in reality she was ruling as the "great harlot" the arch-enemy of the Great King.

"What is my work as a member of a good citizenship committee? It is to enthrone Christ in every town and city in the State, to have every mayor and councilman a Christian, *then Christ will rule.*"—*Official Report, Boston Convention*, p. 215.

An official description of the Christian Citizenship meeting of the Christian Endeavor Convention, held on Capitol Hill, Washington, D. C., July 11, 1896, reads thus:—

"Never before has our government permitted the area around the Capital, the very heart of the nation, to be used for other than governmental purposes. And indeed a governmental purpose was that, since the 50,000 represent nearly 3,000,000 young people whose force of character will make them the country's governors before many a moon has passed. That grand exhibition of young manhood and womanhood is the clearest omen yet seen of the coming time when Christ, whose right it is to reign, shall be supreme on Capitol Hill."—*Official Report*, p. 289.

Pages of similar quotations might be submitted, but these must suffice as samples, showing that the Roman Catholic conception of the kingdom of Christ pervades the Protestant churches. It is this papal conception that is spurring them on to gain control of civil affairs that they too may sit as queens and be widows no longer.

Meanwhile the faithful bride prepares and waits. Meanwhile she listens to the tender messages brought by the Holy Spirit from the loving Lord who shows her "things to come." Like Stephen, filled with the Holy Ghost, she looks up to heaven and sees her husband seated at the right hand of God. As he passes from the holy to the most holy apartment of the heavenly sanctuary she follows with her loving looks. To the Spirit's tender message from Him, "Surely I come quickly," she lovingly answers, "Even so, come, Lord Jesus."



THE *Wesleyan Methodist*, of July 7, takes occasion to refer to the AMERICAN SENTINEL as being "out and out infidel, and preposterous in every way." We think this will be news to most of our infidel or "freethought" exchanges. Is it because the SENTINEL is the only paper in the land which sets forth the Bible as being the truest and highest science, and God as the author and teacher of all true science, that the *Wesleyan Methodist* charges it with being altogether "infidel"?

THE occasion of this pronouncement by the *Methodist* came about on this wise. An inquiry came to it from a correspondent in Michigan, couched (in part) as follows:—

"A few days ago a small paper called the AMERICAN SENTINEL came into my hands, in which was a communication opposing the amendment to the Constitution of this Government by which we shall recognize the name of God as the supreme ruler of the universe and arbiter of nations, claiming that it would lead to a union of Church and State, which I perceive to be a preposterous idea. Is not God the Creator of all worlds, the Giver of all life and intelligence to all rational beings, and are they not all dependent upon Him for every blessing enjoyed, both temporal and spiritual, and can there be anything wrong in acknowledging his supreme authority and our inferiority, seeing that he is infinitely wise and just and good, and that his goodness extends to every creature and is stamped upon every object in creation?"

The *Methodist* printed this communication, and added the information to which we have referred.

OF course God is "the Creator of all worlds, the Giver of all life and intelligence to all rational beings," and they are "dependent upon him for every blessing enjoyed, both temporal and spiritual," etc. The SENTINEL has never denied this; on the contrary, it has taught it in every issue. Nor has it ever contended that there would "be anything wrong in acknowledging his supreme authority and our inferiority." It is part of the mission of the SENTINEL to urge all persons to do that very thing. Did any "out and out infidel" organ ever adopt this course?

BUT note this point: an *individual* acknowledgment of God as the Creator and Sovereign of the universe, and of his claims upon all men, is a different thing altogether from a *governmental* acknowledgment of this kind. The SENTINEL would be well pleased to see all individuals in

the land confess their dependence upon God and his right to their allegiance and service. But it objects to any action of this kind from the Government.

WHY? and wherein is the difference? Simply because governmental recognition of God is *opposed* to individual recognition of him. It is opposed to any recognition of God that is pleasing to God himself. For true and acceptable recognition of God is of faith; but governmental recognition of God is of force, and not of faith. The Government would be nothing without force; and whatever the Government does, is carried out not by faith, not by love, nor by persuasion, but by force. The Government never wastes one moment in arguing with or beseeching individuals to secure compliance with its wishes. It simply puts its desires into the form of enactments, and he who fails to comply therewith does so at the peril of his property and his personal liberty.

A GOVERNMENTAL recognition of God, therefore, means a recognition of him by the force of the pains, and penalties which the government has at its command for the execution of its purposes. When the Government makes a recognition of God, it means that you must recognize God in precisely the same manner, no matter whether you believe in it or not, or be counted out of the Government altogether. For the people being the Government, what the Government does is done by the people. You are either not of the Government, or else you participate in the Government's action. If you are a part of the Government, you must conform to the Government's religion. If you are not a part of the Government, you must suffer the penalties which belong with disfranchisement.

THE complexion of the Government, of course, is continually changing. It alters with every election. Its requirements are constantly varying. And to all these changes, the participant in the Government must conform. When the Government changes its manner of recognizing God, he must change with it, no matter how it may suit his own convictions. When the Government endorses a religious dogma—as for example, the dogma that Sunday is the Sabbath—he must likewise endorse it, though he may not in the least believe it to be true. This leaves no room for faith; it cuts squarely across all individual freedom of choice. And therefore it is, as before stated, opposed to the only recognition of God which he can accept. "Without faith it is impossible to please Him."

THERE are a multitude of participants in State and national government in this land who do not believe in God at all, and therefore do not believe in any recognition of him. And there are multitudes more who do recognize him, who would be certain to dissent from the recognition provided by the Government. Either

these would have to be counted out of the Government, or the governmental recognition of God would be a lie and a piece of base hypocrisy; for when the Government speaks, it speaks for all those composing it. It would be a lie and hypocrisy in the case of every dissenter from it; and in a land where there is so little unanimity of religious belief as is seen here, the dissenters would be by no means few. Many of these, however, for the sake of policy, would pretend to acquiesce in the popular view; hence the recognition of God could not fail to be a lie and a piece of hypocrisy at the very best. At the very best it would be a base insult to Him whose all-seeing eye discerns the secret motives of men's hearts. And who cannot see, in addition to this, the religious controversy, the struggle for supremacy between the sects, which such a proceeding would necessarily engender?

* * *

FOR all these reasons the SENTINEL is opposed to a governmental recognition of God; and for being so opposed, it is denounced by the *Wesleyan Methodist* as being "out and out infidel, and preposterous in every way." If to oppose a lying, hypocritical act alike insulting to God and unjust to man, is "preposterous," then we prefer to be preposterous; and we will let the *Wesleyan Methodist* occupy the opposite ground.

* * *

IT is announced from Rome that the pope is disappointed in the encyclical put forth by the Pan-Anglican Conference of the Anglican church, because it not only does not favor a closer union between the English and Roman churches, but advocates "resistance to the usurpations of the holy see."

* * *

THE United States has sent a representative of its War Department, in the person of an aged general of wide experience in the military affairs of this country, to inspect, and of course report upon, the development of militarism in Europe. In fact, it is said that he has already sent two reports of his observations to the War Department regarding the conduct of the late conflict between Turkey and Greece,—and that now he remains to witness the autumn maneuvers of the German army. To the traveler through Germany, and the transient resident in its garrison towns, which term might apply to most of the German towns and cities, it would seem that the business of Germany is war, and that all its commercial and other prosperity is used but as a means to further the one great end of development of militarism. The American general is well qualified by his intimate knowledge of the terrors and barbarities of battle, and the impossibility of reconciling the end and purpose of a military life with the requirements of a Christian life, to warn the government of this country against the further development of militarism in the United States. It would be an unexpected thing if he should do so. But he could

have no better text for such a warning than the great military plays which he is now witnessing.

Intolerance in Manitoba.

RELIGIOUS intolerance has shown itself in Manitoba. The situation is set before us in the following letter, from a reader of the SENTINEL in Winnipeg:—

Winnipeg, Manitoba, Aug. 23, 1897.

EDITORS AMERICAN SENTINEL: I write to inform you that the spirit of persecution has again broken out in this province. During the present summer three of our people have been arrested in different parts of this field for Sunday labor. The first was Jacob Nickel of Morden, who was released and sent home when it was found he would go to jail rather than pay a fine. This occurred in June.

Last week John McKelvy was incarcerated in the jail at Portage La Prairie, for Sunday work. His time in jail was to be five days, which will expire tomorrow, August 24.

Last Friday Edward Kelly of Winnipeg was summoned to appear the next day, to answer to the charge of carrying on his ordinary occupation on "the Lord's day, commonly called Sunday." I enclose an extract from the evening edition of the *Free Press*:—

"On the docket of the city police court this morning, appeared the name of the well-known barber, Mr. Edward Kelly, who is charged with violating the Sabbath ordinance by shaving customers on Sunday. This case is likely to develop into one of the most interesting that has ever come before the police court. Mr. Kelly is a Seventh-day Adventist, and in accordance with his religious belief he observes Saturday as the Sabbath day. On that day his shop on Market Street is closed. On Sunday, however, Mr. Kelly keeps his shop open for his customers. It is understood that the Barbers' Union is behind the prosecution in this case.

"Mr. Kelly discussing the matter this morning, said: 'I observe the Sabbath day and keep it holy as my Bible teaches me. The Sabbath day, according to my Bible teaching is Saturday and on that day my shop is never opened. I have arranged with my customers to shave them on Sunday. This is a matter of conscience with me and I consider this prosecution an injustice.'

"'But your religious beliefs will scarcely be accepted as excuse for violating the laws of the land?'

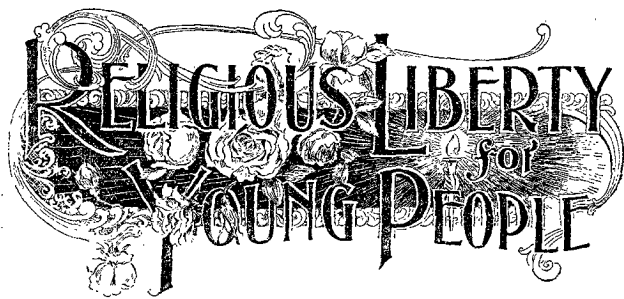
"'I am obeying the laws of God. I will obey the laws of man when they do not conflict with the laws of God, but when they do I will not raise man above God. I will go to jail before I will submit to injustice. If by going to jail I can help mankind to see the truth of the gospel I will willingly go.'

"The case was enlarged until Monday at Mr. Kelly's request. On Monday he will be ready to submit his defense to the court."

On Monday the case was again enlarged till Friday, the 27th. Mr. Kelly desires to become acquainted with the law in the case, and carry it to the Supreme Court if convicted in the lower courts. We await the outcome with deep interest.

Yours truly,

W. H. FALCONER.



RELIGIOUS LIBERTY FOR YOUNG PEOPLE

We have opened this department for the express purpose of directly introducing ourselves to the younger portion of the large and growing SENTINEL family, in whom we feel a deep personal interest. Soon they will enter life's duties in earnest, and it should be with the widest comprehension of what that implies. We shall seek to fill the department with matter interesting, timely and instructive. We hope it will meet a genuine demand, and help to awaken a lively interest in one of the most vital subjects that can engage the attention of young people at this time.

A Short Talk on Natural Rights.

ONE of the first things that it is important every individual should have some knowledge of, is the subject of natural rights.

We cannot ignore rights. We have rights of our own, which we want other people to repeat. And other people have rights, which we ought to respect, but are not always careful to respect. No one is too young to possess rights. They belong as well to the baby in its cradle, as to the grown-up man or woman.

Nothing comes more natural to the average little boy or girl than to want to do something which will interfere with somebody's rights. Of course, they do not think of it in this way; they are thinking of their own amusement or of getting something that they want. They like to tease little folks smaller than themselves, just to see them get angry without being able to "pay back." They are quite apt to believe that "might makes right," or at least to act among their playmates as if they believed this. They do this without thinking of anything but their own amusement and satisfaction, but when they are treated in this way themselves, they have a keen sense of its injustice. They feel instinctively that they have *rights*, which are being invaded.

The rights that we and all other people have, come from God, and this is what makes them sacred. What God gives us, nobody has any right to take from us. God meant that we should all have rights or privileges, and be free to enjoy them: and anyone who interferes with them is interfering with the plans of God. It is a shocking thing that a mere creature of God's hand should seek to amuse and gratify himself by marring the designs of the Creator.

God is our Creator. He gave all living creatures their life, and he gave it so that they might enjoy it. He did not make any of his creatures to be miserable. So every person has a right to life and a right to liberty, and such things as he must have to enjoy life. This is what some of the great men who lived here a hundred years ago, said in the famous Declaration of Independence. Here are some of their words: "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." These truths, they said, are "self-evident;" that means that they are so plain that no argument is needed to prove them. It means that everybody who has intelligence ought to know without being told, that God has given all persons an unalienable right to life, liberty, and the pursuit of happiness. So then we all ought to know this much about the subject of natural rights. And we ought to act as though we knew it, too.

Most young boys are very apt to forget, or to act as if they never knew, that all God's creatures have a right to life and happiness just the same as man has. For instance, as they walk through the fields or woods and spy a bird upon the fence or the limb of a tree, their first thought, very likely, is to find a stone or other missile to throw at it. They do not mean to be cruel; they are only thoughtless; but thoughtlessness is one of the worst things in the world. Thoughtlessness causes a terrible amount of suffering, not only to the lower animals, but to human beings. Let us suppose, my boy, that your aim was true, that the stone did what you meant it to do, and the bird dropped dead to the ground. What have you done? You have taken away life; but can you give life? No; you could not put life into the very smallest insect. The greatest man in the world, or all the men in the world together, could not do it. It required infinite power and wisdom to give life to that little bird; but you, just for a moment's "fun," have taken this away, and it is gone forever.

The great God gave that little bird a right to life; he gave it power to fly through the air, he gave it a joyous freedom, an eye to be pleased with nature's beautiful forms and colors; he gave it a *right* to the enjoyment of these things: and this God-given right you and other equally thoughtless boys take away just for the "fun" of it. What must the great Creator think of such cruel and wanton interference with his plans? Is he pleased with it, do you think?

But boys are not the only ones to blame; far from it. Think of the deliberate slaughtering of these beautiful feathered creatures of God's hand, just to enable silly girls and women to conform to the *fashion* of wearing birds in their hats! Fashion is one of the cruelest things in the world. And in this case it is one of the wickedest. And yet some people who call themselves Christians will take away the most sacred God-given rights from his creatures, just to conform to worldly fashion.

Let us treat all God's creatures—even the insects that mind their own affairs and harm no one—as we would want to be treated if we were in their place. Let us remember that God-given rights are sacred things; and let us pause and think twice before we stretch out our erring hands to mar the handiwork of the infinite God—before we wantonly take away something that is infinitely beyond our power to restore. It is the Creator himself who has told us that we should be careful to do to others what we would want others to do to us.

A Lot in It.

"MAMA, why did Cain kill Abel?" asked Charlie, looking up from Dorè's picture of the murder of Abel in the large family Bible.

"I think it says somewhere," said Mrs. Ross, rather absently, without glancing at the eager face of her boy on the floor, "that it was because Cain's works were evil, and his brother's righteous."

Charlie's face was puzzled and unsatisfied.

"But why, mama, did he want to kill Abel, if Abel was doing right?"

"Because Abel's right doing condemned his wrong doing, and made him feel uncomfortable."

"But, mama, now think real hard, and tell me why Abel's right doing made him feel uncomfortable?"

"Why—why—because," said Mrs. Ross, slowly, "I suppose it annoyed him just as it annoys us to have people differ with us in opinion, and question our judgment and works."

Charlie thought a moment. "Yes; that's it. It annoyed me yesterday when Esther would not agree with me about how to sharpen a pencil. Cain wanted his own way, and of course did not want any one to have any other way than his. It's quite natural, isn't it, mama? But after all, mama, why couldn't Cain have his own way?"

"He could. No one hindered him that I know of. Did any one hinder him?"

"N-No," said Charlie, slowly; "but everybody knows that it wasn't right. Why wasn't it right? What is right, any way?"

"Why, right is right," said Mrs. Ross, "because it is right."

"What made it right?" questioned Charlie.

"O I do not know that I can explain it so you can understand. It is right because it is in the very nature of things. The universe could not exist if right were not right. Why, Charlie, it's the very nature of God himself."

"Did God tell Cain and Abel what was right to do?"

"Yes," said Mrs. Ross.

"And you say he is right. Then he must have told them to do what he is."

"That's just it, Charlie."

"Then Cain must have been angry at what God is, if Abel did what God is."

"Abel was representing God," said Mrs. Ross, "and it must have been as you say." Mrs. Ross laid down her sewing as if a new thought had come to her. "Can you tell me any text that tells what God is?"

"God is love," answered Charlie promptly.

"Yes; then love is right. What is it that makes you trust me, Charlie?"

"Your love," said Charlie, smiling. "It's because I know you love me."

"Then because I love you, you trust me, and can safely do anything that I tell you to do, because my commands are the commands of love. And you know I will not tell you to do anything but what will be for your good. Because God is love, and love works only good all his creatures may safely trust in him, and do just what he says. Abel did this. He recognized that God is what he is, that is, love; and obeyed his commands, believing in their blessing to him. God's commandments are just what God himself is, and the word God comes from the same word as good. He is the supreme God."

"But when Cain heard God's commands, he did not believe in them, and did not do them, and this shows that he doubted that God was what he was, and trusted in himself as being better, wiser, and higher than God. In fact, dear, when any one sets his way above God's way, he puts himself in the place of God in his own estimation, at least.

"Yes," said Charlie, "I heard papa read the other morning about a 'man of sin,' who opposed and exalted himself above all that is called God. But mama, I never knew before what there was in one's own way. Why, there's a lot in it," said Charlie, wrestling with a set of suggestions he could not put into words.

"So there is," said Mrs. Ross, looking far away. "There's Calvary and the dark ages in it."

"What you you mean, mama?"

"You asked me why Cain killed Abel," said Mrs. Ross.

"Yes; and you said it was because his own works were evil and his brother's righteous."

"Yes; and then we found that right was the very expression of what God is, and that Abel was expressing God's own nature, and that Cain was angry about it."

"Yes, mama, here it is in the Bible: 'And God said to Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if not, sin lieth at thy door.'"

"Now, Charlie, what was Cain really angry at?"

"At God," said Charlie, in an awe-struck tone.

"Yes, Charlie; and now I will ask you why did Cain kill Abel?"

"Why, really," said Charlie, slowly, "it was to get rid of being reminded of God; to get God out of the way. He really hated God."

"I believe that that was the bottom reason. Cain

did not know all that was in his heart; but hate was there, and it is directly opposed to love, and God is love. Abel was representing God to Cain, and Cain could not bear his meekness and love. Did he leave him alonethen? Did he give him liberty to go on representing God?"

"No, mama. Even after God spoke to him he still kept his anger. It says that when he was walking in the field with Abel that he rose up and slew him."

"Now, Charlie, was that blow struck only at Abel, or would he have killed any and every one who represented God as did Abel? Would he have hated the same God likeness in every one?"

"Everybody," said Charlie. "It was not Abel as a person that he was mad at, but God."

"Who has most fully represented God's love to this world?"

"Jesus," said Charlie reverently.

"Yes, and were there any Cains in his day?"

"Oh yes, mama; I see what you mean. The high priests, the scribes, and the Pharisees, and the mob that shouted 'crucify him.'"

"Now, Charlie, why did they kill Jesus?"

"For the same reason that Cain killed Abel,—because they could not bear God's love. They did not want to even have a God over them, but wanted to rule themselves,—wanted to show themselves to be God, and get God out of the way, and every one that reminded them of him."

"Can you think of any angel who wanted to have the highest place?"

"Lucifer," said Charlie.

"You may turn and read what is said of his ambition in Isaiah 14:12-14."

Charlie read, "How art thou fallen from heaven, O Lucifer, son of the morning. . . . for thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God, . . . I will be like the Most High."

"Then Jesus says he beheld him fall like lightning from heaven, that he is now the god of this world, that it is his spirit that now worketh in the children of disobedience. There are two classes of influences at work in the world, and we may choose which influence we will come under. One influence is of God, the other of Satan. One leads to right doing, one to wrong, one to love, the other to hate, one to liberty for all, the other to bondage and persecution. In love is life and every blessing of full liberty; in self is bondage, destruction and death. You can see how choosing wrong, how setting up one's own way above God's way, leads to hatred of those who take an opposite course, and who represent God on the earth by obeying his commandments. The disobedient in all ages have been persecutors, and in times past, because they had power to do so, have imprisoned godly persons, have had them burned at the stake, tortured and put to death as Cain did Abel, and as the Jews did Jesus, simply because they were so deceived by choosing wrong that they wanted to get God out of the way. But

in getting God out of the way, they cut themselves off from the only source of love, life and liberty, and left for themselves and their followers only isolation and death. The history of many a nation who has forsaken God shows this to be the truth.

"Now can you see clearly why Cain killed Abel?"

"Yes," said Charlie, "and there's a lot in it,—a whole lot in it. I should think people better read God's word, and do as he says, so that they will be safe, and kept from being on Cain's side of the question against God and his people; for there's a whole lot in it." F. B.

Religious Liberty.

RELIGIOUS liberty is simply the liberty to worship or not to worship God, unmolested by the State, whose province it is to control men's actions by physical force.

Religious liberty, in its accepted sense, is an inherent right to every man, and is not transferable.

Every man is possessed of a will and the power to exercise it. In religious matters there is, in the economy of God, no such thing as compulsion. Every individual is left free to obey or not to obey, just as he sees fit. Christ himself declares, "If any man hear my words and believe not, I judge [condemn] him not." John 12:47. One man may consider it his duty to obey the word of God, another may not so regard it. It is the right of all men to follow the dictates of conscience, no matter what their opinions on the subject may be, unmolested by police authority, so long as in its exercise they do not deprive anyone else of an equal right.

Home Work.

WE design to make this department intensely practical by providing interesting studies in different phases of the question of religious liberty, and also by arranging for home work.

There are many remarkable instances in history where the rights of conscience have come in conflict with the powers of the State, and some of the utterances of those against whom the laws were directed are memorable, and should be indelible stamped on the minds of all. Here is one:—

"Let us reject this decree. In matters of conscience the majority has no power."

Who said this and what were the circumstances surrounding its utterance? What was the result?

We would suggest that our young friends look the matter up, and write out a concise statement of the case, say not to exceed 250 words, and if you will forward the same to us, we will be glad to give space in this department to the one which, in our judgment, seems to be the most meritorious. From whom shall we hear first?

Our Special Offer Closed.

WITH this issue closes our special offer on the SENTINEL. When we determined to make it, it was with some misgivings, fearing that the hot weather, the hard times and the busy condition of our friends would militate against its success. However, we had faith to believe that the principles for which the paper stands in defense where so strongly entrenched in their hearts that when an opportunity was offered to do missionary work in its behalf, it would be embraced. We are glad to say that we have not been disappointed. The time for work was only about one month, yet during this period we have received nearly 5000 new subscribers. Considering all the circumstances, we think this quite remarkable; indeed, in conversation with a newspaper man a few days since, when he was apprised of the results of the offer, he could hardly believe us, and declared that there was not another paper in the United States with an equal circulation that could accomplish the same results in the same time and with the same effort. We told him frankly that we agreed with him, from the fact that we did not believe there was another paper in the land that had the constituency back of it that the SENTINEL had, and that there was where the secret lay.

Now, just a word to those who have so cordially responded to this offer. We thank you most sincerely for the effort, and desire to assure you that it will be our earnest endeavor to make the paper more than ever reflect the spirit of the message it bears. We shall bring it into the closest possible relationship with all the people, and will try to make its teachings so clear, so lucid, so forcible and convincing that they cannot but arrest the attention of those into whose hands it falls.

We have introduced into this issue some improvements which we trust will be appreciated. More are to follow. It is our ambition to make the SENTINEL so valuable a paper that anyone who has once been a subscriber will feel that in failing to read it, he will sustain a personal loss. We want its weekly visits to be warmly welcomed by every member of the SENTINEL family. And now, we sincerely hope that your kindly interest in the paper will not cease, but as opportunity presents cooperate with us in raising the circulation of the only paper of its kind in the United States till its influence shall be felt throughout the length and breadth of the land.

Mr. D. DICKIE, of Orchard Lake, Mich., writes: "I am becoming more and more interested in the SENTINEL, as it is a staunch advocate of equal rights for all and special privileges for none. Our present condition is of our own doing. The majorities have voted for it. Now we are in a bad fix, and how shall we extricate ourselves? Experience is generally a dear teacher, but the lessons learned are salutary if heeded. The crisis through which we are passing is a most striking example of man's inhumanity

and injustice to his fellow-man. May the SENTINEL raise its voice like a trumpet for the right."

A Suggestion.

WE have received several orders to discontinue copies of the SENTINEL sent to parties under our special offer, because of the impression that they would later be asked to pay for what they themselves had not ordered. We would again suggest the propriety of those who send the papers in this manner, notifying the parties to whom the paper is mailed that it is sent them free of cost.

MR. R. G. W. COLLINS, of Dodgeville, Wis., in remitting for twenty-four subscriptions, says: "I enclose you a list of subscribers I have secured for the SENTINEL, which includes some of the best men of the city. I have not been well or could have done much better. Success to the little giant."

Card.

To all interested in carrying the gospel of Jesus Christ to the inhabitants of other lands and who desire to assist in supporting missionaries already placed and others who may engage in the work, the opportunity is given to make an offering to the Foreign Mission Board of the Seventh-day Adventist denomination.

Such donations should be sent to W. H. Edwards, the Treasurer of the Board, 1730 North Fifteenth Street, Philadelphia, Penn.

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Published Weekly by Pacific Press Publishing Co.

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International Religious Liberty Association.

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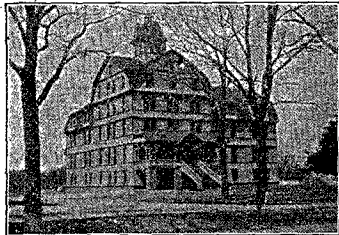
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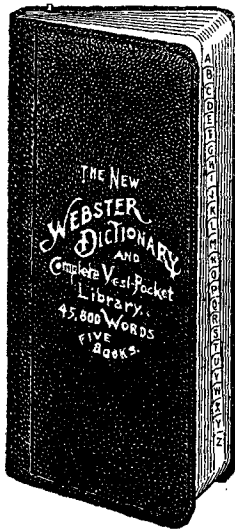
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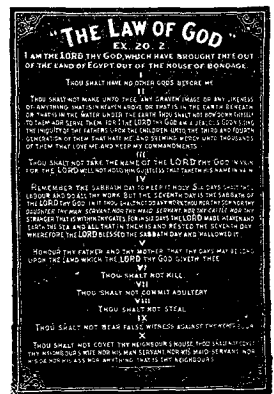
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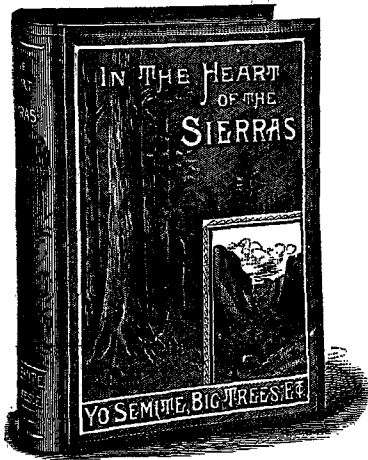
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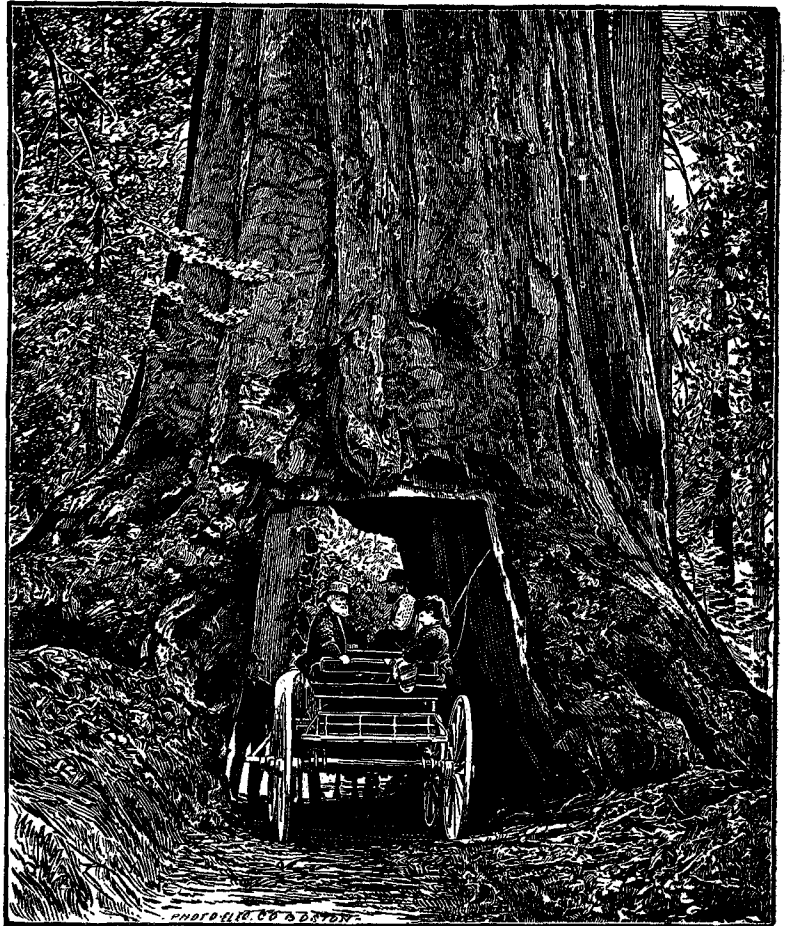
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