

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

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ENFORCED idleness is not rest. It is unrest.

THE pedigree of the "civil Sabbath" is wholly religious.

LAW furnishes nobody with the power to obey its requirements.

"RELIGION is the best armor in the world, but the worst cloak."

"MEN will wrangle for religion, write for it, fight for it, die for it,—anything but live for it."

A FORCED uniformity never does anything to promote unity. The one is directly contrary in spirit to the other.

UNION of the state with religion, means a state conscience in religion, by which the individual conscience is to be superseded.

"To render good for evil, is God-like; to render good for good, is man-like; to render evil for evil, is beast-like; to render evil for good, is devil-like."

RELIGION cannot be made a department of civil government without losing all its goodness; and politics

cannot be made a department of religion without destroying civil government.

EXPERIENCE with a strict Sunday law in the large cities proves conclusively that in such places at least the measure does not lessen crime or promote the safety of life or property.

THE man who believes he ought not to keep Sunday, and has the courage of his convictions in the face of all opposition, is of more value to his community and to the state than the one who believes likewise, but has not the courage to do what he thinks is right.

Civil Government and the Gospel.

"THE powers that be are ordained of God." Rom. 13:1. "The powers that be" represent civil government. In a fallen world, civil government—a government of force—is a necessity.

But civil government is not the only or the most important thing ordained of God for this world. Before civil government arose, it was ordained that fallen man should be restored to his lost estate by a plan of redemption—the gospel.

This was because "God is love," and the salvation of man—the object of that love—was in the sight of God the thing of primary importance.

There are then, in the world, two governments, both ordained of God; namely, civil government—a government of force—and a government of love, which is operative upon the earth through the gospel.

The government of love is God's government; for "God is love." This was ordained of God from the beginning, and must always continue, so long as the character of God remains what it is. Civil government, being not of love but of force, was not thus ordained, but became a necessity on account of sin.

These two governments being in the world, both or-

dained of God, it is evident that in the purpose of God they are to operate in harmony with each other.

The gospel—the government of love—demands that pardon be accorded the penitent transgressor. The government of force demands that the transgressor be punished, whether penitent or not. It is evident therefore that if these two governments are made to cover common ground, they will come into immediate conflict with each other.

This is why it is that civil government and religion must be kept separate. When civil government is carried into the sphere of religion, it begins at once to antagonize the work of the gospel.

God wants every person on the earth to form an upright character. And as character stands for free personal choice, it is necessary that man should not be coerced into the path of uprightness, but should be left free to choose between right principles and those of a contrary nature.

It is not the business of civil government, therefore, to coerce men into doing right; to force them into the paths of morality. In so doing it would only antagonize the gospel. Its sphere is limited to that of natural rights. To protect these is the only prerogative of force.

Patriotism "Redefined."

A CHICAGO pastor, Rev. Frank Crane, in a recent sermon suggested that there was need in this country that "patriotism" be redefined. "It has been," he said, "a willingness to go out with a brass band and kill somebody for our country's sake; let it be also a willingness to stay at home and save somebody for our country's sake."

Referring to these tasks at home through which one may manifest a true patriotism, he said:—

"While glorious statesmen were champing the bit to get into the fore of battle, a little company of men and women were opening a social settlement over in the Gad's Hill district of Chicago. What about them? They wave no flags, shoot no bullets. They are patriots, however—real, not fustian.

"Open saloons and houses of shame carry on their nefarious trade of sapping the life and wealth from the common people? Why don't some of these fire-breathing patriots run a tilt at these?

"Giant trusts are monopolizing the free treasures of nature, more and more getting the tainted fingers of wealth firmly gripped upon the helm of state. Why don't a few patriots rise up to 'zealously and unselfishly devote themselves to the service of their country' by giving their lives, talents, and fortunes to remedying this state of things?

"Here is an army of worse than Spaniards; they are not across the ocean, they are mixed among us.

"Why don't some of our warriors go out to fight them? Alas! the reason is too plain. We can overcome this army only as we overcome ourselves. They are to be subdued only by daily righteousness, liberality, purity, and self-denial by us. We cannot meet them with blare

of trumpets and beating of tom-toms, but only by love and service.

"It is always easier to die for a noble purpose than to live for it. If our country calls us to go and fight a foreign foe there is no doubt that plenty will respond. But the deeper, silent cry of agony of our dear land is for men and women who will give life and money to insure clean politics and honest councils, legislatures, and senates; for men and women who will give up—not their blood—but their greed and base ambition and petty pride and dishonest practices, in order that wealth may not be able to destroy a virtuous people, and in order that the swarming criminal classes may be lifted by persistent, devoted effort into a true citizenship."

Christians and War.

Two bishops of the M. E. Church have given assurances that if war should come the Methodists will be "ready to answer the call as in days gone by."

How anybody can profess to be a Christian and profess to know the Scriptures, and yet talk war, is a mystery exceedingly difficult to explain.

The direct command of God, which all Christians who know the Bible profess profoundly to respect, is "Thou shalt not kill." Now how can any man sincerely respect that command and at the same time go to war. War means the killing of people. In war it is intended to kill people. In war every possible effort is made to kill people. Then, of all people, how much does a professed Christian who goes to war really believe in the command "Thou shalt not kill"?

Again: When John the Baptist came as the forerunner of Christ, preaching to people that they should believe on Christ when he should come, he was asked by those who were already soldiers, "What shall we do?" And the answer came direct, among other things, "Do violence to no man." Now how can any man go to war, and yet do violence to no man? War in itself is violence and only violence. War seeks only to do violence to men. Christians profess to be loyal to the principles of Christianity. One of these fundamental principles is "Do violence to no man." How then can any professed Christian be loyal to his profession and yet go to war, which does violence and only violence to men.

Again: When the perfection of Christianity was ushered into the world by the birth of Jesus, the word which accompanied it was "Peace on earth, good will to men." War is not good will to men. It does not intend good will to men. When these promised Methodists go to war, they do not go to preach peace on earth, nor good will to men. These bishops in promising Methodists for war are not preaching unalloyed peace: true they use the word "peace," yet it is always peace with a "but." And peace with a "but," is about the same as war with a "but."

Again: One of the Lord's disciples in a perfect crisis, drew a sword to make war. Jesus said to him, "Put up

thy sword." How then can any man really respect the word of Christ and yet take the sword and go to war? How can any man really respect this word of Christ, and yet promise that his brethren shall take the sword and make war?

Again: When two of the disciples of Jesus thought that some people ought to be wiped off the earth, he said to them, "Ye know not what manner of spirit ye are of; for the Son of man came not to destroy men's lives but to save them." War means the destruction of men's lives. War cannot be made without destroying men's lives. War is intended to destroy men's lives. But this is not Christianity. Christianity is not to destroy men's lives; but to save them. How then can any man have respect to Christianity or loyalty to its principles, and yet make war?

We are not here discussing any question as to whether there ought to be war between the United States and Spain. That is a question to be decided altogether by those who bear the sword and in whose province all such things lie. We are simply calling attention to the words of Christ and the principles of Christianity, and the contrast between these and the words and actions of professed Christians who talk war and promise to engage in it.

Christianity is one thing; war is another and far different thing. Christians are one sort of people: warriors are another and far different sort of people. A. T. J.

Turn It About.

In the *Union Signal* appears a call for the week following Easter, to be observed as a week of prayer "in behalf of the observance of the Lord's day."

Topics for consideration are given, the first one being as follows:—

"That good citizens may be led to give the ordinance of the Sabbath a new hearing, that its vital place in Christian civilization may be generally recognized, that Sunday protective laws may be provided for our national capitol, in the passage by Congress of the Sunday Rest Bill, that those states and territories which have no Sunday laws may secure them, and that existing laws may be better enforced."

Then next to the last topic suggested is this:—

"That the Christian Church may fully awake to the importance of the issue and Christian people set an example of consistent Sabbath-keeping in their homes and in public life."

Now Sabbath-keeping is a religious act—a matter of conscience between each man and God. There is nothing compulsory in it. Yet from the above it will be seen that the *first* thought is for an *enforced* (which means an unwilling) observance of the day, and after this comes an appeal to the church to do its duty. Query: If as much effort were put forth to secure the results hoped for in the latter topic as have been expended to accomplish the ends desired in the first—would these laws asked for be necessary? W. E. C.

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

BY MRS. S. M. I. HENRY.

FOLLOWING this awakening in my own personal experience came a definite call to the work. I must ask to be pardoned for personal experiences, because, as I have before intimated, I can better serve the purpose of these articles by telling just what I know myself to be true. The experience of one harmonized so nearly with many another that this which I know best will serve as an illustration of the point of almost universal application which I wish to make.

I was engaged in literary work which kept me very closely confined to my study, but the interest which had been aroused by the crusade led me to read the accounts of its onward march each morning as they were published in the daily press. As weeks passed there gradually came to my mind a conviction that its progress meant something to me, to my own family of little children, and to the city in which I lived. But situated as I was, and with a constitutional shrinking from anything public, I made strenuous efforts to lay my burden off onto some one else. There were several ladies in my own church so situated in family, social, and financial conditions as to seem to me the natural leaders in such a movement. I tried by personal appeals to arouse in them this same interest with which I had been filled, but I invariably received the reply, "I am ready to help; I will do whatever the rest think best, but I am not ready to lead." I sent for my pastor and talked the matter over with him, and his reply was almost the same. "This is not a matter with which ministers have anything to do," he said "except to follow in the lead of those whom God has called to this work. This is a call to *woman*; I am ready to help, but I would not dare to think of leading."

At last, one day, one of these sisters of the same church to which I belonged came to see me. She was much older than I, and a woman of very strong Christian character and rich experience in the things of the Spirit of God. She said, "I have come to tell you something which has been impressed upon me. God never lays a burden upon one individual for somebody else. He never shows one person something which somebody else ought to do. He has not lain upon me any burden to lead in this work. I have no burden to get anybody to do anything. I am ready to help when there is an opportunity, but you have evidently been called to a special mission. I would advise you to stop trying to get somebody else to answer for you. Listen for yourself and ask God what this means."

I said, "Don't talk that way, I will tell you just how it is with me. I am very much in the same position as the little Hollander, who once found a tiny stream of water flowing through the dyke. He knew what it meant, as any intelligent Holland boy would have known. It meant

that the ocean was coming. He felt the peril to the homes on the lowlands, and instinctively thrust his finger into the little hole; it stopped the flow, but it also made a place for a larger stream, and when he understood what he had done he dared not remove his finger, for then it would not take long for the floods to break in upon all Holland; so he stood crying with weariness and fear until somebody found him. I do not dare move or speak, for the moment I do the ocean is upon me. I feel its pressure, and I am helpless before it." She replied, "Then, my dear child, take my advice; take this matter earnestly to the Lord, and submit yourself to him. The saloon is alive in this city: something must be done, and we must have a leader. If you are not the leader, God will make it plain; but if you are, do not dare refuse." She went away leaving me trembling and aghast before that which had been a growing conviction in my own soul for many weeks; that I had a call from God to *something*, but I knew not what.

That night, when my children were in bed, I went to my study, but not to write as I usually did until nine o'clock; only to pace my floor and to argue the question, What could I do? I was alone in the world with my little children, with no income except what I was picking up at the point of my pen; with no influence; with nothing but God. I spent that night walking, or lying upon the floor, or kneeling beside my chair, in earnest appeal to God that he should relieve me of this burden. But the more I prayed, the heavier it became, until at last it was a question of obedience or not. Will you obey or not? And when it was once uttered in this language in my soul, I had only one answer:—I must obey when God speaks so that I understand, whatever should be the consequences. I was lying upon the floor with my face upon my folded arms, and I said to Him, Show me what to do and I will do it. And for answer he gave me a task so simple that I laughed, and said to myself, How foolish I have been to make such a time over such a simple thing; done in a minute and ended. I will do this and then go back to my writing without anything to trouble me. I was only to send notices to all the church prayer meetings for the following Wednesday night, asking the women of the city to come together to consider what should be our relations to the saloon. I would write the notices and send them down to my grocer in the morning.

He was a leading member of the official board of the church to which I belonged; I would ask him for the parlors of the church in which to hold this meeting on the next Friday afternoon, *that was all*. I arose from the floor and wrote the notices; a brief call which I signed with my own name. I enclosed a note to him stating that if he was not willing that we should have the parlors I would like to see him, but if we could have the parlors, would he kindly send his delivery boy with the notices to the pastors of the various churches. I was immensely relieved as soon as this was done; in fact, so light-hearted that I had no sense of weariness after my night's vigil.

Galileo.

BY FANNIE BOLTON.

IN midst of darkness, when men slept as dead,
 An angel found one wakeful in the night,
 And bade him forth. They passed with quiet tread
 Up through the paths of planetary light,
 And saw the worlds spin on as jewels of gold
 Amid their silver moons in God-marked grooves.
 The angel bade the waker earth behold,
 And said, "She hath her orbit, aye, she moves."
 This whisper of the angel thrilled his soul.
 His eye grew keen with luster of delight.
 Rolled back the clouds that shut him from the goal
 Of the eternal God, whose throne grew bright.
 Linked through creation to the God who made,
 He thought the thoughts of Him who only loves,
 And in men's ears again all undismayed,
 He cried the angel's message, "Aye, she moves."
 Then men roused from their sleep, then demons stirred,
 Then hell drew up its hosts in war array,
 Then smoke grew dense that morn might be deferred,
 And night still hold o'er earth its fearful sway,
 Then pope, priests, cardinals in splendor shone,
 And banners flamed, and trumpets sounded out,
 And stood the waker in the midst alone,
 Derided by hell's hatred and men's doubt.
 "Recant! Take back the word you've spoken out.
 "How dare you so the learned and great defy?
 "Your words the firm foundation stone shall rout,
 "Unsettle thrones and cause the church to die."
 "Minion of hell, inspired by hosts of night,
 "This tumult all your heresy disproves.
 "Shall we deny our feeling and our sight,
 "To listen to your message that she moves?
 "Death stares you in the face for lie like this.
 "The church infallible gives her decree.
 "So if a fate ignoble you would miss
 "Recant, and it shall still go well with thee."
 A moment light flashed o'er that eager face,
 Then paled, the spirit in him seemed to pant.
 Truth faltered on his lips, he lost his grace,
 Faith wavered as he murmured, "I recant."
 Yet scarce had the ignoble word been said,
 Than strong conviction forced it from his soul.
 A sudden majesty was in his tread,
 As up he gazed to heaven's lighted scroll.
 And suddenly tradition swept aside,
 The fear of men his soul, made free, disproves,
 And in the face of death, and hell, and pride,
 He whispered, "Aye, and still she moves, she moves."
 What good did pope and cardinals that day?
 What good did priests and people who withstood?
 Their work was only stubble, aye, and hay.
 They built on the foundation only wood.
 Build from the soul if ye would build for aye.
 Build on the truth. Error itself disproves,
 Or ye shall face a great vindictive day.
 "The heretic was right, she moves, she moves."

If you are not good enough, it is because you do not want to be good bad enough.

Sunday Enforcement in Plainfield, N. J.

As mentioned in our last issue, a crusade has been started in the city of Plainfield, N. J., for a compulsory observance of Sunday. The movement was inaugurated by the ministerial association of that place. They have secured the active coöperation of the mayor and city council, and it is announced that the crusade will be pushed with vigor.

The first Sunday "raid" under the crusade resulted in eleven arrests. Three of the arrested parties pleaded guilty, and were fined \$5 each. The remainder were put under bonds for trial.

When the legality of the proceeding was tested in court, the result was a disagreement of the jury. The case was that of an Italian fruit seller, José Carbone, who did not belong to any religious denomination, but claimed to be an observer of the seventh day of the week. Plainfield being the home of a considerable number of Seventh-day Baptists, whose religious principles are well known, there is much interest to see what result the crusade will have upon observers of the seventh day.

The jury having disagreed, a re-trial was ordered, with the result that Mr. Carbone was convicted and fined \$25. His counsel announced that the case would be carried to a higher court.

The mayor and city officials seem disposed to recognize the right of the seventh-day observers to transact business on the first day of the week, under certain restrictions. Among the Seventh-day Baptists of the place are several storekeepers, and these have been informed that they may do business on Sunday provided they do so behind closed doors and drawn curtains, so that their places of business will have the appearance of being closed. The Sunday law of the State, like that of most of the states, contains an exemption for observers of the seventh day, provided their Sunday work be done in such a way as not to "disturb" observers of the day. This customary phrase in the Sunday laws about "the disturbance of others" has been one of no definite significance; but now the authorities of the city of Plainfield have given it a definite construction, so that it is now known that doing business on Sunday so as not to "disturb" others, means doing it in such a way that nobody will know that it is being done. This, at least, is what it means in the city of Plainfield, N. J.

So extremely sensitive are those who believe in the sacredness of Sunday, that the mere knowledge that other people are conducting themselves in a manner inconsistent with that belief, without observing profound secrecy about it, causes them a "disturbance" which they are not able to bear!

While these storekeepers have been ordered thus to conceal the interior of their places of business on Sundays from public view, the saloonists, on the other hand, under the same law, have strict orders to keep their places of business open to inspection from the outside. The former,

however, have declined to accede to the order, and continue to do business on Sundays in the usual manner. As yet, they have only been threatened with arrest.

It is said that the ostensible purpose of the crusade, at its inception, was the Sunday closing of certain disreputable "cider joints" in the city; and that, under this impression, observers of the seventh day gave the movement their full support. If this be so, they have had an excellent opportunity to learn that no support of a Sunday closing movement, of whatever kind, can be proper. For while such movements may give their first attention to the closing of saloons, in the logical order of things they soon find victims among those of upright character and the most reputable employment. The saloonist appeals to logic, and logic—as regards Sunday closing—knows no distinction between the business of saloon-keeping and any other. If a place of traffic ought to be closed because it is bad, in character, it ought to be closed on all days, and on no one day more than on another. But if the plea is that it ought to be closed because the day is Sunday, then every other place of business ought to be closed likewise. This is logic, and there is no evading its requirements. No person can afford to be illogical.

But to what can these crusaders for Sunday enforcement point as having been gained in all the history of such attempts? They can point to nothing. It would seem that history, if not reason or revelation, ought to teach them the futility of such methods of reform.

Walk in the Light.

BY BAXTER L. HOWE.

To Christian Endeavorers of the Tenth Legion, and all others: Greeting,—Come and hear what the Lord hath said concerning the earth and man upon it.

The clear searching light of God's word (Heb. 4:12) has been shining in the darkness since redemption was made necessary by the fall of man, and it shines more and more unto the perfect day.

Christ said, "I am the light of the world." John 8:12. To us, as to every son and daughter of Adam, he hath said, "Yet a little while is the light with you" (2 Cor. 6:2); "WALK while ye have the light." John 12:35.

Walking in the light, we find the prayer of Christ effectual in our behalf, and the blessed Comforter sheds his bright rays upon our pathway. John 14:15-18. New life fills our soul as we sit under the breathings of our Master. John 20:22. All scripture is God-breathed (2 Tim. 3:16, R. V.), and every time we hear or read the sacred word, Christ is breathing upon us and saying, "Receive ye the Holy Ghost." O may we be moved by the same power that operated holy men of old. 2 Peter 1:21.

If any would contend with the word of God let him remember that he is opposing the Holy Spirit. John 6:63.

In the beginning, the Spirit of God was brooding over the void, "formless mass" (Gen. 1:1, 2, R. V. margin); and as he breathed upon it, forth from apparent confusion came forms of life and beauty. Six days he spent in organizing the matter which he had spoken into existence, and each *day* was the result of his creative power as well as the things created in that day.

In the seventh he stopped, stayed in it all day, and rested; then blessed it and made it holy; and he did it all for man. Gen. 2:3; Mark 2:27. Thus, he created the days and told us to work six days, just as he had done, but *in* the seventh is the Sabbath of rest, holiness unto the Lord. Ex. 31:15.

So the Creator, our blessed Saviour, stands forever in the Sabbath, saying, Come unto me and I will give you rest. It is settled once and always just how the Lord wants us to use our time. Any other way of using time is robbing God and brings the curse upon the user.

Not only did the Lord create time but he created everything, and did it in such a way that it might be a pleasure to him forever. Rev. 4:11. Everything received form and life by the same blessed Spirit, breathed upon it (Ps. 33:6); so, "The earth is the Lord's, and the fullness thereof, the world and they that dwell therein" (Ps. 24:1); "The cattle upon a thousand hills" (Ps. 50:10-12); and the gold and silver is his. Haggai 2:8.

Abraham, the friend of God, had the correct idea of the Lord's ownership. When the wealth of Sodom was in his hand, though he did not claim so much as a thread of it as his own, he paid Melchizedek tithes of all. Gen. 14:16, 23, 20.

Christ is our high priest (Heb. 8:1, 2), after the order of Melchizedek (6:17-20), and he ever liveth to minister for us (7:23-25).

Levi received tithes when he ministered in the earthly sanctuary, but there "he receiveth them, of whom it is witnessed that he liveth." V. 8.

Of the tithe the Lord has said: "ALL the tithe of the land is holy." Lev. 27:30. If any one will use it for his own service, he must return it with a fifth part added thereto. V. 31. Nothing can be put in the place of it. If any man think to change it, both it and the change is holy. V. 32.

By the Creator himself was the seventh day made holy and if man should put all the other six in the place of it, it would not change the fact that the seventh day is God's holy day. So of our wealth; God has said the tithe is for the gospel.

"Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?" "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:13, 14.

The gospel worker who has no inheritance (Num. 18: 23, 24) is as Christ was in this world (Matt. 8:20), and is a true ambassador, as though God did beseech men by him (2 Cor. 5:18-20). He is to live of the Lord's portion.

O brother, let us be careful how we use the Lord's holy things.

Of old he said of the city of Jericho, "It shall be utterly destroyed (Josh. 6); but the silver and the gold, and the vessels of brass and of iron are *holiness* unto the Lord" (V. 19, margin). Keep yourselves from these things, was the word from Israel's King. But Achan took of the Lord's holy things and hid them among his own stuff. This man thought to save himself and family from possible want and enrich himself by robbing God; but he brought death and eternal ruin, not only upon himself, but his family and all that he had. Joshua 7: 24, 25.

The Lord has said: "The seventh day is holy; it is mine;" "The tithe is holy; it is mine." How are we using God's holy things?

Are any of us robbing God? Are we under the curse? (Mal. 3:9) If we are, O let us come out immediately before the curse shall devour the earth and us too (Isa. 24: 6), and show our faith in God by our works; and then, O then, we shall receive the latter rain,—a blessing *poured* out. V. 10.

Even though we are thieves and robbers, the Lord will pardon if we will come. Blessed be his holy name forever.

Sunday and Justification by Works.

BY C. H. KESLAKE.

IT has been shown that there are two Sabbaths that are seeking at this time for recognition. One comes to us with nothing but the authority of the Catholic Church; the other comes upon the authority of the Word of God. One having no "Thus saith the Lord" for it, vainly strives to be upheld by human enactments and would force itself upon the consciences of all, whether they believe in it or not; the other having only a "thus saith the Lord" for it, rests upon the eternal power of God, and is content to appeal through the Word of God to the consciences of men.

One in the prophecy of Rev. 13:11-17 is called the "mark of the beast" (papacy), the other is called the "Father's name" (Rev. 14:1) or seal of God (Rev. 7:2-4) or "sign" (Ex. 31:13, 17; Ezek. 20:12, 20). The first one, as has been abundantly shown, is Sunday, the first day of the week; the other with equal clearness has been shown to be the seventh day.

Failing to understand what it is for which these two days stand, although, perhaps, disposed to acknowledge the truth of that which has been said of them, many will rashly decide that it nevertheless makes no particular difference whether Sunday or Saturday is kept; but inasmuch as Sunday is more universally kept, they decide that it is preferable to keep that day.

To decide thus, independently of what the prophecy has told us, is bad enough surely; but when the Lord, in addition to the general teaching of his Word, has through

the prophecy taken the pains to teach especially the people of this nation the source and merits of both days, it is infinitely worse.

Now whatever opinion one may hold concerning this point, it is positively certain that God sees a very great distinction between these two days. For *just at this time* when efforts are being made to enforce the keeping of Sunday by law, and therefore to the people of this present time, the Lord by an angel gives a solemn warning against the receiving of that institution. Thus it reads: "And the third angel followed them (see verses 6, 8) saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night who worship the beast and his image and whosoever receiveth the mark of his name." Rev. 14:9-11.

But no such warning does God give concerning the true Sabbath. On the contrary, a blessing is pronounced upon those who lay hold of the seventh day and keep it. Isa. 56:2. It could not be anything else than that, for that is why the Lord, after he had rested upon that day, blessed and sanctified it. Gen. 2:3.

Now anybody who has the least respect for God's word, however honest he may have been previously, after reading the solemn warning as quoted above, will conclude that there is something in this matter of Sunday keeping that he has not hitherto understood. He will begin to consider whether it is not safer to take God's opinion of the matter rather than to rely upon his own.

But let us see what is involved in this question. If it is really true that notwithstanding Sunday is the mark of papal power, and the seventh day the sign of God's power, there is no difference in the days, it must follow that God's blessing is of no worth, and that a human act is as good as God's. But further: if it is claimed, for any reason whatever, that preference should be given to Sunday, it would logically follow that man's act is really of more value than an act of God.

Now if what God does and blesses is no better than what man does, to say nothing of its being in any way inferior, it must be true that man can be his own Saviour. For if our acts are as good as God's it will follow inevitably that anything we may do to effect our salvation is as effectual as anything that God does; and that being so, what need has man of any saviour other than himself. Of what use would Christ be to him? Manifestly, of no use. But still further: if, as set forth above, God's works are inferior to man's works, then it would be safer to trust in man's works for salvation than in God's. And that is just the position of the papacy.

For it can be made perfectly plain that the way of salvation, as taught by the papacy, is entirely different

from God's way. "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God." Eph. 2:8. We read in John's gospel that certain ones came to Christ and asked, "What must we do that we may work the works of God?" They felt confident they were equal to any occasion, and had they been able to do as they thought themselves able, there would have been no need of salvation in any other way. But they were unprepared for the reply of Christ: "This is the work of God, that ye believe on him whom he hath sent."

This reveals the fact that in no other way can the works of God be accomplished by us than by faith in Christ; and consequently that salvation is purely a matter of faith. This is the Protestant principle contended for in the Reformation—justification by faith—and this too in direct opposition to Roman Catholicism.

This would imply that the Catholic method of salvation or justification is different from that of faith; and such indeed is the case. The following quotation, taken from a standard Catholic work, "Catholic Belief," is right to the point:—

"They (the Reformers) then reduced, as it appears, to a mere matter of form the two sacraments they professed to retain; namely, Holy Baptism and the Holy Eucharist. To make up for this rejection and enable each individual to prescribe for himself, and procure by himself the pardon of sins and divine grace, independently of the priests and of the sacraments, they invented an *exclusive means* never known in the church of God, and still rejected by all the Eastern churches and by the Roman Catholics throughout the world; by which the followers of Luther ventured to declare that each individual can secure pardon and justification for himself independently of priests and sacraments. They have framed a new *dogma*, not to be found in any of the creeds, or in the canons of any general councils; I mean the new dogma of *justification by faith alone or by faith only.*" (Italics theirs.)

As the doctrine of justification by faith was not known in the past, and is still rejected, by the Catholic Church, by what other means can justification be had except by works? And the same power by which such works are wrought is the power by which the Sabbath was changed from the seventh day to Sunday. And as Sunday is the mark of that power, it is as clear as day that Sunday is the mark or sign of justification by works. This will be considered more fully in our next.

THE question of the legality of religious exercises in the public schools is before the Supreme Court of West Virginia for decision, and it is thought will be settled at an early date. The case was brought up by petition of Mr. John Kennedy, to compel the Board of Education of Grant District, Marion County, and the trustees of Boothville free school to discontinue the reading of the Bible before the pupils, this being a regular feature of the opening exercises in the schools.

SELL not your birth *rights* for a mess of pottage.



THE findings of the Government Board of Inquiry charged with investigating the destruction of the U. S. battleship "Maine," fasten the responsibility for the occurrence upon the Spanish government. While the Board did not announce this as a part of its report, it found that the battleship was destroyed by a submarine mine; and the explosion of a submarine mine in Havana harbor under such circumstances as those prevailing at the time, could not have been accomplished without complicity on the part of the Spanish officials having supervision and control of the defenses.

* * *

THE Supreme Court fiat that "this is a Christian nation," continues to be traversed by the action of the Government. On Sunday, the 27th inst., the President and his Cabinet, it is stated, instead of repairing to church, as is their custom, busied themselves in consultations with reference to the situation which has developed in the relations of the Government with Spain, just as would be done on an ordinary day of the week. Of course rest on Sunday is not an obligation of Christianity, according to the Scriptures; but having treated Sunday as an ordinary day, the Government—as represented by its chief executive and his cabinet—cannot even claim to be Christian from the standpoint of popular religious belief.

* * *

BACK in 1892 the Supreme Court of the United States gave a decision which was accepted by the advocates of National Reform as making this "a Christian nation." Recently, however, the Supreme Court decided that it is proper for the city of Boston to prohibit preaching in the city upon public grounds without a permit from the mayor; and now the *Christian Statesman* refers to this as an act of the nation "in direct contravention" of the gospel commission. Hence, by decision of the Supreme Court, from the *Statesman's* standpoint, the nation is both Christian and antichristian. But what, in the light of such facts, must one conclude as to the real value of a Supreme Court fiat upon such a question?

* * *

THE New York *Sun* calls attention to the curious effect of a Sunday closing proviso in the will of Mr. Lenox as regards the disposition of his library. This library is to be consolidated with the Astor library, and the two will constitute a great public library for the people of this

city. This library is to be open on Sundays, so the committee, having it in charge have decided; but they felt bound also by the Sunday proviso which covered a portion of it. The *Sun* says:—

"To the committee in charge of the consolidated library this fact has been not a little disconcerting. The Lenox collection was too valuable either to leave out altogether or to shut from view on a certain day of the week. Some one at length suggested that the difficulty could be solved by applying the rule only to those books which had belonged personally to Mr. Lenox. This it was decided to do, and a sub-committee was appointed to look into the matter. But when this sub-committee made its investigations it found that, of all the collection, those volumes possessed individually by Mr. Lenox consisted of a number of Bibles. These were accordingly set aside as coming under the law of the bequest, and on coming Sundays when the public throngs the new library, the only books that will be hidden from its view will be a number of Bibles."

* * *

PROBABLY with a view to the imminence of war between this country and Spain, a bill has been introduced in the U. S. Senate to provide for an increase of chaplains in the United States army. The most interesting part of this bill consists in its citation, as a basis of argument, of a number of resolutions adopted recently by the Synod of the Presbyterian Church of Pennsylvania. The bill says that, "Whereas, the Synod of the Presbyterian Church of Pennsylvania, held recently at Chambersburg, Pennsylvania, unanimously adopted the following resolutions," "Therefore, Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the Secretary of War be, and is hereby, directed to consider the propriety of increasing the corps of army chaplains as suggested in the foregoing resolutions, and to report at the next session of Congress the advisability of the same."

* * *

THE resolutions are as follows:—

"First That it is the unanimous judgment of this Synod that the present corps of Army chaplains should be increased to the number of the military posts, and to this end that our honorable Senators and Representatives in Congress be respectfully requested to give this important matter their early and earnest consideration.

"Second. That inasmuch as it is not the policy of the War Department to provide religious literature for the Army, therefore this Synod would suggest the manifest propriety of our Presbyterian people sending occasional gifts of Bibles, hymn books, and other valuable publications to the post libraries for the benefit of the soldiers.

"Third. That as ministers of the gospel believing in the power of prayer, we should ever deem it our sacred duty and privilege to pray often, both in private and public, for the salvation of our brave defenders on land and sea.

"Fourth. That the moderator, the stated clerk, and the chairman of the committee on army chaplains take such measures as shall most effectively bring the above

resolutions before Congress; and that a copy of the report be furnished to each member of the Senate and the House of Representatives from Pennsylvania and West Virginia."

* * *

It is the policy of the Government—one of which most denominations approve—to supply the army with chaplains; but it is not the Government's policy (as the resolutions state) to supply the army with religious literature. But why should not the Government do one as well as the other? What difference is there, in principle, between them? It is certainly just as easy to select literature suitable for a proper ministering to the spiritual needs of the soldiers as to select men suitable for the same work. The latter, indeed, is the more uncertain and hazardous enterprise of the two.

* * *

It is all well enough to supply the soldiers of the army with religious literature; no class of men need such literature more than they, and it is, we believe, the privilege of any person or persons to supply it. But it is not necessary nor proper, that this should be done by act of Congress recognizing a particular denomination. If Congress would cease to assume the prerogative of a spiritual director, it would be better for the army and for the country.

* * *

THE following statement was made in the *Church News* (Adelaide, Aust.), in March, 1897:—

"We, the members of the Church of England in Australia and Tasmania, desire that in the preamble of the bill which frames the Federal Constitution, some words may be inserted setting forth our national creed."

That it is the real object of all religious legislation—to get some of "our national [church] creed" into the fundamental law. That is what the churches always want on such occasions, but they are not always frank enough to say so.

"Babylon Is Fallen."

OUT in a certain western town where theatricals and similar shows have been given a prominent place in the program of church work, an opera house manager has addressed a protest and memorial to the city council upon this point. He sets forth that the churches and the halls connected with them are ruining his business by giving entertainments and concerts of the same description as those for which he has to pay \$100 annually into the city treasury; they, on the other hand, being exempt from taxation. He asks that either his license shall be rebated, or that the churches shall be subject to the same charge; and in case this is not done, declares that he will put in variety shows Sunday afternoon and evening, to meet the competition of the churches!

How long will it be at this rate before enterprising theater owners will be converting their play-houses into "churches," something after the order of the "Raines-law hotels" in this city, to evade a tax on their property, and thus stand upon common ground with their religious rivals?

Can anyone, in view of such facts, wonder that a message is going to the people of the earth proclaiming, "Babylon is fallen, is fallen"?

Sunday Observance Measures in Massachusetts.

SEVERAL bills relating to Sunday observance have this year been brought before the Massachusetts legislature, with the object of securing a more rigid enforcement of Sunday observance in that State. The principal one of these reads thus:—

"AN ACT

"Relative to the Observance of the Lord's Day.

"Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows:—

"SECTION 1. Section one of chapter four hundred and thirty-four of the acts of the year eighteen hundred and ninety-five is hereby amended by striking out, in the second, third, fourth, and fifth lines, the words 'or an entertainment given by a religious or charitable society, the proceeds of which, if any, are to be devoted exclusively to a charitable or religious purpose,' so as to read as follows:—

"SEC. 1. Whoever is present at a game, sport, play, or public diversion, except a concert of sacred music, upon the Lord's day, shall be punished by fine not exceeding five dollars for each offense.

"SEC. 2. This act shall take effect upon its passage."

Another measure, having for its object "To further regulate the observance of the Lord's day," provided that "Any person, firm, or corporation who violates any provision of chapter ninety-eight of the Public Statutes [relating to Sunday observance] or of any amendment thereto, shall be liable to a fine of ten dollars for each and every man, woman, or child employed by them in violation of such provision."

A third measure provided that unincorporated religious and charitable societies should be included in the exceptions provided for incorporated bodies of this nature, in the Sunday regulations.

A hearing was recently granted the advocates and opponent of these measures by a committee of the legislature, and the occasion proved to be one of much interest. A correspondent who was present at the hearing sends us the following relative to its results:—

"In brief, it was a grand victory for the principles of liberty. The issue was a surprise to me, and I am certain it was such to the promoters of the bill; although if the testimony given is to be taken, this bill is like Melchizedek, in that it has neither father nor mother. The secretary of

the New England Sabbath Protective League, in his closing speech, after the speakers for the remonstrance had riddled the Sunday banner for three days with telling arguments, positively denied any responsibility concerning the initiation of the movement, although the secretary of the legislative committee told me in private that said organization did originate the measure. The attorney for the petitioners, also, denied any responsibility in the matter.

"But it was a grand affair. Mr. Geo. Fifield spoke for the International Religious Liberty Association. Three speakers spoke for the "Free Religious Society,"—an organization whose principles relating to the rights of conscience are identical with our own. I was overwhelmed with the thought all through the hearing that the future will witness a grand struggle over the rights of conscience here in New England, before the chains to enslave the souls of men are fully forged and fastened on the victims.

"It did me good to see those noble men declare so boldly for personal liberty. The hearing consumed four days, scarcely finishing on the fourth. When the committee reported to the general court, on the Sunday bills, the verdict was, 'Ought not to pass.' On the third, the principle measure, however, they granted 'Leave to withdraw.' That was the conclusion of what I regard as a very notable hearing. It was very evident that the members of the committee had been careful readers of the SENTINEL. Proof of this was evident from the manner in which the petitioners were questioned."

The great call of the hour is for education—education of the public mind relative to the principles which define the proper attitude of the state toward religion. There is no more imperative call than this.

Shall this "Christian Nation" Follow Christian Principles?

THIS is the question that has been raised by representatives of the peace loving Society of Friends of a neighboring district, in view of the threatened outbreak of hostilities between the Government and Spain. It is presented in the form of a memorial "to the President, his Cabinet, and the Congress of the United States," by "The Representatives of the Religious Society of Friends for Pennsylvania, New Jersey, and Delaware, respecting the controversy between the United States and Spain."

The memorial recognizes that this nation has been adjudged to be a Christian one, and this being so, it calls for action in harmony with the principles of Christian conduct, as plainly set forth in the Word of God. The memorial is worthy of perusal. It "respectfully represents":—

"That for some months past we have regarded with deep interest and solicitude the disturbed relations between our Government and that of the Kingdom of Spain in connection with the insurrection in the island of Cuba.

"We sympathize with the friendly efforts that have been used by the present, as well as by the late Administration to interpose the good offices of the United States

in bringing to a close the inhuman warfare between Spain and her insurgent colony, and we deplore their want of success and the continued sufferings of the Cuban people.

"Whilst desiring to uphold the hands of the President in all that may conduce to the benevolent end proposed by him, we are firmly impressed with the belief that this purpose is not likely to be attained by a menace of military force on the part of the United States. Should the irritation now felt by the two nations toward each other be inflamed to the point of open warfare, while we may profess to be actuated by the humane desire to relieve the sufferings of the non combatants in Cuba, shall we not be amenable to the charge of inconsistency by bringing on a second calamity which would add to, rather than remedy, a prior evil? The soldiers and sailors of the United States who will, in case of war, be thrust into the front rank of the battle, many of whom may lose their lives or limbs in the contest, and whose families must suffer the bereavement of husbands, fathers, and brothers, have surely no less a claim than the people of a foreign country upon the kind consideration of our rulers. Great and solemn indeed is the responsibility of men in power, whose action may light the flames of war and doom to death and untold misery many of their fellow beings, who have had no voice in its inception.

"We hold the belief that there can be no difference between nations that cannot be more advantageously adjusted to the real interests of both parties by peaceful negotiation or arbitration than by a resort to arms. That the principles of the Christian religion forbid war as emphatically as they do private combats; and that national honor cannot be vindicated by mutual destruction and injury.

"Should the United States and Spain be unable to adjust their present differences by the ordinary methods of peaceful diplomacy, we would urge the resort to arbitration as a course honorable in itself and in accord with the spirit which should animate a Christian nation. This method has been frequently and successfully resorted to by the United States in its intercourse with powerful governments, and would be no less just and honorable when a weaker one is involved in the controversy. In the intercourse between individuals, no dispute, however serious or however it may touch an imaginary sense of honor is regarded as beyond the ordinary peaceful process of the courts. Why then should the same principle be less applicable to the settlement of international differences?

"We call our Union a Christian nation. The Lord Jesus Christ, whom we thus claim to follow, inculcated a loving regard on the part of his disciples toward all men, even to their enemies. An inspired apostle has declared that 'the wisdom which is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, and the fruit of righteousness is sown in peace of them that make peace.' James 3:17-18.

"We would, therefore, express our earnest desire and hope that pacific counsels may still prevail with our honored President, as we have rejoiced to believe that they have in good measure done, in the management of the momentous questions now pressing upon him, and that all departments of the Government may calmly seek for Divine counsel so to direct them as to be instrumental in promoting the true interests of our beloved country, and receive the blessing pronounced by the Prince of Peace upon the peacemakers.

"By direction and on behalf of a meeting of the representatives aforesaid, held in Philadelphia, the 25th day of the third month, 1898.

"WM. EVANS,
"Clerk for the day."

The SENTINEL is, of course, in full sympathy with the framers of this memorial as regards the desire for peace; but the SENTINEL advocates peace as a principle of Christian conduct, and as such applicable alone to individuals. From its very nature, depending as it does entirely upon force, a civil government cannot be Christian; and it is therefore useless to instruct such a government in the principles and practices of Christianity.

A Decision Against State Gifts to Churches.

SUCH a decision has been recently rendered by the Supreme Court of the State of Louisiana. It appears, however, that the grounds upon which the decision rests do not deny the validity of the principle of such gifts, and therefore the decision does not bar such gifts in future under certain conditions. The facts relating to this decision are set forth in the following quotations, taken from the *Truth Seeker*:—

"In the city of New Orleans there are about two score institutions, all of them apparently sectarian, which have for years subsisted upon donations of money from the city. They have not been in any sense under the control of the municipality; they have been under no contract for the performance of any public service; they need not even report to the city how the money has been spent. Meanwhile legitimate public institutions have languished and the public schools been closed for want of funds to support them.

"In 1896 Henry Orr, Sr., sought in the District Court a 'citation upon the mayor, the treasurer, and the comptroller of the city, and also the common council, that relator have judgment against them decreeing all of said appropriations null and void, and prohibiting any further payment of the money appropriated by the budget of 1896 to the said private, charitable, and benevolent purposes, to said purposes and communities, and prohibiting the council from appropriating any money for said purposes out of the treasury for the year 1897, as proposed, or any subsequent year, and that the mayor be prohibited from approving and forbidden to approve any ordinance making such appropriation or appropriations; that the comptroller be forbidden from drawing and the treasurer from paying any warrant thereunder, or any money under color of appropriation for any private, charitable, or benevolent purpose whatever, to any person or community, or in aid of any church, sect, or denomination of religion whatever, and for all writs and orders necessary to enforce the judgment to that effect.'

"At the time this action was brought, Judge Rightor, of the District Court, decided that the appropriations had not been made to sectarian institutions for the reason that all sects shared alike! Mr. Orr appealed the case, and has just got the verdict of the Supreme Court reversing the lower. The decision is a good one as far as it goes, but it does not promise to correct the abuse of pub-

lic appropriations to sectarian institutions, for Chief Justice Nichols, by whom it was written, says that 'had the city made express contracts either with individuals or with private corporations by which the latter would have come under a well-defined civil, legal tie to perform such duties for the city, the officers of the city having legal power to exact performance according to the terms of the contract, and to hold such parties liable for breach of the same, and had the city passed ordinances appropriating money to carry out its obligations toward the other contracting parties under such contracts, and had the validity of such appropriations been submitted to us, a very different question would have been presented from that actually before the court.'

We derive from this that Justice Nichols sees no objection to sectarian appropriations in themselves, but in the way they are made. Of course such a decision as that cannot be final. As hinted by the *New Orleans Times-Democrat*, the institutions will now have to revise and rearrange their scheme of charitable operations, and the city in its turn will have to make provision for the support of its indigent sick and poor and thus meet the points raised by the court. It is plain enough what kind of arrangements should be made. The city should take care of its own poor, in institutions under the sole management of the municipal officers, and the church should care for its own with its own means. Encouraging private enterprise in charity by means of public gifts or appropriations is a form of subsidizing calculated to increase the number of charitable institutions and to promote pauperism."

Political Scheming in Rio de Janeiro.

A FEW months ago there was an ordinance passed in Rio de Janeiro closing, with few exceptions, all shops and places of business at 12 o'clock on Sundays and prohibiting the sale of produce, merchandize, confectionaries, etc., etc., until the following Monday morning.

It is claimed that the ordinance has nothing to do with religion nor religion with it, but it is said to be simply for the benefit of clerks and employés, who were compelled to work all day on Sundays, that they might have Sunday afternoons for rest and recreations.

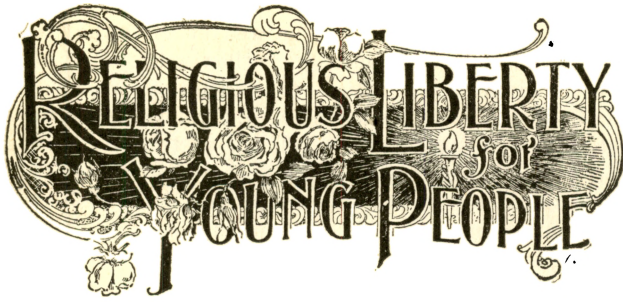
The ordinance did not give general satisfaction as it closed many shops where no clerks were employed.

A few Sundays ago a poultry dealer did not close his shop just at the hour appointed, and soon after the time to close, a boy came in and said that he would like to buy a chicken for dinner. The chicken was sold to him, and he had hardly reached the street before an officer entered and arrested the poultry dealer, brought him before the court and fined him \$20. It was learned soon after, according to the poultry-man's statement, that the officer hired the boy to go and buy the chicken, and that the chicken was served on the officer's table for dinner, and the \$20 was divided among two or three of his chum officers.

All sorts of iniquitous practices are carried on in Brazil under the pretense that might makes right.

W. H. THURSTON.

Rio de Janeiro, March 6.



Studies in French History.—16.

"PHILIP the Fair, or the Fourth," again began the teacher, "does not have a very good name in history as you see. He was a selfish and greedy man."

"I suppose those kings back there forgot that all their wicked capers would be written up for boys and girls to read in after years," said Florence Ray.

"Yes; they sometimes seemed to forget that they were making history, and I doubt not some of them would blush if they could see the pages which the historian has penned about them. But we must not forget that we are all of us making history as well as they, and that there is a faithful record kept of all our lives.

"Philip IV. coveted the country of Flanders, I presume, because it was very rich, and much to be desired. So he forthwith picked a quarrel with the inhabitants, and soon assumed control of it, declaring it annexed to France. The people, however, did not purpose to have their liberty thus taken away, and so one night in the city of Bruges, they rose as one man and put a great many French people to death; in fact the people enacted over again the tragedy of the Sicilian Vespers."

"What year was this, please?" questioned Edna Philips.

"About the close of the thirteenth century."

"Didn't Philip punish them for all this?" questioned Harry Ray.

"He tried to do so, but the French were obliged to confess themselves whipped, and were finally glad to make peace. But the king had no sooner made peace with his neighbor than he was overwhelmed in trouble with the pope, Boniface the Eighth. This pope took the grounds that the clergy ought to be exempt from paying taxes. This the king pretested against very vigorously."

"Well, he did just right, there, in my opinion!" exclaimed Joe Palmeter, who was quick to perceive any encroachment upon his ideas of justice, liberty, and equal rights for all.

"I don't think I can blame him, myself, Joseph; for he gave as his reason the very good one that the clergy was 'as much interested as any other one in the good order and prosperity of the country.' But the pope was very angry with him, and sent out many bulls, or decrees, of an abusive nature, against the king, who paid no attention to them in the least."

"I wonder he did not excommunicate him at once," remarked Ed Barnaby.

"O, he did, Edward, he did, indeed, and threatened to prohibit the clergy from officiating at funerals, marriages, or church services. This was called 'interdiction.' He even went so far as to declare King Philip deposed."

"Seems to me that is taking to itself a power God never intended the church to possess," said Julia March.

"My grandfather said this morning," chimed in Maggie Palmeter, "that Pope Boniface gave out word that he would grant a pardon to any man who would take matters into his own hands and kill the king."

"Did he forget the sixth commandment? or did he intend to ignore it altogether? I am quite surprised that anyone pretending to be a teacher of righteousness should so far forget the first principles of Christianity!" exclaimed Julia March.

"At last," continued the teacher, "some of the enemies of the pope took him prisoner,—they entered slyly into his palace,—and one of the party struck him a blow in the face with his iron glove which they called a 'gauntlet.' This was not at all right, even though he had certainly done very wrong; for the Master's way is to return good for evil. After a while he was liberated, but he became insane, and died shortly after.

"Finally, the king nominated a pope to suit himself, who went by the name of Clement the Fifth, and Philip was careful to see to it that he *did* suit him in every particular. The crafty king used him as a tool to extract money from the people, and Clement dared not refuse to do so; for, as the historian says, 'the king held on like a leech.' So the poor pope traveled around to get money for the greedy king, until the people could not bear to see his face."

"Was it King Philip IV. who destroyed the Knights Templars?" asked Edna Philips.

"Yes, Edna, and it was his covetous disposition which led him to do the cruel deed."

"Will you tell us a little about them, professor, and who they were? I'm afraid I don't know very much about them," said Charlie White.

"That is a very reasonable request, Charlie. We will have to go back to the time of the First Crusade. Who can remember who was king of France, then?"

"I believe it was Philip I, the fourth of the Capetian kings," said Edna Philips.

"You are right, Edna; your memory serves you well. Can you remember in what year the first crusade occurred?"

Edna blushed a little. "I'm afraid I can't tell you exactly, professor, but I think it was about the close of the eleventh century."

"That's quite right; Jerusalem was taken by the Christians during the first crusade, in the year 1099. There were men who were left by the Christians in Palestine to protect those people who were left in an unprotected condition. These men were called Knights of the Temple and Knights of St. John. The former of these

bands or societies pledged themselves to live lives of purity and abstinence, and to fight if need be, for their cause. After many years these knights became immensely rich, and lived very luxurious and wicked lives, in spite of their solemn vow. So Philip IV. determined to make this an excuse for destroying them, and himself appropriating at least a large share of the plunder. This is the wicked scheme which he divulged to Pope Clement.

"Next week I would like Will Barnaby to find out as much as he can, by reading, etc., about the way Philip managed to bring about his cruel purpose, and tell us all he has learned."

MRS. L. D. AVERY-STUTTLE.

Prescription for Fits.

For a Fit of Passion.—Walk out in the open air. You may speak your mind to the winds without hurting anyone, or proclaiming yourself to be a simpleton. "Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools."

For a Fit of Idleness.—Count the tickings of a clock. Do this for one hour, and you will be glad to pull off your coat the next and work like a man. "Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger."

For a Fit of Extravagance and Folly.—Go to the workhouse, or speak with the ragged and wretched inmates of a jail; and you will be convinced

"Who makes his bed of briar and thorn
Must be content to lie forlorn."

"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?"

For a Fit of Ambition.—Go to the churchyard and read the gravestones. They will tell you the end of man at his best estate. "For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away." "Pride goeth before destruction, and a haughty spirit before a fall."

For a Fit of Repining.—Look about for the halt and the blind, and visit the bed-ridden, the afflicted and the deranged; they will make you ashamed of complaining of your light afflictions. "Wherefore doth a living man complain?"

For a Fit of Envy.—Go and see how many who keep their carriages are afflicted with rheumatism, gout, and dropsy; how many walk abroad on crutches, or stay at home wrapped up in flannel; and how many are subject to epilepsy and apoplexy. "A sound heart is the life of the flesh. Envy is the rottenness of the bones."—*Sel.*

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.

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

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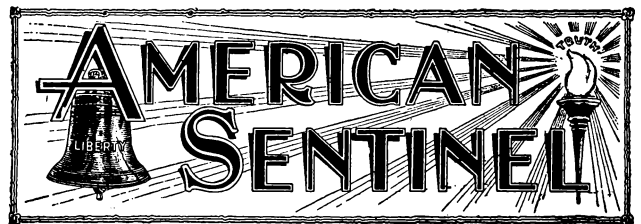
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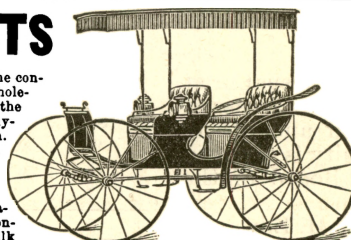
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<p><i>They that sealed the covenant.</i></p> <p>they have ^{rv} dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.</p> <p>38 And ^{rv} because of all this we ^v make a sure covenant, and write it; and our princes, ^{rv} Lē'vītes, and ^{rv} priests, ^{2h} seal unto it.</p> <p>CHAPTER X.</p> <p>¹ The names of them that sealed the covenant. ²⁹ The points of the covenant.</p> <p>NOW ³ those that sealed were, ^a Nē-hē-mī'ah, ⁴ the Tīr'shā-thā, ^b the son of Hāch-ā-lī'ah, and Zīd-kī'jah,</p> <p>² c Sēr-ā-yāh, Āz-ā-rī'ah, Jēr-ē-mī'ah,</p> <p>³ Pāsh'ūr, Ām-ā-rī'ah, Māl-chī'jah,</p> <p>⁴ Hāt'tūsh, Shēb-ā-nī'ah, Māl'luch,</p> <p>⁵ Hā'rim, Mēr'ē-mōth, O-bā-dī'ah,</p> <p>⁶ Dān'jel, Gīn'nē-thon, Bā'ruch,</p> <p>⁷ Mē-shūl'lam, Ā-bī'jah, Mīj'ā-mīn,</p>	<p>NEHEMIAH, X.</p>	<p><i>The points of the covenant.</i></p> <p>all they that had separated themselves from the ^{rv} people of the lands unto the law of God, their wives, their sons, and their daughters, every one ^{rv} having knowledge, and ^{ro} having understanding;</p> <p>29 They clave to their brethren, their nobles, ^v and entered into a curse, and into an oath, ^h to walk in God's law, which was given ⁵ 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;</p> <p>30 And that we would not give ^t our daughters unto the ^{rv} people of the land, nor take their daughters for our sons:</p> <p>31 ^k And if the ^{rv} people of the land bring ware or any victuals on the sabbath day to sell, <i>that</i> we would not</p>
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³⁷ power ³⁸ yet for all this—our—our ⁹ namely. ¹⁴ Joshua etc. ¹⁴ chiefs ²⁸ Nethinim,—peoples—that had—(having) ³⁰ peoples ³¹ peoples—(it)—a— forgo ³³ meal—(an) ³⁴ (the)—(among)—according to our fathers' houses, ³⁵ manner of trees,

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American Sentinel.

NEW YORK, APRIL 7, 1898.

Read the protest of the Society of Friends (Quakers) of Pennsylvania, New Jersey and Delaware, to the President, his cabinet, and Congress, against settling the difficulty with Spain by war. See p. 218.

PRESS reports state that there is little doubt of the passage of the Weeks Sunday baseball bill in the legislature of Albany. The measure is one in the interests of Sunday ball playing, but does not stand for opposition to the principle of Sunday laws.

THE honor of being President of the United States is far less than the responsibility of the same. The truth of this statement ought to be plain enough just now, in view of the ridicule and abuse which the chief executive receives at a time when he most needs the sympathy and prayers of all the people.

THERE is a noticeable absence of that enthusiasm for war on the part of Roman Catholics in this country, which marked their demeanor at the time of the difficulty with Great Britain over Venezuela. With not one tenth of the provocation that is now felt by the American people, the Catholic press of the country was ten times as eager for a war which would have been ten times more terrible than a conflict with Spain could possibly be.

THE pope has finally interfered to prevent war with Spain. It is stated that he has directed Archbishop Ireland to bring his influence to bear upon the President and others to secure a pacific attitude on the part of the Government towards Spain. But why should the papal influence be brought to bear upon the United States?

It takes two parties to make a quarrel, and in this case the other

party is a most Catholic and "Christian" government—Spain. While the pope's influence with the American Government is unquestionably great, his influence with the Spanish government is unquestionably much greater. It is natural to suppose that he would exert his influence where it is most powerful, and hence would be most productive of results, if his aim is simply to prevent an outbreak of hostilities.

THE motive for the papal policy in this matter can be readily perceived when it is remembered that the Spanish government and the papal church are in the closest union. The Spanish government supports the papal church, and the latter is bound in turn to support the government to which it is joined. And it seems now that the pope is making an effort to do so. He wants peace; but more than that he wants disaster averted from Spain; because disaster to Spain means disaster to the church.

THE pope wants Cuba to continue under Spanish rule; because Spanish rule means papal rule. A new government in the island may not be as useful to the church as the Spanish government was; and a revolution in Spain, which would probably follow any serious blow to the present government, might inflict upon the church great damage. These are threatening evils to the church which the resources of papal policy are now employed to avert.

THE history of the smaller American republics within recent years furnishes plain evidence that the pope desires only such peace as is advantageous to the church. The clerical party in those republics are always the most active plotters of revolution when the government has become one of which the church does not approve. The church is the same in a republic of South or Central America that it is in Italy. The head of the church party in any country, is the pope; and Roman Catholics in

every part of the world are by their own profession amenable to the pope, as the head of the church, in all matters having to do with the church and the Catholic religion. In all such matters they are bound by the word of the pope, and when they plot revolution in any country, in the interests of the church, it must be with the sanction of the church, which is the sanction of the pope. There is no other logical or reasonable conclusion.

In former times the popes secured compliance with their wishes from the nations by threatening the rulers and their subjects with excommunication. And as this was a proper and laudable proceeding then—from a Catholic point of view—and can be no less proper now than it was then, there can be no reason why the pope should not employ the same means to-day, except that it is not considered good policy for this age of the world. Mr. Moody is quoted as having said recently that the pope could, by a word, put a stop to the horrors in Cuba; and this is true. The Catholic religion cannot be separated from politics; and the pope can dictate the political action of his subjects, in any part of the world, in the name of the religion which they profess, and threaten them with excommunication if they refuse to comply with his instructions. And since he has not interfered to save the lives of the hundreds of thousands of victims of Spanish barbarity in Cuba, it is altogether too late for him to enter a plea before the American government in the name of peace and humanity.

THE civil authorities of Plainfield, N. J., have decided that work done on Sunday by observers of the seventh day, in order not to be "to the disturbance of others," as the exemption clause provides, must be done so secretly that nobody except those engaged in it will know anything about it. See p. 213. This is about the value that this exemption for those who observe another day will have, in the heat of a Sunday law crusade.