



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

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It is just as impossible to legislate good deeds out of bad men, as to legislate good fruit out of a bad tree.

THE measure of strength and prosperity in any government can be accurately judged by the degree of civil and religious freedom enjoyed by those living under it.

CIVIL government can accomplish its ends only as it has and employs force to compel obedience; Christianity can accomplish her ends only as she refrains from the use of force.

A SUNDAY law, or any form of religious legislation, is a blow which falls much more severely upon free government than upon the individuals who are its intended victims.

THERE is a pope within you, unless the kingdom of God is within you. It is the popery in people by nature that makes possible and calls for a pope outside of them.

OUGHT the citizen of Spain, in case of war over the "Maine" disaster, to be patriotic and support his country, and do all the damage possible to this country? If not, why not?

THE man who wants to keep Sunday can keep it without any Sunday law; and the man who doesn't want to keep Sunday can get neither rest nor religion out of such a law if he has one.

"COME up and see my zeal for the Lord," said Jehu, the king of Israel, as he was on his way to execute vengeance upon the stronghold of idolatry; but Jehu did not accomplish much as a reformer. And the reason was that his reform work was by force of arms and not by the power of the Spirit.

It is said there must be no union of church and state, because that would discriminate against some of the churches. But how can there be a union of the state with religion without discriminating against some religion? And if it be right for the civil power to discriminate against one religion in favor of another, why is not such discrimination just as regards the churches?

### The Question of Disturbance.

It is provided in nearly every Sunday law upon the statute books of the States, that any work that is to be permitted on Sunday must not be to the "disturbance" of other people. This provision is a hollow sham.

It is not lawful to disturb people—in any proper sense of the word—on any day of the week. It is no more lawful to disturb people on Monday than it is on Sunday.

Unless a different and extraordinary kind of disturbance is meant by this provision of the Sunday laws, therefore, there is no possible reason for making it. But why should some extraordinary meaning be put upon the word "disturbance" for Sunday only?

Whatever disturbs the mid-week prayer-meeting, or the devotions of any person on ordinary days of the week, is a disturbance in the proper sense, and is prohibited by law, irrespective of Sunday statutes. And whatever does not disturb people on such occasions, cannot properly be considered a disturbance on the first day of the week.

But some people are very much "disturbed" by the mere knowledge that other persons are at work on their day of rest, thus indicating that they dissent from their views as regards the sanctity of the day. They want

their feelings protected from disturbance no less than their devotions. But truth—and religious truth especially—has always had to make its way in this world by disturbing somebody's feelings. And no person's feelings have been more disturbed than those of the people who were in error.

All such "disturbance" is for the good of mankind. It is especially for the good of those resting in error, if they will but have the meekness to profit by it.

Let ideas jostle one against another without restraint in the wide arena of religious controversy. Truth must always be the gainer by it, and error the loser.

People who claim the right to work on the first day of the week do not claim any right to disturb people and have no wish to disturb them. Religious assemblies are amply protected by law upon all days of the week, and there is no occasion for giving them or any individuals special "protection" on Sunday.

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### "Christian Citizenship" in Practice.

WE have presented several Bible studies with the *Christian Citizen* on the separation of church and state, which can mean nothing else than the separation from the state those who belong to the church. As certainly as those who are united with the church are united with the state, there is in the very nature of things the union of church and state.

It may perhaps now be well to take a glance at the *history* of church and state; as we desire to do everything possible to help those *Christian Citizen* people.

One of the clearest and most profound productions on the history of church and state is the "Ecclesiastical Researches" of Robert Robinson. A close acquaintance with the Scriptures is all that is needed to see that this is so. He declares plainly of the early church, that "Christians of all classes had always thought religion independent of secular government;" and that "this is clear to a demonstration by their conduct."

"Paganism was the religion of the state, and pontiff was a title annexed to that of emperor. But Christians all disowned by their practice the office of high-priest, while they allowed and obeyed that of imperator.

"These Christians ought to be divided into two general classes. They had all set out with order: but some had degenerated into government; which was a very distinct discipline, and is the true and real seed of every kind of hierarchy. Originally placed by Jesus in a position of perfect equality, they felt their freedom when they met, and so formed a mutual confederacy against sin: having separately no authority at all, and collectively only that of declaring on due investigation that an individual had committed a known crime, which by violating the contract discharged them from their obligations to continue in society with him.

"If any of the number were chosen to officiate for the rest, the offices did not lift them out of the state of breth-

ren into that of rulers. . . . The whole assembly judged whether their officers conducted their affairs properly: and there was perfect order and liberty but no government.

"Into some of these congregations came that wrong-headed sort of men, who were half-Jews and who thought that Christianity would be mightily improved by inserting the Jewish ritual into Christian practice. Of this sort were all the 'saints,' and Jerome expressly says that what Moses and Aaron and the Levites were among the Jews, *that* teachers and officers ought to be in the Christian church."

"By slow degrees this Jewish theology depraved the church, and subverted the primitive order by losing the old idea of confederacy against vice, and by elevating the servants of the church into inspectors and watchmen, and guides, and masters, and monarchs, who, as they rose, sunk the people in due proportion—first into carelessness through confidence, next into inability through ignorance, and lastly into the most abject slavery, when tyranny was played off for virtue; and to stamp the people into dust and ashes was the only method of acquiring distinction and wealth, honor, ease, and everlasting reputation. On these piteous ruins rose the saintship of Augustine, and Cyprion, and Becket, and the theology converted these dregs of the world into oracles of God.

This lust of power and government in the church led directly and inevitably to the lust of power and government in the state. "Bishops became a legislative power, and each bishop of a city church exercised this authority in three distinct characters: At home in his own cathedral, assisted by a session of clergy, whom he created and supported, he gave law to his church. In a provincial synod, assisted by other bishops, living within a district of secular division, he gave laws to all the province. In general councils he was one of a body that made laws for the whole empire. Over all in this period was the emperor, who presided as high priest, or as the Emperor Constantine used to call himself, bishop or superintendent of the external affairs of the church.

"In virtue of this office, old in name and new in practice, the emperor defended the church, not the state; suppressed enemies of the church, not those of the empire; called councils, enforced the canons, placed and displaced priests, and became the executive power, not for the benefit of a free commonwealth, but for the support of a dangerous monopoly. Thousands of volumes, ancient and modern, have been written to assort and conciliate this kind of government, but it never can be exonerated.

"Before this time emperors were not under any obligation to think of religion as they were ordered. Their reason and conscience were free, and an emperor might choose his god and his ritual; but now it was understood that he was to obey the church in all matters of religion. This was extremely difficult for the church was divided into two great factions, Arian and Trinitarian [or those who were in power and those who were not], that persecuted each other with a mortal hatred. And it was curi-

ous enough to require the emperor to believe a point under examination, which neither side had skill to determine.

"On the other hand, the church was to obey the emperor in secular things; but this was a very difficult undertaking, for cathedrals, and honors, and privileges, and endowments, and a thousand other secular things were so closely connected with this kind of church, and so essential to its very existence, that one absolute emperor might ruin in an instant what another had cherished for half a century.

"There is not an evil that can blast society which is not contained in this fatal coalition. Out of these two absolute powers in one kingdom rise new crimes, new claims, new disputes, a new order of men to investigate them, new canons of law, new officers, new courts, new taxes, new punishments, a new world all in arms, animated with a fury that never sleeps and never cools until one party subdues the other into silence. There was no peace in any kingdom where this system was adopted till either the prince disarmed the priest or the priest dethroned the prince."—*pp. 133-139.*

This sketch, though brief, is a complete history of the false Christian citizenship idea, the union of church and state, from its beginning in the Christian era until now; and it is a perfect forecast of the only thing that can possibly come in the United States, and that will certainly come, as surely as the present "Christian citizenship" movement shall succeed in its designs upon the government.

A. T. J.

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### The True Reformer.

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"AND Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."

In these words the Scriptures introduce to us one who stands almost preëminent among the world's reformers. It will be instructive to glance at some features of the situation in which he is set before us.

Ahab was the king of Israel. Against the king and the kingdom Elijah stood alone. 'No human arm was raised for his assistance. No votes were cast, no legislation was enacted, in his favor. All the power of the government,—of law, of the courts, of the army,—was at the command of the king. Against all these Elijah dared to proclaim boldly, to the king's face, and with perfect assurance, the message of a radical reform throughout the kingdom.

Who was this Elijah? The Scriptures answer: "Elias was a man subject to like passions as we are; and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." James 5: 17, 18.

What then was the difference between Elijah and ourselves? By nature there was no difference. He was a man of like passions with us; but in comparing his work with that of the "reformer" of this day, a vast difference is apparent. The secret is revealed in his words to Ahab: "As the Lord God of Israel liveth, before whom I stand." Elijah lived and acted in the presence of the infinite God. He was a man of faith.

But do not we also stand in the presence of God? Yes; what was true of him is no less true of us. It is true enough, but it is *faith* that enables us to realize its truth; it is faith that brings it to our minds as a *reality*. There is a God, the infinite One, Lord of heaven and earth, "before whom I stand." This is no figure of speech, but a literal fact.

Elijah's faith grasped the reality of this great truth, and he acted accordingly. Our faith—if we have faith—will grasp it likewise. And if that be so, we shall act as though that Presence were sensible to the natural eye. Faith deals only with facts; faith convinces us of the *reality* of things not seen.

Who, in the presence of God, and loyal to him, would fear all the power of man? Who in that presence, commissioned by Him to proclaim the truth, would feel weak without the aid of man? Who would seek for help from the legislature? The very fact that such things are done by men claiming to speak for God, is conclusive evidence that they have not faith. Faith hears the "still small voice," and knows it to be more powerful than earthquake, fire, and storm. Faith knows the "sword of the Spirit" to be more powerful than all the swords of steel.

"The Lord God of Israel liveth, before whom I stand." That is the language of faith, the language of true reform. The Christian sees in God the true majority; in his law the all-sufficient legislation; in his word the "voice of a multitude," that is greater than the voice of the ballot. He trusts in the presence of Him who has "all power" "in heaven and in earth."

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Mal. 4:1. The spirit of true reform in the last days is the spirit of Elijah,—the spirit of faith.

Have you faith?

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### "Suffering as a Christian."

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"Present Truth" (London, Eng.), November 18.

THE newspapers bring us the following note:—

"For refusing to touch a gun a young Hungarian conscript, Francis John Kiss, has been sentenced to five years' penal servitude with hard labor. The *Pester-Lloyd*, of Buda-Pest, gives details. Kiss was ordered to leave his home in the country and join the famous Honved Hussars in the capital. On the drill ground no persuasion or threat could induce him to shoulder arms; Christianity, he declared, forbade the use of deadly weapons.

On being court-martialled, he was given the above sentence.

Christ said, "All they that take the sword shall perish with the sword." Matt. 26:52. As a positive command, he also said, "Resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also." Matt. 5:39. Now we know nothing of the young Hungarian's life, except what is told in the newspaper paragraph; but we do know that in that one thing he acted according to the precept of Christ; therefore it is an undeniable fact that he is now undergoing a cruel punishment for nothing else than for being a Christian, for following Christ.

"But no government on earth could exist, if all men should act as this young man did, and refuse to bear arms," is the universal cry. Of course they could not, and the sentence passed upon the young man is strictly in accordance with the law. There must be soldiers as long as there are earthly governments; but that very fact shows that these governments are not Christian, but anti-Christian.

Let no one decry human government, or revile soldiers; everybody has a right to be a soldier, who wishes to be one. The Christian must speak evil of no man, nor of men united to form a government; but every loyal follower of Christ is in duty bound to give a clear testimony as to what Christianity is, and, so far as his influence extends, to make it impossible for anybody to suppose that in killing men, or in learning to do so, he is serving Christ. Christ's kingdom is not of this world; therefore his servants do not fight. John 18:36. Earthly governments cannot exist without fighting; therefore they are directly opposite in character to that of Christ, the Prince of Peace. "The weapons of our warfare are not carnal." "If any man suffer as a Christian, let him not be ashamed." 1 Peter 4:16.

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### "We Ought to Obey God Rather than Men."

BY MRS. E. G. WHITE.

CHRIST declared of the Jews, "In vain do they worship me, teaching for doctrines the commandments of men." This is being done to-day. The commandments of men are exalted, and men are trying to force their fellow-men to render obedience to them. But in no case are we to take the word of men before the Word of God. "We ought to obey God rather than men," declared Peter. And Christ in his sermon on the mount, spoke clearly and distinctly regarding the importance of God's commandments.

#### INTEGRITY OF GOD'S LAW.

"Think not," he said, "that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall

break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

But God never compels men to obey him. Together truth and error take the field. The light shines forth amid moral darkness: and men are left to choose their own leader.

After the king of Babylon had witnessed the wonderful deliverance wrought by God for his faithful servants, and had seen the men walk unhurt from the fire, he published a decree that anyone speaking a word against the God of heaven, who had so wonderfully saved his servants, should be cut in pieces; "because," he declared, "there is no other God that can deliver after this sort." Thus, through the deceiving power of the enemy, God's truth is misinterpreted and misapplied, and his way confused by human inventions.

#### NO RIGHT OF COMPULSION.

The king had a right to worship the God of heaven, and to do all in his power to exalt him above other gods; but he had no right to use his authority in compelling his subjects to change from the worship of idols to the worship of the true God. He had no more right to threaten men with death for not worshipping the true God, than he had to make the decree consigning to the flames all who refused to worship the golden image.

To-day, as in the days of Babylon, the accuser of the brethren, is working through human agencies to hurt and destroy those who are dear to the Lord. Men in power do not realize that they cannot in justice control the minds of their fellow-men, and Satan works through them to corrupt right-dealing. Those who try to keep the commandments of God will meet with much opposition. Satanic attributes will take possession of the hearts of men, making them as hard as steel: and all who depart from evil will make themselves a prey to the hatred of those that refuse to obey the law of God.

But when the state forms laws directly opposed to the laws of Jehovah, and thus strives to compel men to obey them, it is following the example set by the king of Babylon. When it takes the guardianship of the religious interests of the nation, a spirit of intolerance is manifested if men seek to practice the truth, which, by earnest study, they have found in God's Word. Those who are actuated by such a spirit of oppression cannot understand what religious liberty means.

#### GOD SUPREME.

Every man has a right to worship God according to his own convictions; no one is called upon to obey laws that are opposed to the laws of God; and the only position the state can take, and have the approval of God, is to guard the rights of every individual, permitting no oppression to come upon any one because of religious belief.

As Nebuchadnezzar tried to force his subjects to obey his mandates, so men will try to force us to disregard the

Word of God. They will endeavor to compel us to render homage to man-made statutes; but in God's strength we are to refuse to dishonor him.

The laws of earthly kingdoms are to be obeyed only when they do not conflict with the laws of God. When governments are tyrannical and overbearing, when they trample on God's law, their laws are contemptible in his sight. And when they try to control the minds and consciences of those whom Christ died to make free, God's children are to show their loyalty to him by refusing to disobey his commandments.

When the judgment shall sit, and the books of heaven shall be opened, all will be judged, not by the laws that human minds have enacted, but by the law of God, which existed before the foundations of the world were laid. And the men who have been co-workers with the first great rebel, and who have not, as guardians of the state, searched the Word of God, that as rulers they might deal righteously and mercifully, will be judged by the law they have disregarded and dishonored.

#### ANSWERING TO THE COURT OF HEAVEN.

In that day when every work shall be brought into judgment, when the Lord Jesus, with the marks of the crucifixion on his body, shall come in the clouds of heaven with power and great glory, those who, while holding positions of trust, have caused God's people to suffer, will cast their idols of silver and gold to the moles and to the bats, "to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

They have shown no respect for God, no fear to transgress his commandments; but have refused to give their fellow-men rights equal to their own, and have tried to make them disobey God. They have stubbornly adhered to man-made commandments, and they will be judged accordingly. Those who persist in enacting laws which men cannot obey without dishonoring God, and those that obey these laws, and trample on the law of the eternal God, must prepare for the result; for God will not change, nor alter the thing which has gone out of his mouth.

#### LOVE FULFILLS THE LAW.

"As the Father hath loved me," said Christ, "so have I loved you; continue ye in my love." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk,

even as he walked." "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. . . . And he that keepeth his commandments dwelleth in him, and he in him."

God honors those who honor him by obedience to his precepts. John, the beloved disciple, was banished to the isle of Patmos for his faithfulness. "I John," he writes, "who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day." Did John here mean Sunday?—There is but one day called the Lord's day, and that is the seventh day of the week, the Sabbath instituted at creation. God created the world in six days, and on the seventh he rested and was refreshed. He blessed and sanctified this day, and set it apart to be observed as a memorial of creation. And on the seventh day John heard behind him "a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, What thou seest write in a book, and send it unto the seven churches." "And I turned to see the voice that spake unto me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man." Thus Christ honored John for his steadfast obedience to him."

Adam and Eve lost all access to Eden and to the tree of life because they took the word of another before the word of God. By this act of disobedience they opened the flood-gates of woe upon our world. But those who steadfastly adhere to God's Word will hear the benediction. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." No flaming sword guards that tree from those who, after the light has been given them, in the face of all opposition, turn from the commandments of men to obey the commandments of God.

#### The Influence of the Papacy upon the Church.

THE sixth civil power to organize against the seed of Abraham gave way to another, which was to prove the worst of all. These six powers had been but the union of the state with pagan forms of religion, while the next was to blend Christianity with its paganism, and so gain control of the rising church of Christ, in order to turn it away from its designed purpose, namely, to establish truth in the earth.

The Council of Nice was really the establishment of the papacy, because then and there the church yielded its sanction to a civil ruler dictating religious forms and laws to the world. In this the church committed itself to the policy of a *state-governed* church, and so virtually denied the power of Christ to rule that body, which was intended to represent Him in the earth. The place Christ should have had in the hearts of men as members of his

body, which is the church, was given to another,—a “man of sin,”—that he might sit in the “temple of God,” and so manifest his authority as God. 2 Thess. 2:3, 4.

The dominant pagan element which was thus brought into the church, improved the opportunity afforded it to enjoin upon the church by civil law its own festival day as the day of public worship. It mattered not that the civil edict enjoining this observance of the day recognized it as simply the “venerable day of the sun.” The church was so intent on enthroning the civil power as the conservator of their religious interests, that the majority readily accepted the sun’s day as the Christian day of rest.

Two years after the promulgation of his famous sun’s day edict, Constantine professed conversion to Christianity. But like other pagans who had nominally accepted Christianity, he refused to surrender the day so long dedicated to sun worship, and so brought the heathen holiday forward as a fitting day of rest under Christian worship. Nicephorus declares that the emperor, considering himself the head of the church equally with the bishop, “directed that the day which the Jews considered the first day of the week, and which the Greeks dedicated to the sun, should be called the Lord’s day.”—*Quoted in Elliott’s Horæ Apocalypticæ, fifth edition, vol. 4, p. 603.*

Sylvester, then bishop of Rome, undertook the task of adapting the day to the needs of the church. The first step in this direction was to bestow officially upon it a name more in keeping for the place designed for it to fill in the Christian economy. Accordingly, by his “apostolic” authority, and with the approval of Constantine, he conferred upon it, on behalf of the church, the solemn title of “Lord’s day.”—*Historia Ecclesiastica, per M. Ludovicum Lucium, cent. 4, chap. 10, pp. 739, 740.*

With such eminent support, there was no difficulty in giving the day of the sun a prominent place in the church, especially since so many within its fold at that time had previously held the day sacred to the sun. They had not advanced far enough in Christian life to see why that day, formerly devoted to heathen ceremonies, should not find a place in Christian worship. In fact, as already shown in a previous article, the beginning of that century had witnessed the church adopting the rites and ceremonies of the sun-worshipping nations in order to draw them into the church. It is therefore no marvel that, when the pagan element became the dominant one, it should try to graft the day formerly devoted to idol deities onto the Christian religion.

But such a movement could not fail to provoke a protest from what had perhaps hitherto been a somewhat passive element in the church. The controversy which followed attracted the serious attention of those in authority, who sought to settle the matter. The Council of Laodicea was convened in A. D. 364, and the question was considered. William Prynne, an English author of considerable prominence, in his “Dissertations on the Lord’s day Sabbath,” pp. 33, 34, gives a portion of the twenty-ninth canon of that council, which shows

the animus of the church at that time toward the Sabbath, and toward those who preferred to observe it:—

“Because Christians ought not to Judaize, and to rest on the Sabbath, but to work in that day which many did refuse at that time to do. But preferring to honor the Lord’s day, there being a great controversy among Christians which of the two days . . . should have precedency if they desired to rest, they should do this as Christians. Therefore if they shall be found to Judaize, let them be accursed from Christ.”

An anathema of this kind meant much to the people of that age. Having been brought up to believe that the frown of the church was equivalent to a sentence of eternal damnation, many fell into the train of those who controlled the sentiments of the councils. Yet some persisted still in maintaining a commendable independence of thought on this point, which finally brought the secular power to the assistance of the church. So in A. D. 469, the Emperor Leo put forth the following:—

“It is our pleasure that the holy days dedicated to the most high God should not be spent in sensual recreations, or otherwise profaned by suits of law, especially the Lord’s day, which we decree to be a venerable day, and therefore free it of all citations, executions, pleadings, and the like avocations. Let not the circus or theatre be opened, nor combating with wild beasts be seen on it. . . . If any will presume to offend in the premises, if he be a military man, let him lose his commission; or if other, let his estate or goods be confiscated.”

It is thus plain that the establishment of Sunday in the place of the Sabbath enjoined by God’s law was by no means easy. The threat of confiscation of worldly goods by the secular power was necessary to enforce the decrees of the church upon unwilling subjects. But the church carried her point. Having obtained the support of the state in the matter, her path was much smoother. She could ever after keep her skirts clear from the blood of heretics by turning them over to the civil authorities to be punished. This she did regularly, with a hypocritical recommendation to mercy. At first the principle of coercion was administered through comparatively mild correctives; but later, as the firmness of Christians seemed to demand, by the most atrocious cruelties, until nearly all Europe was inundated with blood.

When the control of the civil power by the papacy was complete, to be counted a heretic meant death. In Spain alone the Inquisition brought to the stake more than thirty-one thousand people. Under the reign of Charles V., fifty thousand were sacrificed in the Netherlands, and half as many more under his son. Lecky, in speaking of these persecutions, says:—

“When to these instances we add the innumerable less conspicuous executions that took place, from the victims of Charlemagne to the free-thinkers of the seventeenth century, when we recollect that after the mission of Dominic the area of the persecution comprised nearly the whole of Christendom, and that its triumphs were in some districts so complete as to destroy every memorial of the contest, the most callous nature must recoil with

horror from the spectacle. . . . Nor did the victims perish by a rapid and painless death, but by one which was carefully selected as among the most poignant that man can suffer. They were usually burnt alive, . . . not infrequently by a slow fire. They were burnt alive after their constancy had been tried by the most excruciating agonies that minds fertile in torture could devise." —*Rise and Influence of Rationalism in Europe, vol. 2, pp. 33, 34.*

All this for constancy in holding to God's word as it is. The foregoing extracts from decrees of councils and emperors show that a part of this persecution was for adhering to the Sabbath of the fourth commandment. This constituted one of the signs of heresy in the days of Rome's triumphs over the saints of God, when she wore them out in her frantic zeal to change the "times and laws" of the Most High. With the history of that church in sight, no one need ask how Sunday came to take the place of the original Sabbath. Plainly enough, it has been forced upon the world through persecutions of the most diabolical nature. What the influence of this procedure has been upon Protestantism, will be considered in our next.

J. O. C.

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### Items of W. C. T. U. History.

BY MRS. S. M. I. HENRY.

My own awakening came through my Sunday-school work. I had a class of married women, among them one who was always raising perplexing questions. She had uncommon mental ability, was very earnest, but seemed utterly unable to comprehend, or unwilling to accept any teaching which bore on the practical character of Christianity. She disclaimed skepticism, only wanted to *know*, "*O, to know!*" was her cry. "How can I know that God cares for me?"

She attached herself to me, and our relations became like the intimacy of a hungry mouth, and the hand that was trying to feed it. She always walked home with me from Sunday-school, church and prayer-meeting, and whenever we met on the street would turn and walk with me to my destination, pouring the burning questions that tormented her into my ears. I wondered at and tried to solve her like a riddle, but she repelled any question from me. She was the one to question; I to answer. Ordinary conversation had no interest to her; nothing counted between us but that by which her soul could be kept from despair. At last, however, her secret sorrow was opened to me.

It was at the close of the Wednesday night prayer-meeting. She was absent. I was just leaving the church when one of the brethren detained me, saying, "Here is a man who wants to speak to you; it is Mr. —, whose wife you know." It took but a glance at his maudlin condition to reveal the shame, that was her sorrow, and to stir my heart as it had never been stirred by pity for another's woe. The crusade had begun; our eyes had been

opened to see and our hearts to feel the degradation of rum's ruin; and my consternation could not have been greater, at seeing it as I did in all its ghastliness as this man represented it before me. How my heart ached for her. I determined that now, difficult as I knew it would be, I would break down the reserve between us. She should know that I knew, and then we would see about him.

At the first opportunity I told her as gently as possible that I had seen her husband and understood; and that I had been praying for her and him ever since.

She looked at me with a stern set face, changing from crimson to white; then turning she was about to leave me as if in anger, but I detained her by my arms, and the tears that gushed from my eyes. She was too hungry for companionship to stand long, on her pride, against my sincere sympathy; and after a little struggle she surrendered, clasped me close, and we wept together. Then we prayed, or, I did; she could not yet. She had prayed so long, while he had been going down and down; but as we knelt side by side she talked as she had never done before:—she told me of his early manhood; of the brilliant prospects which he had thrown away; how that although he had come out of the war with the rank of colonel, the curse of drink had been over all his honors, until at last all was lost, nothing but ruin remained for her and her children. She groaned out her despair at the fact that her boy was following in his father's footsteps; and said bitterly, "Now that you understand, can you wonder at my questions? I could not bear to disbelieve, but how can I believe, when I have no hope? You cannot blame me."

"No," I said, "but he must be saved."

"That is impossible; I gave that up long ago," she replied.

"But he must be," I insisted, "we will pray, you and I; and I know God hears; he always answers my prayers. Let us pray every day at three o'clock, and God will surely save him."

"O," she moaned, "how can I? I have no faith left,—not a bit."

"Yes, you have faith," I insisted, "or you could not live; we live by faith every hour. You certainly do believe in something; you certainly believe that *I care!*"

"Indeed, I do," and her arm tightened about me. "I have a great deal of faith in you; I know you care, and I believe God hears you."

"Well, then," I said, "you just hold on to me, and I will hold on to God."

This contract was sealed there on our knees before God, with the most solemn tenderness, and kept. At 3 P. M. every day, I would lock the door of my little study, kneel and pray for that man, often with such a sense of personal need as I had seldom known. His degradation was so revolting it looked an impossible thing that I was asking; and yet I believed my prayers were heard, and would somehow be answered. But at last my faith began to grow weak. With every effort at prayer there

would come the conviction that I must do something. But what could I do? How could any one but God do anything in such a case? I could have nothing to do with such a man as he. So I entered into a controversy that killed prayer. I would lock my door at three o'clock and kneel beside my chair with my face in my hands, but I could not pray. Sometimes I would weep bitter tears at my helplessness; sometimes I would *groan* in spirit while my heart seemed breaking, until at last I could endure it no longer. I must do something, that was very clear, or stop all thought of prayer, and forget my friend and her loathsome burden. I could not forget; I could not take back the promise which I had made, so I cried out, "Lord, show me what to do and I will do it."

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### What is the Mark?—No. 2.

BY C. H. KESLAKE.

In the previous article under the above heading it was stated that there is positively only one institution that the papacy claims as her own to which she points as the mark of her authority, and that that institution is *Sunday*.

That being so, it is in itself an unanswerable argument that Sunday is the "mark of the beast;" for it being a fact that the beast referred to (Rev. 13:1-10) symbolizes the papacy, it is utterly impossible that Inspiration, in speaking of this power could have one thing in mind as being the mark, and then that same power claim something else as being its mark. To claim such a thing is to at once impeach the inspired Word. It is therefore certain that whatever the papacy claims as its mark, that is the thing of which the prophet spake as the mark of the beast. That it is the Sunday, as before stated, is susceptible of the clearest proof.

The following quotations are from standard Catholic catechisms bearing the imprimatur of cardinal and bishops, thus receiving the fullest sanction of the Catholic Church:—

"*Ques.*—Have you any other way of proving that the church has power to institute festivals of precept?

"*Ans.*—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority."—*Doctrinal Catechism, p. 174.*

Again: "*Ques.*—How prove you that the church hath power to command feasts and holy days?

"*Ans.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"*Ques.*—How prove you that?

"*Ans.*—Because by keeping Sunday they acknowledge the church's power to ordain feasts and to command them under sin; and by not keeping the rest by her com-

manded, they again deny, in fact, the same power."—*Douay Catechism, p. 58.*

The same is also found in "An Abridgement of Christian Doctrine" (p. 58). by Rev. Henry Tuberville, D.D.

In the "Catholic Christian Instructed," in answer to the question, "Has the church power to make any alteration in the commandments of God?" Among other things, the following reply is given: "Instead of the seventh day, and other festivals appointed by the old law, the church has prescribed the Sunday and holydays to be set apart for God's worship; and these we are now obliged to keep in consequence of God's commandment, instead of the ancient Sabbath."—p. 204.

From these quotations it will be seen that the Catholic Church bases its power to ordain holydays and feast days upon the fact that it had the power to change the Sabbath from the seventh day of the week to the first. The sign that the church has power to command men under sin is this alleged power to change the Sabbath. Call in question the authority of the church to do this or that, and it will point to the change of the Sabbath as its authority.

That being so, it must be evident to every candid mind that Sunday is the mark of the papacy. And no more fitting mark could it have. When God, through Jesus Christ, made the heaven and the earth, he rested upon the seventh day, blessed, and sanctified it, and thus gave it to mankind as the memorial of his wonderful works. Ps. 111:4. It became the sign between God and his people that they might know that he was Jehovah. Ex. 31:13, 7; Eze. 20:20. It is the sign of his power to create, and thus of his divinity, and therefore of his power to sanctify. Eze. 20:12; 36:23.

Placed in the bosom of, and becoming a part of the eternal law of Jehovah—the ten commandments that "are done in uprightness and truth" (Ps. 111:7, 8) and which indeed are "the truth" (Ps. 119:142), the seventh day is as immutable and eternal as God himself. That day could not be changed without changing truth, and to change the truth of God is to change it into a lie. Rom. 1:25. For God to do this would be for him to deny himself, but this he cannot do. 2 Tim. 2:13. Consequently, God could not change the Sabbath from the seventh day to the first. A simple reading of the fourth commandment will prove this. Let anyone read it, substituting the word "first" for that of the "seventh," and it will be seen how utterly impossible it is for God to do such a thing—it would simply make him testify to a lie.

But the papacy claims to have the power to do that which God cannot do. That being so, she thereby declares she has greater power than God, and as this power is displayed in the change of the Sabbath, it must be, therefore, that *Sunday* is the mark of papal power.

Now, bearing in mind that Sunday is the only institution that the papacy points to as the mark of her authority; and that this same institution is the only thing that is sought to be enforced upon the people of this country, by the Protestants as the test or mark of true



religion, it is again proven that Sunday is not only the mark of the papacy, but also that this country is the one symbolized by the two-horned beast of Rev. 13:11. God having thus pointed out this papal work, will it not be wise for every sincere Protestant to closely study these things? And the "wise shall understand." Dan. 12:10.

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### Shall We Discipline this Nation?

BY A. R. BELL.

"This is a Christian nation."—*U. S. Supreme Court, 1892.*

The word "Christian" being a descriptive adjective, reveals the fact(?) that the component parts of the nation (the individuals) are all Christians.

Defining the "Christian citizen," the *Christian Endeavorer*, of May, 1897, says: "The 'Christian citizen' is one who brings Christian principles to bear upon his political life."

This is saying that the principles revealed to the world through Jesus Christ, the author of Christianity, which to day are by the power of God, through faith, revealed in the life of the believer, are "to bear upon his (the 'Christian citizen's') political life."

These principles are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," and according to the above quotation, the representatives of this "Christian nation," in Congress assembled, should bring these Christian principles to bear in all their deliberations.

But what are the facts?

Not only in Washington, but throughout all the land the very air we breathe seems to be heavily charged with the spirit of war, and preparations for slaughter are going on night and day without ceasing. The government arsenal at Springfield, Mass., is turning out 500 rifles a day, and in Ilion, N. Y., the working force is being increased as fast as new tools can be made ready for service in the manufacture of weapons of destruction. In Reading, Pa., the Carpenter Steel Works has an order from the government for \$1,000,000 worth of projectiles, and in Bethlehem, Pa., 5,000 men are working night and day turning out big guns. A day or two ago a train of twenty-one cars, each car loaded with a twelve-inch mortar, arrived at Sandy Hook, and they are being placed ready for use; and in every military and naval station all is bustle. And this in the face of the statement from the highest judicial authority in the land that "this is a Christian nation."

Nor is this all.

When this nation was declared "Christian" it was for the sole purpose of enforcing Christian laws, institutions, and usages, and Christian morality upon all, and as the chief of all laws, institutions, or usages, and the supreme test of "Christian morality" is the observance of Sunday as the "Christian Sabbath," it does not surprise us when we read, "The American Government . . . is bound

to maintain Sunday as a day of rest and worship," and that "Sunday is the test of all religion," and we would naturally conclude that this "Christian nation" should honor and revere the "Christian Sabbath." But, again, what are the facts?

We quote from the *New York Journal*, Monday, March 14:—

"No rest for war and navy chiefs. Busy all day [Sunday] issuing orders." Again: "Newport torpedo station busy Sunday. . . . For the first time in the history of the torpedo station, the shop was run on Sunday." Again: "There was no Sunday quiet around the Carpenter Steel Works to-day. Everybody was hustling and on the jump." And "The Bethlehem Works were run at full power to-day [Sunday]."

The above places are all working under orders from the Government, and turning out machines of destruction the most powerful the world has ever seen.

If there is one man above all others in this world that is held up to ridicule and contempt it is he who has made a profession of religion and proves false to it. This being so of the individual, what must it be of the nation? Professing religion, being declared "Christian" and yet proving false to every principle of Christianity, is it not time that the hand of fellowship be withdrawn, and the United States taken off the church books?

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### The Object of It.

It is made apparent by the facts stated at the hearing on the Sunday Rest bill, and by the testimony of residents of the city, that Washington is on Sundays a very quiet and decorous city, comparing favorably in this respect with any other city in the land, whether under rigid Sunday restrictions or not.

This fact makes perfectly plain therefore the real purpose of the Sunday Law bill for the District. It was not for the District of Columbia at all; for the District had no need of it, even in appearance. It was simply and solely a scheme to commit Congress to Sunday legislation. First, a District Sunday law; and then, standing on this vantage ground, a demand for a national Sunday law. This is the program of the Sunday law agitators. A national Sunday law is their objective point.

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FREEDOM is reason's native air and man's inalienable right. No man can righteously sell, bequeath, or give away this original and necessary condition of the human soul; nor can any other man, or body of men, righteously come into possession of this primitive and inherent right of another. Years ago, in New England, a case to recover a fugitive slave was brought before Judge Harrington. To prove his claim, the slave-owner produced in court a bill of sale. The judge returned it, saying that it was not satisfactory. The Southerner's blood warmed and he indignantly asked what would be satisfactory to his honor. The judge replied, "*A bill of sale from Almighty God.*"—*Sel.*



“AGAINST the barbarism of a resort to war,” says a religious journal which speaks for the Reformed Episcopal Church, “it is the duty of every Christian to protest.” This is true; and the Christian’s protest should be sustained by action as well as by voice or pen. So far as his own actions are concerned, the Christian can never allow his convictions of right to be overruled.

\* \* \*

It seems difficult for many people to grasp the truth that the battles of righteousness are never fought with carnal weapons. Whoever fights with such weapons is liable to defeat; but God is not liable to defeat. “The good fight of faith” is always victorious. If Spain and the United States should engage in war, the outcome would demonstrate nothing as to the rightfulness of the victorious side, any more than was demonstrated by the late war between the infidel Turks and the “Christian” Greeks.

\* \* \*

THIS is not saying that a government is not bound under some circumstances to go to war. Governments are sustained by force, and war is but the last resort of force. Every government assumes the right to perpetuate its own existence; and to do this it feels bound to employ all necessary force, and make any necessary sacrifice of life and property. To attempt to overthrow the government is high treason, a crime punished by the severest penalties. The act in itself may be laudable, as in the case of the Declaration of Independence, by which the British Government was overthrown in the American colonies; but from the standpoint of the government it is the highest crime, and one to be repressed at all hazards. The Declaration of Independence was a crime of the highest magnitude; but it was no sin. A government fights its own battles; but the battles between sin and righteousness are fought by other agencies, even by those that are spiritual.

\* \* \*

It is perfectly natural that a government should employ force, even in the form of armies and battleships, to maintain the things which are deemed essential to its existence. Force is the natural agency of civil government; indeed, the government stands for force, and for that agency only. It does not represent love; it does not stand for persuasion. The government does not love anybody; it wastes no time in argument. It simply

commands and exacts obedience. Importers of foreign goods are not persuaded to pay a tariff on their importations; the government wastes no breath, time, or money in persuading people to obey any of its requirements. It simply makes known its requirements, and then proceeds to enforce them.

\* \* \*

WHEN we speak against war, we do not speak from the standpoint of the civil government. From that standpoint the use of force to secure any desired end is a necessity. That is the worldly standpoint, and force is the natural weapon of the world. One method of employing this force is through politics; the ballot represents force, and not love or persuasion. Politics are a necessity in civil government, and war may become a necessity. We do not say that the civil government could do any better than to employ force in either of these forms when it is deemed that circumstances require them. We do not see how the government could do differently. What we do say is, that in these the government does not stand for Christianity. We protest against the idea that the civil government, in politics or war, proceeds upon Christian principles, save in so far as it maintains separation between church and state. In keeping itself separate from religion, the civil government is in harmony with Christianity; and in the maintenance of this principle, and this only, the two stand upon common ground.

\* \* \*

THE government depends upon force. Christianity does not depend upon force. It cannot be maintained by force. The government represents force; Christianity represents love. The government can accomplish its ends only as it makes use of force; Christianity can accomplish her ends only as she refrains from the use of force. Let those who are of the world employ worldly methods and worldly weapons. We can suggest none better for them, so long as they remain of the world. But let those who are not of this world employ methods and weapons that are not of this world. Let them employ love, not force; the “sword of the Spirit,” not the sword of steel. And Christians are not of this world. Let Christians therefore protest against war; not as being contrary to worldly principles or worldly interests, but as contrary to Christianity. It is not the business of Christians to advise the world what to do from a worldly standpoint; from that standpoint the world is as wise as the Christian. The Christian’s business is to advise the world from the standpoint of Christianity; in other words, to advise those who are of the world to become Christians; to point out the superiority of the principles and ways of Christianity to the principles and ways of the world.

\* \* \*

SOME very interesting news comes to us from the field

of church and state controversy in Australia. A sudden revolution has taken place in the sentiment which seemed to be prevailing in the Federal Assembly against any union of church and state, and it came about on this wise. A motion was before the Assembly which was to incorporate in the fundamental law a provision that no state should enact any law interfering with the free exercise of religion. An amendment was offered to this, to the effect that no law of this kind should be passed by either a state or the Federal Government. Immediately an objection was raised, and the objection was that if such a provision were incorporated in the fundamental law, it would shut off any legislation for the observance of Sunday. But this was not all; the objector said further that the Seventh-day Adventists were there as the advocates of the principle of no state interference with religion, and that if this principle should be put into the Constitution, it would be a surrender to the Adventists. The result was that both the proposed amendment and the original proposition were swept aside altogether, and both state and federal governments are left wholly free to enact as much religious legislation as they may choose; and with a strong hint thus handed down to them that they are expected to enact some legislation of this kind, and especially some against the Seventh-day Adventists. So much for the effect of clerical lobbying in shaping the fortunes—or the misfortunes rather of the new-born Australian Federation.

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### The Papal Church-and-State Program in France.

IN the light of facts which are given full publicity in lands where passing events are open to the view of all the civilized world, it is strange that intelligent people in this country should believe that the purpose of the papacy is not a union of church and state. Note the testimony upon this point which is furnished by the clerical program in France, as set forth by a clerical organ in that country. We quote this with accompanying comments from the *Independent* (N. Y.), of March 10:—

“Just how French clericalism proposes to make use of the present state of affairs in that republic is indicated by the official party election program as published in the *Revue des Clergé Français*. It begins as follows:—

“The church has the recognized right to govern not only individuals and families, but also nations. In other words, the state is not independent of the church; it is the state’s duty to accept, confess, and protect the Catholic religion. It is the object of the state to protect the secular welfare of the people; but it is the sphere of the church to guard their eternal happiness. The sphere of the church is accordingly infinitely higher than that of the state, and the latter sphere is subordinate to the former. This subordination of ends brings with it, also, the subordination of means, and, as a result of this, it is apparent that the state is subordinate to the church. Nothing can overthrow this argument.’

“As a consequence of this position the program maintains that it is the duty of the state to render all possible service to the church. The church is both a divine and a human association, and possesses power to teach, to make laws and to inflict punishment; she has the right to punish heretics with ‘material’ punishments, *i. e.*, fines, etc.; she further has the right to ask of the state to use the powers at her command for carrying out the spiritual interest which it is the function of the church to preserve and protect. The program concludes with these words:—

“By divine right the pope is the head of the church, the authority as the exponent of the highest morality which has the right of prescribing to the princes the directions and rules which they are in duty bound to observe in the government of their states.’

“The official election program of the ‘Catholic Republican Election Federation of 1898,’ which has its headquarters in Paris, and has been making an active canvass since November, is somewhat milder in tone and tendency. This program laments the fact that hitherto the republic has been antagonistic to the highest interests of religion, and makes the following demands: (1) honest acceptance of the republican principle of government; (2) reforms of the laws which have been enacted against the Catholic Church; (3) harmonious coöperation with all those who are striving for a reign of peace and freedom and justice. In spite of this peaceful program it is generally thought that the aim of Federation is just as much a theocracy as that of the Catholic party proper, namely, the clericalization of the republic, including the army. At any rate, this is the view of leading European church papers.”

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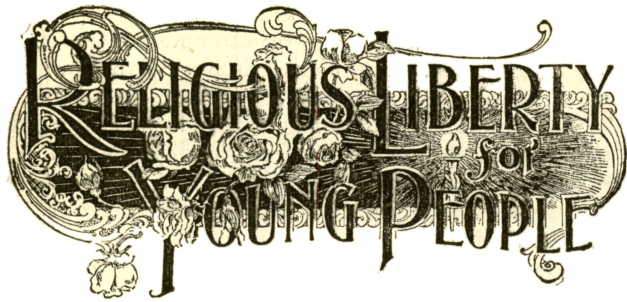
### An Episcopalian Protest.

AN Episcopalian who writes to the *Washington Post*, under date of March 4, takes his church to task for engaging in the movement for a Sunday law, which he truthfully declares is and must remain a political question. He says:

“*Editor Post*: I am very sorry, as a member of the Protestant Episcopal Church, to read in the *Post* the question that has been raised as to the Sunday law in this district, in which the Protestant Episcopal Church is interesting itself in a question which, in my humble opinion, should be left to persons outside of the church of any denomination. I have always loved the Episcopal Church for the reason that it has never meddled in politics. And the Sunday law must always be a political question.

“No greater evidence can be shown of this fact than the result of the election in New York City last fall—Van Wyck’s election was aided in a great measure by the failure of the Sunday laws in New York City. . . . Leave the Sunday laws alone, particularly in this city. Let any unprejudiced person walk the streets of this city any Sunday and see if it is as quiet as any country village in any locality where any decent person is ever seen. . . . Please let it be known, once for all, that the Episcopal Church is out of political questions, and that Sunday observance must always be a political question.

“S. E. GITTINGS.”



#### Studies in French History.—14.

CHARLIE could hardly wait for an opportunity to ask his father what his opinion was about King Louis. His first chance came at the supper table.

Frankie, his little brother, had come in from his play crying, and with an angry flush on his cheek: "Nickey Grimley he called me a cry baby an' a coward, an' said I was stingy 'cause I wouldn't help him build a mud house"—and the blue eyes flashed defiantly,—“an' I just telled him when I was a big man, I'd have him 'rested an' pit in a black prison, for talkin' so wicked to me!”

“It would be better, dear, don't you think,” said Mrs. White, “to play in your own yard, and keep away from Nickey, if you can't agree, or else be so nice and kind to him that he won't call you names? It would be dreadful to put him in prison for that, don't you think so?”

“I dunno,” frowned Frankie, pacified but not convinced. “I told him to stop, but he did it two free times.”

“Well, Frankie,” said Mr. White, “people are never put in prison for such things,—I mean they never ought to be.”

“O father,” began Charlie, eagerly, “I want you to tell me if you don't think it's wrong to blaspheme.”

“Why, my son! you astonish me. You certainly know without asking me that I would rather see my son buried from my sight, than that he should blaspheme the name of the God who made him,” replied Mr. White, earnestly.

“Well, then, father, wouldn't you punish me if I did it?”

“If you were persistent in doing so, I dare say I should remember the old-time adage, ‘Spare the rod and spoil the child.’”

“I thought so,” said Charlie, smiling, for he felt quite sure his father would agree with him; so he asked the next question with considerable assurance.

“Well, then, didn't King Louis do all right to punish his subjects for the same thing? Joe Palmeter thinks he did wrong because he had blasphemers publicly, punished—and I'm pretty sure Professor Carman agreed with him,” added Charlie, with an indignant ring in his voice.

Mr. White smiled upon the flushed face, upturned to his. “I'm afraid I shall have to agree with them too, Charlie,” he said.

“Why, father, I thought you said just now that you'd punish me if I did it,—I can't see the reason.”

“It is right, my son, and only in obedience to the divine will that parents should govern their own children, and bring them up in the fear of the Lord. But this is not the province of kings or rulers. It is not the business of the state to tamper in the least with the conscience of any individual. But it is the business of the church by the word of God to educate the conscience, and to do this in the spirit of the divine Master, who said to the impetuous disciple when he drew his sword to defend his Lord, ‘Put up thy sword into its place,’ ‘My kingdom is not of this world.’ No, my boy. We are placed here as free moral agents. The Holy Spirit never compels men. ‘Whosoever will, let him come.’”

“But what business, then, has the state to punish criminals for theft or murder?”

“For the safety and protection of other people, my son. If a man blasphemes or breaks the Sabbath, though this is wrong in the sight of heaven, and God will surely punish it at last, it does not in any way interfere with the rights of others in the pursuit of life, liberty or happiness. If the divine Master rebuked Peter for trying to protect him from personal danger and violence by drawing his sword, how much less would he approve of our trying to compel men by force of arms to give him respect and to honor his name. This sin you see is directly against him, and him alone. No; it were better for poor erring humanity to leave the punishment of such sins to the Judge of all the earth. He alone can decide justly the measure of the punishment which is their due.”

“Well, father, I believe I can see the point!” exclaimed Charlie, while a new light sparkled in his eyes. “I'll tell Professor Carman what you've said.”

Tuesday afternoon came, and the class in French history, as it was called by the aspiring young pupils, was in its place.

“Well, Charlie,” began Professor Carman, “I suppose you are willing to take the floor and tell us what your father's opinion is about the conduct of Saint Louis respecting blasphemers.”

Charlie blushed and stammered a little, but bravely took his place beside the teacher by the desk, and related as nearly as he could the dialogue at the supper table, finishing his little speech with the remark: “I couldn't agree with you at first, professor, but now I am convinced you are right.”

Joe Palmeter smiled approvingly, and his teacher said as Charlie took his seat, “That was about as good, my boy, as an essay on religious liberty.”

“You will remember that Philip the Bold succeeded his father, King Louis IX., and it was of him that we were speaking when our last study closed. It was during his reign that the awful massacre called the ‘Sicilian Vespers’ took place. It was caused by the cruel tyranny of Charles, brother of Louis IX., and uncle of Philip the Bold. The pope gave him the crown of Sicily and Naples, having taken it away from the rightful heirs to do so,

and he was so cruel to the people that they rose up in a body and killed several thousand French people and drove the cruel Charles from the island."

MRS. L. D. AVERY-STUTTLE.

**Demoralizing Effects of War.**

"The Christian," London, Eng.

THE demoralizing effects of war on all who take part in its fierce struggles is occasionally painfully evidenced in the letters sent home by the combatants. We had shocking illustrations of this in published letters of some of those engaged in the recent Matabele and Bechuana affairs. The present war in India furnishes some fresh examples. In one case it comes from the pen of the *Chronicle* correspondent. After describing the burning of some Aka Khel villages which ruined the homes of hundreds of non-combatants, some of whom begged our soldiers to end their lives out of pity (one old woman tried to burn herself with her home), this representative of Army sentiment goes on to say: "Everybody, from the general downwards, was pleased with the success of the day's operations. A hot bath, the snowy whiteness of the cloth and the brightness of the silver which adorned the mess-table, and a night between the sheets, were afterwards thoroughly appreciated." Such callous disregard to suffering inflicted, in contrast to the glorification of the comforts of the British camp, while those poor people were left to perish on bleak hillsides, is painful reading. Any employment that can thus dry up the springs of natural pity for the vanquished must be of the devil.

**Independence and Obstnacy.**

"Sunday-School Times."

INDEPENDENCE is one thing, obstnacy is quite another thing. Independence is standing all by one's self, without being dependent on another. Obstnacy is standing out against others, resisting all attempts to be swayed or influenced by others. An independent man is ordinarily not an obstinate man. He hears readily both sides, and willingly considers them. He may even adopt the view of another, as different from his former inclinations, but he does so because he of his own mind accepts that view without being controlled by anybody else. An obstinate man is ordinarily not an independent man. He sticks to his own opinion so closely that he cannot fairly consider any other, in order to see if it is better than his. An independent man is an open-minded man. An obstinate man has not an open mind. Independence is quite consistent with positiveness of nature and manner in expressing present views, even though these views may be changed by the reasoning of the next hour. Stubborn, unreasoning, blind obstnacy is never independent, although the man who is bound by it often deludes himself by thinking that he has independence.

**Notice.**

OUR readers will notice a change in the price of the "Simplicity Vaporizer" from \$1.25 to \$1.50. This has been done for the benefit of the purchaser, as on those sold for the first price the buyer had to pay expressage, never amounting to less than 30 cents; whereas with the latter price expressage is paid by Mr. Armor. Please notice "ad" in next issue.

**A Card.**

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

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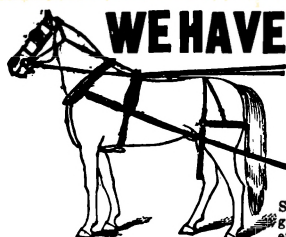
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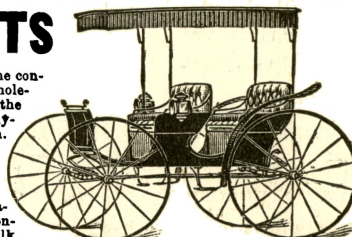
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*They that sealed the covenant.* **NEHEMIAH, X.** *The points of the covenant.*

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'vites, and <sup>rv</sup> priests, <sup>2h</sup> seal unto it.

B. C. 445.  
 Deut. 28.  
 2 Kin. 23. 3.  
 2 Chr. 29.  
 10; 34. 31.  
 Ezra 10. 3.  
 ch. 10. 29.  
 2 Heb. are at the sealing, or, sealed, A ch. 10. 1.

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>ro</sup> having understanding;

CHAPTER X.

<sup>1</sup> The names of them that sealed the covenant. 29  
*The points of the covenant.*  
**N**OW <sup>3</sup> those that sealed were, <sup>a</sup> Nē-hē-mī'ah, <sup>4</sup> the Tīr'shā-thā, <sup>b</sup> the son of Hāch-qā-lī'ah, and Zīd-kī'jah,  
 2 <sup>c</sup> Sēr-qā'ī'ah, Āz-qā-rī'ah, Jēr-q-mī'ah,  
 3 Pāsh'ūr, Ām-qā-rī'ah, Māl-chī'jah,  
 4 Hāt'tūsh, Shēb-qā-nī'ah, Māl'luch,  
 5 Hā'rim, Mēr-q-mōth, Ō-bā-dī'ah,  
 6 Dān'jel, Gīn'nē-thon, Bā'ruch,  
 7 Mē-shūl'lam, Ā-bī'jah, Mīj'q-mīn,

3 Heb. at the sealings, ch. 9. 38.  
 a ch. 8. 9.  
 4 Or, the governor.  
 b ch. 1. 1.  
 c See ch. 12. 1-21.

29 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;

30 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:

31 <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, Jeahua etc. <sup>14</sup> chiefs <sup>28</sup> Nethinim,—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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## American Sentinel.

NEW YORK, MARCH 24, 1898.

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"AND ye shall be my witnesses . . . unto the uttermost part of the earth" were Jesus' last words to his apostles before his ascension, and were meant for his followers for all time; but judging from the press reports of pulpit utterances, from all over the country, one would think that to-day the order of things was changed, that the duty of the "ambassador for Christ" instead of beseeching men to be reconciled to God, was to incite them to war, and send them forth, not to save men's lives, but to destroy them.

It would seem from the following item taken from the *New York Sun*, March 18, that the "flag salute" has come to stay:—

"The Senate at Albany, N.Y., passed Senator Coggeshall's bill requiring the school authorities of every school in the state to purchase a United States flag and display it on the building during school hours and at such other times as they may determine. When the weather will not permit it to be otherwise displayed, it is to be placed conspicuously in the principal room of the school-house. The State Superintendent of Public Instruction is to prepare a program for a salute to the flag at the opening of each day of school, and such other patriotic exercises as he may deem expedient, with special provision for the observance of Washington's Birthday, Memorial Day, and Flag Day."

ACCORDING to the *Canadian Baptist* March 17, there has been issued by the Ontario Lord's Day Alliance a request "that the first full week of April—3rd to 10th inclusive—be observed throughout the Province as a week of prayer for the Lord's day.

. . . Besides special prayer it is hoped that on one of these days a special sermon on the subject will be preached, and also, where thought desirable, an offering be made for the work." What this "special sermon" may be we cannot tell, nor to what purpose the "offering . . . for the work" will be put; but we sincerely hope it may not be expended in halting before magistrates and courts those who, differing from them in their religious belief and practice, "remember the Sabbath day to keep it holy."

A RECENT issue of the *Journal* (New York) contained the following interesting item:—

Camden, N. J., March 11.—The new city council, in which the Reformers have a majority of five, opened with the recital of the Lord's prayer in concert by the thousand or more present. Before it ended a most disgraceful riot had ensued, in which City Clerk Varney was thrown out on his head and a certiorari, granted by Judge Garrison, was torn to shreds by angry citizens before the old council, controlled by Republicans, adjourned."

And yet, notwithstanding the above, which is only a sample of scenes occurring to a greater or lesser extent in both municipal, state, and national councils, we are told that it is nothing short of blasphemy to dare to open them without religious exercises. What a farce!

THE flat has gone forth, and from human lips, that "Christ is to be this world's king," and also the manner by which this is to be accomplished, namely, "through the gateway of politics." This of course cannot be accomplished in all the earth at one time, so the initiative has been taken here in America, and it has been proposed to "enthroned Christ on Capitol Hill" as this nation's king. And this being made an accomplished fact, the movement will reach out till, "through the gateway of politics," all the earth shall be brought into subjection to Him. Yes; Christ is to be given the kingdoms of this world (Rev. 11:15), and he is to reign forever; but is it to be accomplished in

the manner described above? Is Christ to become king through the ballot? On the contrary we are taught in the Word that instead of becoming king through the puny efforts of men, God himself will give him the kingdom (Ps. 2:8; Eze. 21:27), and he shall reign forever. O that men would forsake the ways and means that are not of God, that they would realize their high and holy calling, that instead of seeking through the primary and the polls to set up the kingdom of Christ, they would seek to draw men away from the things of this present evil world, and prepare them to stand in that day when the kingdoms of this world, being given to Christ, he shall dash them in pieces like a potters vessel (Ps. 2:9), and set up his kingdom which, occupying the whole earth, shall stand forever. Dan. 2:35, 44.

THERE is plenty of talk to-day concerning "Christian citizenship," and the duties of the "Christian citizen." This country is beyond question the grandest country in the world, but the Christian is a citizen of a better country than this. The citizen of this country may have privileges above that of citizens of all other countries, but the "Christian citizen" has privileges above even this, and the duties that pertain to the Christian citizen are far above and beyond, in every particular, the duties of him who boasts of his citizenship here. The Christian's citizenship is in heaven (Phil. 3:2, R. V.) and it is his privilege to have the "angels of God" (Heb. 2:6) do service for him. Heb. 2:14 (R. V.) Not only that, but he has been called to fill the position of fellow-worker with God (1 Cor. 3:9) and raised to the position of joint-heir with Jesus Christ as a child of God (Rom. 8:17) and been given the position of ambassador from the court of heaven (2 Cor. 2:20), his duty as such, grand and noble above all this earth can give, is to present the claims of God upon man to his fellow-beings, and call them from the kingdoms of this world unto the kingdom of God's dear Son. Col. 1:13.