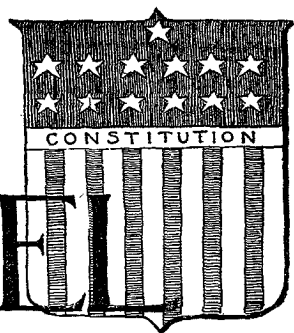


AMERICAN

SENTINEL



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

ALONZO T. JONES,
EDITOR.

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"Hast thou faith? have it to thyself before God."

Not right, but rights, are properly enforceable by legislation.

To invade the rights of a single individual, of whatever race or belief, is contrary to the interests of the whole community.

THE Sabbath was made *for* man, but not *by* man; and He who made the Sabbath, and not he for whom it was made, may rightfully legislate concerning it.

LEGISLATION which is simply for the majority, is often oppressive to the individual; but that which is for the individual can never be against the interests of the majority.

GRAMMARIANS teach that there is a decided difference between "a man" and "the man;" but theologians teach that there is no difference between "a seventh day" and "the seventh day." Which is right?

THE more of the spirit of brotherly love and helpfulness toward the unfortunate there is in the land, the more prosperity it will have; and without this it will not have prosperity though every ship which enters its harbors should come loaded down with gold.

THERE is a wide difference between stating facts, and

condemning men. Facts in which are involved the conduct of men, may be plainly stated without at all judging or condemning the men who are connected with the facts. In other words, principles can be dealt with without reference to men.

THERE are two things which have been long and earnestly sought, the discovery of which may be expected to be announced on the same day; namely, a perpetual motion, and the Scripture which states that Sunday is the Sabbath.

To believe that the so-called wrist bone of St. Ann can work miracles is a great exhibition of credulity; but still greater credulity is required to believe that this bone could (and actually did) manufacture itself. If it could do the latter, there is no question but that it can do the former.

"Follow Thou Me."

THE work of Christians is not to set other people straight, but to keep *themselves* straight.

"My brethren, be not many masters, knowing that we shall receive the greater condemnation."

To assume mastership over others is only to incur condemnation, therefore the more masters, the more condemnation.

"One is your Master, even Christ, and all ye are brethren." "Who art thou that judgest another man's servant? To his own master he standeth or falleth."

"So then every one of us shall give account of *himself* to God. Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way."

Thus the Lord intends every disciple to be "quiet and to do his own business," and not to be "a busybody in other men's matters." In other words, the Lord instructs and expects his people to mind their own business and to let other people's business alone.

This is the only true course of Christian conduct. Accordingly, he says, "Make straight paths for *your feet*, lest that which is lame be turned out of the way." The Christian has nothing to do with making paths for the feet of other people: he is to make straight paths for his own feet. By going straight himself, any man can do far more to help the weak and those that are out of the way than he can by going out of the way to set the others straight.

This is well illustrated in the last instance recorded in the book of John: Jesus said to Peter, "Follow me." "Then Peter, turning about, seeth the disciple whom Jesus loved following. . . . Peter, seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me."

The Lord said to one man, "Follow me." Instead of doing so, he *turned about* to see what another man was doing. But when he had turned about, it was impossible to follow Jesus that way; for no man can follow Christ *backward*.

More than this, he would not have seen the other man if he had not taken his eyes off Jesus and turned about from following him. Thus every man has to take his eyes off Jesus and turn from following him, before he can raise questions about the conduct of other men.

And when this man had turned about from Jesus and so saw the other man, what was that other man doing?—Oh, he was *following Jesus*—he was doing the very thing that the Lord had told the first man to do. But the first man, instead of doing what he was told by his Master to do, turned away from that to question about the other man who was doing the very thing that he himself had been told by the Lord to do, but which he had turned away from doing. Thus it is always with those professed Christians who think it devolves upon them to set other people straight.

But this man, with all others, got the answer from the Lord: "If I will that he tarry till I come, what is that to thee? follow thou me." In other words, what the other man shall do is none of your business; your business is to follow me.

Therefore, this principle is, Make straight paths, *not for the other man's feet*, but for *your own feet*. It is true that the lame need help and guidance in the straight and narrow way. But you can do infinitely more to help them thus, by making straight paths for your own feet, than by undertaking to make straight paths for their feet.

Again, it is written, "Take heed to thyself, and to the doctrine; continue in them, for in so doing thou shalt both save thyself and them that hear thee." You can do infinitely more to save others, by taking heed to *yourself*, than you can by taking heed to the other man.

Note, too, that you are to take heed to *yourself* even before taking heed to doctrine. No man is qualified to take heed to doctrine till he has taken good heed to himself. Take heed to thyself, make straight paths for your

feet, follow Christ yourself, first of all things, then the doctrine will be of benefit; but without this the doctrine will be of no benefit to you nor to anybody else so far as you are concerned.

Yet some man will say, "What! are we not our brother's keeper?"—Yes, we are; and this is the only right way to be that. Please remember that it was Cain to whom the inquiry came, "Where is thy brother?"

If Cain had himself followed the Lord; if Cain had kept his eyes on Christ and off his brother, instead of off Christ and on his brother; if Cain had made straight paths for his own feet, instead of trying to make a path for the other man's feet; if Cain had taken heed to himself, instead of taking heed to the other man, then this inquiry never would have come to him. He would then have proved such a faithful keeper of his brother that he would have been only a constant blessing to his brother, and approved and accepted of God as a true worshiper.

Remember, too, that, like so many of those others who are ever meddling with other people, and who think their place in the world is to set other people straight, Cain was a professor of religion. He considered himself the only true worshiper, and that whoever did not choose to conform to his views of conduct must be compelled to do so. And if they still chose to worship God according to the dictates of their own consciences, they were considered not fit to live. And as at that time there was no civil government which he might make the instrument of his wicked will, and behind which he might shield himself with the plea that he was "only enforcing the law," he was obliged to carry it through himself. And he did.

And though professed Christians to day do have civil government which they can make the instrument of their will in requiring others to conform to their views of conduct, and behind which they can shield themselves with the miserable excuse that they are "only enforcing the law," this does not in the least relieve them of the essential character and guilt of Cain. For thus it is written: "Woe unto them, for they have gone in the way of Cain."

A Man of Peace.

THE Christian is emphatically a man of peace. The whirl of political strife, the agitations which mark the contest of class with class, the rumbling of coming storms which distract statesmen and fill the hearts of men with fear, pass him by unscathed. In his heart there is peace. He stands upon a foundation that cannot be moved, which is the Word of God.

To every servant of the living God the divine word is given, "Fear not." The commotions that fill this world, or the worst that can come, are powerless to sever him from the steadfast purpose of God which embraces not only his existence here, but a future one that runs throughout eternity. All earthly agencies of evil are powerless to take him out of the hands of God. "There is no power but of God," and of that power he is not

afraid, for to him it is the agency of salvation. The gospel is "the power of God unto salvation to every one that believeth."

The Christian will never think of stirring up strife and revolution. He has nothing to gain in that way. His work depends not upon the power of votes nor the force of arms, but upon the Spirit of his God. He will be accused of fermenting rebellion and treason, but there will be in the charge no more truth than was in the charge brought by the Jews against Christ before Pontius Pilate.

AND I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him. . . . These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh. Rev. 19:19-21.

The Power of the Church.

POWER belongs, and rightly belongs, to the church of Jesus Christ.

But it is not the power of this world nor of anything that is connected with this world.

Before the Lord Jesus left his church to ascend to heaven, he said to them, "Tarry ye in Jerusalem till ye be endued with power from on high."

It is power from on high, and *only* from on high, that belongs to the church of Christ. If she has not this power, whatever else she may have, she is only weakness itself for any good in the world.

This power from on high is given directly from heaven to the church. It does not come through the number, wealth, nor influence of its adherents; it does not come by means of society, the State, nor any other mediumship whatever.

Before he went away from the earth Christ, the Head of the Church, said to his disciples, "Ye shall receive power, after that the Holy Ghost is come upon you." This is the only power, and the only means of power, that belongs to the church of Christ.

And this power is open full and free to believers and the church to-day, as it was on the day of Pentecost so long ago. God poured out his Spirit then to believers and his church, *without measure*, and he has *never taken it back*. There is just as much of the Spirit of God in the world to-day as there was on the evening of the day of that wonderful Pentecost.

Why then does not the church have this power as abundantly as she did on that Pentecost?—The answer is easy: *The world cannot receive the Spirit of God*. He is not the spirit of the world, he is the Spirit of God. The God whose the Holy Spirit is, and who gives the Holy

Spirit, is not "the god of this world." The Spirit of God cannot be received while retaining the spirit of the world. The church has too much of the spirit of the world to have the fullness of the Spirit of God.

The Lord started his church in the world with the full endowment of his Holy Spirit. His church was at that time entirely separated from the world: for Jesus said, "They are not of the world, even as I am not of the world." Complete separation from the world was an essential condition—precedent to receiving the gift of the Holy Spirit; and complete separation from the world was essential to retain that precious gift.

But there came "a falling away." The influence, the numbers, and the power of the world were sought after. Men arose from among the believers who desired to multiply disciples for worldly honor. They perverted the right way, they spoke perverse things to draw away disciples after them. They succeeded in this bad ambition: disciples were drawn after themselves in such numbers that the leaders found it impossible to maintain discipline among them.

If the Holy Spirit had been retained and courted and honored, the genuine discipline of the Lord would have been maintained through the prevailing love of God, the unity of the Spirit, and the bond of peace. In order that this might be so, it was necessary to separate completely from the world. But the professed church of Christ had gone after the world, she had courted the world, and had won the world. And now she found herself unable to control the world which she had won.

To hold her own with the world which she had won, she must have power. She had separated from "the power from on high" when she went after the world and courted the world. If she would have this power again, she must separate from the very world which she had won, but which she found herself powerless to control.

Here was a dilemma. What should she do? Power she must have. The "power from on high" was as fully and freely open to her as it was at Pentecost and onward. This she could have in all its fullness as at the first. But alas! she could not have this and the world too. The world cannot receive the Spirit of God. Would she not separate from this world, even from the world which she had won, that she might drink to everlasting fullness of "the powers of the world to come"?

No, she would not. She would go still farther from the power from on high. She would go still farther toward the world. She had courted and won the world, she would now court and win the *power* of this world, that she might control the world which she had already won. She would go as far as it was possible to go from the power from on high: she herself would become a world power.

All this she did. She secured an illicit union with the State. She committed fornication with the kings of the earth. She ruled the world with the world's power in its fullness, unrestrained. And she ruled the world with the world's power, *as this world's power, unrestrained, rules*

—wickedly, despotically, abominably. She herself became the very "mistress of witchcraft and the mother of abominations."

The professed church of Christ is again, to-day, sorely in need of power. She knows it. Again she has so far won the world that she finds herself in need of power to control the world which she has won. What now will she do? Already, on every hand, there are too many tokens of the disposition to go the full length of the first apostasy—she is grasping for the power of the world, she is seeking illicit connection with the State, she desires to rule the world with the world's power, she is giving evidence that she herself desires to be a world power.

But the power from on high still, even to-day, awaits her demand and reception. There is as much of the Holy Spirit, as much of the power of the Holy Ghost, in the world to-day as there was at the close of the day of Pentecost long ago. And still *the world* cannot receive Him. Let the church to-day separate from the world and from all worldliness, and she can be endued with power from on high, she can be filled with the Holy Ghost.

He that believeth on me, saith the Lord, from his body "shall flow rivers of living water. But this spake he of the Spirit which they that believe on him should receive." Do you believe on Him? Then, "Receive ye the Holy Ghost," "whom *the world cannot receive*, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

"Ye are not of the world, even as I am not of the world. I have chosen you out of the world." "Now we have received, *not the spirit of the world*, but the spirit which is of God." It is simply a choice that all people are free to make, whether they will have the spirit of the world or the Spirit of God. And all people are always making the choice.

But Christians, by that very name, profess to have made the choice of the Spirit of God and not of the spirit of the world. And yet so many of them incline to the spirit of the world, defer to the world, and desire the favor and approval of the world, that it is impossible for the Spirit to witness with their spirit that they are the children of God.

If the churches and religious organizations and combinations in the United States would seek for the power from on high as earnestly as they seek the power of the police, of the courts, and of the world generally; if they would petition God for the Holy Spirit as diligently as they petition Congress and the State legislatures for Sunday laws, there would be such a reformation in religion as the world has never seen since the days of the first apostles, and the world would know of a surety that God sent Christ to be the Saviour of the world. Why will they not do it?

To follow Christ and at the same time follow a political "boss," is as impossible as it is to serve God and mammon. And to eliminate the "boss" from politics is equally impossible. But Christianity knows no "boss."

A Call to Arms.

ONE of the resolutions passed at the recent labor convention in St. Louis, is the following:—

"Resolved, That no nation in which the people are totally disarmed can long remain a free nation, and therefore we urge upon all liberty-loving citizens to remember and obey Article II of the Constitution of the United States, which reads as follows: 'The right of the people to keep and bear arms shall not be infringed.'"

The significance of this resolution, in a convention of the nature of that which assembled at St. Louis, cannot be misunderstood. In one of the speeches which preceded it, and which struck a responsive chord throughout the assembly, it was said that "civil liberty is dead in America," that it was useless to appeal to the courts, and that the only appeal left was to the country; and that "we no longer have a republic; there is not a vestige of it left."

Will the "return of prosperity" make the antagonistic forces of labor and capital feel any better disposed toward each other? If not, then it will do little to stay the progress of coming revolution.

Will It Steer Clear?

THE New York *Voice*, in speaking of the growth of "Christian Endeavor," says:—

"So far the Christian Endeavor movement has escaped the reaction which generally has followed such a marvelous and rapid growth in other organizations. Numerically it continues to be the greatest thing in modern religious activity. Meeting a growing demand for less division and more union on the part of Christians, it has more than met the ardent expectations of its most ardent admirers. If it can steer clear of the rock on which moral organizations wreck their usefulness, and that pride in the mere power of numbers, its future days may be its best days in advancing the cause of Christ's kingdom in the world."

In every work in which the Endeavor movement follows the example set by Him whom it recognizes as Lord and Master, we wish it the fullest success. And what care should be exercised by those entrusted with the leadership of this great host, to prevent any departure from the path marked out by Him! What care should be taken to safeguard it from the wiles of unscrupulous men who have some political or religious axe to grind, and see in this movement a splendid opportunity to get possession of the power required for their purposes.

Will the Christian Endeavor host avoid becoming intoxicated by a realization of their own power? Will they remember that power and numbers do not constitute proof that their cause is either strong or right? For they only are on the side of strength and right—they only are in the majority—who are on the side of God.

We hope so. But if they do—if they "steer clear of

the rock on which moral organizations wreck their usefulness"—they must steer clear of the would-be leaders who are even now endeavoring with all their energies to draw the Endeavor host down from the heights of true Christian activity to the plane of politics.

Will they depend upon the promise of the power of Him who has said, "Lo, I am with you always, even to the end of the world"? or will they depend upon the power of votes? Politics recognizes no other power, and depends upon no other, than the latter.

ASK of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Ps. 2:8,9.

Governmental Recognition of God.

WHAT DOES IT MEAN?

BY A. G. DANIELLS.

THE proposal of the churches to secure the formal recognition of God in the Constitution . . . demands the most serious consideration; for it involves the gravest consequences.

We believe that God is, and that his existence and authority ought to be recognized by every intelligent being in the universe.

Nevertheless, we cannot approve of the proposal to make a formal recognition of God in the constitution of any civil government. The whole idea is wrong, and the consequences must be disastrous.

In proof of this we submit the following simple, undeniable facts:—

The recognition of God is an act of faith. Heb. 11:6.

A statement of that recognition is a declaration of faith. Matt. 16:15, 16.

To incorporate in the constitution of a civil government a recognition of God, or a declaration of faith, is to insert a religious clause.

To insert a religious clause in the constitution is to give the government a religious basis.

A religious basis confers power for religious legislation.

Power to legislate on matters of religion implies power to execute religious laws.

Power to execute religious laws means compulsion in matters of religion.

To compel the conscience in religious matters is to invade the rights of men.

To *invade* the rights of men is to subvert good government, whose primary object is to *protect* those rights.

Thus it is proved that—

To insert a religious clause or a declaration of religious belief in the constitution of a civil government lays the foundation for the subversion of that government.

It is difficult to see how any one can reasonably deny the correctness of these propositions. They are self-evident.

1. To recognize God is to believe in him. This is the foundation stone of the Christian religion. "Without faith it is impossible to please him: for he that cometh to God must believe that he is." Heb. 11:6.

2. And is it not true that a statement (whether oral or written) of our recognition of God is a declaration of our faith? The first article in the creeds of all churches is a declaration of faith in God.

3. Now to incorporate in the constitution of a civil government a statement of a recognition of God, or a declaration of faith in God, is to insert in that constitution a religious clause. It is practically to insert the first article of all church creeds. Why not insert the thirty-nine articles? It would be just as logically consistent.

4. To make a declaration of faith or insert a religious clause in the constitution is to give the government a religious basis. The constitution of a government is its basis; and if it contains religious elements, the basis of the government is religious.

5. A religious basis confers power for religious legislation. The legislative, judicial, and executive powers of the government are conferred by the constitution. If religion be made a part of the constitution or basis of the government, the foundation is laid for religious legislation.

6. That which gives the government permission to make religious laws, gives authority to enforce those laws; for legislative power implies executive power.

7. Power to execute religious laws means compulsion in matters of religion. The enforcement of law means either obedience or penalty.

8. To compel the conscience in matters of religion is to invade the rights of men. This is contrary to the gospel. Christ said, "If any man believe not, I judge him not." Paul inquires, "Who art thou that judgest another man's servant? to his own master he standeth or falleth." God says, "Whosoever will, let him come and take the water of life freely." God has created the mind free to believe or not to believe as each may choose. This is an inherent right of every man. To compel his conscience is to invade his right.

9. To invade the rights of men is to subvert the government, whose chief object is to protect those rights.

Now if these propositions are true, and we do not see how any of them can be disproved, it is plain that to insert a religious clause in the constitution of a civil government will lay the foundation for the destruction of that government.

God has never asked for recognition in a State document.

The True Recognition of God.

"Southern Sentinel," Melbourne, Aus.

God is worthy of the grateful recognition of every intelligence in the universe. We believe, too, that there are proper lines on which we should seek to express and secure such recognition. But we do not believe that the formal recognition of God in civil and political compacts is the proper means for the expression of such recognition.

That is not the kind of recognition God asks. It is not the kind that will honor him. Nor is it the kind that will benefit the nation.

The recognition that God asks of men is *personal faith in him and obedience to his just requirements*. To recognize God truly means to recognize the sacred rights he has conferred upon men. The only true governmental recognition of God that can be made is for the government to recognize the teachings of Christ regarding the total separation of Church and State, and to frame such laws as will safeguard the rights and liberties of all its citizens.

Saturday vs. Monday in the Public Schools.

THE policy of the Public School Board of Litchfield, Minn., recently came in conflict with the religious views of some of the residents in that vicinity, in what appears to be a rather curious case. It seems that a portion of the community became of the opinion that it would be well to make Monday a holiday in the schools in the place of Saturday, and just before the opening of the schools the Board voted that this should be done. As a reason for this action it was said that the pupils rarely had good lessons on Monday, as Sunday was devoted to recreation and religion rather than to study; and that when pupils did study on Sunday, they were scolded for it by the teachers whenever the fact came to the latter's knowledge. Hence it was concluded to try the experiment of transferring the usual Saturday holiday to Monday.

This action by the Board called out the following petition, which was circulated and received numerous signatures in the vicinity:—

"To the Litchfield School Board of Education—

"WHEREAS, Your honorable body propose to change from the established custom of holding school on Monday, and holding it on Saturday instead, and—

"WHEREAS, We would prefer the old plan, believing it to be the better for various reasons, and—

"WHEREAS, It works injustice to some of our citizens who conscientiously observe Saturday as the Sabbath, thus depriving them of one day of school and also of the privilege of teaching in the public schools, and—

"WHEREAS, We believe that a law that works an injustice to even a few, depriving them of their rights and liberties, is wrong and should be abolished; we humbly petition your honorable body to discontinue the proposed plan and hold school as formerly."

The result was that at their next meeting the school board reconsidered their previous action in the matter, and the Monday holiday innovation was dropped.

Divine and Human.

BY E. J. WAGGONER.

THE demand for Sunday laws illustrates just the difference between the Sabbath and Sunday. Sunday was made a rest day by human authority, and human authority is resorted to in order to make men keep it. The Sabbath of the Lord is the Lord's day, made the day of Sabbath rest by divine authority.

The Word maintains the Sabbath, and all the powers of earth cannot overthrow it. Of Sunday it is freely said that it is endangered if not protected by human law.

Religious people testify in court that they are disturbed if they see some one working on Sunday, especially if he keeps the Sabbath; while one who keeps the Sabbath may enjoy perfect Sabbath rest in the Lord with all the world at work.

The difference is that between purely human religion and divine religion. One day is God's appointed rest, and the power of the gospel is sufficient to establish it in the hearts of all who desire it. The other day belongs to the papacy by best right, and has to be enforced by papal methods. One is the sign of God's power to save, the other of man's assumed power to save himself. The Sabbath stands for justification by faith, the Sunday for justification by works.

All Nations Idolatrous.

BY A. SMITH.

THE four great leading nations of the world that have come in touch with the interests of the people of God (Babylon, Medo-Persia, Grecia, and Rome), in their unity and in their divisions, are represented in the Bible by a great image. See Daniel 2. This image symbolizes the idolatrous element that runs down through them all to the end of time, or until Christ will have destroyed them at his second coming.

It is usual to class those only as idolators who render formal worship to images or objects in nature. But, according to the tenor of Bible testimony, any interest in social or private life that is of greater importance to any one than God's will in the matter, thereby becomes an idol; and such interest expressed in deeds becomes idolatry.

Jesus said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24.

Paul says, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Col. 3:5.

According to the Saviour's declaration and Paul's inspired exhortation, there is not a single nation of this world into whose constituents there enters an indulgence of any one of the sins enumerated but is thereby rendered an idolatrous nation in the sight of God; and no amount of legislative tinkering can transform such a government into a Christian nation.

Groping in the Dark.

BY L. W. FELTER.

A GREAT many, and perhaps we might say, the majority of the people, realize that this nation is rapidly approaching a crisis on the question of capital and labor; that this is becoming a leading issue is manifested by conversations, by speeches, and by writings, and by tragic events.

"The Most High" who "ruleth in the kingdoms of men," has not only told us beforehand that the present industrial situation would come; but when it would come, and what it would mean when it should come. Thus, we read in the fifth chapter of James, beginning with the first verse: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered; . . . ye have heaped treasures together in the last days." R. V.

This scripture has been literally fulfilled in the last third of a century, during which time the wealth of the nations has been concentrating into the hands of a favored few who have "heaped" to themselves the most stupendous fortunes on record. Therefore in what days are we living?—They must be the last.

As the wealth is being "heaped together" by the "trusts" and other combines, what will be the financial condition of the masses?—They will be growing poorer. Then might they be expected to complain of the "hard times," and combine to resist the exactions of the money power as they are doing at the present time?—Yes. And that is just what the next verse says: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth." Yes; and the cry is heard on every hand, and many are asking themselves the question, "What will the outcome of it all be?" See the prophecy of Habbakuk, chapter 2, verses 5-8.

The first part of these prophecies is seen by everybody, but instead of believing the word of the Lord in reference to the last part, men are groping around in the dark, seeking for a solution of the question through the wisdom of man.

There is a book going the rounds entitled, "President John Smith," in which an imaginary story of a "peaceful

revolution" is told in glowing terms. But when puny man seeks to exalt his wisdom above the plain "Thus saith the Lord," the fallacy of his reasoning is apparent. Thus he says:—

"I have an abiding faith in government, in the will of the majority, in wise paternalism, in scientific nationalism. I believe in the people. I believe that the great heart of the people is kind, loving, and unselfish. . . . I distrust the individual. He is selfish. He is often dishonest and corruptible. He is easily misled and influenced."

But what is the "people" but an aggregation of individuals? Then if the individual is "selfish," often "dishonest" and "corruptible," "easily misled and influenced," what can a body politic be composed of such individuals? And is it not a fact that "selfishness" is the root of the whole evil?

Therefore the only peaceful and abiding solution of the problem is in the coming of Him the scepter of whose kingdom is a scepter of righteousness; from the hearts of whose subjects the principle of selfishness has been completely and forever eradicated.

Peter says, "We have the word of prophecy made more sure; whereunto ye do well to take heed, as unto a light that shineth in a dark place." R. V. Then why not walk in light instead of groping about in the dark; in a vain endeavor to discover something that does not exist?

Government by Injunction.

THE danger to American liberty which lies in the evidently growing use of the court injunction—usually in cases of conflicts, between capital and labor—is thus stated by that very conservative journal, the *Springfield Republican*:—

"Thus the judge of his own motion becomes prosecutor, jury, and judge, and all the usual machinery and safeguards of justice are swept away. What would be said of an equity judge who should enjoin all people from committing any unlawful acts? Then unlawful acts would first become contempts of court, and the victims would be subject to prosecution, trial, and punishment by the judge alone. The enormity of such a proceeding is palpable."

THERE is no relaxation of the persecution of dissenters from the State church in Russia. It is now reported that "a congress of high Russian ecclesiastics of the Greek Catholic denomination is considering measures to 'stop the spread of sectarianism,' by which is meant the teaching of any other than the orthodox religion. The ecclesiastics have decided to ask the government to restrain the adherents of Tolstoi as 'dangerous to the Church and State.' They also propose to take away the children of the unorthodox and educate them as Catholics. One bishop went so far as to suggest that the property of dissenters be confiscated."



NEWS, NOTES AND COMMENT

THE only fat villain in standard fiction is the "Count Fosco," whom Mr. Wilkie Collins introduced in his fine novel, "The Woman in White." Mr. Collins, it is said, was proud of this creation because all the imaginary villains of previous authors were of lean build. But the Count has another title to pre-eminence and immortality besides his physical stoutness. He was a chemist of thorough education, and a thinker of no slight ability. His philosophy, like the philosophy of other villains, was of the materialistic school—that being, indeed, the only school of philosophy in which your true and complete villain can find any solid comfort for his soul.

* * *

ON one occasion, expounding the tenets of his faith, the Count observed, "Mind, they say, rules the world; but what rules the mind?—The body." And he goes on to claim that if he could order the breakfast of Sir Isaac Newton, he would guarantee that, when, an hour or so after he had finished the meal, the great scientist went out into his orchard and saw the apple fall, instead of proceeding to formulate the law of gravitation, he would simply eat the fruit. Give him, he further asserted, a like jurisdiction in the case of Alexander the Great, and he would cause that monarch to run away at the first sight of the Persian enemy. This little speech of the Count's is about as good a summary of the theory of materialism as has ever been presented.

* * *

BUT the trouble about materialism is that it misses the point. The connection between the mind and the body is profoundly interesting, and is now, and must forever remain, apart from revelation, an unsolvable mystery. Nothing is more wonderful than the change which we may effect in the character of a human being, in his views of circumstances, in his desires, his impulses, aye, even his moral sense, merely by putting substances into his stomach. We may easily, by this means, not only render him unable to think or act at all, but, if we please, may cause him to think and act in a manner altogether different from that in which he normally thinks and acts. No man is precisely the same when he is starving as he is after a good meal. Ordinary foods, as well as potent drugs, have a wonderful deal to do with one's opinions and disposition.

* * *

BUT here materialistic forces reach the limit of their

operation, and the spiritual advances to the fore. How ever, a man comes to evolve an idea, once that idea is communicated to others, its operation is not only independent of physical laws, but rises superior to them. The results of its promulgation and discussion are neither to be weighed, or measured, or estimated by any human means or instrumentality. Its power may be greater than that of any number of "stubborn facts." Ideas bend the external world to their will. Napoleon to the contrary notwithstanding, Providence is *not* always on the side of the heaviest artillery. Men full of patriotic enthusiasm, or religious fervor, or inspired by a dominating sense of duty in any cause, will carry by storm the most powerful batteries defended by soldiers whose hearts are not in the fight.

* * *

"MAN shall not live by bread alone, but by ideas." And by these shall he also perish. "The lethal side of mankind," as Mr. Stevenson calls it, is the side of evil ideas, or of wrong ideas; to submit one's life to the influence and guidance of such ideas is to invite destruction. Many ideas are to the mind what indigestible food is to the stomach. Right ideas are like good, strong, wholesome, nourishing food; their tendency is to preserve, to increase strength, and promote development.

* * *

HENCE the tremendous, the transcendent importance to the race of correct thinking. Hence the exalted and exacting mission of those who battle for this thing. As the mind is more important than the body, so is the function of him who undertakes to commend or discredit ideas among men far above the business of one who sells his fellows flour or meats or vegetables.

* * *

THE present young emperor of Germany appreciates very keenly this importance of ideas. On a recent occasion he quite outdid himself in his effort to emphasize and impress on the minds of his people his favorite idea of "divine right" as the source of his position and authority. In so many words, he announced that he had received his crown from Deity direct, and acknowledged no responsibility to any other quarter for the manner in which it might please him to administer the office which had thus been bestowed upon him. The people of Germany have heard their young master talk this way before, and no particular attention was attracted by this last manifesto, extreme as it was.

* * *

BUT one of the corner stones of our American polity is the fixed belief that the idea of having people to rule over us by divine right is a wrong idea, and ought to be rejected. We believe that the application of this idea tends to enslave the souls of men, to suppress humanity,

to check its loftier aspirations, to block its progress toward a higher life. With us, there is no emperor to pose as its representative and exponent. Yet, before we pity or sneer at the Germans who listen in patience to such a claim as Emperor William boldly advances, it is worth while to consider whether this wrong idea of a "divine right" is not somewhat at work in the United States.

* * *

WHATEVER the people at large may think, there are among us plenty of clerical advocates of "divine right." Inasmuch as the purpose of these people is to have certain religious dogmas of theirs enacted into laws, and outward compliance with their injunctions enforced by the civil power on other people, who do not believe in them, and thus maintain, *pro tanto*, a union between their church and the State, they are really obliged to adopt this European notion in their discussions. They are themselves aware of the incongruity between things wholly secular, and a business which is of this world exclusively on the one hand, and a thing which is wholly religious, and a business that is concerned with the "hereafter" on the other. Hence, before they begin to plead for a union of Church and State—or a union of religion and State, according to the latest cant—they seek to throw some mantle of sanctity over the State, and to connect the civil authority with the sanction of divinity.

* * *

THUS, with men of this kind, we find that "the consent of the governed," supposedly the source of all American governments, disappears completely, and the European, instead of the American idea, is more or less openly insisted upon by them.

* * *

IDEAS are not only too strong for facts; they are also too strong for men. When two ideas are so intimately associated that the acceptance of one of them necessarily involves the acceptance of the other, men who adopt either will find themselves *willy nilly* advocates of the other. Ask the clerical advocate of a "Sunday law," for example, if he believes that "the consent of the governed is the foundation of all our systems of civil administration," and he will very likely say, "Yes." But set him down to write an article on his favorite theme, and, sooner or later, you will find him trying to locate our statutes and ordinances "in the bosom of God."

* * *

THERE is great responsibility resting on the educators of youth in this regard. Our young men ought to have enjoined upon them a respect for the State, and for the law, as institutions which the experience of mankind has demonstrated are necessary, in order to the gratification of the social instinct which the Creator has implanted in the human soul. But nothing is gained by appealing to the European superstition of divine right, even if we sub-

stitute the State or the law for the emperor. On the contrary, an essentially false view of the whole fabric of government and of society is in this manner presented—I mean, of course, false from the real American standpoint.

* * *

IN the domain of the mind, the great struggle is still going on which began centuries ago, between the irreconcilable and antagonistic principles of divine right and consent of the governed. The great glory of our country is that she stands the leader of the fray on the right side. There is no possibility of mixing our polity with any portion of that system to which Europe clings. The slightest taint of connection between the two is evil, and "lethal" for us.

* * *

OUR "rulers" are of our own creation, and they are our servants or agents, who, for reasons of our own, we choose to temporarily employ about certain things. They are accountable to us, their masters, not only for what they do in their official positions, but for the way in which they do it. They may or may not possess some peculiar virtues in their personal capacities, but about their public labors we recognize no trace whatever of divine authority. By our sovereign will we call them to account for every delinquency. We reserve to ourselves the right and the power to undo any of their work which happens not to be done according to our liking.

* * *

THIS is the American idea. He who seeks to propagate any other is attempting to undermine American liberty, and to nullify the glorious mission of the United States as the apostle and upholder of freedom among men. Only a hopeless fanatic would regard the rigid enforcement of a Sunday law as sufficient gain to offset the formal establishment of "divine right" in the States. But this is just what all clamorers for "the American Sabbath" are doing their best to effectuate.

Ans. J. Ringgold

The Unalienable Right of Conscience.

IN Salt Lake county, Utah, a man named Monk was recently confined by the sheriff in a dungeon and fed on bread and water, for refusing to attend religious services. Mr. Monk had previously been lodged in the jail for a technical offense, and the religious services were those provided for the inmates by the State. When the facts in the case became public, the Board of County Commissioners took action which resulted in Mr. Monk's release from the dungeon and the revocation of the order enforcing attendance upon religious worship.

Even criminals possess unalienable rights; and while they may by their crime forfeit the rights of liberty and even of life, there are no circumstances under which a person may forfeit his right to worship according to the dictates of his conscience.

The Consistent Mohammedan and the Inconsistent "Christian."

A LONDON (Eng.) journal makes the following pertinent comment upon the treatment accorded the Sultan's recent official expression of thanks to God for victory in the war with Greece:—

"The Sultan's official letter, expressing in terms pious and devout his thanks to God and the Prophet Mohammed for his victory in Thessaly, was treated by the press as an amusing document. It seems strange to the West to hear a Mohammedan talking so piously about his success in war. But the letter, with Mohammed's name struck out, might very readily have come from any European ruler after a successful campaign. Do not professedly Christian governments thank God for success in killing their enemies? The Sultan does so at least consistently, as his prophet's religion is Islam and the Sword; but Christians acknowledge the Prophet who said, 'Put up thy sword,' and 'Resist not evil.' Yet in the name of the religion of Jesus guns are dedicated and victories over men wholly unprepared to die are celebrated with religious rejoicings."

The Pope's Army.

IT CONSISTS OF 600 SOLDIERS WHO GUARD THE VATICAN AND GROUNDS.

"Catholic Mirror," Sept. 11.

POPE LEO recently made a speech to a number of former officers of the papal army and it was misquoted all over the world. The *Official Gazette* of the Vatican promptly corrected the published statements and at the same time gave some interesting data of the papal army of to-day, which is not so insignificant by far as is generally believed.

As the prisoner in the Vatican, Leo XIII employs 600 men to guard the little strip of land and the buildings over which he is still the material as well as the spiritual lord. This army is divided into five corps, the Noble Guards taking the first place. They are recruited from Rome's "black aristocracy," that is, from those "high born" ancient families which remain true to the church despite political changes and ill luck. This troop is about fifty head strong and the Altieri is its commander.

The Swiss form the second corps, which is 100 men strong. They are all picked men, large of stature and heroic in appearance. The secretary of state himself engages them, taking his choice from thousands of candidates who send photographs and descriptions of them-

selves. Only citizens of the ancient "cantons" of Switzerland are admitted. These Swiss, finely uniformed and armed with Remington rifles, do service in front and about the Vatican as sentinels and guards.

The third troops are recruited from Roman citizens, and is called the Police Guard. On ordinary occasions only their officers do duty, but at State functions, such as visits of royalty and great church festivals, all are under arms. The Police Guard is officered by one general, Commander Crostarosa, two majors, four captains, and eight lieutenants. A corps of gendarmes, 100 in all, constitute the Vatican police. The members of this troop must all be horsemen, though at present they are unmounted.

All these troops are responsible to the papal ministry of arms, which is organized, though on a small scale, like the ministry of war in any of the continental monarchies, having even a special organ, a military weekly, called *La Fedelta Cattolica*.

Apostolic Succession.

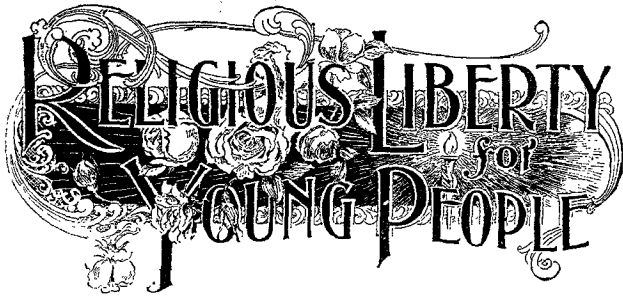
"Present Truth," London, Eng.

THE only apostolic succession that the Bible knows anything of is that of apostolic faithfulness in preaching the Word. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2:2. The important thing was the teaching, and the command of the Lord was that believers should teach all things that he had commanded, even unto the end of the world. "I charge thee therefore before God, and the Lord Jesus Christ, . . . preach the Word." He, then, is in the apostolic succession who preaches the Word. A writer has well said:—

"It certainly is very remarkable that the Anglican clergy should claim a special grace of the Holy Spirit coming to them through the worldly, tyrannous, persecuting bishops of the Romish Church in the Middle Ages, and not through the obscure holy martyrs whom they persecuted. Surely, if there was such a line of grace, it would be found in those who were faithful unto death for the truth as it is in Jesus, rather than with those who put to torture and cruel death the saints of God."

Those who suffered at the hands of a worldly church in possession of power were, in that respect at least, in the apostolic succession; for that was the experience of the apostles of the Lord. The tradition of the church puts in the line of apostolic succession the proud prelates of church history who lorded it over God's heritage, often men of the lowest stamp of vileness and criminality; but God places there the unnamed multitudes who overcame "by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

As ye would that men should do to you, do ye also to them likewise. Luke 6:31.



Training for Liberty.

RELIGIOUS liberty is just as essential for young people as it is for the "old folks." Youth is the proper time in life to learn what religious liberty means. How many of the youthful members of families into which the SENTINEL comes, I wonder, can tell what religious liberty is and why it is valuable?

If people do not learn this in their youth, they are very apt not to know it when they grow up, or to lose it because they do not appreciate its value.

Youth is the time in which the real preparation is made for after life. What is thoroughly learned in youth, generally sticks to the individual as long as he lives.

All the life that we live in this world is but a preparation for liberty in the life to come. Why do we need this preparation?—It is because we could not be trusted with liberty without it.

Without liberty, life would not be worth living. And God, who has created us all, designs that we shall have a life that is worth living. So he intends that we shall have perfect liberty.

In youth, we must be trained so that we can be entrusted with liberty. A baby cannot be given its liberty. It must be watched almost constantly to prevent harm from coming to it. A little child must be watched almost as carefully.

But no individual can be watched in everything which concerns his welfare, all through life. The time comes when he must be left to decide things for himself; and even if this were not so, to be under the constant supervision of another in everything would make existence most unpleasant.

So as the child grows up, it should be taught how to enjoy liberty without receiving harm. And in this the chief harm to be guarded against is of course that which can reach it through the avenue of the mind.

The one and only safeguard against such harm is the love of right principles. No harm can be received while these control the mind. Right principles are God's principles, and he has set them forth for all the world in the precepts of his law. This law is called in the Bible the "law of liberty." Only in the pathway of this law can real and perfect liberty be enjoyed. The expression is, therefore, most appropriate.

The right training and education for the child is that which writes this law upon his heart.

In order to receive this training, the child must be taught to exercise his own judgment and conscience. He must be shown the right way, and then left free to choose to walk in it. If he does not, he must, of course, be corrected. But to take away his freedom of choice at the start, would be no benefit to him, but an injury.

Religious liberty means that an individual shall be left free to exercise his own will and conscience in all matters which concern his relation to God. He must have this freedom if his will and conscience are to be developed; and these must be developed, and the development must begin in childhood. It is these that give character to the individual; and childhood is the easiest time to form right character.

So don't think, dear young reader, that religious liberty is something that doesn't concern you, but is only for grown-up people who live where the law forbids them to work on Sunday. Whatever our circumstances in life, we are all forming character by the exercise of the same God-given rights. And at no time are we forming character faster than in youth.

The Protest of the Princes.

You ask in a recent issue who was the author of the words, "Let us reject this decree; in matters of conscience the majority has no power." The expression is what is known as the "Protest of the Princes," and was uttered by the German Christian princes in the year 1529, before the Diet or Council of Spires.

History says that when the Reformation under Martin Luther made headway, it excited the hatred of those against whom the effort was being waged, and at one of the councils Luther was branded as an "outlaw." Although many efforts were made to crush the movement, they were apparently stayed, until in 1526 the Diet of Spires gave each State full liberty in matters of religion until a general council should be called. This was done in 1529, when it was determined to crush out all heresy.

These princes it was hoped could be induced to side against the reformers, but if not, resort would be had to the sword. Reports were circulated that the religious liberty that had been granted was giving rise to numerous disorders, and must be suppressed.

Those who had tasted something of the sweets of religious liberty were not to yield it up without a vigorous protest. A compromise was proposed that permitted preaching to be done, and services to be conducted where the work was already established, but there was to be no aggressive work. This virtually stopped the advancement of the Reformation. To the Diet this compromise appeared as a legal measure, and was passed. To disobey it, meant a struggle, loss of property, title, and possibly death; to accept it meant peace, but with it was the acknowledgment that Rome could coerce conscience and forbid free inquiry.

These noble men cared not for their lives, but for the principle involved; and with a resoluteness born only of faith in a righteous cause, they with one accord exclaimed, "Let us reject this decree; in matters of conscience the majority has no power," and it is from this that we derive the term Protestants—applied to all professed Christians outside of the Catholic Church.

W. ELLSWORTH.

The "Powers That Be."

It is a self-evident truth that all men have been "endowed by the Creator with certain unalienable rights," and that "to protect these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

This self-evident truth is in harmony with the truth stated by the Apostle Paul, in Romans 13:1, that "the powers that be are ordained of God." Truth cannot conflict with itself. That which is ordained of God is the power for the protection of the unalienable rights with which he has endowed each member of the human family.

This is altogether different from ordaining any particular person to exercise power over his fellow creatures. The person in civil office is simply entrusted with the exercise of a portion of this power. This power entrusted to him is not arbitrary power, but only such power as may be necessary for the proper discharge of the duties of his office.

It used to be a common idea that God had ordained certain persons, or a certain line of persons, to be rulers over the rest of the people in the State or nation, and that these persons were privileged to exercise their power in any way that they might choose. This idea gave rise to such expressions as "the divine right of kings," "The king can do no wrong," etc.

But God did not ordain any person to exercise arbitrary power. He himself does not exercise such power.

The power that is in the persons, and not the persons that are in power, is "ordained of God."

It is natural for an individual when in office to take to himself more power than belongs to him; and it is also very common for an individual to get into some seat of power who has no scruples about the manner in which he shall use it. In this way it frequently happens that injustice is done to men by those in positions of power, and their rights, instead of being preserved, are violated.

This is the way it has been in the cases of those who have suffered persecution for conscience' sake. Those in power have exercised the power entrusted to them, for an altogether different purpose than the protection of human rights. They have used it to invade the right of freedom of conscience.

The Bible tells us that we are to be in subjection to the "powers that be," and that whoever "resisteth the power, resisteth the ordinance of God." Rom. 13:1, 2.

But, as we have seen, there is a vast difference between resisting the power which God has ordained, and resisting a decree which represents a perversion of that power.

Yet the Bible does not authorize us to resist even an unjust decree, in the sense of employing force against it. As John Bunyan stated in his reply to the clerk who had been sent to admonish him to submit himself to the king, "The law provides two ways of obeying: the one, to do that which in my conscience I do believe that I am to do, actively; and where I cannot obey actively, then I am willing to lie down and suffer what they may do to me." And Bunyan was even then giving an illustration, in Bedford jail, of this second way of being in submission to the powers that be.

The Lord permits men to exercise power here in this world, but he has not resigned his own power, as the Sovereign who is over and above all things. He intervenes in the affairs of men and overrules their counsels and thwarts their purposes, in whatever way his omniscient wisdom may dictate. The word of the Lord carries with it an authority superior to that of any man or set of men on earth.

The very fact that the power that men exercise is derived from God, is sufficient proof that it cannot be rightfully exercised to compel people to act contrary to God's will.

A good illustration of the truth on this point is furnished us in the case of Nebuchadnezzar, king of Babylon. God had himself set Nebuchadnezzar upon the throne of earthly dominion, and commanded all people to be in subjection to him, even the chosen people of Israel. The Lord had even declared that he would punish the nation that would not submit to Nebuchadnezzar. See Jer. 27:4-8.

Yet when Nebuchadnezzar made a decree that the people should bow down and worship the golden image which he had set up in the plains of Dura, the three Hebrew captives, Hananiah, Mishael, and Azariah, flatly refused to obey Nebuchadnezzar's decree, and the Lord by a wonderful miracle upheld them in their refusal and justified their course; so that Nebuchadnezzar himself bowed before the Lord and acknowledged that his own word had been righteously changed in the matter concerning which he had made his decree.

God had raised up Nebuchadnezzar and entrusted him with power for a purpose; not such a purpose as the king might conceive in his own heart and wish to carry out, but for the purpose which God had in his own mind. God did not do this for the sake of exalting Nebuchadnezzar, but he did it in order that he might through Nebuchadnezzar proclaim the knowledge of himself.

The power that is ordained of God is not to be used to thwart the purposes of God. It was so in Nebuchadnezzar's time, and it is so to-day. When this power is exercised, as it should be, to preserve human rights, it cannot interfere with God's plans. But when this power is perverted, and used for a purpose for which it

was not ordained, its decrees are not binding upon any person.

But the only way to know what is right, is to be instructed by the Lord, through his Word and Spirit, which are given to guide believers into all truth.

Good Words.

This department was begun in the earnest belief that it would be appreciated by the young friends of the SENTINEL family. We have not been disappointed, for hardly a day goes by that good words for it are not received.

One says: "I am very glad you have decided to place a department for the young people in the SENTINEL. I know it is appreciated by the young people in our church, for they have subscribed for a club of thirty to use in their meetings."

Another friend writes: "The addition of the department for young people will be appreciated by a large class, old as well as young, and this to my mind will make the SENTINEL even a more welcome visitor than ever."

A subscriber in Canada has this to say: "The new department for young people will be a great help. It is a move in the right direction."

Now, what we want, to make this department all that could be desired, is contributions from our young friends. Don't be afraid to express your thoughts on paper. Perhaps they may be crude at first—what matters that? Who ever heard of a finished picture from a single stroke of the brush? There is an immense amount of valuable latent literary talent going to waste all around us, and here is an opportunity to develop it. Who will embrace the opportunity?

An Illustration.

THE Religious Liberty Association recently received a kind letter from a valued friend accompanied by an offering for the work to which this Association is devoted. Speaking of his remittance he says, "As I see the account of the brethren who have been arrested lately, I am impressed that I should send it in."

This seems to us to be a practical manifestation of heart religion. We submit it to the reader's candid consideration as an effective method of fulfilling the Scripture injunction: "Remember them that are in bonds as bound with them." Who among the members of the International Religious Liberty Association will imitate this worthy example?

Some time ago through the columns of the SENTINEL we invited our friends to forward their annual dues. While a goodly number responded, many have thus far failed to do so. May we not hear from such at an early date? Religious liberty literature should be circulated freely in Manitoba where a keen interest has been awak-

ened by the recent arrest of Sabbath-keepers. This unusual opportunity should be utilized.

Soon the legislatures will convene, and another open door will be set before us. We are just informed to-day of the prosecution of a brother in Alabama, and no one can tell how frequent such cases may be. All these things call for labor and the disbursement of funds. Who will cooperate with us in this work while the privilege is still ours to enjoy?

Address International Religious Liberty Association, 39 Bond St., New York.

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We just want to say that the stock of premium Bibles we are now offering in connection with the SENTINEL one year for \$3, is growing less very fast; after they are gone, the offer will be withdrawn, so those who desire to secure a first class Bible cheap would do well to embrace this opportunity very shortly.

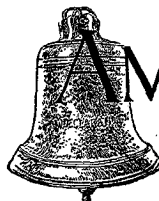
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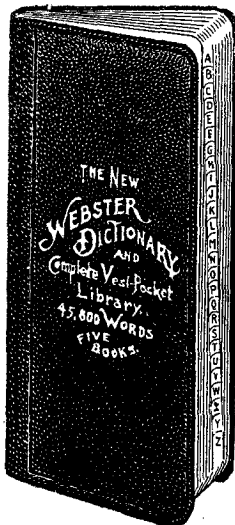
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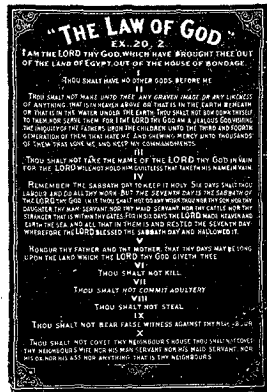
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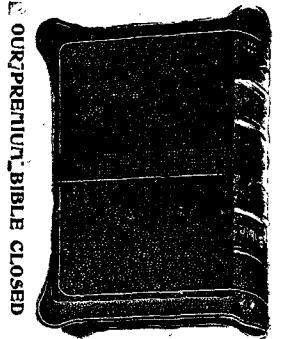
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