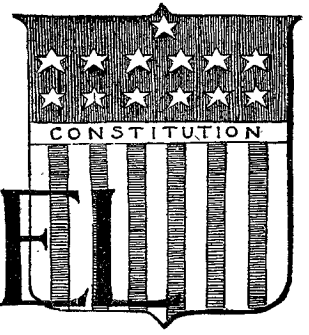


AMERICAN SENTINEL



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

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A DENIAL of the validity of Sunday laws is not at all a denial of the right of any person to a weekly day of rest.

THE reason why a good many "reforms" do not succeed is that it is impossible to reform an evil thing into a good thing.

HE who spends the Sabbath day with God will enjoy a quiet and restful Sabbath, whether any one else around him is at rest or not.

THE right to do that which God commands, can be safely claimed by any individual without reliance upon any other power than God.

THERE is no right more important to mankind, none left more unguarded at the present time, and none so seriously menaced to day, as that of individual freedom of conscience.

THE civil law cannot undertake to enforce morality, without being forced to turn aside from its legitimate work of preserving human rights, and becoming an instrument of their destruction.

IF the nation is a moral personality, as is claimed, it must have a conscience, and its conscience must take precedence of the individual conscience and must direct the latter in any matter with which it has to do. And this, being so, the nation becomes the individual's god, and nationalism the individual's religion.

It is a sure sign of a bad law that it is largely made use of by bad people, or with malicious motives.

THE effectual cure for evil is not repression, but eradication; and the work of eradication must always be done in the heart.

IF it is fitting that the mighty work of creation should be commemorated by the setting apart of a weekly day of rest, what is there fitting about the setting apart of such a day by the State, which never created anything, nor has any power to create even a grain of sand? Is not such an act highly presumptuous?

The Middle Ages in Wisconsin.

By a decision in one of its circuit courts, the State of Wisconsin stands committed to the maintenance of discipline in the Catholic Church, especially as between bishops and priests.

A change of priests in a certain parish was desired. The priest who had been officiating there was directed by the bishop to go to another parish, and another priest was called to officiate in that parish. He refused to go; and the other priest came.

It seems that there was no difficulty with respect to the new priest officiating in the regular parochial duties. But the outgoing priest held possession of the clergy house and refused to give it up, the incoming priest being obliged to find a home among the congregation. And it was with regard to the possession of the clergy house that the matter came to a crisis, and was brought into court.

A writ of ejectment was sustained in the justice's court. An appeal was taken to the circuit court. So far the procedure was properly legal and legally proper; because, as is well understood in the Catholic system, all church property is legally owned by the bishop. But in addition to the question of the ejection of an unsatisfac-

tory tenant, there was brought into the case the utterly foreign, because exclusively disciplinary, question as to whether in the Catholic Church a bishop can remove a priest at will.

It is not strange that the Catholic Church authorities should try to bring into the State court, and have cognizance and jurisdiction taken of it there, the question of church discipline; because that church, just like some other churches, is always ready to seize every possible opportunity to get the power of the State to enforce the discipline of the church. This, therefore, was only to be expected on the part of the church authorities.

But it is passing strange that any court in any State in the American Union would allow for one moment any question of church discipline to be considered in its proceedings. Yet this Wisconsin court did admit this question of church discipline; did take cognizance of it, considering "much expert testimony on canonical law;" and did exercise jurisdiction therein, holding that the bishop "has the right to transfer a priest from one parish to another."

It is no wonder, then, that the sympathizing correspondent should say that "the case is one that has been watched with the liveliest interest by church people, as it involved the foundation principles of church discipline." And all this being true, it is perfectly plain that by the action of this court the power of the State of Wisconsin stands committed to the enforcement of discipline in the Catholic Church. In other words, by this action of that court there has been formed to that extent a union of the State of Wisconsin with the Catholic Church.

What a spectacle it is to see a court of an American State sworn to maintain a constitution that is distinctly committed to the complete separation of Church and State, yet gravely receiving and weighing expert or any other testimony on canon law, and deciding according to the weight of such testimony, which, of course, was all one way! Does the State of Wisconsin stand in the Middle Ages? Are the people of Wisconsin subjects of the Church of Rome, that they must be ruled by canon law? Does membership of the priesthood of the Catholic Church in Wisconsin make a man so completely a subject of Rome that the power of the State will be employed to compel him to obey the laws of the church?

It is stated that the case will be appealed to the Supreme Court of the State. We should think it would. And when it shall have been so appealed, we hope there may be found judges in that court who live and think in the nineteenth century instead of the twelfth; who will consider the constitution and laws of the State of Wisconsin instead of the laws of the Church of Rome; and who will have regard to the rights and liberties of the people of the United States and of the State of Wisconsin, rather than the discipline of the Church of Rome or of any other church.

As the clergy house, as well as other church property, is legally owned by the bishop, he has a perfect right, equally with any other landlord, to turn out at any time

any disagreeable tenant: and the State should support him in it, just as it does any other landlord.

But whether bishops of the Catholic Church have the right to remove priests at will from their parochial offices is the business of nobody but the priests, bishops, and people of the Catholic Church: and this is their business solely in their churchly connection, and never as citizens of a State or of the United States. Therefore no court of any State, nor of the United States, can ever rightly take notice of any such question.

And if in settling this question among themselves in their churchly connection, and in their own disciplinary way, they resort to the use of "stones and clubs on the part of the assaulting party, and a revolver in the hands of the priest," as was done in this case, then the State should prosecute and fine the ring-leaders, and the whole gang of them if need be, *for breach of the peace*, precisely as it would any other rioters. And this the State would do, without any thought or inquiry as to canon law, but to preserve the peace according to the laws of the State; without any reference whatever to the question as to whether a bishop can remove a priest at will, or to any other matter of "the foundation principles" or any other principles "of church discipline," but with sole reference to the "foundation principles" of *civil government* that in enforcing church discipline, even according to canon law they must not disturb the peace, nor violate the law of the State by rioting and murdering one another.

Instead of sitting and receiving "expert testimony" on canon law, that court should have listened to plain, every-day testimony as to who led in the rioting, who threw stones, who used clubs, who used a revolver, and why. But as must always be the case, and this case is a good illustration of it, whenever church matters are taken cognizance of by the State, rioting and violence may be carried on unquestioned, while the court spends its time considering expert testimony, casuistical questions on canon law! Questions as to the faith of the church take precedence of questions as to the law of the State: the church takes precedence of the State: the ecclesiastical power dominates the civil.

Wanted—A "Reform" Bible.

To meet the demands of some of the prominent religious "reform" movements of the day, we need a new Bible, in which there shall be some very material alterations of important texts. For instance, the first verses of Isaiah 61 would need to read like this:—

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach the gospel of Christian citizenship; he hath sent me to bind the transgressors of the law, to proclaim captivity to Sabbath desecrators, and the closing of the prison doors upon many that are at liberty; to proclaim the turning of all bad men out of political office, and the reformation of the world by the power of civil law.

Of course, those who are engaged in these "Christian" reform movements are moved by the Spirit of the Lord; hence the text must be altered which sets forth what the Spirit of the Lord moves a person to do!

O, how much better it would be if these reformers—who have not a doubt that they are doing Christian work—would alter their conduct to fit the text, instead of trying to find a text to fit their conduct!

THE worst thing that could happen to the churches would be a law compelling every one to go to church. The worst thing that could happen for the diffusion of the spirit of Christian sabbath-keeping would be the invasion of the realm of purely Christian privilege by the civil law.—*Herald and Presbyterian, September 8.*

Shall the Government Enforce Sunday?

In one way and another, from time to time, pressure is being brought to bear upon the United States Government to force from it an indorsement of the Sunday sabbath. In the summer of 1892 Congress yielded to this pressure and passed a law for closing the gates of the World's Fair on Sunday. The Sunday-closing of post-offices has for years been authorized by the post-office department at Washington in deference to the demands of the Sunday-observing element; and now an effort is being made by the citizens of Pittsburg, Pa., to induce the government, through the War Department, to commit itself definitely to the enforcement of Sunday observance. The matter is set forth in the following from the *Evening Star* (Washington, D. C.), of September 23, last:—

"Acting Secretary Meiklejohn, of the War Department, has been called upon to decide a troublesome question in connection with the public observance of Sunday. A few months ago the government purchased the locks, dams, and other improvements of the Monongahela River at a cost of over \$3,000,000, and opened the river to free navigation. This action was taken in pursuance of an act of Congress.

"Since then the river has been used to a considerable extent by vessels carrying excursion parties, who usually chose Sundays for their merry-making for the reason that Sundays were the only days they were not at work. The practice was exceedingly objectionable to the church element of Pittsburg, and a strong movement was started to stop what was termed the 'desecration of the Sabbath.' All other efforts to stop the practice having failed, an appeal was made to the War Department, which has charge of the operation of the locks.

"The appeal came in the form of a petition signed by many thousand persons residing in Pittsburg and vicinity. It represented the demoralizing effects of these Sunday river excursions upon the community in general, and upon the young people in particular, and prayed the secretary of war to stop the practice so far as the Monongahela River is concerned, by refusing to open the locks to excursion boats on Sundays.

"The authorities of the War Department question their right to discriminate against any class of boats desiring to navigate the river on Sunday or any other day, but in order to get full, unprejudiced information on the subject, they have referred the petition to Major Powell, the engineer officer in special charge of the government river and harbor works in that vicinity.

"The religious people of the smoky city are thoroughly in earnest in the matter and are using their best endeavors to induce the War Department to aid them in enforcing a recognition of the Christian sabbath by making Sunday excursions on the Monongahela impossible. In view of the important and delicate character of the question, involving as it does questions of personal and religious rights, it is probable that the acting secretary of war will secure an opinion from the attorney-general before taking final action in the premises. Meanwhile, the department will not interfere with the privileges of excursion parties so long as the river is open to free navigation."

Of course, there is not a shadow of right by which "the religious people" of Pittsburg can call upon the government to "aid them in enforcing a recognition of the Christian sabbath." As surely as it is true that this is a "government of the people, by the people, and for the people," and not government of the people by a class of the people and for that class, so surely is the government bound by every consideration of right and honor not to discriminate between any class of its citizens.

The national Constitution expressly forbids any religious legislation on the part of Congress, and thereby plainly enjoins the government from attempting to help "religious people" in "enforcing a recognition of the Christian sabbath."

But it remains to be seen whether the War Department will ignore these patent truths and defer to the demands of the class who are trying to get the government definitely committed to a policy of Sunday enforcement. But against it all the SENTINEL enters its most emphatic protest.

A Basis for Some Startling "Reforms."

THE *Truth Seeker* (infidel organ), of October 2, in noticing the late National Reform Convention at Columbus, Ohio, offers the following pertinent suggestions for "reforms" on the basis of that "reform" which is demanded to-day by a large element in the Protestant churches:—

"In its call for a national convention the Reform party flings its constitution to the breeze. The document opens with the substance of the proposed Amendment to the United States Constitution, and among the reasons for adopting that Amendment, recites the following:—

"Remembering that this country was settled by Christian men, with Christian ends in view, and that they gave a distinctly Christian character to the institutions which they established,' etc.

"Such an argument would afford excuse for some

startling 'reforms.' For example, 'this country was settled by' Englishmen; why not, then, acknowledge Great Britain in our Constitution? It was discovered by a Catholic; why not acknowledge the pope? The first settlers brought liquor with them; why not acknowledge brandy to be the national drink? The case seems to be that the National Reformers imagine they are living in colonial days, and are in ignorance that many evils current in those days were guarded against by the Constitution adopted in 1789."

Civil Law and Morality.

CIVIL law is not fitted to deal with matters on the basis of their character as moral or immoral; its province is to consider them on the basis of their compatibility with human rights.

The Declaration of Independence sets forth that governments are instituted to preserve the natural rights of mankind; and the truth of the statement is declared to be self-evident. But it is a lie if the doctrine be true that civil law can properly concern itself with questions of morality.

The *Christian Statesman*, however, and the "reform" party which it represents, evidently do not believe in the Declaration of Independence. In a late issue of the *Statesman* the editor makes note of the objection to National Reform work, that moral reforms must be put into the hearts of the people before they will come out in the life, and says:—

"But if the civil law has properly nothing to do with Sabbath, temperance, or other reforms, as matters of public morals, why should it have anything more to do with the moral principle of ownership in property or the sacredness of human life? Are we content to have regard for human life or property or the marriage relation wrought into the hearts of the people and left there without any expression of civil law concerning impurity, stealing, and murder? No civilized commonwealth dreams of carrying into effect any such limping code of morals."

This may look and sound plausible, but it is mere sophistry. The answer is that civil law does not prohibit theft, murder, and adultery *in order to prevent immorality*, but in order to *protect the rights* of the individual. If its object were to prevent immorality, it would utterly fail of its purpose; for according to the testimony of Scripture—and of human experience as well—the man who covets, or hates his fellow men, or harbors impure thoughts, is as verily immoral as is the one who steals, murders, or commits adultery. Immorality is not an act, but a condition. It is impossible for an individual to commit an immoral act before he has become an immoral person.

He does not become immoral by committing the immoral act, but he commits the immoral act because he has become immoral. "Out of the abundance of the heart, the mouth speaketh."

Therefore, as stated, the civil law would utterly fail

of its purpose if it should undertake to prohibit immorality. If that has been its object, it has utterly failed from the first.

But civil law is not a failure. It is necessary to civil government, and civil government is necessary to the preservation and enjoyment of individual rights, without which this life would fail to realize the purpose which it is designed to serve.

And as no question of the violation of individual rights is concerned in the observance or non-observance of the Sabbath, but only a question of morality, the civil law can properly have no concern with it. The law is bound to protect every person in his right of exercising his own judgment and free will in such a matter.

In the Republic of Colombia, South America, where the Roman church influences legislation, it is a misdemeanor for any one in a newspaper, book, or tract to say anything to "annoy" any archbishop or bishops in that which relates to their duties.

A "Non-sectarian" Myth.

It is entirely proper that the Roman Catholic press should protest against governmental recognition of "non-sectarian" Protestantism. This is a myth which certain Protestant religious journals have persistently assumed to be a reality. They have assumed, in other words, that a union of Church and State could only be where the State was joined with some particular religious denomination, and that where State aid was given in behalf of principles and dogmas held by a number of denominations in common, no union of Church and State could be charged.

These Protestants have always maintained emphatically that State aid or patronage given to the Catholic Church constituted a union of Church and State, but they have denied that a similar relation of the State to the Protestant Church in general, as distinguished from the adherents of the papacy, constituted a similar union.

Now comes the *Catholic Review* (New York) with a strongly-worded demand that Protestants shall stand by their professions of regard for a secular government,—professions made when opposing the advances of Rome,—and that the government shall give no aid or recognition to Protestantism; just as she is asked to do toward the Church of Rome.

The program of reform which this Catholic journal demands is given as the following:—

"Put the Protestant version of the Bible out of the public courts and the public schools; do away with the religious oath at the taking of testimony; discharge the Protestant ministers who are chaplains of legislatures, prisons, and reformatories; dismiss preachers and priests who are drawing money from the public treasury in payment for their services in preaching their beliefs in the

Christian religion to soldiers and sailors; forbid the election or appointment of a clergyman to any political office; and let the so-called American principle of the separation of Church and State drive God and his Christ and his Word and his rule and his kingdom and his clerical representatives out of the official life of this nation. Let it not be only Catholic Indian schools or Catholic charities that are 'sectarian.' Let Protestant schools, and Protestant teachers, and Protestant ministers, and Protestant institutions fall under the same ban. It is Protestants who are prescribing this treatment. Let them take their own medicine."

Rome frequently displays the virtue of being consistent, and does so in this instance. The Protestant prescribers should not refuse to take their own medicine, and cannot refuse without standing discredited in the public views. But Rome does not want the Protestant bodies to "take their medicine," and of course, knows full well that they will not do so. Her object is to force them to desist from their opposition to herself, by exposing their inconsistency in the matter.

Let it be noted that the Church of Rome stands fully abreast of any Protestant church in claiming that the American principle of separation of Church and State drives "God and his Christ and his Word and his rule and his kingdom . . . out of the official life of this nation." The Church of Rome does not admit that all this can be in the official life of the nation without having Protestantism first driven out; and on the other hand, the "national reform" Protestant bodies are equally positive that the rule of God and his Word in the seat of national government is entirely incompatible with any recognition of the Church of Rome. The principle which leads any religious body to seek for governmental support of its principles, dogmas, or institutions, is an intolerant principle, and always leads to bitter sectarian strife. It is not a Christian principle in any sense.

If the Roman Catholic Church be a sect, the Protestant Church is likewise a sect, for the two bodies stand over against each other. And when any Protestant body calls for a non-sectarian government, it calls for its own exclusion, and that of all other religious bodies, either singly or combined, from any position of government patronage or aid.

THE attempt to suppress immorality by civil law when logically and consistently carried out, leads directly to the establishment of the Inquisition.

Attention!

As noted in another column, the special offer on our premium Bible closes October 22. Before that date, the SENTINEL one year and this superb Bible can be secured for only \$3. After that date the price will be \$3.50. Remember the offer closes October 22. All orders dated on or before October 22 will be honored.

How United States Chaplains are Appointed.

THE following is taken from an article in the *Independent* (N. Y.), of September 23, by a writer who signs himself "One Who Knows:"—

"In the discussions, in the *Independent*, on the appointment of chaplains at West Point and in the army these statements have appeared:

"The present chaplain at West Point was nominated in the usual way, on the recommendation of the Academic Board and the Board of Visitors."

"The same rule applied in other cases results in the choice of a Catholic, or a Baptist, or a Methodist, a Presbyterian or other denominationalist. The general preference governs, we suppose."

"We had supposed, and we still suppose, that these selections are made in obedience to denominational preferences of officers and men."

"These statements indicate a lack of reliable information. 'The general preference,' 'the denominational preferences of officers and men,' at local army posts or commands, never govern these selections. In two cases, known to the writer of this, the dominant Protestant Episcopal *official* element at two army posts secured the appointment of two men of their own faith, and here there was no expression of the 'general preference,' and the 'denominational preferences' of the 'men' were not considered for a moment. In every other instance, for many years past, from personal knowledge, it is believed that army posts and army people have had scarce anything to do with these appointments. They are made just as other appointments to government offices are made—either as a matter of personal favoritism or through political influence.

"And this is one of the sorriest features of this whole business. Whenever a vacancy occurs there are a multitude of applicants for the position, say two or three hundred of them. I could give you the history of a number of these appointments, in which, in several instances, through personal favoritism, incompetent, and even unworthy men have been foisted into this office, who disgraced themselves and the service. In a recent instance a man, who had been an active and influential politician, was appointed chaplain to gratify a warm personal friend and former political associate, who was a member of the president's cabinet, though he was so old when he accepted the position that he had less than five years to serve before retirement on the score of age. Of course no man at that age should be appointed to this position. In another instance a man was appointed who was a local politician, and at the time of his appointment was running a paper in a small town, and who as a minister had no record of success or acceptability entitling him to be considered for such a place; and his appointment was made at the individual request of a relative, who at the time was the most influential member of the president's cabinet, and who desired to provide his sister an assured livelihood. Another was appointed, a worthy man with a good record, in part at least, because he happened to be the pastor of the family of the secretary of war. Another owed his appointment to the fact that he had a brother-in-law prominent in political life, a warm friend of the president's and from the same State. Another, when appointed, had the good fortune to be the son of a

congressman, who stood very near the president in his personal and political affiliations. Another had his appointment brought about by the written request of the entire congressional delegation of his State. In another instance the president informed a minister whom he knew well, that he intended to appoint a man of his denomination, and requested him to recommend a man, which he did; and the man was appointed. Another was appointed because he had been chaplain of a regiment during the war, of which the president had been an officer.

"When another was appointed the papers stated that his appointment was due to the fact that he was a boyhood friend of the wife of the president. This man's career was a disgrace for years. He was repeatedly drunk, and was compelled finally to resign or be tried for drunkenness, gambling, and other misconduct. Still another, at the time of his appointment, was a pastor of one of the most aristocratic and fashionable churches. He was a man of polish and a good speaker; but, notwithstanding his church was not at all opposed to the drink customs of fashionable society, this man had become a drunkard of such a character that his church wanted to get rid of him. The president knew him well personally, and his habits and character, and to let him down easily and give his family a livelihood he appointed him a chaplain in the army! As a natural result his conduct was a constant disgrace to the position, and after a brief service he was retired wholly, *i. e.*, dismissed from the service with one year's pay. And, strange as it may seem and hard to be believed, the final, controlling consideration that influenced this man's appointment was the fact that he was a drunkard! Another, whose fitness for the position seems by no means marked, owed his appointment, according to the statement of the papers at the time, to the fact that he was a boyhood friend of the president. The appointment of another was in part influenced by the fact that he gave an address of welcome to President Grant at one time when he visited the city where this man was pastor. Several of the chaplains owe their appointments largely to the fact that they rendered faithful, good service in various positions in the army during the war. Another was the brother of a man very prominent in Washington and who had large influence with the president.

"These instances sufficiently illustrate the manner in which these appointments are made. Others have been made on the recommendation if not the solicitation of prominent church dignitaries. In addition to cases mentioned above, within a few years past, one other army chaplain has been retired wholly, with drunkenness behind it, another has been compelled to resign because of drunkenness, and another was court-martialed and convicted for duplicating his pay accounts, with drunkenness behind it all—a sad comment on the manner in which some of these appointments are made. Names and details in all these cases could be given, but that is not necessary or best. Be it said, also, that in spite of this method of appointment, and the terrible records some of them have made, most of the chaplains have been men of ability and good character and life, and are such to-day; but the system of the past still rules in their appointment."

It will be said, of course, that what is needed is a reform in the manner of making these appointments, which will eliminate the baneful factor of personal influence.

But we may expect to see this realized when what is known as "pull" shall be divorced from politics. But when will that be?

The root of the whole evil is the principle of State supervision of religion; or in other words, the union of religion and the State. So long as this principle is followed, so long will the fruit of it appear in facts similar to those here set forth.

Church and State in Portugal.

THE *Pittsburg Catholic*, of September 2, says:—

"If there are circumstances in which the union of Church and State are to the advantage of religion, there are assuredly others in which it is detrimental to spiritual interests. In Portugal, ever since the days of Pombal, there has been a strong disposition in royal and governmental quarters to keep the church in fetters. The Holy See has struggled hard to secure the necessary independence for the church, but it has been only partially successful, and has had, no doubt, to tolerate many encroachments which it would fain have prevented. This is the secret of the state of servitude to which the ecclesiastical authorities have been reduced in Portugal. For instance, all the parishes are under the king's patronage and are given away by the government, the bishop merely assuring himself of the canonical fitness of the candidates. This, it may be imagined, leads at times to the pernicious exercise of political influence by deputies and others. Aspirants to the priesthood must also obtain the consent of the State, to which they are compelled on their ordination to pay a sum of two or three pounds. The system is responsible for numerous defects, if not scandals, and a Center Party has been started with the object of bringing about a reform."

When the Church is under the supervision of the State, as in this instance, "the church" has no difficulty in seeing the evils of Church-and-State union. In the Dark Ages the State was under the control of the Church, and a return to that régime is what the papacy earnestly desires to-day. Then she would have no complaints to make in behalf of "the church," but the result would be no less fatal to pure religion, and even more fatal to individual freedom and the sacred rights of conscience, than is that which follows from the domination of Church interests by the State.

Queries.

BY A. R. BELL.

"This is a Christian nation."—*United States Supreme Court*.

Three thousand churches in the United States reported not a single conversion during 1896.—*New York Independent*.

Does the latter statement indorse the first one as being true?

Do all the individuals who comprise this nation so "abide in Him" that they "walk even as He walked?" Is that the reason why the New York *Independent* makes the above report?

AGAIN: If this is a "Christian nation," then all its citizens must be Christians.

If all its citizens are Christians, then all the acts of its citizens are Christian acts.

This being true, we may expect that since 1892, the year that this nation was officially declared to be "Christian," its life has been patterned after Him who is the Author of Christianity. But what are the facts?

Before the Supreme Court fiat of 1892, the record for one year (1891) in murders was 5,906. Since then for the five years following to Dec. 31, 1896, the awful record shows a total of 44,361 murders. A very flattering record, truly!

AGAIN: If this is already a "Christian nation" (and the United States Supreme Court says it is), then Christ must *now* be enthroned as the nation's head. And this being true(?), was the Christian Endeavor convention at Boston, in 1895, consistent when it set forth as the purpose of that vast organization, "*To enthrone Christ in every town and city; . . . to have every mayor and councilman a Christian, then Christ will rule?*"

"What a man seeth, why doth he yet hope for"?

Blind Humanitarians.

"Present Truth" (London, Eng.), September 23.

No one can rightly question the sincerity of those seeking social reform who do not acknowledge God's authority as the first step toward true reform. They merely do not know. When Jesus was condemned, it was from this "general humanitarian" point of view. "It is expedient for us," said Caiaphas, "that one man should die for the people, and that the whole nation perish not." But their rejection of Jesus and, in that, of God's law and rulership brought swift ruin upon people and nation. Paul was denounced as a "pestilent fellow," and Christians were a sect "everywhere spoken against" because they were preaching the gospel in a society that men were trying to bind together by universal ties of trade and common religion, enforced by civil law. But the gospel of liberty which they preached was the only hope of society. Just so papal Rome for many centuries tried to compel uniformity in error for the general good and peace of society. But Rome corrupted and ruined the world.

THE TWO GOSPELS.

In the beginning Satan persuaded Eve that he stood for the interests of humanity as against God's commands. All the trouble that floods the world and is hastening it to destruction was in that substitution of Satan's way for God's. The enemy has ever since posed as a humanitarian, working to persuade men that liberty and the general good are to be sought in rejecting God's authority. The result is the bondage of sin. God's gospel calls

men to liberty in Christ, which is the freedom of the obedience of love. This Sabbath question is but the test as to whether God's way or Satan's shall stand. The Sunday-law advocate says that the general day of rest must not be God's Sabbath, but Sunday, and to secure it to those who wish to keep it, those who do not must be forced to observe it. God's Sabbath rest cannot be enforced by human law. Only faith establishes it. But it stands in the power of God as the sign of his power. And he will show that not only can men keep it and enjoy his rest when others do not, but that they can keep it when all the world seeks by force to compel them to reject it and accept the papal substitute.

Man Superior to Institutions.

BY GEO. W. COPLEY.

THERE is evidently a vast deal of misconception in the minds of many people in regard to the office and importance of the existing institutions of men.

Take, for example, the Sabbath, as instituted by the Lord in Eden. The royal seventh day, placed in the bosom of the royal law amid the thunders of Sinai, coming to man bearing the seal of divinity, is beneficent and glorious when legitimately employed in sweet communion with its Author. But note the general ruin that followed the institution of the papal Sunday that was foisted upon the world under the iron rule of Rome in A. D. 321.

It was never designed by God that any institution should cramp and dwarf and work hardship to mankind. When any institution does this we may be sure it is neither of God nor under the sanction of God. The Lord Jesus said, "The Sabbath was made for man," not man for the Sabbath. It was never the purpose of God to sacrifice any man to an institution; but on the contrary it was his purpose to make all institutions contribute to man's highest happiness and everlasting good.

This noble government of ours was established, evidently, under the guidance of God, that the victims of ecclesiastical tyranny might have the rest and peace which they could enjoy only where religious liberty has the safeguard of the supreme law of the nation. Institutions were made for man, and not man for institutions. This must be the correct interpretation of the Saviour's words as applied more broadly to all the institutions utilized by man.

There is another saying of the Saviour that will, no doubt, apply here, and that is, "*By their fruits ye shall know them.*" The truth is, that the institutions of men are all of them more or less established in error; and when once established, there are thousands ready to sustain them as they *are* rather than with good and honest hearts to amend them the more completely to serve the public good.

Institutions should serve mankind, not enslave them.



AFTER more than a century of existence of a "government of the people, by the people, and for the people," based upon the principle that all men are created equal in respect of certain unalienable rights, which it is the business of governments to preserve, the American people are to-day as anxiously engaged in the quest for "good government" as they were before any government had been instituted upon that principle.

PROBABLY there was never a time when so much was heard about "good government" as is heard to-day. It is the leading cry of each one of the political parties in its appeal for the support of the people. It is the subject of their loudest promises. When once it is in power, says each one, there will be no more of this, that, or the other obnoxious features which have prevailed under the preceding régime. Some force is generally lent to these assertions by the fact that the people are very generally suffering from bad government. In their ardent hope for something better, the people continue to put faith in these promises, as a drowning man clutches at a straw.

OCCASIONALLY the new party, or the old party, that has been for some time "out of a job," gets into power, and the people wait for it to put its promises into effect. And after they have waited awhile, and the promised reforms and other benefits do not materialize, they learn with indignation and grief that the party has "shamefully betrayed the people's trust" (or words to that effect) and there must be another "turning out" of the "rascals" before good government can be attained. This has been the record of every party that has been in power in American politics for many years.

THIS condition of things prevails in spite of the fact that it is very easy to discover a "sure remedy." For you can find such a remedy set forth in the columns of every newspaper. It is amusing to note the air of assurance with which our political journals set forth just what mistakes were made by the people in the last election, just where the successful party has been recreant to its duty, and just what is needed to realize that condition of things for which the country has long been looking. It is related of the Confederate General Lee that having his attention called at one time to the way in which the

Southern journals criticised the campaigns of the armies and pointed out the mistakes of his generals and just what ought to be done to insure great victories in the immediate future, he remarked: "I had thought that we had the best men to command our armies that could be chosen for the place; but I now see that we have only second-rate men for the army, and that our ablest generals have been left at home to edit the newspapers." It is not recorded, however, that he found occasion to call for the services of any of these "ablest generals" in the field.

THE people are assured that the only thing necessary to the realization of "good government" is the election of the proper persons to office. But it seems very hard to discover the proper persons, or, when discovered, to get them installed into the coveted positions of public trust. It is no longer left to the old parties to select these individuals. "Faith" in the old parties is on the wane, but not faith in the magic power of the ballot. Still believing in the potency of the latter to evolve all the necessary conditions of the long-sought "good government," new parties are entering the arena of political contention, and even the forces of religion are joining in the struggle for the control of the ballot box. It would seem that the more failures are made to secure "reform" and good government by the ballot, the firmer does the "faith" of the people grow in the effectiveness of the ballot for that very end.

FOR instance, we now have the "National Christian Citizenship League" out with a "proclamation," that the league, "having declared a national crusade for the purification of public life, the dethronement of evil and the enthronement of the principles of Jesus Christ in these United States, . . . appeals to the pure-minded, true-hearted men and women of the Republic who believe with Charles Sumner that 'righteousness is preservation,' and calls for a million volunteers to enlist for the war and report at once to the national headquarters." The Christian Endeavor forces are marshaling for a like purpose. They expect to succeed where the old parties have failed, because of the fact that they will do their work on a "Christian" basis!

WHAT is the matter, anyway? Does the trouble lie in the principles upon which the government is established? Were the statesmen wrong in their political views who wrote the Declaration of Independence and drafted the Constitution?—No; these documents are just as good to-day, in themselves, as they ever were. The failure has not been in them, but in that very fallible thing through which they were to be applied; namely, human nature. And in this the failure has been very great.

It seems to take people a long time to learn—if indeed they ever will learn—that there cannot be good government in a republic without good people. The more good people there are, the better will be the government, because the less government will be needed, and the people can be left more free to be a government directly to themselves. The problem of good government would be very much simplified if we could dispense with our prisons, our liquor saloons, our reformatory institutions, and our courts of justice. And the only reason that this cannot be done is that human nature is so bad that these things are absolutely demanded.

* * *

THERE is less good government in the land now than in the days of Washington, Jefferson, and Jackson, simply because there are less good people in proportion to the population now than there were then. There are less people in proportion who are able to govern themselves, or who have, in other words, the virtue of self-control.

* * *

BUT what will supply the lack? Will the ballot? or legislation? Manifestly nothing but good religion can make good people out of bad ones; only that can substitute something better for the fallible human nature which is at the bottom of all the trouble. What then must we conclude with respect to the outlook for national prosperity when we see the forces of the church, which ought to be proclaiming good religion, turning aside from this to engage in politics, out of which no converting, sanctifying influence can ever come?

Law Against Sunday Cycling in New Jersey.

"New York Journal," October 5.

AN old New Jersey law was revived yesterday, and should a wheelman in that State ride on Sunday for any other purpose than that of seeking medical aid or going to church, he does so at his own risk, and is not under the protection of the law.

This was exemplified in the court of Justice William H. Harrison, of Hackensack, Bergen County.

The complainants in the case were the Garlick brothers, of Paterson. They were riding a tandem through Rochelle Park on Sunday, September 19, when they were run into by a wagon driven and belonging to Henry Leswing, of Rochelle Park. The result was a suit against Leswing, demanding \$100 for the loss of the tandem.

Prosecutor Stagg startled the court by citing the old and almost forgotten law. The judge looked embarrassed, but finally rallied and said:—

"The law extends no protection to law-breakers, and riding a bicycle for pleasure on Sunday is against the law of this State."

Justice Harrison thereupon decided the case against the complainants.

Jailed for Hunting on "the Sabbath Day."

New York "Sun," October 5.

JOHN F. ENGLER, twenty-two years old, of 237 Barrow St., Jersey City, took his gun on Sunday afternoon and went down to the woods at the foot of Claremont avenue in the Greenville section of the city. Game Wardens John Kerr, of Harrison, and George Kelly, of Essex County, who happened to be in the woods looking for violators of the game law, met Engler and arrested him. They haled him before Justice Roe and charged him with violating section 15 of the game law, which provides, "That it shall be unlawful to hunt with a gun, or with a dog, or with any firearms or weapons, or to carry a gun in the fields or the woods on the sabbath day, commonly called Sunday." Justice Roe imposed a fine of \$20. Engler refused to pay it and declared that he would take an appeal. The justice then committed him to the county jail for ninety days. Engler will probably make an application for a writ of *habeas corpus*.

THE Sacramento (Cal.) Typographical Union has resolved that its members shall not buy any goods on Sunday nor patronize any store that keeps open on that day. In this matter the members of the union surrender their individuality to that of the organization, and in so doing, part with just that much of their God-given manhood. The San Francisco *Star* approves the resolution.

THE newspapers report that in Pittsburg, Pa., a man who had been expelled from church membership, entered suit for, and actually obtained \$100 damages for "loss of his spiritual life." It is silly enough in all conscience for a man to think that spiritual life consists of church-membership; but it is both silliness and perfect blundering blindness for any court in the United States to entertain any such complaint and to put through any such case. However, in these days of the confusion of civil and religious things, the point has been reached where we need not be surprised to see courts doing the most senseless things possible.

MR. JOHN STOFFELA, a merchant of Yuma, Ariz., was recently arrested and fined \$50 for violation of a Sunday-closing ordinance passed by the common council of Yuma not long since. This ordinance is said to be the first Sunday legislation ever enacted in Arizona. Mr. Stoffela suffers this penalty for choosing to exercise his own judgment in the matter of keeping his store open on Sunday. It is his own store, and he takes the risk of any harm that may come to his trade from so doing; and this is all the risk that any person could reasonably be asked to run under such circumstances.

"THE Lord is our judge; the Lord is our lawgiver."

THERE is something much worse than to be a pessimist, and that is, to be a woefully mistaken optimist.

Needed: A Backward Movement.

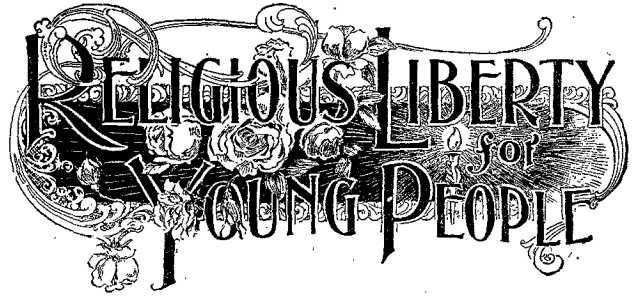
"Christian Endeavorer" for September.

WE have come into peculiar times—the "last days" of this age—when the church has to a lamentable extent departed from its God-honored methods of working. Our religious life has degenerated into a life of "movements" and "conventions" and "organizations;" men's meetings and women's meetings; sunrise prayer-meetings, and Junior Endeavor prayer-meetings and old folks' prayer-meetings, and a list of other names that tax the capacity of our Sunday services. From morning to night we are in one ceaseless round of public meetings. We need to return to the days of personal private devotion.

This lack of home religion is to no small degree responsible for the lack of true religion in public. We may be behind the times, but we want to enter a protest against the spectacular performances and sacred(?) concerts that have taken the place of the regular Sunday evening services. We plead for holy living in the homes, and honest, fearless declaration of the will of God in the church. We are wearied with "boy preachers," "singing evangelists," "ex-priests," "converted nuns," "stereopticon lectures," etc., etc., and yearn for the plain preachers of righteousness.

The absence of that which made the early Christians strong has made room for the worldliness that is so predominant in so many churches. The church has entered the arena of attractions, and seeks to gather men together by very poor imitations of that which is not worth imitating, and the result will surely prove that the policy is shortsighted. In exact proportion as people look upon the church as an "amusement bureau," or as a theater from which evil has been expurgated, will they lose interest in the church as a revealer of the will of God. In its earnestness to make itself popular the church has lost sight of the fact that the only mission ever marked out for its ministers is to be found in the commission given to them: "Go ye therefore into all the world, and preach the gospel unto every creature."

We need a "backward movement." Selling strawberries and cream in hot weather and oyster stews in cold weather, and voting on the most popular minister in the town, or the prettiest young lady in the church, may be in harmony with the present order of things, but the question arises, "Is the present order of things in harmony with the will of God?" Let us return to the former order of things. "Ask now of the days that are past." When the church was poor, was it not then rich? Then every man gave as the Lord prospered him, and the whole responsibility of the church's finances was thus thrown upon God.



Why Did Elijah Kill Baal's Prophets?

"WHATEVER does this mean, mama?" asked Charlie, appearing in the sewing room with the Doré Bible; "it seems to me that it was very strange for Elijah to kill all the prophets of Baal. The other day when we were talking about Jezebel killing the prophets of the Lord, you told me that she did very wrong. Now, mama, how do you explain the action of Elijah?"

Mrs. Ross looked up at Charlie's eager countenance, and sighed; for had she not often questioned in vain for an answer to this same perplexity? She laid aside her work, however, and said, "Let us study the chapter in which this history is recorded, and see if we can find a satisfactory answer; for I do confess to you, Charlie, that you have asked me a hard question."

"Now I will turn questioner. What happened just before Elijah killed the prophets of Baal?"

"First, Elijah told the king to gather all the people, and send for all the four hundred and fifty prophets of Baal. When they all came together unto Mount Carmel, Elijah stood up in their sight, and said, 'How long halt ye between two opinions?'"

"Then it seems that the people were in perplexity and did not know exactly what was right," said Mrs. Ross. "Well, go on, Charlie."

"Then Elijah said, 'If the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word.'"

"It seems to me that was a fair proposition. Does it not to you, Charlie?"

"O, of course. That is not what I am troubled about. The true God is the one they ought to have obeyed, because he made them, and all things, and gave them all they had. It would have been far better if they had worshiped God all the time; for God is love, and good, and never asked them to do one unreasonable thing. But what I am troubled about is, that Elijah, who knew God and loved him, and must have understood that he was love, kind, and merciful, should do the very thing to the prophets of Baal that he thought was so wrong for Jezebel to do to the prophets of God."

"Well, let us go on with our study. I begin to see why it was, and I think you will before we are done."

"Well, after he called their attention to the fact that he stood alone in their midst for God, he told the proph-

ets to raise an altar to their gods, and put a sacrifice on the wood, but to place no fire under it. Then he would take another sacrifice, and build an altar to the Lord, and put no fire under it, and both in turn would call on the Lord, and the God who answered by fire would be acknowledged as the true God."

"Then, mama, there is a real funny part in the story, and I could not help laughing a little. You see the four hundred and fifty priests began to call for Baal to answer by fire, but no answer came. They called and called till noon. Then Elijah told them to cry louder, that maybe their god was out walking or taking a nap. Wasn't that funny? Of course that was all a joke. I could imagine I saw the silly priests shouting and leaping around like crazy men. At last they began to cut themselves, till they were covered with blood, as though they would even make a sacrifice of themselves, if only their god would answer by fire, and make the people honor him as God.

"Elijah let them carry on in this way until evening; but by and by he put a stop to it, for of course there was no answer to all their cries."

"How very solemn it must have been when Elijah hushed their wild, cruel worship!" said Mrs. Ross. "How the people must have looked up to the calm, old prophet with expectant faces! How sorry he must have felt for those poor, perplexed, superstitious people who could not tell who the true God was, or how to worship him! How indignant he must have felt to think of all the suffering they had been called upon to endure through this terrible worship of Baal!"

"But whatever made them so silly?" asked Charlie; "I am sure you would never catch me worshiping a god that would not answer."

"But you forget, Charlie, that the devil and self was behind it all, and that if he had been permitted to, he would have answered by fire for Baal, and that he worked actual miracles to deceive the poor, distressed people. But go on with the story."

"Well, at evening, Elijah built up the altar of the Lord, put on the sacrifice, and made the people pour twelve barrels of water over the altar, till the trench was all filled. Then Elijah prayed to God, and said, 'Let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.' Then this is what it says: 'Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God.' O, mama, how glad they must have been to find out that God was God!"

"No doubt there were many who were glad to worship God. But there were many who still hated him and his servants. Can you tell who they were?"

"The prophets of Baal, I suppose," said Charlie, slowly. It seems as if they ought to have been glad to give up the worship of a god who had made such fools

out of them. But then as long as they were determined to be fools, why did n't Elijah let them go ahead?"

"Elijah was the prophet of the Lord,—God's ambassador to a usurper's kingdom. Elijah knew the mind of God, and did not act simply as a man and in human wisdom. Suppose that the people had been nourishing four hundred and fifty serpents, and that Elijah had just found out a way of making them drop them, and see their venomous character, and that, as they saw their danger and malignity, they were willing to have them destroyed, and that Elijah acted for God, and God said, 'Put them out of the way or they will destroy my people.' The prophets of Baal had had great light in regard to God and his power and character, and God saw that they were utterly and wilfully given over to evil, and were a menace to the people's liberty and life, and that no good could result by granting them a further probation. Surely God knew what was best to do, and his action toward them was only one of mercy."

"Yes," said Charlie, doubtfully; "but, mama, would n't we think it very wrong to put people to death who did not agree with us in matters of religion?"

"Certainly, and it would be wrong; for we cannot read the heart, and even if we could, we would have no right to kill those who were utterly bad. But God has the power and the right to destroy as he has created and preserved. When at last all rebels are exterminated, the whole universe will declare that God is just and righteous."

"In those days the government was a theocracy, or government of God, and men were dealt with just as if God were the governor on a throne. Of course, God could make no mistake when he pronounced sentence. But there is no theocracy on earth to-day. It is true that there is a counterfeit of it, where a man sits in the temple of God, showing himself to be God, and has presumed to legislate as if he could read the hearts of men."

"O, I know," said Charlie; "papa was telling me about the Inquisition only the other day, and he said that men were often put to the rack and into slow ovens to make them confess, so that the inquisitors might know their very hearts."

"Yes, very cruel measures have to be resorted to, when men undertake to read the hearts of men."

"Well, after all, mama, I am glad that we are living in the liberty that we are. I do not think I should have enjoyed living in Elijah's time, and I am sure I should have been in continual fear if I had lived under the shadow of the Inquisition."

"There would have been no more need of fear, then, than now. Some one has said that the history of the world is only the history of Church and State and the reaction against it. For some time we have been living in an age of reaction against the false theocracy, but the tide is beginning to set the other way, and some day a government is to bring down fire on the earth, not to prove the power of the true God, but to deceive the people, and to lead them to carry out the decrees of Baal.

Study the Word of God, my boy; for it may be that even you may yet be called upon to witness for the true God against the very sight of your eyes, trusting only to the infallible Word. We'll have another talk about it."

F. B.

The "Civil" Religious Sabbath.

JOHNNIE.—Mama, what is the civil sabbath that the preacher told us about this morning?

MAMA.—He meant, Johnnie, that everybody ought to rest one day in seven.

Johnnie.—Which day, mama?

Mama.—Why, Sunday, I suppose.

Johnnie.—But you and papa have been resting on Sunday all the time, and so have lots of other folks. Were you having a civil sabbath?

Mama.—Oh, no, Johnnie; we rest on Sunday because it is the day when Christ rose from the dead. We call it the Christian sabbath.

Johnnie.—But mama, if Sunday is the Christian sabbath, how can it be a civil sabbath?

Mama.—I suppose the State makes it a civil sabbath, by commanding people to rest on it.

Johnnie.—Then if the Lord made Sunday a religious sabbath, and the State makes it a civil sabbath, which is it?

Mama.—Why—I—I suppose it's a civil sabbath to people who rest because the State commands it, and a religious sabbath to people who rest because they are religious. What makes you ask such questions, anyway?

Johnnie.—Oh, nothing, mama; only I want to get this all straight in my mind, so I'll understand it. I don't see where the difference comes in if I rest one Sunday because the State commands it, and then do just the same thing next Sunday on account of my religion. It would be all the same thing, wouldn't it?

Mama.—Well, Johnnie, I don't know as I can explain it to you, but you know the Bible says that God made the Sabbath, so it's a religious day. But the State says people must have a civil sabbath, too, by resting on the first day of the week.

Johnnie.—Then if the State calls for a civil sabbath, mama, and my religion calls for a religious Sabbath, both on the same day, which call am I to obey?

Mama.—Oh, we don't keep the civil sabbath, Johnnie; our Sabbath is religious; and so it is with all people who are religious.

Johnnie.—But wouldn't the State arrest us, mama, if we should break the civil sabbath by working on Sunday?

Mama.—Why—yes; I suppose we might be arrested for that; some people have been, not very long ago.

Johnnie.—Then if we don't need a civil sabbath, but keep Sunday because we are religious, would the State punish us for not being religious, if we should work next Sunday?

Mama.—I declare, Johnnie, you're getting terribly

inquisitive; who put all those questions into your head? You'll have to ask the minister about it the next time he comes here to tea. I can't stop to answer more such questions now.

Johnnie.—All right, mama; but I don't believe he can tell any more about it than you have. The fact is, I don't see any sense in a civil sabbath, and I believe it's all a humbug. If God made the Sabbath, and commands everybody to keep it, that settles it, and I don't see what more people can want. Anyway, that's good enough for me.

John Bunyan and His Persecutors.

WE recently published a conversation that Mr. Bunyan had with the clerk who was sent by the authorities to him demanding that he submit to the law as it existed. The real cause of his imprisonment was his refusal to attend the Established Church, and also conducting meetings himself independent of any church that was recognized as such by the government. When it was found that he was really violating the law of the land, an indictment was prepared against him, and at the time of trial, after his arrest, this was read to him, and the question was asked of him, "What say you to this?" Bunyan replied, and then the following conversation took place between him and the judge who was trying the case, which we know our young friends will read with interest, as it shows the noble, true, and yet firm stand this man of God took on the charge made against him. We sincerely trust that if any of the SENTINEL family are called upon to reply to a similar charge, their answers will be as true and bold as were this man's:—

Bunyan.—"I say as to the matter of attending church, I am a frequenter of the church of God."

Judge.—"But you know what we mean,—to the parish church to hear divine services?"

Bunyan.—"No, I do not."

Judge.—"Why not?"

Bunyan.—"Because I do not find it commanded in the Word of God."

Judge.—"We are commanded to pray."

Bunyan.—"Not by the Common Prayer Book, but with the spirit. As the apostle saith, 'I will pray with the spirit, and with the understanding.'"

Judge.—"What do you count prayer? Do you think it is to say a few words over before the people?"

Bunyan.—"No; for men might have many elegant and excellent words, and yet not pray at all; but when a man prayeth, he doth, through a sense of those things which he wants, which sense is begotten by the Spirit, pour out his heart before God through Christ, though his words be not so many and so excellent as others. But yet, notwithstanding, they that have a mind to use the Prayer Book, they have their liberty; I would not keep it from them, nor them from it; for my part I can pray to God without it. Blessed be his name!"

Judge.—"You have no right to preach."

Bunyan.—"I can prove by the First Epistle of Peter 4:10, 11: 'As every man hath received the gift, even so minister the same one to another, as good stewards of

the manifold grace of God. If any man speak, let him speak as the oracles of God.”

Judge.—“If any man has received a gift of tinkering, as thou hast done, let him follow his tinkering; and so other men their trades, and the divine his calling. You may do it in your family, but not otherwise.”

Bunyan.—“If it is a good thing to exhort our families, it is a good thing to exhort others; but if you hold it a sin to meet together to seek the face of God, and exhort one another to follow Christ, I will sin still, for this will I do.”

Judge.—“Then you confess your indictment, do you?”

Bunyan.—“This I confess: We have had many meetings together, and that we had the sweet, comforting presence of the Lord among us for our encouragement, I confess myself guilty, not otherwise.”

Judge.—“Then you must be had back to prison, and there lie for three months, and at the end of three months, if you do not submit to the church to hear divine service, and leave your preaching, you must be banished from the realm, or stretch by the neck, I tell you plainly.”

Bunyan.—“As to that matter, if I was out of prison to-day, I would preach the gospel again to-morrow, by the help of God.”

◆◆◆◆◆
The Abomination of Hunting.

A TRAVELER in India made the acquaintance of a heathen monk. This man, however beclouded his mind may have been in matters of religion, had a tender heart and his words may well be weighed by those who are blessed with greater light.

The young traveler often conversed with the kind-hearted monk, who was ever ready to instruct him on many points in connection with his heathenish religion. With reference to hunting he gave his young friend sound advice. The monk was entirely opposed to the practice.

Here are the words of the traveler: “As often as I went to the forest, with my gun on the shoulder, he would look at me sorrowfully. One day he said to me earnestly, ‘O, young man of good nature, whose parents are blessed, inasmuch as they take no pleasure in wickedness, and abhor cruelty, why do you persecute the poor animals with so much persistence? What harm have they done? Why should the earth, which Nature has given to them, be stained with their blood? How can you, unfeelingly, see these happy and beautifully plumed creatures, who fill the forest with their songs, tumble down at your feet? How can you, without emotion, behold their sufferings and death throes of which you are the cause? Is there any honor in this wanton destruction of life? Where is your manly feeling? Are you devoid of that feeling of pity that elevates a man? Has the Almighty not imparted a sense of feeling to the animals that he has placed under dominion, as well as to you? Would the amputation of a member not cause you intense feeling? Consider how much more must these little creatures, whose fine nerves are ever so much more sensitive, suffer through your murderous weapon. Be merciful! You rejoice when you cause the innocent turtle-dove to tumble precipitately from the tree, and it is sport

in your eyes to behold the poor bird wallowing in its blood! And, think of it, even should the unfortunate songster escape your hands, the harmless creature will find its way into some brushwood, where it will miserably perish in agony!’

“His dignified countenance full of sympathy, his pleading, the tears that coursed over his cheeks, all these touched my heart! I felt ashamed that I had been so thoughtless, and that I had not realized how unworthy and contemptible it is to kill a poor harmless animal simply for amusement. I felt convinced that I had done what was unjust, and that I had practiced cruelty and tyranny toward the weak and innocent. What! I who abhor cruelty and tyranny!

“I promised my friend eventually that I would hunt no more, and I kept my promise. From that time I once and for all gave up that inhuman amusement. It lost all its charms, and to this day I abhor it. Never since that time have I ever hurt an animal, not even the very least, far less have I killed any living thing for mere sport or pastime.”—*L. D. B., in South African Sentinel.*

OCTOBER 22.

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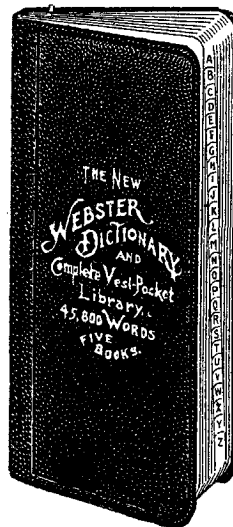
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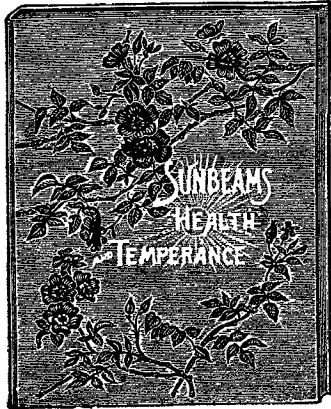
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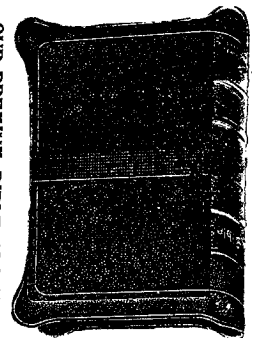
They hast before them, neither turned they from their wicked works. Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it: And it yieldeth much increase.

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Behold, I have sent unto thee my servants, and I have said unto them, Gather the wheat, and thresh the flax, and beat the wheat, and tread the grapes, and I have said unto them, Gather the wheat, and thresh the flax, and beat the wheat, and tread the grapes, and I have said unto them, Gather the wheat, and thresh the flax, and beat the wheat, and tread the grapes.

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