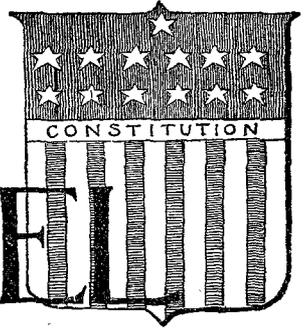


# AMERICAN SENTINEL



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

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THE principles of right government are based upon unselfishness.

THE goodness of God cannot be framed in a creed or a law of man.

NOT all is the gold of true principle that manifests itself in "glittering generalities."

HE only is not an anarchist who is loyal to the eternal law which governs the universe.

IT is a mistake to think that a man has to go into politics in order to serve the state.

THERE is nothing that human nature blossoms out into more readily than Phariseeism.

SHOW me a man who is trying to force other people to keep the Sabbath, and I will show you a man who can't keep the Sabbath himself.

THE man who wants to force people to do right by law has forgotten—if he ever knew it—that the "weightier matters of the law" are justice, mercy, and truth.

CONSIDERING the absolute confidence which the political factions display in the coming success of their oppos-

ing candidates at the polls,—which is of course an absolute impossibility,—one is led to reflect that it would be sad indeed if Christianity offered no surer ground of hope and belief than does politics, or so often lured its adherents into "knowing things that are not so."

It is a mistake for the state to act as though it were the creator of the people, and held their rights at its disposal. The people are the creators of the state.

If I am not permitted to choose whether I will keep the Sabbath or not, Sabbath-keeping cannot become a part of my nature; for only that can be wrought into my nature which comes through my own consent.

## The Test of Loyalty.

THE test of loyalty is one that no person in this world who arrives at the age of accountability can escape. And the test is one of loyalty to law.

But what law? Is it that law which is continually changing with the rise and fall of political parties, or the variations in legislative assemblies? Is there a varying standard of loyalty? It is manifest that such a standard could not serve as a universal test for mankind.

No; the standard is unchanging—the same for all men in all ages—because it is based upon an unchanging and unchangeable law. The only law which changes not is the law of Him who is "the same yesterday, and to-day, and forever."

The principles of this law come in contact with the daily life of every individual. No one can escape them. And they are the principles of religious liberty. No one, therefore, can stand in the position of a looker-on while the struggle for the preservation of that liberty is in progress. Unconsciously to himself, it may be, but none the less certainly, he is standing under one or the other of the opposing standards; and if not an active participant

in the contest now, he is receiving a training which will make him such in days to come.

Jesus Christ, the divine expounder of the law of God, said that "the weightier matters" of that law are justice, mercy, and truth. There can be no loyalty to that law, therefore, without an adherence to the principles of justice and mercy. The Pharisees, to whom Christ addressed these words, held the opposite idea, or at least put the opposite of it into practice. They were the greatest sticklers for "the law," and made a most elaborate formal compliance with it; but at the same time they laid grievous burdens upon other people's shoulders, and cared naught for the welfare and the rights of their fellow men.

It was by displaying the opposite spirit that Jesus Christ manifested his loyalty to the law of God. He came to undo the heavy burdens, to break the yokes under which men were held in bondage, to open the prison doors, to relieve in every way the distress which had become the common lot of humanity. And it is in the same way that loyalty to the divine law will manifest itself to-day.

The movements for "setting other people straight,"—for laying obligations upon their shoulders out of professed regard for "the law," for putting upon them the yoke of Puritan theology and inflicting the penalty of fine or imprisonment upon all who refuse conformity with their ideas, partake of the Pharisaical spirit and not of the spirit of genuine loyalty to law.

It is upon the law of the Sabbath that the Pharisaical spirit fastens itself most readily. For no part of the law were the Pharisees more zealous than for that which commanded Sabbath observance. How frequently they accused Christ of Sabbath-breaking, because he had broken—not the Sabbath, but—their ideas of Sabbath observance. The record of their mistaken zeal in this respect should furnish a warning to others of a later day to beware of any movement which would force people into uniformity in the matter of observing the Sabbath.

Loyalty to the law of God will be manifested in opposition to the spirit of all such movements. Such movements are in the earth to-day, and are rapidly swelling in volume and intensity; and it is in this way that the test will be brought to the people of this day. Let those who would stand for law, stand for the law for which Christ stood, and stand for it as he did. That means that they will manifest the spirit of Christ and not that of the Pharisees. The "weightier matters of the law" are justice, mercy, and truth. Without these, a zeal for the law becomes only a cloak for anarchy.

It was wisely said by Melancthon that God has not made "our knowledge all of a size any more than our bodies," and that therefore people should "be afraid of making the articles of their faith too numerous lest they shortly become heretics themselves by disagreeing with themselves; and should be afraid of making too strict laws for those who differ in judgment on controvertible

points, lest they should shortly change their own judgments, and so make a rod for their own backs." The wisdom of that observation has been demonstrated in every case of legislation in behalf of religious customs, rites, or institutions, that there has been in the history of the world.

THE *Christian Citizen* says, "Except the state believe on Christ and accept and apply his law of *righteousness* and love as the fundamental law of the land, it cannot be saved."

And the Lord Jesus said, "He that believeth and is baptized, shall be saved."

Now will the *Christian Citizen* tell the people how the state can be baptized when it does "believe on Christ?"

Will the *Christian Citizen* tell the people, in a plain deliberate, and thoughtful way, just what the state is?

### Tobacco and Christianity.

MR. E. A. KING, author of "The Cigarette and the Youth," has gathered many facts relative to the use and effects of this most deadly instrument of modern civilization, among which we mention the following:—

"During the fiscal year 1895, the total output of the cigarette companies was 4,042,391,640. During one month nearly 358,000,000 were produced. During the fiscal year 1896, 4,043,798,737 were produced, making an increase of over one million for the year. During the month of October, 458,929,090 were produced. . . . It is stated on good authority that there are nearly 5,000 cigarette smokers in Chicago public schools."

"This is a Christian nation," declares the Supreme Court, and the statement is echoed in many places by pulpit and press. Yes; we are a *smoking* Christian nation,—four billions and over of cigarettes consumed in a single year by the youth, besides all the tobacco that is manufactured into cigars and smoked in pipes. Very suggestive is smoke of Christianity and all that pertains to it! Is this "Christian nation" to find at last in a realm of smoke its congenial home? An observer might well be pardoned for coming to this conclusion.

"Swearing like pirates, smoking like chimneys, and headed straight for the saloon, go young America by the thousands," says an authority upon the subject of the tobacco habit in this country. And the cigarette habit is the first step in this downward career. And yet our Sunday laws allow the sale of tobacco on Sunday as a necessity, and prohibit the sale of bread! There is nothing to equal the sagacity and fine discernment of a Sunday law.

If steps are to be taken to save this nation and make it Christian, let them be first and foremost in the line of checking this terrible tide of evil that catches its human prey in the very outset of their lives. But what can be done to rescue the children from the tobacco demon while fathers and older brothers and even mothers voluntarily

take him into their homes; yes, while these and even ministers of the gospel set the example in the use of the deadly weed?

The trouble with the youth of the country is first of all with those to whom the youth must look for guidance. The trouble with the whole country is not primarily with the bad men, but with the "good" men who, in their ambition to reform others, have become insensible to any needed reformation in themselves.

THE present day theocrats continually ring the changes on the statement that "Jesus Christ is the Saviour of the state and the nation, as well as of the individual." But not one of them spends any time in telling the people just what and where the state and nation would be, if there were no individuals. Yet this is just the point upon which turns their whole contention. Without a plain and distinct exposition of this point, all their words are simply a darkening of counsel without knowledge.

### Activity in Time of Peace.

Not long since we received a communication from a personal friend, who in a kind manner took occasion to suggest that we were setting up men of straw—that as there was no actual persecution going on, why discuss the principles of religious liberty so earnestly as we do?

Many years ago one with keen foresight declared that "eternal vigilance is the price of liberty." This is just what the SENTINEL believes. When this paper first made its appearance, a short life was predicted for it, because, it was said, the evils it contends against do not exist. True, they were not full grown, but they were in embryo; and almost before the people were aware of it, they had developed into full-grown giants, stalking through the land, showing themselves as living realities. And while there is just for the time being a lull in the direction of active persecution, yet there is no real diminution in the activity of the forces that are behind the movement. Indeed, they are continually gathering strength, and no intelligent, observant individual can affirm that the SENTINEL made its appearance any too soon.

When it is known that a midnight smoldering fire threatens the inmates of a home, shall the alarm not be given for fear of disturbing their peaceful dreams? Indeed it should be given, and in no uncertain tones.

True, there is a little lull just now, but pernicious influences are at work blinding minds as to the true issues at stake; and the SENTINEL wants all the people to know it. It is for this reason that "in times of peace we prepare for war"—not with carnal weapons, but with the dissemination of the principles of civil and religious liberty before the world. It is for this reason, too, that now we are preparing for more aggressive action than

ever before; and whenever the opportunity presents, we shall expect our friends everywhere to help along the good work by putting their shoulders to the wheel. We shall be heard from further along this line.

### Jeffersonian Principles of Government.

ONE of the four leading candidates for election to the office of mayor of "Greater New York" is conducting his campaign upon the platform of the principles of Jeffersonian democracy. In a recent newspaper interview he gave to a reporter the following forcible statement, contrasting the government of Jefferson's time with that of to-day, as regards its relation to the needs and rights of the people:—

"They [Jeffersonian principles] can be summed up in the statement that a man has the right to do everything he pleases excepting to injure others; that the right use of government is to insure him this liberty, to defend him from injustice, and protect him in enjoying and using all advantages and opportunities which nature has provided.

"The government we have now is a long way from being a government of that kind.

"Jefferson believed that all just government rests on the consent of the governed—that the freest government is the best and most stable.

"We are going astray after the insane and criminal delusion that the best government is a government by force—the greater the force the better.

"If Jefferson were to come to New York to-day, the first thing which would strike him would be the presence here of a class of people who are doing their best to make our armories more impressive and more costly than our public schools.

"Jefferson taught that it is not necessary to kill people in order to govern them. He denied that any government had any right whatsoever to commit such wholesale, systematic, and persistent homicide as had been made the basis of all government up to his day. He asserted that the money which was being put into standing armies, navies, armories, and cannon, should be taken out and put into schools, churches, and colleges.

"When the Tories of his day cried out that this would result in anarchy and denounced him as a Jacobin and a dangerous character, he replied: 'Trust the people!'

"His whole system rests on those four immortal syllables, 'Trust the people.'

"A government which trusts the people will not take it for granted in advance that it will be necessary to shoot large numbers of them in order to maintain property rights. It will reason rather that property rights—the right to earn, to use all natural opportunities to the best advantage, and to enjoy each man the fruits of his own labor and skill—are the most sacred rights of the people, and that only the people themselves are the fit guardians of rights so inestimable.

"A Hazleton massacre would be impossible under a Jeffersonian government. In the first place, the monopolistic and fraudulent abuse of capital responsible for it would be impossible. In the second, honest capital, honestly employed, would no longer have that fear of the

people and of the reality of popular government which now inspires such occasional manifestations of monopolistic ferocity as that at Hazleton.

"Jefferson believed, and I believe with him, that the people have the right to bear arms and to organize themselves into militia for their own defense and the defense of their government, but he did not believe in any military organization in the form of militia or otherwise to be used as the basis for a government conducted on the idea that it is necessary to coerce the people and hold them down with the bayonet in order to have good government.

"That is the most insane and wicked delusion the devil ever disseminated on earth. Jefferson thought so, and I am glad to have learned to think with him.

"It was from Jefferson, too, that I learned to believe in the right of the people to the fullest enjoyment of every opportunity nature gives them. His principles force every man who really holds them into active opposition to monopoly wherever it is found; whether it is in the streets of New York, in the coal mines of Pennsylvania, in the prairies of the West, or in the cotton-fields of the South.

"To be a Jeffersonian Democrat is to be ready to give every man his due—first his life in not shooting him in order to govern him; second, his liberty in not locking him up in order to correct his theological or ethical views; third, his right to all the happiness he is capable of enjoying by a full use of every advantage nature has provided for the human race.

"Jefferson thought it preposterous for a few men to claim a right to the ownership of the world, including land and everything else in it they thought worth having, so that they could say to the rest: 'Do as we tell you or get off the earth.'

"He was right. It was preposterous. Nothing could be more so. What the Jeffersonian Democrats propose to do now is to demonstrate it."

But the trouble is that real believers in Jeffersonian principles of government are in a hopeless minority today. And they are about as scarce among the workingmen as among any other class of the people. Jefferson was as far from being a socialist as he was from being a plutocrat.

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### Demanding and Securing.

FAILING to secure by argument and persuasion what they deem necessary to the future well-being of the country, the clerical advocates of Sunday-rest now declare that they will "demand" what they want. A Methodist minister, in a Sunday-rest convention in a neighboring State, said:—

"We want to touch legislation. We want to go over yonder into the capitol building and sit there among the law-makers with as much serenity and with as much right as do the lobbyists of the great corporations. We want to put our finger on the moral pulse of the legislature until they feel the power of our influence to the extent that they dare not refuse our demands."

This is how many of the advocates of reform(?) legislation hope to secure what they want. And to the shame

of many politicians they have no more moral backbone than to yield to such "demands;" indeed the average professional politician is "all things to all men" with a vengeance, when he can reasonably count on their support to further his cause.

A good illustration of this we find in an old copy of the *Chicago Daily Post* of April 9, 1892, being an interview with a member of the House Committee on the World's Fair,—the particular subject up for discussion being the closing of the gates of the exposition on Sunday:—

"The reason we shall vote for it is, I will confess to you, a fear that, unless we do so, the church folks will get together and knife us at the polls; and—well you know we all want to come back, and we can't afford to take any risks."

"Do you think it will pass the House?"

"Yes; and the Senate, too. We are all in the same boat. I am sorry for those in charge of the Fair; but self-preservation is the first law of nature, and that is all there is about it."

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### A Striking Admission.

BY W. C. G.

AT the World's W. C. T. U. convention, just closed at Toronto, a letter was received from Lady Henry Somerset, of England, widely known both in Europe and America as an active worker, and vice-president of the union. The following extract from the letter would seem to indicate that this distinguished lady has a clear perception of the animating spirit that has so largely taken possession of her fellow workers in this great organization. After expressing her regret at being unable to be present, she says:—

"Looking back from the vantage ground of the nineteenth century we condemn unhesitatingly the spirit of the inquisitions; and yet if we dissect the motives which prompted those appalling evils, we find that the root principle was not one wholly of evil, but wholly mistaken, namely, that all who differed had to be brought into line for the welfare of the race, and that any means to this end was justifiable; that to hate the individual meant to be loyal to principles that were believed to come from God; and I think that if we examine our motives, we shall find that something of this spirit governs us, and that we, too, feel that where we differ, we may almost claim the spirit of avenging angels. And so I know that in your great gatherings you will sometimes pause to think that 'love suffers long and is kind; love thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth,' and that it may be possible sometimes that those who do not see eye to eye with us are yet acting from motives which are absolutely sincere, motives perhaps, purer, even purer than ours. This is the message that I should like to send across the waters which separate me from my comrades as they meet."

Will this message be heeded? Will the W. C. T. U. continue to forget that it is not only a temperance union

but a *Christian* Temperance Union, in name at least, and that its methods and spirit should be Christlike?

This warning has been repeated from without, many times; now that it comes from within, at the hands of one whose devotion to Christian work cannot be disputed, its effect upon the minds of the more careful and conservative in the organization ought to be apparent in checking the growing tendency on the part of so many of its members toward religious legislation and the spirit of the Inquisition.

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### Persecution—Past and Prospective.

BY M. E. KELLOGG.

THE persecutions of past ages were the result of the desire of the priests of the dominant church, as they conceived it, to improve the condition of the people. The system of reasoning by which they justified such a course was very simple. The church had come, or thought it had, to the perfection of light and knowledge both as regards this world and the world to come. The church conceived itself to be the divinely appointed teacher of the world. Whatever it thought was best to be done, should be done; and objectors, for the good of the state and community, and for their own good, too, should be compelled, if need be, to do what the church held to be right.

To those resting upon this self-satisfactory basis, all arguments in regard to personal accountability to God and of individual rights in religious matters had no effect. They appealed to infallible authority,—to the Scriptures, which speak of evil doers being rooted out from the earth, and they regarded themselves as the appointed agents of the Most High to carry out the decrees of the divine will. Thus religious zeal became synonymous with human cruelty. The cruelest deeds and the most pious phrases went hand in hand; prayer and murder became boon companions.

Persecuting heathenism was barely a thing of the past, when its place was taken by what passed for the church of Jesus Christ; all freedom of thought was repressed; and if a Savonarola saw a purer faith, or a Galileo discovered a new scientific truth, the advocating of it could only be done at the price of life.

This was in the days when one church—one vast system of religion—held all states and almost all people in bondage, making the acceptance of its dogmas, either willingly or by constraint, the price of every earthly blessing, and even of life itself. The physical agonies endured by the martyrs to civil and religious liberty in those dark centuries have occupied the thoughts, engaged the pen, and aroused the sympathies of the philosophers and philanthropists of modern times; but who can picture the mental agony, the conflict of mind, when abject submission and credulous faith, with safety, were opposed by some illuminations of the Holy Spirit, or flashes of

reason, leading into paths dangerous to tread! How many human souls went through life groping in thick darkness, trembling before creed and dogma, until the man created in the image of God, was made, by what claimed to be the church of God, but a lump of clay, without thought, inert, doubting the sincerity of his own faith, fearing the results of his own unbelief, trembling between hope and fear,—how many such lives those ages afforded, nothing but the recording angel's pen can reveal.

That deadly spell was partially broken in the sixteenth century. Men were no longer content to doubt and suffer in silence; they arose and in a new-born strength begotten of God, who in his time bursts the captive's yoke, proclaimed soul liberty. The spirit of liberty pervaded all nations. It crossed the ocean, and in the wilds of the American wilderness built a state, whose national motto, "A new order of things," suggested freedom from both civil and ecclesiastical tyranny. For a time liberty became the watchword of the world; kings pretended to embrace it or fell before it; popes were taken prisoner or fled from their capital as fugitives,—and liberty everywhere seemed like a triumphant conqueror.

But again a change has come. Liberty is like the sea, which has its ebbing and its flowing time; its spring floods and neap tides. Men still rave of liberty, philosophers describe her flowing robes, poets sing her praises, the statesman descants upon her in the legislative halls, and the church holds her as an ideal; but her face is turned from us. She is a beautiful, but a fading dream. How else can we account for the fact that in Europe kings are becoming more supreme and constitutions are little regarded; that the war lord has become greater than the statesman; that the papacy is tightening her grip on Spain and Austria; that she is slowly but steadily regaining her lost ground in Germany, France, Italy, and England; that the cries of suffering peoples in two hemispheres, who are struggling for liberty, are smothered by moneyed interests; and that in our own favored land, where liberty once fled to find the refuge denied to her in the Old World, the churches, which form the greatest motive power in all affairs, are deliberately planning to enact laws directly aimed at personal liberty in those things which relate to man in his individual relations to God?

The churches declare their intention of uniting so that they can be one church under one head, and so gain the control of the nation and dictate its laws. The *Christian Statesman*, in a recent issue, compares the leading Protestant churches to the fingers of a man's hand, but as the open hand does not bring the churches' desire, it says, "What is needed is the compacting of fingers and thumb into a solid fist wielded by the controlling purpose of a single brain, and then something will drop, and drop hard."

What does this plan outline but a new papacy? Surely something will then drop, and that something will

be religious liberty. It may be said by some one in extenuation of this utterance, that this proposed union, by which everything opposing is to be crushed, is only for the promotion of morality in civil things; but the pages of history are eloquent of the fact that when a great religious organization sets itself to work to carry certain ends, it has a very poor sense of discrimination in regard to what are religious and what are civil things; or, in other words, from its standpoint there is no dividing line. By a subtle alchemy of church policy, religious things are transformed into civil. It was so when Rome persecuted. All her cruel, religious exactions were transformed into civil requirements. She shook her "fist of righteousness" through the civil power at those who refused her dogmas.

Protestants, departing from the simplicity of their earlier days, are following her example. They are becoming "compacted" for that purpose. The open palm of friendship and invitation is tightening into the grip of despotic hate and fancied divine retribution. Tired of presenting the love of God, the church would appropriate his prerogative of punishment. This is the attitude of a large number of the professed Christian ministers of America. In blind zeal they are crowding the nation nearer and nearer to the brink of a frightful precipice. Already we have seen some of the results of this misguided zeal; the future bids fair to reveal it in greater measure.

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### Christianity and Sabbath-Keeping.

BY C. H. KESLAKE.

God's power is eternal and unchanging. It is one and the same whether a world—a universe—is to be created, or a soul redeemed.

If any one has a doubt concerning God's ability to redeem, all he has to do is to look upon the material universe, and realize that the power that made it is the power that redeems.

This is one of the lessons to be learned from the language of inspiration found in Rom. 1:16-20. It reads: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. . . . For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

In this Scripture the apostle shows a direct connection between the power of God in the gospel and the

power of God in creation—between redemption and creation.

More than once the apostle, in speaking of redemption, refers to the fact of creation. Col. 1:12-17. This is because creation is an aid to faith in the gospel.

Creation teaches (1) that God can redeem; and (2) that he will redeem.

As to the first there can be no controversy. If God by the simple utterance of a word could make a universe; and if, by that same word, he can uphold it and keep it in its place, surely he can take a sinner, steeped in sin, and so change him that he will be a new creation (2 Cor. 5:17, R. V., mar.) and give him power sufficient to enable him to comply with all the requirements of God.

But did God create the world in this way? Yes, verily. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast." Ps. 33:6,9. Moreover, by that same word, he upholds all thing; for thus it reads: "Who being . . . the express image of his person, and upholding all things by the word of his power." Heb. 1:3.

No one, then, believing the Bible account of creation, can possibly doubt God's ability to save "to the uttermost." But does creation teach that he *will* redeem?

In bringing this world into existence, God had a settled, fixed purpose. This is revealed in Isa. 45:18: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else."

To defeat this purpose of God, Satan has used all the power of his giant intellect. By seducing man into sin, he hoped to bring about his destruction, and thus defeat God's plans. That he succeeded so far as getting man to sin is all too true. And had God not contemplated the possibility of sin entering, and thus his purpose being defeated, Satan would have succeeded in all that he designed so far as this earth is concerned.

But God did not create this earth in vain, he formed it to be inhabited, and therefore, even though sin, and consequently death, should enter, he had a plan, fully prepared from eternity, by which his purpose could be wrought out. That plan was the plan of redemption. It cannot be doubted, therefore, that creation teaches that God can and will redeem.

In creation, as we have already seen, his eternal power and divinity (R. V.) are revealed.

After God had fully completed his work, he instituted the Sabbath, and gave it to man to keep ever as a memorial of his creative power—as the sign of his eternal power and divinity. That sign will last as long as God's power and divinity can be seen in creation, and that of course will be to all eternity.

Now, as creation reveals that God can and will redeem, and is thus an aid to faith; and as the Sabbath is a sign of God's eternal power and divinity by which he

will redeem, it inevitably follows that the Sabbath itself is an aid to faith.

Furthermore, this earth is a part of the universe that God created. When man sinned and fell, the earth itself became involved in the fall; and it must, with man, either be destroyed or redeemed. The latter, we have seen, is the truth, and thus it becomes evident that creation itself has a part in the redemptive scheme. It will therefore be still further evident that the Sabbath is not only a sign of God's eternal power in creation, but it is also a sign of his power in redemption.

What then follows? Simply this: *He who knows the power of God in his creation and redemption can keep the Sabbath; and he who says he cannot keep it unless all others keep it, thereby acknowledges he does not know God's power. He cannot say truthfully that the gospel of Christ "is the power of God unto salvation."* Let it be understood, however, that in all that has been said in this article relative to the Sabbath, in no instance is Sunday referred to.

The seventh day is the Sabbath set apart by Jehovah, and that day only is the sign of God's power in creation and redemption.

Having its origin in the work of creation, and being the memorial of the power that wrought in creation, it is entirely independent of any human aid, nor could it possibly receive it. This would be destructive of God's sovereignty.

In the very nature of things, then, anybody who knows the power of God in the gospel of Jesus Christ will have no difficulty in keeping the Sabbath—the seventh day.

But he who knows the power of God thus is a Christian, and if he does not know this power, he is not a Christian.

Then, beyond all doubt, anybody who is a Christian can keep the Sabbath; and, further, anybody who is a Christian and understands its nature and object will never say he cannot keep the Sabbath.

Circumstances of whatever kind will be no deterrent to a Christian. Environment will be no obstacle to him. He might be thrust into prison. But what of that? Many there are to-day who can testify that it is as easy to keep the Sabbath in a narrow cell as in a palace with none to molest.

Why is this? Because the Sabbath—the seventh day—is an inseparable part of that law that finds its source in Jesus Christ. No lock and key can keep out Jesus from a narrow prison cell where one of his saints is incarcerated, or anywhere else; and where Jesus is, there will Sabbath-keeping always be.

There is, then, something radically wrong with anybody, even though he happens to be a doctor of divinity, when he says, "My right to Sabbath observance depends upon a law for Sabbath observance for all. If others do not keep it, I can't."

The "Sabbath" in behalf of which this utterance was made is not, nor can it be, the Sabbath of the Bible: and

consequently the religion that is represented by this kind of a "Sabbath" is not, nor can it be, the religion of Jesus Christ.

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### The Preacher in Politics.

WHEN the Author of the Christian religion came into the world, he made a very sharp distinction between his government and that of the world. One pertained to man's spiritual nature, the other to his physical well-being. As the people clamored to make him king, their disappointment knew no bounds when he refused. When his friends would resent the insults heaped upon him, he rebuked them with these words, "My kingdom is not of this world." His commission to his followers was, "Go ye into all the world and preach the gospel,"—just one thing, and so we hear Paul declaring, "I am determined to know nothing save Jesus Christ and him crucified." This is the oneness of purpose that backed the efforts of the early Christians. The result was that in the face of a universal law prohibiting under penalty of death, the introduction of any other than the established religion, which was paganism, the gospel of the lowly Nazarene prospered and grew to mighty proportions.

Later the "mystery of iniquity" began its corrupting work, and it is not many pages that the historian wrote of those times till the sickening story of the Dark Ages begins—a story so full of awful deeds, all committed in the name of religion, that our cheeks blanch and the blood runs cold, and we shudder at the recital of the simple facts. This was all the result of a coalition of the civil with the ecclesiastical power.

Then came the Reformation—Luther with the primitive gospel of Jesus Christ—a gospel of love, a gospel of peace, a gospel of persuasion. In the face of apparently insurmountable obstacles, this gospel revolutionized all Europe, not by force of arms, but by its own inherent power—"the power of God unto salvation."

To-day we see and hear much of another gospel that the professed representatives of this same Jesus are teaching—a gospel of force, as embodied in the principles governing the Christian citizenship movement. So intoxicated are they with the idea that the nation can be made "Christian" *in fact* through legislation, that it is declared that "Christ is to become the Ruler of this nation," and that it will come "through the gateway of politics." Would that these same people could learn a lesson from the history of the fourth century! Would that they could realize that "all power is from above"—not from beneath; that to make men really good, their hearts must be changed, and only the power of God can do this—not the power of the state. Make a man *first a good Christian* and he will be a good citizen; so the work of the preachers, therefore, is to follow directly in the footsteps of the apostle Paul and preach nothing else "save Jesus Christ and him crucified." Why don't they do it?



THERE is a prospect that war may be declared by Spain against the United States; not a very vivid prospect as yet, it is true, because in this age of enlightenment, when men have learned how to fight with weapons so much more deadly, and especially so much costlier, than they used to fight with, and when "concerts" of Europe and "triple alliances" are important factors to be reckoned with, the civilized nations do not rush into war with each other in that off-hand style which was in vogue centuries ago, but take more time to sit down and count the cost.

\* \* \*

STILL, there is a prospect that war may be the outcome of the present controversy between the two nations most directly concerned in the war in Cuba. There are financial reasons—the weightiest of all reasons, nowadays, with most parties—why our nation does not want the war in Cuba to continue. It is ruinous to her business interests in the island, and it costs her no light sum to patrol the Atlantic Coast of her wide domain to oblige Spain in the matter of heading off filibustering expeditions carrying aid to the Cubans. And there is little doubt but that Spain, on the other hand, would prefer a war with even this doughty giant of the Western World, to the loss of Cuba under circumstances which would wound her national pride.

\* \* \*

BUT now the question arises, In case Spain should declare war, what should be the attitude assumed by the United States? For be it remembered that the United States is a "Christian nation." The Supreme Court has distinctly affirmed this to be a fact; and an abundance of further "proof" upon this point is supplied by the repeated declarations of eminent theologians affirming the same thing. All these affirmations have, save by the *AMERICAN SENTINEL* and a few other journals, gone unchallenged. From the popular point of view, therefore, it may be said that there can be no doubt as to the proper attitude of the United States toward her belligerent neighbor, so far as the question of her being a Christian nation is concerned.

\* \* \*

THIS being so, it is only to be expected that the nation's attitude toward Spain will be a Christian one. It will be marked by the spirit of Christian charity. Our nation will "suffer long" and still be "kind." She will

not seek her own exaltation; she will not resent an insult or an injury. Should Spain smite her on the one cheek by sending a fleet over and bombarding New York City, she will turn the other cheek also, and allow the Spanish fleet to bombard San Francisco. And all this while she will love Spain and pray for her and seek to do her good. For all this is plainly included in Christian conduct.

\* \* \*

WILL our nation do this? Does the Supreme Court or any of the theologians who have so positively affirmed that "this is a Christian nation" believe that she will conduct herself thus in the event of a declaration of war from Spain? Not one of them believe so, it is safe to say; and yet—such is the inconsistency of human nature—they will no doubt hold to the idea of the Christian character of this nation even while with her army and navy she is taking eye for eye and tooth for tooth from her antagonist, and otherwise violating the cardinal principles of Christian conduct.

\* \* \*

AND it is also safe to say that Spain is not counting on anything else than this in the event of a declaration of war. The declaration that "this is a Christian nation" was not intended to serve as a governing principle of national conduct in case of war; but it certainly applies here, if it has any force whatever. The state is not Christian unless it follows the example of Christ.

\* \* \*

THE Rev. Dr. Lyman Abbott, of Brooklyn, is quoted as saying that a man who stays out of politics "because it is a dirty pool," is like John the Baptist, who "was afraid of temptation and ran away and hid in the wilderness." This comparison of Dr. Abbott's is not as bad as it might seem; for although there is not a shadow of Bible proof for the idea that John the Baptist "ran away and hid" in the wilderness, or that he "was afraid of temptation," there can be no doubt but that he did abstain completely from politics; so that the comparison has one point of truth upon which to rest. And there can be no doubt also but that the nature of politics was the same in the time of John the Baptist as it is now, and that he kept out of politics for a reason quite similar to that which prompts many people to do the same to-day.

\* \* \*

AND in this connection it is worth while to note the fact that keeping out of politics did not relegate John the Baptist to obscurity, or at all impair his power for usefulness. It is recorded of him that "Jerusalem, and all Judea, and all the region round about Jordan," "went out to him," "and were baptized of him in Jordan, confessing their sins." He was not only out of politics, but he was away in the wilderness; yet he was probably the least hidden at the time of all the men in Judea. Yet

while he was out of politics, and away from every seat of party strife, he was able to exert a direct influence upon those interests of the state with which politicians are supposed to deal. This fact in itself is good evidence that a man does not have to be a politician in order to serve the state.

\* \* \*

If we read the account of John's work given in the third chapter of Luke, we shall discover in it several illustrations of this truth. Thus, in verse twelve and onward: "Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages." Here are disclosed the extortion and injustice of those in positions of power and the discontent of those receiving "wages," which are familiar features of the situation in our own country to-day, and which are made the basis of much of the oratory of a modern political campaign.

\* \* \*

TIMES have not changed very much in our world since the days of John, so far as concerns the problems growing out of the relation between employer and employes, between the governed and their governors. Human nature was the same then that it is now, and expressed itself through substantially the same channels of conduct. And there is nothing in any of the circumstances of that time as compared with our own, which would warrant the conclusion that what was possible to one out of politics then, is not equally possible to one in the same position now.

\* \* \*

THE publicans and the soldiers—and we know not what other classes of the people—came out to John and asked of him in all sincerity what they should do in order to lead a better life. This is more than they asked of the politicians,—the party leaders,—and from John they learned more than the politicians would have been able to tell them. So that upon the inference that many of them acted in harmony with his counsel—a very fair inference, certainly—we may conclude that John the Baptist did more in his day to remove the discontent of the people and the causes therefor, and thus to aid in the maintenance of good government, than was done by all the politicians put together.

\* \* \*

"OH, but"—some of my readers will exclaim—"John the Baptist cannot serve as an example for our time, for his work was peculiar and extraordinary. He had a special message for the people from the Lord." Well, haven't preachers to-day a special message from the

Lord? If not, they would better stop preaching. Haven't they the special message of the power of God unto salvation to every one that believeth? Haven't they the message of repentance that John preached, and also the message which Jesus Christ himself proclaimed, of reconciliation with God through his death and resurrection? Haven't they, in short, all the message that John had and a good deal more,—as much more as Inspiration has added upon the pages of the New Testament?

\* \* \*

CERTAINLY they have. The only difference is that John stuck to his message, while the preachers of to-day don't stick to theirs, but seem to think they have found in politics something of more importance. If John the Baptist had gone into politics, he would have done as little for the real benefit of mankind as is being accomplished by the preacher politicians in our own midst. And if the latter would but proclaim the message of salvation in all the graciousness and power of the Spirit, as is their privilege, they might accomplish undreamed-of things in the line of relieving the painful and alarming symptoms which are apparent in the body politic at the present time. Let them try it and see.

\* \* \*

AT a recent meeting of pastors representing all leading denominations in "Greater New York," resolutions were passed setting apart November 10 as "a day of prayer and exposition of Scripture concerning prayer," and calling upon pastors and churches in all the States to assemble at some hour on that day "for the purpose of praying God to revive his people."

This is right; it is what the times demand. God has power to revive his people, and he would have his people pray for a revival. He would have them pray to him instead of to Congress and State legislatures. He would have them seek for that righteousness which exalteth a nation, through him, rather than through politics.

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### Papal Liberality.

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RECENTLY at Kingston, Ont., there was a marriage in a Congregational church, at which a number of Catholics were witnesses. Upon learning of this, Archbishop Cleary, of that place, took occasion to set forth the liberality of papal principles in a public proclamation, as follows:—

"We hereby declare with all the authority of the church vested in us as Archbishop of Kingston and your chief pastor, that any Catholic in our metropolitan city or diocese who shall hereafter presume to enter any non-Catholic edifice to assist at what is termed a marriage ceremony or service for the dead, even though he should not take any active part in the performance, renders himself guilty of mortal sin by dishonoring the religion

of his baptism and defying the laws of the holy church and giving public scandal before society. We furthermore reserve to ourself alone the power to absolve from this heinous sin."

BEFORE this paper reaches our readers one of the most exciting political contests in the history of the country will have been settled—the election of mayor of Greater New York—with the details of which all who read the newspapers are more or less familiar. We have no disposition to enter into the merits of the political situation. The SENTINEL does not deal with the questions it discusses from that standpoint, but as a matter of fact, we may say that no one who is not on the ground and actually sees for himself can appreciate the situation. No stone is left unturned to accomplish what is desired. Four candidates are in the field—two Republican and two Democratic—two for what is called "Boss Rule," and two who pose as the champions of the rights of the people. The two latter candidates are Hon. Seth Low, President of Columbian College, and Hon. Henry George, so well known throughout the country. Right in the very heat of the controversy Mr. George was stricken with apoplexy, and died. Whatever may be said of Mr. George's political opinions, all unite in attributing to him sincerity of motive and a genuine friendship for the people. The demonstration at his funeral on Sunday last was one of the largest ever known in the city. The following he had among the laboring classes seemed wonderful, and spoke in tones louder than any words the deep-seated feeling of unrest and dissatisfaction that is felt over the unequal distribution of wealth. They looked to Mr. George as a leader to right many of the wrongs that exist. In a speech just before he died, he said, "If I am elected mayor of Greater New York, I will endeavor to the very best of my ability to give to *every man* his right—whether he be a hod carrier or a millionaire." This is the true principle on which government should be conducted—equal rights to all and privileges to none. We are far from that now.

### "Religious" Legislation.

Not long since, an advocate of Sunday laws said:—

"The seventh-day people have much to say about Sunday-enforcement laws infringing on personal rights. They are wrong, for such laws do not require that Sunday shall be kept religiously."

When the advocates of these laws first began to agitate for the enactment and enforcement of them, it was because "the day is not religiously kept." As soon as this sophistical bubble was punctured, they fell back and said that the law does "not require that Sunday shall be kept *religiously*."

But what is the "religious" observance of a day? A weekly rest-day is purely a religious institution—instituted by the Creator, and *rest from labor* is an essential

part of its observance. In this act, an individual certainly appears to the world to be religious, and to comply with the requirements of the law from religious convictions.

So it is seen that any law requiring the cessation of labor on a day observed as the Sabbath, on the face of it, compels an outward recognition of what constitutes at least an essential part of its religious observance. But Sabbath-keeping is purely a duty to God, and to be acceptable must come from the heart. Any unwilling, outward regard for it, in compliance with statutory demands, makes the individual who does so a hypocrite. Religious laws are always enacted in behalf of some religion, to secure an unwilling recognition of it, else they never would be enacted. That is not the province of civil law; for a man with no religious convictions may be just as good a citizen as the most devout church member. Civil law recognizes only incivilities. It is not incivil to fail to observe any religious custom, so long as in this failure the right to observe it unmolested is granted to others.

W. E. C.

### The Catholic Position on the School Question.

"Bible Echo," Melbourne, Aus.

ARCHBISHOP CARR and the bishops of the Roman Catholic Province of Melbourne, including Bendigo, Ballarat, and Sale, in a meeting held September 3, set forth the Catholic position on the school question. They say that although the present Education Act of Victoria was passed to give "free, secular, and compulsory education to the children of the colony,"—

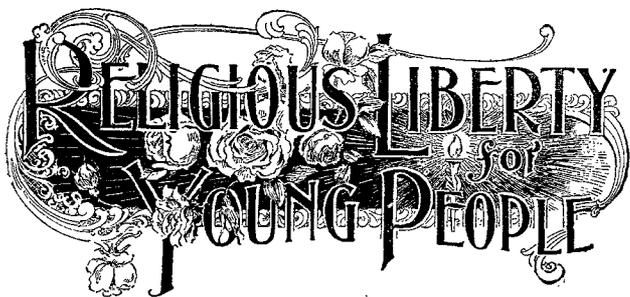
"Catholics protested from the beginning against the principle of divorcing religious from secular instruction in the schools."

But of the National Scripture Education League's proposition to introduce religious instruction in the state schools, these bishops further say:—

"Such unauthorized doctrinal teaching is radically opposed to the fundamental principle of authority on which Catholic faith is based," and that "the only safeguard for Catholic children under such circumstances would be a conscience clause totally forbidding their presence while such doctrinal instruction was being given." —*Melbourne Age*, Sept. 4, 1897.

Putting these two statements together, we have this plainly deducible conclusion: The prelates of the Roman Catholic Church are not, on principle, opposed to the union of religion and the state; on the contrary, they are in favor of such union, provided the religion thus united to, and enforced by, the state is that which is "authorized" by the Roman Catholic Church. And such in truth, is the fact.

"A PRINCIPLE which commands our reason is no less sacred and imperative than a statute."



### Why Are Rights Unalienable?

NATURAL rights are unalienable because they are bestowed upon mankind by the Creator.

If some earthly power had created us,—if we had made ourselves, or been made by others like us, or by the state, we would have no unalienable rights at all; for the same earthly power that created us would have the right to dispose of us as it saw fit.

The state sometimes acts as though it were the creator of its people, and could dispose of their rights as it saw fit; but the state was itself created by the people, and it rests with the people to make such changes in the government as they see fit.

The state is created to serve the rights of the people; these rights do not lie at the disposal of the state.

Our rights are unalienable because they are necessary to serve the purpose God had in creating us. That purpose is—in this life—the formation of right character.

A right character can be developed only by the exercise of free choice.

The basis of right character is love—the love of good, true, and just principles. And all these find their embodiment and personification in God.

In the administration of God's government these principles find their highest exemplification.

God does not compel us to love him or any principle of his government. We cannot be compelled to love anything. We love whatever we do love from the exercise of our free choice.

Your parents do not punish you to force you to love what is good. And the state does not send men to prison to force them to love what is right and just. But the things that are good, and right, and pure, and just must be set before us, and exemplified over and over in words and acts; and by seeing their beauty and excellence, we learn to desire and love them. We choose to do this; and in this choosing we exercise an unalienable right.

If we were not allowed to choose whether we would serve God or not, the love of right principles could never become a part of our nature. Nothing can become a part of our natures which we do not put into them voluntarily. We must consent to let it into our hearts, before it can ever get there.

And if right principles were not a part of our very natures, we would not be fitted for an existence that would continue through eternity,—which is what the Creator designed for us.

If we are not permitted to choose whether we will keep the Sabbath or not, Sabbath-keeping cannot become a part of our natures; and without it we would never be admitted into the kingdom of God. And so with everything which pertains to the service of God.

### Why They Didn't Like Him.

"WELL, my little boy, did you have a nice time this afternoon?"

"No, mother," answered Mrs. Price's little boy, "not very."

"Why not," she asked in surprise.

"Why, mother, the boys won't play with me; they don't treat me right."

"Do you treat them right, Harry?"

"I—I don't treat them at all," he said, hesitatingly.

The mother did not say any more about the matter then, but she felt troubled at Harry's account of his place among his playmates. The next time he took his ball and went to the park, she put on her bonnet and followed.

There were a good many people in the park, and Mrs. Price stood back. Presently she saw her little boy go off alone.

"Who is that little boy?" she asked some children near her.

"That? Oh, that is Harry Price," they answered, but they had no idea they were talking to his mother.

"Why doesn't he play with the rest of you, instead of going off by himself?" asked the lady.

"Oh, I don't know; he doesn't play nice, somehow."

"What's the matter?"

"Why, he always wants to have his own way."

"Don't you all want to have your own way?"

"Yes'm," answered the little girl, buttoning up her coat and getting ready to start off; "yes'm, but you see we all give up sometimes; one day I give up to Susie, and the next day Susie gives up to me, and so we get along; but Harry never wants to give up at all—never; and that won't do."

"No," said Harry's mother, "I see that would not do at all."

That evening Mrs. Price told her little boy about her visit to the park.

"I wanted to let you look at yourself with their eyes, Harry," she said; "and now that you know what is the matter with Harry Price, and why the boys and girls don't like him, I am sure you can mend matters."

Harry looked very solemn and downcast, and the mother said gently:—

"When my little boy remembers that that must have been the way it looked to the heavenly Father, too, I am sure he will try to do differently."

And he did, with successful and happy results.—*Great Thoughts.*

### "A Man's Heart Given Unto It."

"WELL, where did we leave off, Charlie?"

"In our last talk, mama, we had come to the place where the three Hebrews were delivered out of the furnace, because God wanted to show Nebuchadnezzar that he had no business to interfere with men's religious rights."

"What symbols had we explained?"

"The lion and the eagle's wings."

"Yes, I remember now what I was going to say to you about the deliverance. David says, 'Thou hast delivered me out of the mouth of the lion.' In another place in the Bible, it says that Satan is going about like a roaring lion, seeking whom he may devour. You can easily see, then, who it is that influences men to turn the powers ordained of God for the protection of men in their rights, into that beast-like power that denies and then defrauds men of their rights. Behind this lion-like kingdom was the spirit of the lion who has ever shown a beast-like enmity against those who would keep the commandments of God."

"I see," said Charlie; "now the next thing is that the lion was lifted up like a man, and a man's heart was given unto it."

"Before we go into that part of the prophecy, let us see what God had foretold in regard to this kingdom. Turn to Isaiah 13 and read from the 17th verse."

Charlie read: "'Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. . . . And Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited; . . . and the wild beasts of the islands shall cry in their desolate houses.'"

"You see it was to be entirely overthrown, to be the haunt of wild beasts, and never to be rebuilt."

"What, that great and beautiful city?"

"Yes; its destruction was foretold nearly two hundred years before it was taken by the Medes and Persians. Moreover, the very name of the general who was to take it, was written by the hand of the prophet long before his birth."

"O mama, tell me quick where I can find that; for I have been reading about that general. Just to think of his name being in the Bible before he was born."

"Forty-fifth of Isaiah, begin at the first verse."

Charlie read: "'Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut.'"

"Why, mama, it is really wonderful the way God has foretold everything, and yet God is God, of course, and knows the end from the beginning. It was just that way, mama."

"Now, knowing these prophecies as to its overthrow,

let us study some of the causes that made such a result unavoidable. Babylon was represented as a lion with eagle's wings in the reign of Nebuchadnezzar, and the history of its conquests that brought many nations into captivity shows that the symbol is fitting. But in Belshazzar's reign (and his name means Bel's or Baal's prince), the kingdom underwent a change that might well be represented by the man and the man's heart. You notice first that the wings were plucked. Its power of conquest was gone. Rich and increased with goods, Belshazzar gave himself up to luxury, feasting, and pleasure-seeking. The god he worshiped demanded all this, for it was Baal; and Baal, after all, is only a god made like corruptible man. This god was self, as we have before explained, so the king and his lords of whom he had ten thousand, with their wives and concubines, reveled in pleasure. You know any individual that takes this course becomes weak, and so with a state; and so Babylon that had been the fear and majesty of kingdoms, now shows only the weakness and heart of a man. And now, Charlie, what have you found out in regard to its overthrow?"

"Why, mama, war began in the last year of Nebuchadnezzar's life, and continued till the overthrow in 338. The Medes began the war, then they called to their aid the Persians, under Cyrus. He was a wonderful man, and a great general. The Babylonians were driven from one stronghold to another, till finally they were shut up in the great city. Belshazzar and his people felt secure within their great walls and gates. They laughed and mocked at Cyrus as he dug trenches about the city. I believe it says he encamped a whole year without any show of success. The people in the city had food laid up for twenty years, and plenty of ground to cultivate, and they became very careless and reckless. Some one says that Belshazzar called the great feast we read about in the fifth of Daniel, to praise his gods because Isaiah's prophecy had not been fulfilled. You know that while they were feasting, the fingers of a man's hand wrote that he was found wanting, and that his kingdom was given to the Medes and Persians."

"While all this was going on, Cyrus had turned the Euphrates from its course into a lake; and as the water ran down, his armies marched under the walls up the bed of the river, and there they found the river gates open, just as the prophet had said. I suppose while the hand was writing, the soldiers were marching up the streets unhindered, and the trembling king and his lords became an easy prey; for it says in that night was Belshazzar slain, and Darius the Mede took the kingdom."

"You have told it very well, Charlie. The fulfilment of the prophecy in regard to its utter destruction, runs through some hundreds of years, but we know to-day that it is an utter ruin. Men have unearthed the ruins, and have in this century found some valuable tablets confirming the Bible history of Belshazzar's feast. Babylon reaped its own sowing. It failed to protect men in the exercise of their rights, failed to protect itself against

the forces of evil within itself, and so was its own destroyer. Like Pharaoh, Belshazzar had asked, 'Who is the Lord that I should obey his voice?' Doubtless as has been suggested, he knew of the prophecy, and yet defied God. It is certain that he had had the light of Daniel's consistent life; for he knew he was a servant of God when he called for him to read the writing on the wall. His course reminds me of a text that we see illustrated all around us. 'Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil.'"

"The student of history has one of the best fields in which to study the law of cause and effect; and indeed, no nation would be in peril if its people would study the past, and take heed to its lessons."

"You will notice, Charlie, that no nation is destroyed till the cup of its iniquity is full, or the causes for its overthrow fully ripe. It is the same in individual life, Charlie. And that is why I want you to cut off every evil habit in its beginning. Be careful not to indulge the natural wish to domineer, to boss, to bring others to your way of thinking. It is selfish indulgence, the lack of self-control that leads to the destruction of the life powers, and to the final loss of the soul. All this I know you in yourself are powerless to do, but you know there is the God of the Hebrews to whom you can appeal."

"O mama, I am so glad we began these studies. I feel more than ever that I want to grow up loyal to God and truth and to the principles of true liberty. I wish I could meet such men as were Daniel and the Hebrew children. I hope that I shall meet them in the new Jerusalem."

"O Charlie, what a happy city that will be! We shall see God's plan of government fully brought out. His government is based on love. To understand the principles that will rule in that city, and to be in harmony with them, will fit us to be its inhabitants. Do not forget to study the life of Christ, to seek for his grace day by day, that we may be heirs of God, and joint heirs with Christ."

"Now I must leave you to study the second beast, and to prepare for our next talk."

"All right, mama, I am so much obliged for your help. I never thought before there was so much to these beasts with wings and horns." F. B.

**Power From On High.**

"Present Truth," London, Eng.

THE engineer has turned on the power in the engine rooms, and all through the factory the shafting is turning. Not a machine moves. But let the operatives push the levers that make the connection, and the whole factory is quivering with activity.

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**Card.**

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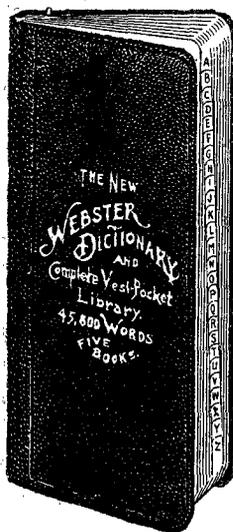
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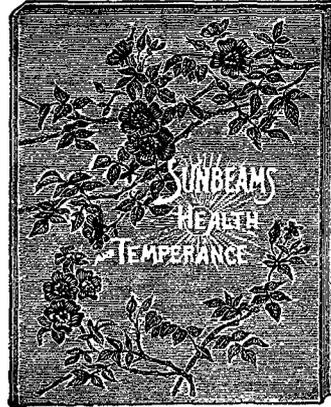
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**KEY**—The first **RV** on page 608 appears in verse 37 of the 9th chapter, before "dominion." In the King James Version the reading is "dominion over our bodies," etc. By referring to the foot-notes it will be seen that the word "dominion" is changed to "power." Hence the Revised Version reads "power over our bodies," etc.

In the 38th verse the King James reads, "because of all this," by reference to foot of page it will be seen that the Revised Version reads, "yet for all this."

In verse 28 there is an **RO**, which denotes an omission. Refer to the foot-notes and "(having)" will be found. Every omission is placed in a parenthesis in the foot-notes, and the Revised Version in this instance reads, "every one that had knowledge and understanding."

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

they have <sup>rv</sup> dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.  
38 And <sup>rv</sup> because of all this we <sup>g</sup> make a sure covenant, and write it; and our princes, <sup>rv</sup> Lē-vītes, and <sup>rv</sup> priests, <sup>2h</sup> seal unto it.

#### CHAPTER X.

<sup>1</sup> The names of them that sealed the covenant. <sup>23</sup> The points of the covenant.

**N**OW <sup>3</sup> those that sealed were, <sup>a</sup> Nē-he-mī'ah, <sup>4</sup> the Tīr'shā-thā, <sup>b</sup> the son of Hāch-gā-lī'ah, and Zīd-kī'jah,  
<sup>2</sup> <sup>c</sup> Sēr-gā-ī'ah, <sup>ā</sup> Z-a-rī'ah, <sup>j</sup>ēr-gā-mī'ah,  
<sup>3</sup> Pāsh'ūr, <sup>ā</sup>m-gā-rī'ah, <sup>m</sup>āl-chī'jah,  
<sup>4</sup> Hāt'tūsh, <sup>sh</sup>ēb-gā-nī'ah, <sup>m</sup>āl'luch,  
<sup>5</sup> Hā'rim, <sup>m</sup>ēr'gā-mōth, <sup>o</sup>ba-dī'ah,  
<sup>6</sup> Dān'jel, <sup>g</sup>in'nē-thon, <sup>b</sup>ā'ruch,  
<sup>7</sup> Mē-shūl'am, <sup>ā</sup>-bī'jah, <sup>m</sup>ij'gā-mīn,

B. C. 445.  
Deut. 23. 48.  
2 Kin. 23. 3.  
Chr. 29. 19; 34. 31.  
Ezra 10. 3.  
Ch. 10. 29.  
<sup>2</sup> Heb. are at the sealing, or, sealed.  
<sup>h</sup> ch. 10. 1.

<sup>3</sup> Heb. at the sealings, ch. 9. 33.  
<sup>a</sup> ch. 8. 9.  
<sup>4</sup> Or, the governor.  
<sup>b</sup> ch. 1. 1.  
<sup>c</sup> See ch. 12. 1-21.

all they that had separated themselves from the <sup>rv</sup> people of the lands unto the law of God, their wives, their sons, and their daughters, every one <sup>rv</sup> having knowledge, and <sup>rv</sup> having understanding;  
<sup>29</sup> They clave to their brethren, their nobles, <sup>g</sup> and entered into a curse, and into an oath, <sup>h</sup> to walk in God's law, which was given <sup>5</sup> by Mō-seg the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;  
<sup>30</sup> And that we would not give <sup>t</sup> our daughters unto the <sup>rv</sup> people of the land, nor take their daughters for our sons:  
<sup>31</sup> <sup>k</sup> And if the <sup>rv</sup> people of the land bring ware or any victuals on the sabbath day to sell, that we would not

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

forgo <sup>33</sup> meal—(an) <sup>34</sup> (the)—(among)—according to our fathers' houses, <sup>35</sup> manner of trees,

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