

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

VOL. 13, No. 15.

NEW YORK, APRIL 14, 1898.

Single copy 3 cents.

The American Sentinel is published in the interests of religious liberty—Christian and Constitutional.

NOTE Any one receiving the *American Sentinel* without having ordered it may know that it is sent to him by some friend. Therefore those who have not ordered the *Sentinel* need have no fears that they will be asked to pay for it

(Entered at the New York Post-office.)

JESUS;CHRIST never declared war on anything but sin.

THE Christian alone can always maintain "peace with honor."

IT is the age of gold; but we seem as far as ever from the golden age.

IT is more dangerous to adhere to an evil principle than to a wicked person.

IF the world could be reformed by law, God would have reformed it long ago.

A NATION of slaves—slaves to that which debases manhood—cannot hope to maintain its independence.

HE who cannot enter into the true spirit of Sabbath-keeping can find no rest nor benefit in it. The letter, without the spirit, is useless.

WHAT the church most needs to show to the world is not that she can wield the arm of civil power, but that she can move the arm of God.

WHY should any of the States of the American Union be afraid or ashamed to incorporate in its constitution the provisions against religious legislation which are contained in the Constitution of the nation?

IF Sunday laws were really designed for the physical benefit of those to whom they apply, they would not seek to prohibit Sunday games and recreation, which offer a diversion from the week of labor healthful both to body and mind.

THE Sunday law takes away the *privilege* which every man has to make Sunday—or any day of the week—his weekly rest day, and puts in its place a stern necessity, backed by the terrors of civil pains and penalties. It really takes from the workingman the right it pretends to give him.

National Service to the Church.

IT is the theory of the National Reform movement that the Government ought to serve the church. For years the leaders of this movement have been working to put the Government in a position where it would be subservient to the church,—that is, to the church as they represent it. And they claim to find Scriptural support for this theory. A recent issue of the *Christian Statesman* makes this statement:—

"We regard it as our imperative duty to warn this nation of the approaching judgments of the reigning Messiah, which history and revelation assure us follow quickly upon those nations which interfere with his messengers in the proclamation of his terms of peace. 'The nation and kingdom that will not serve thee (the church) shall perish: yea, those nations shall be broken in pieces.'"

IF disaster to the country should follow upon an outbreak of war with Spain, the *Statesman* would point to it as evidence of the wrath of God against the nation for its "secularism," by which term is meant its refusal to "serve" the church.

IT is true that the Scriptures do say of the church what is here quoted by the *Statesman*. The words are found in the 60th of Isaiah (v. 12). But it is equally true that no service to the church can possibly come

through an alliance with the powers of the earth. It would be well if every religious body now seeking such an alliance would study and pay heed to the language of the chapter in which these words are found.

The chapter sets forth a condition of exceeding glory and power, as being that to which in the will of God it is the privilege of the church to attain. All that the church desires or is seeking to day in the way of success,—all that she can ask or even dream of—is here set before her as that which she may certainly have. There can be no doubt about it, for it is the promise of the Omnipotent. Here is power; here is glory; here is exaltation; here is influence; here is the “wealth of the Gentiles,” and the service of kings and of the nations. Does the church really want all this? Do those for which the *Statesman* speaks really want it? If they do, then let them by all means seek it in the appointed way.

That way is plainly set forth,—no less plainly than the glorious results which it brings. God says, “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.” V. 1-3.

The *SENTINEL* is set to warn the people of the nation against the fast-forming alliance of church and state. But upon the authority of the plain word of the Lord, it can say to the church, Your privilege—and your duty—is to arise and shine with a glory that will be seen with wonder throughout the earth. “The glory of the Lord is risen upon thee!” But not so if you are seeking glory from an earthly source—through politics, or through legislation. The glory of the Lord upon you is that which marks you as separate from all that is of the earth.

It was the glory of God that shone above the camp of the ancient Israel when they were separate from all the nations—the “church in the wilderness.” It was the glory of God that appeared upon the top of Sinai when the mountain was set off from all the surrounding land and guarded from every earthly tread, save that of Moses and the chosen elders. It was the glory of God that filled the Most Holy Place of the sanctuary, into which the high priest alone might enter, and that but once a year. And when the glory of the Lord is seen upon you, that will mark you as separate from the world—as set apart unto the service of God. And it will be seen upon you if you are thus separated, and only upon this condition.

Then “the Gentiles shall come to thy light, and kings to the brightness of thy rising.” You are not to go to the kings, but kings are to come to you, and that because of the glory of the Lord which they see upon you. You are not to be upon the level of the world or to travel with the world. It is in the order of God that his church should be above the world and ahead of the world—so far above and so far ahead of the world in all that is desirable that she will be the wonder of the world. But the church has never occupied her appointed and privileged

place, save for a few brief intervals of time. Yet in those few brief intervals, the glory and success of the church was such as to be the marvel of succeeding ages.

Does the church, then, want the service of kings and of nations? It is for this that she is seeking. And she can have it, if she will so fully separate from the world that the glory of the Lord will be reflected upon her, in such measure as will astonish and draw the Gentiles and kings of the earth. She can have it by pursuing a course the farthest possible removed from that of seeking a union with earthly powers. She can have it—and only thus can it be had—by pursuing exactly the opposite course to that which is followed in the movement for National Reform.

Then “the nation and kingdom that will not serve thee shall perish,” as it is written; not because it refused to do your bidding, but because it set itself against God, and must meet the fate of all that fight against him.

If the church will turn her feet into the pathway of total separation from the world, the *SENTINEL* will be foremost to bid her “God speed.”

A “Christian Flag.”

THE fad of a so-called “Christian flag” is running like wildfire over the land. Doubtless the next thing will be that whosoever does not salute this so-called flag will be held as no Christian at all; and whosoever does not show respect to it will be denounced as an enemy of the church and a traitor to Christianity.

In behalf of this fad, it is claimed by its originator that “as every other nation on earth has its flag, so the kingdom of Christ should have one too:” which is but to say that the kingdom of Christ is earthly just as is “every other nation on earth.” This earthly, sensual, conception of heavenly and spiritual things coincides very aptly with the false “Christian citizenship” notion that is now so largely prevalent.

A “hymn” has been written and “dedicated” in honor of this so-called flag. It is said that excursion steamers have ordered these things for their use when carrying Sunday-school excursionists. It would indeed be exceedingly appropriate on Sunday excursion steamers. No Sunday excursion steamer or train could justly be accused of disloyalty to the “Christian Sabbath” while flying the “Christian flag.”

We wonder what freak will appear next in behalf of a worldly, sensual “kingdom of Christ.”

Nevertheless, the word of Christ stands forever sure, “My kingdom is not of this world.”

A. T. J.

DR. HIRSCH, of the University of Chicago, correctly states the aim of Christianity, as follows:—

“In strict theory Christianity’s aim is to establish a kingdom which is not of this world. The sermon on the

mount preaches the principle of non resistance which the state cannot adopt, for one of its functions is to punish the hand that strikes and the thief who has taken the outer garment."

An Old Man's Contemplation.

BY JOHN MCCARTHY.

I'M growing old, my sight is dim, my memory doth fail
To bring to mind the good old times, in every small
detail.

But yet, there's one thing that can ne'er my recollection
slip,

'Though tempests fierce have well nigh sunk my weather-
beaten ship.

Our old-time preachers used to talk of Jesus and his love,
Nor did they fear all kinds of vice to manfully reprove:
The *cross* was their attraction every erring soul to win,
Since well they knew the Spirit's power *alone* could cleanse
from sin.

We never thought in years gone by to ask the civil power
To help our churches, rather we made *God* our strength
and tower:

Believing *He* could best convert the sinner from his way,
We were content to *let the Lord* bring in those gone
astray.

But to *convert* the people *now* strange methods are em-
ployed,

And some, the much-prized privilege which we have long
enjoyed,

Would violate, and under foot would tread the rights of
man,

To execute what *they* would call their glorious God-given
plan.

The one great message preached to-day from pulpits one
and all,

Is to seek legislative powers, to force both great and
small

To become Christians, and if some to this will not con-
sent,

Why whips and stocks—Rome's weapons old—must help
them to assent.

The National Reformers too have aspirations great,
Since they, into a paradise our nation would translate:
So they petition Congress with an ill-directed zeal,
To decide that all are Christians, though made against
their will.

To me these methods all seem strange, I cannot under-
stand

The deep designs these "reverends" have within their wise
heads planned.

But then, I am old-fashioned, I suppose behind the times:
And my music too discordant to mix with modern
chimes.

But still I'm half inclined to think the *ancient way* is
best,—

To convert the individuals; they'll then show interest
In seeking other souls to gain, by methods all divine,
Their weapons—love, nor can they e'er on government
recline.

Avaunt! ye vile usurpers of man's rights, divinely given,
Would ye by human laws attempt to annul the laws of
heaven?

Do ye profess to daily learn within the Saviour's school?
Strive then to practice in your lives his glorious Golden
Rule.

By human statutes ye can ne'er regenerate our land,
The Spirit's sword alone should ye wield with a mighty
hand.

Would ye be faithful to your Lord? place politics aside
And seek the heavenly POWER to preach—Christ Jesus
crucified.

Republica Argentina.

IN a paper treating on the subject of privateering,
written in 1812, Thomas Jefferson made this statement
of the nature of war:—

"What is war? It is simply a contest between nations,
as to which can do the most harm to the other. Who
carries on the war? Armies and navies that are made up
of individuals. How is a battle gained? By the death
of individuals. What produces peace? The distress of
individuals occasioned by the conduct of war."

This is true, and this is what war will be to day when
it comes. The worst suffering and distress occasioned by
war is not felt by those in the field, but by the people at
home.

Why the People Want War?

It seems clear enough that the great majority of the
people want war with Spain, but there is evidently a con-
siderable diversity of sentiment among them as regards
the reason why war should be declared. The *New York
Christian Advocate* comments upon this fact and gives a
number of illustrations, which are worth considering by
sober-minded and peace-loving people. The *Advocate*
says:—

"There have been some remarkable conversations of
late. One citizen of good standing was heard to say to
another, 'The government must interfere, or it will not
succeed in the next election; prosperity lags; any govern-
ment that starts a war is bound to be supported; that
issue takes precedence of everything else; it has always
been so in this country; it has been so in other countries;
it always will be so.' 'Yes,' said his friend, 'and for that
reason we free silver men have got to shout for war.'

"This explains the unanimity. 'Do you not remem-
ber,' said the first, 'what a mad race both parties ran
after Cleveland issued his threat respecting Venezuela?
Hardly a man dared to lift up his voice in Congress for
some weeks, and it was clear as the nose on your face that
party competition produced some of that unanimity.'

"Another conversation was on this wise: 'We want
war; war makes business; thousands of people will be
better off very soon if we have war.' 'How is that?' said
his companion. 'Every man that leaves any kind of bu-
siness to go to war makes a place for another. A great
deal of work has to be done in the shipyards now, and

everything that is likely to be destroyed by war has to be replaced. If you will stop and think you will see that nearly every kind of business would be improved by it.' Just before the 'Maine' sailed to Havana two men employed in the navy were talking in a hotel. One said to the other, 'If there is a war we will have a chance to show what we can do; pretty dry time we have had lately.'

"It has been said that the Spaniards' dispatching their flotilla justifies an immediate declaration of war on the part of the United States. Some of the most astonishing remarks have been made in the pulpits of the country, if they are properly reported. One minister is said to have called on God, in prayer, 'to wipe Spain from the face of the earth.' Another, between fifty and sixty years of age, and sure not to be drafted in case of war, used still more extravagant language and declared that he would head a regiment. Whether the amen that his remark elicited arose from sympathy with the cause or from a certainty that in such a case he would take his departure from those parts, it was impossible to determine, but that he evoked much enthusiasm is undeniable. Some ministers invited to preach to students in colleges, having one, and but one, opportunity to say something that would prepare the young men for their high destiny as citizens and Christians, ejaculated vehemently the fiercest war sentiments.

"Returning from a service where the pastor displayed more energy than he had done for a long time upon any subject relating to the ordinary work of a minister, the reformation of men, the edification of believers, and the salvation of souls, two members of the congregation were conversing. One said, 'I believe that our Government should now notify Spain to withdraw all its troops from Cuba and publicly declare that it will leave the people to govern themselves, withdrawing all claim; and if they do not at once declare they will do it, and begin to vacate the island, the government of the United States should declare war and wipe Spain from off the face of the earth.' The other said, 'Suppose that two hundred thousand of the citizens of the United States were to be killed in the war, do you think that (considering what the greater part of the population of Cuba are), they should be sacrificed to bring about that result?' The citizen hesitated, and finally said, 'No, it certainly would not be wise to kill two hundred thousand American citizens to bring about that.' 'Well, should the United States sacrifice one hundred thousand to do it?' He thought that would be too many, but finally said he would not stop for fifty thousand. 'You would,' said the other, 'if you were to be one of them.'

"Some of these conversations we heard; the others were reported to us by participants or auditors."

Yes, indeed; we wonder if, in most cases, the individual who has been shouting for war would not consider even ten United States citizens too great a number to be sacrificed in wiping Spain off the earth, *if he himself were to be one of them*. A great many people are willing to be patriots and kill the enemies of their country who are not willing to die themselves unless it can be by proxy.

But he who goes to war and he who calls for war, must then and there surrender his own life to his country. If the would-be soldier is not willing to do this he cannot consistently don the military uniform. And he who calls

for war is only a hypocrite if he is not willing to put his own person into the forefront of the battles which war must bring.

It will need a higher patriotism than is indicated in the conversations quoted to sustain the country in the event of war. To want war for the sake of political success or to revive business is one of the most foolish as well as the most criminal of sentiments.

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

BY MRS. S. M. I. HENRY.

THERE was at first no definite plan in any human mind by which we should proceed. All through the years since, as the work crystallized into form there have arisen those who have claimed to have "originated," "organized," or "named" it. There has been in later years system and method, but no one person organized the W. C. T. U., nor was its name the result of any one brain's cogitations.

Some have of late undertaken to prove that we are giving Miss Willard a place which belonged to some one else, in that she did not organize the W. C. T. U., but we do not claim that she was the organizer of the Union. She was the instrument by which the organization was perfected, but it was in existence while she was yet Dean of the Woman's College at Evanston, and it was the organization that voiced the call of God to her.

At first there was in the work no thought of continuance. It was an *emergency* effort. I suppose that every woman of us expected to do our part quickly, and then return to the same quiet lives which we had always known (for the W. C. T. U. was composed of home-keeping women).

The Crusade had been such a surprise to saloon men that they did not know how to stand before it. They were also intimidated by the thought that, at last, the sin of their business had found them out to such an extent that the whole Christian world had conspired to destroy it. They supposed that the Woman's Crusade was the advance guard of the church which was about to follow the voice of prayer with that of the ballot; and so, with apprehensions of the judgment of man as well as of God, and touched by the pleadings which were poured forth by heart-broken women, they closed up, all along the line.

Very soon, however, they found that the votes of the church were not behind the women. We were, to all human appearance alone, and therefore, although tears and prayers were very uncomfortable to endure, they were not to be allowed to "interfere with business;" and the saloons began to open up as rapidly as they had closed, and with a power of defiance before which it was impossible for any woman to stand, unless she was filled with the power of a conviction greater than had as yet come upon many of us.

We believed that the saloon was to be closed by faith and prayer; we had faith in God and also in man, and when we saw that the saloon still existed, believed that the lack was in our praying. We believed that God chose human means through which to operate, and that, therefore, when we had found and employed the right means for closing out the saloon business, it would cease to exist, and the world be free from its curse.

My readers will understand from this, the earnestness with which, when we met failure in one direction, we turned in another.

We had believed that since saloon-keepers were *men*,—that all that was necessary was to make them understand what their business was doing to the women, children, tempted men, and the homes of the land.

When a woman one day came and poured her complaint into my ears, I said, "Have you told that saloon-keeper what he is doing to you through John?"

No, she had not done that. "Then," I said, "go and tell him just what you have told me, and *he will stop.*" I believed it, and my faith was no greater than that of the average woman.

For the sake of the fathers and brothers with whom we had grown up; for the sake of the lovers who had won us to their own homes, and for the sake of the little boys about our knees; all of manhood from the cradle up to old age was sweet, was noble, true and honorable; we believed that we could always trust it.

This was the confidence we had in men, and there is no sadder chapter in human history than the disappointment with which the men of that generation, Christian voters as well as saloon-keepers, disappointed the praying women. We still believed it was a question of faith and prayer toward men as well as God, but it was evident we must pray to another class of men.

We thought we discovered at length that it must be the man who drank, instead of the man who sold, who should close up the saloon. If the drinking man could but be persuaded to drink no more, then the traffic must cease for lack of patronage, and the evil would be wiped off the face of the earth. We wondered that we had not thought of that before.

The thing that remained therefore, was to pledge all men and women to total abstinence. To do this as quickly as possible would require systematic and united effort, and we began to organize all over the land. In almost every city and village organized bodies of women under many different names sprang into being almost simultaneously.

They were known as Woman's Temperance "Associations," "Leagues," "Societies," as "Crusade Unions," etc., etc.

The city or village was districted; the women, armed with pledges, would meet each day for prayer in some central place and then go out for the house to house canvass for signers. Everybody was asked to sign the pledge; the man best known as clean and upright in all things was asked to give the support of his name to the

poor victim of drink, who would not like to advertize his "failing" by such a promise, made only by drunkards. He might stagger boldly on the street in company with other drunken fellows, but to sign the pledge with them alone we felt would make him "too conspicuous" altogether, and so we tried to make a shelter for him in this confession behind the respectability of the "very best."

To this pledge-signing work we found no opposition. The poor victims of drink seemed only to have been waiting a chance to sign; saloon-keepers smiled to see us take "dead beats" off their hands, and the roll of names ran up into tens and hundreds of thousands.

We said to each other that it was the beautiful old story of the prodigal son over again, only there was "so many of him," and the joy over one sinner that repents was so multiplied that the world was not large enough to hold it.

How our rejoicing filled all the spaces between the oceans with songs that echoed and re-echoed from every mountain and valley!

It was a time of triumph such as the world had never known. If only it might not have ended in such bitter mourning!

"Christian" Spain and "Christian" America.

At the recent Methodist Conference held in this city, the Committee on National Affairs reported to the assembly "an indictment demanding the expulsion of Spanish rule from Cuba." Among the reasons set forth in the report for this action is this:—

"8. Its sacreligious pretense of claiming to be a Christian nation."

Yet this same Methodist body indorses the declaration of the Supreme Court that the United States "is a Christian nation;" and that decision, in laying the groundwork for such a declaration, goes directly back to the history of Ferdinand and Isabella, of Spain, and cites the religious auspices under which Columbus set sail for the New World, as one of the proofs that from the very first, the nation has been Christian in character. And as the religion of Spain has not changed from that day to this, it is perfectly plain that if it can be cited in proof that this nation was inaugurated under Christian auspices, it can be cited in proof that Spain is to-day a Christian nation. If Spain be not a Christian nation to-day, then it is absolutely certain that the commission given to Columbus by Ferdinand and Isabella in the name of religion, had nothing to do with Christianity in this country, and constitutes no evidence whatever in support of the Supreme Court's decision. But no Methodist body have dissented from this finding of the Supreme Court; or if they have it has been done so secretly as not to come to public notice. The Methodist Conference might just as well declare war on the Supreme Court as favor war against Spain for claiming to be a Christian nation.

The truth is that Spain is just as much a Christian nation as is the United States, or any other nation on the globe.

Objections to the Flag Salute.

BY AN ADVENTIST PASTOR OF BOULDER, COLO.

As announced recently in the *SENTINEL*, the flag salute used in the public schools of Colorado has been modified by order of the superintendent of public instruction, so that it does not require the pupils to make a profession of religion. The Seventh-day Adventists of Boulder have been prominent in opposition to this form of salute, and still object to it in its modified form, for the following reasons, set forth in a communication to the *Rocky Mountain News*, by the pastor of the Adventist Church in Boulder, Eld. F. M. Wilcox:—

“The salute, since Superintendent Harding’s decision, has been changed so that the recognition of God has been eliminated from the formula, and the pupil is required to pledge his heart and his head to his country alone. Why, it may be asked again, do Adventists object to this? Is it because they are anarchistic in sentiment, and are disloyal to the flag? I answer, emphatically, No. Seventh-day Adventists believe that Christians should be subject to the ‘higher powers’ not from constraint, but for conscience’s sake. Rom. 13:1-7. As stated above, government is ordained of God, and as God’s ordinance, should be upheld within its proper sphere. Of all the governments of earth our own is the noblest and best. The great fundamental principles upon which our government is based are heaven born. For these principles and for the flag as representing these principles, the Adventist body cherish profound respect. And in their desire to see these principles preserved inviolate is based the opposition to the flag salute.

“PATRIOTISM.

“Patriotism, like religion, is a plant of voluntary growth. The patriots of the revolution were not hirelings nor slaves. They could not be intimidated by fear, influenced by flattery, nor bought with gold. Their service was a service of love and deep conviction born of the righteousness of their cause.

“Patriotism, like religion, is a matter of the heart and life, and not of form and ceremony. It is possible to pray to God and yet be a knave, and to salute the flag and yet be a traitor at heart. And as forcing a child to pray would naturally make prayer distasteful and the object of adoration despised, so compelling a child to salute the flag instead of inculcating patriotism, would but serve to create an enmity against the national emblem. Thus an enforcement of the flag salute begets a patriotism in form and name only, and not in fact.

“Seventh-day Adventists, like the followers of Penn, are non-combatants in principle. By every laudable means consistent with the principles of the gospel, they believe in supporting the government. But they recognize the authority of a higher law as paramount to human enactment, and that law says, ‘Thou shalt not kill.’ To maim and kill in warfare would be to them as much a violation of this precept as to commit murder in the ordinary accepted sense. To pledge the head and the

heart to the flag could be nothing less than to defend that flag with the life did occasion and necessity require. This the Adventists could not conscientiously do, nor permit their children to do. Hence, they believe it contrary to God’s Word to permit their children to pledge themselves to warfare or to have inculcated in their young minds a warlike spirit.

“In the action of the Boulder school board and in the sentiment favoring that action is seen the spirit of a departure from the fundamental principles underlying our national existence. It shows that there is a tendency to foster the spirit of interference in religious matters on the part of the state, that the danger of a union of civil and religious questions in this country is not by any means a thing of the past. The invasion of the rights of the Adventists of Boulder is an invasion of the rights of every American citizen.

“RIGHTS SHOULD BE GUARDED.

“True religion, true patriotism, true Americanism, demand that the natural and inalienable rights given of God to every man, and guaranteed to us by the Constitution of the United States—rights purchased and preserved at so great a cost—should be jealously guarded and preserved inviolate from every manacle and chain which would make America less than her reputation—the land of the free and the home of the brave.

“*Boulder, Colo., March 11, 1898.*”

President Lincoln and Denominational Appointments.

New York “Christian Advocate.”

MR. F— (a prominent historical writer) went to President Lincoln to get an appointment, and being asked of what denomination he was, answered that he was a Presbyterian. “Well,” said President Lincoln, “I will have to look at my books to see.” He further said, “I am not sure but the Presbyterians are full. I have to do this.”

Mr. Lincoln then proceeded: “Bishop Simpson was here the other day complaining of my Cabinet’s giving all the appointments to Episcopalians. I did not know anything about my Cabinet. I thought Blair a good old Presbyterian name, and as for Seward, I didn’t know until I went to church with him that he was an Episcopalian.” President Lincoln had said to Bishop Simpson, “You wait here; we are to have a Cabinet meeting here directly, and I will see to it,” and when the Cabinet came, he said, “Here is Bishop Simpson making a complaint of our giving all the appointments to the Episcopalians.” Said Seward, “That is not true in my department. I never give an appointment to any man because of his denomination, nor even know what he is.” Said Bishop Simpson, “There was Dr. McClintock, appointed to go to Paris, a good Methodist, and Bishop Hughes was put in his place. I suppose you didn’t know, sir, who Bishop Hughes was?” “O, I had forgotten about him.” “Well,” said Blair, “you’ve got him there, bishop, but there are not two in my department that are Episcopalians.” “Sir,” said the bishop, “there are not two that are not.”

"Why," said Blair, "that is not true, and you may come to-morrow morning and look for yourself." "I will be there at such a time," and he was there. As he went in Blair said, "Ah, bishop, you got Seward splendidly yesterday; how the fellow lies!" Bishop Simpson said, "I do not come to hear about him, but about your department."

"I haven't time to see about that." "Sir, it is of more importance than you know. Yesterday you said there were not two who were Episcopalians, and I said there were not two that were not Episcopalians;" and so he forced him to look at it, and he found that the bishop was correct, and that there were not two that were not Episcopalians.

All this Mr. Lincoln said to Mr. F—, who communicated it to one of the best known citizens of this country, a man of unimpeachable veracity and equal accuracy, who communicated it to us. After listening to it, we summoned a stenographer, to whom, at our request, our informant dictated it.

Denominational distinctions should never be recognized in such things, or all denominations are entitled, and will be driven, to protect themselves. Nor is it beneath their dignity, for presidents, governors, etc., to consider whether there is a tendency on the part of members of Cabinets to give an unusual proportion of appointments at their disposal to those who are of their own communion.

Recognizing the Papacy.

THE efforts of the pope to mediate between the Government and Spain have not been regarded with complacency by some of the religious bodies of the country. Among these is the New York Conference of Baptist ministers, who at their customary weekly meeting in this city, April 4, gave expression to their sentiments in the matter by the following resolution:—

"In view of the published suggestion from Madrid that the pope mediate between Spain and the United States in the Spanish and Cuban difficulty, we, the members of the New York Baptist Ministers' Conference, desire to utter an emphatic protest against any present or future recognition of the pope by our Government. We regard such recognition as in direct violation of the principle of separation between the church and the state which has been thoughtfully adopted by us. It would be a precedent likely to be used in future to our discomfort, if not to the disturbance of our civic affairs.

"While appreciating the propriety of his counselling the church which recognizes him as its religious instructor and head, we do not regard him as having any office with which our Government should hold official relation."

But the worst form of recognition of the papacy is the recognition of the principles which underlie the papal system; and that is done in every instance of religious legislation. It is much worse to imitate the papacy than to recognize the pope as an earthly sovereign.

Those Christian Nations.

BY O. C. GODSMARK.

THE following extract from the pen of R. G. Ingersoll, in an article entitled, "How I would amend the Golden Rule," but fitly represents the prevailing idea of true Christianity and its relation to civil organizations. "People called Christians—or rather nations called Christians—are the most warlike of the world. Christians now have armies amounting to several millions of men. They have hundreds of iron clad monsters filled with missiles of death floating from port to port, ready to destroy and kill. Every Christian nation is guarded by fortifications to prevent other Christians from cutting their throats."

Now the simple fact is that Christians do nothing of the kind. The fact that the man is a Christian forever forbids his taking a single step in the direction above mentioned. A Christian is one who follows Christ, or does as Christ did and taught. The whole tenor of Christ's teaching is that of love—love to God and love to man. Not merely love toward our friends, but love, actual love for our enemies. Did our Saviour retaliate for the indignities heaped upon him? No. We do not read of his having so much as a body guard to protect his person from the blood thirsty Jews who ever sought his life, much less of his sending out troops of trained soldiers to destroy the property and take the lives of those who opposed him in his work.

A Christian nation would be a nation composed entirely of Christians—men, who, when they were reviled, would revile not again, when smitten upon one cheek would turn the other also; but this we fail to find. Where among the great powers of earth is there a nation composed of such men as our Saviour was? The fact is they do not exist. We find Christians, as individuals, scattered all over this wide world; but Christian nations, as such, exist only in the vocabularies of writers and speakers who but superficially study the Word of God. The mere fact that a nation depends upon its own strength or that of some other earthly power for protection, also that it provides itself with aggressive means of warfare, shows conclusively that it cannot, as a nation, be Christian, or Christ-like.

Jesus said to Pilate, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." John 18:36. Mr. Ingersoll truly states what the nations of earth are to-day doing; but when he attempts to make Christianity, or the teaching of God's Word, responsible for the present preparations for war, also the merciless shedding of innocent blood by nations falsely called Christian, he falls far short of the true conception of the relation of Christianity to civil governments,—that of entire separation.

Los Angeles, Cal.

"ONLY the Golden Rule can prevent the rule of gold."



THESE are days of uncertainty. The country doesn't know whether or not there is going to be war with Spain, and in case there is war, nobody knows what is going to be the outcome. The war will be fought out mostly on the water, and nobody can say how modern naval fighting machines are going to acquit themselves in battle. Are the little torpedo boats going to demonstrate an ability to blow up and sink the great iron clads, upon which supposition they were built? or will it be shown that the latter, with their great cannon and smaller rapid-fire guns, and their powerful search lights for discovering foes in the darkness, can easily dispose of their swift-going but diminutive antagonists? It is a fact that while the nations have gone on for years expending vast sums in the construction of battleships, cruisers, and torpedo boats, there has been as yet no actual test of the "merits"—if we may use the word—of these fighting machines in real conflict. And the naval authorities of other nations are no doubt secretly hoping that Spain and the United States will come to blows, in order that it may be known what kind of ships are really efficient in modern warfare, and what kind—if any—represent a mere waste of time and money.

* * *

THEN there is the submarine boat, of which considerable is now being said as an engine of warfare, and with a sample of which the Government has been lately conducting experiments in New York harbor. It is plain enough that no ship floating on the surface, however formidable, can do battle with a boat that can dive and move about in the ocean depths and in this safe hiding place discharge a deadly missile against its foe. Should this projected species of war vessel prove a success, all the navies of the world, as they now stand, would be useless, and naval warfare would be revolutionized. This is one possibility of the near future, to say nothing of what may be evolved from the experiments constantly in progress for a practicable solution of the problem of navigating the air.

* * *

THE Spanish and United States navies are, so far as can now be judged, about evenly matched; but each one is strong where the other is weak. Should the heavy battleships and monitors prove to be a superior class of vessels in actual warfare, the advantage would lie with the United States. And on the other hand, should the swift torpedo boats and fast cruisers do all that is

hoped for them, the advantage would clearly lie with Spain; and the issue of the conflict might be vastly different from what is so confidently anticipated in this country.

* * *

THE President is quoted as saying, "You may rest assured there will not be war, with my consent, except for a cause which will satisfy good men here, the nations of Europe, and Almighty God." Of course, good men here and the nations of Europe ought to be satisfied with any cause which will satisfy God; and whether they will or not, such a cause would be sufficient anyway. But who is to find out under what circumstances God will approve of war? What official will undertake to "sound" the government of heaven? We were not aware that the Government has at its command any means of conducting such investigations. Each individual can of course settle the question for himself, by means of the guidance of the Word and the Holy Spirit; but we do not know how any person can settle the question for some one else. For ourselves, we are satisfied that if war is deferred until God approves of it, it will be postponed indefinitely.

* * *

THE State of Georgia has a strict Sunday law, which prohibits the transportation of freight within the State on that day. This resulted, on the 13th of March last, in stopping at Atlanta two carloads of torpedoes which the Government was hurrying South to be used in completing the defenses for the harbor of Pensacola, Fla. The Government could make no objection, for the Supreme Court of the nation has pronounced the law to be constitutional. But it is probable that in future emergencies of the kind the Government will be careful not to send its freight South *via* Georgia.

* * *

THE present Congress is apparently a veritable Klondike for the claim agent, and indications are that the country will be "worked" most vigorously as long as the mine holds out. Two religious claims, one by the Catholic Church in Macon City, Mo., and one of \$25,020 by the Southwestern Presbyterian University at Clarksville, Tenn., were favorably reported in Congress last month, and church claims to the amount of \$20,000,000 are hopefully waiting their turn to come before the body who have manifested such a willingness to satisfy them by appropriations of the people's money.

* * *

THE *Episcopal Recorder* tells of a queer lawsuit that has lately been begun in Switzerland, and says:—

"It is connected with the famous battle of Sempach in 1386, when Arnold von Winkelried's proverbial heroism enabled the Swiss patriots to rout Duke Leopold and his Austrians. During all the five hundred years since then a mass for the souls of the Austrians slain has been

said annually by the monks of Munster in that romantic Munsterthal so familiar to all English visitors to Basle. In payment for the mass the Canton of Lucerne used to give the monks 520 fishes yearly out of the Sempach Lake. But ever since 1875 the economical Cantonal government has declined to provide the fishes. The monks have accordingly brought an action to recover their piscatorial arrears. If they win they will have ample provision for all their fast days for many a month to come; but if they lose what will become of the souls of the Austrians? As the latter are principals in the arrangement, it is to be hoped that the judge who tries the suit will cite them to appear in court and plead their claims."

Legislation to Regulate Marriage.

THAT tendency which is so common among people of this day to meddle in the personal affairs of their neighbors, and to seek to regulate the same by law,—as if there were in legislation a panacea for all evils, real or supposed—is illustrated by a bill lately introduced in Congress by a representative from Ohio. It is the same spirit which prompts the efforts to regulate personal conduct by Sunday laws. The *New York Christian Advocate* takes note of this proposed measure and makes the following pertinent comments thereon, under the head "Microscopic Legislation":—

"A representative from the State of Ohio has introduced a bill in the Legislature, which seeks to prescribe who shall and who shall not marry. The measure provides for a State Board of three managers, to be appointed by the Government, and a member in each county appointed by the Probate Court. Under this bill, if it becomes a law, the parties who make application for a marriage license will be required to submit to a physical and mental examination by the board of the county in which they live. The examination will touch the following subjects: Strong tendencies of the applicants to hereditary insanity, habitual drunkenness, criminal record, tendency toward crime or a liability to inherit a criminal inclination, imbecility, mental or physical constitutional diseases that might be transmitted to the progeny, skin, blood diseases, etc. The presence of any of these diseases, or the discovery of hereditary liability to them, will bar the applicant from the right to marry.

"Is not this list somewhat defective? Should there not be a careful examination as to whether there is any strong hereditary tendency to Protestantism, Roman Catholicism, or Mormonism; whether there is a tendency in the family to borrow money without any probability of paying it; whether any person stutters or stammers, or any of the family for three generations has done so? Is it not desirable that the County Board should decide whether the family has an hereditary tendency to what is known as 'quick temper' or 'to answer back;' whether the persons applying have come of a family using tobacco or excessively inclined to drink strong coffee or tea, and it might be well to add, whether the pedigree craze has struck them? And as it is well known that snoring and also a bad breath have separated thousands of ardent lovers and produced no end of domestic trouble, the board should be instructed to pay special attention to both these things. Some provision also should be made

to examine the board, for it is obvious that if any member of it has 'a liability to inherit a criminal inclination,' he would be prejudiced and might corrupt the rest of the board, and forbid a worthy person to marry on account of the prejudices of those interested to secure a denial of the application."

In lamenting the loss of the "Puritan Sabbath" Dr. Leonard Woolsey Bacon truly says:—

"The law of the Westminster divines on this subject, it may be affirmed without fear of contradiction from any quarter, does not coincide in its language with the law of God as expressed either in the Old Testament or in the New. The Westminster rule requires, as if with a 'Thus saith the Lord,' that on the first day of the week, instead of the seventh, men shall desist not only from labor, but from recreation, and spend the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy. Westminster Shorter Catechism, Ans. 60. This interpretation and expansion of the fourth commandment has never attained to more than a sectarian and provincial authority; but the over-mastering Puritan influence, both of Virginia and New England, combined with the Scotch Irish influence, made it for a long time dominant in America."

It is high time that a religious thing that has no authority either in the Old Testament or the New, and which rested only upon overmastering Puritan influence, were repudiated forever. Such a thing deserves only to be lost forever.

The Plainfield Sunday Ordinance Analyzed.

THE impropriety and injustice of the Plainfield, N. J., Sunday-closing ordinance, under which a crusade is now being conducted, is well set forth in the following contributed by Dr. A. H. Lewis, a prominent Seventh-day Baptist of that place, to a Plainfield journal:—

"Since the city of Plainfield has announced its determination to stop all Sunday selling, it will be well to get a correct idea of the situation. Carbone's case is the first under the ordinance, and as it is to go to the Supreme Court for review, much may be involved. The ordinance under consideration is eminently religious. It makes two or more distinct religious tests. It forbids nothing which is criminal in itself. The acts prohibited are necessary and commendable on all days except Sunday. According to the ordinance when the clock strikes twelve, and Sunday comes into legal existence, time is sacred and selling is criminal. Thus, certain particular twenty-four hours in each week are sanctified by the city of Plainfield and 'secular' business becomes a crime. When the clock strikes twelve twenty-four hours later, time is no longer sacred and men may resume secular affairs without fear of punishment. The ordinance creates crime and inflicts punishment on the basis of a legally sacred period of time.

"Next, it creates an arbitrary standard of righteousness by declaring that the man who chooses to regard another twenty-four hours in each week as sacred time,

for reasons other than the ordinance, shall not be a criminal. It goes farther still. This interpretation declares that he who Sabbathizes at a time not designated by the city must do so from pure religious motives and not 'for revenue only.'

"Carbone is now condemned because he is not religious enough to be a legal Sabbath-keeper. But since the ordinance has not been fully tested no accurate standard of religiousness has been laid down by the city, and that duty is forced upon the jury. It is a delicate duty.

"It is in evidence that Carbone has outwardly Sabbathized according to the law. But twelve men have determined that he has not added to this outward observance sufficient pureness of motive, to be entitled to exemption under the religious provisions of the ordinance. If it was criminal in Carbone to sell gum on Sunday because he had not religiously complied with the law, how about the other parties in the criminal act who purchased on Sunday in the ordinance 'secular' way without any pretence of Sabbathizing on the previous day?"

It is hardly necessary to add that all Sunday-closing ordinances are essentially the same in character.

Is He a Good Citizen?

THE following conversation occurred near this place a short time ago between two intelligent persons—one an Infidel and the other a Catholic—which is worthy of more than passing notice:—

Catholic.—"Old Boozle Jim is most always drunk; he is a poor citizen."

Infidel.—"Yes, John, I would hesitate to call a drunkard a good citizen."

C.—"By the way, Harry, what do you think of the citizenship of a good Roman Catholic; of course, you know there are some bad Catholics who cannot be taken into account."

I.—"Well, I think a bad Catholic, that is, in the eyes of the Roman Catholic Church, is a good, or at least a better citizen of the United States than a *good* Roman Catholic."

C.—"What makes you think so, Harry?"

I.—"I have so far failed to see how a man obeying the dictates of a foreign potentate, can be a good citizen of *any* nation, for that matter."

C.—"But have Catholics not done much to build up the welfare of the United States?"

I.—"A favorite maxim of the Roman Church is, 'The end justifies the means;' if that was not the principle ruling in this case, it was probably because these Catholic philanthropists were more liberal in their views."

C.—"But they were in good standing, I assure you."

I.—"John, will you answer me a few questions honestly?"

C.—"Certainly, Harry."

I.—"Supposing an election to be held between two political factions, say in three months hence; the platform of the first party being to the interests of the Catholic

Church, but inimical to the welfare of the United States, whereas the platform of the second party is just the reverse—inimical to the Catholic Church, but for the welfare of the nation. Now, the pope hearing how matters stand, issues a 'bull,' causing it to be read in all the American churches, forbidding all loyal members to vote for the party who, on coming into power, would work against the church, and commanding all to vote for the party whose platform is in the interests of the Catholic Church, but inimical to the national welfare; would *you* obey?"

C.—"Yes; and every good Catholic would obey; for we should by right obey the holy father."

I.—"Yes, John; but a good citizen seeks the welfare of his nation; but if Catholics do as you say, they work against the welfare of the nation, and are therefore not good citizens, but traitors. Why, according to your testimony, Catholics would betray this nation if it would benefit their church. How can a traitor be a good citizen?"

C.—"They are good citizens because they are subject to the higher powers. The pope is higher than any nation composed mainly of heretics; and when we get contro—"

(Exits quickly in anger.)

I.—(Calling after) "John, you are a good citizen of Rome, but an alien in the United States."

GEO. F. B. UNGER.

Calcium, Pa.

Sunday and Tradition.

"Sabbath Recorder."

ONE of the most open avowals of the decay of faith in the sacredness of Sunday, on the part of Baptist leaders, is found in the records of the Baptist Congress held in Detroit, Mich., in 1894. A prominent theme in that gathering was this: "Tradition as a Formative Force in Baptist Doctrine and Church Life." Five prominent Baptists took part in the discussion of this theme. It goes without saying that such a theme must induce a consideration of the Sunday question. Rev. Augustine S. Carman said: "It is doubtful whether, if we were left to the scanty indications of the New Testament alone, unaided by the light thrown on the New Testament from subsequent times, we should have been able to arrive at that observance of the Lord's day, which has been the priceless possession of Christendom. At any rate we owe a large debt to tradition for facts which aid us in the interpretation of the scanty intimations of Scripture on this subject."

Rev. Levi D. Temple made a full surrender of the Sunday to tradition. He declared that tradition was source of the introduction of the Sunday into the Bible. It had been placed in their Standards like "Philadelphia Confession," dating from 1784, without biblical support. He averred that the Baptist creed which claimed that Sunday has taken the place of the Sabbath

"has almost as little justification in the teachings of Christ and the apostles as the itinerancy of the clergy, or the Catholic doctrine of confession and absolution."

Doctor A. S. Hobart said that if Baptists give up tradition as a source of authority they must give up worship on Sunday, to begin with. Here is a representative sentence from Dr. Hobart: "I tell you, you may stand up in any pulpit in the land and quote the Bible, and it won't make any impression at all toward changing the practice of the church, for they would say grandpa did it that way, and it is good enough for us."

These men told the truth. Sunday has no ground except tradition.

Let Them Be "Non-Sectarian."

THE Roman Catholics, it is said, are calling for more Catholic chaplains in the navy. There are in the navy twenty-four chaplains, and only three of these are Roman Catholics. We believe the proportion is not far different in the army.

The Presbyterian Synod in Pennsylvania are petitioning Congress for an increase of military chaplains. Do they want an increase of Catholic chaplains? This can hardly be. Yet it would seem that the Catholics can reasonably claim to be favored in this respect, if any increase is to be made at all. Is there no preference among other denominations as regards the particular religious source from which such an increase shall be made? Are the Presbyterians willing that the new chaplains shall be all Episcopalians, or Methodists, or Catholics, or Baptists? These are questions that should be considered before Congress is asked to increase the number.

The Catholics, it is said, in this instance are trying to make capital out of the services rendered by the Catholic chaplain on the "Maine" on the occasion of the great disaster in Havana harbor. Other denominations frown on this action, but it rests upon just as good principle as does the appointment of chaplains by the Government at all.

We would suggest that if any increase is to be made, as prayed for by the Catholics and the Presbyterians, in order to avoid stirring up denominational strife, such chaplains be chosen as are strictly "non-sectarian"!

The Observance of Easter.

A DISCREPANCY IN COMPUTING THE DATE.

THE observance of Easter dates back to about the year 68, at which time there was much contention among the Eastern and Western churches as to what day the festival should be observed. It was finally ordained at the Council of Nice in the year 325 that it must be observed throughout the Christian world on the same day. This decision settled that Easter should be kept upon the Sunday first after the fourteenth day of the first Jewish month, but no general conclusion was arrived at as to

the cycle by which the festival was to be regulated, and some churches adopted one rule and some another. This diversity of usage was put an end to, and the Roman rule making Easter the first Sunday after the fourteenth day of the calendar moon was established in England in 669. After nine centuries a discrepancy in the keeping of Easter was caused by the authorities of the English Church declining to adopt the reformation of the Gregorian calendar in 1582. The difference was settled in 1752 by the adoption of the rule which makes Easter day always the first Sunday after the full moon which appears on or next after the twenty-first day of March. If the full moon happens upon a Sunday, Easter is the Sunday after."—April *Ladies' Home Journal*.

Sunday Crusade in Kansas City, Mo.

"Chicago Inter-Ocean."

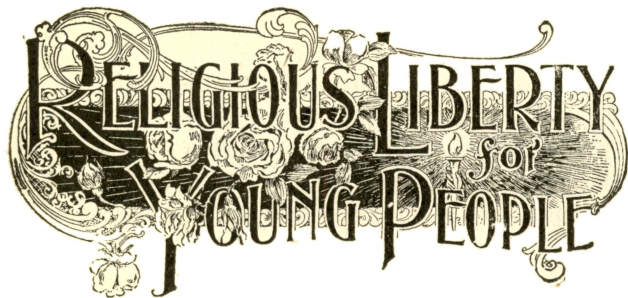
KANSAS CITY, MO., March 22.—The ministers of Kansas City, under the leadership of Dr. W. A. Quayle, of the Independence Avenue Methodist Episcopal Church, have declared war on Sunday baseball and theaters, and promise to have both abolished within a few weeks. The first move was the circulation of a petition to the city council asking for a stringent Sunday ordinance, and this will be followed by bringing every possible influence to bear toward the passage of such an ordinance. It is hoped to induce the Civic federation to take the matter up. "We do not want to boss the city, and do not think regulating the government is the mission of the church," said Dr. Quayle to-day. "Sunday theaters and baseball have been abolished in New York, Buffalo, and Indianapolis, among other places, and Easterners are shocked and scandalized when they come out here and find everything open."

ROMAN CATHOLICS of Corning, N. Y., are incensed by a decision received from Superintendent of Public Instruction Skinner, prohibiting the Sisters of Mercy in St. Mary's School, which is one of the public schools, from wearing their religious garb during school hours. There can be no reason why a religious garb should be worn by instructors in the public schools. The desire for such a thing can be prompted only by a desire to utilize the public schools for sectarian purposes.

THE Bishop of London recently expressed his mind on the point of the propriety of the term "Christian" as applied to nations and countries. He said:—

"There is no Christian country in the world. Because a certain number of persons are Christians, it does not follow that the country deserves the title. England is not a Christian country."

There is scarcely anything better calculated to lower Christianity in the eyes of the world than the idea that the nations of earth, with all their quarreling and greediness, and their expenditure of time and money in getting ready to fight each other, are Christian.



Studies in French History.—17.

“Look here, Edna,” said Will Barnaby, on their way home from school, “how in the world do you manage to remember facts in history so well—dates and things—that are important, you know? I never could, and I just try and try like a good fellow, but they *will* slip away from me,” he added ruefully.

“Well, Will,” said Edna, smiling, “I presume my memory is my strong point, but I *do* make lots of awful blunders; but I’ll tell you what helps me more than anything else, it’s talking the thing over that I want to remember, you see. We talk about the things professor tells us when I get home.”

“That’s a good idea!” exclaimed Will. “I guess we’ll try it over at our house.”

Will studied every history he could find, through the week, and he gathered a considerable amount of information about the destruction of the Knights Templars, so on the next Tuesday afternoon, at the request of Professor Carman, he arose and read:—

“As near as I can make out, King Philip IV. used a great deal of meanness and deceit in this cruel massacre of the Templars. He sent word to the grand master to come over to France and unite with him in preparing to begin another crusade. But the deceitful king had no intention of waging another ‘holy war,’ as they were called, and one day after the grand master had got over to France, the king gave the word, and every Templar in the kingdom was forced into prison. Then they were tortured to make them own up to things they never did at all. Of course they were bad enough, but they didn’t like to admit doing things they were not guilty of doing.

“But the cruel king was on their track like a bloodhound, and it didn’t make a bit of odds to him whether they confessed or not, fifty-four of them had to die at the stake, and Philip took possession of their temple, where were immense stores of wealth. Finally after a few years, Pope Clement abolished the entire society, and the king took a large share of the private valuables of those who had been killed. It was a common story in France, for a long time, that the grand master prophesied while burning at the stake, that both the king and Pope Clement would die within a year. Whether this story is true or not, the fact is that these two wicked men did die very soon after.’

“This is all I had time to write, professor,” said Will, taking his seat.

“You have certainly brought out a great many facts regarding the abolishing of the Knights,” said the teacher, as Will folded his manuscript. “You must have given the subject careful thought and study. I think you will find the practice of writing your thoughts a good and helpful one.

“Well, at last Philip IV. died, and his three sons, Louis X., the Quarreler; Philip V., the Long; and Charles IV., the Fair, one after the other ascended the throne. But as none of these sons happened to have any boys in their family, the kingdom passed over into the hands of Philip VI., of Valois. He was a nephew of Philip IV., the Fair.”

“Didn’t Philip IV. have any daughters?” asked Will Palmeter, “it seems as if I read that he did.”

“O yes; his daughter Isabella married the king of England, Edward II.”

“Why didn’t *she* take the throne after her brothers died?” asked Florence Ray, raising her hand.

“Because of a certain law of France, which forbade a woman’s aspiring to such a position.

“I wonder if that was what Aunt Eunice meant, this morning, when she spoke of the ‘Salique law.’ I intended to ask her what she meant, but it slipped my mind,” said Julia March.

“I presume it may have been, at least that is what the law of which I was speaking, was called. During the reign of these three kings, the people were reduced to a state of great wretchedness and poverty; for the barons were very busy getting back their rights as they called them, which during the life of Philip IV., had been denied them. So, of course, this meant trouble for the poorer people.

“There was a class of miserable fellows called Lepers, who were falsely accused of poisoning people’s wells. So these poor creatures were caught and burned alive; in fact, history says they were burned ‘by hundreds.’ Then it was reported that the Jews were in league with the Lepers. This was enough. They were not even allowed a trial. Once there was a large, deep hole dug in the ground, and the cruel Frenchmen threw one hundred and sixty Jews of all ages and both sexes into it, having first lighted a fire at the bottom. But the richer ones were kept in prison long enough for the king to take their property. Then they were taken from prison and sent out of the country.”

“What! Were the poor fellows not allowed to live at home even when they had become poor men for the sake of the king?” said Robert Billings.

“No, Robert; people were very selfish in those days as well as now, and kings were no exception to the rule.

“Next week we will learn something of French history during the fourteenth century, when the unfortunate family of Valois first took the throne.

WE have just received the following from one of our subscribers in Meridan, Miss.: "I would live on half rations before I would do without the SENTINEL."

IN answer to our letter of March 24, Amos Reiff, of Esterlys, Pa., says:—"I have tried your SENTINEL three months, and am pleased with it. Enclosed find one dollar, which please place to my credit."

E. K. CASSELL, Catskill, N. Mex., sends us in an order for one year to a friend, and says of the SENTINEL: "I appreciate your visits very much, and I think you rightly deserve the name you bear."

Some Good New Tracts.

Apples of Gold Library, No. 48, is entitled, "**Try the Spirits**," and is written by L. A. Phippeny, 8 pages, price ½ cent.

"Beloved, believe not every spirit, but try the spirits whether they are of God" is the groundwork of this study. That these "spirits" are real personalities, possessing more than human power and intelligence, that they are ever 'round about' us, intently engaged in the battle of good and evil, that we as human beings constitute their field of battle, are all clearly demonstrated. New and valuable thoughts are advanced—thoughts deserving of the most careful consideration.

Bible Students Library, No. 151, "**Christian Demand for War**." A striking object lesson. By Dr. E. J. Waggoner, illustrated, 16 pages, 1 cent.

"In God's name let us raise an army and . . . sweep the old murderer and all his tribe into the sea," says one correspondent in a leading religious journal, referring to the Turks. Dr. Waggoner quotes such utterances because they indicate the "Christian" sentiment which is really consecrating the spirit of war. He asks those holding such sentiments, "When the name of Christ the Prince of Peace is used as a war cry, where shall we look for peace on the earth?" It contains some of the most powerful arguments against the use of force by Christians that we have ever read, and if widely distributed will awaken people to the iniquity of the principle involved. One of the illustrations is found on the cover page, and shows the Mosque of Omar where thousands of the Saracens met death at the hands of the "Christian" crusaders.

Bible Students Library, No. 152, "**The Alarm of War**." By Eld. A. O. Tait. Fully illustrated, 32 pages, price 2 cents.

"The alarm of war" is continuously sounding from some part of the world. Every few days the papers tell of new inventions or improvements in the weapons of war. Already the powerful cannon and torpedoes, the rapid fire and machine guns, along with all the other modern devices for killing men by the wholesale, are causing the questions to be anxiously asked, What are we coming to any way? Will the nations rush into war armed with these terribly destructive implements? What does it all mean?

These preparations are shown to be one of the signs of the end, and a fulfillment of prophecy. A series of vivid illustrations is an attractive feature and will gain the tract many readers. Every one is interested in, and will read on, this subject. Let us give them a chance.

Imported German Bibles.

Dr. Martin Luther's Translation.

WE have imported direct from Germany a select line of fine minion **Reference German Bibles** which we offer at the following prices postpaid:—

No.	Price
60 Cloth, plain edges, heavy boards, Hamburg print,.....	\$.75
62 Russia, <i>gilt edges</i> , heavy boards, Hamburg print,.....	1.50
64 Arctic Seal, Orient paper lined, divinity circuit, gold edges, Stuttgart print, size 4½x 6¾x1¼ inches, <i>thin paper</i> , 10 pages of Helps and eight <i>maps</i> ,.....	2.50
66 German Morocco, gold edges, divinity circuit, <i>leather lined</i> to edge, Elberfeld print, size 5x8x1½ inches. Five pages extra matter and six <i>maps</i> ,.....	3.50

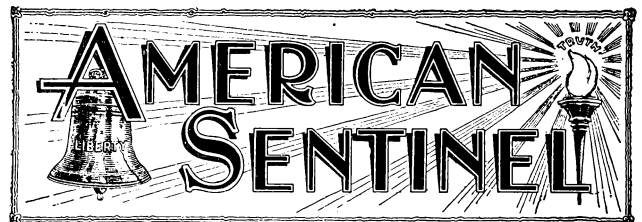
A NEW TRACT CATALOGUE.

"*Descriptive Catalogue of the Bible Students', Apples of Gold, and Religious Liberty Libraries*" is the title of this 36 page catalogue.

It gives a pithy description of each tract and pamphlet in the above Libraries, together with their size and price. It will greatly assist the reader to select such numbers as he may desire to read and circulate; and may be obtained FREE by addressing the Pacific Press Publishing Company, Oakland, Cal.; 39 Bond St., New York City, N. Y.; 18 W. 5th St., Kansas City, Mo.; or Review and Herald, Battle Creek, Mich.; Atlanta, Ga.

TO OUR PATRONS:

1. Write names plainly.
2. Remit by P. O. Money Order, or Express Order, or by Bank Draft on New York. Personal checks are not desired.
3. Make all Orders and Drafts payable to Pacific Press Publishing Co., not to the editor or any other individual.
4. We will receive Postage Stamps in small quantities and any kind of good money. Defaced coins will not be taken. If paper money or coin is sent, register the letter.



Set for the defense of liberty of conscience, and therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in principle.

ORGAN OF THE

International Religious Liberty Association.

Published Weekly by Pacific Press Publishing Co.

Single Copy, Per Year,	- - - -	\$1.00.
" " Six months,	: - - -	.50
" " Three "	- - - -	.25

ADDRESS, **AMERICAN SENTINEL,**
39 Bond Street, New York.

ALL IN YOUR VEST-POCKET.

What everyone should have.

- 1. A Dictionary.
- 2. A Gazetteer.
- 3. Manual of Parliamentary Rules.
- 4. Expert Calculator.
- 5. Literary Guide.

45,800 Words.

Absolutely Full Pronunciation; Synonyms; Plural Forms; Compound Words; 5,000 Difficult Words; Proper Names; Large Cities; Business Forms; Punctuation; Postal Regulations; etc., etc.

CONTAINED IN ONE BOOK:

THE NEW WEBSTER DICTIONARY

—AND—

COMPLETE VEST-POCKET LIBRARY.

...PRICES...

- Cloth, red edges, indexed, 25c
- Morocco, gold edges, indexed, 50c
- Extra Morocco, gold edges, indexed, 60c

Pacific Press Pub. Co.,
39 Bond Street, New York City.

NUT BUTTER MILLS.

Something new. Designed especially for converting nuts into butter for table and culinary purposes. Valuable recipes for the use of nuts. Shelled and unshelled nuts of all kinds at reasonable prices. Send for descriptive circular and price list.

JOSEPH LAMBERT,
Battle Creek, Mich.

TRADE MARK REGISTERED.
BARLEY CRYSTALS

New Diuretic, Removing Tonic Cereal. Endorsed by physicians in cases of weak and irritable Digestive Organs, and Kidney trouble. Emollient, attractive, palatable. Unsurpassed in the whole range of cereals.

PAMPHLET AND COOKING SAMPLE FREE.

Unrivalled in America or Europe. Ask Dealers, or Write to Farwell & Rhodes, Watertown, N. Y., U.S.A.

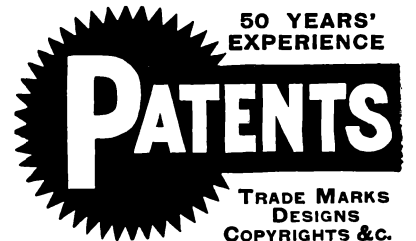
The Gospel Primer.

A Book for the Children.

Contains 160 pages of matter, which will interest the old as well as the young. There are thirty-three full-page illustrations, which, in themselves, teach many gospel truths.

PRICE25

Address this Office.



Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.
A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.
MUNN & Co. 361 Broadway New York
Branch Office, 625 F St., Washington, D. C.

His Glorious Appearing.

An Exposition of Matthew 24.

REVISED, ENLARGED, AND ILLUSTRATED.

Contains ninety-six pages, with twenty full-page illustrations. The work takes up Christ's great prophecy of his own second coming, and the signs of the times are clearly pointed out in relation to that greatest of all events.

JUST THE BOOK FOR THE TIMES.

Interesting, Timely, and Instructive.

Price, attractive board cover, .25

PACIFIC PRESS PUBLISHING CO.,
39 Bond St., New York City.

Every-Day Dishes.

A book containing 184 pages of practical information concerning the healthful preparation of numerous dishes of all edible grains, fruits, and vegetables. A chapter is devoted to **Suggestions for Canning Fruit**, which alone is worth the price of the book. There is also a **Daily Morning Program of Kitchen Work**, including hints on **Economizing Money, Material, and Time; General Suggestions for Economical Housework; Every-day Bills of Fare**, and a copious index of the entire work.

Bound in board sides and cloth back.

PRICE, postpaid, 85 CENTS.

PACIFIC PRESS PUBLISHING CO.,
39 Bond St., New York City.

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.

Invaluable to Bible and History Students

THE EMPIRES OF THE BIBLE

FROM THE TIME OF THE FLOOD
TO THE BABYLONIAN CAPTIVITY.

By ALONZO T. JONES.

Recent research in Babylon and Egypt has brought to light many valuable historical records that were inscribed in stone by the very men living in those ancient times. These records and the Bible history of the same time are woven together in one connected story. Another important feature of the book is the tracing in a series of twenty-one maps, the course of those empires. The design of the book is unique, and every student either of Bible or history will find it invaluable.

410 Pages. Cloth, Post-paid, \$1.50.

PACIFIC PRESS PUBLISHING CO.,
39 BOND STREET, NEW YORK.

MAP Illustrating the Travels of Paul.

Very useful for Sabbath Schools

Especially when studying the Book of Acts.

Clear and plain. Size 52x71 inches. Printed on cloth. Regular price, \$5. We will send it to any address Postpaid for \$4.

Order now and get the benefit of a splendid help in the Sabbath School or family.

Address, **PACIFIC PRESS PUB. CO.,**
39 Bond St., New York.
Oakland, Cal. Kansas City, Mo.

Our New Premium Bible IS A "COMBINATION" BIBLE,

Which means the blending of both old and new versions in one volume without increasing the size, and which is highly prized by those using it.

Another valuable feature is the "Self-Pronouncing," which enables anyone to read the hard Scripture names without difficulty.

Other points of excellence

are the Large Clear Type, the Copious Teachers' Helps—embracing among other things, sixty-four illustrations, fifteen splendid clear Maps, Concordance, Subject Index, Vocabulary of Proper Names and Foreign Words with their Meaning, etc.

This Bible is bound in Tampico Morocco, Divinity Circuit, Leather Lined to Edge, Round Corners, Red under Gold Edges, Silk Headband, Silk Marker.

Price of this Bible as Regularly Listed - - - \$8.00.

Our Offer: THIS FINE BIBLE, POSTPAID, and the "AMERICAN SENTINEL," ONE YEAR, ONLY \$3.50.

The Bible may be sent to one address, the "SENTINEL" to another. This offer is extended to all, old as well as new subscribers. To any one sending eight new subscriptions, with \$8.00, we will present a copy of this Bible as a gift.

For 25 cents extra we will mark on the Bible in gold letters any name desired.

Our Object is to increase the subscription list of the "AMERICAN SENTINEL," to give our patrons a benefit, and not to make money on the sale of the Bible.

This Bible makes a most acceptable gift to a husband, to a wife, to a child, to a parent, to a more distant relative, to anyone.

SPECIMEN OF TYPE USED.

<p><i>They that sealed the covenant.</i> NEHEMIAH, X. <i>The points of 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} Lé'vites, and ^{rv} priests, ^{2h} seal unto it.</p> <p style="text-align: center;">CHAPTER X.</p> <p>¹ The names of them that sealed the covenant. 29 <i>The points of the covenant.</i></p> <p>NOW ³ those that sealed were, ^a Nē-hē-mī'ah, ⁴ the Tir'shā-thā, ^b the son of Hāch-g-lī'ah, and Zid-kī'jah,</p> <p>2 ^c Sēr-g-ī'ah, Āz-g-rī'ah, Jēr-g-mī'ah,</p> <p>3 Pāsh'ūr, Ām-g-rī'ah, Māl-chī'jah,</p> <p>4 Hāt'tūsh, Shēb-g-nī'ah, Māl'luch,</p> <p>5 Hā'rim, Mēr'g-mōth, Ō-bā-dī'ah,</p> <p>6 Dān'jel, Ġin'nē-thon, Bā'ruch,</p> <p>7 Mē-shūl'am, Ā-bī'jah, Mŷ'g-mīn,</p>	<p>B. C. 445.</p> <p>¹ Deut. 23. 48.</p> <p>² Kin. 23. 3.</p> <p>² Chr. 29. 10; 34. 31.</p> <p>³ Ezra 10. 3. ch. 10. 29.</p> <p>² Heb. are at the sealing, or, sealed, ^h ch. 10. 1.</p> <p>³ Heb. at the sealings. ch. 9. 38. ^a ch. 8. 9.</p> <p>⁴ Or, the governor.</p> <p>^b ch. 1. 1. ^c See ch. 12. 1-21.</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 ⁴ 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, that we would not</p>
---	--	---

³⁷ power ³⁸ yet for all this—our—our ⁹ namely, Jehua 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,

Wilmington, Del., Nov. 10, 1897.
PACIFIC PRESS PUB. CO.:—I have been using the S. S. Teachers' Combination Bible nearly two years. Am more pleased with it daily. The Revised Version feature of it is "just the thing," and if I was going to purchase a Bible tomorrow, you may depend upon it I would purchase "The S. S. Teachers' Self-Pronouncing Combination Bible."
Sincerely yours,
JOHN F. JONES.

Waupun, Wis., Oct. 28, 1897.
The Premium Bible just at hand. Many thanks for your promptness. As numerous words would fail to fully express our satisfaction, we will only pause to inform you that we are more, far more than satisfied.
Sincerely and respectfully,
G. H. COLGROVE.

DON'T MISS IT.

Send money by Postal Order, Express Order, or Bank Draft on New York, drawn payable to the undersigned.

American Sentinel.

NEW YORK, APRIL 14, 1898.

THERE is nothing certain about the present warlike outlook except the absolute uncertainty of what may come if war ensues.

SPAIN, with the assistance of the pope, has been making a desperate effort to gain the sympathy and support of the powers of Europe. If the effort succeeds, it means trouble ahead for the United States. The nation's chief enemy in Europe is not on Spanish soil.

"WE want no 'glove contests,'—no, indeed. What we want is war with Spain. It is a disgrace to permit a combat in which so little blood is shed and nobody is likely to be killed!" Does not this fairly represent the consistency of very many people in this country?

IF HAVANA is bombarded by the American fleet assembled at Key West, the spectacle will be such as has never before been witnessed in the history of the world. Never before have such terrible agencies as are now controlled by the nations, been let loose for a work of death and destruction.

THE Archbishop of Breslau, Cardinal Kopp, says a London journal, has gone to Rome, charged with a confidential mission to the pope from the German emperor. It is stated that this mission is for the purpose of arranging for concessions from the German government to the papacy in return for papal support of the emperor's naval bill in the Reichstag.

A CORRESPONDENT who takes exception to the work of the SENTINEL as tending to destroy the Sabbath, says that it is "better to have a Sabbath kept *sacredly* by a whole nation than to have several days," which would prevent any "sacred day of rest." This suggests the query whether it

would not be better to have one god worshiped *piously* by the people than to have several gods. In reply it may be said, Yes, *provided it be the true one*. A false sabbath is just as bad as a false god. And as for keeping a day *sacredly*, the only day that can be so kept is the day that God has made sacred—the seventh day. God alone—not man—has power to make anything sacred.

THE assistant attorney-general of Kansas has decided that "divine healers" in that State are exempt from prosecution as quack doctors, on the ground that the deity, who is claimed to be the agent in such healing, is not subject to Kansas law. Divine healing is plainly taught in the Scriptures, and the right of any person to believe in it, and to act upon such belief, is as unquestioned as the right to believe in God.

A MAN in Georgia, the editor of the *Lakewood Commercial*, it is said, is actually going to run for public office on a platform advocating lynching as practiced in that and other sections of the South. In other words, he will bid for political support upon a platform of open lawlessness; for of course there is no law in any State which justifies mob law. If mob rule is the best way of protecting life and property, then all law would better be abolished.

FOR a fortnight past the daily press of the country has shown a wonderful capacity for criticism of the President and the Administration in general, and should there be war it will no doubt be found, as it was in the conflict between North and South, that the ablest(?) military commanders have been left at home to edit the newspapers. But the standard of reliability and accuracy to which the modern newspaper editor conforms would not very well suit the purposes of a military campaign.

SPEAKING of the attitude of the European powers in the Spanish-American crisis, the *New York Sun* of the

18th inst. says: "It is utopian and practically incredible, in the estimation of Continental diplomacy, that any nation should perform a stern and unwelcome duty to humanity involving serious sacrifices, when the reason for that duty is outside its own borders." In other words, the powers cannot conceive of a nation's acting from any other than purely selfish motives. And this is true of those nations which have a state church, and are commonly spoken of as being "Christian"!

SOME clergymen of Kansas City, Mo., having started a crusade against Sunday theaters and baseball, their leader, Rev. Mr. Quayle, explains that "We do not want to boss the city, and do not think regulating the government is the business of the church." Somehow it is usually deemed necessary in connection with these crusades, to say something to try to twist the public mind out of the channel of its natural thought; the natural conclusion in the matter being what the statement is made to deny.

THERE can be no better reading for these days of unrest, confusion, and "rumors of war," than is afforded by *The Story of Redemption*. This is the title of a handsomely-bound and illustrated book just issued by the Pacific Press Pub. Co., which tells the story of divine love and wisdom as manifested in human history from the fall of man down to the present, and onward to the coming restoration. The style is simple, clear, and entertaining, and priceless gems from the mines of sacred truth are made to sparkle throughout its pages. It is not designed as a substitute for the Scriptures, but as an incentive and aid to their study. A suitable present for young or old. Address Pacific Press Pub. Co., 39 Bond St., New York City.

WILL some one please enlighten us as to what connection there is between the resurrection of Christ and the Easter bonnet.