

THE AMERICAN SENTINEL

*"The voice of the watchmen
on the walls of Zion..."*

YEAR
1898

VOL. 13, Nos. 1-50



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THE IMPORTANCE OF THE *AMERICAN SENTINEL*

“What is the *Sentinel* for, but to be the voice of the watchmen on the walls of Zion, to sound the danger signal.”

Ellen G. White, *Manuscript 16*, 1890.

“The *Sentinel* is like a trumpet giving a certain sound; and all our people should read it carefully, and then send it to some relative or friend, thus putting to the best use the light that God has given them...

“The *Sentinel* has been, in God’s order, one of the voices sounding the alarm, that the people might hear, and realize their danger, and do the work required at the present time....

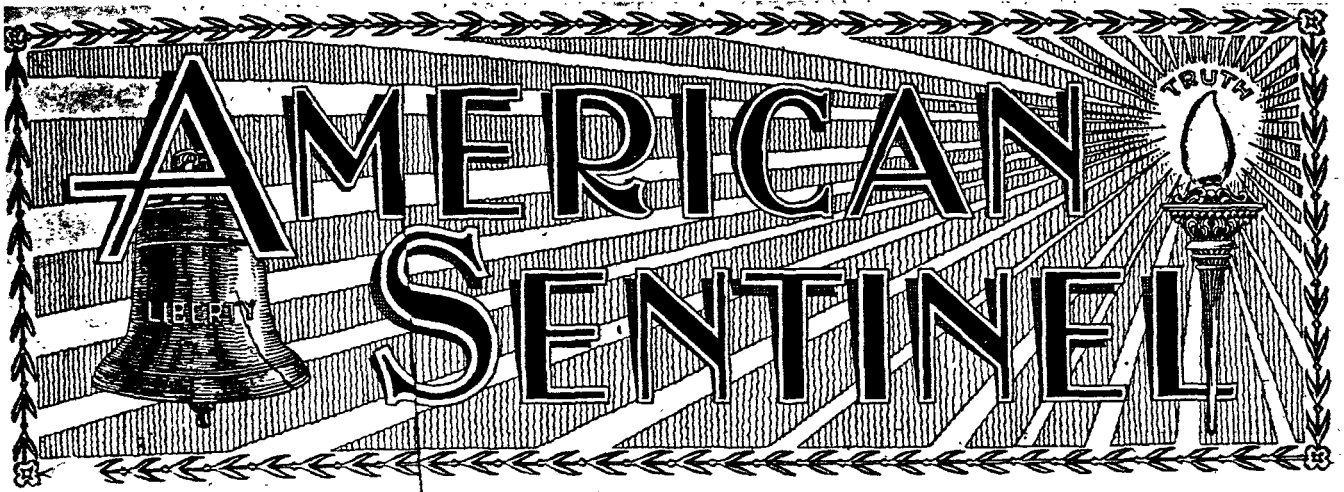
“Let every worker for God comprehend the situation, and place the *Sentinel* before our churches, explaining its contents, and urging home the warnings and facts it contains. May the Lord help all to redeem the time.”

Ellen G. White, *Review and Herald*, December 18, 1888.

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

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.)

RELIGIOUS freedom is the soul's declaration of Independence.

ONLY that which is purely secular can be truly non-sectarian.

HE who would be like Christ, cannot make himself a judge of his brethren.

"LORD, what shall this man do?" is a question the Saviour refused to answer. Nor will answer it now.

IF the Sabbath is the Lord's day, why take it out of the Lord's hands, and make it subject to state regulation?

HE who makes it his object to set other people straight, is very sure to set himself looked in the attempt.

IF the "Christian" state should want to join the Christian church, how could the Christian church consistently refuse?

THE modern "reformer" is willing to try almost any scheme for the reformation of his low-beings, except that of setting a good example.

It would be time well spent if a great many people in

this country would learn the distinction between the terms "secular" and "godless."

It is the object of the civil law to keep men civil; but when a person undertakes to make men moral by civil law, he himself becomes most uncivil.

As regards the "civil Sunday," it is to be remarked that it is singular indeed that a secular institution should have sprung from a pedigree wholly religious.

THE church should remember that when she is joined with one of the powers of earth, it will be proper for her to change her name. If she wishes to retain her name, she must remain single.

The "Infallible" State.

At the late National Reform convention in Philadelphia, Rev. David McAllister, a leading exponent of National Reform ideas, spoke of the state as being "the infallible interpreter of and the active agent in applying moral law." This he said was the conception and aim of the National Reform movement.

Let us look for a moment at this "infallible" state.

Where shall we find it? Where is there any record of one, or where is there one that claims to be infallible at the present time?

There is none; but Dr. McAllister doubtless does not claim that there ever was an infallible state or even that there is one in existence now. Yet the National Reform idea is that the state is to become "the infallible interpreter" of moral law.

But how is the state to become infallible? If it never was infallible in the past, and is not infallible now, how is it to acquire infallibility in the future?

Is it to acquire this by being made the "interpreter of and active agent in applying moral law"?

The Religious State.

NOBODY in this country is, professedly, in favor of a union of church and state; but there are a great many people here who say that the state ought to be religious.

But how is the state to be religious without favoring a church? And what attitude will the church maintain toward the state when the latter professes religion?

Will the church stand off and forbid the state to come within her fold? How would it look for the Christian church to forbid a Christian to unite with her?

When therefore the state becomes Christian, how can the Christian church consistently close her doors against the state?

The Proper Thing.

A CONTRIBUTOR to the *Christian Herald* a short time ago, writing from Washington, D. C., a historical and descriptive sketch of the church which President McKinley attends, took occasion to state as though it were a very remarkable thing, that when at church Mr. McKinley partakes of the communion, kneeling at the altar "with the humblest member" of the congregation.

Why this should be considered by anybody as remarkable, is the point to which we would call attention. As a church member he who is the president, is but plain William McKinley. And as a church-member there is no distinction, in standing, between him and the humblest member. The only thing that could consistently be expected, then, is just what was seen, that in his place as a church-member he should receive the communion with the humblest member.

But what is really expected by entirely too large a class of people is that when a church-member is elected president of the United States, or is chosen to some other position in the state or nation, he shall carry with him in the exercise of his privileges of church-membership all the distinction, dignity, and officialism that attaches to him as an officer of the state.

Therefore they expect a governor of a State to be a governor in church and as a church member, and to be addressed as "Governor" by his church brethren; a judge of a court, they expect to be a judge in church as a church member, and to be addressed as "Judge" by his church brethren; and a president of the United States, they expect to be president in his place in church as a church-member, and to be addressed as "Mr. President" or "Your Excellency" by his church brethren.

But this is altogether a mistake. It is nothing else than that insidious ever-lurking spirit of the union of church and state that is always begging for permission to manifest itself. No; though in the White House, or in the Capitol, or as commander-in-chief of the army and navy of the United States, William McKinley is "Mr.

President" or "Your Excellency;" yet in his place in church as a church member, he is only plain "Brother McKinley."

The country is to be congratulated in that Brother McKinley recognizes this vital difference and so disappoints the aristocratic expectations of spectators, by kneeling at the altar and receiving the communion "with the humblest member."

A. T. J.

Loyalty to Country.

THE *Boulder* (Col.) *News* thinks that we do not believe in loyalty to the country in which we live, and as regards such loyalty says:—

"Being loyal does not mean that one must go to war whenever the call comes or that he must indorse all the abuses that may exist, or bad laws that may be enacted. He may devote himself to the country by removing those abuses, securing the change or repeal of bad laws, or in any way than he thinks would better the condition of the people."

This is true; and we never meant to be understood as advocating anything to the contrary. This is the loyalty we believe in exactly. He who is loyal to God will be loyal to his fellow men; and this means loyalty to country in the best and truest sense.

HAVE you renewed your subscription to the SENTINEL? If not, will you not do so to-day?

That Flag Salute.

WE did not imagine, when we devoted some space to the subject of the flag salute in our issue of November 25, that we were considering anything more than a local issue. But we were not long in discovering that we had touched a chord which awoke responsive echoes all over the country:

This is very significant. The flag salute is neither local nor accidental. The Boulder incident is but the outcropping of an influence that is at work all through the land. Since noticing that, the news comes that the same salute is being practiced in the Iowa State Normal school, where the young people are trained in the art of teaching, the design being that the graduates as they go out to teach shall introduce the salute in their respective schools. In Pennsylvania the same influence is at work, and experiences similar to those in Boulder have already occurred. Thus the forces are gathering for an attack upon the principles of religious freedom in the public schools; and this will bring the test of loyalty to principle right home to parents everywhere. They will not need to wait till they shall be brought before the courts for breaking Sunday.

But who knew that all this was brewing in our midst?

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But who knew that all this was brewing in our midst?

That is the question. Who knew that the enemy was quietly stealing a march upon the friends of freedom? Did you, reader, know it? And now that it is known, how do you feel about it? Will it pay to know what is going on in this great contest of the principles of liberty and of despotism? or is it the better way to wait and be confronted suddenly by the issue when you are not prepared to meet it?

You had not expected the issue to come in this way? Of course not; that is just the point. For you may be sure of this: the issues which you will be called to face in this contest will not come as you expect them to come. You must be prepared for them not as you expect them to come, but as you do not expect them.

WHEN the civil law undertakes to suppress immorality, it finds no logical stopping place short of the Inquisition.

The Vital Question.

THE *Boulder (Col.) News* says that in objecting to the flag salute in the public schools, the SENTINEL has made a mountain out of a mole hill. It says that we "totally misapprehend and misinterpret the spirit of the whole matter;" and this statement it explains by saying that the salute—"We give our heads and our hearts to God and our country"—"was not intended to be taken in a narrow, technical sense, not as a declaration of conversion or religion, but as a general expression of reverence for deity and loyalty to country."

Now this salute consists of a statement so plain and simple that it had not occurred to us that it could be taken in a "narrow, technical sense." When an individual says he gives his heart to God, we take the expression as meaning just what it says, with no thought of anything technical about it. How would it do as a defense in a breach of promise suit, to plead that although the defendant did say that he gave his hand and heart to the complainant, this was not meant to be taken in a narrow, technical sense, but only as a general expression of esteem?

But aside from this, it should be noted that the real point involved in this matter is not the question of what was meant by the originators of this salute. It is not the question of their motives in introducing it into the schools, or of what good they thought it would accomplish. Doubtless their motives were excellent; we do not question these in the least. Nor is it probable that they themselves saw in it any confession of religious belief; at least, it is quite possible that they did not. But the question is, What did they actually do? What does the flag salute actually require, and what is its real effect?

We are quite ready to believe that the authors of this salute did not know that their gun was loaded, and did not mean to shoot anybody. "I didn't know it was

loaded" is a very common excuse; but the question is, What was the actual result? Beside this, the mere question of what was intended sinks into insignificance.

The *News* goes on to say that the word "God" in the salute "does not necessarily mean the God of the Bible; it may mean the god of nature, or nature itself, as some put it—even the pagan's god, if there should be a pagan in the schools." Well, well! How many gods do the Boulder school authorities want the children to give their hearts to? How many different gods do they believe in themselves? Do they believe that all gods are on an equality, so that the children may with equal propriety be required to give their heads and hearts to any one of them? If not, which one do they mean shall be honored by this flag salute? These are points concerning which the public may well ask for explanation.

If the salute does not mean anything definite, or if it does not mean what it says, it would better be dropped for that reason alone. And if it does mean what it says, then it is a direct invasion of the domain of conscience, whether its authors intended it as such or not.

Accept Our Thanks

WE desire to extend our thanks for the missionary effort that has been put forth during the past month in behalf of the SENTINEL, and the good lists of subscribers that have been sent in. They have been similar in size and number to those sent in under our special offer last August, and accompanying them have been words of the warmest appreciation of the paper, and the deepest interest in the cause it represents.

The effort is not confined to any particular locality, but has been general. A young man, going to school and clerking in a store nights and mornings, sends in a nice list from Oregon; a man in Wyoming forwards us a list of twenty-five, eight of them taking our Premium Bible; another from Florida sends a dozen or more, and a friend of the paper in Iowa forwards us a list of seventeen subscriptions secured in one day. These cases might be multiplied almost indefinitely, but this will suffice.

We assure our friends, one and all, that we appreciate their efforts, for it shows that they are keenly alive to the situation that confronts us.

During the coming year, the SENTINEL will endeavor to keep fully abreast of the battle it is waging, and deliver its notes of warning so clearly, so earnestly, yet with such tenderness and good will toward all that men and women everywhere will be led to see, acknowledge, and accept as truth the principles for which it contends.

ELDER J. SANBORN, of Sparta, Wis., one of the old-time and warm friends of the SENTINEL, sends us several subscriptions, his own renewal with the number, and says: "Of course I cannot do without the SENTINEL. It is so good and always stands for the right."

"We Have No King But Cæsar."

On that fateful day when Pilate had exhausted nearly every resource at hand, in unavailing efforts to save Christ from the power of an angry, infuriated mob, he ventured a last, evasive objection to their demands, in the question: "Shall I crucify your king?" A concert of voices from the chief priests quickly returned the answer: "We have no king but Cæsar." John 19:15.

Jesus had been dragged by an excited populace before the civil ruler of Judea on charges of a trivial nature, yet they had asked that the sentence of death should be passed upon him. Pilate, suspecting that all was not right in their representation of the case, took the prisoner aside, and questioned him relative to the charges preferred. Finding no cause of condemnation in him, the governor gave a verdict in accordance therewith to the people, who would not receive it. Finding that they could not compass their ends by legal process, the frenzied priests claimed the right, by a religious law of their own, to punish the object of their hatred. Said they: "We have a law, and by our law he ought to die, because he made himself the Son of God." That is to say, their law regulat-

ing religious belief and practice, called for the death of their victim, and therefore the civil power ought not to prevent them from executing its demands.

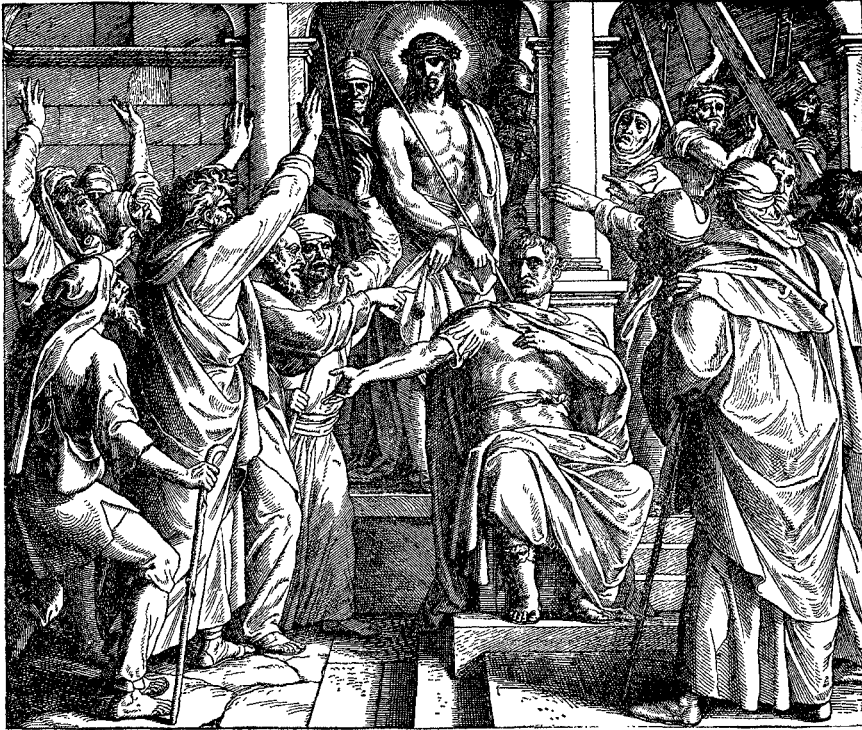
This opened a new phase of the controversy to Pilate, and gave him no little anxiety. From what Christ had revealed of himself to the governor when privately examined, he saw that religious malice alone lay at the bottom of the priests' demand for the blood of Christ. However much he might desire to release the innocent victim of their hatred, he realized that he would not be able to do justice in the matter, without making himself odious in their eyes. Being at that time, too, held under suspicion by the emperor, on account of some irregularity, he feared that, if he offended these fanatical priests, they might accomplish his political overthrow.

Thus timid and undecided, the governor was greatly embarrassed. An earnest appeal, just received from his

wife, "Have thou nothing to do with that just man" (Matt. 27:19), coupled with the conviction forced upon his conscience by the private interview with Christ, made him hesitate. He well knew what would have been the right course to take, but his political standing was in the balance. The crafty priesthood fully comprehended the situation, and, taking advantage of the opportunity, quickly exclaimed: "If thou let this man go, thou art not Cæsar's friend; whoever maketh himself a king speaketh against Cæsar."

This effort was well-timed on the part of the priests, and had its effect on Pilate. The priests saw this also, and were determined to follow up the advantage thus gained. In reply to the governor's next appeal for them to consider Christ as their King, they vehemently cried

out: "Away with him, crucify him." Then came the final question from the governor: "Shall I crucify your King?" The answer returned settled the controversy, by deciding Pilate to give Christ into the hands of his accusers. In that the priests covertly insinuated that the governor was not loyal to the emperor. "We have no king but Cæsar," said they thus intimating that Pilate had, or was about adopting, another king than Cæsar



CHRIST BEFORE PILATE.

in the person of Christ.

It seems easy to see from this distance the inconsistency of Pilate's course, in violating every principle of justice, and his own conscience as well, in yielding to the clamor of the Jewish priests for the life of Christ. Although the Roman civil law assumed control of men's consciences, yet this judge of the Roman tribunal saw no cause of action against the victim of priestly malice. Notwithstanding this, the mob spirit of the occasion forced the point against the decision of the judge, making him yield to their unjust demands.

Strange as it may seem to some, this was but the legitimate result of religion united with the civil power. By this union, the priests, to whom was committed the administration of religious rites, carried that influence with the civil power that, when a covert threat was made, the civil magistrate gave over to their frenzy, one in

whom "was no sin." No being could be nobler or purer, yet he was sacrificed to the hatred of fanaticism, for no other consideration than that the one in whose power it was to release or condemn the accused, feared the intrigues of religious leaders, in whose hands was the power of political preferment, or national disgrace.

The power of mischief, maintained by the priesthood of that day, was not peculiar to the spirit of the Jewish religion. Had the priests followed in the way that faith pointed, their disposition would have been merciful, gracious, long-suffering, and abundant in goodness and truth, as was the Source from whence the religion emanated. Ex. 34:4, 5. Where, then, was the difficulty? From whence was their cruel spirit, if not from their religious faith?—It was from the adulteration of their religion with human power, sustained by earthly tribunals. The adoption of this substitute neutralized every element of the refining and ennobling power of God, and left their religion destitute of every heavenly constituent. It thus became subject to the caprice of finite, erring minds, wrought upon by the basest passions of fallen human nature.

It was the same element which is responsible for the spirit of the Dark Ages. Men did not then ruthlessly destroy others, who differed with them religiously, simply because they were Catholics. Protestants of those days acted the same as Catholics when opportunity presented itself. The cruelty then practiced in the name of religion was not the product of Christianity, but *the lack of it*; not *because of* Christianity, but *in spite of it*. The state and the church being united, civil laws were made to maintain the church, of which advantage was taken to coerce the consciences of those who dissented from the dogmas of the church. In other words, men persecuted their fellow men because they were human, and yielded to their own passions of evil, in spite of their profession of goodness.

It would be just the same now, were the state to legislate in behalf of the church, for the reason that human nature has not changed. Give men the power now, and they would use it just the same as others before them have used it, namely, to break down every one who opposed their peculiar ideas of religion. Men grasp for power everywhere,—in religion, as well as in the state. If they cannot secure it in one way, they will in another. The fact that Christ never gave his power in the interest of coercion, and will not grant it now for that purpose, is the reason that ambitious churchmen apply to the state for a power which they may wield as they will.

The power of God is not for man to control in any way, but is designed to influence, guide, and control him. He may not use the power, but the power may, and will use him, if he permits it; otherwise it leaves him alone. If professing Christians would be satisfied with God's disposition of his power, they could not become arbitrary, and desire to control others in religious matters. It is only when self asserts its desire to control some power in the interest of religion, that he resorts to civil

government for it; and when it is secured, he can use it only in a human way, which is far from divine.

The reason for this is plain. When fallen man, who needs God's power for assistance by the way, and should be subject to it, attempts to take control of that power himself, by which to force others to terms, who are likely to be as near right as himself, he thus essays to rise above, and break away from his Master, and like all servants armed with power, becomes arrogant and cruel. It was at this point where the Jewish priests exclaimed: "We have no king but Cæsar," and so severed the last link which had united them to the rule of heaven. Will the people of this nation learn lessons of wisdom from the history of the past?

J. O. C.

Church and State in the Society Islands.—No. 1.

BY B. J. CADY.

ONE hundred years ago, the first missionaries from England landed in this group of islands and began missionary operations. They found a strong race of people, much larger than the average European. These people were kind in general, and very sociable, so much so that the islands were named "Society Islands."

They worshiped the spirits of the dead who had been noted as men of renown in olden times, so had many gods or objects of worship. They offered human sacrifices, but were not cannibals.

The king and priests were the leaders in all things pertaining to civil and religious matters. The kings were looked upon as belonging to a higher order of men, as some of their forefathers were supposed to have been deified, and to have performed many marvelous feats. The story is told of one who drank whole rivers of waters, with the gravel and stones in the river beds, and of another who threw a spear from one island to another, a distance of 130 miles. It is said that on its way, the spear passed through a mountain of an intervening island, leaving a tunnel through the mountain.

The priests were in subjection to the king, and usually used their influence to help to carry out the wishes of their ruler. It is said that when the king, for most any petty cause, should become jealous or angry with a man, the priests would see that it was necessary to offer a sacrifice to appease the wrath of their god, so would start out in search of a human sacrifice. They would enter the house where the king's enemy was, seize and kill him, and drag his dead body to the *marae*, which is a large heap of stones. The corpse would be cast upon the stones, where it would remain until destroyed by sun, wind, and rain.

After fifteen years of toil, the missionaries saw the first fruits of their labors. In time the king of the largest island embraced the new religion, and traveled with the missionaries from place to place, trying to get the people to accept the new white man's religion. We are told that

some of the first ones who embraced the Christian religion were very earnest, devoted men, and that there was a great change in their lives for the better.

The first missionaries were men with but little means, and received but little from their native land to help them. They had not been reared in luxury, but were men of faith, who believed that God had called them to preach the gospel to those who were in darkness. After a time, more new missionaries came to the islands, some with more education, and with new, and what was supposed to be broader, ideas as to how the work should be carried forward.

Guns and various weapons of warfare were brought to the islands, and when the heathen became jealous and wished to destroy the new Christian church, weapons of warfare were placed in the hands of the Christians, so that they might be able to combat with the heathen about them. After a few battles, the Christians conquered the heathen, and gradually all adopted the form of Christianity.

The missionaries then thought it would be well to establish their religion by law, and laws like the following were enacted:—

“Jehovah is King of all kings; by him the princes rule and the people have peace.”

“All who break these laws are to be treated the same.”

“Only church members are entitled to hold office in the government.”

“People are not to bathe, wash clothes, or cook food between the hours of 9 A. M. and 3 P. M., on Sundays.”

“Those who do not keep the Sabbath (Sunday) are to be fined.”

“No new religion is to be allowed on the island. If missionaries of another faith teach their religion in this land, and will not refrain from it, they with their converts must be banished.”

I visited one district where they had recently made a new law, that, unless ill, every man, woman, and child must attend church on Sunday. If one failed to reach the church, he was fined twenty cents. I asked the cause of the new law, and was told that their meetings had been very poorly attended for some time, but that since the law had been passed, there had been a good attendance every Sunday. One said, “See how many there are here to-day.” I should think that there were about 150 present, while there was only an average of about ten in attendance before the law had been made. I asked, “What do you do with the money raised by fines?” They replied, “O we keep it until there is enough, and then we are going to have a feast.” I asked who was to superintend the feast, and was told that it was the church, but that all were attending meeting so faithfully then that it might be a long time before they would have enough money to buy the needed things.

It can be readily seen that the object of the laws to which I have referred, was to help the church. It may have been thought by the originators that the native

people needed all the help that could be given them by the government. So they had laws made to prohibit them from doing what they looked upon as sin. It was as much as saying: “We look to the Lord to be our God and ruler, and we want this island for the Lord. There is no room for what we call the devil here. So do not bring any other religion to this place, or we will have to cast you out, for ours is the true gospel, and yours is false. We do not want you to teach your erroneous views to our people, for they might believe them and be lost.”

And it was virtually saying to the islanders: “We know what you ought to do to serve God. Now you must do what we tell you that God wants you to do, and if you fail, we must punish you by fines so as to keep you from doing what we believe to be wrong. Do as we tell you to do, and you will be saved. If you do not, we shall punish you so as to make you do right that you may be saved.”

It is to be remembered that the missionaries were the principal ones in getting these ideas expressed in the laws. The object of this article is not to condemn the promoters of these laws, but to consider whether this is the right way to make Christians. If this is the way, we would naturally expect to see quite an improvement in this people during the past 75 years. I wish in another article to give a brief history of the working of the church in the Society Islands, and will let the reader judge by the fruits borne by this church as to the propriety of trying to make Christians by law.

Protestants Surrendering the Reformation.

BY C. H. KESLAKE.

WHEN the government of the United States began, all was done that was possible to make this nation what every nation ought to be.

It recognized the self-evident truth that “all men are created equal; that they are endowed with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.”

The noble men who wrote the Declaration of Independence, from which the above is quoted, knew that these rights could not be secure in this country any more than in those which existed before it, unless steps were taken to prevent any church or all churches together having any part in the conduct of its affairs.

They recognized the fact that religion is a matter that pertains to the individual, and that where this is not the case, any profession of that kind on the part of the people comprising the government must be at the best hypocritical, and that it must work injustice to those who may be honest and God-fearing.

Accordingly this principle was incorporated into the

Constitution, in the First Amendment, which reads, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

This is the principle of Protestantism. In the Augsburg Confession and at the Diet of Spires, in the sixteenth century, the true relation of the church and the state was clearly set forth.

It must follow, therefore, that any attempt to change this feature of the Constitution, and to use the power of the state for the enforcement of religion of any kind, is a square denial of the Reformation, a declaration that its cause was unrighteous, and ought never to have been. But the Reformation was aimed directly against the papacy. Therefore to say that the Reformation was wrong is to say that popery was right; and, consequently, that as Rome never changes, it must still be right.

It would not of course be a matter of surprise to see Catholics themselves contending for this. They could not do otherwise, and still be Catholics. But that there should be those who are professedly Protestant who stand with Rome upon this ground is not only surprising but alarming.

That this is so, no one who is acquainted with the history of this nation in recent years, can question.

For nearly fifty years there has been a regularly organized association—the National Reform Association—which has had for its object the changing of the Constitution, demanding that, at least, certain features of the religion of Christ be enforced by human enactments.

It is not to be understood by the above statement that this association openly espouses Romanism, or that they acknowledge that their work is really Romanistic.

But it must be understood that in prosecuting their work they have felt the necessity of, and have been glad to seek, the coöperation of Roman Catholics.

Thus a leading National Reformer—Dr. Scoville—says, "We may be subjected to some rebuffs in our first proffers, and the time has not yet come when the Roman Church will consent to strike hands with other churches—as such; but the time has come to make repeated advances; and *gladly* to accept coöperation in any form in which they may be willing to exhibit it. . . . It is one of the necessities of the situation."

Any rebuffs to which they might be subjected from the Catholic Church would not be because the Catholic Church is opposed to their work. Far from it. They would be only blinds, as it were, until they felt the time was ripe for an alliance to be affected without danger to themselves. This would be when this reform(?) work should become more widespread, and become more firmly engrafted in the Protestant ranks.

The above, from Dr. Scoville, was uttered in 1881. Eight years from that time—1889—the Catholics felt free to express themselves. At the Congress of Catholic Laymen of the United States, then assembled at Baltimore, they said: "What we should seek is an *en rapport* with the Protestant Christians who desire to keep Sun-

day holy. . . . We can bring the Protestant masses over to the moderation of the Catholic Sunday."

On this question of Sunday it was felt, on the part of each, that they could, as Archbishop Ireland, in 1893, expressed it, "stand together in demanding the faithful observance of Sunday."

Now the Catholic Church repudiates, and always has repudiated, the work of the Reformation, denouncing those who uphold it, as heretics, and up to within a few years ago denounced the Constitution of the United States.

Why is it then that Catholics are willing to unite with these Protestants in the way that is proposed? How can Catholics do this without stultifying themselves in their opposition to the Reformation? The answer is easy. It is because these Protestants, in their zeal for Sunday and Sunday laws, have surrendered all that the Reformation stood for.

Catholics know this, but do Protestants?

It must be conceded that a great many, if not all, Protestants, who are thus engaged are true Christians, men and women who really love the Lord, and who, in this thing, think they are doing God service.

However honest they may be, they are nevertheless, not only striking a blow at the foundation of this nation, but, as before pointed out, are repudiating the Reformation.

With the progress that has been made, by both Protestants and Catholics, how long will it be before the dire work will be completed? Surely not long.

WE shall print an extra number of papers of this issue, believing that in many communities where the question of the introduction of the flag salute in the public schools is being agitated, it will be a good missionary document to place in the hands of teachers and school boards. The price is one cent a copy. Order through your state tract society.

Please Read This.

THE short-time subscriptions taken last August expire with the present issue. Many of these have already renewed. Those who have not are hereby cordially invited to do so at once, and so receive the paper without interruption.

If it is not convenient to remit for a year, do not hesitate to send in your subscription for a shorter period, say for three or six months. We want you to continue as a member of the SENTINEL family. We shall aim to make the paper, if possible, better the coming year than ever before. In view of the live issues before us, we ask in all earnestness, can you afford to be without the means of keeping in the fullest touch with the developments of the work? We believe the answer will be an emphatic No.



WITH real Oriental simplicity, the Chinese minister at Washington, Wu Ting-Fang, in laying before the government a protest against the high-handed action of the "Christian" Powers of Europe, has inquired why these Powers do not partition Turkey, a country that is always causing trouble, instead of turning their carving knives upon China, a country that has always lived peaceably with her neighbors and minded her own business. The Chinese minister, it would seem, has not been educated in Western ideas to the point of understanding the ethical principles of "Christian" diplomacy, as practiced by the nations of "Christian" Europe.

* * *

FROM the standpoint of one not trained in diplomatic distinctions of right and wrong, there is much force in Wu Ting-Fang's inquiry. He says he can see no justice in China's being carved up like a Christmas cake to be disposed of by the Powers. To see the justice of the proceeding, as the Powers view it, it would be necessary to remind him that China has no army and navy capable of seriously resisting the carving process, whereas Turkey can put into the field nearly a million of well-armed men, whose fighting qualities all Europe understands and respects. It would be necessary to explain to him how very wrong it would be, from a diplomatic standpoint, to begin the work of partitioning Turkey under such circumstances, however proper and laudable the proceeding might be in itself.

* * *

IT is really a question for serious consideration in this country, how much deference is to be paid to the opinion of a human individual, when that individual stands in the position of a minister of the gospel. Vastly more depends upon the attitude of the people in this respect, as regards both their material and spiritual interests, than many of them are aware.

* * *

IT is an evident fact that there are some prominent clergymen in this country who want their opinions received by the people with a good deal of deference. Their prosperity in the sphere which they have marked out for themselves, depends upon it. Their goal is that of popularity, rather than piety. Wishing their names to be kept prominently before the public, they put forth, at intervals, statements that will be regarded by the people as sensational. If nobody paid any particular attention

to their utterances, or held them as being worthy in themselves of more than a passing notice, they would of course not accomplish the object for which they are intended. It is only the deference which the people have been led to pay to them, as if they came from some supermundane source, which makes them of practical effect.

* * *

FOR example, we note that Dr. Lyman Abbott has again come before the public with some utterances on the mission of Christ to the world, which are treated by the New York dailies as sensational news. "I do not believe," he says, "that Christ came to afford men an escape from torment, or to get men into a place of bliss;" and also, "I do not see why an agnostic cannot enter the kingdom of heaven." Now, of course, Dr. Abbott has a perfect right to hold these opinions and state them to anybody he pleases; but why should they create a sensation merely because Dr. Abbott spoke them? Why should the utterances of any clergyman, merely as such, be regarded as in the nature of important or startling news? They are not important or startling if they are not true; and who knows that they are true? They did not come from any ultimate source of truth; and until the ultimate source of truth is examined, to see what is there said on the subject, they are to be taken merely as the opinions of the one who uttered them. There is no reason whatever why they should be taken more seriously.

* * *

THE ultimate source of religious truth is the Word of God. The important question to consider is, then, not what some man has to say on the subject, but what God has said on the subject. What does the Bible say, for instance, concerning the mission of Christ to earth, and the things requisite to salvation? It is just as easy to know this as to know what Dr. Abbott or any other man says about it. Why, then, should not the people know what God has said concerning the matter, and when they know it, take his word as settling the matter fully for all time? To do anything less than this is to indicate a lack of faith in God.

* * *

AND this is where the seriousness of the whole matter comes in. For it is a very serious matter not to have faith in God. It is a very serious matter to look no further than to the words of some man for our knowledge of spiritual truth. That is popery; and because the world was led to do that, the world went into the Dark Ages; the world suffered immeasurable loss in both its material and spiritual interests. And to do the same thing now means decay and death in both spiritual and temporal affairs, just as surely as it ever did in the past. Faith in the Word is the great quickener now as truly as it was in the era of the Reformation, or at any other time. There is a broad meaning in the language of Christ recorded in John 6:63, "The words that I speak unto you, they are spirit, and they are life."

THERE is an example left on record in the Scripture for the people to follow in this matter. It is that of the "noble Bereans." They heard the preaching of the Apostle Paul; but they did not accept what he said as truth merely because it was Paul who spoke it. They simply "searched the scriptures daily, whether those things were so." If the people would only adopt this course to-day with respect to the words they hear spoken from the pulpits, it would spoil a great many sensations and some reputations, but would be immeasurably to their own benefit in every way.

Seventh-Day Adventists and the Public Schools.

[THE following, setting forth the views of the Seventh-day Adventist Church of Boulder, Col., on the subject of saluting the flag in the public schools, has been sent us with the request that it be given space in the columns of the SENTINEL. As much criticism has been heaped upon the Adventists, because of their stand in this matter, it seems entirely proper that this request should be favorably received.]

DURING the last few weeks, as is well known to the people of Boulder, there has been much agitation and discussion, both in a public and a private way, of the relations the Seventh-day Adventist church of this city sustains to the Boulder public schools. Nor has the discussion of this matter been confined alone to our own city, but has extended to Denver and neighboring towns, and even gone outside the State. In many instances the erratic utterances and statements of irresponsible parties, and of those outside the Seventh-day Adventist Church, have been accredited to this organization. In view of this it seems but reasonable that the Seventh-day Adventist church of Boulder should state to their neighbors and fellow citizens their true position on the school question.

In the first place, Seventh-day Adventists are in no sense opposed to our system of free public schools, nor are they in any measure whatsoever opposed to the government under which we enjoy our present freedom. Among all the nations of antiquity, and of medieval and modern times, has there arisen no government of man so noble in its purposes, and so true to the principles that should underlie just and wise government. It is in this country, as expressed by Dr. Josiah Strong, that the two great ideas of which the Anglo-Saxon is the exponent—civil and religious liberty—have had their fullest development. For these noble principles our forefathers gave their fortunes, their honor, and their lives. Hence, for the American flag, as representing these great basal principles, which lie at the foundation of our national existence, every loyal heart must hold the highest respect. And of these high and exalted principles, for the defense of which our nation was established, the system of our free public schools was designed to be the great conserv-

ator. Ignorance and free government are incompatible. Both cannot exist together on the same soil. Hence, for the maintenance of true principles in the home, the church, or the state, education becomes an essential factor. This education may be imparted in the grades, the high school, and the university; or it may be given in private, church, and denominational schools. Into the hands of a truly educated people may be safely entrusted the important interests involving the integrity of social and political life.

But while the Seventh-day Adventists of Boulder most firmly believe in the principles above stated, they cannot but feel that the requirement of the public schools in Boulder in respect to the so called flag salute is a violation both of the spirit and of the letter of these principles. They believe in God, but they do not believe that the attendance of their children at the public schools should be conditioned upon the open avowal of this belief. It is not the right of any State, of any court, of any school board, to require from any American citizen, or from the child of any American citizen, a recognition of God. Every citizen of Boulder, whether he be Christian, Jew, infidel, or pagan, is entitled to the privileges granted by our system of free public schools, and he is entitled to these privileges without any declaration on his part of his belief or disbelief in any deity. Civil government and the system of education provided by civil government should not, nor can they of right, deal with the religious beliefs, views, or prejudices of the individual members of the commonwealth. In doing this they usurp the prerogatives of Deity, and do that which Christ or his Spirit never attempts. Faith in Christ and sincere adoration of the supreme Being must spring from love and not fear, from volition of the will and not force. And while Seventh-day Adventists hold for the principles represented by the stars and stripes the highest reverence, and for the American flag as representing those principles the deepest regard, while they hold in the highest esteem those who fought and bled and died that to us might fall the heritage of freedom's blessings, they still feel that it is not the province of our public schools to require from the pupils a pledge of their heads and hearts to the maintenance of that flag. This is contrary to the spirit of freedom which the flag represents.

Seventh-day Adventists are uniformly law-abiding citizens. They believe in the support of the government by taxation, and by every laudable means consistent with Christian life; but in principle they are non-combatants. They believe that it is better to suffer wrong than to do wrong; better to leave to God the avenging of every just cause than to take vengeance into their own hands. The Christians of Europe, of Asia, of Africa, are as much the children of God and members of the household of faith as are the Christians of America. With their understanding of the requirements of the gospel of Christ, the members of the church could not enter conscientiously upon any warfare, either public or private, in an individual or national sense, to maim, kill, or destroy their fellows.

Hence, the objection of the Seventh-day Adventists to the flag salute should not be construed as antagonism to the flag or to the government the flag represents.

The church wishes to say in conclusion that for the larger portion of the agitation and controversy over this question in Boulder the church or its officers are in no way responsible. Aside from the publication of an article in the *Camera*, of this city, by the elder of the church, neither the church nor its officers have authorized, nor been parties to, the publication, in any paper whatsoever, of a single word on this question. And the church does not wish to be held responsible for the undignified representation of this question by others, nor as being governed by personal animosity or feeling, nor as desiring to excite public sympathy in behalf of its cause. Principles are above men, and above personalities, and it is for principle only that the Seventh-day Adventist church of Boulder would contend. And the church trusts that this expression of its conscientious convictions on this question, and not the representations of others, may be taken as voicing its true sentiments.

The above paper was adopted as expressing the sentiments of the Seventh-day Adventist church of Boulder at their regular morning service, Saturday, December 18. Of the two hundred present, there were but three opposing votes.

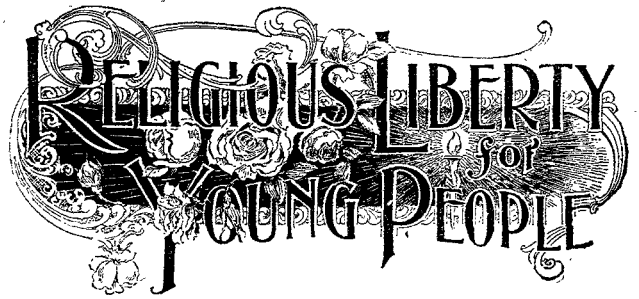
FRANCIS M. WILCOX, *Elder*,
MRS. GEORGE PEASE, *Clerk*.

A PLAN has been devised at the Vatican, it is reported, for remedying the falling off in "Peter's pence," which has of late been causing the papacy some concern. It is that of placing in every Catholic Church throughout the world a statue of St. Peter, together with an alms box, bearing an appropriate inscription. It is characteristic of the papal religion that it appeals to its adherents through the outward senses.

It Stands Alone.

THE AMERICAN SENTINEL is the only weekly paper in the world published wholly in defense of the principles for which it stands. Can you afford to be without its weekly visits?

MR. F. OTTO SENN, of St. Louis, Mo., in remitting for a nice club of subscriptions to the SENTINEL, expresses himself this way: "I am a reader of the AMERICAN SENTINEL, and support it only because I think it patriotic, and because it is the only religious paper I know of which recognizes and advocates the rights of free-thinkers and non-believers. I wish it continued success and prosperity."



Studies in French History.—3.

"Just see my new note-book, Charlie," said Max Smith, as the boys and girls were gathering in the pleasant classroom.

"Why, Max! you here? your brother Jack said last week, you had no notion of coming."

"Well, I had n't, at first, but fact is, Jack came home with his head full, and he just talked me into it; so now I'm going to learn just as much as ever I can from now on."

"Good; and I see Joe Palmeter and his sister Maggie are coming,—and if there are 'nt two, four, six, more!"

"Well, I did n't think a plain talk about history would ever draw those Barnaby boys," said Max. "I'm sure I'm glad of it," he continued, "I feel sorry for those boys, anyway. It's little help or encouragement they get at home."

"You know Mr. Barnaby did n't keep his pledge last winter hardly long enough for the ink to dry."

"Mother says a fellow can't break off a bad habit unless God helps him," said Max reverently, "and I guess she's right."

By this time the little audience was seated. Professor Carman's first words were those of cordial welcome to the new comers, and a kindly greeting for them all.

"I am glad to see so many note-books; for this lesson will, I think, contain many points of interest."

"Where were we at the close of the last study? Yes, Edna, I'm sure *you* know, but I will ask Robert Billings to answer."

"I believe Constantine professed to be converted," replied Robert, with a quick glance at his note-book. "Let's see; he was a Roman emperor, was n't he?"

"Yes; and this was about the first part of the fourth century."

"But now we will just go back a little, and mention the people called 'Franks,' whom we begin to hear about some 150 years before this. They were very warlike tribes of Germans who came over into Gaul, and gave the people no end of trouble. A Roman general by the name of Aurelian, who afterward became emperor, tried to get rid of them, but he found it no easy task; finally, as they kept on coming, they were grudgingly allowed to stay. Those were troublous times. It was at about this period that the Huns, a ferocious tribe from Central Asia, headed by Attila, called the 'scourge of God,' attacked the frightened people of Gaul."

"The path over which he marched with his ruffianly soldiers was red with the blood of his victims. Finally, at the battle of Chalons he was glad to retreat from the Romans. But so evenly matched were the two armies and so frightful had been the loss of each, that the Roman general did not think it wise to follow him."

"I remember hearing papa read about Attila, once," said Florence Ray, "and I think he called himself the 'Hammer of the Universe.'"

"Yes; it was a dreadful title and well earned. Well," continued the professor, "the Roman Empire fell A. D. 476. That's right. I'm glad to see so many using their pencils."

"After that the Franks had things pretty much their own way, and the country of Gaul began to be called 'Francia,' on account of them."

"I've been wondering all this time, Professor," said Charlie White, "how the name of France came to be given to Gaul, and now I see."

"We will now begin with Clovis, the first of the French kings, which you may write in your note books under date of 481 A. D.; but do not forget that although he was a French king, he did not at first really possess any of the country we now call France; so, really, he was only king of the Franks. He came to the throne when he was only fifteen years old."

"Can you think of any other king mentioned in history who was still younger than this?"

Julia March, who was quite a Bible student, answered promptly that Josiah was only eight years old when he was made king of Israel.

"Good. Well, when Clovis was twenty years old, he fought the battle of Soissons against the Romans, and being victorious, this put an end to Roman rule in Gaul."

"King Clovis was very revengeful in his disposition. Once when a foolish Frank displeased him by breaking a vase which the king wanted to preserve, he waited a whole year for his revenge, and then killed him with a battle ax, saying as he did so, 'So you did to the vase at Soissons.' I am sure you will all agree with me that King Clovis needed to be converted. He did profess conversion a while after this, but from his conduct we fear he was not wholly free from the folly of paganism."

"We must remember that these German conquerors of Gaul, for a number of hundred years were really as much German in heart and language as ever even though they lived in their conquered territory. So we ought hardly to think of them as French."

"Finally, King Clovis married the beautiful niece of the king of Burgundy. Her name was Clotilda, and she was a Christian. But the term 'Christian' in those days did not mean as much as it does to-day. People were called Christians if they had renounced paganism, even though they still held many of its errors. The uncle did not like to give his niece to a pagan, but he did not dare to refuse the great king who had defeated his relatives, the Romans."

"When a little child was born to them, Queen Clotilda had her way, and the little fellow was christened, as the custom was. Afterward, when the child died, its pagan father declared that this was the reason."

"At last, because he was successful in a great battle against the Germans, he kept a vow he had made, and was baptized. This occurred on Christmas day, 496 A. D. Now the people began to pull together more than they had done. King Clovis was keen enough to see that the church had begun to be a very important element of power; so he made the bishops his best friends. Then he began to think of enlarging his dominions."

Joe Palmeter was getting wonderfully excited. His eyes were shining, and Professor Carman saw that he wanted to ask a question.

"Well, Joseph, what is it?"

"Why, I don't see how or why the bishops and preachers could help King Clovis very much. I should think soldiers would be the best help to get territory."

"That's the way it ought to have been; but we see that the church and state were on terms of the closest intimacy."

"Well," said Julia March, "I thought Christ said at one time that his kingdom was not of this world."

"So he did; but they paid small heed to that in those days; in fact, in all ages of the world there have always been some who have ignored his teachings in this respect."

"The king soon became master of Burgundy, and now his ambitious eyes were turned toward the Visigoths in the South. They did not believe in the same form of Christianity that Clovis did since his baptism, and so the foolish king made this an excuse for fighting them, which was indeed a poor manner of bringing them to his way of thinking."

"Now King Clovis was getting to be so famous that he must have a capital. So he fixed upon a little village named 'Lutetia,' originally, but the Romans had given it the name of 'Paris.' This was about 500 A. D."

As those who had note books hastened to write this down as a good point, the teacher said:—

"Now as I see my half hour is up, I will dismiss you. But will ask you at the next study to mention the points which most impressed you to-day, and it will help you to fix the facts in your mind."

"I'm so glad I came," said Florence Ray, on the road home that afternoon.

"Yes," said Edna Phillips, "I'm going to coax Johnnie to attend next time."

MRS. L. D. AVERY-STUTTLE.

WHY ought not the state to enforce morality?

Does the church need the support of the state? If not, why?

Is the saying true that "the state can do no wrong"?

Why is it not true that "the voice of the people is the voice of God"?

"A Mouth Speaking Great Things."

"How far had we studied in the prophecy about the horns, Charlie?" asked Mrs. Ross.

"O, away down to the rise of the horn with eyes like a man, and a mouth speaking great things."

"When was this horn established?"

"In 538 A. D., when Justinian's decree, which made the bishop of the church of Rome the head of all the churches, was carried into effect by subduing three kings, and by crowning the pope with the tiara. But, mama, what does it mean that the horns had eyes like the eyes of a man and a mouth speaking great things?"

"Eyes like the eyes of a man," would indicate the far-reaching policy of the papal system. Just think, Charlie, of the organization of the church under the pope. It is a vast secret order. Through the confessional the priests obtain a controlling influence over the people who are taught to look to them for the absolution of their sins, and you know, dear, that when we give our very heart's thoughts to any one, we bind ourselves to that one by the strongest of ties. This is the reason that God invites us to make him our confidant."

"But, mama, doesn't the Bible tell us to confess our faults one to another?"

"Yes; in whatever we have injured another. But David says, 'Against thee, thee only have I sinned, and done this evil in thy sight.' We can forgive faults; but sin is an assault upon God, and he alone can forgive sin. But the point of our talk, Charlie, is that through the confessional the people give themselves through the priests to the pope, and keep him posted as to the movements of men, and again the pope gives to the people his commands, so that the church becomes a vast organization to carry out the will of one man. No wonder the pope has been the arbiter of nations and has brought kings to his feet. The history of ages proves that the papal system is controlled by a very far-reaching wisdom, and evidences of craft are abundant and startling.

"Of course, you know, Charlie, that I am only mentioning this to show you that there is a higher wisdom than the far-reaching wisdom of the papacy, which has foreknown and foretold the movements of men and nations. It is not that I feel any bitterness toward the Catholics. In fact, I am sure that many of them are living up to the light they have better than I have lived up to the light God has given me, and are therefore more acceptable in his sight. But it is the system we are speaking of, and not the individuals that are involved in it. Behind the system is the wisdom of that old serpent, whose power to deceive dragged down principalities and powers from heaven. Lucifer declaring, 'I will be like the Most High,' is heard speaking through the mouth of this papal horn."

"O yes, mama, he had a mouth speaking great things. Now tell me what fulfils that point?"

"You may read the first part of the 25th verse of Daniel 7."

"And he shall speak great words against the Most High," read Charlie.

"Now you may turn to 2 Thess. 2:3, 4. What did Paul say must arise before the day of Christ's second coming?"

Charlie read: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God, sitteth in the temple of God, showing himself that he is God."

"Now, Charlie, what is counted the greatest treason in earthly governments?"

"Why—why—let me see. In my old Reader there is a speech from Henry Clay, or some other orator, where he says, 'Charles I had his Cromwell and George III,'—and then some one called out 'Treason.' It was at the first agitation over the question of setting America free from England's rule. Of course, Cromwell was against the king, and took his throne."

"That's it, Charlie, and George III found a parallel experience in America's setting up a new ruler and deposing him. Now the apostle describes a power who will show himself in the temple of God, to take the place of God. Over the door of the Vatican at Rome is written an inscription in Latin which, translated into English, is 'Pope Pius IX, the best, the highest, and God on earth.' The title on the crown is 'Vicarius filii Dei,' or vicegerent of the Son of God. 'Lord God the pope' is another well known title. The claim to infallibility, that is, that the pope cannot err when speaking in an official way, puts him on a level with God. But where does this exaltation of the pope come from?"

"From self," said Charlie. "He opposeth and exalteth himself."

"Jesus says, 'He that humbleth himself shall be exalted.' And again, 'Humble yourselves under the mighty hand of God, and in due time he shall lift you up.' You have given a very good answer, Charlie. Now tell me if you can see any personal reason as to why God has pointed out the pope as one who opposeth and exalteth himself."

"Why, I don't know, mama."

"It seems to me that the pope simply stands as an example of the outworking of self. Charlie, what is the temple of God? Please read 1 Cor. 6:19."

Charlie read: "'What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?' Why, mama, each one of us is God's temple."

"Yes. Now when the pope through his decretals sets aside the rule of Christ, does away with his precepts, he commands the obedience of the people, steps into their souls, usurps the throne of God in the heart, and sits as God in the temple of God."

"O, mama, what a dreadful thing!"

"Yes, Charlie, it is dreadful; but wait, dear, we have each one been guilty of the same thing. Have we set aside Christ's precepts? Have we let self rule in our own hearts? Have we exalted self above God, and let self sit in the temple of God showing himself to be our God?"

"O mama," said Charlie, "I didn't know I had made a pope of myself before. What shall I do?"

"Humble yourself under the mighty hand of God. Give self up to Christ, and let him subdue the usurper and cast him out. Yield your will up to him who bids you to learn of him meekness and lowliness of heart."

"I see so many dreadful things in my life, mama. I am just full of the papacy. I've been trying to be at the head of everything in school, and, O mama, I never saw how sinful I was before. Why, I have had the mouth speaking great things. O mama, its just as natural as can be to be a pope."

"So it is, Charlie. 'Catholicism is the religion of human nature,' some one has said. But now, dear, let us not take the next step into its mystery, and do penance and go into purgatory. Rather let us kneel down, confess our sins to the Lamb of God, who taketh away all guilt, who will impart to us his spotless righteousness, and reveal himself through us day by day as we trust in him."

Mrs. Ross and Charlie knelt to pray, and though tears were on their cheeks, a happy light filled their eyes as they arose. Mrs. Ross went to the piano, and they both joined in singing—

"Rock of ages, cleft for me,
Let me hide myself in thee."

F. B.

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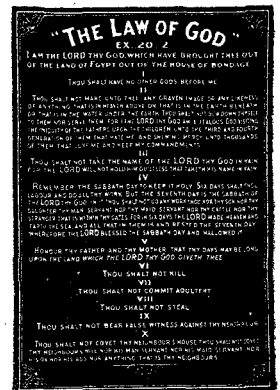
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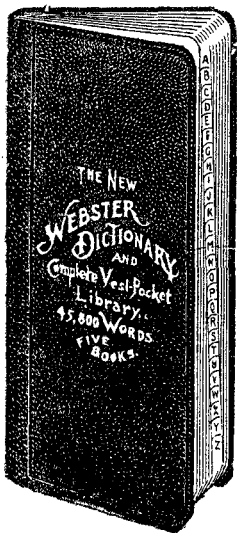
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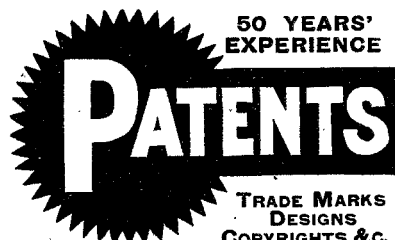
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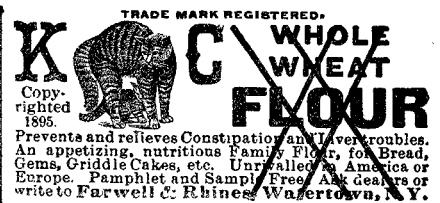
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The American Sentinel for 1898.

THE AMERICAN SENTINEL is in the field to be that which its name implies,—a sentinel, to give warning against the foes which threaten the sacred rights and liberties of the people.

As such, there is every evidence that it has a most important field of usefulness before it in the year 1898. The dangers against which it would warn the people are not imaginary, but are dangers which have already appeared in tangible form; dangers which have been met and fought in the halls of Congress, in the courts, and before the legislatures of the States.

A zealous but misguided element of the people are bent upon substituting false and despotic principles of government for those upon which this government was established by the wise and liberty-loving statesmen who gave it birth. Within recent years there have been some sharp conflicts fought for the preservation of these principles in American government, and success has, in a measure, attended the efforts of the SENTINEL and the men who have stood as champions of the liberties of the people.

But the crisis is yet to come. And now, the forces whose aim has been the subversion of the principles of free government, have returned to the attack, reinforced by associations which have suddenly sprung up within the church, numbering millions of members. This very month petitions are pouring in upon Congress, calling for a recognition of God in the national Constitution and for a Sunday law for the District of Columbia.

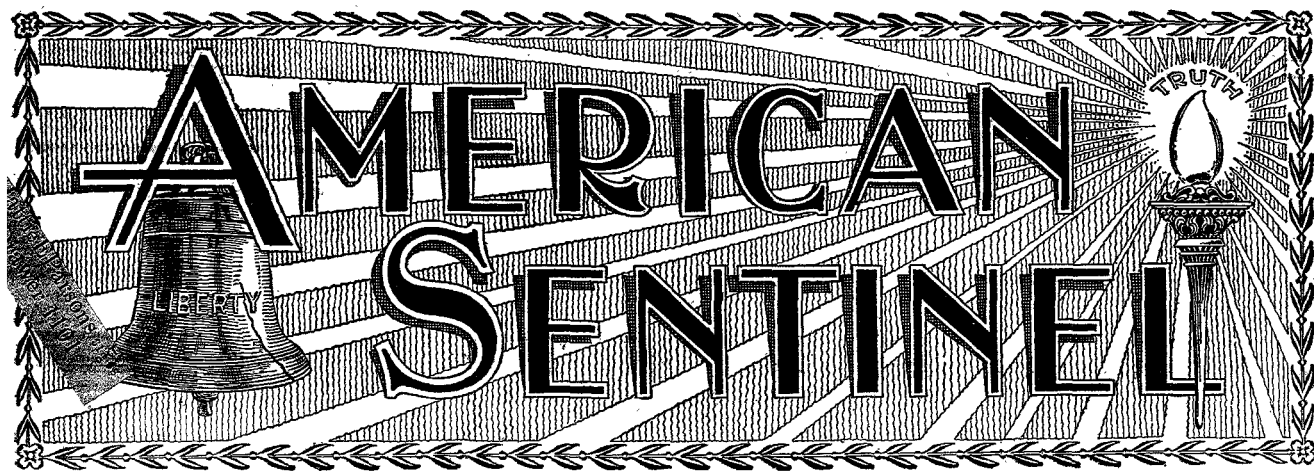
Stirring times are before us; and now, as never before, it is necessary that the AMERICAN SENTINEL should lift up its voice like a trumpet and sound an alarm throughout the length and breadth of the land. The enemy have inaugurated a campaign of education by means of National Reform literature, which they purpose to have scattered everywhere by the Christian Endeavor and kindred societies, calling for the enforcement of Sunday laws and other religious legislation by Congress and by the States. Upon this line the battle for civil and religious liberty must now be fought. Now, as never before, literature bearing the truth upon this great subject must be set before the people.

It is our aim to make the SENTINEL for 1898 a most effective agent for this work. A varied corps of contributors has been secured, which includes those of long experience as writers and speakers upon these themes. No pains will be spared to fill the paper with live matter, and keep it in touch with the latest developments of the times.

The SENTINEL will be illustrated with original drawings, made expressly for its use. We feel sure this will be a feature that will be appreciated by all.

A new head will appear on the first issue for the new year, which we think will be pleasing to our readers generally.

Altogether, the aim of the publishers will be to make the SENTINEL for 1898 just what it ought to be to meet the emergency that has come upon the country. The SENTINEL offers every person a chance to work, and now is the time to do it.



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

VOL. 13, No. 2.

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"OVERCOME evil with good."

THE devil can be respectable, but he cannot be pious.

IT is love alone which opposes sin, but not the sinner.

THERE is no right way of doing a thing which is wrong in itself.

REFORMATIONS which are wrought by the ballot are phenomenally short-lived.

HUMAN nature can change human law; but no human law can change human nature.

THERE can be "political righteousness" when there can be righteousness without faith.

THE preservation of individual rights is the sole object of all proper human legislation.

A PERSON needs only to carry out his natural instincts to become an oppressor of his fellow men.

How can it be expected that the preachers will be united on politics, when they are so hopelessly divided on religion?

ALL wrong and all error are on one and the same side; and will be found so at the end, whether they appear so now or not.

IF it be true that "the voice of the people is the voice of God," there is no escape from the conclusion that the Lord frequently changes his mind.

MAN often aspires to be what God has always refused to be—a dictator. If God had designed that man should be ruled by a dictator, he would not have provided him with a conscience.

A Papal Authority on Christmas.

THE following from the *Catholic Standard and Times*, of January 8, ought to be interesting reading for all Protestants:—

"M. C., on behalf of a Protestant friend, asked: 'What proof have we that Christ was born December 25?'"

"St. Chrysostom, in a Christmas sermon, December 25, 386, says: 'The Romans who have celebrated this day as the anniversary of our Lord's nativity have transmitted it to us (the Greeks) from ancient tradition.' Ancient authorities are not agreed on the date; the church has, however, the right to appoint any day for the special commemoration of a mystery or great religious event. The acceptance of the Roman date by all Christians shows not only the supremacy of that church, but also the fact that tradition must be relied on in many cases. The name of the festival itself is Catholic in the extreme, made up, as it is, of the words of Christ and Mass."

Probably there are few, if any Protestants so ignorant and superstitious as to believe that Jesus Christ was born on December 25; and even if that were the correct date for the event, no logical reason could be drawn from the fact for celebrating the day in the manner which is followed throughout Christendom. This, as may be

easily shown, is based upon ideas distinctly pagan. The whole institution, as it now stands, is a monument of tradition. And in following tradition, the religious world is following Rome. Of this there can be no question.

The "reasons" which this papal authority gives for the celebration of December 25, are as good as any that can be given; indeed, they are the only ones that can be found for it. But what Protestant is willing to accept them as a basis for his own practice? It is pleasant to give and receive gifts; but why should this not be done according to Scripture rather than according to tradition? It is high time that every person who takes the name of Protestant should cut loose from tradition, and cease from any practice which declares the supremacy of Rome.

Righteousness By Law.

THE Jews sought righteousness by the works of the law—so the epistle to the Romans tells us—and they failed to obtain righteousness. And the fact that they sought righteousness in this way is the reason, we are told, why they failed. Rom. 9:30-32.

Yet there was nothing the matter with the law. It was the law which God gave them, and was just as good a law as God himself could make. It cannot be claimed that any legislature of men can enact a better one.

If, then, the Jews, who were scrupulous observers of God's law in outward conduct, and had great zeal for it, could not through it become righteous, how can it possibly be that righteousness can come through a human law which is imposed upon people against their wills?

Is righteousness to come by the law, or can it come by faith only? It really seems as though the situation warrants the asking, in all seriousness, for an answer from the churches to the question.

If the churches still believe that righteousness can come only through faith, why are they uniting their forces in a great movement to control the politics and shape the legislation of the country?

Setting Others Straight.

WE have been criticised for speaking against the work of the "Societies for Setting Others Straight;" the ground of the criticism being that the SENTINEL is seeking to do this very thing itself.

Our critics are mistaken. One man cannot set another man straight, nor can any set of men do this. This the SENTINEL knows and is trying to get the people to see.

An individual can be set straight only by the Word and Spirit of God.

And what the SENTINEL aims to do is to persuade those who think they can and ought to set other people straight, to leave this work in the hands of the agencies

God has established for that purpose; and to warn the people of the results which will follow if this is not done.

This is why the SENTINEL opposes religious legislation, and any effort to unite church and state.

If it were not for the continuous efforts made by religious societies all through the country to set other people straight by legislation, the SENTINEL would have nothing to say.

The Law of Christ.

"THE National Christian Citizenship League," we are officially told, "aims to do two things. One is to unite all who believe the will of God should be done on earth in practical opposition to the enemies of his will. The other is to teach the people that society, business, industry, and all government must be obedient to the law of Christ."

From a Christian standpoint, there are two objections to these two things at which the Christian Citizenship League aims. One is that Christianity does not oppose men, even the enemies of God's will; it opposes only sin. The other is that the law of Christ is not a law of force.

"Bear ye one another's burdens," wrote the Apostle Paul to the Galatians, "and so fulfil the law of Christ." But what is it that leads us to bear one another's burdens? Is it force or love?

To say that "society, business, industry, and all government *must* be obedient to the law of Christ," is to say that all these must be actuated by the principle of love. But in such a case, force is powerless. Love does not come in that way.

To use force in fulfilling the law of Christ, would at once rob that law of all its divinity.

Which is the Worse?

It is admitted on every hand that a union of church and state in this country would be a very bad thing.

That is, it would be very bad if the state should become joined with *one* of the churches or denominations professing the Christian religion.

But the surprising thing in connection with this is, that while the people are against this thing, as constituting a union of church and state, they are quite generally in favor of a union of the state with religion, as represented by the churches in general.

If it is wrong for the state to unite with one church alone, is it right for the state to unite with all the churches?

If even marriage between church and state is wrong, what must be said of church and state polygamy?

"KEEP the church and the state forever separate."—*U. S. Grant.*

Dangerous Models.

THE *Endeavor Herald* remarks:—

"The old Puritans would have made good members of our citizenship committees. They had the courage of their convictions, and advanced to the attack of anything which they regarded as evil with a confidence of victory that is inspiring."

Thus the Endeavorers adopt the Puritans as their model and their ways as their example in the matter of citizenship. And then they think themselves very much outraged when we say that their Endeavor citizenship movement means the union of church and state with its essential accompaniments—religious despotism and persecution!

There is nothing truer nor more palpable in history than that the principles of government and citizenship of the "old Puritans" were essentially theocratical, and their practices therein essentially despotic and persecuting. With them and in their government no man could be a citizen of the commonwealth except he be a member of the Puritan Church. Members of other churches were persecuted to death. All this is notorious. And it is equally notorious that as to government and citizenship these are the only principles that received any recognition from them. And yet the Christian Endeavorers who now propose to remodel citizenship and reform the nation, adopt these same theocratic, despotic, and persecuting Puritans as their model, and publish to the American people that "the old Puritans would have made good members of our citizenship committees;" and declare that the way in which these old Puritans did these things "is inspiring"!

Any governmental or citizenship movement of which the old Puritans would be a good part, is surely only to be dreaded by everybody who has any respect for either Christianity or humanity. And any inspiration that can be derived from either their principles or their practices can be nothing short of an inspiration to oppression and persecution, to death and destruction.

It has been well remarked that "if we are to be profited by the past, it is essential that we should study our history honestly and impartially. We cannot be true to ourselves if we begin by being false with our predecessors. If we credit them with motives they did not feel and could not have understood; if we claim for them things which they never accomplished; if we defend their indefensible acts; if we seek to prove them in the right when they were in the wrong in their behaviour toward others, —it will follow that we will deal likewise in our own case, and prove dishonest and tricky as a nation and in our personal transactions." "We regret to read of the banishment of Quakers and the expulsion of 'papists' from soil procured for the settlers by one of the best papists and best men that ever lived. But the American patriot's cheek never kindles with shame till the story of the New England Puritans is told. Theirs alone is the dishonor of the torture, the mutilation, and the scaffold."

No man will ever be better, nor ever do better, than his chosen model. So long as "the old Puritans" shall be the chosen models of the Christian Endeavorers in government and citizenship, it is certain that every movement that they make in matters of government and citizenship will be a positive menace to free government and American citizenship, and is to be dreaded and opposed as such. And as just now the Christian Endeavorers are the leading and controlling influence among the National Reform elements of the country, so long as they hold "the old Puritans" as their models, they need to be carefully watched by the whole American people, in the interests of true Christian and civil liberty.

A. T. J.

The Individual vs. the Masses.

BY MRS. S. M. I. HENRY.

WHENEVER we lose sight of the divine ideal, we begin to drop below the level of success, especially in handling the Word of God and dealing with souls. Satan is always anxious to make us think that we can improve on the old methods which Christ employed, or that the times have so changed that the old ways must be changed to suit them. He is very anxious that the "good things" which are ground out in the study of the average preacher should get before the people; he believes in a gospel that will *draw* and a crowd that can be drawn this way and that. He has so far succeeded in popularizing the gospel that it has come to be a serious problem how we can get rid of the *crowd*, to which the truth can never mean anything, and find the individual who is starving for it.

We hear a great deal about "reaching the masses." "The masses" is as illusive as a swamp full of will-o'-the-wisps. It may seem to be just within reach, but "when you put your hand on it, it isn't there." What belongs to "the masses" belongs to no man.

To send the gospel to the masses is like shoveling sand into the sea. Before any man can become a true witness for the truth or a soul winner, he must get the *idea* of the masses out of his head, the *word* out of his vocabulary, the hunger for the crowd out of his heart, and come to recognize the individual in all his aloneness. Truth is a turnstile that has a way of its own of dealing with the crowd. It may pack up against it by the thousands, but must come through one by one.

Christ came to save a lost world by saving the lost individual. The multitude followed him and hung upon his words, but were reduced to individuals by the glance of his eye and the touch that healed. It was always one by one that he reproved, comforted, and pardoned. No man is ever truly saved until he recognizes himself, in his relation to God, as entirely separate from every other individual, and that Christ died for him alone; that he is *the* man who made necessary all the expensive work of redemption. He will never be "firm in the truth" until he learns to stand alone with God and be strong and

glad in his companionship and satisfied with his approval, until in fact Christ is to him "all and in all." To have the witness of the Spirit that his ways are pleasing to God must be to him the end of desire, his crowning joy, before he is ready to meet the Lord, either at resurrection or by translation. It is very necessary that this should be thoroughly understood by any who are called to promulgate any great principle. The broader the principle the more necessary that it should be firmly planted and rooted in the individual mind and heart. I heard a minister say once, "I did not preach the sermon I intended this morning because it was too important to throw away on the small congregation." He had utterly lost sight of the ideal congregation in this popular craze for the crowd.

We need, in these last days, for the promulgation of the momentous principles which have been committed to us as a people, to cultivate the mother instinct which never *can* see more than one at a time, and that one for the time being, as long as her eye is on him, to her, like his Lord, "the chiefest among ten thousand, the one altogether lovely."

Just as long as a man thinks of himself as a part of a crowd he is useless, if not dangerous; for he will never be able to pass through any crisis where manhood and integrity are needed. A series of evangelistic temperance services had brought a throng of men out of the saloons into the church; they came almost in a body; it was a wonderful thing to witness. All went well for months, but on the Fourth of July one of the number in a little town where he had found work was tempted to drink, and fell. The word was carried quickly to the rest of "the crowd" who were "celebrating" in a decorous manner, suited to the day and the new life they were living. It struck them, as a ball might strike a row of bricks standing on end. Before night a large proportion of them were lying around drunk in the old haunts. They had gone down one after the other, until, at last, one who had learned what it was to be a man in his own right and to stand alone with God, refused to go down; and stood as a kind of break-water to a remnant who were yet sober, and so gave them time to rally their senses; and also gave them a testimony that salvation personally applied meant something.

To come into the church for the purpose of getting help is, sooner or later, to become disappointed, discouraged, and to apostatize in heart if not in outward appearance. There is no help in the church, excepting for the man who comes into it as the arm has come into the shoulder, by natural growth, and for service to the whole body. Then nothing can hinder him from being helped. As he exercises the gifts that are in him for the edification of the body of Christ and for the rescue of the lost, he must thrive, and grow up into spiritual manhood.

As time passes on rapid wing the need grows that we should each find the soul that we must win,—that we should seek out the lonely and desolate ones, who are,

here and there, waiting for the truth with which we have been so richly laden, to the end that we may dispense it as liberally as we have received.

Which Shall We Believe?

THE *Christian Citizen*, for December, in speaking of the prospective time "when the initiative and referendum are applied to municipal and State politics," says:—

"Then the voice of the people, which is the voice of God, will be heard."

So said the old pagans of ancient Rome, and to them, as far as it can be traced, the statement owes its origin. Upon their authority it rests. But the Bible says that the voice of God is heard through "holy men of old," who "spake as they were moved by the Holy Ghost."

Which shall we believe, the pagans of ancient Rome, or the Bible?

The True Reformer.

A TRAVELER is one who travels, and not one who stays at home and writes books of travel. A worker is one who works, and not one who enjoys seeing other men work. So a writer is one who himself writes, and a reformer is one who reforms himself, and not, as seems to be the popular idea, one who sets himself the task of reforming everybody else after his ideas. It is true that the work of a real reformer does not end with himself, since everybody, however humble, has an influence, and so his example, coupled with precept, invites others to reform. But no man has any claim to the title of reformer who simply devises schemes for others to carry out. "Come!" is the watchword of true reform. "The Spirit and the Bride say, Come. And let him that heareth say, Come."—*Sel.*

SOME would-be reformers might save themselves and others a good deal of trouble, if they would remember that theories based upon an ideal state of things will not always fit the world in which we live.

AN increasing light of scientific discovery does little, if anything, to dispel the darkness of religious superstition. The amazing prevalence of such superstition in the world to-day is sufficient evidence upon this point.

MR. W. J. DESMOND, of Ronceverte, W. Va., writes: "I inclose subscription price of the SENTINEL. I would rather be deprived of some of the comforts of life than to do without my dear little friend, the AMERICAN SENTINEL."

Is State Interference in Religion Upheld by God?

THE question of civil jurisdiction in moral matters is becoming one of deep and widespread interest in religious circles. Arguments as to its fitness, both for and against, are advanced with much earnestness and warmth by those in high positions, but without permanently deciding the question. In fact, every point in the controversy appears to assume various phases, under the treatment of partisan logic, and is fast becoming a factor in political strife. Already many view the matter as a party principle, rather than a question of fundamental truth.

With such, reason is brushed aside, and truth is forbidden a part; expediency outweighs every other consideration. Professing alliance with God, they do not ask whether his attitude toward such problems in general, favors their cause or not. A goal is to be reached; and if it is not attained in one way, another must be devised by which it can be.

But, strange to say, all those who favor coercion in religious matters by application of civil law, profess to be working in the interest of God's cause. But does God uphold such work in the interest of religion? He has done infinitely much to bring men to walk in his ways, even to giving his only begotten Son in their behalf, but has he ever given his sanction to

compulsory measures in holding men to the path of right? The only absolutely reliable history of the early church will give the facts in this line, and we may rest assured that as he viewed the case then, he will regard it now, since "with him is no variableness, neither shadow of turning."

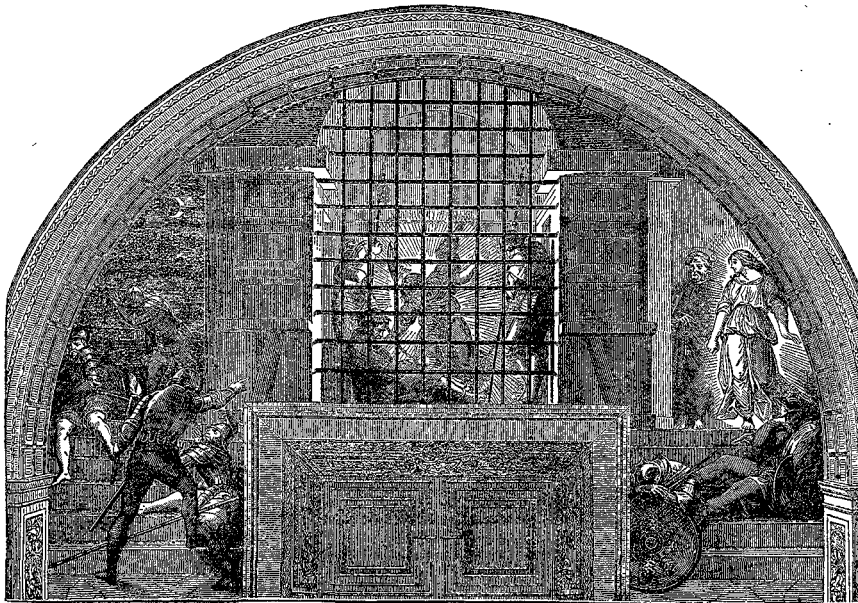
We need not trouble to search the records of the Old Testament, where the special interpositions of God in behalf of his people are so plainly set forth; that may be considered as going too far back. But let us note one case in the Christian church where the civil law was being applied in behalf of religion, and see which side of the controversy God supported.

About twelve years after the death of Christ, the king of Judea took a hand in the religious controversy of the day, and by virtue of his civil authority put to death James, a prominent disciple of Christ. Seeing that this act was approved by the Jews, whose political sup-

port he greatly desired, he proceeded to please them further by having Peter, another prominent worker in the infant church, apprehended and put in prison, intending to deliver him over to the will of his religious enemies, immediately after Easter. Acts 12:1-4.

The record of this case reveals that human nature has changed little, if any, in some respects, since that early day. It has ever been demonstrated that men can be induced to go to great lengths, even to doing unreasonable things, through the enthusiasm which it is possible to excite in some large gathering. What they had not courage to do under ordinary circumstances, they will do under the stress of excitement, especially where religious fervor is wrought up to a very high pitch. It was this way when Christ was to be sacrificed to the demands of the Jewish priesthood. The occasion of a pass-over gathering was waited for, when crowds of ignorant, yet enthusiastic pilgrims would be assembled from all parts of the country, and a general excitement could be

aroused in favor of taking his life. It required no less an occasion to inspire the nerve to carry out a design so treacherous and diabolical as the sacrifice of the sinless Christ. The priests were reminded of this, too, by the Saviour at the moment of his arrest. Said he, "When I was daily with you in the temple, ye stretched forth no hands against me; but this is your



PETER DELIVERED FROM PRISON.

hour, and the power of darkness." Luke 22:53.

This was a point well understood by Herod, and one which he intended to make count in his arrangement for the immolation of Peter. The apostle was, therefore, held in prison, not to await a legal decision in his case, for his fate had been decreed from the moment he was placed under arrest. But Peter was kept there simply in anticipation of the time when the king could not only be reasonably sure that the multitude would sustain his murderous intent, but that by destroying so prominent an enemy to the prevailing religion, in so public a manner, he also might gain a wider political influence among those whose religion he had so signally upheld. The plot was, indeed, a deep-laid one, but was destined not to mature, because of an interference which had not entered Herod's calculations.

Peter, lying in the inner prison, chained to a soldier on either side, and with a strong guard at the door of

the prison, was supposed to be safely in the grasp of the civil power. Indeed, on the last night of his confinement, no doubt was entertained of the apostle suffering on the morrow at the hands of an excited populace. Everything was ready for the *autodafe*, and there was great expectation on the part of those who were preparing to witness it. But on the very eve of the anticipated tragedy, an arm was outstretched to stay and frustrate the plans of the civil power. In answer to the united prayers of the church for deliverance, God sent an angel from heaven to strike off the prisoner's chains, and lead him forth to liberty.

It surely cannot be said that, on that occasion, God took the side of Peter, and against the civil decree because the form of religion which was sought to be upheld by coercion was not heaven-born. No, indeed; for the Jews received their forms of worship directly from God. And although the measure about to be executed was highly pleasing to the chosen people of heaven, yet God opposed it with the might of an angel of light. It may be suggested, however, that God's attitude on that occasion was solely because his people had forsaken his ways. Exactly so. Had they retained the spirit by which they were called to be God's people, they would not have been found uniting with the civil power to destroy a fellow man, simply because his religious convictions did not coincide with their own; and the same is true to-day of any people who claim, as did the Jews, to be specially favored of heaven. The very fact of their uniting with the civil power to restrain others in the matter of conscience, is the best of evidence that they, too, like their prototypes of old, have wandered from the ways of Him who said, "If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12:47.

How much more Christlike it would be, if all professed Christians would unite to *save* sinners, a work which God upholds, rather than to call upon the courts of the land to condemn them, a work which Christ affirms he did not come to do or sanction. It has been the work of Satan from the first to find fault with and condemn others on religious lines. Should God uphold the civil power in doing the same, he would thus sustain Satan in his work, and so divide his kingdom against itself, which would bring about its speedy dissolution. We may, therefore, rest assured that God is not in any move looking toward the church sustaining the civil power in making statutes to regulate forms of religion.

J. O. C.

MR. J. N. DEVEREAUX, of Parker, S. D., a warm and appreciated friend of the *SENTINEL*, sends us twelve subscriptions to the paper, with this note appended: "I am sorry the list is not a larger one, but it is the best I could do. When I was in the army during the late war, I sometimes would catch a sentinel asleep on guard, but I must say I have never caught the *AMERICAN SENTINEL* napping. It always gives the alarm in season, but the sad feature

of the situation is that the majority will sleep on heedless of the warning till it is too late to do them any good."

Church and State in the Society Islands.—No. 2.

BY B. J. CADY.

It is said that the natives of the Society Islands improved in every way for the first few years after embracing Christianity, but as time passed by, formality took the place of true, Christian devotion.

About fifty years ago, the French took possession of two of the largest islands, doing away with their religious laws. Every one was left free to do and believe as he pleased, so long as the civil laws were not violated.



GROUP OF NATIVE CHILDREN.

One might fish, trade, buy or sell, stay at home, or attend church upon Sunday. It soon became apparent that many had refrained from work and had attended church on Sunday more from fear of the laws of the land than that God would be displeased with them. As soon as the law was repealed, church members, and nearly everybody, would not only cook, but do their marketing upon that day.

In Tahiti, Sunday is the great market day, when it is customary for all who live near enough to go to the market in the morning, some to sell and others to buy. It is the day of all days when the people spend their time in festivities. Many go to church in the morning, and then spend the afternoon and evening in drinking and making

merry, going through with all sorts of old, heathenish performances.

Raiatea, one of the largest islands of the group, has stood out against the French government until only a few months ago. The people of this island have looked upon themselves as better than their brethren who were under the French laws, because they had laws against work of any kind upon Sunday. I remember of seeing a stranger on the island, who was not a believer, but wished to attend one of the religious meetings in the adjoining district. He arose Sunday morning, and traveled to the place of worship, reaching it a little before meeting time. As he was preparing to take a bath in the river before going into the church, an officer informed him that it was against the law to bathe at that time; that he might wash his face and hands, but that he could not take a full bath until after four o'clock that evening. He also stated that this law was made to keep people from doing anything that would detain them from church.

It is customary in these islands to have a watch meeting at the church New Year's eve, to bid adieu to the old year and welcome the new one in. I attended such a meeting on the island of Raiata three years ago. There everything was church and state fully united, and they looked forward to the time when the Lord would cast the French into the sea, or destroy them in as marked a manner as he did the enemies of the Israelites. The time was occupied by exhortations, prayer and singing. Each district represented had its own choir, and only one choir was to sing at a time. About nine o'clock their pastor appointed a certain choir to sing a hymn. There was a misunderstanding, and two of the choirs began singing different hymns at the same time. They were requested to stop, but could not be induced to do so, as each wished to be the one to sing. So they continued singing for nearly thirty minutes. By this time nearly the whole congregation of about one thousand were on their feet, and they were preparing to have a pitched battle in the

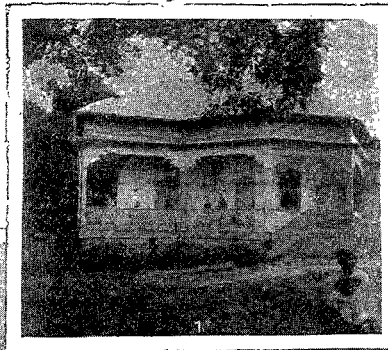
church to settle the difficulty. Through the efforts of their queen and others, peace was at last restored, but it took until about 11 o'clock for them to get settled down so that they could go on with their meeting.

On Sunday, a meeting of another denomination was held on board a ship in the harbor, and the queen and some of her friends were invited to attend. She accepted the invitation, but, upon returning to land, found officers waiting to impose a fine against her for attending a meeting which was not conducted by their own church.

Can the government, by passing religious laws, make better citizens and Christians? It certainly has failed in these islands, as is acknowledged by all who are acquainted with what was the Raiatean government. It is apparent that all these religious laws only tended to give the people a very poor idea of what true Christianity is. It was all form and no practice. The result is that the people poorly realize that they are responsible before God for the way they live, for they considered it their chief duty to do as the rulers directed them in religious matters. As the French took possession of the islands, religious laws were abolished. When they were no longer restrained by the law, but few attended church, and fishing and all kinds of work were done by them on Sunday. A native church member portrayed the matter to me, telling how that now they have no religion, as many of the people are busy with other things Sunday, and do not attend church. I asked why it was so. She replied that there is no law now for bidding them to work on Sunday, and

that they had not kept it since the law was repealed. I then asked her if she thought that they would refrain from labor if they had another Sunday law. She thought that would be all that was needed to get the people to keeping the day properly again.

But, who would they obey, God or the government, if they were to keep Sunday simply because the government would fine them for working upon that day? If men will not obey a plain command of God, but rest upon



VIEWS ILLUSTRATING SCENES IN THE SOCIETY ISLANDS.

a certain day because the government commands them to do so, can God look upon that as obedience to his law? No; it is simply obeying the law of the land: for when men obey because the state commands, they do it not in respect for God, but for fear of temporal punishment. The tendency of all such laws is to make professed Christians, who have a form of godliness, but deny the power thereof.

What God wants is men who are true to him, even though all the world may be against them: Where are the Daniels of to-day, who will serve God in the face of a frowning world? Where are the Pauls, who will give their lives to living and preaching the gospel, and give up the idea of making Christians by passing religious laws in the governments of the world? Christ says, "Whatsoever ye would that men should do to you, do ye even so to them." But we are not doing to others as we would have them do to us, when we try to compel them to do what we wish them to do. Such attempts have always resulted in evil, and always will.

The author of Christianity says, "Whosoever will, let him take the water of life freely."

Significance of the Proposed Religious Amendment to the Constitution.

BY C. H. KESLAKE.

THE Constitution of the United States is in perfect accord with the Protestant idea of church and state contended for in the Reformation. One reason, why such separation was provided for was because it was then recognized that it was "impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith without erecting a claim to infallibility which would lead us back to the church of Rome."

With but few exceptions, the people comprising this nation are either Catholics or Protestants—the large majority being Protestants.

Every well-instructed Catholic knows how and when Protestantism originated. He knows that in the sixteenth century there were those, who, loyal to the Word of God, in the strength and power of Jesus Christ, dared to stand up and *protest* against the Romish doctrine of the union of church and state.

But it is a question as to how many of those who call themselves Protestants know how and when Protestantism originated. For certain it is that at this present time there are millions of professed Protestants who are stultifying themselves and denying the principle from which they derive their name.

That they are not conscious of this is evident, for there are many already who have come to a true understanding of the work in which they were engaged, and have renounced it.

Now, if a person does not know what Protestantism really is, how can he possibly know what Romanism is?

That being so, when such a thing happens, and it has happened, that Roman Catholics and Protestants work together for the same object, one may depend upon it that the Romanist will decidedly have the best of it, for he is not working in the dark. He knows exactly what his principles are, and he knows, too, that Romanism and true Protestantism cannot possibly agree any more than it is possible for light and darkness to mingle together. The one is the inveterate foe of the other.

Consequently, when a professed Protestant unites thus with the Catholic, the latter knows full well that the former has ceased, in reality, to be a Protestant, if indeed he ever was one more than in name.

When it is remembered, as stated above, that the one reason why the union of church and state is forbidden in the Constitution, is because it is impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith without erecting a claim to infallibility which would lead us back to the Church of Rome; and when it is remembered, too, that Protestantism is a protest against the Catholic principle of union of church and state, the question may well be asked, Can a person be a Protestant and indorse any effort that might be made to have the Constitution changed with reference to this matter of church and state? Decidedly not. He may be a Methodist, Presbyterian, Baptist, or anything else, but he would not be a Protestant.

Now there are in this country millions of Protestants (so-called) who are laboring hard to have the Constitution changed, and to have the Christian religion incorporated into the fundamental law of the land.

Year after year, Congress has been besieged and petitioned to legislate in behalf of religion, notwithstanding that Congress is expressly forbidden, by the Constitution, to have anything to do with religion—for or against. For in the very nature of things it could not legislate in favor of one religion without legislating against some other.

Will those Protestants who are thus engaged in this work stop and consider what they are doing before they get so far along that they cannot retrace their steps? Will they take the Word of God and ponder its pages upon this particular question? for God has spoken plainly regarding it, and pointed out the inevitable result of such a movement as that they have undertaken.

THE only trouble with the numerous wise schemes for the reformation of society that are being everywhere heralded, is that they will not "work."

DR. BRUNO WILLE, a "free thinker," of Berlin, was recently sentenced to a week's imprisonment at Gratz, Austria, for "publicly holding up to contempt the Christian religion." It is safe to say that the act of imprisoning a person on such a charge does more to hold the Christian religion up to contempt than anything that was done by Dr. Wille.



THE difference between civilization and Christianity, which seems not to be very clear in many minds, has been illustrated in a melancholy way out in Kansas, by the recent action of four Pawnee chiefs, or as perhaps it might be better to say, by the actions of their wives. Just what the conduct of the latter was in every case, we are not informed; but it was such as to bring their husbands into the United States Court with a petition for divorce. What an unwonted incident is this to be chronicled in the history of the red man!

* * *

ONE of the strongest cases, we are told, was that made out by Pipe Chief, who averred that his conjugal partner wanted to spend all his money on fine dresses, and refused to associate with squaws who were not in her set. The untutored mind of the chief probably did not understand the high precedent which Mrs. Pipe Chief had for her conduct in this respect. He did not comprehend the fact that in this she was only imitating the conduct of ladies in the highest circles of civilized society. Perhaps it would have made no difference to him if he had. At any rate, the fact remains that from his point of view, such conduct was more intolerable than anything which belonged to the ways and customs of savagery. And who can say that his point of view may not be nearer the truth than the highly artificial standpoint from which is derived the unwritten social law of the "best society"?

* * *

It may not be that "society" would be willing to admit it, but it is a fact susceptible of proof that this most "sacred" and carefully followed part of the code of "high society," stands or falls with the case of Mrs. Pipe Chief, of the Kansas plains. For if it be right for the ladies who move in the circles of civilized society to spend money regardlessly for fine dresses and refuse to associate with people not in their set, as everybody knows that they do, who can take exception to a similar course on the part of those with whom their own civilization comes in contact? Is not a good example worthy of imitation? If it be proper to have a social "four hundred" in New York City, why is it not proper to have a social four hundred, or forty, as the case may be, in Pawnee society on the Western plains? It really seems as though civilized "society" were bound to come to the rescue of Mrs. Pipe Chief, and vindicate the propriety of her conduct in this matter.

THE divorce court, it is almost needless to remark, is a necessary adjunct of civilization. The nearer we approach the dividing line between civilization and savagery, the less do we see of this institution. In making use of it for the purpose of annulling the matrimonial relation, the Pawnee chiefs have taken a step which distinctly savors of transition from the ways of barbarism to those of civilization; and in developing a passion for fine dresses, and "cutting" squaws not in her set, Mrs. Pipe Chief shows a still further advance toward civilization's "higher" ideals. But what have fine dresses, social "sets," and divorce courts to do with Christianity?

* * *

CONTACT with civilization in many instances marks the red man's decadence. But contact with Christianity can never be otherwise than elevating and ennobling.

* * *

Is there a pious way of doing things that are wicked? We might conclude that there is, from many things that are said nowadays by some who occupy the position of religious teachers of the people.

* * *

FOR instance, the pastor of a church in Oakland, Cal., is quoted as having addressed the following to the managers of the race tracks at the neighboring town of Emeryville: "I request you to consider and inform me of your opinion as to the possibility of having a Christian day at the races. This, of course, would preclude drinking and gambling." It would seem that this pastor is bent on supplying the floating phrase, "pious horse race," with a definite basis of fact.

* * *

It may be that this California pastor has been wrongly quoted; but the words are so well in accord with the religious spirit of the times that there is little reason to doubt the correctness of the report. There is a "pious" way of conducting fairs, lotteries, "donkey" sociables, etc., in the basements of the churches, and why, on the same principle, should there not be a pious way of conducting a horse race? There are worse things than horse racing, which it is commonly believed can be done in a Christian way; for instance, the taking of human life in the heat of battle. Certainly it is worse to kill a man convicted of no crime than it is to race horses. And if Christian people can do the one, and remain Christians while they are doing it, there can be no reason why they cannot, as Christians, engage in the other.

* * *

THE only thing really surprising about the pastor's request is that he should think it necessary to exclude drinking and gambling. No one questions, of course, that drinking and gambling are wrong, as ordinarily in-

dulged in. But if they are done not in a worldly manner, but in a pious, religious way, can any one object to them then? Why have a "Christian day" at the race track, and not also a "Christian day" at the bar and gaming table? In the fairs and lotteries which are now so frequently held inside church doors, we have an illustration of how gambling can be done in a "Christian" way; and if a bar were set up inside the church edifice, where everything would be very respectable, and people of good church standing might come and drink in a quiet and moderate way, would this not also be compatible with Christianity? If a thing can be made very respectable, is there anything to hinder its becoming pious?

* * *

In all ages of the world, men have sought to shield the workings of their carnal propensities behind the idea that such acts were all right and even laudable when done in the name and under the cloak of religion. It was considered proper to hate people, and even to kill them, if it be done from a "pious" motive. If a person had committed an offense against religion, he was given a religious trial, conducted by prelates of the church, and then, if convicted, it was deemed quite proper even to burn him at the stake, care being taken to keep up the religious appearance to the last by holding a crucifix before the condemned and filling his ears with religious exhortations. It was even thought quite proper to execute "heretics" without the formality of a trial, when the church or the pope approved such work as being a "pious" undertaking. And since it is true that men have often found a way to "sanctify" the passion of hatred, even as manifested in the taking of human life, it is only natural that they should find ways to "sanctify" other carnal passions whose outworkings are less serious in their results.

* * *

BUT the truth which is invoked by every manifestation of this baneful delusion, is that such passions of the natural heart as prompt men to indulge in horse racing and gambling, or any other form of worldliness, are never so dangerous, never so wicked, never so detestable, as when clothed with the forms of piety.

A Catholic Bishop on Church and State.

New York Independent, December 23.

BISHOP SPALDING, of Peoria, is one of the ablest and best equipped bishops in the American Catholic Church. We therefore listen with especial interest to what he has to say of the effect in the Catholic countries of Europe of having the church supported by the state. Speaking of the religious and moral lapse of the Italians who come to this country, he says:—

"They have been led by unfortunate circumstances into indifference and even antagonism to the church. In the first place, the means and opportunities of public worship have been provided for them without their being called on to bear their share in the expense. And, since what costs us nothing we care little for, they have become callous, and have relaxed somewhat their hold upon the vital faith which is nourished by generous deeds and unselfish devotion."

This is sound American doctrine; and we cannot understand why Catholics and Anglicans who find the absolute divorce of church and state so admirable in this country should so deprecate religious independence in England or Italy.

Religious Liberty in the Argentine Republic.

BY L. BROOKING.*

THE following is an article from *El Faro*, a periodical in the Argentine Republic, under date of Nov. 1, 1897:—

"LIBERTY OF CONSCIENCE.

"The national Constitution will shortly be submitted to a constituent convention with the object to effect in it certain urgent reforms. Among these reforms figures that of liberty of conscience, which until now has been prevented by the second article that says, 'The Federal Government sustains the Roman Catholic apostolic religion.' There is being signed with much enthusiasm a petition asking for the suppression of the said article. This petition says very judiciously, 'The separation of church and state is to-day a constitutional precept of the most civilized new countries. The United States of America, a model religious country, owes to it a great part of its strength, its freedom, and active ideas; and Brazil has adopted it conjointly with (the formation of) the Republic. The separation of church and state is a guarantee that we owe even among ourselves to liberty of conscience, and a highly needful measure in this country to which flow men from all schools and of all religions. If they are to be fertile for our intellectual and moral development, it will not be by the privileges which some of them enjoy, but by the necessity which all see to strengthen themselves with the practice of good and truth. The abolition of the calculated cost of worship is a wage of liberty for the actual official church, and a sign of respect to the right that the Catholics have of paying the cost of the religion in which they alone believe."

Noble words these because they are true; and had that been the principle since their independence, how much purer and nobler would the lives of many of our brethren in those countries have been, as they would have had a purer standard than that of the state-supported clergy. I say "brethren" because "God hath made of one blood all nations," and they can accept the word that brings comfort to us; "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

* Late missionary to Argentina.

Religious Liberty in Chile.

IN July, 1897, the Roman Catholic bishop of Iquique, Chile, published and caused to be posted on the doors of the Catholic church in that city, a circular, of which, says the *Converted Catholic*, the following is a translation:—

“TO CATHOLICS:

“Those married persons whose marriages have not been performed by the church, until this is done:—

- “1st—Cannot receive the sacraments;
- “2nd—Nor be god-parents;
- “3rd—Nor be witnesses in marriage ceremonies;
- “4th—Nor be inscribed as members in the religious societies, nor receive the scapulars;
- “5th—Nor have charge of any duty in the church;
- “6th—Nor can funeral honors be celebrated for them;
- “7th—Their names shall be erased from every society and religious association;
- “8th—In the baptismal records, their children shall be counted illegitimate;
- “9th—They are public sinners;
- “10th—Their names shall be recorded in an especial book for the preceding end.”

And this same church poses in America as the champion of civil and religious liberty; and what is stranger still, a great many Protestants seem actually to believe that it is the truth.

The Church and the World.

BY M. E. KELLOGG.

AN English Congregational minister, Dr. Barry, has lately expressed the belief that “the church must be separated from the world while it seeks to save it.”

The sentiment expressed in these words is so self-evidently true, that no further words of commendation or approval can add anything to it. The doctor further elucidates his idea by comparing the present condition of things to a drowning man and a would-be rescuer. He says: “The danger is that the drowning man will clutch the rescuer and both will sink. It must not be so with the church. The church must clutch the world firmly and lift it up, but not be dragged down by it.”

This, of course, is but to say that the church in its efforts to reform the world must not allow the world to deform the church.

Another thing ought to be no less apparent. If the church remains separate from the world, it cannot have any union with the state, whether that union be avowed or is only a tacit agreement. The state represents the world; it is the world in an organized capacity. Hence a union of the church with the state is the strongest kind of a union of the church with the world.

But the church has no mission to the state, or to the world as a whole, only as it has a mission to every person in the world. The mission of the church is to individuals.

“If any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me.” “Whosoever will, let him come.” The church, by the power given her of God, is equal to this task of saving individuals. The apostles saved no world—no nation as a whole—but they were remarkably successful in saving men.

A few hundred years passed, and the church conceived the idea of saving men by wholesale, by nations. The church seized the world, at least the Roman world, and tried to save it by uniting itself to the Roman state. There was a mighty pull, but the church gave way, and was dragged down to the level of the Roman world, and her fair robes were indelibly smirched. The same plan has been tried over and over again in different countries at different times, always attended with the same lamentable results.

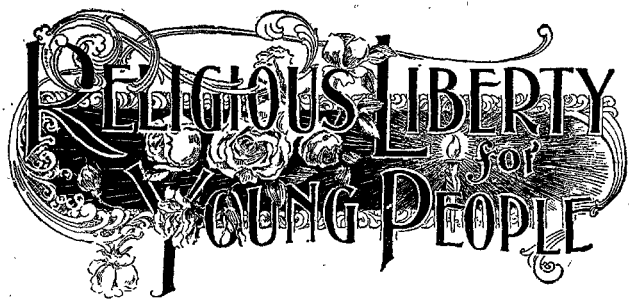
The reason why God saves men individually and not by nations is very apparent. The salvation of men depends upon their individual wills, and each person must exercise his own will. Hence, in the offer of salvation, God appeals to individuals.

There is in the gospel power to save those who believe and submit their wills to God. Had God commissioned his church to seize the world and save it as a whole, then no doubt he would have clothed it with power for the accomplishment of the task. But he did not. The church has an abundance of power for the work God gives it to do to save individuals. Paul understood both the power and the scope of the gospel, and he said, “I am made all things to all men, that I might by all means save *some*.” 1 Cor. 9:22. Another apostle “declared how God at the first did visit the Gentiles to *gather out* of them a people for his name.” Acts 15:14.

As long as the church keeps at her God-commissioned work of saving individuals, she will find herself clothed with power for her task; but if she tries to save the world as a whole, she will be shorn of her power and will be drawn down to the level of the world. The world as a whole is going down, sinking amid the sinful pleasures that “drown men in destruction and perdition,” and just as sure as the church takes a firm hold of the world so that the two cannot be separated, the church will sink with the world,—the would-be rescuer will also be drawn into the depths.

MR. N. O'MOORE, of Highland Park, Ill., writes: “Enclosed find \$10, for which send the SENTINEL one year to each of the accompanying names, and credit my subscription five years in advance.”

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Studies in French History.—4.

"Now, children," said Professor Carman, as soon as they were all settled in their places, the next Tuesday afternoon, "I will ask all those who took notes at the last study, and who were impressed with some particular point, to raise their hands."

As so many responded to this invitation, the teacher said that he would only call on some of them to give a few points in the last lesson.

"Julia March, you may mention something which impressed you."

"I remember particularly about the Germans coming over into Gaul while it was in possession of the Romans, and how they settled themselves down there, in spite of all the Romans could do to prevent it. I thought it was quite a good deal like bad habits. When they once get hold of us, they are like those old Germans—kind of hard to get rid of."

Julia March always had a way of turning almost any subject, and looking at it from a moral standpoint.

"Well, Max, what do you remember?"

"That Attila was a very ferocious fellow who came from Central Asia, fought bloody battles, and finally ran away from the Romans."

"Will Barnaby, we will hear from you next."

"I don't know as I've got so very much to say, professor," said Will, awkwardly, "but I remember that Clovis was the first French king; that he was at first a heathen, and I should almost say, a heathen from first to last. Then, I remember that the name of Paris used to be Lutetia, and that it became the capital of King Clovis about 500 years after Christ."

"Well done! you have all, in fact, done very nicely. But now we would better proceed in our study."

"Professor, Joe Palmeter has his hand up," called Henry Ray.

"I see. Well, Joseph?"

"It won't take two minutes for me to say that what impressed me most was that Clovis looked to the bishops to help him get new territory, as much or more, than to his soldiers; and that he fought with the Visigoths 'cause they did n't happen to believe as he did."

"Well done; I see you have no sympathy with the idea of using force in matters of conscience. But I believe I have not told you yet why the Romans gave its name

to the city of Paris. It was from a tribe they found living there named Parisii. King Clovis, I am sorry to say, during the last part of his reign, became more and more greedy, and his conscience proved itself no match for his ambition. Still he did much to improve and beautify the city of Paris. But along at last, he has put himself on record as a 'brutal and cold-blooded murderer.' He killed Prince Cloderic, whose father ruled one of the tribes of Franks over which he wanted to rule, after influencing him to murder his (Cloderic's) old father. He also killed or caused to be killed other prominent persons who stood in the way of his ambition, until at last he was king of all the Franks and Roman Gauls. But he lived only one short year after this. He died when but forty-five, and was buried in his capital, Paris. You may write in your note books:—

"Clovis, first king of the Franks, died 511 A. D."

"The oldest historians claim that Meroveus or Meerwig, the son of Clodion, was the grandfather of Clovis. So his descendants, or we may say, the kings who succeeded Clovis, were called the Merovingians, or Meerwings.

"This race of kings was bad in every way, and are a disgrace to the pages of history. Clovis was of course a very bad man, but in comparison with some of his vile descendants he seems quite humane.

"When Clovis died, he left his kingdom in the hands of his four sons, none of whom was the equal of his father. Finally, after a deal of bloodshed, the youngest son, Clotaire, took the kingdom. At his death, it was again divided between his four sons, who quarreled over it, like their uncles had done.

"The eastern part of the country was called Austrasia, and the western Neustria, and for a while these two divisions had a separate history. But after much war and trouble, poor Brunehaut, who was queen of Austrasia, was tied to the tail of a wild horse and trampled to death, at the age of eighty years; and the man who did this dreadful deed, Clotaire, the son of a vile woman and King Chilperic of Neustria, was now king of both the eastern and the western divisions.

"Dagobert, his son, is about the only one bearing the name of king, after Clovis, that we will care to remember. But his life was anything but a good one. He once caused 9,000 people to be killed, who had come to him for protection, simply because he did not know what to do with them. They were troublesome to him, so he had them all killed."

"Horrible!" said Charlie White. "It seems as if this was a pretty good example of might against right. I don't think Rob and I would care to visit France next summer if King Dagobert were ruler," he exclaimed, with a shudder.

"No, I presume not; and yet Dagobert did a little toward bringing order out of confusion. When he died, there arose a class of miserable apologies for kings, called 'Do-Nothings.' So the authority was vested in a set of men called 'Mayors,' who did all they could to keep the

kings in ignorance and vice, so that they could have the power themselves. One of these mayors, Pepin, ruled during the lives of four of these shadow-kings.

"Pepin again united the eastern and western divisions, and held the reins of government while the 'long-haired idler' of a king was playing with his dogs at his home in the country."

"I don't see what good it did them to be kings at that rate," said Jack Smith, who had always thought he would like to be a king.

"It was poor satisfaction indeed," answered Professor Carman. "Though once a year, Pepin would have the real king paraded through Paris in great style, and seat him on a golden throne for a day, and then back he must go to his country home.

"When Pepin died, his son, Charles Martel, took the reins, at the age of twenty-five years. He fought against the Mahometans, who had conquered Spain and set up a kingdom there. The people of Gaul were very much afraid of these Saracens, as they were called, but Charles was strong enough for them. In a dreadful battle near the city of Tours, he conquered them, and gained for himself the title of 'Hammer,'—for he literally hammered the Saracens."

"I thought Attila was called the 'Hammer,'" said Max Smith.

"The Hammer of the Universe," corrected Edna Phillips.

"When Charles Martel died," continued the teacher, "his son, Pepin the Short, assumed control, hunted up a puppet king, a miserable Merovingian, took him from the convent, let his hair grow again, and called him King Childeric III. Pepin then sent to the pope to ask him which should have the kingdom; the one who had nothing but a name, or he who knew best how to govern. The pope answered him that the man who should be king was he who knew how to govern. You see Pepin was sharp enough to understand that if he wanted to hold the kingdom, he must have the pope on his side."

"Yes," said Joe Palmeter, "I see,—church and state again!"

MRS. L. D. AVERY-STUTTLE.

MR. W. R. MATTOX, of Terre Haute, Ind., to whom the SENTINEL was sent by some friend during our late special offer, in renewing the same, says: "The SENTINEL has been a welcome visitor to my office for three months, and I find the time profitably spent in reading it. The work of the SENTINEL in the cause of religious liberty is so ably and earnestly pursued that those who read it cannot fail to be convinced by it. Both reason and experience, history, and Bible teaching, support the SENTINEL in its position on this question. . . . I like the SENTINEL, and must have it a year."

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THE article on page 19, by Mrs. S. M. I. Henry, is the first of many of which we have the promise for our readers during the coming year. The writer's wide experience as National Evangelist of the W. C. T. U., enables her to speak from the standpoint of what she has seen and felt of the needs of the masses along the line of instruction in religious liberty topics, and we feel sure her contributions will prove a valuable addition to the feast of good things which our readers will enjoy during 1898.

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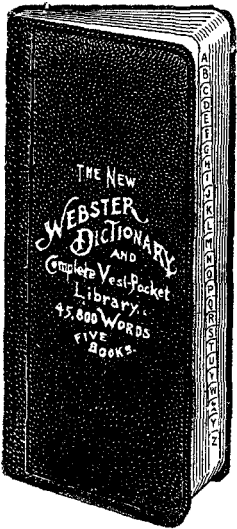
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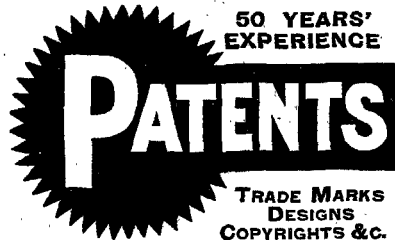
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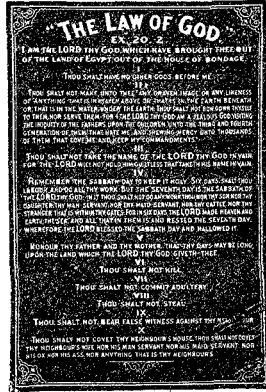
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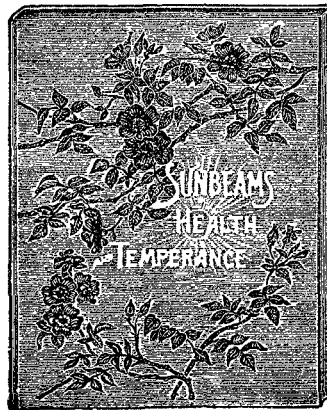
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They that sealed the covenant. **NEHEMIAH, X.** The points of the covenant.

they have ^{rv} dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.
38 And ^{rv} because of all this we ^g make a sure covenant, and write it; and our princes, ^{rv} Lê'vites, and ^{rv} priests, ^h seal unto it.

CHAPTER X.

¹ The names of them that sealed the covenant. ²³ The points of the covenant.

NOW ³ those that sealed were, ^a Nê-hê-mî'ah, ⁴ the Tîr'shâ-thâ, ^b the son of Hâch-â-lî'ah, and Zîd-kî'jah,
² ^c Sêr-â-rî'ah, Âz-â-rî'ah, Jêr-ê-mî'ah,
³ Pâsh'ûr, Âm-â-rî'ah, Mâl-chî'jah,
⁴ Hât'tîsh, Shêb-â-nî'ah, Mâl'luch,
⁵ Hâ'rim, Mêr'ê-môth, Ô-bâ-dî'ah,
⁶ Dân'jel, Gîn'nê-thon, Bâ'ruch,
⁷ Mê-shûl'lam, Â-bî'jah, Mîj'â-mîn,

B. C. 445.

^f Deut. 23. 48.
^g 2 Kin. 23. 3.
² Chr. 29. 10; 34. 31.
³ Ezra 10. 3. ch. 10. 23.
² Heb. are at the sealing, or, sealed.
^h ch. 13. 1.

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

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;

29 They clave to their brethren, their nobles, ^g and entered into a curse, and into an oath, ^h to walk in God's law, which was given ^g by Mô-seg the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes;

30 And that we would not give ⁱ our daughters unto the ^{rv} people of the land, nor take their daughters for our sons:

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

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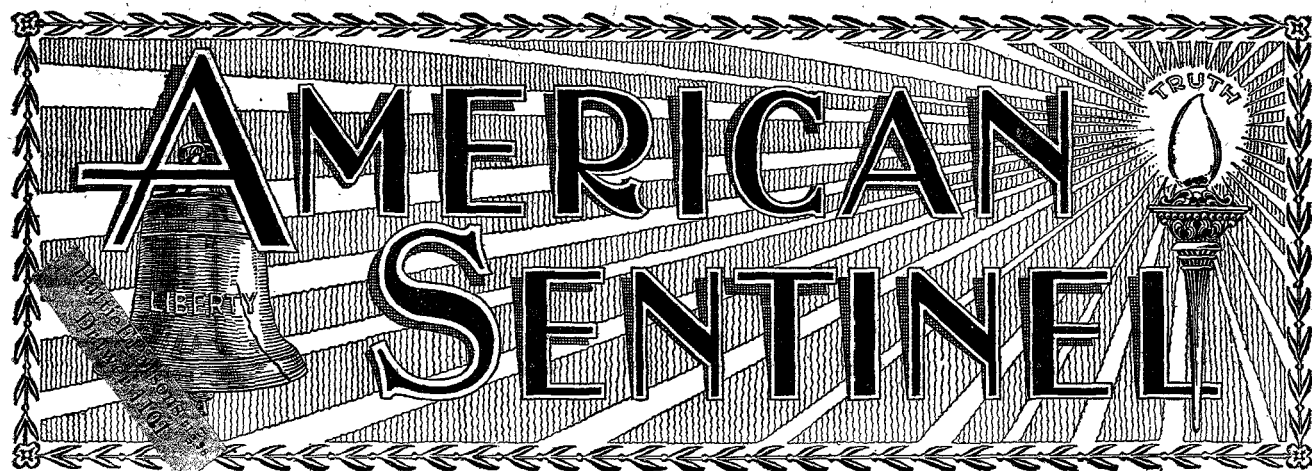
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³⁷ power ³⁸ yet for all this—our—our ⁹ namely, Jeshua etc. ¹⁴ chiefs ²³ Nethinim,—peoples—that had—(having) ³⁰ peoples ³¹ peoples—(it)—a— forgo ³³ meal—(an) ³⁴ (the)—(among)—according to our fathers' houses, ³⁵ manner of trees,



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VOL. 13, No. 3.

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For Conscience' Sake.

THE Christian is, in all things governed by the dictates of conscience. For conscience' sake he is careful to render to Cæsar that which is Cæsar's, as well as to give unto God that which is God's.

This is in accordance with the plain instructions of that Word which is the Christian's rule of life. "Whatever ye do, do it heartily, as to the Lord and not unto men," is the exhortation given in the epistle to the Colossians (chap. 3:23), and the apostle Paul makes a still more definite application of the principle in the thirteenth chapter of Romans. There the Christian is enjoined to be "subject unto the higher powers," and it is said (v. 5), "Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake."

Only conscientiously, therefore, can the Christian be subject to the "powers that be," in a scriptural way.

When a law is made, therefore, which conflicts with conscience, it strikes at the very mainspring of the Christian's action as regards his duty toward the state.

If he yields his conscience in deference to the demands

of the law, he cannot, "for conscience' sake," be subject unto the civil authority.

When the state wants a Sunday law, the Christian, believing it to be his duty to sanctify the seventh day and not the first, according to the fourth commandment, cannot, "for conscience' sake," render obedience to the state in it.

For the very sake of the duty he owes to the state, which is to be conscientiously rendered, he must refuse to yield his conscience to the state.

The Christian who parts with conscience can serve neither God nor the state. And no law can ever be in the interests of the state which brings any pressure to bear upon Christians in this direction.

Which Is the Better?

THE gospel of God aims to lead an individual to the highest plane of heroism,—so to develop personal independence, courage, and love of truth and justice that he would dare do right though all the world should do wrong, and though he should suffer death for doing it. It aims to make of him a Moses, an Elijah, a Daniel, a Paul, a Luther.

The Sunday law (and all religious legislation) tends to make an individual move with the masses, to lean upon the crowd, to think that he cannot do right independently of others around him, or without a law to make it convenient and easy for him. It tends to make him go as all moral cowards go, to do as they do, and think as they think. It tends to make him more a moral coward than he is already.

No individual ever rose to distinction in this world who followed such a plan of action.

The one tends to elevate the individual to the highest plane of moral development, the other tends to sink him to the lowest level of moral cowardice.

Which is the better of these two systems? Which of these two classes of individuals does the nation want?

"Sunday Slavery."

THE Constitution of the United States declares that "neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction."

This being so, the millions who are in the bondage of "Sunday slavery," about which so much is now said by the advocates of Sunday laws, have a plain remedy for their situation in an appeal to the fundamental law of the land.

Why, then, is not the Constitution invoked by somebody for this purpose? For that it never has been appealed to as a remedy for "Sunday slavery" is an evident fact, although the agitators for Sunday laws are not in ignorance of its provisions.

The plain reason is that these agitators know very well that the Sunday work about which they are talking is not slavery at all. They know that there is not a court in the land that would for a moment sustain the idea that the anti slavery provision of the Constitution had any application to such labor.

This "slavery" is a myth. There is a great deal of moral slavery in the land, but only the gospel of God can deliver any person from that.

Hypocritical Laws and their Enforcement.

THE New York *World*, of the 12th inst., alludes to the operation of the excise and Sunday laws under the new Tammany administration, and says that "President York, of the Police Board, expressed the true idea in saying that the excise and Sunday laws should be 'broadly construed and liberally enforced.'"

We want no laws that have to be construed and enforced in this way. We want laws that are plain in their meaning, that mean what they say, and that will be enforced in exact accordance with their wording. Anything less than this can be only hypocrisy and fraud.

D. L. Moody on "Reform."

REFORM! What we want is the regeneration of the city by the power of the Holy Ghost. You can't make good governments out of bad men.

Proposed "Sabbath" Legislation at Albany.

THE daily press has announced that the question of Sunday legislation will shortly be raised at Albany, by a bill to be introduced by Assemblyman Harburger.

This proposed bill will so amend the sections of the code which relate to the observance of Sunday as to permit baseball on the National League grounds, and almost every kind of show and sporting contest "between the hours of 8 and 11 o'clock in the evening."

This of course is simply to say that those whom the bill represents do not care a fig for any principle that may be involved in Sunday legislation, but only for the dollars which such legislation may shut out from their pockets. They are willing that honest business should be prohibited, and also innocent sports and pastimes except in such a way as will affect their own pecuniary interests.

It is not at all certain that the bill will pass; but it may be taken as a straw that shows which way the wind is blowing. It is clear that the cause of religious liberty has nothing to expect from this so-called "liberal" element on the ground of principle.

That cause has nothing to gain from a law which would wink at injustice, ignore consistency, and rest upon no foundation but that of selfish policy.

Then and Now.

BY G. S. HONEYWELL.

WHEN Peter took the sword to defend his Master, the first and only thing he did was to cut off the high priest's servant's right ear. When Christians take up the sword to-day in defense of their Master's cause, the first and only thing they can or will do is to cut off the High Priest's (Christ, Heb. 6:14) servant's *right ear*, which is the ear of faith; leaving the church deaf to the things of God: as it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." But it was the work of Christ to restore that important member. "Now, then, we are ambassadors for Christ;" and as such, we should be found "laborers together with God."

It Is a Union of Church and State.

THE *Christian Citizen* complains of "unfriendly critics" who "misrepresent" the Christian Citizenship League, "by assuming that Christian citizenship means a union of church and state." Then the *Citizen* sets up the following defense against that charge:—

"Now it ought to be so clear as not to require repetition that a separation of church and state does not separate the individual Christian from the state. Under the old absolute monarchies there was a difference between duties to the state and to God. Then the Christian only had to see that he 'render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.' But in a republic like ours the individual is himself a part of the state, and becoming a Christian and a member of the church, which is separate from the state, does not make him any less a part of the state."

Now, whether we shall be counted an unfriendly critic or not (we think we are friendly), this defense needs to be analyzed. From what we *know* is in it, it is possible that there may be something there that the *Christian Citizen* has not seen.

First. "A separation of church and state does not separate the individual Christian from the state." And "the individual is himself a part of the state, and becoming a Christian and a member of the church, which is separate from the state, does not make him any less a part of the state."

The individual is originally a part of the state. He is originally not a Christian, and therefore has no connection, nor any part, with the church, because the church is separate from the state. Originally, then, the individual is wholly of the state alone.

But now he chooses to be a Christian. He wants to unite with the church. In other words, he desires to form a *union of himself and the church*. He "is a part of the state;" and the church "is separate from the state."

Now the problem is, How can he remain "a part of the state" and form a *union of himself and the church* without *at the same time and in that very act*, so far as it is possible for him to do, forming a union of the church and the state?

The *Christian Citizen* says he can do it, but does not tell how. We say that he cannot do it, and tell how.

The church is composed of individuals, and the state is composed of individuals. The church is composed of individual *Christians*: the state is composed of individual *citizens*. The individual citizen is first; he is born to that; he is a "part of the state"—there is a *union of himself and the state*. He chooses to *form a union of himself and the church*. He does so. The *Christian Citizen* says that when he does so, he is "not any less a part of the state;" and at the same time insists that the church is separate from the state. But *in that individual citizen* it is *not* separate from the state. In him the individual citizen and the individual Christian are the same identical person. And as he is still a part of the state, and has now become also a part of the church—it follows as certainly as that two and two make four, that *in that individual* there is a union of church and state.

"The church is separate from the state." The individual citizen is "a part of the state." He forms a *union of himself and the church*, still remaining "a part of the state." Then it is absolutely settled that *in himself* there is formed a union of church and state. It is therefore as impossible for an individual citizen to form a union of himself and the church and still remain a part of the state, without at the same time and in that very thing forming *within himself* a union of church and state, as it is for two bodies to occupy the same identical space at the same identical time, or for the same individual to be two distinct persons.

The great difficulty with this whole National Reform Christian Citizenship people is that they set up outside of and away from individual men a figment that they call the church and another figment that they call the state. Then, as they conceive that these two figments can never be united in what they are doing, so they insist that they as individual men can go on and do all that they choose without forming any union of church and state. But it is in the individual man where the union of church and state is always first formed. No union of church and state was ever formed, or ever occurred, outside of individual men, until a union of church and state was first formed *inside* of individual men. And the union of church and state was never formed inside of individual men, in any other way than that which is set forth in this defense of the *Christian Citizen*. This defense itself is essentially the advocacy of a union of church and state.

Second. "Under the old absolute [obsolete?] monarchies there was a difference between duties to the state and to God. Then the Christian only had to see that he 'render to Cæsar the things that are Cæsar's, and unto God the things that are God's.'"

Now it was the Lord Jesus who first put this "difference between duties to the state and to God," as announced in the words "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." And this difference was made by the Lord Jesus Christ for Christians, for church members, for those who believe in him, as certainly as for anybody else in the world, if not more so. This commandment—"Render unto Cæsar," etc.—was given for Christians, as well as for others, and for all time. It is a vital principle of the Word of God and of the religion of the Lord Jesus, and cannot be relegated to the old absolute (or obsolete) monarchies to pass away with them.

To say that this scripture relates only to the old absolute (or obsolete) monarchies, is only to say that the authority of God and the Lord Jesus Christ is that of an old absolute (or obsolete) monarchy.

The *Christian Citizen* allows that where this scripture applied, "under the old absolute [or obsolete] monarchies, there was a difference between duties to the state and to God." And the only way in which the *Citizen* can save itself from that difference now is to fasten this scripture to "old absolute monarchies" and repudiate them both together. But any scheme that is compelled to repudiate the words of the Lord Jesus to save itself, is dangerous on the face of it. And any "Christians" or Christian citizens who are ready to repudiate the words of Jesus Christ to save their scheme, are not to be trusted in any pretensions that they may make in their efforts to make that scheme successful.

In the Name of Liberty.—No. I.

BY MRS. S. M. I. HENRY.

THESE are days for laying bare the foundations, as well as making careful note of building material, that the actual relation between man and God, and man and his fellow man, may be determined and adjusted before the day of final examination dawns.

There are a few principles which were spread by the hand that framed all things, in unbroken layers of bed rock under the entire surface of humanity. Some of these have been "discovered" by social speculators; mined, quarried, and sold in the market to the loss of many, and the selfish gain of the few; and so perverted in their use that they have often become a source of despair instead of a basis of hope.

The more necessary anything is to the individual, the more that it is personal in its application, the more capable it is of arousing all the selfishness that is in human nature. If it is incapable of being safely divided into unequal portions, it is incapable of any safe division or apportionment, except such as naturally follows each man's appropriation for himself of what he needs.

This is true of air, water, heat, cold, food, love, happiness, liberty, salvation.

Among the greatest of these, because it is that upon which depends the power of appropriation and use, is that of liberty.

No other principle has been more diverted and perverted—in fact, it has ceased to be recognized as a *principle*. It has been made over into a luxury which only a favored class can afford; and in the enjoyment of which they do not hesitate to afflict the helpless.

This is not peculiar to our times. Paul saw the same evil, and gave warning when he said, "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak;" and Christ saw it, and made it the especial mission of his gospel to adjust these disputed claims which have been staked out over the world-wide field of personal liberty, and sold to the highest bidder, regardless. It is the work of the gospel to reveal that magnificent truth, that the *personal* character of liberty makes it as universal as life itself, and as sacred as the right to be.

A man may be so incapable of using, or may so abuse, his liberty as to forfeit it; but when this forfeiture takes place it must be to that individual or power that has suffered from such misuse.

Every human being is between two stones of responsibility,—his responsibility to God, and to man,—and if he has his rights, must be left alone to adjust his relations to each in his own way, and must take the consequences upon himself.

Whenever man, by law or undue influence of any sort, undertakes to interfere with man's relation to God, he assumes a prerogative which God has most sedulously avoided, for he does not attempt to meddle between man and man, except as he furnishes light to live and work by, and in his tender, Fatherly way gives instruction in principles, and gives help when it is desired in executing every benevolent purpose.

Imagine a family of children taking the law of the home into their own hands, and punishing each other for disregard of the father's requirements. Such conduct would be a reflection on the father's intelligence, to say the least. The only conditions that could warrant interference upon the part of one child between another one and the father, would be incapability in him, to perform the duties of his office.

A great deal of human legislation is in the nature of this kind of selfish interference upon the part of one portion of the family between a strong, competent, and magnificent father, and other of his children. He has delegated all the power that men have any right to exercise over each other, and given plain instructions for its use between man and man; but as concerns all relations between *himself* and each individual, he has held everything in his own hands.

As between man and man, man must have certain limited rights of legislation, and all human relations can be safely adjusted and controlled by the power which God has delegated for that purpose if properly used, but our Father is still the Father in his own house. He has not

delegated to any man or government the right to legislate between him and his. He is perfectly able to attend to each individual case; and for man to undertake to make laws which touch upon matters of conscientious belief, is the height of presumption.

A conviction of these truths was at the foundation of the recent effort which I made to call attention to the inconsistency of "Sabbath legislation" by any organization of Christians.

The Best Men for War.

LORD CHARLES BERESFORD, one of the most prominent men connected with English naval affairs, is quoted in the London papers as saying on the subject of fighting and fighters:—

"The best fighting men were the 'scallywags' of society, amongst whom he placed himself. He did not wish to be misunderstood, and he therefore mentioned that in his youth he was a boy who robbed orchards, who hated the idea of life at the desk, and to whom the prospect of a career in the army or navy was always most attractive. It was such men, he believed, who made soldiers and sailors."

This eminent authority on the subject no doubt tells the truth.

The Nature of God's Kingdom.

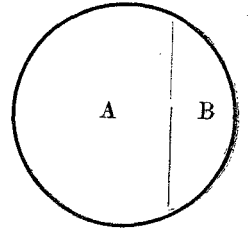
THE word "kingdom" signifies a government, or system by which intelligent creatures are ruled over by one who is considered a superior. At least five elements, or component parts, must enter such an organization to render it complete and effective. These are: 1. Certain territory by which to mark the extent of the kingdom. 2. Subjects to occupy the territory and sustain the government. 3. The king or ruler to whom the subjects are amenable. 4. A throne from which the decrees of the government emanate. 5. Laws by which the subjects may be governed, and the unity of the kingdom preserved.

The heavens and the earth, with all things in them, being the product of God's creative power, it could be truthfully said that, though his throne was prepared in the heavens, "his kingdom ruleth over all." Ps. 103:19. His may be known as the "kingdom of heaven," because his throne is located in the heavens, but his kingdom extends to the farthest limits of the universe, because every part of that wide domain is dependent on him for its existence.

One part of his vast domain was entrusted to man, whom he made in his own image, after his own likeness. Given all the noble qualities of the King of heaven, man was commissioned to rule the earth under the direction of the king himself. Gen. 1:26. Through man, as God's sub-ruler, the whole earth was to render homage to the Creator-King, and so manifest its loyalty to the rule of heaven. But man was only fairly installed in this office

before a bold usurper appeared to wrest that power from him, and take to himself the rule of the territory intrusted to man's dominion.

The story of how this was accomplished is familiar to many. Man was induced to disobey one of the precepts of the kingdom of God, and by this declare himself an enemy of heaven's rule, and a friend of him who would dismember the kingdom. This act severed the earth from the rule of God, and placed it under the sway of Satan, God's greatest enemy. The situation at this juncture may be well illustrated by the following diagram:—



Let all the space within the circle represent the entire universe, once in harmony, under the sway of God's rule, thus constituting it the kingdom of heaven. Let that part marked B stand for the earth which Satan wrested from the power of man, into whose possession it had been intrusted, as the representative of the kingdom of heaven. The kingdom being thus dismembered by Satan, it follows that the rule or government of the separated part will thenceforward be distinct from all the rest of the universe, which is still loyal to the rule of heaven, as shown by that part of the diagram marked A.

No kingdom, however small and insignificant, whether it be a dependency or an imperial rule, can fail to disclose in its subjects the character of its ruler and the effect of his government. It is the same with the government of the two great general divisions of the universe. In God's kingdom, no force is used to compel obedience, but every subject of that government is such voluntarily. God's representative on the earth—the Lord Jesus—said, "If any man hear my words, and believe not, I judge him not." John 12:47. It was God's love for man which caused him to send Christ to die in place of the sinner. John 3:16. He asks no one to obey him except in love. He says, "If a man love me, he will keep my words." Again, "He that loveth me not keepeth not my sayings." John 14:23,24. It is thus plainly revealed that love alone is the motive power of God's rule over his creatures, and that none can obey his rule except through love. This, then, shows that God, the Ruler of the heavenly kingdom, is love. 1 John 4:16.

Not so, however, with the ruler of the disjointed portion of the universe. As he employed force in its usurpation, so force must be the constant rule of his government as long as he maintains it. Since its seizure by Satan, every portion of the earth has, therefore, been ruled by force, more or less absolute, under the name of civil government. Whoever does not outwardly conform to the rule of this system, is immediately made an example of summary vengeance, as a warning to all others who may have thoughts of insubordination. Thus, the fear of punishment, instead of love for the ruler, is made the motive of obedience in the kingdoms of earth.

Men have been so long associated with this sort of

government, that their ideas of heavenly citizenship have become molded after the earthly pattern, which is coercion through punishment. Laws are therefore enacted by which men may be constrained outwardly to conform to certain religious observances to indicate that they are favorable to the reign of God's kingdom. Of course, those who themselves care nothing for the prosperity of God's government do not desire to coerce others to follow its requirements, and this accounts for the reason why straightout worldlings have never been found as persecutors of others on account of their religion.

But since Satan has himself revolted from God's authority, it cannot be that he desires to coerce man into subjection to that kingdom. On the other hand, those who manifest a determination to be loyal to heaven's requirements, are sure to meet opposition from the arch enemy of righteousness. Then, why does his system of government admit such procedure? It can arise from nothing else than the desire to oblige every one to be, at least outwardly, loyal to the government under which he finds himself. And inasmuch as it seems less harsh to appear to force people to be good rather than bad, certain laws having a religious tinge, but being opposed to God's requirements, are promulgated, and those who are somewhat religious are drawn to believe the best thing to be done is rigidly to enforce such laws, thus aiding in the work of opposing the kingdom of God, while professing to be loyal to it. This has ever been the system of tactics employed by Satan in his attempts to destroy the reign of God over men.

On the other hand, the King of heaven sent his Son into the disaffected territory to point out to the enslaved ones a kingdom having a better system of government. So, as soon as he had received the public recognition of the Father by the anointing of the Holy Ghost, he began to preach "the gospel of the kingdom of God." Mark 1:14. Standing upon the enemy's territory, as indicated by B in the diagram, he pointed to that part of the universe, marked A in the diagram, which was still loyal to heaven, and said, "The kingdom of heaven is like a grain of mustard seed;" "The kingdom of heaven is like unto leaven;" "Like treasure hid in a field;" "Like a merchantman seeking goodly pearls," etc. Matt. 13: 24, 31, 33, 44, 45, and many other places.

Choosing twelve apostles, he sent them forth also to tell men of this same better kingdom, of which he was the representative, giving them power to heal the sick, to cleanse the lepers, to cast out devils, and even to raise the dead, in order to demonstrate the nature of the kingdom to which they invited men to be loyal, and to show its life-giving power in restoring to soundness those who had become diseased through sin. Matt. 10:7, 8.

It should not seem strange that such teaching, accompanied by such demonstrations, met with such decided and unqualified disapproval from Satan, since the success of Christ's mission meant the overthrow of his system of government. He would not then, nor will he now, permit the true nature of God's kingdom to be pre-

sented among men, without seeking the destruction of those attempting to do so. The reason for this will be considered in a following paper. J. O. C.

Religious Liberty in the Friendly Islands.

BY E. HILLIARD.

THE people of the Friendly Island Kingdom claim that their constitution grants religious liberty. Doubtless those who framed and adopted it aimed to have the principles on which governmental action is based, such as would be restrictive to the rightful liberties of none. It is evident that the design was to exclude all class legislation, and permit the enacting of only such laws as could be enforced alike upon all. It reads:—

"There shall be but one law in Tonga for chiefs and commoners, for Europeans and Tongans. No law shall be enacted for one class and not for another class, but the law shall be the same for all the people of this land."—*Declaration of Rights, Art. 4.*

This constitution then declares religious liberty for all in the following terms:—

"All men are free to practice their religion and to worship God as they may deem fit in accordance with the dictates of their own conscience, and to assemble for religious service as they may appoint."—*Art. 5.*

The remainder of this article prescribes the limits of this freedom. It says:—

"But it shall not be lawful to use this freedom to commit evil and licentious acts, or under the name of worship to do what is contrary to the law and peace of the land."

Any government has a right to restrict all acts that are an infringement on the rights of others. While the framers of this constitution, doubtless, intended that it should grant to all full religious freedom, yet it is apparent upon close examination that it falls somewhat short of this. Let us see. The article immediately following the one quoted above, is restrictive of religious freedom. It reads:—

"The Sabbath day shall be sacred in Tonga forever, and it shall not be lawful to do work or play games or trade on the Sabbath. And any agreement made or document witnessed on this day shall be counted void and shall not be recognized by the government."—*Art. 6.**

Why cannot legislators see that the Sabbath is a religious institution, and that a man has a right to keep it as such or to disregard it entirely? True religious liberty involves the right to be a Sabbath-keeper or a Sabbath-breaker. Is it not the privilege of every individual to keep any day he chooses? It certainly is. If, then, he chooses to keep some other day than the one declared to

*This constitution was framed by Europeans, and adopted by both the European and native elements of the government. The European element, however, is the power behind the throne.

be forever sacred by the constitution of Tonga, must he in addition to it observe the day enjoined by that constitution? If so, he by no means enjoys religious freedom. Should he labor on the day that the constitution declares sacred, and on which it says that no work shall be done, then he would be charged with doing that which is unlawful and contrary to the peace of the land. So we see at once that the exercise of religious freedom is curtailed by the highest law of the land. It is very evident that no such law should compose a part of any governmental constitution. It is civil power entering the domain of God-given individual freedom.

If the individual conscientiously observes another day than the one enjoined by the government, and then is compelled by the civil power to observe in addition the one commanded by its constitution, he is taxed fifty-two days per year for his religious convictions, without the least benefit to the government. Counting his time at the moderate sum of one dollar and a half per day, he virtually loses seventy-eight dollars each year, and all because he chooses to worship God according to the dictates of his conscience.

No, no; any government that enjoins Sabbath observance upon its constituents does not grant religious liberty. The Lord gives a man the liberty of choosing between good and evil; but civil government does not propose to do this in the matter of Sabbath-keeping. The Lord says: "See, I have set before thee this day life and good, and death and evil." "Choose ye this day whom ye will serve." Deut. 30:15; Josh. 24:15.

The lack of knowledge as to what constitutes true liberty has made the martyrs' graves. A man may know considerable about religious liberty; that is, about the privileges granted by the civil power respecting the practice of any religion; and he may live under a government that grants him this liberty to the fullest degree; and yet he may be an absolute stranger to true liberty. True or Christian liberty does not come from civil government. It emanates from a higher source. The choosing or rejecting of it involves life or death. Christ, the author of life, is the only one who has power to give life. The Word, in speaking of Christ, says, "Whoso findeth me findeth life." Prov. 8:35. This liberty, which is the freedom of soul from the slavery of sin, is within the reach of all. All are born into this world the servants of sin. Said the patriarch David: "Behold I was shapen in iniquity; and in sin did my mother conceive me." Ps. 51:5. Said the Saviour, "Whosoever committeth sin is the servant of sin." John 8:34. Reader, are you in the slavery of sin? Do you desire to be set free? Here is the remedy. "Ye shall know the truth, and the truth shall make you free." John 8:32. It is the truth brought into the inner sanctuary of the soul that sets the captive free.

Now, when the divine law enjoins the observance of the seventh day of the week, and civil government demands obedience to the first, which will the Christian obey? He has tasted the pardoning love of the Infinite One, his soul is free, and he feels that he must stand fast

in the liberty wherewith Christ hath made him free. Gal. 5:1. It matters not whether he dwells in a dungeon or a palace, he will maintain his allegiance to the divine government, and through obedience to the immutable law of God keep his name recorded in the book of life.

How unjust and cruel for earthly governments to enforce a law upon their constituents which is diametrically opposed to freedom of soul, and squarely in opposition to the divine law of God! O that those who are laboring in the interest of such a law could see from the light of God's Word what an evil thing they are doing. We trust some, at least, who are engaged in this wicked work, will find it hard to "kick against the pricks," and, like Saul of old, will be brought into harmony with the mandates of heaven, and find *true liberty* through the blood of Christ.

Tonga, Friendly Islands, South Pacific Ocean.

Bogus "Public Sentiment."

ON this subject the *Detroit Free Press*, in a recent issue, speaks as follows:—

"One of the most pronounced nuisances in either branch of Congress is the 'petition fiend' who devotes himself to 'creating public sentiment' by sending out great quantities of blank petitions for various purposes to religious and other organizations for signature. Upon being filled out, these forms are returned to the sender who dumps them in on the senators and representatives from the districts in which the signers reside. Just at present Senators McMillan and Burrows are suffering from an inundation of petitions ostensibly from Michigan religious organizations urging reforms in the morals of the people of the District of Columbia, including the abolition of the sale of intoxicating liquors in public buildings, the raising of the age of consent, and the observance of a puritanical Sabbath. A large number of these petitions are regularly put in circulation, collected and delivered to the senators by Wilbur F. Crafts, a gentleman who seems to find the employment most congenial. As neither branch of Congress regards the question covered as pertinent, and citizens of the District of Columbia regard them as exceedingly impertinent, the senators hope the flow of petitions can be diminished somewhat by an exposition of the methods employed in obtaining them."

Our correspondent who sends us the above adds the following by way of illustration:—

"I was present at a Sunday evening service in a town in Michigan several months since, when one of these petitions referred to was presented. The minister read it. The motion was made and seconded. The house was full. About six, or such a matter, voted in favor, none against. Result, as declared by the pastor in charge, 'Carried by the unanimous vote of the members of the First M. E. Church, at Memphis, Mich.'"

MR. GEO. F. B. UNGER says concerning the SENTINEL, "To part with it seems like burying an intimate friend."



NEWS, NOTES
AND COMMENT

AMONG the various schemes and ideas which have of late been sprung upon the public in the name of reform by law, is that of the establishment by Congress of a "bureau of matrimony," to rest upon a law to be passed making marriage compulsory upon all persons of marriageable age. As yet, this innovation has not a very strong backing, the visible power behind it consisting of one determined woman, by name Mrs. Charlotte Smith. Just what reasons the latter is able to set out in support of her proposition, we have not yet learned; but doubtless they are as numerous and quite as weighty as those urged in behalf of other proposed reforms with which the public have long been familiar.

* * *

It might be said in its support, for instance, that man was not created to live by himself, and that the married state is the one ordained for him by the Creator; and this is certainly true. Therefore it might be argued that, as a general rule, it is the duty of all persons of marriageable age to get married; and this being so, that there ought to be a law to make them do it. Statistics might be invoked to show—as they unquestionably do show—that criminals are proportionately more numerous among the unmarried part of the population than among the married; and hence it would be clear that by increasing the proportion of married people there would be secured a diminution in the amount of crime. And it will not be questioned that the prevention of crime is one of the chief ends of civil government.

* * *

THAT is the way people argue in support of some other and quite popular reforms, and the argument holds just as good in the one case as in the other. It is upon just this line of argument that the great movement for "Sabbath reform" rests. It was ordained that man should keep the Sabbath; and if all men would do this, the benefit to society would be incalculable. Crime and the evils which spring from human depravity would disappear as if by magic. Therefore, say the promoters of the movement, let us have laws which will oblige all people to keep the Sabbath. Their "logic" involves the same mistake that is involved in the idea of a compulsory marriage law,—a mistake which is fatal to the success of the scheme as a means of promoting the welfare of mankind.

THE mistake turns upon the point of compulsion. Marriage was not ordained as a state to be entered into by compulsion; and neither was the Sabbath so ordained. A person who marries under compulsion makes the poorest kind of a marriage partner, and the poorest exhibition of Sabbath keeping is furnished by the one who observes the day against his own free will. Unless his heart and soul are in it, the individual himself is not in it; and then the thing itself, whether marriage or Sabbath keeping, becomes only hypocrisy and sham.

* * *

THE trouble with Mrs. Smith's scheme of reform by enforced matrimony is not in the scheme itself, but in the principle on which it is based. It would be all right to compel people to get married, if the principle of reform by the force of law were a sound one. But it is not; and whenever this principle is embodied in a scheme of reform, things are made worse than they were before. This is the only result that can ever follow in such a case.

* * *

BUT although this is as plain as a b c, the efforts made to reform the city, state, and nation by law still keep up, and are becoming more widespread than ever. Morally, the world is moving backward, not forward.

* * *

THE state of Ohio has just passed through an acute attack of politics, which, while it has not furnished the rest of the country with a very edifying spectacle, has given the observer a fair idea of what politics can become under the developing influence of nineteenth century civilization.

* * *

THE most conspicuous thing in this contest was the open and specific charge of bribery made by the leaders of one political faction against the successful candidate for the office of United States senator. The latter having escaped defeat by a single vote, the President says that in his victory "all right-minded people will rejoice;" whereupon a prominent politician of the state makes reply to the President that his words are an "insult to every honest man in the United States." This is bad enough, certainly; but what would it have been if all the preachers in the state had been involved in the contest, imparting to it a distinctly religious character? Certainly it would have been worse, in such a case, than it was.

* * *

THERE is news just now of a rather strange and startling character from Italy. The pope, it is said, has made a pronouncement in favor of republics. This is contrary to the traditional policy of the papacy, which has always favored monarchical government. This pronouncement is made in the *Civiltà Cattolica*, the official organ of the

papacy in Italy, in an article which is referred to as "evidently inspired."

* * *

THE article says that the co-existence in Rome of the Vatican and the Italian monarchy is not possible, and that one or the other of them must go. Which means, of course, that the monarchy must go, since the pope has no intention of going himself. The article says that there are many examples to prove that national unity may exist in other forms, and cites the republics of Switzerland and the United States as illustrations. There is in this no flattering significance as regards this "land of the free."

* * *

AT this date, looking back at events which have transpired within recent years, it is not very difficult to see why the papacy has come to look with favor upon a republic. Traditionally, as stated, the policy of the papacy has been in favor of monarchy. The republics which are upon the earth to-day are of comparatively recent origin. They represented, at the time of their rise, a movement of the people away from long standing despotisms which had come down from the Middle Ages, in the direction of popular liberty. A republic—a "government of the people, by the people and for the people"—contained the promise of liberty for the people, both civil and religious. For this reason the papacy feared such a form of government, and stood against it.

* * *

BUT the papacy has discovered that things were not really so bad as it feared. It has discovered that even a republic may be "run" upon papal principles; that indeed the greatest republic of modern times is conducted upon lines which afford no real guaranty of that religious freedom to which she stands opposed. She has discovered that the United States Constitution, as now interpreted, is not the formidable document she thought it was; so that she has instructed her adherents to go forth to the spread of papal principles, bearing a copy of this Constitution in their hands. The pope was not long since assured by Mr. Burke Cochrane, a Catholic and one of the most prominent of American politicians, that church and state are not really divorced in this country, but are in fact firm supporters of each other. He sees too that an untiring effort is being made in this republic to secure as close a union of church and state as was ever known in the papacy's palmiest days. What wonder then that Rome has lost her fear of republican government. But how will the suggestion of an Italian republic be received by the crowned heads of Europe? This remains to be seen; though we may be sure that the papacy always feels her ground before she treads on it.

Items from Washington.

UNDER date of January 15, our Washington correspondent sends us the following:—

"The prospect is good for the defeat of the Sunday bill in the Congressional Committee.

"The three daily papers in this city have declared themselves in favor of opening the National Library on Sunday.

"No bill for the 'God-in-the-Constitution' amendment has yet been offered. Such a bill would have no chance of passing."

"Sabbath Reform" in the Transvaal.

THE *Cradock Register* (South Africa), in a recent issue printed the following item of "reform" news:—

"THE SABBATH.—The Rev. Mr. Murray, Moderator of the Dutch Reformed Church, in Natal, has addressed a letter to Afrikaners, expressing his sympathy with those who have suffered great losses through rinderpest. He considers the plague as a punishment for sins; the main transgression of the country being the violation of the Sabbath. 'Not only is the Sabbath considered as a "visiting" day by many, but even inoculation of cattle is being performed on that day.' The Transvaal Volksraad has decreed that officials shall in future be compelled to attend divine service on Sundays."

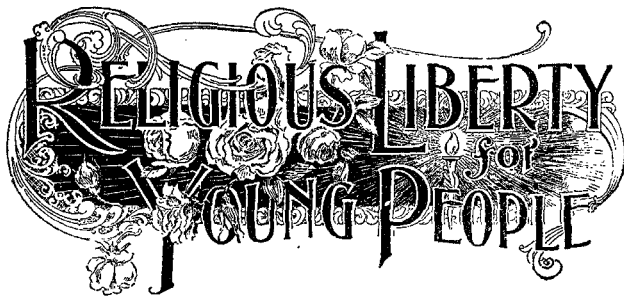
The *Transvaal* legislature is noted for its "whole-souled" way of doing things, and the present instance is no exception. Having set out to reform the community by law on the point of Sunday observance, the members of this body do not stop with any half-way measures, but decree that "officials shall in future be compelled to attend divine service on Sundays." They see that attendance at the churches is the ultimate step in this reform, and this is just what is seen by the promoters of the Sunday-observance movement here; but the latter are governed less by logic and more by policy.

But the logic of the Sunday law movement is the same here that it is in South Africa. The logic does not stop short of a decree compelling the people "to attend divine service on Sundays."

A "CIVIC FEDERATION" has been organized in Lincoln, Ill., the chief purpose of which is given as "the enforcement of Sunday laws."

THE usual annual session of the Tuskegee Negro Conference will take place in Tuskegee, Ala., Wednesday, February 23rd. The Workers' Conference, composed of officers and teachers of the various colored schools in the South, takes place February 24th, at Tuskegee, Ala. These conferences present an opportunity to study the condition and progress of the negro that is afforded nowhere else. Further information can be had from Booker T. Washington, Tuskegee, Ala.

"OUR citizenship is in heaven."



Your Conscience.

I WONDER how many of the youthful readers of the SENTINEL can really tell for what reason the Creator gave them a conscience.

And how many can tell what a person ought to do with his conscience?

Ought you to be master of your conscience? or should your conscience be master of you?

Some people try to quiet their conscience when it reproves them for a thing they have done, instead of correcting the wrong as conscience tells them. They seem to think they will be better off with a sleeping or a dead conscience than with one that is alive and wide-awake. But what is the right condition for every conscience to be in?

Of how much value do you think conscience is to you? Did you ever see a person who had no conscience at all, or almost none? And if so, did you envy him? Try to imagine what this world would be like if the people in it possessed no consciences.

Like every other thing that is of great value, conscience ought to be carefully cherished. And being a faculty of the mind, it must grow and become educated as the mind develops. But how ought it to be educated? Should it be by what men say; by the maxims of the world and the traditions that have come down to us from the past? Or is there some other and better way for it than this? and what is it?

When you go contrary to your conscience, because some person tells you to do so, what are you really giving up? If a law should be passed telling you to do a certain way, and your conscience should tell you differently, how much would you really surrender if you should yield your conscience?

How much do you think any person could serve the Lord without the aid of his conscience? Could any one who should surrender his conscience exercise faith?

The Bible tells us that whatsoever we do, we should do it not merely unto men, but unto the Lord. Now if you should surrender the conscience which God gave you, could you do anything unto the Lord? What do you say to this?

But is your conscience, or anybody's conscience, the standard of right and wrong? Could you say that your conscience told you to do a thing that interfered with

some one's rights? Some people have said this, but it did not justify them. It was really not their conscience, but something else, that led them to do such things. God is the author of both conscience and rights, and he never made two things that conflict with each other. When conscience and law come in conflict, an appeal must be made to an authority which is higher than either, and that is the Word of the Creator.

The principle of the Golden Rule will always settle any seeming conflict between conscience and individual rights.

Studies in French History.—5.

"WHAT became of King Childeric III?" asked Florence Ray at the next study. "The time to go home came so soon last week that we did not find out, and I have been worrying about him ever since."

"Poor fellow," answered Professor Carman, "they shaved his head again, and sent him back to his cloister."

"Then I suppose Short Pepin had his way," snapped Joe Palmeter, spitefully.

"Pepin the Short," corrected Edna Phillips, whose memory of names and events never deserted her.

"Yes; Pepin the Short had his way, and now became the first of the Carolingian kings, so-called from the word 'Carolus,' the Latin name for Charles.

"Now to renew: Our last study took us over a period of 241 years, bringing us to the year 572 A. D. Who was the first French king?"

"Clovis," answered a dozen voices.

"When did he rule France?"

"From 471 to 511 A. D."

"After him came the later kings, hardly worthy the mention. But Pepin the Short was the first real king worth speaking about after Clovis. You will remember that his father was the great Charles, called the Hammer; but he was not really a king—only a mayor. This Pepin the Short was also the father of Charles the Great, or Charlemagne; he, Pepin, fought and conquered the Saracens and Bretons, went down into Italy and reduced the Lombards to submission, then gave their territory to the pope. This 'Pepin's Donation,' as it was called, was the beginning of the wonderful friendship which existed many years between the popes and the French kings.

"Pepin was a very strong and courageous man. Once when he with many of his people were witnessing an exciting fight between a lion and a bull, as was the cruel custom, he asked, 'Who dares separate them?' No one caring to distinguish himself by running so fearful a risk, the king himself leaped between them, and finally cut off both their heads, saying as he did so, 'Now am I not worthy to be called your king?'"

"When he died, he left the kingdom to his two sons, Charles and Carloman. But Carloman soon died, leaving to his brother, Charles the Great, or Charlemagne, as he is more commonly called, the entire kingdom. This was

about the year 768 A. D. You should make a note of this date in your books, for now there was at last what the world calls a great man seated upon the throne of France. He was a man of great energy, military genius, and wonderful achievements. He was also a great friend of learning. But in those days, people did not have such books to read as we do now, for you must not forget that the art of printing had not yet been invented."

"I don't see," said Jennie Jacobs, "how in the world they could learn anything without books, I have a hard time nowadays to learn even with them."

"Well, you see," replied Professor Carman, with a smile, "they had a few books, but they were very expensive, and were all copied with pen and ink; so you may imagine the labor they involved."

"It is said that Charlemagne made fifty-three warlike expeditions, and was always a victor, except in those against the Moors, who lived in Spain. Once when he was coming back home from one of these, he had to pass through the country of the Basques, and when he was crossing the Pyrenees with his army, these Basques, who were friendly with the Saracens, threw down great rocks, stones, and tree trunks upon them. This killed many and so frightened the others, that they became an easy prey to the fierce Basques, who killed them without mercy."

"O I don't see how any one could have been so cruel," said Florence Ray, "it seems as if people were not half so bad as they were then."

"But, Florence, human nature, without the renewing influence of the grace of God is pretty much the same in all ages."

"It is from this battle that the romantic legend of Roland and Oliver sprang."

"I've heard of them," said Harry Ray, who was a great reader.

"O, please tell us about them," pleaded Milly Brown, who was very romantically inclined.

"But, you see, I'm teaching *truth* now, and not *fiction*," said Professor Carman, with a smile, "so you'll

have to get some one else to tell you the improbable stories."

Milly looked quite disappointed, but the professor proceeded: "Charlemagne had a war with the Saxons, which lasted over thirty years; but they were finally forced to submit to the mightiest warrior of the age. But this war was another of those carried on in the name of religion. The zealous king wanted the Saxons to believe as he did. But I think he would have better succeeded if he had shown a more Christlike disposition toward his enemies. Only think of his ordering the wholesale slaughter of four thousand helpless prisoners at once, and then declaring that the war was carried on for the purpose of *converting his enemies!*"

Julia March raised her hand quickly. "I think he did not follow the teachings of Christ very closely, for he said, 'Love your enemies, do good to them that hate you, and pray for them which despitefully use you and persecute you;' he didn't say to *kill* them."

"No, indeed. Well, when Charlemagne had reigned thirty-two years as king of the Franks and Lombards, Pope Leo III crowned him also emperor of the Romans in the year 800 A. D."

Professor Carman paused a moment, as nearly all seemed to be very busy with their note books. When the eager eyes were again raised to his, he continued:—

"Foreign princes and kings were all anxious to form a friendship with this

wonderful man. The Caliph Haroun Al Raschid, the famous hero of the 'Arabian Nights,' sent him a clock that struck, an elephant, and a monkey,—wonderful curiosities then.

"He created what was called the 'School of the Palace.' There Charlemagne would sit in great dignity, surrounded by his children, and some of the favored nobles, while Alcuin, a wise monk, brought on purpose from England, lectured to them about grammar, astronomy, and theology.

"The emperor tried to learn to write. But his hands were so stiff and accustomed to the sword, that he made sad work of it. But so anxious was he to improve every



CHARLEMAGNE BAPTIZING THE SAXONS.

moment that he used to have some one to read to him even while he ate. He built a beautiful cathedral at La Chapelle, in Germany, which you can still see; therein is the very chair in which he was buried for near two hundred years, till Otho III removed the remains. Please write: Charlemagne died in the year 814, when he was seventy years old, having reigned nearly fifty years.

"Now you may all be dismissed, and see how much you can tell your parents to-night about Charles the Great or Charlemagne."

MRS. L. D. AVERY-STUTTLE.

He "Shall Wear Out the Saints of the Most High."

"WELL, Charlie, what is the next specification in the prophecy concerning the papal power?"

"He . . . shall wear out the saints of the Most High," read Charlie.

"What does it mean to wear out anything, Charlie?"

"Why, mama, I should think you would know when you have a boy like me. See here, my knees are almost coming through my pants, and they will soon need another patch."

"Well, how did you wear them out?"

"Why, just by wearing them out, by giving them a knock here, and a scuff there, by tumbling, climbing, and scuffling at school, by straining and tearing, you know, mama."

"Then you did not do it all in a minute?"

"No. I did it by slow processes, as it were."

"All right. How did the papacy wear out the saints of the Most High?"

"By keeping at them. By all sorts of persecutions. I'll show you," said Charlie, taking "Foxe's Book of Martyrs" from the shelf. "Look at these pictures, and you'll see. Here is a man on the rack. They would rack him for awhile, and then if he would not recant, and be a hypocrite, they would put him in a cell for a few days and rack him again. They hung heretics up by the thumbs, burned them at the stake, baked them in slow ovens, sealed them up in the walls of buildings, flayed them and rubbed them with salt, pulled out their tongues, and seared out their eyes. O mama, it is dreadful to think of the way in which men used to be tortured. The martyrs must have had a living connection with God, and have known real help, or they never could have stood true to truth. How glad I am it's all over."

Mrs. Ross sighed and looked troubled. "All you have described is wonderfully real and vivid to me; for I have visited places in London, and in other parts of the world, where men were burned at the stake, and where these very tortures were enacted. I stood on the very spot at Smithfield, London, where some of the most godly men were burned at the stake for their faith, and entered the old Norman cathedral opposite the spot, at the door of which the priest stood holding up the crucifix, and urging the martyr to recant ere the flame touched him."

"I should think the sight of Christ dying on the cross would have helped the martyr to die for him. How very inconsistent it was to hold up the crucifix for such a purpose!"

"After visiting Smithfield I went to Madame Tussaud's wax-work exhibition, and there in 'the chamber of horrors' saw a very realistic representation of the Inquisition.

"For weeks after seeing that horrible sight, I felt nervous and frightened when alone; but now I am glad that I visited the chamber of horrors. There are many places in the world where you may still see frightful instruments of torture. At Nuremberg is a building given up to a diabolical display of torture instruments. Even in this generation buildings have been torn down in Spain, whose double walls were found packed with the skeletons of martyrs. The whole earth is sprinkled with the graves of those who died because they chose Christ for their heart's king, and would not permit self in any form to wield the scepter."

"Mama, how many martyrs do you suppose there were?"

"The very lowest estimate given by history is fifty millions. But I think with others that it is more than likely that they never will be numbered till the earth discloses her dead. Now I want you to read a few scriptures just to see by what figures the prophet describes the blotting out of the saints of God. What is to cover the earth? Read Isa. 62:2."

Charlie read: "For, behold, darkness shall cover the earth, and gross darkness the people."

"When darkness covers the earth, what do we call the time?"

"Night time," said Charlie.

"The darkness spoken of here is spiritual darkness, or spiritual night.

"What appears in the sky at night?"

"The moon and stars," said Charlie.

"Why do the moon and stars give light?"

"The moon and the planets reflect the sun's light; the stars are suns in themselves."

"For carrying out the figure, we will call the moon and the stars or planets that reflect light, the people of God. Our Saviour is the Sun of Righteousness, and the moon and stars of God are those who shed his light into earth's spiritual night.

"What does the prophet declare shall be seen upon God's people?"

"The glory of God."

"What is God's glory?"

"You told me once," said Charlie, "that it was his love. Moses prayed, Show me thy glory, and God said he would let his goodness pass before him."

"Then what is to appear on the people of God?"

"The goodness or character of God."

"What did Jesus say his people were to be in the world's darkness?"

"The light of the world."

"But if the spiritual condition is one that may be compared to darkness or night, what may God's people be compared to?"

"To the moon and stars."

"Now, Charlie, you may read in the eighth chapter of Daniel another prophecy that brings out the manner in which the horn was to war against God's light-bearers."

Charlie read the 10th verse: "And it waxed great even to the hosts of heaven; and it cast down some of the host and of the stars to the ground. Yea, he magnified himself even to the prince of the host."

"You can see how the horn warred against the stars of God, and gather from the violence of the figure that there was a deep-set malignity back of its action. What does the name 'Lucifer' mean?"

"Light bearer," said Charlie.

"Yes. You remember in one of our first talks how Lucifer shed the light of God's glory throughout heaven, and that through self exaltation he lost his light and his position, and was cast out. You can see by the scriptures we have read that God has chosen us, who have been the captives of Satan, to become his light bearers, and take the place of the great angel who lost his first estate. O how Lucifer hates us when we shed abroad the glory of love, of which he is now incapable,—when we believe God's Word and follow the footsteps of Him who is meek and lowly in heart. It is this malignant spirit of jealousy that is behind all persecution, that bids the horn tear down the stars of God, and stamp them out."

"But persecution did not blot out the people of God," said Charlie. "I read somewhere that the fagot was like a taper that lit up other stars, and that when a martyr died, his ashes were like seed that sprang up in a great harvest of souls."

"That is true, Charlie, praise God. No one can do anything against the truth. But the object of the persecution was the blotting out of God's people. The privilege of becoming God's light bearers is too sacred, too dear, too full of heavenly joy, to be lightly given up. Once let a soul catch a glimpse of the glory of God, and realize that that glory may be seen upon him, and death itself loses its terrors. Besides the promise is sure that we shall never perish, neither shall any man pluck us out of the hand of omnipotent Love."

"But, mama, how was it that the papacy had power to persecute the people of God? It doesn't have that power to-day. Why, there's liberty everywhere. You know our Constitution says that Congress shall make no law respecting religion, or to hinder the free exercise thereof. What could any church do in the way of open persecution in the world to-day?"

"It certainly does not look as if it could do anything; but in the Dark Ages the Catholic Church could command the power of the state. God's plan is to keep the state and church separate; but Satan's plan is to put into the hands of the church the power of the state, so that he, through a perverted church, can control the faith of men, or at least make them conform to certain outward

standards. Satan would like to run the world through one mold,—the self-mold. Whenever the world consents to his scheme of government, and he is always alert to push it on the world, then persecution can be carried on under the sacred name of law, and then God's saints are treated as was their Master, who was known as one of the malefactors."

"But, mama, why is it that the people of the past had to endure all this, while to-day we have things so pleasant? It doesn't seem quite fair."

"Every generation has its own test. But we will answer this question more fully at another time. I will give you one text, however, to think about. The apostle says, 'Yea, and all who will live godly in Christ Jesus, shall suffer persecution.' The image of Christ is too faintly traced in those who profess his name to provoke enmity from him who was the murderer of the Son of God. When the image is clear, your question will receive the answer of ages. But we have talked a long time; let us close with prayer."

Mrs. Ross prayed fervently that they might reflect the glory of God, and be strengthened to bear all the consequences. Then they sang together—

"Be Thou my pattern, let me bear,
More of Thy gracious image here;
Then God the Judge shall own my name,
Among the followers of the Lamb."

"There is just one thought more, Charlie. The great day of vindication is at hand. Very soon the martyred hosts will hear the voice of the Life-giver. John saw these hosts of God, and said, 'These are they who have come up through great tribulation, and have washed their robes and made them white in the blood of the Lamb.'

"Let us wash our robes, my boy, and be made white; then we shall be tried, and after the cross will come the crown."

F. B.

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Also that the special clubbing rate of \$2.00 on the *Review and Herald* and *SENTINEL* expired with the first of the year, and the publishers refuse to honor orders at this rate since that date.

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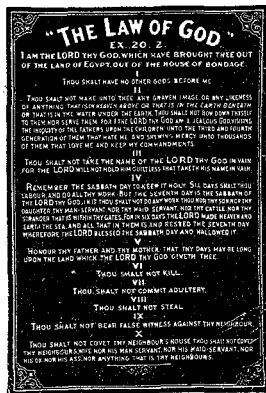
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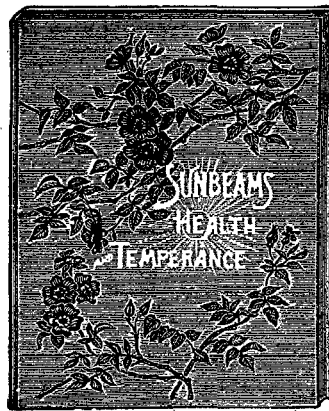
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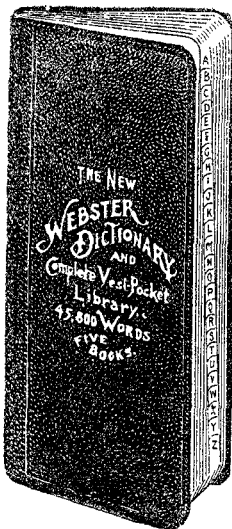
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<p><i>They that sealed the covenant.</i> NEHEMIAH, X. <i>The points of the covenant.</i></p> <p>they have ^{rv} dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.</p> <p>38 And ^{rv} because of all this we ^g make a sure covenant, and write it; and our princes, ^{rv} Le'vites, and ^{rv} priests, ^{2h} seal unto it.</p> <p>CHAPTER X.</p> <p>¹ The names of them that sealed the covenant. 23 <i>The points of the covenant.</i></p> <p>NOW ³ those that sealed were, ^a Nē-hē-mī'ah, ⁴ the Tīr'shā-thā, ^b the son of Hāch-a-lī'ah, and Zīd-kī'jah,</p> <p>2 ^c Sēr-a'yah, Āz-a-rī'ah, Jēr-e-mī'ah,</p> <p>3 Pāsh'ūr, Ām-a-rī'ah, Māl-chī'jah,</p> <p>4 Hāt'tūsh, Shēb-a-nī'ah, Māl'luch,</p> <p>5 Hā'rim, Mēr'e-mōth, O-bā-dī'ah,</p> <p>6 Dān'iel, Gīn'nē-thon, Bā'ruch,</p> <p>7 Mē-shūl'am, Ā-bī'jah, Mīj'a-mīn,</p>	<p>B. C. 443.</p> <p>^f Deut. 23. 43.</p> <p>^g 2 Kin. 23. 3.</p> <p>² Chr. 29. 10; 34. 31.</p> <p>^h Ezra 10. 3.</p> <p>^{ch. 10. 23.}</p> <p>² Heb. are at the sealing, or, sealed, h ch. 10. 1.</p> <p>³ Heb. at the sealings, ch. 9. 38.</p> <p>^a ch. 8. 9.</p> <p>⁴ Or, the governor.</p> <p>^b ch. 1. 1.</p> <p>^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 ^{rv} having understanding;</p> <p>29 They clave to their brethren, their nobles, ^g 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 ⁱ 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>
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³⁷ power ³⁸ yet for all this—our—our ⁹ namely, Jeshua etc. ¹⁴ chiefs ²³ Nethinin,—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,

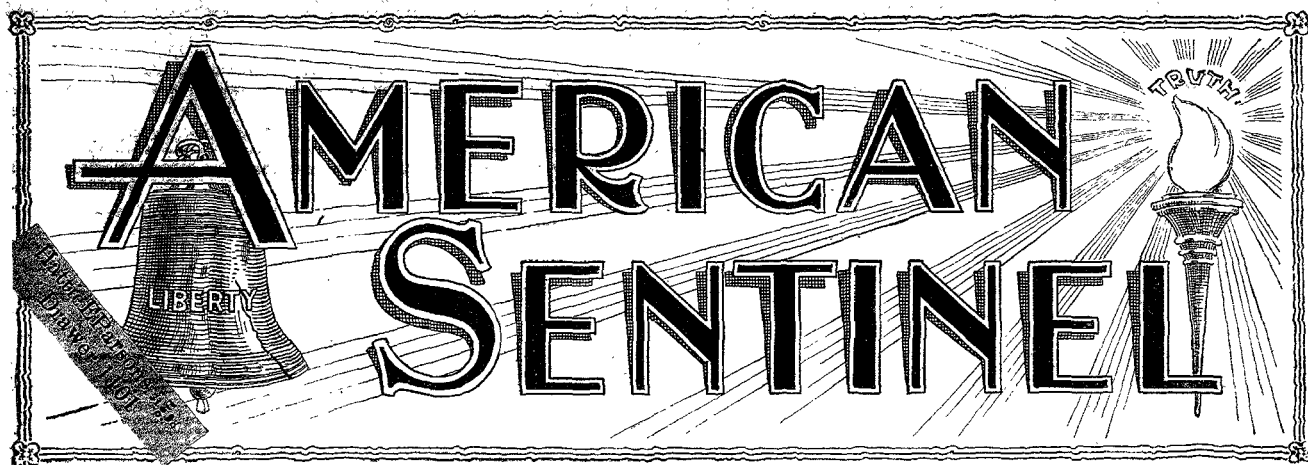
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VOL. 13, No. 4.

NEW YORK, JANUARY 27, 1898.

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act upon belief; and to deny the right to believe is to deny the right to think at all.

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THE nature and effect of a piece of religious legislation are not in any wise changed by its being labeled "civil enactment" or "police regulation."

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In Christianity, faith is the only avenue of power.

FOR any human power to take from an individual that which divine power and authority has given him, is an act of amazing temerity, to say the least.

Good intentions cannot change the character of a bad deed.

"As by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Rom. 5:19. Neither sin nor salvation has any significance apart from the individual.

THERE is nothing that can get above right, or occupy a higher seat than that of justice.

To separate the interests of the state from those of the individual, is fatal to both alike.

The State and the Individual.

THE doctrine that the state is everything and the individual nothing is exactly the opposite of that upon which all good and just government is established.

BEWARE how you take hold of another man's conscience; for that conscience has God at the other end of it.

It is synonymous with the doctrine that government is instituted not to maintain the absolute inviolability of certain individual privileges known as "rights," but only to secure "the greatest good to the greatest number."

It is a mistake for any legislative body to think it has the authority to define sin, or the power to punish it.

When the supposed interests of society or of the state come in conflict with individual rights, the latter are by this theory swept aside. "It is expedient that one man should die and not that the whole nation should perish."

If you are following the Lord yourself, your eyes are upon his perfection, and not upon your neighbor's imperfection.

So reasoned the Jews when they committed the most awful mistake that it was possible for any people to commit.

THE more a government reduces its individual subjects to the condition of automatons, the more despotism will there be under it.

It is said that the preservation of the state demands the enforcement of Sunday laws, and that when the individual conscience conflicts with the "state conscience" in such a matter, the individual conscience must give way.

THE right to believe is nothing without the right to

We are asked to believe that it is sometimes necessary

to sacrifice the individual for the good of the state or of society.

There is an illustration of this just now in France, where there is great excitement over the question of the innocence or guilt of an alleged traitor. The government seems to think that the good of France demands that the condemned individual should suffer his prescribed punishment, even though he may have been unjustly convicted.

In Russia, as noticed elsewhere in this issue, little children and infants are ruthless torn from their parents' arms in the night, by the government police, and taken away to be brought up as orthodox members of the state church. And this is done for the preservation of the state.

But the government of God holds to no such principle. That government, the maintenance of which is essential to the welfare of every being in the universe; that government, as compared with which in importance all earthly governments are as nothing,—would dissolve and go out of existence sooner than it would perpetrate a wrong upon one individual, however small, obscure, or humble. Sooner than do this, God himself would abdicate the throne of the universe. Yet an earthly government, a mere human and temporal affair, tries to justify itself in doing what would never at any hazard be dared by the government of Heaven. That which would dissolve the government of the universe, these earthly governments do for their "preservation"!

But there is nothing in it but dissolution for any government that does it, under any circumstances. The interests of the individual and of the state cannot be separated. When the state cuts loose from the individual and holds only to "the masses," it cuts loose from safe principle, and starts upon the sure road to decline and ruin.

THAT wicked spirit of enforced militarism—miscalled patriotism—is becoming more widespread, and becomes more bold, unreasoning, and vicious, as it spreads. At Appleton, Wis., there is an institution called Lawrence University that is making for itself a reputation in this species of despotism.

There is at this "university" a student who is studying for the ministry, and who, quite oddly for these days of military Christianity, has enough of the spirit of Christ to enable him to see that training for the ministry of Christ and training to kill people are not consistent; that the Spirit of Christ and the spirit of war are not in any sense compatible. He has therefore refused to engage in the military drills, or to belong to the militia, of the "university." For this he "is to be court-martialed" by the "university authorities."

The Milwaukee correspondent of the *Chicago Times-Herald* reports on the matter thus:—

"The parents of Otto Haefner, the student at Lawrence University, Appleton, who is to be court-martialed or refusing to drill, live at 591 Reed Street in this city,

and fully sustain their son in his action. When seen to day Mrs. Haefner said she could not understand why the university authorities should take such a step. 'My son, she said, 'is studying for the ministry and has no taste for the militia. It does not seem fair that he should be obliged to drill when his inclinations are in an entirely different direction. He has been a good student, and the letters we have received from him have told how well he is getting along. He has worked hard in his studies, and certainly ought not to be punished for not being in sympathy with a military training. If he needs help, we will go to him.'"

Yes, and so should the people of the whole State or Wisconsin and of the whole United States, come to the boy's help. For it is perfectly evident that this evil spirit of enforced militarism, of despotic "patriotism," proposes to stop at nothing; but will override all individual right, all right of conscience, and even of God himself.

Wherever there yet remains any person who has any real respect for individual right, for the right of conscience, or of God, it is high time that his voice were being heard as far as it can be made to sound. A. T. J.

Who Provides the Sabbath?

In the city of Boston, last month, representatives of the Presbyterian, Baptist, Unitarian, and Congregationalist churches met to discuss the question of Sunday observance, and passed a resolution saying, "We favor every wise effort to secure such speedy legislation as shall compel every transportation company to provide one day's rest out of every seven."

We believe as much as anybody does that people ought to have one day of rest in seven—the seventh day—but we have been under the impression that God himself has provided this rest for everybody; and if this is so, we do not see the force of asking the legislatures to provide it.

If the seventh day of rest is not yet provided for people, then it is no sin for the people to work on the Sabbath; for how can they have a rest which is not provided for them? and on the other hand, if the rest is provided, then it only remains for the people to take it, and there is no necessity for calling for legislative action in the matter.

Why should a legislature be asked to provide the people with something they already have?

Now there is a plain command of the Lord given in the Bible that all persons should "remember the Sabbath day to keep it holy," not doing any work upon it. But if God commands the people to take a rest which is not provided them, he is unreasonable and asks them to do an impossibility. This is altogether contrary to our conception of God.

"Freethinkers" and other non-Christians say that God is unreasonable and that his requirements are unjust; and when Christian bodies get together and gravely

pass a resolution calling upon the legislatures to provide the people a chance to do what God has enjoined upon them all to do, the contention of the "freethinkers" is sustained. But we would urge upon all Christians the propriety of giving no support by word or deed to the doctrines of infidelity.

The weekly day of rest is already provided; and all that any person who wants it has to do, is to take it. If you doubt this, try it, and be convinced. Accept God as the provider of all good things, and don't make a god out of the legislature.

To Which Kingdom?

We sincerely desire to help the *Christian Citizen* and all those who with it are booming the Christian citizenship movement that is represented in the *Christian Citizen*.

We have no desire for controversy; and what we write on this subject is not written in the spirit of controversy. We simply desire, if possible, to fix the attention of these people upon certain Christian principles to which, from their attitude, it seems certain that they have not given due weight.

This is not a question of policy, but solely of principle. It is not a question of what men may think; but of what Jesus Christ says. It is not a question of what a professed Christianity may consider proper; but what does the Christianity of Jesus Christ teach and require.

It is altogether a question of Christianity. These people attach to their enterprise the term "Christian." In the name of Christianity they urge their movement. It is therefore not simply proper but essential that this thing which is urged upon the people as Christian, shall be brought to the test of the Christianity of Jesus Christ.

The principles of the Christianity of the Lord Jesus are given to the world in his Word. If this professed Christian citizenship movement will bear the test of the words of the Lord Jesus, all honor to it; but if it fails to bear this test, it is not Christianity and is not to be trusted at all. We have seen already that, in one instance at least, the *Christian Citizen* is obliged to set aside the words of Christ to save itself from destructive conclusions. This is not a promising prospect of bearing, throughout, the test of the Christianity of the word of Christ; yet it is only fair to examine the question further and as broadly as possible.

With this object and in this spirit solely, we ask the candid consideration of the *Christian Citizen* and its people to certain scriptures which from time to time we shall examine in the SENTINEL.

Here is one for this time: "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews."

His kingdom is not of this world. Then can any man belong to this world, and to Christ's kingdom at

the same time?—Christ himself has answered this question. He said to his disciples of all time, "Ye are not of the world, even as I am not of the world." "I have chosen you out of the world." Again, "If my kingdom were of this world, then would my servants fight." If his kingdom were of this world, then for what kind of a kingdom would his servants fight?—For a kingdom of this world. Then, what kind of kingdom is it for which men *do* fight, and for which alone they *can* fight?—For kingdoms of this world. But his kingdom is not of this world; therefore, in the sense in which Jesus here used the word "fight," no man can ever fight for the kingdom of Christ. And any kingdom for which any man can fight, in the sense in which Jesus here used the word, is not, and cannot be, a kingdom of Christ or of God.

Again, "If my kingdom were of this world then would my servants fight." This word testifies positively that the only possible consideration upon which the servants of Christ could fight, is that his kingdom were *of this world*. But it is positively stated by him, that his kingdom is *not* of this world. Therefore it is certain that the positive teaching of Jesus Christ is that when any who profess to be his servants do fight, they fight only for a kingdom of this world, whatever their pretensions may be. Any who fight for a kingdom that is of this world, who contend for place or power in any kingdom that is of this world, by that very thing plainly show that they are not of the kingdom of Jesus Christ. And any who profess to be of Christ's kingdom who will fight for *any* kingdom, even His own, testify by that that they are not of his kingdom; for his kingdom is "not of this world," and only upon the consideration that his kingdom were of this world, could his servants fight at all.

Yet all this is precisely what those who are leading in this Christian citizenship movement propose to do. They do seek to get possession of the kingdoms of this world as such. They do aspire and work to put themselves into positions of power to rule the United States and the other governments of this world; and to fight, actually to fight, for governments of this world. And by all of this, they proclaim with the loudest possible voice that they are altogether of this world, and not of the kingdom of Christ at all; for he has proclaimed forever, "My kingdom is not of this world."

The kingdom of Christ and the kingdoms of this world will not mix. The subjects of Christ's kingdom will never be mercenaries to fight for a kingdom to which they do not belong; and they cannot fight for the one to which they do belong.

A. T. J.

It has been forcibly said, as regards the supposed physical need of mankind for Sunday rest, that to eat heartier meals on Sunday than on other days, as is the prevalent fashion, while taking little or no physical exercise, puts a person in poorer physical condition than he was in before. This is the way most Sunday observers do, and yet they imagine they are getting great physical

benefit from their Sunday observance, and that everybody else ought to be made by law to do likewise.

In the Name of Liberty.—No. 2.

BY MRS. S. M. I. HENRY.

THE principle of liberty lies at the root of, and is the inspiration of, all achievement. It is the mainspring of the gospel. Without it there could have been no gospel, for there could have been no sinner to save, nor any power to appropriate salvation after it had been provided.

It is evident from God's own standpoint that it was nobler for man to have the power to sin, if he chose, than to be always spotless because he could not defile himself,—better to have acted unwisely than to have been to all eternity acted upon ever so wisely and grandly.

No importance among men attaches to any act which has been performed under compulsion; in fact, compulsion invalidates the most benevolent act, and transforms what seemed like virtue, into crime. For a man to be a tool of a stronger will is to be degraded to a *thing*, below the level of even contempt.

So instinctive is this principle of liberty in every living creature, that the fear of losing it will arouse all that is most heroic in man or beast. Man, with all his ability to forecast probabilities, will after deliberate consideration, run the risk of hopeless captivity or of death rather than allow his freedom to be wrested from him, or to regain it if it has been lost.

To be deprived of liberty by the law is to be visited with the most bitter penalty; while to *surrender* it, even on demand, is still to be in possession of the kernel of the nut, while the burr is left to prick the feet of those who have trampled upon it.

Liberty of thought and conscience is more than that of tongue or foot; and the power to *be* what he will gives a glimmer of glory, however faint, to even the man who will go down in spite of all the hosts of heaven, is as a gauge of the power of liberty with which he was endowed, and of the heights of purity to which he would have attained if he had chosen to strive for it.

"No, thanks; I will take my medicine. I have brought myself to it, and I will not sneak out of the consequences by taking any favors," were the words by which a "hardened criminal" answered to a gospel message. And while, from the standpoint of one who knows God and his relation to man, the poor fellow was only adding needlessly to a lifelong wrong to himself as well as God, yet one could but admire his sense of justice and his consistency in the exercise of liberty.

The liberty to be what he will, to think as he chooses, and to transmute evidence into belief in the laboratory of his own consciousness, is a right which is beyond the touch of any power. God made it to be so; and, he himself, respects this law so sacredly that he made it possi-

ble for any one of his human children to defy him to his face, and in spite of all love, all power, be whatever he chooses in his secret nature where God only can see him, but where God will know him most intimately.

Just think of the awful power of this liberty! By it a man can shut God himself in with unholiness, with corruption, and compel him to hear unutterable blasphemies; making of the Holy and Just One a prisoner in his own temple, which has been defiled in spite of all his efforts to keep it clean,—has been torn down; so that it stands a ruin, swept by storms of passion, inhabited by every unclean reptile, in spite of all that could be done to keep it in repair.

Just think again of this Lover of thy soul, choosing to stay on and stay on; sitting in the cold, damp, filthy courts of a ruined soul, waiting for this same power of liberty to say at last to Him who fashioned the universe, "Let thine hand help me; for I have chosen thy precepts. . . . I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments." Ps. 119:173, 176.

And this is the power concerning which men in their thoughtless, enthusiastic zeal of works, would legislate! Truly fools rush in where angels fear to tread.

Superfluous "Explanation."

BY E. J. WAGGONER.

A *THING* that is plain cannot be explained, that is, it cannot be "made plain," since it is so already. Thus: "John goes to school" is a simple statement of fact, and it cannot be made any plainer. All attempts to "explain" the statement would simply be aggregations of words which would either have no meaning at all, or else would serve to bewilder the listener. The only possible result of any attempted explanation of such a simple proposition is to call the attention away from the fact stated.

The fourth commandment is composed of a series of just such simple statements of fact. After the commandment proper, "Remember the Sabbath day to keep it holy," we have these statements: (1) The seventh day is the Sabbath of the Lord thy God. (2) In six days the Lord made heaven and earth, etc. (3) He rested the seventh day. (4) Therefore he blessed the Sabbath day, and sanctified it.

These are as plain statements of fact as is the statement that "John goes to school," or that "the sun shines." They cannot be made any plainer. All that can properly be done with them is to believe them, since "the mouth of the Lord hath spoken it." Every so called "explanation" of the commandment is either a direct contradiction of it or else such a mass of verbiage as serves to confuse the unfortunate person who is persuaded to put confidence in it. If any one knows where the fourth commandment is stated in plainer terms than in Ex. 20:8-11, we should be glad to have it shown to us.

Proposed Stringent Sunday Law for Ontario.

BY M. C. GUILD.

THERE is no small stir in this city and Province at present over a proposed amendment to the "Lord's Day Act," which has been introduced into the Ontario Parliament, and has now passed its second reading.

It is well understood that the amendment was introduced at the request of the "Lord's Day Alliance," together with several ministers from various churches. The Alliance, an organization similar to the "American Sabbath Union," is making great efforts to secure this amendment, which will make the act much more binding than at present. They secured the services of Dr. W. F. Crafts, who has delivered lectures in various cities in the Province during the past week with the avowed object of securing the proposed legislation.

It is getting to be recognized that Sunday is on the decline in Canada, and great efforts are being made to bolster it up, not the least of which is an appeal to civil law.

Heretofore, it has been supposed that the present "Lord's Day Act" was stringent enough to suit the most fastidious Sunday-law inquisitor.

It will be remembered that not long ago two Seventh-day Adventist ministers served time in jail,—one for mixing mortar, and the other for carrying a pail of water, on Sunday,—after having conscientiously observed the seventh day as the Sabbath.

However, in recent test cases against certain corporations for Sunday labor, carried through by the "Lord's Day Alliance," it was held by the courts that the present law does not apply to corporations. Having been beaten in the courts, they now apply to the government for a law that will enable them to proceed against those who differ from them in practice and opinion.

Part of the proposed amendment is as follows:—

"Her Majesty, by and with the advice and consent of the Legislative Assembly of the Province of Ontario, enacts as follows:—

"1. Section 1 of the Act to prevent the profanation of the Lord's day is amended by striking out the words 'merchant, tradesman, farmer, artificer, mechanic, workman, laborer or other,' in the first and second lines thereof, and by adding thereto the following subsections:—

"(The section as amended will read as follows: 'It is not lawful for any person whatsoever on the Lord's day to sell or publicly show forth or expose or offer for sale or to purchase, any goods, chattels, or other personal property, or any real estate whatsoever, or to do or exercise any worldly labor, business or work of his ordinary calling' [conveying travelers or Her Majesty's mail, by land or by water, selling drugs and medicines, and other works of necessity and works of charity only excepted].)

"The word 'persons' in this act shall be construed as including corporations, except where the context indicates a contrary intention, and any corporation which

requires or permits its employes to carry on the business of such corporation, or to labor or work therefor contrary to the provisions of this act, shall, for each offense, forfeit and pay a sum not exceeding \$400.

"Nothing herein contained shall relieve employes or servants of corporations who violate the provisions of this act from the penalties hereby imposed in case of violation."

It will readily be seen that this would stop all Sunday cars, freight trains, steamboats, cooks, and, in fact, nearly every occupation would be affected by it if construed literally. Not the least objectionable feature of this act is that the informer will get half the fine, thus putting a premium on interference with other men's liberties.

The stringent nature of this amendment has called forth indignant protests from Sunday-keepers themselves.

The *Hamilton Herald* says:—

"This is the nearest approach to the old Blue Laws of New England that has been introduced in the Ontario Legislature."

The *Toronto Telegram* says:—

"The act is the outcome of either ignorance or of the bigoted cunning which begets tyranny. Considered as a piece of proposed legislation, the promoters have evidently thought the members of the House are sadly lacking in common sense or are extremely callous to the rights of the public. . . . There is apparently an entire want of consideration on the part of the Alliance for the rights of the great majority. The government will do well to reconsider this proposed bill. It has the name of the attorney-general endorsed on the back as the promoter. It is to be hoped that this is merely formal, and that Mr. Hardy is not committed, on the eve of an election, or, indeed, at any other time, to the illiberal views and despotic interference of a so-called religious alliance, parading the fads of a few people under the guise of morality."

The *Toronto World* says:—

"It is to be feared that the attempts to coerce people by legislative enactments into obeying the fourth commandment must result in indefinite confusion, discontent, disgust, and resentment. There should be one rest day in the week, and that rest day should be guaranteed to every worker who wants it, so far as it is in the power of the law to guarantee it. But for the law to go further than that, and compel a man to remain idle on Sunday when he would rather work, is an unwarrantable interference with personal liberty. Instead of making the Sunday observance laws more stringent, they should be relaxed."

January 11, a large and influential delegation waited on the government in opposition to the proposed amendment. A number of speakers were present, and many of them spoke strongly in favor of personal and religious liberty. A wholesome fear was expressed of the workings of the "Lord's Day Alliance."

The government was urged to lay the bill over until the next session, that there might be opportunity to circulate petitions against it.

What the outcome will be remains to be seen.

Who knows how long even the present toleration will last? Is it not time for every lover of liberty to "arise and shine"?

January 12, 1898.

THE city of Milwaukee, Wis., is said to have the largest church attendance in proportion to population of any city in the country, while having scarcely any restriction as regards the observance of Sunday.

"All Ye Are Brethren."

THE principles of justice are ever the same, and there never was a time when it was right for one man to coerce another's conscience, but it is only in "the law of liberty," the law of love, as magnified by Jesus Christ, that this truth is clearly seen.

"The fatherhood of God" had always been recognized as a theory, but it was not until Jesus of Nazareth deduced from this sublime truth "the brotherhood of man," that the world was prepared to discern in "the law and the prophets" the Golden Rule: "All things whatsoever ye would that men should do to you, do ye even so to them."

This rule not only requires that each man shall deal honestly, yea, even generously, with his fellows, but it absolutely forbids that one shall come between even the humblest of his brethren and their common Father; for, since all are the creatures of the same divine hand, it is evident that "every one shall give account of himself to God." "None can by any means redeem his brother, nor give to God a ransom for him." Not even the father can answer for the son, nor the son for the father; hence, the admonition, "Children, obey your parents *in the Lord*." There are no exceptions to the rule, "We ought to obey God rather than men," for "the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." No human being can by any possibility escape personal, moral responsibility, and moral accountability necessarily implies free moral agency.

"A wise son maketh a glad father;" but since "the fear of the Lord is the beginning of wisdom," and "a good understanding have all they that *do* His commandments;" he and he alone truly honors his father and his mother who truly obeys God in all things else. Not even filial affection can release any soul from the supreme obligation to give to God the first place, not only in the heart, but in the life; for "obedience is the highest form of worship." "In vain do they worship me," says our Saviour "teaching for doctrines the commandments of men."

It is only a failure to realize the sovereignty of God that causes any man to assume to dictate to his fellow man in any matter touching the conscience. He who does this in effect makes himself God. Nebuchadnezzar's decree that all men should worship the golden image

which he had set up was an assumption of superiority to the God of heaven, whose law says, "Thou shalt not make unto thee any graven image. . . . Thou shalt not bow down thyself to them nor serve them." But the three Hebrews recognized no such authority in any man. In all things civil they were the obedient servants of their royal master, but in the realm of conscience they owned no sovereign but the God of heaven. Their reply to the king was, "We are not careful to answer thee in this matter. . . . We will not serve thy gods nor worship the golden image which thou hast set up." The account of their deliverance from the fiery furnace was "written for our admonition, upon whom the ends of the world are come."

Another impressive lesson to the same intent is the record of Daniel's disregard of pretended authority in the realm of conscience. Darius, like Nebuchadnezzar, thought that because he was king, his was an unlimited sovereignty; but so far was Daniel from recognizing this claim that he paid not the least attention to the royal decree forbidding him, in common with all other men, to "ask any petition of any God or man for thirty days, save of the king only." His deliverance from the lions was the Lord's rebuke to Darius's usurpation, and his admonition to all future rulers and subjects—to rulers, not to invade his domain; to subjects, not to render to civil magistrates that which belongs alone to God.

That the principle thus clearly taught was not changed by Christ is evident from his own words already quoted, indicating the clear line of demarkation between civil and moral duties, between the things due to Cæsar and the things due to God. Nor is this all; our Lord himself sent his disciples forth to violate a "law" of the Roman Empire when he bade them go into all the world and preach the gospel to every creature. With the single exception of John, every one of the original apostles was condemned and executed for violation of that "civil law" which sought to save the Roman state by protecting the Roman gods and the Roman religion.

That this view puts no forced construction upon Christ's words is evident from the fact that the apostles held themselves amenable to no human law in matters touching their service of God. To the demand of the magistrates that they cease to speak in the name of Jesus, Peter and John responded, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye [for yourselves, but as for us]; we cannot but speak the things we have seen and heard." And again, when threatened by the authorities and commanded to cease preaching, "Peter and the other apostles answered and said, We ought to obey God rather than men." And this declaration of spiritual independence, millions of the followers of Christ have since signed with their life blood. And yet how far is the world from the full and practical recognition of the underlying principle that moral responsibility and accountability necessarily mean moral freedom from all authority save Him to whom final account must be given.

Where They Would Lead Us.

BY C. H. KESLAKE.

THE fear of the founders of this government, if they followed the example of other nations in uniting church and state, was that in doing so it would be recognized that magistrates could adjudge the right of preference among the various sects that profess the Christian faith.

They saw that this could not be done without laying claim to infallibility which would inevitably "lead us back to the Church of Rome."

Consequently, the law-making power—Congress—was and still is enjoined by the Constitution from legislating in behalf of any religion.

This was not because they were opposed to the Christian religion, or any other religion for that matter, but because they knew that religion was really an affair of the heart, a matter of faith. It was really because they respected Christianity, and because it was a Christian principle, that Congress was interdicted from meddling with religion.

If the principle was Christian then, it is Christian now. Therefore any attempt to reverse this order of things must be unchristian.

Notwithstanding this we are confronted with the spectacle of people of various denominations and religious societies working with all their might to have the Constitution changed.

At the same time they, from time to time, inundate Congress with petitions begging it to enact laws that are purely religious in character. And this they are doing professedly in the name of the Lord Jesus Christ.

Do these good people see to the end of that which they would abolish? If not, would they not do well to pause and investigate? They would not be lacking for good teachers—the Bible and history—than which there can be none better.

Christ is our example, and to follow him is Christianity.

In studying the life of Christ we shall search in vain for a single instance where he in any way sought to coerce the conscience and will of man. On the contrary we can find where he positively refused to do this. At one time he said: "If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12:47.

Not only did he say this, but he carried it out in his life. This will be seen in the case of the woman charged with the sin of adultery. The woman's accusers fondly hoped he would pass judgment upon her. Instead of this he silenced them, and they went off one by one, leaving the woman alone in the presence of Christ. "When Jesus had lifted up himself and saw none but the woman, he said unto her, Woman, where are thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go and sin no more." John 8:10, 11.

Christ came to save the world, and not to judge it. Could he have done both at one and the same time? The answer must be, No. For as soon as judgment is passed, probation is closed. There could then be no possibility of any upon whom judgment is passed being saved; hence it is that the Bible always locates the time of the judgment to be at the end of the world. So the Saviour says, "He that rejecteth me and receiveth not my words, hath one that judgeth him; the word that I have spoken the same shall judge him in *the last day*." John 12:48.

Not until that time is reached does probation close, except of course for those who have previously died. Up to that time Christ's work is to save mankind, and so of his ambassadors.

As therefore it was impossible for Christ to save and judge at the same time, so is it impossible for his professed followers to do this.

When therefore the Christian Endeavor Society, and all others with whom they are coöperating, shall succeed in their self-imposed task of getting the Constitution changed, and the Christian religion be made a part of the fundamental law of the land; or when they shall succeed in getting Congress to legislate in behalf of religion, they will have gained the power, not only of judging their fellow men, but of punishing them for their sins(?).

Doubtless the punishments at first would be slight, but it is certain they would become more and more severe. For, as Gibbon (in his "Decline and Fall of the Roman Empire") truly says: "It is incumbent on the authors of persecution previously to reflect whether they are determined to support it in the last extreme. They excite the flame which they strive to extinguish, and it soon becomes necessary to chastise the contumacy, as well as the crime, of the offender. The fine which he is unable or unwilling to discharge, exposes his person to the severities of the law; and his contempt of lighter penalties suggests the use and propriety of *capital punishment*."

As certainly therefore as it is impossible for the servants of Christ to be engaged in the work of judging and saving souls at the same time, so certain will it be that when the Christian Endeavorers and others attain their object they will cease to be the saviours of men. They will have broken down the constitutional barriers, and in spite of themselves, will have led this nation back to Rome.

It is announced that, beginning with 1899, the Christian Endeavor Society, the Epworth League, and the Baptist Young People's Union are to have uniform themes for their devotional meetings. The topics have been selected.

NEARLY all the baseball clubs of the National League have announced an intention of playing on Sunday during the coming season. This alone will do much to stir the promoters of Sunday legislation everywhere into greater activity.



AN important discovery is announced to have been made by delvers amidst the ruins of the ancient city of Sippara, in Babylonia, in the form of tablets giving in cuneiform writing a Babylonian account of the Deluge. These tablets are supposed to be the originals from which was written an Assyrian account of the Deluge, which formed a part of the library of Assurbanipal, who reigned in Nineveh about 600 years before Christ. The Assyrian tablets gave no clue to the date at which the story of the Deluge first became a part of Babylonian literature; but the newly-discovered tablets, it is said, throw enough light on this point to prove that the account is much older than the time of Moses; and this is what gives to the discovery its "importance."

THE tablets are so mutilated that only a small part of the account remains to be put into the living language of to-day; but this fragment is supposed to be the most important portion of the narrative. It sets forth that there were two gods concerned in the Deluge, one of whom was angry with the world and brought the flood to destroy it, while the other befriended mankind and caused the building of a boat in which men might take refuge from the impending destruction. This account it is said, differs materially from the Assyrian story, and both are essentially different from the Biblical narrative given in the book of Genesis. This Babylonian writing dates back to the year 2140 B. C., as the historians figure it; and as it purports to be a copy of an older record that had been destroyed, there is opportunity to suppose that the origin of the account reaches considerably farther into antiquity.

BUT for the unaccountable perverseness of human nature, which is well known to most people, we might wonder why it is that people will attach great importance to the discovery of these cuneiform fragments, when they have a plain, straight narrative of the Deluge, much more full and circumstantial than any other, in the book of Genesis. It can hardly be considered a rash statement to say that the Biblical narrative of the Deluge is generally regarded, among "scientific" men at least, as a myth. And whether the common people so regard it or not, it is certain that they make little or nothing of it as regards religious belief and conduct. It is rarely mentioned in the pulpit. Now, if this plain and full Biblical

account of the Deluge is a myth, and of but little importance at the best, why is it that such great importance is attached to the discovery of some obscurely-written fragments of a narrative relating to the same event? Probably if the Biblical narrative had not been preserved and handed down to our times in the straightforward and well authenticated way in which it has reached us, with the indorsement of Jesus Christ and his apostles, but had been unearthed in the form of a mysterious writing upon clay tablets, it would have been hailed by "Christians" and all as the most wonderful writing in existence, and every word of it received with implicit confidence. A thing has to be "dug up" nowadays to be considered of real value as a means of information concerning the events of antiquity.

A FEW days ago a mob of white residents of Oklahoma took two Seminole Indians who were supposed to have committed murder, and burned them at the stake. It has since appeared that at least one of the victims was probably innocent; but this is less to the point than the fact that intelligent and civilized white people should conduct themselves in this way, whether the victims were guilty or not. It is a well-known fact that burning at the stake was a common method of torture in vogue among the savage inhabitants of this country while they were contending with the white man for supremacy; and it has been supposed that the torture of prisoners is a procedure which belongs to barbarism and not to civilization. So we are not prepared to find civilization taking lessons from barbarism and adopting its methods as superior to her own, as is seen down in Oklahoma.

WE are reminded of an old saying which we believe is attributed to Napoleon—"Scratch a Russian and you find a Tartar." When civilized white people torture Indians and negroes after the fashion which is becoming so common, it suggests a wider application of Napoleon's saying, like this: Scratch a civilized person and you find a savage. It gives force to the assertion that civilization is, after all, only a thin veneer, giving a polished and refined exterior to that which at heart is only barbarism.

IS it not a truth that, after all, civilization is not the opposite of savagery, but that the opposite is Christianity? From a Bible standpoint, we must admit that this is so; for the inspired Word puts no difference between men except on the basis of "carnal" and "spiritual." The "carnally minded" are by that Book regarded as all one class, whether Bushmen in Central Africa or members of the Board of Trade in New York City. And Christianity, when it gets hold of people of whatever locality or race, makes no difference between them as regards character, giving to all the same nature, which is the nature of Christ.

IN France, a very highly civilized country, there is great excitement over the question of whether an alleged traitor, who has for some years been suffering a punishment worse than was ever inflicted on Siberian convicts, and is sentenced to continue the same for life, is really guilty of the crime charged against him. What the evidence is upon which he was convicted, no one knows except a few government officials who made his trial the secret matter that it was. Not even the unhappy victim nor his counsel were allowed to see upon what evidence he was convicted and sentenced to a punishment that is almost without a parallel in modern times. And the affair having been conducted in this unjust way, it seems now to be thought by those responsible for it that the important thing is not that a possible wrong should be righted, but that the "glory" and "honor" of France should be maintained, if need be by the covering up of a terrible injustice to one unhappy individual and those whom his misfortune has involved. And upon the theory that the state is everything and the individual is nothing, this might be the most expedient course to pursue. But that theory is wrong, and nothing but evil, both for the individual and the state, can ever come out of it.

Fifty Dollars Fine for Painting His House on Sunday.

New York "World," January 20.

BOSTON, MASS., Jan. 19.—H. L. Atkins, of Chelsea, has been fined \$50 for painting his house on Sunday. Atkins says he didn't paint; his wife says so, too, but the court have decided otherwise, and the Blue Laws are triumphant.

The house of the Atkinses—very respectable people of Chelsea—is new. Last fall they say they were unable to lower a window of Mrs. Atkins's chamber one Saturday night, and on Sunday Mr. Atkins got an oil can and a brush and proceeded to oil the window. This is the story the Atkinses tell. A neighbor who saw Mr. Atkins at work was horrified at the desecration of the Sabbath. Mr. Atkins said the work was one of necessity, but a complaint was lodged with the police. The police were horrified and they dragged poor Atkins to court. The court was horrified and Atkins was fined. An appeal was taken in vain. The fine was enforced.

JUDGE PENNYPACKER, of the Common Pleas Court, of Philadelphia, has refused to grant a charter to the "First Church of Christian Scientists," of that city, on the ground that the incorporation of a church that has "faith cure" as one of its tenets is contrary to the statutes of Pennsylvania.

THE good people who believe so strongly in the value of a weekly rest, should be willing to give some rest to

the congressmen and other legislators whom they are besieging with their bills and petitions.

Religious Persecution in Russia.

A HORRIBLE feature of state religion, even as practiced in a professedly civilized country, in the year 1898, comes to light in some statements made recently by the St. Petersburg correspondent of the London *Daily Mail*, concerning methods pursued by the Russian government for securing conversions to the state church. He says:—

"The authorities in the government of Samara, Russia, have recently been actively engaged in the criminal pursuit of kidnapping children. In the Busulykski district all parents known to belong to heterodox sects have had their children taken from them. The police usually make their visits in the middle of the night, take the children out of bed, and carry them off in the cold night air, in spite of the frantic entreaties of the parents. Many peasants have lost their whole family in this way.

"This practice of kidnapping children is increasing in all parts of Russia. It is, of course, a gross abuse of official power, and an illegal attack on the religious freedom established by statute in Russia."

And this is supplemented by the following statement made by a Russian exile to the London *Daily Chronicle*:—

"The sect on which this new form of persecution has fallen most terribly is the Molokan, or Sabbatarians, so called because they keep the Sabbath on Saturday instead of Sunday. Like all the Puritan sects, they are a very peaceful and industrious people, going their own way in the fear of God. But they do not observe the fasts, nor attach any particular sanctity to priests, and they allow any one who knows the Bible well to preach to them. That is all; and now their children are torn from their homes."

We say this is a feature of state religion; for while it may be said that this is the way they do things over in Russia, and that no such thing would be tolerated in other civilized lands, it is in fact the logical outgrowth of the theory that the majority ought to rule in religion. That is the theory upon which state religion rests; and it is adhered to by vast numbers of the religious people in these United States. If it be a sound one, the Russian government is justified in its course, as being the only one which in its view will secure to the children that religious training which the majority regard as essential to their own welfare and the preservation of the government. It is all logical enough, when once the theory is admitted that the state ought to govern in religious, as in civil, affairs.

"But such a thing could never be done in this country." So you say; but "logic" has a way of leading people to terrible lengths when it once gets them off the track of right principle. The only safety is in knowing what right principles of government are, and sticking to them.

THE Kentucky Court of Appeals has recently given a decision which affirms that property held by churches for income, such as rented houses, bonds, etc., is exempt from taxation. We imagine this will be very convenient for some individuals who are looking for a way to avoid paying taxes on their property.

James T. Ringgold.

WE were startled a few days since by the intelligence that this name, so familiar to the readers of the AMERICAN SENTINEL, had been suddenly added to the long roll of those whose voices are but a memory and from whose hands the pen has dropped for ever.

For a number of years Mr. Ringgold has been a prominent figure in the arena where is being fought the battle of civil and religious liberty against the forces which are seeking to erect upon the ruins of popular government, a despotic, man-made theocracy. While identified in religious belief with a prominent and popular church—the Episcopal—he stood ever aloof from and in opposition to the movement with which the popular churches are so largely identified, for an enforced observance of the “Sabbath.” He was able to rise above an environment in every way favorable to this movement, and to see clearly the principles of liberty and justice above the mists of church theology and tradition. Nor did he, as so many do, stop with merely acknowledging these principles; he was their active advocate whenever opportunity offered for his services. With the courage of his convictions, he never hesitated in this because of the seeming weakness or unpopularity of the side which stood under the ban of “the law.”

It hardly need be said that Mr. Ringgold during this time rendered invaluable service to the cause of popular enlightenment upon the vital subject of the correct principles of free government. His works “The Legal Sunday: Its History and Character,” and the “Law of Sunday,” will remain unimpeachable witnesses upon this point.

Mr. Ringgold was well known in his place of residence (Baltimore) as a member of the bar and instructor in a school of law connected with Baltimore University. His death, which was sudden, is attributed to disease of the heart.

“On Sunday.”

It is wonderful how the imagination of many good people is affected by the simple fact of the occurrence of some particular thing “on Sunday.”

A writer in the Iowa *Homestead*—a Methodist minister and superintendent of a Sunday-school—says, “I have often thought that a gun sounded twice as loud on Sunday as on any other day.”

And that is just what a great many others have

thought. That is how it has seemed to them, not only as regards gunning, but other kinds of sport. A game of baseball, for example, seems twice as wicked to them on Sunday as on Monday or Tuesday. Even honest work seems to them to be criminal when done “on Sunday.”

Now everybody knows that a gun really sounds not a bit louder on Sunday than on any other day; it is pure imagination which distinguishes any difference. And when we come to consider any innocent sport or recreation, and all honest work, as regards Sunday, we find nothing in either reason or revelation which marks them as being criminal or wrong on that day. We can only find that to many good people they *sound* twice as loud, or *look* twice as bad, or *appear* twice as wicked, etc.

Yet it is upon just this basis that our Sunday laws, which put a special stamp upon things done “on Sunday,” have been established. But why should we not have laws that are founded upon fact rather than fancy?

That Flag Salute.

EDITOR THE SENTINEL: Our public schools in their present form were established and are supported by the state—all the people. They are to instruct the children in the sciences, and educate them in everything necessary to make them good citizens; but it does not follow that this instruction should be of a sectarian character.

The state has no right to introduce into secular education in our public schools anything of a religious character or that will in any way conflict with the religious scruples of those who support the schools.

Now to introduce the flag salute as given in the Boulder school, and which is being introduced in other schools all over the country, blends the secular with the religious. Those who give that salute in fact do not in nine cases out of ten if ever give their hearts to God. They thus solemnly assert they do something they do not do.

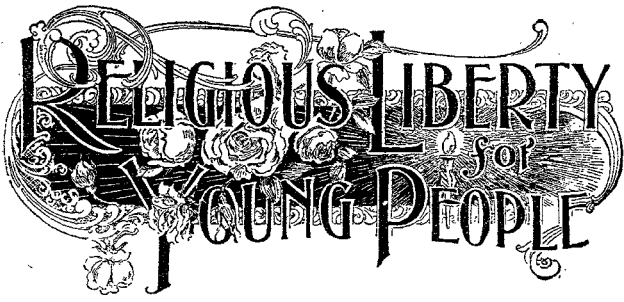
But an atheist parent would object to his child saying that he gives his heart to a being that he did not believe existed, and he has a right to object too.

This also brings in the question of reading the Bible in the public schools, and many other religious forms, such as special costumes, etc.

General Grant, in his memorable speech, laid down a correct principle, namely, that the matter of religion should be left to the family altar and the church. Let nothing of a sectarian nature be taught in the public schools.

W. E. ARNETT.

THE Chinese statesman, Li Hung Chang, has offered to provide the furnishing for an Episcopal school, or build an addition to its edifice, or provide any financial help that is required, with the proviso “that the usual attendance at divine worship is not made compulsory.”



A Kingdom of Perfect Liberty.

Two boys, Walter Mills and Henry Courtney, sat on the bank of the river's dry bed one bright afternoon in October. They were the sons of thrifty farmers, and had worked hard and diligently during the busy months of sowing and reaping. Now they have enjoyed a day's vacation in the woods, gathering the fast falling nuts. Their sacks were well filled, and they were now content to stop and rest awhile. The autumn leaves in gorgeous hues came floating down on the balmy air. The atmosphere and surroundings were such as to give birth to serious thought. There was a calm, and the boys silently meditated.

"Say, Henry," said Walter, "do you think these leaves would ever have fallen here to die, or this river ever have gone dry, or the meadows ever have been so brown, if man had never sinned?"

This was a long question for a boy to ask, or for a boy to answer.

"No," he replied, in a manner that showed he was thinking along the same line; "nor I don't think we should see so many ugly things in nature; for the Bible says that God made everything 'good' and 'perfect.'"

"Yes, everything must have been just glorious when God first created the earth and made Eden as the home of Adam and Eve," said Walter, his face brightening with thoughts of the beauty of the "garden of God." "I tell you, Henry, I wish God had never allowed Adam and Eve to sin, and then had to curse the ground with thorns and thistles and briars to cause man to work for his bread so that he would not have so much time to indulge in evil. Why didn't God keep them from eating that forbidden fruit, or else never have put such a tree in the garden to tempt them? or why did he let Satan go down to that beautiful garden after being cast out of heaven? Doesn't the Bible say that God knows all things, and understands our 'thought afar off,' or something like that? Then, why did he not keep this flood of evil from the world, when he had the power to do it?"

Both boys were thinking fast, and they were getting into deep and untried waters. But they were the sons of Christian parents who had taught them the principles of the gospel in the home, and had always kept them in the Sabbath-school where many a fact had been stored in

their minds for future use. These facts were now coming together in such a way as to help them out of the difficulty. A short silence followed which was broken by Walter.

"But God doesn't compel any of us to keep his law, does he? He doesn't force any of his creatures to do his will. Don't you think that we, and all the heavenly beings, too, love him more because he is not arbitrary with any of his subjects?"

"Yes; 'God is love,'" replied Henry, studiously. "He is not a tyrant as Satan has caused some people to believe. Think what it has cost God, the Father, and all heaven, to allow to all the liberty to choose good or evil. God had to give up his only begotten Son, and the angels their beloved Commander. Then they must see him in the form of sinful man, endure the cruel mocking and scourging, and be rejected by his own people whom he had created and chosen. And all this was done, too, with the power that came from God. John 19:11. And God knew all the while that this must take place in order save man, didn't he?"

"Now, do you remember that memory verse we had in Sabbath-school a short time ago?—the one which says, 'Who verily was foreordained before the foundation of the world, but was manifest in these last times for you'? What a great God of liberty our heavenly Father is, and what a wonderful lesson of liberty he is giving to the universe, and to this world!"

"Yes; it is truly wonderful," said Henry, "and, after all, I'm glad that God did let Adam choose right or wrong, as he desired; for now I can see more than ever that 'God is love.' And this world would be happier and better if every one in it would follow the example of our Creator. Only the other day I heard father reading of a man who was arrested and put in prison for working quietly on Sunday after he had conscientiously observed the Sabbath. And while the man was in prison, his wife and children suffered for the necessaries of life. I'm sure now that this trying to compel people to be good or make them good by law, is all wrong. I hope we shall never be led in any way to trample upon the rights of others, or interfere with man's duty to God."

"Yes, and, Henry, perhaps we can put these principles in practice even now. We often see the rights of others trampled under foot. Let us watch for the opportunity with our associates."

The setting sun witnessed these happy sons of America return to their homes to take up the stern duties of life with broader ideas of its sacred responsibilities. They now saw that they were honored by the Creator with liberty to make their own choice; and they sought to choose the ways of him who gave up his life rather than take away the right of choice from one of his subjects. The God of liberty would have all in the universe enjoy the same liberty that he enjoys, even though it took the life of his Son. "Where the Spirit of the Lord is, there is liberty."

E. W. CAREY.

Louisville, Ky.

Studies in French History.—6.

"O PLEASE, Professor Carman," said Maggie Palmeter, when the children had taken their seats, the next Wednesday afternoon, "I would like to ask a question about Charlemagne. I was telling papa and mama all I had learned, at the supper table, and Joe said that I forgot to mention that the great emperor was buried sitting up. I did not quite understand you so. Is that true?"

"Yes, Maggie; Joseph was right. The poet has said of Charlemagne—

'No useless coffin enclosed his breast.'

But they dressed him in magnificent style, placed a crown upon his still, cold brow, a copy of the gospels in his hand, which would no longer grasp the sword he knew so well how to wield, and placed him upon his chair-like throne, in the silent tomb. Fitting end, indeed, to such a life, and fit illustration of the brief greatness of human glory."

"I'm so sorry," said Julia March, "that his cruelty to those Saxons should spoil his record."

"Let's see," chimed in Joe Palmeter, "it was religious zeal, I believe."

"Yes," said Professor Carman,—"a zeal not according to knowledge."

"Does history tell us anything about the way Charlemagne looked?" questioned Milly Brown. "I just wonder and wonder."

"Well, you may think of a tall man, large and well-proportioned, with long, flowing beard, which was the manner of his time, a thick neck, large eyes, and a long nose. His dress during all his life was a model of simplicity, and part of it was woven and fashioned by his own daughters. So it must be that their father believed in training them to do useful work.

"It must not be forgotten that the common people were at this time (800 A. D.) and for many years afterward, sunk very low in poverty and ignorance."

"Why didn't they complain about it," asked Jennie Jacobs, "and get their friends to help them?"

"Alas! there was no one to come to their relief, and so they suffered in silence.

"At Charlemagne's death, the kingdom was left to his son Louis, called the 'Good-natured.' He had two brothers, but they died before their father. Louis reigned twenty-six years. When he was only a little fellow three years old, his father had him dressed in a tiny suit of armor, and after being carried in his cradle to Aquitaine, over which country (Southern France) his father made him king, he was paraded through the streets on horseback, so the people might show him their respect."

"Well," said Florence Ray, "I guess that spoiled him for anything like a sensible king when he grew bigger."

"One would have thought so, truly; but really, he became a king whose love of justice and right was quite exceptional for that age. He had no desire to be great at any one's expense.

"His first wife dying, he married Judith, a bad woman,—but he was duped into this piece of foolishness,—and he never had much comfort afterward. The empire was equally divided before his death among his three sons by his first wife, which was the custom of those days, and which every one agreed was right but Judith. She made much trouble trying to persuade Louis to give a kingdom to her son, Charles the Bald. So, after a while, because Louis could no longer endure her complaints, he consented, but was obliged, in order to do so, to take a slice from each of the other brothers. This the brothers did not like at all, and war and sorrow to the poor king followed. They carried this so far as even to imprison their father, and take his kingdom from him,—he gave them each a kingdom, in return, they took his from him."

"O Professor Carman!" exclaimed tender-hearted Julia March, with tears in her eyes, "how could they treat their old father so mean, when he had been so good to them? I wonder if they ever learned the fifth commandment."

"I think not; or, if they did, they did not practice it. But, after a while, outside help placed him again on his throne; but he had learned who his friends were, and who he could trust.

"Once, when his army camped over night, ready for the fight next day, poor King Louis woke up in the morning to find his soldiers all deserted to the enemy in the night."

"I guess if his father, Charlemagne, had been there, it would have gone hard with them," said Max Smith.

"I think they would not have dared to desert that lion-hearted warrior," answered the professor. "But poor Louis could not endure this strife, and died, history says of a broken heart, soon after a bloody battle which his sons fought among themselves."

"Well, I'd like to know which got the kingdom, after all the squabble," piped Harry Ray. "It seems as if I had read somewhere that Charles the Bald got it."

"You are right. The son of Judith at last got the entire kingdom which belonged to the great Charlemagne. After the death of Charles the Bald, it was again divided into France, Italy, and Germany."

"What year was this, please?" asked Edna Phillips, pencil in hand.

"Good, Edna. Remember where we are in the stream of time and make a note of it: Charles the Bald died A. D. 877, after a reign of thirty-seven years.

"It was during his reign that the country was overrun by pirates, who came from the North, calling themselves 'Sea kings.' They boldly plundered Paris, robbing it of vast stores of wealth. France begun to dread them terribly, but still they came.

"These heartless wretches would take helpless babes and toss them into the air, and catch them on the sharp points of their pikes. Finally, one of their number put a stop to these brutalities, and so he received the beautiful name of 'The Saviour of the Children.'

"The next ruler was the son of Charles the Bald. His

name was Louis II., and he was called the Stammerer. He reigned only two years, and was followed by his three sons, who succeeded each other. These were: Louis III., Carloman, and Charles the Simple."

"Humph! I'd hate to go down to posterity with such a name as that hanging to me!" exclaimed Bob Billings. "Seems as if a fellow could n't have been very smart to get such a title as that."

"Don't you think there are a few Charles the Simples, nowadays?" asked the professor.

"Why, what did he do?" asked Rob.

"He was very weak minded, and among other things he did, he gave his daughter to Rollo, the heathen Northman leader. The foolish king also gave him a part of France, which they then named Normandy, if he would consent to become a Christian."

"Was he really converted?" asked Julia March, hopefully.

"I am not at all sure of that, though historians call him a wise and just ruler. But Charles the Simple thought if he only went by the name of Christian, it was all that would be needed."

"Isn't that the way nowadays with those folks who think if they have their name on the church book, it is enough?" asked Harry Ray.

"Yes, and so we see that there are a great many Charles the Simples yet. Now, as our few minutes are up, you may go home; but take with you this one more fact: that this heathen Rollo was great great grandfather of William the Norman, who conquered England."

MRS. L. D. AVERY-STUTTLE.

Next Week's "Sentinel."

We are informed that the controversy which was raised in Colorado by the "Flag Salute" in the public schools is still "on," the Boulder school authorities having decided that any pupil who refuses to give the salute shall be suspended. A decision in the matter is looked for from the State superintendent of public instruction.

Our next issue will treat upon a subject which is kindred to the flag salute, relating to a situation which developed some time since in a village school in Pennsylvania. It will be a "special" for that State, but will be suitable for use in every state, for as we are learning more and more from our correspondents, the situation is essentially the same all through the country. Look out for it.

To the Friends of Ship Missionary Work.

By a fire which occurred at one of the Brooklyn docks on the night of the 20th, the New York harbor mission boat "Sentinel" was damaged to an extent which will necessitate the expenditure of a considerable sum of money in repairs, before the vessel can be of further use. The boat was not insured.

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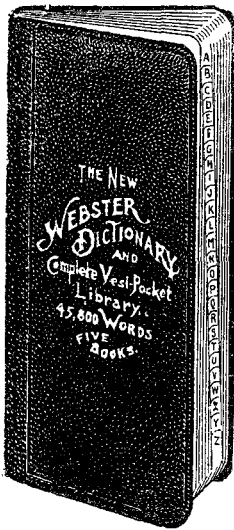
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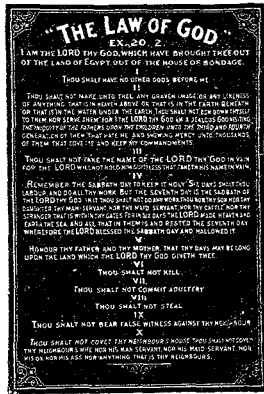
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They that sealed the covenant. **NEHEMIAH, X.** The points of the covenant.

they have ^{rv} dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

38 And ^{rv} because of all this we make a sure covenant, and write it; and our princes, ^{rv} Lē'vites, and ^{rv} priests, ^h seal unto it.

CHAPTER X.

1 The names of them that sealed the covenant. 29 The points of the covenant.

NOW ³ those that sealed were, ^a Nē-hē-mī'ah, ⁴ the Tīr'shā-thā, ^b the son of Hāch-a-lī'ah, and Zīd-kī'jah,

2 ^c Sēr-a-ī'ah, ^ā z-a-rī'ah, Jēr-e-mī'ah,

3 Pāsh'ūr, ^ā m-a-rī'ah, Māl-chī'jah,

4 Hāt'tūsh, Shēb-a-nī'ah, Māl'luch,

5 Hā'rim, Mēr'e-mōth, Ō-bā-dī'ah,

6 Dān'jel, Gīn'nē-thon, Bā'ruch,

7 Mē-shūl'am, Ā-bī'jah, Mij'a-min,

B. C. 445.

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;

29 They clave to their brethren, their nobles, 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;

30 And that we would not give ⁱ our daughters unto the ^{rv} people of the land, nor take their daughters for our sons:

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

forgo 33 meal—(an) 34 (the)—(among)—according

to our fathers' houses, 35 manner of trees,

had—(having) 30 peoples 31 peoples—(it)—a—

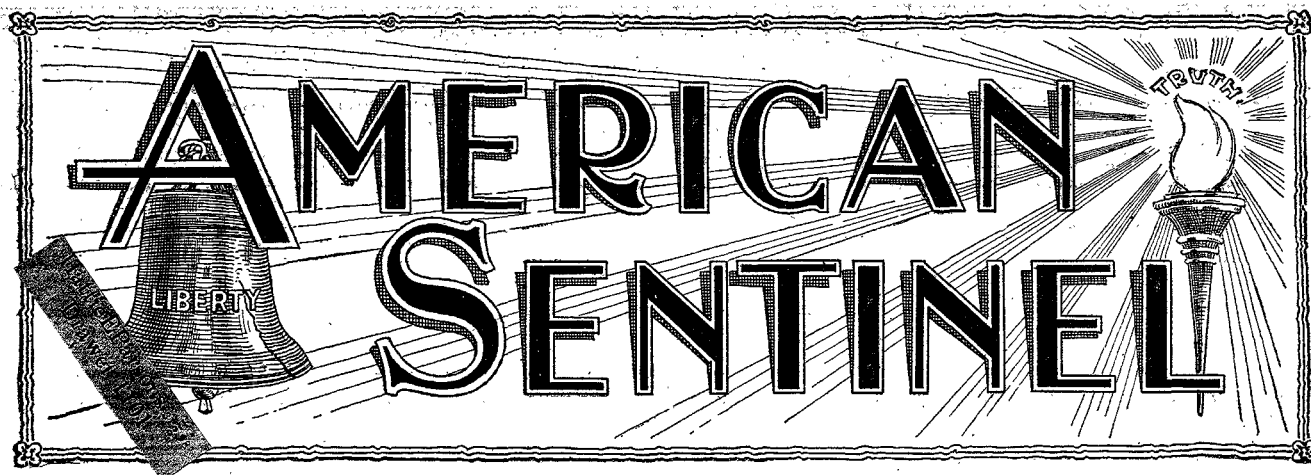
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THE patriot is he who strives not to plunge his country into war, but to preserve its peace.

HE who invades the rights of but one individual does that which God himself would not dare to do.

THERE is no surer and quicker way to dishonor Christianity than to try to compel people to observe Sunday, or any other professedly Christian institution.

It requires superhuman wisdom to discern what are the real, vital, all-important issues before the people, at the time when there is time to prepare for them.

TRUTH is about as unpopular in the world to-day as it ever was. It is hard work to get people to recognize truth now when it is liable to cost them something to do it.

Is there any more effectual way to oppose wickedness than that in which Jesus Christ opposed it? Should not church people, at least, answer this question in the negative?

"ATTENTION to details" is essential in any business, but nowhere more so than in the business of govern-

ment. And in government, the details are the individual citizens.

THERE is a great deal going on in the world to-day—so much that movements the most dangerous to liberty are able to make their way "in the crowd" almost unobserved. Eternal vigilance was never the price of liberty more truly than just now.

IT is easy enough to see now that Jesus Christ had a great mission to this earth—the greatest that could be imagined. But how many saw this at the very time when Christ was upon the earth?—Only a few, even of his own disciples. So if you do not see that the SENTINEL has any mission, or if the people generally do not see it, it may still be true that it has one, and a very important one too.

War and Civilization.

It is a very significant fact that in all civilized lands to-day there is the greatest activity in pushing forward preparations for war.

Whatever other branches of industry are idle, the effects of "hard times" and "over production" are never felt in the great workshops where are forged the nation's implements of destruction. They are usually running "over time."

One might imagine that civilization and war went hand in hand, or that war was an instrument of civilization, instead of being, as in truth it is, its destroyer.

Is civilization now preparing to commit suicide?

All Europe is an armed camp; and now the war agitation has involved the heathen countries of the far East, and extends its dark shadow across the water, so that it covers the nations of both hemispheres; and we are compelled to face the prospect of a general war, which will inflict a blow upon civilization that will sweep away at once the fruits of centuries.

This is the actual situation; and in view of it, how unwise to foster a sort of "patriotism" which glorifies war, and covets the opportunity to demonstrate national prowess amidst death and carnage.

Let us have a different patriotism taught to our youth and children.

It makes a great deal of difference whether you get satisfaction out of those things which tend to ennoble and prolong life, or out of things that tend to debase and destroy it.

Christians Are a Sect.

WHEN the Apostle Paul came to Rome, certain of the Jews came to him and said: "We desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against." Acts 28:22.

No one will question the application of the words "this sect" to the Christians. Now, if Christians were a sect in Paul's day, at what time did they cease to be a sect? Obviously, they are as much a sect now as they ever were.

This being so, the term "non-sectarian" cannot apply to anything that is Christian; and the very common use that is made of it to designate some religious movement or undertaking that is backed by several or all the churches together, is without any warrant of fact.

It is nothing against Christianity that its adherents constitute a sect. But it is something against Christians when they try to get state aid for a religious enterprise, on the ground of its being "non-sectarian."

To such as see no call for a paper like the AMERICAN SENTINEL we would suggest an investigation of facts and figures pertaining to the formation of religious organizations in the land to-day for political purposes.

Right, Dr. Parkhurst!

New York "World," January 24.

THE Rev. Dr. Parkhurst's sermon yesterday was on the personal need every one has of accepting the atoning blood of Christ for his salvation.

After the doctor had closed his manuscript, he said:—

"My ideas on this subject in all its phases are very different now from what they were a few years ago. They are very different from what they were when I first preached to you from this pulpit. I have come to the conclusion that it is unsafe, for me at least, to trust any man who is not openly and confessedly a Christian, not only theoretically but in his life.

"A new heart is needed by individuals. Unless individuals are changed and reformed we cannot have reformed cities and governments. For that reason, more than ever before in my life, I feel the necessity of personal pleading with you for your soul's good. To that work and that work only I shall devote all my sermons and all my efforts this winter."

Not What It Used To Be.

BY WILLIAM WARD SIMPSON.

WANTED—A Law that will make men seem good,
That will make a Sinner do as he should;
That will *make* him walk in the good old path,
Make him go to church and keep the Sabbath;
If he don't want to pray, *make him* pray, by force;
Each day from his Bible at least read a verse.
Such a law is needed just now, for you see
Religion is not what it used to be!

Brantford, Ontario.

The Bible Condemns It.

"WHATSOEVER is not of faith, is sin." Rom. 14:23.
To observe Sunday by compulsion of law, is not of faith.

Therefore such Sunday observance is sin.

And a large part of the professedly Christian people of this country are calling on the legislatures for laws that would compel people to sin.

Military "Christianity."

In a discourse given at the Rev. Thomas Dixon's church in Brooklyn, January 24, Mrs. Mary E. Lease, the well-known lecturer, made this allusion to the spreading spirit of militarism which is mistaken in these days for patriotism and even for Christianity:—

"The modern parson is too often identified with the military. Visiting the other day a fashionable church not one hundred miles distant from this spot, crowded with well dressed people, I was shocked to see one of the side rooms stocked with firearms. They sang of the Prince of Peace, but with those loaded arms near by I thought a more appropriate song would be 'Johnny, get your gun.'"

In Atlanta, Ga., the question of fusing the Bible in the public schools has been before the school authorities for some time past. A Bible text-book was first submitted, but was objected to by the Catholics and Jews. The Catholics demanded that the text-book give the Catholic version of the Ten Commandments, and also teach the Catholic doctrine on the subject of marriage and divorce. These changes were made, and others to satisfy the religious opinions of the Jews; and whether the text-book will now be acceptable remains to be seen. It should be evident, however, that attempts to teach the Bible in the public schools must be a fruitful source of religious controversy; while it cannot be denied that a book of religious teaching which is satisfactory to Protestants, Catholics, and Jews alike, must come far short

of teaching religious truth as the Bible teaches it. It would of necessity be like the play of "Hamlet" with Hamlet left out.

Religious Liberty in Pennsylvania.

THERE happened not long ago in the State of Pennsylvania, an incident which, while trivial in itself, stands so related to other facts as to be by no means insignificant.

In one of the public schools of Tidioute, Warren County, the youthful pupils had been taught by their teacher a little song or verse for recitation, the purpose of which was to teach them temperance and inculcate patriotism. This of course is entirely proper and laudable, provided only that it is done in the right way, so that temperance and patriotism are taught, and not something else.

But in this case it was something else than patriotism that was being taught; in fact, it was something quite the opposite. And it is to the consideration of the question of whether this is so or not, and of what true patriotism is, that we especially invite the attention of the reader in this issue of the AMERICAN SENTINEL.

But here is the song, or verse, which the youthful pupils were taught to recite in concert:—

" We are temperance children,
 Growing for the cause;
 We will vote down alcohol,
 And enforce the Sunday laws."

Now what kind of patriotism is it that represented in the enforcement of Sunday laws? What kind of patriotism do the Sunday laws embody? History can give us an answer to this question. For it is a well known fact that we must go back into history to find where and how the Sunday laws that are upon our statute books, and which the children of to-day are to "enforce," had their

origin. These Sunday laws have been handed down from one generation to another, and date far back of the time when the thirteen colonies became the United States of America; back of the time when the world heard proclaimed the Declaration of Independence; back of the time when civilized mankind made the last great world-wide movement for the realization of civil and religious freedom.

They date back to the Dark Ages; and the "patriotism" they embody is the "patriotism" of those times. And what is that "patriotism"?

Anybody who has read history knows what it is. It

is a "patriotism" which was in harmony with the civil and religious despotism in which the masses of mankind were then sunk, and from which, since that time, they have made long and heroic struggles to be free.

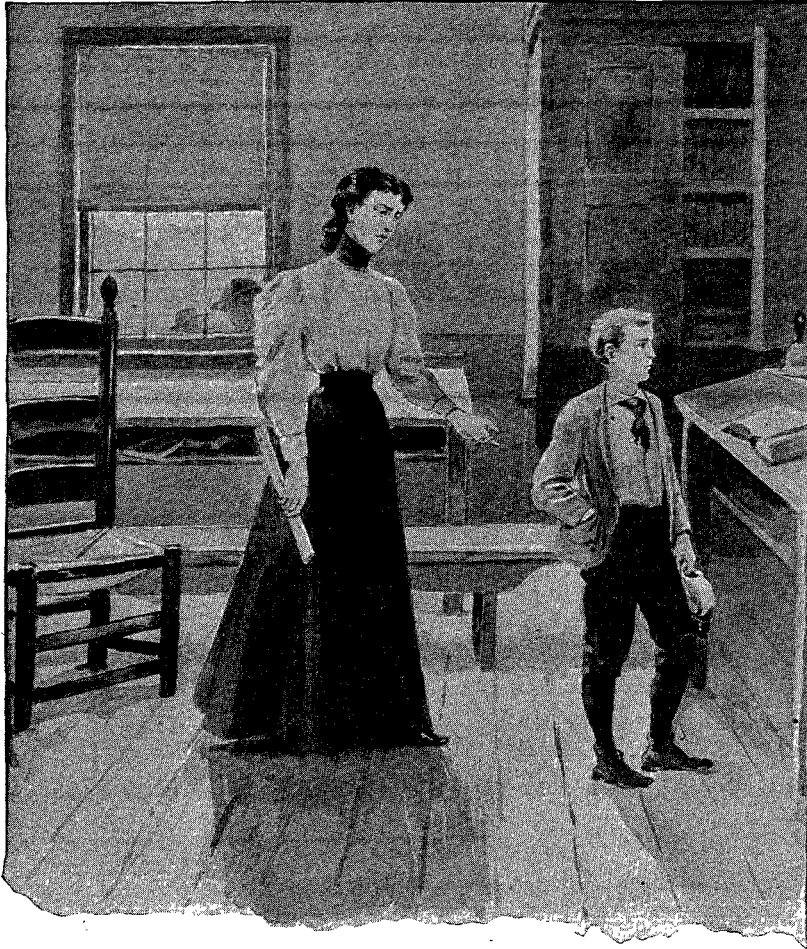
It may be said that Sunday laws have been enacted all along from the time when church and state were united down to the present; and this is true. But it is not to the point. It would be more correct to say that they have been re-enacted. In substance, they have simply been handed down from century to century, till they have come down to us.

The spirit which enters into them,—the "patriotism" which

they embody—is that of the times in which they had their origin.

And now, the children in the public schools are being taught to pledge themselves to "enforce the Sunday laws," as soon as they shall be big enough to do so. But this is not all of the story, and the remaining part of it illustrates what has been said regarding the spirit and purpose of such laws.

In this school was a young lad, Victor Robbins by name, whose parents were observers of the seventh day. He told his seat mate that he was not going to sing the song, because it was not right. His seat mate informed



The teacher kept the boy after school and compelled him to sing the verse printed underneath the picture, on the left, which he had been instructed not to sing by his parents, who do not believe in Sunday laws.

the teacher. The teacher noticed that he did not sing, and, calling him to account, a dialogue ensued which was substantially as follows:—

“Victor, why don’t you sing?”

“I don’t want to sing that song.”

“Why not?”

“Because I am not allowed to.”

“Who does not allow you?”

“My parents are Seventh-day Adventists, and they don’t want me to sing that song. It means persecution to them.”

The outcome was that the boy was detained after school and *compelled* to sing the song.

He was compelled to endorse, in principle, the persecution of his own parents, and to say that he would do that which he knew in his own heart he would not do at all.

And all this was done in the name of Christian Endeavor. It was a Christian Endeavor song, and the teacher was an active member of the Christian Endeavor society.

Now the incident is before the reader in its full significance. Only let this line of work be taken up and pushed by the Christian Endeavor body, so that the children in the public schools everywhere shall grow up committed to the idea of enforcing Sunday by law, and what would we have in this country a few years hence? How much liberty would there be left for all those whose convictions of duty did not harmonize with the idea of Sunday observance?

We have no desire to make more out of this incident than is really in it; and we do particularly desire to give all parties concerned in it credit for the best intentions. It is quite possible that this little song was meant only as a temperance song, and that its authors had in mind only the Sunday closing of saloons; though it is to be noted that when alcohol is really voted down, there will be no occasion for Sunday laws so far as temperance is concerned, since there will then be general prohibition. Certainly the voting down of alcohol could not be done by merely closing the saloons on Sunday; for a Sunday closing law, as applied to the saloons, means the sanction of law for a business which is by nature an outlaw. For it is impossible to close the saloons on Sunday only, by law, without sanctioning them by the same law on all other days of the week.

It is sufficient to observe that however this little song may have been intended, the actual enforcement of Sunday laws means persecution to those who stand opposed to Sunday on religious grounds. History teaches it, logic demands it, and recent experience in this very land abundantly confirms it.

“Straws show which way the wind is blowing;” and the prudent man is he who foreseeth the evil, and prepar-eth himself to meet it.

—————▶◀—————
 We oppose these innovations only because they should never first have been proposed.

Patriotism.

We believe in patriotism; and we believe in the teaching of patriotism in the public schools.

But we do not believe in the “patriotism” that—in many places—is being taught.

We do not believe in a kind of “patriotism” that glorifies war. War is against civilization, against national prosperity, against every interest of the individual and of the state.

We believe in a patriotism that seeks to save life, not to destroy it.

We believe in a patriotism that maintains—not denies—liberty of conscience.

We believe in a patriotism that proclaims that “all men are created equal,” and that every individual has “certain unalienable rights.”

This is the patriotism of the Constitution and the Declaration of Independence. This is the patriotism of the noble men who laid the foundations of this nation.

Why cannot the children in the public schools be taught something about individual rights? What could be more profitable than to teach them to prize their own rights, and to respect the rights of others?

What kind of patriotism is more truly American than that which prompted the writing of the Declaration of Independence?

To teach the children patriotism it is not necessary that they be taught how to kill people, and to believe that we are the “biggest” nation on earth, and can “lick” any or all of the others.

It is not necessary to teach them that the only proper place to show patriotism is amidst the smoke of gun-powder and the death and ruin of the battle field.

If the American flag is to be held up before the children in the public schools, let them be taught that it stands for something else besides war.

Let them be taught the principles of individual liberty and independence upon which the government, represented by the flag, was established.

Teach the children to love peace, not war. Teach them that respect for right, that love of truth, that moral courage and self-reliance which are essential to true manhood. There will then be no danger but that they will grow up to be patriots.

—————▶◀—————
 An end must be put to a social condition that mocks the dictates of justice and makes a travesty of the gospel of Christ.

Thrones are trembling and the preparations for the greatest of wars are being rapidly pushed.

There are but two methods to deal with this storm of human unrest—the policy of Cæsar or the method of Christ. One is the personification of individual selfishness, the other the doctrine of brotherly love.—*Mrs. Mary E. Lease.*

Patriotism and the Flag.

"New York Journal," January 24.

THE Department of Public Instruction of this State is sending out "Suggestive Programs" for the observance of Lincoln's and Washington's birthdays—anniversaries which by all means should be observed in schools and all that they stand for impressed upon the children.

The opening feature of the program is the "Salute to the Flag." We quote the grave recommendations of the department verbatim:—

"At a signal from the principal the pupils in ordered ranks, hands to the side, face the flag. At another signal every pupil gives the flag the military salute as follows: 'The right hand lifted, palm downward, the forefinger touching the forehead above the eye.' Standing thus all repeat together slowly: 'I pledge allegiance to my flag and the Republic for which it stands, one Nation, indivisible, with liberty and justice for all.' At the words 'to my flag,' the right hand is extended gracefully, palm upward toward the flag, and remains in this gesture till the end of the affirmation, whereupon all hands immediately drop to the side."

This seems to be another example—they are already innumerable—of the unfortunate tendency of well meaning persons, to mistake flag idolatry for patriotism. It were better to teach frankly to the boy that the flag is now what his fathers made it, and will be what he and his fellows make it; that it waved over slavery until his fathers purged it of that stain; that it waves now over political corruption, judicial injustice, and industrial distress, and will continue to spread its folds over these evils unless he and his fellows with stout hearts, pure minds and honest purpose toil in their youth and in their age to sweep away the abominations which have grown up under our flag as under others.

There is a wide difference between flag patriotism and true patriotism. The latter includes reverence for the flag, the former is apt to include nothing else.

ONE man has at last appeared who favors the union of church and state in the United States, and who at the same time has the honesty to say so. He at the same time has the ability to discern, and the honesty to say, that the union of religion and the state is the union of church and state.

This open-minded man is Rev. Dr. Charles M. Lamson, the president of the American Board of Foreign Missions. In the reception and dinner of the Chicago Congregational Club, in Chicago, Monday night, January 17, 1898, Dr. Lamson spoke on "New-Englandism," in the report of which we find the following:—

"Another tendency is toward the union of church and state, or, better, of religion and state. Congregationalism is democracy. It is an inherent part of all true republicanism. The church has a great opportunity to assert its love for the land and to become patriotic. The time is coming when we shall place the obligations of cit-

izenship in the forefront of our principles and inculcate them on all sides in the church work."

Another point in this to his credit, and to which we call the attention of the *Christian Citizen* is, that Dr. Lamson recognizes, and openly says, that the union of religion and citizenship is the union of religion and the state, which is the union of church and state.

That one such man is found, is a distinct gain. If there were about one or two thousand more such, the situation would be greatly relieved. We sincerely wish that every one of those who are so diligently working for the union of church and state in the United States would by some means get the courage to say so. Nothing is ever gained by trying to get one thing under pretense of something else.

A. T. J.

Another Scripture Study with the "Christian Citizen."

"THERE was also a strife among them, which of them should be accounted the greatest." Luke 22:24. The disciples were expecting Christ to set up a kingdom in this world and of this world. They expected that in this kingdom they themselves, as a matter of course, would have the chief places, because they were his first chosen disciples. But it was not enough for them that they should have the chief places: the strife among them was as to which one of them should have the chief *place*. It was not enough that they should all be great and occupy prominent positions; they got up a strife as to which of them should be the greatest and have the most prominent position. Nor yet was the strife exactly as to who should *be* greatest; but who should be *accounted* the greatest.

Everybody can see that this was simply political ambition, and political strife for political position. Their conception regarding Christ's kingdom was altogether a mistaken one; yet that does not affect the fact that theirs was only political ambition and political strife for political position: and this all because their conception of Christ's kingdom was political. Everybody can see also that the conception which these men then held of Christ's kingdom is precisely the conception which the Christian citizenship movement entertains to-day. And the strife in which the disciples were then engaged with respect to their place in the prospective government is precisely that of the Christian citizenship folks to-day respecting their prospective government. These to-day contemplate nothing else than a grand national "strife" by an election campaign to decide "which of them shall be accounted the greatest." We know that these to-day sustain themselves with the idea that their work is all for the glory of God. But was it not so with those other disciples? Yet it was all wrong; it was sheer political, selfish ambition.

"And Jesus said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise au

thority upon them are called benefactors. *But ye shall not be SO.*" Luke 22: 25, 26.

"So" means "like," "after the same manner," "in the same way." What is the basis of this "so" here?—The kings, the rulers, of the Gentiles, of the nations, of those who are not of the people of God—these exercise lordship over them and exercise authority upon them: "but ye shall *not* be so." Ye, my disciples, ye Christians, "*shall not*" "exercise lordship over them." Ye shall not exercise lordship over the nations, over those who are not of the people of God: ye "*shall not*" "exercise authority upon them." The kings of the Gentiles are so: but ye shall *not* be so. The kings of the Gentiles do so: but ye shall *not* do so. Yet everybody knows that this is precisely the thing that the Christian citizenship folks are planning both to be and to do. They *do* design to be just *so*, and to *do* just *so*. While the word of Christ stands ever before them—"Ye shall *not* be SO."

Do you obey Christ, or do you not? Are you Christians, or are you not? "Why call ye me, Lord, Lord, and do not the things which I say?"

It will not do to try to dodge this by pleading that Christ meant that his disciples were not to exercise lordship over, or authority upon, Christians, their own brethren, as the kings of the Gentiles exercise lordship over and authority upon the Gentiles, their own people. This is included *in* what he said, of course; but this is not all that he said in what he said. It cannot be claimed that under this word Christ's disciples could *not* exercise lordship over, or authority upon, their own brethren, yet *could* do so over and upon those who were *not* of their brethren, those who were altogether strangers to them. For if they could not do so with those who were of their own, and recognized fellowship with them, and held the same principles, how much less could they do so with those who were altogether separated and in no way of them nor of their principles or ways.

No: this prohibition of Christ's is universal. Kings of the nations exercise lordship and authority; "but ye shall not be so." The kings of the nations exercise lordship over them; "but ye shall not be so." The kings of the nations exercise authority upon them; "but ye shall not be so."

We know that the Christian citizenship folks insist that they must take possession of the government—municipal, state, and national for "the good of both government and people." They insist that those who now run the government are running it to the bad; but "we will run it only for the good; they are agents of evil, we will be agents of good."

Oh, yes! that is what those who exercise lordship and authority over others always said. "The people are only the better for being ruled, and we are the ones best fitted to rule; we do it for *their* good; we are only agents of good to the poor bad people."

All this is precisely what Jesus says that these kings all say of themselves: "The kings of the Gentiles exercise lordship over them; and they that exercise authority

upon them are called *benefactors*." "Bene"—good. "Factor"—agent. "Benefactors"—agents of good. This is precisely what the Christian citizenship people propose to be in their political aspirations: they propose to be benefactors, agents of good, to the country and the people. They propose by their political ambitions to work the "redemption of cities, states, and the nation." Thus they too in this day would be called the same kind of political "benefactors."

But what says Jesus to them and to all who bear the name of his disciples?—He says, "*Ye shall not be so.*" Those who exercise authority upon the nations are called benefactors; "*but ye shall not be SO.*"

Has not the fallacy of such ambition on the part of professed Christians been sufficiently demonstrated in history? Has not the thing been attempted over and over? And has not every attempt proved a most dismal failure so far as any kind of good is concerned? The thing was always productive of more and greater evils than were those which they proposed to remedy.

"Ye shall not be so," says the Lord Jesus Christ. Will our *Christian* citizens respect his authority, and obey his Word?

A. T. J.

Jesus and Social Reform.

George M. Steele, D. D., in *Northwestern Christian Advocate*.

THAT the teachings of Jesus tended to the rectification of social wrongs there is no doubt. There is just as little doubt that this was *not the primary object he had in view*. A considerable class of teachers in our day hold the directly opposite opinion. Not all of them agree with what one frankly said: "We are to make men comfortable in this life without their concerning themselves much about the future." But to this complexion does all such teaching come at last. . . .

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added." This was the keynote of Christ's campaign for the reformation of humanity. He never adopted nor taught any social theories that were not primarily ethical or religious. We may safely challenge the production of a single utterance that must necessarily be interpreted as having an economic, political, or otherwise social character. These topics were utterly foreign to his intentions. When one came asking him to interfere in a case of alleged injustice as to a division of an inheritance, he exclaimed, in a tone of resentment, "Who made me a judge or a divider over you?" and proceeded to deliver a discourse on covetousness.

HE IGNORED "SOCIOLOGY" AS SUCH.

Jesus has been claimed by all sorts of reformers as an advocate and exponent each of his own particular cause. The socialists cite him as an authority; so do the labor reformers of all types; the land reformers; and even the anarchists. The communists of this day represent him as their first great advocate; though the communists

of a century ago designated him as *Le scelerat*, "The infamous." But he had no word which can be tortured into an approval of any of the doctrines held by the parties in question, nor had he one word in condemnation of them. There is absolutely no teaching by him on any branch of sociology as such. The few elementary principles that were accepted in all civilized communities of that age and are nearly self-evident, he took for granted. So he did certain principles of physics, and meteorology, and chemistry, and astronomy. Many of the prevailing notions concerning these subjects were glaringly wrong, but he did not undertake to correct them. . . .

We may search in vain through all the teachings of Jesus for any advice respecting the relations of employers and laborers, on the treatment of the criminal classes, on pauperism, distribution or exchange, on taxation or finance, on a system of education or the management of a family. He did not even organize a church, though unquestionably he expected his followers to do so, and he laid down no form of church government. He simply and sternly demanded of all men in all social relationships and in all callings and industries, righteousness and love. It was God's righteousness, founded on God's law and coming in God's way; not that which comes from human culture or tends to merely temporal welfare. The love was that which is "shed abroad in the heart by the Holy Ghost," and which impels the subject of it to do to others as he would have them do to him. Once get man permanently fixed in this experience and there would be a solution of all the moral and social problems of life.

LABOR AND TAXATION.

It may be said that there were at that time no such gigantic evils as now afflict human society. But this is as far as possible from the truth. Bad as the condition of certain classes is now, it was at that time incalculably worse. It is hardly credible—the statement of the oppression and degradation of the masses of the people. Take one particular, that of the taxes. We are told by competent authority that from two thirds to three fourths of the whole product was collected by the tax-gatherer. Those to whom the taxes were farmed out amassed enormous fortunes by extortion and robbery of the people. Laboring men, when not slaves, were crushed down into the most appalling poverty. There were frequent revolts and desperate insurrections, which were put down with such violence and cruelty as are never heard of in our time. Out of these came the formation of robber bands, roaming about the country and committing all manner of depredations; and those engaged in these outlawries justified themselves on the ground of the exaction and tyranny of their superiors. It was this that made the publicans so hated and execrated. It was because Jesus treated these and some other disreputable characters as proper subjects of his saving influence and capable of becoming members of the kingdom of God that he was at times distrusted and bitterly maligned.

But was he indifferent to this great mass of human

misery? Was there in him no sympathy and no desire to mitigate this wretchedness? Assuredly this was a part of the incalculable burden which he bore. He looked upon those sufferers with infinite tender pity. He bore the griefs and carried the sorrows of the oppressed and afflicted. He was described as "a man of sorrows." "He had compassion on the multitude."

Why, then, did he not organize a crusade against these abuses and more explicitly and directly denounce them? It was certainly not because he regarded them of minor importance. Their removal was an essential part of his program for the emancipation of humanity. But he regarded them and all other social evils as the effects of certain causes, and to attack the former to the neglect of the latter would have been unreasonable and nugatory. He recognized sin and selfishness deeply entrenched in human nature as the source of all these moral and social disorders, and he preached a gospel which, if accepted and lived, would destroy those foul springs of evil and cure the wrongs which spring from them. He laid the ax at the root of the tree instead of pruning among the branches. "First make the tree good." It was spiritual regeneration of the individual at which he directly aimed. This and nothing else would save society.

THE INDIVIDUAL, NOT "SOCIETY."

Many who are engaged in social reformatory work are urging the rectification of society as such. They claim that there has been too much attention paid to the conversion and salvation of individuals. There is no sanction for any such method in Christ's ministry. Indeed, it is preposterous in itself if the method is to be taken literally. Society is composed of individuals, and though individuals associated are something vastly more and greater than a mere aggregated mass, yet society can never be reached except through its members. It is not to be understood that Jesus placed no value, or small value, on the increase of power that comes through association. Society is one of the chief facts of humanity, and no one can, without great disadvantage, ignore or underrate it. But it must always be understood that individuals in society are of more importance than society itself. Society is a means not an end; and the means can in no case be regarded as greater than the end. Says F. W. Robertson: "It is easy to be a warm lover of England and yet not love one Englishman. Easy to set a great value on a flock of sheep and yet have no particular care for one sheep or lamb. If it were killed, another of the same species might replace it. Easy to have fine, large, liberal views about the working classes or the emancipation of the negroes and yet never have done a kind act to one."

THE MISSION OF JESUS THEN AND ALWAYS.

The mission of Jesus, then, was ethical and religious and nothing else. Whatever wrongs of any sort existed then or exist now, their removal could be effected only by moral and spiritual agencies. Subsidiary to these agen-

cies are all studies and investigations of a social and scientific character; these latter are of great importance and not to be ignored or neglected by religious men; but they are subordinate and not paramount or preëminent. This appears to have been the method of Jesus. He evidently expected his successors to do many things—he asserts even “greater things”—that he did not do. They were to be under the direction of the Holy Spirit, who was to “bring all things to their remembrance”—guide them as he himself had done, only on a broader scale.

What the church and Christianity want, then, to-day, is not a new economical or political or hygienic gospel, but the original gospel of Jesus, which calls for repentance and faith as conditions of regeneration and which insists on the characteristics laid down in the Sermon on the Mount and the other teachings of Jesus. This will include doing good to all men and in all ways, rectifying all wrongs whether industrial, commercial, domestic, or political. That this is not more fully done—and heaven knows how great is the lack!—is not because we need a new religion, but because we do not apply that which we have.

Sunday and Personal Right.

BY C. H. KESLAKE.

THE Constitution of the United States was founded upon the self-evident truth that all men are created equal.

This government was not organized to grant rights to which its citizens previously were not entitled, but to protect each one in his individual rights. It sought to be a government such as all governments ought to be—one in which the individual shall enjoy to the fullest extent his natural rights.

To more effectually secure these rights church and state were separated, and Congress was forbidden to legislate in favor of, or against, religion, confining it to matters which are purely civil.

It is sometimes urged by those who are seeking to secure laws for the observance of Sunday as the Sabbath day that such a step would not be a union of church and state.

But murder will out, and it is being made more and more manifest that such statements, however honestly intended, are absolutely and unqualifiedly false.

If Sunday laws are all right, and no union of church and state would thereby be effected, why do they desire to have the Constitution changed?

As the Constitution was founded upon the self-evident truth that all men are created equal—that they have certain unalienable rights; and since to more effectually secure these rights to one and all church and state were kept separate, it is perfectly plain that to change the Constitution in this regard is to deny the doctrine that all men are created equal—that they have any inalienable rights at all.

It is therefore perfectly natural that those who plead for Sunday laws should come right out and thus deny this principle—this self-evident truth. Indeed, it could not be otherwise. Hence Dr. Burrell, at the Christian Endeavor convention held a few months ago, at Paterson, N. J., in pleading for Sunday laws, was perfectly logical when he declared that the doctrine of personal rights was a political heresy.

To fasten this teaching of Dr. Burrell upon the people of this country is to bring them into the worst kind of bondage. It is not only to make a slave of man's actions, but also of his conscience. From being a king amongst kings, he is reduced to the awful condition of a serf—a mere automaton, a machine of the government, capable of action only as the government directs.

Doubtless Dr. Burrell and his associates would like to cover up this truth, if it were possible. But the matter of Sunday laws, striking as it does at the very root of personal liberty, brings its advocates face to face with this phase of the question, and the inexorable law of logic compels them to make this argument; they cannot dodge it if they would.

Sunday law advocates would have us believe that this Sunday-Sabbath is a true friend of all—especially of the laboring classes. But an institution that cannot be sustained except by denying truth that is self-evident, is an enemy, an implacable foe; and will destroy instead of save,—whether it be a nation or an individual. Consequently Sunday cannot be a part of the truth the knowledge of which shall make us free. John 8:32. Its source is not in the Author of freedom who said, “And if the Son shall make you free, ye shall be free indeed;” nor is it a part of that law concerning which the Psalmist said, “I will walk at liberty, for I seek thy precepts.” Ps. 119:45.

In the address of Dr. Burrell before referred to, he urged that Sunday is a seal. Yes, this is true; but not the seal of God as the speaker desired his hearers to believe.

The very fact that this Sunday institution cannot, as before stated, be sustained only as the self-evident truth that all men are created equal, is squarely denied, and a change of the Constitution called for, ought to convince every one, especially Christians, beyond the possibility of a doubt, that Sunday is not the Sabbath of the Bible, nor the seal of the living God. God's Sabbath is not a sign of bondage, but of liberty,—liberty that can be found only in the Lord Jesus Christ.

This country does not need a kind of “patriotism” that is only good on the fourth of July, and derives its chief inspiration from fireworks and lemonade.

If you don't agree with the sentiments expressed in this paper, don't get excited over it; but if you do, remember that on the side of truth there is always calmness.



THERE was a great banquet given the other day in this city,—the largest, it is said, that was ever given at an American hotel, as well as “the richest and most splendid.” It was a banquet given by the “National Association of Manufacturers.”

* * *

ABOUT a thousand diners were present—more than could be accommodated in the great dining-room of the ten-million-dollar hotel in which the banquet was spread. Nearly all of them were millionaires, the aggregate wealth represented reaching away into the billions, beyond the stretch of the human imagination to picture. It was not a banquet held for the purpose of eating and drinking, but for considering the situation of the country; for it was as representing the country that this great gathering of manufacturers had assembled. And it was evident that “the country” is prosperous; no one looking into the great dining room and taking even a momentary glance at the banquet as it was in progress, could have doubted for a moment that “the country” is very prosperous indeed.

* * *

THE President of the United States was there, and made a speech. He came expressly from Washington to be present, and he came in his official capacity. It was the only capacity in which he could have come. The conclave would not have cared a cent for his presence in his own individual capacity; for the President is not a great manufacturer, neither is he a millionaire. But why should the President, as such, come from Washington to do honor to this banquet of wealth? This is a query which we deem pertinent to a consideration of the event.

* * *

THE President of the United States is the representative of 70,000,000 people,—the inhabitants of all the States and Territories. As such he stands for the people. Persons who go to see the President on any mission go to the people. As chief executive of the nation, the President is the embodiment of the people. The people are the reality behind every act that is done in official capacity. They are the real movers, the real actors, in everything.

* * *

THE manufactures might have gone to Washington, —to the President; but instead, the President came to

them. The people moved at the will of the millionaire manufacturers. Remembering that it is not the tail that wags the body, but the body the tail, it is evident that the millionaire manufacturers, and not the 70,000,000 or more citizens, are “the country.” It is in dollars that the millions count, not in mere human individuals. But things have changed in this respect since the days of Jackson and Lincoln.

* * *

THE “National League for the Protection of American Institutions” is getting ready to fight Sunday baseball, which the leading ball clubs have announced their intention of playing during the coming season. The object, of course, is to prevent the “desecration of the Sabbath.”

* * *

THE League should change its name. Baseball is distinctly an “American institution,” while the Sabbath is not; yet the League is going to oppose baseball in the interests of the “Sabbath.” It is going to oppose an American institution, in order to maintain something entirely foreign to such institutions.

* * *

ANY person who reads the Bible and history cannot help knowing that the Sabbath is not an American institution; it is a divine institution. And any one who believes the Bible ought to know that a divine institution does not need the protection of an earthly power.

* * *

NOT long ago Emperor William, of Germany, in swearing in some recruits for his army, took occasion to proclaim that a good soldier must necessarily be a good Christian. Appreciating the absurdity of this utterance, the editor of a Berlin journal published a cartoon in which the infidel armies of Frederick the Great and Napoleon, and the heathen armies of Alexander the Great and Leonidas, were represented as reading these words of the emperor’s speech; and for this the editor is to be punished for “lese-majesty.” It is said, by the way, that about a thousand prosecutions for “lese-majesty” take place in the German empire in the course of a year.

* * *

BUT the noteworthy point which appears in the present instance is that while “lese-majesty” sends the offender to prison for at least a term of several months, a man who almost at the same time was prosecuted for speaking against God, got a sentence of imprisonment for only eight days; which leads an exchange to remark that Emperor William “is probably the first to carry the impression that he believes in a God of less importance than himself.” But just such inconsistencies are always to be found under a system where church and state are united.

It is a fact that the union of church and state under any form of government tends not to beget reverence for God, but rather the opposite. Of course, under such a system, the state is bound to punish all such acts as constitute "offenses against God and religion." But to punish an "offense against God" with anything less than death, is only to cast ridicule upon God. God, indeed, forgives the offense freely, and magnifies his name through his mercy and love. He forgives the offender, and the latter escapes the penalty of his transgression; but always the divine forgiveness discloses the awful scene of the Son of God hanging on the cross in the agonies of death, for the very offense which was forgiven. So that both justice and mercy, the attributes of God's character, are magnified in his forgiveness of sin. But as human governments are not conducted upon the principle of forgiving the offenses of transgressors, it only remains for them to inflict punishment; and when the state assumes to deal with offenses against God, the only thing it can do is inflict what it deems a fitting punishment for them.

* * *

AN offense against God is a sin; and the only fitting punishment for sin is that which God himself, after the Judgment, will inflict upon all who have not obtained pardon and regeneration through Christ. When a government therefore undertakes to punish for an offense against God, by inflicting a penalty of fine or imprisonment, as is usually done, it only casts contempt upon God, and lowers him to the level of the earthly and human. An offense against him comes to be considered as on a par with an offense against an earthly ruler, or as even a thing of less consequence. It is simply impossible that the result should be otherwise.

The Ontario Sunday Bill Withdrawn.

EDITOR SENTINEL: The bill introduced in the Ontario Parliament, at the request of the "Lord's Day Alliance," to amend the "Lord's Day Act," and make it more stringent than at present, has been withdrawn. This was largely brought about by Sunday keepers themselves, who viewed with alarm the prospective workings of the bill, and vigorously protested against it.

The law as it now stands leaves the way open for religious persecution, and it was shown that should the amendment pass, very many of the industries of the country would be seriously menaced, if not entirely destroyed.

It is proposed, however, in the future to take up the matter again in a form that it is hoped will meet with popular approval.

Those who favored the bill severely censure the government for its action in withdrawing it.

As the country is on the eve of an election, the present

government is accused of yielding because of political expediency.

Thus it may be seen that Sunday laws abound in innumerable difficulties, both to those who make them and those on whom they are enforced.

How much trouble would be avoided in this world if the matter of the Sabbath and religion in general were left between God and man.

M. C. GUILD.

To Close Drug Stores on Sunday.

New York "World," January 24.

THERE will be a meeting of the Executive Committee of St. Michael's Chapter of the Church Association for the Advancement of the Interests of Labor to-morrow night at the Parish House of St. Michael's Church, 225 West Ninety-ninth Street [New York City]. The object is to start a movement to close drug stores on Sundays. So far sixty-five trade, labor, reform, business, and church organizations and fifteen leading clergymen have indorsed the movement.

Decline in the Price of Titles.

It will be good news to some Americans, that there is a prospective decline in the price of titles of royalty. The Italian government, says the *New York Sun*, intends to submit to parliament a bill which provides "that any one desiring the title of prince shall pay \$8,000 therefor. Five thousand dollars will be the sum necessary to obtain the title of marquis, while \$4,000 will buy the title of count. Any one may become a baron who is willing to pay \$1,000 for the honor."

This is far below the price that American heiresses,—or their papas—have been in the habit of paying; and we know no reason too why these titles are not just as good as any.

A DISPATCH from Rome says that Cardinal Vannutelli is "in deep disgrace" at the Vatican, on account of having been present at a grand dinner given in honor of the American ambassador to the Quirinal, Mr. Draper. To thus openly seek the good will of the Italian government, is to violate a stringent rule of papal policy; but it seems that the cardinal, who is a prominent candidate for the tiara, thinks the good will of the Italian government worth more to him than the friendship of the Italian cardinals.

THE *Bellefontaine* (Ohio) *Republican* announces that Washington's birthday will be celebrated in the public schools of that State, according to a program furnished by the "Women's Relief Corps" ladies, which will include the "flag salute."

RELIGIOUS LIBERTY for YOUNG PEOPLE

Studies in French History.—7.

"WHOM were we talking about when our last week's study closed?" questioned Professor Carman.

"That's good; I see you are interested in these lessons," he added, as he noted the dozen eager hands that were raised.

"It was about Rollo, the Norman," answered Charlie White, in response to a nod from his teacher.

"Right. Well, Milly, what is on your mind? you may speak freely. In fact, I think we may as well devote the first of the half hour to questions, answers, and a familiar talk on the previous lesson."

"Well," said Milly, "aunt Mildred is at our house visiting, she is real good in history, and she told us a little story about Charles the Simple and Rollo. She said that when the king let Rollo have certain lands, it was necessary that he comply with the usual custom, and show his allegiance to his king by kissing Charles' foot. But Rollo didn't propose to do that kind of business, and so he sent a soldier to do it for him. But it was not at all agreeable even to *him*, and he was so indignant at being asked to do this, that he seized the king's foot and raised it to his lips, instead of bowing down to perform the ceremony. As the king was sitting on a throne which was not stationery, it tipped him over, throne and all," laughed Milly, "and then the Normans laughed at him; but the Frenchmen were quite angry, though the king wisely turned it off as a joke."

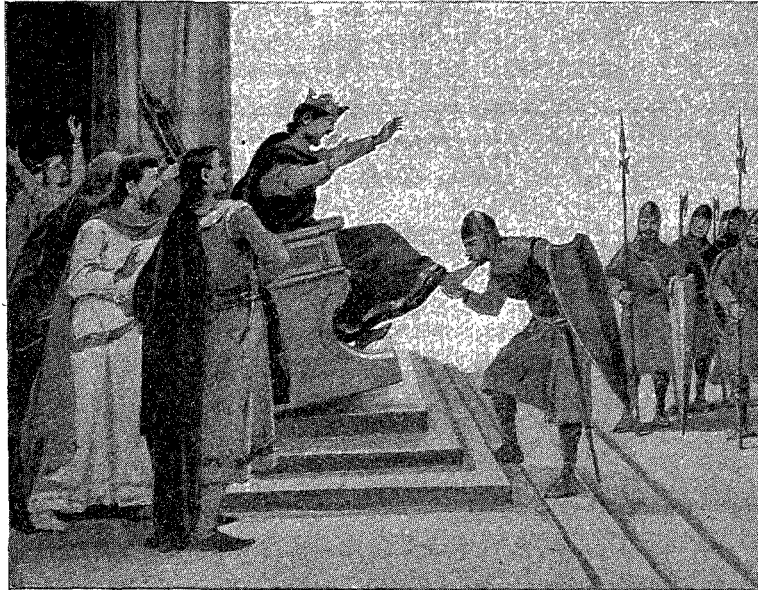
"A very good story, Milly, and well told," said Professor Carman, encouragingly.

"After Charles the Simple had been murdered," continued the teacher, "which people supposed was done by

one of his nobles, Hugh the Great, who was the son of the Count of Paris,—he who had been the real ruler instead of Charles the Simple, might easily have been king. But he did not choose so to aspire; so Louis IV. ascended the throne. He reigned eighteen years, and in 954 A. D. he left the kingdom to Lothaire, his son. He was succeeded by Louis V., called the Do-Nothing, because really his reign was so short that he could not have accomplished much, were he even so wise,—it was only a year. He was the last of the Carolingian kings, the direct posterity of Pepin, and of Charles the Great."

"Charles the Great and Charlemagne were the same, weren't they, I believe?" asked Max Smith.

"Yes, the very same. Now, Hugh Capet, son of Hugh the Great, was made king by the nobles; and so you see that in less than two hundred years from the time when the great Charlemagne was placed in his tomb, the kingdom for which he fought so many battles and over which he reigned in such glory, had gone into stronger hands."



Rollo of Normandy showing allegiance by proxy to King Charles.

"Don't you think it would have been better for France if the descendants of Charlemagne had continued to reign?" asked Rob Billings.

"If they had been capable as their illustrious ancestor, yes; but they were not, so it was no doubt better to have a change. You see the nobles had almost unlimited power over those under them, and history says that the name of 'king' was almost a mockery."

"How came the nobles to have so

much power?" asked Joe Palmeter.

"I will try and explain how, Joseph, or rather, I will tell you about the Feudal System, then you can understand it.

"When a chief went to war, in very early times and was victorious, he used to give his principal men a certain share of the conquered territory, if they would promise to fight for him and work for his interests. This was called 'owning allegiance,' while the chief was called their liege lord and they his vassals. Then after a while these vassals themselves would do the same thing, and subdivide the land, among others, called 'freeholders,' and these freeholders had also others under them, called serfs, who were the very lowest class. So there were:—

"First, the king; second, the nobles; next, the freeholders; and lastly, the serfs."

"I should think such a way of doing things would make no end of bother and worry for the king," said practical Jack Smith.

"It did, indeed, for after a while the poor king didn't own as much land as the nobles and vassals, and so they did not like to acknowledge their allegiance to him."

"Wasn't that the way with Rollo?" asked Florence Ray.

"Yes, and poor Simple Charles did not dare to resent the insult of being tumbled off his throne."

"I should have thought they would have changed the foot-kissing ceremony after they had such an experience as this," said Maggie Palmeter, laughing.

"So they did; after a while they signified their allegiance to the one above them by placing the hand inside that of their superior, which was certainly a more pleasing custom."

"Let me see, professor, I would like to make a note of the time when Hugh Capet took the throne."

"Very well; write; Hugh Capet, first of the Capetian kings, reigned from 987 to 996 A. D.

"I have been very glad to see that you all made good use of your note books during this lesson. We will close this study by giving the names of each of the kings of France as far as we have studied. This you will also do well to write in your note books. Then we will repeat them in concert:—

"Clovis, later, and unimportant kings, Pepin the Short, Charlemagne, Louis the Good-natured, Charles I. the Bald, Louis II. the Stammerer, Louis III. and Carloman, Charles II. the Fat, Charles III. the Simple, Louis IV. Lothaire, Louis V. the Do-Nothing, and Hugh Capet.

MRS. L. D. AVERY-STUTTLE.

Following the Majority.—No. 2.

"Good evening, Tom!"

"Why, good evening, Will! Come in! Take a seat by the fire. You are just the boy I've been wanting to see. Where have you been keeping yourself of late?"

"At home, Tom. You know I told you I believed I would take my circus money and buy me one of those pocket Bibles like yours?"

"Yes, Will, I remember."

"Well, I did it, and I have been putting in my spare time of late in studying it."

"Good for you, Will! How are you getting on?"

"Well, that is just what I want to tell you. I need a little help."

"What is the matter, Will? Is it hard for you to find the texts you want?"

"No, Tom. I tried your way. Learned the names of the different books, and the order in which they come, and when I know the reference now, I can find it easy enough."

"Well, that is good! Now what is the matter?"

"Why, it's these verses here in the fifth chapter of

Matthew—the 17th and 18th: 'Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.'

"So you are studying of the law, are you, Will?"

"Yes, Tom. I wanted to see if there is any reason for people's thinking it has been changed. Jim Drake says he heard his father say that there was no need of people getting their mind all confused in the study of the old law, because it had all been changed when the Saviour came, and all we had to do now was to believe in Christ.

"But, Jim," said I, "how are we to believe in Christ unless we are acquainted with him; and how are we to become acquainted with him except through his laws? Did you ask your father to explain the matter, Jim?"

"No, indeed," said he. "He wouldn't have done it if I had. He don't think such things belong to children."

"But they do, Jim," said I, "for I remember reading a verse in my Bible the other day that said, 'Those things that are revealed belong unto us and to our children,' so if there was any change made, we boys have as good a right to know it as the older people.

"Why, Jim," said I, "your father is quite an active man in church work, isn't he?"

"Well, yes," said he, "if talking politics and keeping people straight on Sunday can be called church work."

"But, Will," said he, "are you certain that the Saviour's coming didn't change the law?"

"Yes, sir, Jim, I am," said I.

"Well, now, look here, Will," said he, "it isn't very likely that the majority of the people are in the wrong, and only now and then one right."

"But, Jim," said I, "don't you know that the way that the majority travel is called the broad way, and doesn't lead to heaven at all, and but just a few find the road to eternal life? It doesn't make any difference, Jim, if all the world says a thing is so, if God says it isn't so, why, it isn't!"

"Well, Will," said he, "just show me where He says it isn't so."

"Well, Tom, do you know that I couldn't do it? I had heard it talked of lots in the Sabbath-school, and thought I understood it real well, but I hadn't realized how necessary it was that we know just where to find the proof of what we say, and I began to see why our teacher considered it so very essential that we boys learn the references for ourselves. I said, 'Jim, I don't know just where to find it, but I know it says so, and I'll look the matter up.'

"Well, yes," said he in his sarcastic way, "it strikes me, Will, that that will be about the thing for you to do, and may be when you find it it won't read just as you thought it did."

"But I knew it did, so I said, 'I mean to do it, Jim,' and walked away, fearing he might aggravate me to say something to be sorry for. I went home and began at once. My father smiled and said, 'If you keep on, my

son, I don't know but you'll be a preacher yet; but if you are,' he added, 'I hope you'll stick to your profession and not try to be preacher and politician too, as some in these days seem endeavoring to do.'

"Your father don't belong to the church, does he, Will?"

"No, Tom; but do you know I believe he has got more good religion in him than some who do, and that isn't saying that people shouldn't belong to the church either. But now, Tom, I'm ready to begin. What does this *jot* and *tittle* mean in this text, that the Saviour says shall in no wise pass from the law?"

"Why, Will, 'jot' is the smallest letter of the Hebrew alphabet. The Saviour is speaking to the Jews here and says that there shall not even so much as the smallest letter of their alphabet ever pass from the law till all be fulfilled."

"And the '*tittle*,' Tom, what is that?"

"Why, that is just a little corner of a letter that makes it different from another that is very nearly like it. For instance, Will, you know how nearly alike our capital O and Q are? Just that little quirl taken from the Q would leave it an O; but the Saviour tells them that not even the smallest letter nor the tiniest part of a letter shall ever pass from the law while heaven and earth remain. Turn to the 111th Psalm and read the last clause of the seventh verse and the first clause of the eighth."

"All his commandments are sure. They stand fast for ever and ever."

"For how long, Will?"

"For ever and ever."

"How many of them?"

"All of them."

"Now turn to Ecclesiastes, third chapter. Read the first two clauses of the fourteenth verse."

"I know that, whatsoever God doeth, it shall be for ever; nothing can be put to it, nor anything taken from it."

"How does this text agree with the idea of the law's having been changed, Will?"

"Not a bit of agreement about it, Tom."

"So I say. You see the Saviour knew there would come a time when it would be taught that he changed the law, and he says, Think not that I have done such a thing. If you want to find what he did do, turn to Isaiah the forty-second chapter and twenty-first verse."

"The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable."

"He will do what to it?"

"Magnify it."

"Now let me bring the magnifying glass, Will, and we will hold it over the page and see what it does."

"It enlarges and brings out the parts more clearly! It makes it lots plainer, Tom!"

"Now Will, isn't that just precisely what the Saviour did when he said that not even the corner of a letter should ever pass from the law?"

"Well, truly it is, Tom. I don't know of any way by which he could better have done it."

"Nor I. From what we have already gone over you would n't judge the study of the law so very confusing to the mind, would you, Will?"

"No, indeed!"

"Well, it's too late to study further to-night; but come over again, Will. I just enjoy an evening like this."

"I too, Tom, and I am sure I thank you ever so much for helping me this time, and shall be only too glad to come again."

ELSIE A. BROWN.

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J. E. JAYNE,
Editor.

L. T. NICOLA,
Associate Editor.

CONTENTS.

The above is a facsimile of the upper half of the cover of the January number of the MISSIONARY MAGAZINE, the organ of the Seventh Day Adventist Foreign Mission Board, a journal alive with missionary information, especially with that which pertains to the work and movements of the missionaries of the Denomination.

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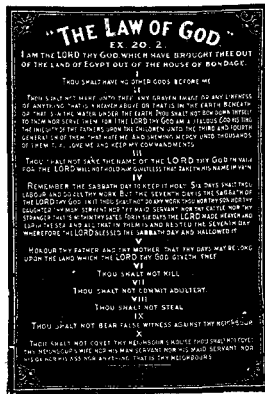
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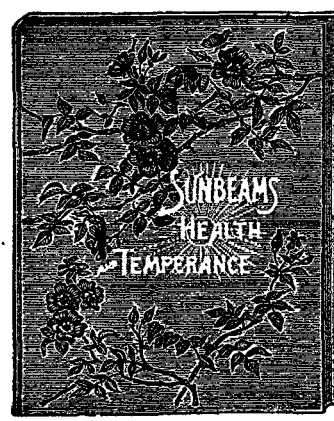
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This Bible makes a most acceptable gift to a husband, to a wife, to a child, to a parent, to a more distant relative, to anyone.

SPECIMEN OF TYPE USED.

<p><i>They that sealed the covenant.</i></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 ^g make a sure covenant, and write it; and our princes, ^{rv} Lé'vites, and ^{rv} priests, ^{2h} seal unto it.</p> <p>CHAPTER X.</p> <p>¹ The names of them that sealed the covenant. ²³ 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 Sér-ā-lī'ah, 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, Ō-bā-dī'ah,</p> <p>⁶ Dān'jel, Gīn'nē-thon, Bā'ruch,</p> <p>⁷ Mē-shūl'am, Ā-bī'jah, Mīj'ā-mīn,</p>	<p>NEHEMIAH, X.</p> <p>B. C. 445.</p> <p>^f Deut. 23. 48.</p> <p>^g 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.</p> <p>⁴ ch. 10. 1.</p> <p>³ Heb. at the sealings, ch. 9. 38.</p> <p>^a ch. 8. 9.</p> <p>⁴ Or, the governor.</p> <p>^b ch. 1. 1.</p> <p>^c See ch. 12. 1-21.</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, ^g and entered into a curse, and into an oath, ^h to walk in God's law, which was given ^g by Mō'ses 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 ⁱ 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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²⁷ power ³⁸ yet for all this—our—our ⁹ namely, Jeshua etc. ¹⁴ chiefs ²³ 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.

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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,
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American Sentinel.

NEW YORK, FEBRUARY 3, 1898.

It is expected that a hearing will soon be given upon the Sunday bill now before the Albany legislature.

THE California Association of cycling clubs has been "outlawed" by the League of American Wheelmen because the former sanctioned Sunday racing; but the League has, it seems, signally failed in an effort to get its course in this matter sustained by the International Cyclists' Union.

LOUD protests from printing concerns are being made out in Michigan against the awarding of a State printing contract to the Seventh-day Adventist establishment at Battle Creek, the latter having made a bid which was below all others received. Many of the objections are based upon religious grounds.

WE are not the only persons who dissent from the "flag salute." Read what the *New York Journal* says (p. 69) of the flag salute in the form proposed for the schools in this State, which is not nearly as objectionable as that form which calls for a profession of allegiance to God.

IN reply to a Christian Endeavor petition from Hackensack, N. J., to Washington, asking the government to discontinue Sunday delivery of mail at that place, the postmaster-general has replied that "the running of mails is for the benefit of the majority of the people," and that the Sunday delivery "will stand."

A COMMITTEE of clergymen of Omaha and vicinity, appointed for the purpose of persuading the directors of the "Trans-Mississippi Exposition" to close the exposition on Sunday, were recently refused a hearing on the subject by the Board of Directors. Of course the clergymen will not let the matter drop thus easily, and a determined fight may be expected over it between this and

the time for inaugurating the exposition.

CONCERNING the difficulty raised by the "flag salute" in Colorado, the latest information is that State Superintendent Patton "has sent orders to the school board in Boulder to settle, if possible, the difficulty over the salute to the flag which exists between it and the Seventh-day Adventists. She considers the salute of not enough importance to antagonize a whole sect, and therefore suggests that the school board do away with the salute if peace cannot be restored by any other means. At Victor, where the same state of affairs exists, the board will probably be given the same directions."

The Ministers Were Honest.

UNDER date of January 23, Mr. W. H. Falconer, an observer of the seventh-day, writes us the following:—

"The ministers held a Sunday-law meeting in Winnepeg recently, and some of our brethren attended. In the discussion which came up Brother Ritchie exposed the animus of Sunday legislation, with the result that some of the ministers admitted it would be persecution to us, and that they would also oppose it if they were in our place. The result was that the chairman was very much perturbed, and resigned his place and left the meeting, which then turned into a union prayer meeting. So that meeting was a fizzle. But they have had a secret meeting since."

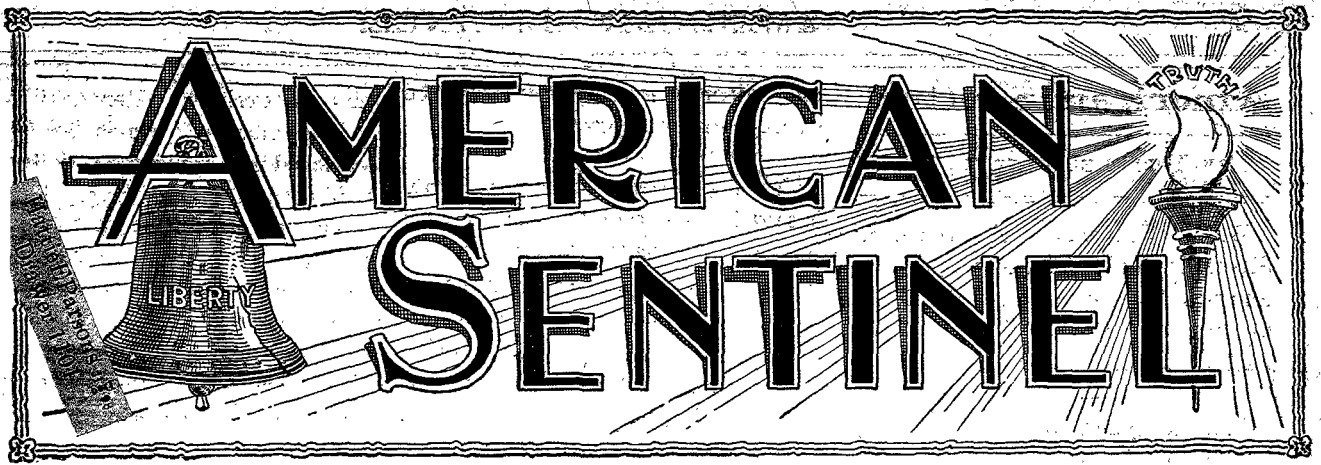
Of course it means persecution. Why not be honest about it, as these ministers were?

JUDGE GAYNOR, of Brooklyn, in dismissing, recently, the cases of a number of boys brought before him for playing ball on Sunday, observed that a game of ball was better for the boys than the temptations and allurements which they would be likely to meet in Sunday idleness. It is certainly reasonable to suppose that a judge on the bench is as well qualified to speak on this point as is any one of the class who are calling for Sunday laws.

Do you know what to do with that child to make of him what he ought to be? "What child?"—Why, your own child, that you now have the responsibility of bringing up; that one that you are building such hopes upon, or whose wayward tendencies you are viewing with anxious forebodings. Perhaps you think that you know, but in any case, it is well to get all the information that will be of value on so important a subject. So we want to say to you that a most valuable book on the subject on child training has been recently published by Mrs. S. M. I. Henry, who is widely known in connection with the work of the W. C. T. U. Mrs. Henry writes from experience, both as a mother and as National Evangelist of the W. C. T. U., in which capacity she has had wide opportunity for observation and information on the subject of which she treats. The title of the book is "Studies in Home and Child Life;" 250 pages; twenty-four chapters. Published by Good Health Publishing Co., Battle Creek, Mich. Price, \$1.

THERE are a great many papers published in this country especially for the young people, but we know of only one such that aims both to entertain the young and also to inculcate the principles of Christianity, combining moral instruction with that pertaining to things secular, as is necessary to the ideal education. And that paper is the *Youth's Instructor*, published by the Review and Herald Co., Battle Creek, Mich. It is an illustrated weekly magazine of twenty or more pages, which appears for the year 1898 in new dress, and with other changes and improvements which add greatly to its value, but not at all to its cost, which is \$1 per year. Send for a sample copy and judge for yourself.

THE two illustrations which appear in this issue were drawn expressly for the AMERICAN SENTINEL. They are the first of many original illustrations which we design to present in the SENTINEL during 1898.



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

VOL. 13, No. 6.

NEW YORK, FEBRUARY 10, 1898.

Single copy 3 cents.

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

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.)

A SUNDAY law is a poor substitute for moral backbone.

"HONESTY is the best policy;" and this means to be honest with your conscience.

THE individual who rates policy above principle evidently imagines that time outweighs eternity.

THE modest demand of the National Reformers is that the people will please allow them to be conscience for the government.

IF people did not choose to be so independent of God, they would not be so miserably dependent upon their fellow mortals.

IF the Constitution is a godless document because it does not contain the name of God, is the Book of Esther a godless book?

DOES the "civil Sunday" prove the theory of evolution? No one can question that it evolved from something purely religious.

THERE is no danger that the world will ever cease to be religious, for it is human nature to be religious. But when people lose Christianity, their religion naturally

allies itself with worldly power and fights its battles with carnal weapons. Worldly religion is worse than none at all.

THE purpose of legislation is not to grant rights, but to preserve them. To assume the authority to grant rights is to deny that rights inhere in the individual.

CAN anyone tell why it is that the ministers and religious societies can see better than any other classes of the people the necessity for a purely "civil" Sunday?

IF it were not for the love of money, a great many people would close their shops on Sunday who are now "forced" to keep them open, notwithstanding they feel very bad about doing business on that day.

Christians Speak for All Men.

JESUS CHRIST came into this world, as he said to Pilate, to "bear witness unto the truth."

The purpose which brought him here is the same which brings every individual into the world who is "born again." Christians, like their Master, are here to bear witness unto the truth.

It is because of this, which condemns the world, that the world has hated them and persecuted them.

Christians are not in this world to ask favors for themselves of the world. If the world leaves them free to enjoy the exercise of their rights, well and good. But in any case their enunciation of the doctrine of individual rights, as with any other Christian doctrine, is for the purpose of bearing witness to the truth, which concerns all men alike.

Before the bar of truth all men stand; by it all must be judged. Whether the Christian be in the private assembly, or before the legislature, or in court to answer for obedience to the dictates of his conscience, these con-

ditions remain unchanged. The real bar is the bar of truth. Christians are the witnesses; and by their testimony those who hear it are to know whether they themselves stand justified or condemned.

This was forcibly illustrated in the experience of the apostle Paul. Brought before Felix in bonds, to answer for the crime with which he was charged by the Jews, Paul bore witness unto the truth, which, while vindicating him against the Jews, was of such magnitude and universal application that Paul the prisoner was lost to view before the overwhelming significance of the eternal principles of right conduct. The record is that "as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." Acts 24:25.

In bearing witness unto the truth, as it is in Jesus Christ, self is lost to view, and in its place all mankind appear as heirs of the inalienable rights which God has given them—rights by the exercise of which they are to determine their eternal destiny for weal or woe.

It is thus that Christians stand before the legislatures of the land, asking that no laws be enacted which will interfere with the individual prerogative of rendering to Cæsar the things that are Cæsar's, and to God the things that are God's.

Another Scripture Study for the "Christian Citizen."

OF his disciples, Jesus says, "They are not of the world, even as I am not of the world." "Ye are not of the world, but I have chosen you out of the world." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

The state is altogether of this world. No state will ever see any other world than this.

Yet Christ says that Christians are not of this world; nor of the things that are in the world.

Now the problem is, How can a man be not of this world; and yet be a part of that which is altogether of this world? How can he be not of, and love not, the things that are in the world, and yet be a material, an active part of a thing that is solely of this world and can never possibly be of any other? The only fair, logical, or reasonable answer to these questions settles the question of the relationship of Christians to the states and governments of this world.

So completely is the state a thing of this world that when a man is born, he is born into the world and into the state at the same time. So long as he remains a part of the world, he is a part of the state. And so long as he remains a part of the state he remains a part of the world. And all this by the very fact of his having been born at all.

But Christianity calls men to "be *born again*:" to be "born from above:" to be born of the Spirit. And when

this is done he is born into another kingdom, into another government, into another world. And it is just as true that when a man is *born again*, he is born into another kingdom at the same time, as it is that when he is born the first time, he is born into the state at the same time.

When a man is born again, that birth is just as real as was the first one. When he is born again, that birth is as distinct from the first one as day is from night. And the realm, the government, the world, into which he is born when he is born again, is just as distinct from the realm, the government, and the world into which he was first born, as the new birth is distinct from the first birth. The two things are so essentially different in all their characteristics that they cannot possibly be blended.

The state is of nature wholly: Christianity is of grace wholly. The state is altogether natural: Christianity is altogether spiritual. The state is of the earth: Christianity is of heaven. Thus in nature and characteristics the two things are absolutely separate and distinct. They cannot be united nor blended in the same person, nor in the same things. No: "they are not of the world." "If any man love the world, the love of the Father is not in him." "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be the friend of the world is the enemy of God."

But the Lord has given us an unmistakable standard of comparison: "They are not of the world, *even as I am not of the world*." What was the attitude of Christ toward the states and the kingdoms of this world? It was one of total separation from all of them in every way. And this is not simply that he *did* not have anything to do with them, but that he *would* not have it. It is not that he passively ignored it, but that he actually refused to have anything to do with the state. He was offered the kingdom of Judea, and he refused it. He was offered all the kingdoms of the world, but he refused them all. His kingdom was not, and *is* not, of this world.

And he is the standard of all Christianity. He is the sole example of all Christians. And *they* are not of the world, *even as he* is not of the world. They are not of the things that are in the world, *even as he* is not of the things that are in the world.

A. T. J.

"Christian Politics."

CHRISTIANITY is not of this world.

To his followers Jesus Christ said (and still says): "Ye are not of the world, but I have chosen you out of the world;" and in his memorable prayer (John 17) he said of them, "They are not of the world, even as I am not of the world." Vs. 14, 16.

That which is of the world, the world loves, and that which the world engages in with all ardor may safely be set down as being congenial to worldly taste.

And in what does all the world engage more zealously than in politics?

The very acme of worldliness is represented in political organizations and methods.

The ballot is an instrument of worldly power. The agent of evil makes use of it as gladly and as freely as does anyone. Not so of the instruments of righteousness, —the weapons which are not carnal.

In the very nature of things, therefore, there can be no such thing as Christian politics.

“Christian politics”—that which we see developing in this country by that name—is politics in its worst and most dangerous form.

THE Supreme Court of Kansas has legally recognized and sustained the Catholic doctrine of purgatory. A will by which money was left for the purpose of paying for masses for the dead was contested.

The will was sustained. There can be no fair objection to this in itself. For surely people have the right to do with their own money any harmless thing that they may choose. And if money was willed to pay some one for whistling a certain number of times over the grave of the one making the will, the will should be sustained. So with money willed to pay for saying masses. One is as harmless as the other.

But the court did not stop here. Indeed it did not begin here. It began with the Catholic doctrine of purgatory, as quoted from a Catholic book of doctrine *and from the Catholic Bible*. And it sustained the will first of all because of the “wholesomeness” of this doctrine: and secondly because the Bill of Rights and the Constitution of Kansas “interferes with no mere religious practices except such as tend to subvert the foundation of public morals and order.”

How courts do love to wander off into the realms of religion, and then sustain their action in so doing by quoting the clauses of the Bill of Rights and the Constitution which forbid their doing so! A. T. J.

Proof That This Is a Christian Nation.

“It is sometimes flippantly asserted that ‘This is not a Christian nation;’ you have no right to a Christian Sabbath protected by law, for the Constitution of the United States prohibits the establishment of religion.” Thus begins an argument to prove that this is a Christian nation, which appears in Vol. 5, No. 1 of “Sunday Reform Leaflets,” issued by the Sunday League of America, with headquarters at Columbus, Ohio.

The assumption that this is a Christian nation is the basis for many appeals for legislation, state and national, to enforce the observance of Sunday.

There are many facts which bear upon this question, and they are not so far beneath the surface of things that they cannot be readily pointed out for consideration. Let us examine a few of them for the evidence which they furnish upon this point.

Is this a Christian nation because the people spend

some hundreds of millions of dollars every year for whiskey and similar liquors, and about five millions to carry the gospel to the heathen?

Are we a Christian nation because we prefer to give ten times as much for tobacco to smoke and chew as we are willing to give for foreign missions?

Is this a Christian nation because it maintains a great and growing navy for the purpose of inflicting death and destruction upon its enemies?

Is this a Christian nation because it always demands satisfaction for any real or fancied insult to its dignity?

Is this a Christian nation because it shuts up the transgressor in prison, instead of forgiving him the offense?

Are we a Christian nation because we are ruthlessly exterminating the beautiful birds—taking from them the life the Creator gave them—in order that our ladies may have feather-trimmed bonnets to wear to church?

Are we a Christian nation because our church-going people are split up into a hundred irreconcilable divisions and sects?

Are we a Christian nation because nine-tenths of the people are twice as eagerly engaged in the pursuit of money and pleasure as in the pursuit of piety?

Which one of these perfectly evident facts demonstrates that we are a Christian nation? Or do they all unite to prove the point?

Will the Sunday League of America—or anyone for that matter—please inform us how this is.

The Individual vs. the Masses.

MR. BROWN.—Good morning, neighbor Smith; what’s this you are working on? What are you trying to do by heaping up this mountain of brick?

MR. SMITH.—Why, friend Brown, I’m going to have a very fine building; one of the finest that was ever made, when it’s finished.

MR. BROWN.—Y-e-s; but it don’t look like much of anything now; I should say it was in pretty bad shape for a building.

MR. SMITH.—Oh, yes, it does look so just now; but it’s going to look a great deal better pretty soon.

MR. BROWN.—But you’re not doing any brick laying, my friend; you’re having the brick just dumped down onto the top of the mass in heaps.

MR. SMITH.—Oh, I’m not paying any attention to the individual brick; that method is out of date. The individual is nothing; it’s the mass that counts.

MR. BROWN.—U-u-m, I see. Well, I don’t think your building will be a success.

MR. SMITH.—You’re a pessimist, Brown; I’ve no patience with a person who still clings to that old doctrine of individualism. Come around two or three weeks later, and you’ll see that I know what I am doing. Good morning.

MR. BROWN.—Good morning.

MORAL.—The best government, like the best building,

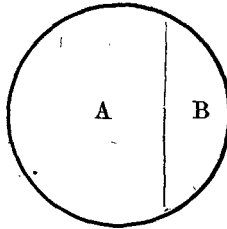
is that in which most careful attention is bestowed upon the individual constituents that enter into it.

A Kingdom Usurped.

As learned from a previous paper, the kingdom of God is composed of five constituents, or necessary parts, namely; territory, subjects, the King, his throne, and his laws. That kingdom complete must retain all these features. To take away from the compact any one of these is to destroy the unity of the kingdom. In every part of God's kingdom these must not only be retained in harmony with each other, but all these parts must render homage to the one sovereign King. Any portion of these elements, not so related to the general whole, is in rebellion against their rightful Ruler.

When man in Eden was induced to transfer his allegiance from the king of heaven to Satan's rule of sin, he not only withdrew himself, as a subject, from that compact, but the territory which had been entrusted to his dominion, as God's representative, was also transferred to the rule of sin, and man became Satan's representative in that portion of the universe, to govern it after the model of force. Thus it is seen that,

as shown by the line drawn across the diagram, a portion of the original kingdom was affected by sin. The earth and its inhabitants, represented by that part of the diagram marked B, were by this cut off from the government of heaven, as shown by A, and became



the territory and subjects of another government.

In this transfer it was impossible to make over to the usurper more than these two parts,—the territory with its subjects; The king, with his throne and laws, being higher than man, and therefore beyond his reach, were not in his power to carry over to the side of Satan. These being eternal in their nature, remain forever as they were before sin entered. This being true, the three eternal, unchangeable elements of the kingdom of God can never combine with the rule of earthly governments, because of the difference of their administrations. Love and force, as governmental policies, cannot possibly unite. God cannot join the divine elements of his government with those of earthly rule, because his righteousness and love are entirely incompatible with the laws of sin and force.

The Saviour therefore said truly, "Ye cannot serve God and mammon." Matt. 6:24. The reason is plain. Such a course would necessitate serving two masters who are directly opposite in every particular, which would be utterly impossible. So, then, while the influence of human selfishness, combined with Satan's system of government, controls the world, it cannot be true that God unites the will of heaven with these revolting portions of his kingdom to enforce obedience to his law. When one

is forced to do a thing, his mind does not give consent, and without the consent of the mind, one cannot serve the law of God. Rom. 7:25. So long, therefore, as the mind remains unchanged from its carnal state, it is always, and at all times, enmity to God and his rule. Rom. 8:7. God cannot add his sanction to any attempt to force obedience to him; and still retain his gentleness, which alone makes men great in righteousness. Ps. 18:35.

Since the reign of sin, which makes force the predominant element in earth's governments, separated the earth and its dwellers from God's kingdom, it must be necessary for that rule to pass away before the earth can again become a part of the kingdom of righteousness. To this end the Saviour has instructed all to daily pray, "Thy kingdom come, thy will be done in earth, as it is in heaven." Matt. 6:10. God's will is not done in heaven because its inhabitants are forced to it, nor are different degrees of consecration known in the service there rendered. All the service of that intact reign is therefore complete in single-mindedness, and no one there dissents in any degree from the mind of Jehovah.

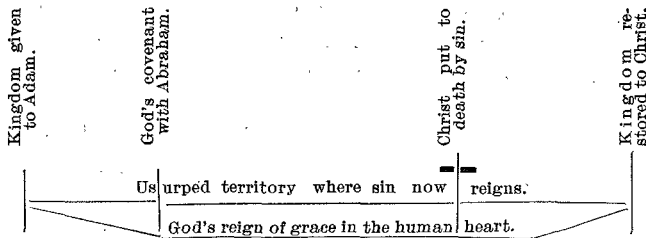
The restoration of that perfect rule in the earth must therefore be the entire elimination of sin from every heart and from every nook of the territory usurped by Satan. In other words, the kingdoms of this world must become "the kingdoms of our Lord, and of his Christ," that he may rule therein forever, just as he now reigns over that portion of the territory and subjects which were never subjected to the rule of sin. But this work must begin in the hearts of the subjects, and under the influence of God's Spirit, rather than by the force of law. It must be accomplished by those loyal to God's government entering the usurped territory and proclaiming "liberty to the captives" in the name of the king of heaven (Isa. 61:1, 2), and pointing them to a better reign, as exercised by the Lord himself, rather than by using the laws of the usurped territory to enforce an obedience prescribed by them as the will of heaven.

It almost seems as though men are blind who cannot see that Satan, having brought sin into the world, and so secured control of it, will never try to make its inhabitants become loyal to heaven, the very government of which he is an avowed enemy. It is indeed strange that so few suspect that the laws enacted in Satan's territory, apparently looking to setting up the reign of God there, are but a feint,—a politic move—to cover up Satan's opposition to God, by his appearing to be an "angel of light" (2 Cor. 11:14), and that he deludes men by this device actually to assist him in his work, under the pretense that they are thus advancing the interests of the kingdom of God.

The Pharisees of Christ's time were similarly deceived. They believed that their nation and country constituted the kingdom of God, even though fallen under the exacting rule of the Roman power. Knowing no form of government but that which was external and visible, they supposed that when their kingdom was again liberated from a foreign yoke, it would be done by being recon-

quered by the Messiah, who would then rule over them and their territory in person. So, as a test by which to decide whether Christ was really the Messiah or not, they demanded of him to tell them when he would reinstate the kingdom of God among them. His answer was clear and decisive: "The kingdom of God cometh not with observation [margin; outward show]; neither shall they say, Lo, here! or, lo, there! for, behold, the kingdom of God is within you." Luke 17:20,21. In other words, the *outward form* of God's government on earth is lost. It will not return in that shape; but must, for the time, be established within you, and your bodily members become wholly subject to God's will *from the heart*, even though your territory be ruled over by a foreign power.

The earthly part of God's kingdom having been separated from the government of heaven, the way was then opened by which men might signify their loyalty to God, even though living in the territory of a hostile government. To show the nature of this arrangement, let us study the following diagram:—



The upper horizontal line will represent the kingdom over which man was given dominion at the beginning (Gen. 1:26), and which, upon the entrance of sin, became subject to the rule of Satan. Man being born upon this usurped territory, is by nature a slave of sin, but is invited by the gospel of Christ to renounce the service of Satan, and yield allegiance to the king of heaven. But inasmuch as the territory under which men are born is detached from the kingdom of heaven, and must remain a part of the realm of wickedness until sin is destroyed out of it, an arrangement has been made by which man may connect with that part of the kingdom of heaven that remains steadfast, including the King, his throne, and his law, these to be enshrined in the heart. This, of course, constitutes him a subject of that kingdom which reigns within. The lost territory, however, cannot be received thus, but must be waited for until it also is cleansed from sin, when it will be restored to its original domain, and so the kingdom of God be again united in its original perfect state.

This reign of God in the heart is known as the kingdom of grace (Heb. 4:16), and has run parallel with earthly kingdoms ever since the fall of man. It is indicated in the diagram by the lower horizontal line. Growing out of man's necessity for a purer and more satisfying government than that in which fate has placed him by birth, it stands in the place of the lost territory until that territory can be restored to the reign of heaven. Whoever, therefore, becomes an "adopted" citizen of this kingdom of grace is "called out," in heart, from the rule

of earth, hence must count himself a "pilgrim and stranger" in a foreign land, an alien from the commonwealths of earth, to be looking for "a city which hath foundations, whose builder and maker is God." Heb. 11:9,10.

As this temporary kingdom grew out of, and runs parallel with, the kingdom first given to man, but now usurped by Satan, so when that territory is again restored to its first condition, the two will be merged into one perfect state, and those who have been subjects of the kingdom of grace will then be subjects of that perfect and eternal reign of righteousness. This is clearly shown in the following words of the Saviour: "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

Then the kingdom which was prepared for man at the foundation of the world; which was given to him, and passed over to the control of Satan, will have been redeemed by Christ and restored to man, who will again "reign upon the earth," as at the beginning. But more upon this in another paper.

J. O. C.

The Bible and the "Tradition of the Elders."

BY ISAAC MORRISON.

MR. BROWN (to the book merchant, Mr. James):—My new neighbor has been telling me that Sunday, the first day of the week, is not the Sabbath; and he read to me from the Bible, "The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work;" and in the New Testament of Christ's most intimate followers after his crucifixion, where it says, "They rested the Sabbath day, according to the commandment." This was not the first day of the week, but the day just preceding it, which was the seventh day; for "when the Sabbath was past, . . . very early in the morning, the first day of the week, they came to the sepulchre at the rising of the sun." (Luke 23:56; 24:1; Mark 16:1,2). What do you think about it, Mr. James; is not that about the truth in the matter?

Mr. James.—Tut, tut, Mr. Brown, I hope you are not going off to join the Adventists! (Turning to his clerk), John, what do we believe on the Sabbath question?

Clerk (reaching for a book on the shelf above the Bibles).—I will read it from one of our standard Methodist books, "Binney's Theological Compend Improved," by Rev. Amos Binney and Rev. Daniel Steele, D. D. From pages 169, 170, and 171, I read these paragraphs:—

"The Sabbath. By this is meant: 1. The day appointed of God at the close of creation, to be observed by man as a day of rest from all secular employment, *because that in it God himself had rested from all his work.* Gen. 2:1-3.

"3. The original law of the Sabbath was renewed and made a prominent part of the moral law, or ten commandments, given through Moses at Sinai. Ex. 20:8-11.

"4. This seventh-day Sabbath was strictly observed by Christ and his apostles previous to his crucifixion. Mark 6:2; Luke 4:16, 31; 13:10; Acts 1:12-14; 13:14, 42-44; 17:2; 18:4.

"5. Jesus, after his resurrection, changed the Sabbath from the seventh to the first day of the week."

Mr. James.—See how clear and plain that makes the change of the Sabbath from the seventh to the first day of the week, Mr. Brown!

Mr. Brown.—O, but we are Protestants, and the Protestant rule of faith is, "The Bible, and the Bible alone;" "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" [Isa. 8:20; 2 Tim. 3:15-17]. Why didn't you take down the Bible to see what you believe, rather than your standard church books to see what your church elders and bishops would allow you to believe that the Bible taught on that subject?—What does the *Bible* say about the change of the Sabbath?

Clerk.—Here are two paragraphs (pp. 171, 181) right on that point, that will make the matter clear:—

"It is true there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week.

"Jesus, after his resurrection, changed the Sabbath from the seventh to the first day of the week When Jesus gave instructions for this change we are not told, but very likely during the time when he spake to his apostles of the things pertaining to his kingdom." Acts 1-3. This is probably one of the many unrecorded things which Jesus did. John 20:30; 21:25."

"In this we are only following what is freely admitted by the greatest bodies of Christian workers, and by all the greatest Protestant denominations: as you can see by the following paragraphs from the superintendent of the Sabbath-Observance Department of the National and World's W. C. T. U. and the president of the American Sabbath Union, which was organized and is coöperated in by fourteen of the leading denominations in the United States:—

"*Ques.*—If Jesus wished the day changed, why did he not command it?

"*Ans.*—A command to celebrate the resurrection could not wisely be made before the resurrection occurred. He probably gave his own disciples such direction afterwards, "when speaking of things pertaining to the kingdom."—*Leaflet No. 3 of the Sabbath-Observance Department of the National W. C. T. U., by Mrs. J. C. Bateham, Superintendent of the Sabbath-Observance Department of the National and World's W. C. T. U.*

"Our opponents declare, 'We are not satisfied with inferences and suppositions; show us where the first day is spoken of as holy, or as being observed instead of the seventh; we must have a direct positive command of God.' We admit there is no such command. But if we are to be limited by such a demand, all of us shall soon find ourselves in a very entangling predicament."—*"Pearl of Days" Leaflet, No. 3, by Rev. Geo. S. Mott, D. D., President of the American Sabbath Union.*

Mr. James.—See how clearly that settles the question! That "Theological Compend" is a handy book to have to help you out on such questions. Let me sell you a copy, Mr. Brown.

Mr. Brown.—But what your clerk read from those standard authorities reminds me of what my neighbor further said about the *unfinished* Protestant Reformation from the traditional errors of the Roman Catholic Church; which church, like the Jewish Church in the days of the Saviour (Matt. 15:1-9, 13), rests upon the "tradition of the elders" and the authority of the church instead of the Bible. Especially is this so on this Sabbath question. Let me read you a few sentences from standard Catholic works that my neighbor loaned me:—

"You are a Protestant, and you profess to go by the Bible, and the Bible *only*; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. . . . We come to the time of the (so-called) Reformation, when it so happened that those who conducted the change of religion in this country *left this particular portion of Catholic faith and practice untouched.*" "It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of *Sunday* by the Protestants is an *homage they pay*, in spite of themselves, *to the authority of the church.*" "Reason and common sense demand the acceptance of one or the other of these alternatives: either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping of Sunday. Compromise is impossible."

Then I guess we are in for finishing that great Reformation from the errors of what the Apostle John and all early Protestants have styled, "The mother of harlots and abominations of the earth." And do you know, Mr. James, that the Catholic Church makes this Sunday-keeping above everything else the sign of our submission to them instead of to what God says in the Bible? Listen to this:—

"Which church does the whole civilized world obey? Protestants . . . profess great reverence for the Bible, and yet by their solemn act of keeping Sunday they acknowledge our power and obey our church instead of the Bible. The Bible says, 'Remember the Sabbath day to keep it holy,' but the Catholic Church says 'No, keep the first day of the week,' and all the world bows down in silent obedience to the mandates of the Catholic Church." Compare this with Rom. 6:16.

And they make this Sunday institution the seal or mark of their power and authority that renders valid their laws and enactments among Protestants. Says Cardinal Gibbons, who is at the head of the Catholic Church in the United States:—

"Of course the Catholic Church claims that the change was her act. . . . And the act is a *mark* of her ecclesiastical power and authority in religious matters."

You certainly would not wish me, when enlightened on the subject, to knowingly adopt the rule of faith of the Roman Catholic Church in the place of the Protestant rule—"The Bible, and the Bible alone;" nor to adopt the very seal or mark by which it proves and attests its

power and authority; and all this just in order to still continue to keep Sunday. And of course you would not care to be found in that situation either. Let me lend you these Catholic books, Mr. James, to read in connection with Dan. 7:25 and Rev. 14:9-10.

Mr. James.—Here are some customers coming in. Excuse me, Mr. Brown.

Hammond, La.

Not Fancy but Fact.

It is not fancy but fact that Jesus Christ came into this world to set men free. Nearly seven hundred years before his coming, it was prophesied of him that he was "to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prisons to them that are bound" (Isa. 61:1); and early in his ministry he read these very words and said: "This day is this scripture fulfilled in your ears." Luke 4:21.

The mission of Jesus was, first of all, to set men free from the dominion of sin; but there is a close and necessary connection between spiritual freedom and physical freedom. In fact, since we are to glorify God not only in spirit but in body, since both are his and all our powers belong to him, soul liberty demands that degree of physical liberty that leaves the body free to obey the behests of conscience. For instance, the three Hebrews in order to preserve consciences void of offense, when commanded to bow before the golden image in the plain of Dura, were compelled by the circumstances to assert the physical right to stand erect while others bowed themselves to the ground in idolatrous worship.

Since the worship of God requires not only the service of the mind but also of the body, it follows that the preaching of the gospel necessarily instills into the hearts of men genuine love of genuine liberty of both mind and body. The man who believes with all his heart the words of Christ: "One is your master, even Christ; and all ye are brethren," will not be found exercising lordship over his brethren; neither will he yield his conscience to the keeping of any man or of any combination of men; he will claim liberty of mind and body, of thought and action, as an inalienable right, a sacred gift from God, to be used to his glory.

But when Christ came to this sin-cursed earth, liberty of conscience was unknown. Rome ruled the world, not only physically, but mentally. The highest duty of every man was to be "the obedient servant of the state." It was a capital crime to worship any god not recognized by law. It was the midnight of the world. The light which God had given to patriarchs and prophets had been dimmed by bigotry and superstition, and by the traditions of men. The chosen people of God were physically the vassals of Rome, and spiritually the slaves of sin, and yet realized not their true condition. To Jesus Christ they boastingly said, "We be Abraham's seed and were never in bondage to any man." But he replied,

"Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." And so hopelessly degrading was this spiritual bondage that it made them in a measure insensible to national vassalage and caused them to even glory in their shame, crying out, "We have no king but Cæsar."

Such was the condition of the world when Jesus Christ came "to proclaim liberty to the captives;" and it was into such a world that he sent forth his disciples to teach the equality of all men—not to assail with fire or sword the established order of society, not to enter the lists as military revolutionists or even as political reformers—but to overthrow despotism in its original seat, the human heart; to teach to all men the all-comprehensive truth of the fatherhood of God, that they might thereby know also the brotherhood of man; that loving God supremely, each man might love his brother also.

When Christ came into the world paganism was enshrined in the hearts of the people, was deeply rooted in their social customs, and was entrenched in the laws of the empire, and yet within the lifetime of the apostles the new religion, the religion that challenged the supremacy of the Cæsars, that taught that king and peasant were equally answerable to God for both thought and action, had reached the confines of the then known world; had crossed seas, scaled mountains, traversed deserts, and even invaded the palace of the emperor, making its conquests in his household. All this and much more had been accomplished without one civil statute favorable to the gospel; without even once drawing the sword, without the use of either bullet or ballot, without political influence—in short, without any carnal weapon or human device, but solely by the power of God in and through his word. Well might the apostle, through whose ministry much of this had been wrought, say: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing every thought into captivity to the obedience of Christ."

In less than three centuries, Christianity, single-handed, won the bloodless battle for liberty of conscience, bloodless only so far as the new religion was concerned; for its disciples were destined to "fall by the sword, and by flame, and by captivity, and by spoil, many days."

But "the blood of the martyrs was the seed of the church," and the more the religion of Jesus was persecuted the more its adherents multiplied, until religious liberty became the law of Rome. But the victory was short-lived. What fire and sword could not do in three centuries was done in much less time by human ambition. The church, no longer persecuted, presently became a persecutor; and once more life-blood was the price of soul liberty. But genuine Christianity was not dead; God had not left himself without witnesses for the truth; Wycliffe, Huss, Jerome and Luther called the church back to the true principles of liberty of conscience. Taught by Luther, or rather by the word of God ministered by him,

the German princes signed the famous protest which said to the Emperor Charles V:—

“If you do not yield to our request, we protest by these presents, before God, our only Creator, preserver, Redeemer, and Saviour, and who will one day be our Judge, as well as before all men and all creatures, that we, for us and for our people, neither consent nor adhere in any manner whatsoever to the proposed decree, in any thing that is contrary to God, to his Holy Word, to our right conscience, to the salvation of our souls, and to the last decree of Spires.”

In the Declaration of Independence and the Constitution of the United States, these principles have found their most perfect practical expression; and in this country the church has enjoyed the most perfect liberty and the greatest prosperity of all modern times. And here, as in Rome, prosperity has sapped spirituality. Humility has given place to pride, arrogance has taken the place of meekness, and the pro-tes-tant of yesterday has become the persecutor of to-day. Denominations which only a century ago demanded religious liberty for themselves are to-day besieging Congress for legislation utterly subversive of soul liberty. The popular churches boast that they hold Congress in their hands, and they seem disposed to use their power for their own aggrandizement. Would to God that they might even yet learn anew the lesson that Christ's work is to give liberty to the captives; not to imprison men in dungeons of granite and iron, but to set them free from the fetters of sin and selfishness.

C. P. B.

The Law of God and the Law of the Nation.

BY GEO. M. BROWN.

ALL Christians agree that the law of God is the rule by which the lives of men should be governed, and that one of the precepts of the Christian religion is obedience to the civil power in the realm of civil affairs as it speaks through national law; but it will doubtless be a surprise to some to learn that national law is God's law, and “that society with its rights and its institutions is of divine mold.”

These astonishing ideas are however held by many and were advanced by one of the foremost men in the Roman Catholic Church in America.

At the annual banquet of the Cleveland, O. Chamber of Commerce, May 14, 1897, Archbishop Ireland, in his response to the toast, “The Sure Foundation of a True Citizenship,” is reported to have said, “Whence will come to Democracy the potency of immortality? With reverence I pronounce the sacred word—conscience. Conscience ruling, Americans will be a law-abiding people; for righteousness commands obedience to law and proclaims that the *law of the nation is the law of the supreme governor of men and of nations—Almighty God*. Americans will respect the rights of their fellow citizens; conscience bids

them know that no one lives for himself alone, and *that society with its rights and its institutions is of divine mold.*”

It will be noticed that according to the archbishop's idea the law of the nation is the law of God; and righteousness—right-doing—commands obedience to this law. Thus the person who refuses to yield obedience to the law becomes not only a criminal, but a sinner who does not follow the dictates of conscience; and thereby becomes a menace to the immortality of our democracy.

All can see that the idea advanced is one long held by Rome,—that the church and state should be united, and that the former should dominate the latter. The surprising thing is that our nation, a professedly Protestant power, should have reached a place where one high in the councils of the Roman Church dares publicly to declare that its laws are the laws of God and that all are in conscience bound to obey them.

When such bold declarations are publicly made, surely it must be that Rome is confident of her position and believes that she can dictate in the enactment and enforcement of our national laws.

In the face of these things liberty-loving men of every creed and political faith should rally to the defense of the liberties purchased by the untiring efforts of the founders of this government.

If society with its institutions, which are manifestly of the world, is of divine mold, then the Apostle John was sadly in the dark when he said that the things of the world “are *not* of the Father.” 1 John 1:15-17.

Many years ago the National Reform party expressed their willingness to unite with the Roman Church on any basis that the latter would propose. It is evident that there is nothing to prevent this union now.

Reader, pause and consider. Which side will you take in this matter? Do you agree that national law is God's law and that society with its institutions is of divine mold? or do you stand for the infinite superiority of God's law over all other law and pledge obedience to it without regard to the laws of civil governments which are many times framed to favor the rich and oppress the poor?

Fond du Lac, Wis.

EPISCOPAL BISHOP NICHOLSON, of Milwaukee, Wis., has come out with a protest in the name of the church against the practice of referring to the naming of warships as “christenings.” Christening, he holds, means coming to Christ; its use in connection with ships is blasphemy, and he would not be surprised to hear that the battleship “Kentucky” had gone down by reason of the profanation. The bishop says nothing about the country at large, though the majority of ecclesiastics are accustomed to take the name of Christ in vain by calling the United States a Christian nation. Why should not a man-of-war be christened as well as the ship of state?—*Truth Seeker.*



onstrate the propriety of this bit of governmental procedure.

* * *

It is to be observed, also, that the government has now repudiated the very money upon which this inscription is placed. It is a fitting coincidence that this repudiated metal should have been chosen to bear a religious inscription which is equally worthless, as regards any purpose which civil government is designed to serve.

* * *

NOTWITHSTANDING a very unfavorable report sent back by an agent of the Government commissioned to investigate the situation in the Klondike country as regards the prospects for success in fortune seeking, it is apparent that thousands from all parts of the country will soon be joined in a great rush to the reputed land of gold. There is something in this which illustrates a strange quality of human nature. Why is it that people are willing to work so hard and face such difficulties and dangers to get gold in this particular way? It has been said by those who spoke from experience, that the hardest way in the world to get gold is to dig it; and it is no doubt true that if the average person would expend the same amount of hard thought and active effort and perseverance in seeking wealth through some of the ordinary channels of business enterprise, that is expended in fortune seeking in the soil of a desolate and inhospitable country, his success would be much more certain.

* * *

WITHOUT life, gold is of no possible value; yet men will risk life in the most reckless fashion to get possession of this metal. There is something about the love of money which tends to warp the judgment as well as the conscience, and that to a most dangerous degree. Carried to the extreme, it presents to us the sad and incomprehensible picture of the miser who, for fear of experiencing want and hunger through deprivation of money, voluntarily put himself in that very condition and keeps himself there till death results. Certainly it is not hard to see, in the light of many circumstances, the wisdom of the Scripture which mentions the love of money as a thing of which we are to beware.

* * *

WE have been asked if we would object to the "flag salute" provided the word "God" were left out of it. This is a question that is too indefinite to be answered definitely. As has been said, however, we do not object to a flag salute, in itself; but we do object to the salute in its present form, and it might be objectionable without containing the word "God." A salute which embodies nothing more than a recognition of the principles of liberty and justice upon which this Government was established, and for which the flag is supposed to stand, might be proper enough; and certainly the flag can claim no

A CABLE dispatch from London to the New York *Sun* under date of February 5, gives the following: "The French authorities have decided to abandon the inscription on coins, which, since the days of the Consulate, has been *Dieu protège La France* [France, the favored of God]. Sacrilegious English journals suggest that the Czar will do as well." Of course, France is not the only nation that is the *protège* of God; that could not seriously be claimed. Each of the "Christian nations" is—in its own view and upon its own authority—the favored one of Heaven. And in fairness, the claim must be allowed to all alike.

* * *

BUT it sometimes happens that two of these governments come to a point in their relations with each other where they decide to settle their differences by an appeal to arms; in which event the idea that it is the favored one of Heaven is quite certain, in the case of one of them at least, to receive a severe shock. And as this very thing has happened in the recent history of France, it is not surprising that the French government should have discerned the propriety of removing the inscription from the national currency.

* * *

SOME one has asked, with considerable point, why it is that the U. S. Government has inscribed on a part of its currency the sentence, "In God We Trust." The circumstances of the origin of the inscription we do not know, but the words must be taken as showing some connection between the Government and religion; and as such, they are worthy of note.

* * *

THEY are worthy of note as illustrating the worthless character of a profession of religion by the Government. For they do amount to a profession of religion. To trust in God is to be religious in the fullest sense of the word; and the inscription is a governmental declaration of trust in God. It might be asked, In what god? and this not being specified, room is left for the suggestion which some persons have made that, if we may judge from the practice of the great majority of the people, the real meaning is—or should be—"In [this] god we trust." The people do trust in something; and if the majority do not trust in money more than in anything else, the observations of many good minds are certainly at fault. However we may look at it, we can find nothing to dem-

higher honor than to be recognized as the emblem of that which is noblest in human government.

* * *

It is for this reason, and this alone, that the flag can be worthy of honor. This is a great nation, it is true; but mere greatness is not a thing to be honored. Rome was a great nation—so great that she ruled the world—but we would hardly think of paying homage to the Roman eagles. It is goodness, not greatness, that makes anything worthy of recognition; and the flag would be just as worthy of honor were this the weakest and most insignificant nation on earth, but founded on the principles of the Constitution and Declaration of Independence, instead of being, as it is to day, one of the greatest and most influential. But in saluting the flag what thought is uppermost in the minds of the children,—that of the principles of civil liberty for which our forefathers contended? or of how big and powerful we have grown to be among the nations of the earth?

* * *

THERE is nothing more essential to the welfare of the country than that these principles of civil liberty should be recognized and put in practice by all the people, both young and old. But that the flag salute contributes anything to this end we have no evidence for believing. On the contrary there is evidence that it tends to revive that sectional animosity which can have no place in free government. Moreover, as an indication of real patriotism, the salute is of no value; it stands only on a par with formalism in religion. Principles—the principles of right and manly conduct—are the things of value. Beside these, all sentimental forms and ceremonies sink into insignificance.

Sunday in Hawaii.

IN Washington, D. C., there is considerable agitation over the matter of opening the Congressional Library on Sundays. One who is well informed upon the situation as regards Sunday opening of libraries, museums, and places of amusement on Sundays in other lands, says that "We would learn something from that little republic out in mid-ocean—for the public library in Honolulu is open not simply every week-day, but all day Sunday, having the same hours, from nine o'clock in the morning until ten o'clock in the evening. And yet, Honolulu might well be called a City of Churches and church-going people. From personal knowledge during my recent three-months' visit to Hawaii, I can say, no New England village in our own land shows a more strict observance of Sunday than Honolulu."

Why, asks this writer, should we have the saloons accessible on Sundays and the libraries closed, as is the general rule in this country? The writer goes on to state that "This is the more remarkable because of the mixed

population—Japanese, Chinese, Portuguese—who may not care for the Christian Sabbath, but respect the law, in the strict observance of the Sunday as a day of absolute rest from all work or business.

It seems from this that the best Sunday observance by law is secured where the population are mostly straight-out heathen, making no pretense of regard for Sunday as a sacred day. But is this what is desired by the clergymen and others who are calling for Sunday laws?

Sunday-Closing Movement in Lexington, Ky.

THE Lexington (Ky.) *Morning Herald*, of January 24, reports a meeting held in that city the previous day to inaugurate a movement for Sunday closing of all kinds of business. It was held under the auspices of the Christian Endeavor and Epworth League societies of the city, joined by the W. C. T. U. and Y. M. C. A.

The meeting was held in the Central Christian Church, and was "largely attended."

The object of the meeting was stated as being "to devise some means of preventing the opening of business houses and saloons on Sunday," which was alleged to be in violation of existing city and State enactments.

It was decided that Sunday newspapers should be prohibited, as well as other business enterprises; also that an investigation be made with reference to Sunday mail delivery in the city, with the view of securing its abolition.

After this the meeting adjourned until February 6.

Whether or not it was claimed that this movement for Sunday closing was of a merely civil character, is not stated. If the claim was made, as is usual on such occasions, it was sufficiently refuted by the circumstances of its inauguration.

A number of purely religious organizations came together in a church building and inaugurated a movement for the compulsory closing of all business on a religious day. Is there anything in this savoring of a union of church and state?

For whose benefit is the government of the State of Kentucky run? For the religious societies, or for the whole people?

And who is to be benefitted by a forced observance of a religious day?

These are live questions, which it belongs to legislators and the whole people to consider.

A MOVEMENT is now in progress in New York City "to lessen the amount of Sunday labor, due to the increasing tendency to open shops on that day." "Many proprietors say that they would be glad to close, but are forced to keep open by their customers, many of them church people."

That is, the fear of losing a little trade forces them

to work on the day they profess to believe in as the Christian Sabbath: Something to put a little backbone into such people, is the thing that is needed.

Intolerance a Venial Sin.

THE question of Roman Catholic interference in behalf of civil liberty for Protestants in Peru, who are denied the rights accorded to Catholics, is one that Protestants in this country have long been pressing upon the attention of representative Catholics here, and which seems to be causing the latter some trouble. The *Catholic Citizen* has finally admitted that intolerance on the part of Catholics in Peru, while not a mortal sin, is one which will send them at least as far down as Purgatory. The matter is set forth in the following from *The Independent* (N. Y.) of February 3:—

“We asked the help and the influence of our Catholic press to relieve the wrongs of native Protestants and American citizens in Peru, who are not allowed religious freedom in the matter of civil marriages. Our excellent contemporary, *The Catholic Citizen*, is the first to give answer, as follows:—

“That Peruvian Protestants and American citizens residing in Peru be permitted to marry there as here (divorcees excepted), and that their marriages be considered legal marriages. If the laws of Peru do not permit this, then those laws are unjust. Catholics concerned through any mistaken notion of zeal in obstructing remedial legislation will burn for it in Purgatory.’

“No answer could be more satisfactory, although we hesitate to indorse the penalty.”

Threatening the Government.

“Present Truth,” London, Eng.

IN a plea for a united and vigorous effort for Sunday closing, in view of the fact that Parliament soon meets, a writer says in one of the religious journals: “Against the united voices of the Christian churches of our land, no government dare turn a deaf ear.” We have been searching the Bible with the special object of finding where Christ or Christians ever made even a covert threat against the government if it did not meet their mind, and we find no such thing. We do find these words of Christ: “If any man hear my words, and believe not, I judge him not.” John 12:47. We are therefore forced to conclude that the Christianity which that writer has in mind is a sort that has come up since the days of Christ and the apostles. Beware of it.

THE writer who conducts the department of “good citizenship” in the *Voice* (N. Y.) says that “Perhaps the clearest thing in the minds of our forefathers in America was the importance of keeping forever separate the church and the state. And perhaps the muddiest reasoning ever done by the human brain was that by which we

arrived at the imbecile and impossible corollary that pious standards were to be excluded from political duties.”

If this does not mean that politics are to be conducted so as to suit the church, it is one of the “muddiest” paragraphs that have come under our observation. “Pious standards” in politics means church politics or it means nothing.

Peacemaker or Revolutionist?

UNDER the heading, “The Arch Revolutionist,” an English journal makes this comment on the latest attitude of the pope towards the Italian government:—

“The pope’s Christmas allocution, as it is called, was all about his desire for ‘peace,’ and there was promise that his views would be further explained. And now the chief Vatican organ comes out boldly inviting a political revolution in Italy. The pope desires a ‘real sovereignty’ among the princes of this world, and cannot tolerate that a king should sit in Rome as head of the State. He suggests overthrowing the monarchy and setting up a republic, and in the confusion he would doubtless expect to make sure of dominating the republican federation. It shows the pope as the arch-revolutionist, stirring up strife, resisting the ‘powers that be,’ and generally making plain the anti-Christian character of the papacy.”

THE following figures of Christian Endeavor progress are given in a New York religious journal:—

“The sixteenth year of the Christian Endeavor Society which closes this week has been the best year of all. Abroad, it has seen the inauguration of a United Society for India, Burma and Ceylon, the establishment of an Endeavor paper for India and of a number of Unions in South and North India. In South Africa the movement has received a great impetus. Great Britain has passed the 5,000 line; and from all the English colonies come reports of progress. The year shows an increase of 5,000 in the number of societies and of 250,000 in the membership.”

THE New York *Independent*, of January 27, voices our sentiments in the following:—

“We sympathize with the converted Jew who has been told that he must eat pork as a testimony that he is a real Christian, and who publishes his protest in the leading poem of a Jewish-Christian magazine. It begins:

‘Oh, must we eat the flesh of swine,
Because, Lord Jesus, we are thine?’

It is not at all necessary.”

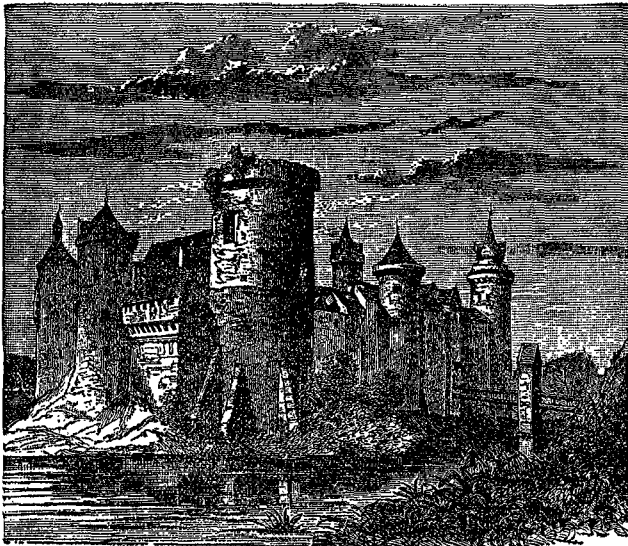
There would be a good many more Jews converted to Christianity if they were not given to understand they must as Christians do some things that Christ not only never commanded, but that are positively against his precepts.

RELIGIOUS LIBERTY FOR YOUNG PEOPLE

Studies in French History.—8.

"How many can repeat the names of the kings of France given as far as the last study?" questioned Professor Carman.

Every hand came up except Milly Brown's and Jennie Jacobs', who excused themselves by saying that they were sorry they had neglected to write them in their notebooks, but would surely do so and have them all learned



A FEUDAL CASTLE.

before another lesson. After repeating them once more in concert, Charlie White said, eagerly:—

"Professor, we were learning about Hugh Capet. Will we hear a little more about him to-day?"

"Yes, Charlie; though I have more to tell you about his son Robert than about him. Hugh began to reign 987, and had a reign of nine years, that is, he was king in name, but he really was absolute ruler over only a little part of France directly around Paris. The nobles had all the rest,—a good example of the workings of the Feudal system.

"Once when one of his nobles displeased King Hugh, the king asked him, 'Who made you a count?' but the other had only to ask his liege lord, who made him 'a king' to effectually silence him. Hugh gained the respect of the nobles and of the clergy by his kindness and wisdom. Some of his relations are still living. May be they have hopes yet of ascending the throne of their illustrious ancestor."

"My! wouldn't they feel grand?" said romantic Milly Brown.

"Perhaps some of them may. All the world is making history very rapidly of late years."

"Robert the Pious, as he was called—the son of Hugh—well earned his title; for he was a kind and conscientious man, and altho' his reign of thirty-five years was marred by a period of religious persecution, still we are sure that poor Robert would not have allowed this if he had been better enlightened."

"I should have thought if Robert's wife had been a tender-hearted as he that they would both together have found out that religious persecution was a cruel thing."

"His first wife perhaps might have been a help to him; for they were tenderly attached to each other. But they were forced to a separation by the pope, and were both of them very miserable on account of it."

"What business had the pope to interfere with the king's private life, I'd like to know?" said Joe Palmeter

"He made it his business, Joseph, and a miserable business it was. Poor Robert at last married a frivolous vain woman named Constance. She wearied him with her continual scoldings, for she disliked to have him so charitable and liberal toward the needy. But poor Robert would indulge his desire to give to the poor, and even if he had no money about him, he would give away the very clothing he wore."

"Was it King Robert who once gave the silver ornaments which he wore on his lance to a poor beggar, and then told him to be sly and not let the queen know it?" asked Edna Phillips.

"Yes, it was King Robert, and when the stingy queen missed the ornaments, the king actually lacked the moral courage to tell her the truth, and denied knowing any thing about it. At another time when he was eating there was a hungry fellow under the table, and while the generous king was feeding him, as was his custom to do to the very poor, the ungrateful fellow cut a valuable gold ornament from off the king's clothes, and ran away the king only remarking that it would do the poor fellow more good than it would him. Once, while the kind hearted king was at his prayers in church, a thief cut off about half of the gold fringe which bordered the king's mantle before he said a word to him,—though he knew what the scamp was about perfectly well,—and then he only asked him to leave the other half for some one else."

"I wonder if the people appreciated so good a king," said Julia March.

"I fear not, for his was a stormy reign. Robert had also quite a talent for music and writing poetry, and when Queen Constance asked him to write her a song, he sang a Latin hymn, the first line of which, translated means, "O constancy of the martyrs," and the ignorant queen was satisfied, hearing, as she supposed, her own name; but really the king was only laughing at her.

"This was about 1000 years after Christ. Now there were some of the people who, because of a passage of scripture in the book of Revelation, jumped to the con-

lusion that Christ was coming in the year 1000. The historian says that it is not strange that the people should have been frightened at the thought of the coming again of the Christ, for there was then existing such a state of frightful wickedness as had never been known on earth. The Catholic Church, which pretended to teach men good, set such an example of evil that instead of right, she was a body of the grossest darkness. Of course the Christ did not come, and then—

“What did they do then?” asked Joe Palmeter, excitedly.

“Do?—The brief morality which they had practiced from a sense of fear was succeeded by a relapse from virtue, though really they were less wicked for quite a time, and the religious leaders did become somewhat purer in life and practice.”

“Well, then, the excitement *did* do a *little* good,” said Milly Brown.

“Yes, but it was the beginning of a dreadful season of religious persecution, in which, I am sorry to say, King Robert joined. The miserable Jews were driven from place to place, tortured, and put to death most cruelly.”

“Did they do this out of a religious zeal?” queried Joe Palmeter. Joe could not reconcile the idea of loving God so well that people would be led to commit murder because of it, with his idea of right.

“Yes,” said the professor, sadly, “yes; they forgot that Christ said, ‘If ye love me, keep my commandments,’ and that the sixth forbids murder.”

“Well, mother says that the history of France will be repeated in our own country,” said Charlie White, “but I hope *that* part of it—the religious persecution part of it—won’t be.”

“But I tell you I am afraid it will,” said Joe Palmeter.

“There are already indications—strong ones—that Joseph is right,” said Professor Carman, sadly. “But you are now dismissed until another week; and I hope you will try and remember what you have learned to-day, for there have been some things in this lesson of considerable importance.”

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Vol. 8.

JANUARY, 1898.

THE MISSIONARY MAGAZINE

J. E. JAYNE,
Editor.

L. T. NICOLA,
Associate Editor.

CONTENTS.

The above is a facsimile of the upper half of the cover of the January number of the MISSIONARY MAGAZINE, the organ of the Seventh Day Adventist Foreign Mission Board, a journal alive with missionary information, especially with that which pertains to the work and movements of the missionaries of the Denomination.

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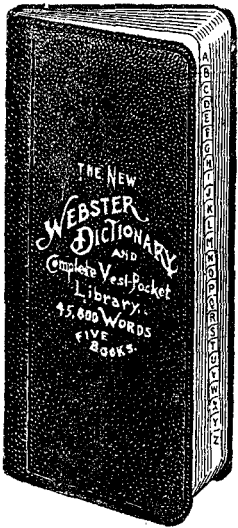
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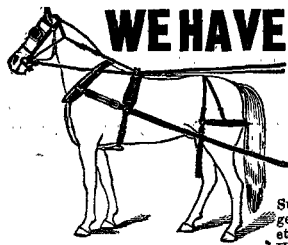
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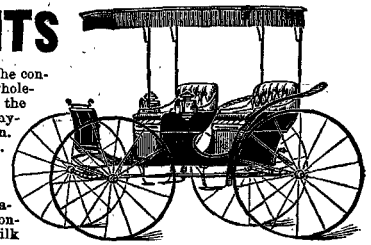
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SPECIMEN OF TYPE USED.

<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 make a sure covenant, and write it; and our princes, ^{rv} Lē'vites, 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 Tir'shā-thā, ^b the son of Hāch-g-lī'ah, and Zīd-kī'jah,</p> <p>² ^c Sēr-g-ī'ah, ^ā z-g-rī'ah, Jēr-e-mī'ah,</p> <p>³ Pāsh'ūr, ^ā m-g-rī'ah, Māl-chī'jah,</p> <p>⁴ Hāt'tūsh, Shēb-g-nī'ah, Māl'luch,</p> <p>⁵ Hā'rim, Mēr'e-mōth, Ō-bā-dī'ah,</p> <p>⁶ Dān'jel, Ġin'nē-thon, Bā'ruch,</p> <p>⁷ Mō-shūl'lam, Ā-bī'jah, Mij'g-mīn,</p>	<p>NEHEMIAH, X.</p> <p>B. C. 445.</p> <p>Deut. 28. 48.</p> <p>² Kin. 23. 3.</p> <p>2 Chr. 29. 10; 34. 31.</p> <p>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.</p> <p>a ch. 8. 9.</p> <p>4 Or, the governor.</p> <p>b ch. 1. 1.</p> <p>c See ch. 12. 1-21.</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, 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 ⁱ 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, Jeshua 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, FEBRUARY 10, 1898.

BOUND VOLUMES of the AMERICAN SENTINEL for 1897 are now ready, and will be sent to any address on application. Price, manilla covers, \$1.50; half roan, \$2.50.

THE clergymen of Toledo, Ohio, have won a fight for closed theaters in that city on Sunday. Theatrical managers say however that they will continue the battle.

WE are informed that the attitude of the Boulder (Col.) School Board in reference to the flag salute is uncompromising, and that seven children have thus far been suspended or expelled as the result.

THE actors of this city are "up in arms" against the bill now pending at Albany which will allow of their being compelled to "work" on Sunday. It would almost seem as though these people should be allowed one day in the week in which to conduct themselves naturally.

ON a recent Sunday a newly-appointed policeman made thirty-one arrests in this city, most of which were for violations of the Sunday law. And he did all this "single-handed." The astonished magistrate before whom the prisoners were brought the next morning let all but seven of them go.

IT is reported upon good authority that the pope instructed the Catholics in the Reichstag to support Emperor William's bill for an increase in the navy, which was recently passed. This is pointed to as a somewhat singular proceeding for a "vicar" of the Prince of Peace.

OUR contributors will pardon us for reminding them that there is danger in writing for a journal like the SENTINEL, of illustrating the phrase "too much of a good thing." Short measure is appreciated by the aver-

age editor these days—and by the average reader as well.

THE new Russian minister to Corea is said to be as zealous in promoting the spread of the Greek Catholic religion in the province as in furthering Russian political supremacy. This is only to be expected from an official of an empire where church and state are united.

IT was recently proposed in Congress to amend the Constitution so as to provide that the national legislature "shall have power to establish uniform hours of labor throughout the United States." The proposition was without substantial result, but is quite suggestive of one way in which a national Sunday-rest law may become an established fact in this country.

As a basis for their claim that the Federal Constitution ought to recognize God, National Reformers point to the fact that forty out of the forty-five state constitutions contain such an acknowledgement, and that the same has been put into the constitutions of all the newest states. Logically, therefore, the people of the nation stand committed to this most dangerous governmental error.

THE process of Christianizing China, according to the method always employed by "Christian nations," is fairly begun, and may be expected to go forward now without any material interruption, if the supply of powder and balls holds out, as it no doubt will. The *Catholic Times* (London) remarks that China will readily be Christianized, since the Chinese "usually bend with considerable docility to the wishes of the government." This will make them good Christians according to the Roman Catholic—or church and state—standard of Christianity.

THE W. C. T. U. of Newport News, Va., has prepared a petition to be forwarded to Secretary of the Navy Long, asking that water be used instead of wine in "christening" the


new battleships "Kentucky" and "Kearsarge," which are to be launched in March next. Have these ladies reflected that these ships are to be used for fighting, and have they considered how much more appropriate, as suggestive of fighting, intoxicating liquor is than mere water? We do not see how even the W. C. T. U. can consistently claim that intoxicants and fighting do not properly belong together.

THE beauties of church and state union as seen in the highly-civilized country of Germany, are illustrated in the following, which is reported from Berlin, under date of February 5:—

"The Burgomaster of Schkenditz recently issued an edict requiring the townspeople to wear their best clothes on Sunday. On the following Sunday, walking abroad to observe the result of his order, he found a stableman in wooden clouts, torn stockings, soiled trousers, and a flaring red neckerchief. A policeman was immediately summoned to arrest him, and he was tried for *lèse majesté* or its municipal equivalent. Although he proved that he had been grooming and feeding his master's horse and was on his way home, he was fined a mark and a half and costs."

IN these days the church is becoming a dangerous competitor to the world in some branches of worldliness. For instance, the rector of St. John's Episcopal Church, in Jersey City, has started a class in dancing, the church gymnasium being convenient for the purpose, at prices which completely outbid those of the regular teachers of the art; and as a result the latter's patronage has fallen off, while the church dancing class is booming. Of course, one naturally likes to feel that he or she is doing all right in such things, as must be the case when it is conducted by the church; and this gives the church a decided advantage over the world in the matter of questionable amusements. There is nothing which human nature appreciates more than the opportunity to do a wrong thing in an eminently respectable manner.

AMERICAN SENTINEL



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

VOL. 13, No. 7.

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HE who renders to God the things that are God's, will not fail to give to Cæsar that which is Cæsar's.

WHEN Cæsar dictates what shall be rendered to God, the latter gets only that which Cæsar does not want for himself.

THE kind of legislation which debars the "Louisiana Lottery" and sanctions church lotteries, will not benefit the country in the long run.

THERE is no reform worth having that cannot be realized through that individual change of heart which is Scripturally described as being "born again."

THE papacy did not make the union of church and state; the union of church and state made the papacy. Such a union will make a papacy anywhere.

ONE of the greatest delusions of this day is that of moral reform through politics. Such reforms always manage to keep a little way ahead of the present realities.

IF only that missing Scripture text could be found which says that Sunday is the Sabbath, how much less

state and national legislation would be needed to afford a basis for Sunday observance!

"It is not the office of Christianity to remove men from temptation, nor temptation from men." And no legislation to secure either of these ends can be asked for in the name of Christianity.

NOTHING more utterly useless could be imagined than the forming of political organizations in the church with the object of trying to get the Lord to change his mind and accept the kingdoms of this world in its present state.

THE goal of military service is to destroy life; that of Christian service is to save life. And yet many people cannot see that militarism has no proper place in the Christian church, or in the Christian's heart.

A Chimerical Project.

JESUS CHRIST refused to accept the kingdoms of this world.

Once the people came to take him and make him a king by force; but he departed and hid himself from them. John 6:15.

Upon another occasion the devil offered him all the kingdoms of the world if he would fall down and worship him.

Jesus did not deny that the devil had the control of these kingdoms as he claimed. In fact, at another time he acknowledged the truthfulness of the claim, by referring to Satan as "the prince of this world." John 14:30. But he refused the devil's offer.

It is evident that if Christ had accepted this offer, he would have taken the kingdoms of the world *under* Satan. The devil would not have been destroyed, nor

his works. But it was to destroy the devil and his works that Jesus Christ came to earth as the Saviour of men. 1 John 3:8.

The works of the devil must be destroyed before Christ can accept the kingdoms of this earth. But so long as the devil lives, and wicked men exist upon the earth, the devil's works will continue. For he is the spirit that "worketh in the children of disobedience."

And there are only two possible ways in which the world can be freed of sinners. They can be destroyed, and they can be converted. If they refuse to be converted, then there remains but the one way of destruction.

And there is but one possible way in which sinners can be converted, and that is through faith, as revealed in the gospel.

It is therefore perfectly plain that no more chimerical project can be conceived than that of legislating the kingdoms of this earth, or any one of them, into the hands of Christ. He cannot accept them while the earth remains in its present state.

And it rests entirely with the Lord to remove sinners out of the earth, so that the works of the devil will be destroyed. His power alone can convert sinners, and to destroy sinners is his prerogative alone.

Now, in his love and forbearance, he is appealing to men by his Spirit to become converted and thus fitted for his eternal kingdom. But his Spirit will not always strive with man; and when its work is done,—when man's probation shall have ended and the time of the appointed Judgment shall have come, then God will arise clad in the "garments of vengeance," to do "his strange act," of purging the earth of wickedness by the bolts of his wrath.

Then will be fulfilled the Apocalyptic prophecy (Rev. 11:15-18): "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever. . . . And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou . . . shouldst destroy them which destroy the earth." Also that prophecy of the Psalms, in which God says to his Son, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:8, 9.

Yet notwithstanding the utterly chimerical nature of the project to legislate the kingdoms of earth into Christ's hands, as made plain by the facts here considered, there are millions of people enrolled in religious societies in this land who are to-day calling upon Congress and the state legislatures for laws which will "regenerate society," make this a "Christian nation," and "enthroned Christ on Capitol Hill."

Never by the remotest possibility can the movement succeed. It can never do any good; but it can—and will—do incalculable harm.

To Legislators.

WE would call the attention of legislators everywhere to the fact that there are many people in this country who would like to be good, if the legislators would only give them a chance.

They would like to be good, but the laws of the country are not so framed as to make it an easy thing to be good. Hence they go on in sin.

They are waiting for legislation to be enacted which will make it easy to be good, and difficult to be bad.

For example, there are many people who would like to close their shops on Sunday; but if they should do so, without a Sunday law, some other persons would keep their shops open; and how can one person keep his shop closed on Sunday when another person—a rival in business, perhaps—is keeping his shop open and taking in money?

How can it be expected that an individual can afford to sacrifice money—actual cash—for mere religious principle?

Some legislation must be had so that a person can be true to the dictates of conscience without making any sacrifice of a cash value.

As things are now there is a broad way which leads down to ruin, and multitudes are traveling in it; while only a narrow way leads to life, and this is traveled by the few. There must be legislation which will hedge up this broad way, so that it will be narrow and difficult, and at the same time enlarge and smooth down the narrow road to life, so that it will be the easy road, instead of the other.

What do you think, legislators, of the task marked out for you?

Do you think that it is really difficult to be good in this world without the help of state legislation, or that such legislation can make people any better than they are?

The Bible says that it is impossible for any person to be good, under any circumstances, without a change of mind from the carnal to the spiritual.

It says too that it is just as easy for a person to be good after his heart has been renewed by divine grace, under any circumstances, as it was for him to be bad before that work of grace had been done. The testimony is that "where sin abounded, grace did much more abound." Rom. 5:20. Where sin abounded in the heart, before conversion, making the individual do that which is contrary to righteousness, now, after conversion, grace does "much more abound." Certainly then it can be no less easy under the latter state to do right, than before it was to do wrong.

This is the testimony of Scripture; the Scriptural plan of doing right makes no account whatever of any aid from the arm of flesh.

It is always easy for God to do right; he cannot indeed do otherwise. And "Christ in you"—Christ, who is

God, in every one who believes—is the purpose of the gospel, and is the Scriptural and only way of changing from a life of sin to that of righteousness.

Bible Study with the "Christian Citizen."

God brought his people out of Egypt. Forty years they wandered in the wilderness before they could enter the promised land. During this time, that people were "the church in the wilderness." Acts 7:38. They were out of Egypt, but not yet in their own land; therefore *they had no country* where they were. They were only strangers and pilgrims there. Their only country was the one to which they were going.

Now of Christ, and *in him* of all Christians, it is written, "Out of Egypt have I called my son." Matt. 2:15. Christ was out of Egypt, but he was not in his own land; therefore he had no country, no kingdom where he was: "My kingdom is not of this world." He was a stranger and a pilgrim, between Egypt and the promised land.

Christians are the sons of God. John 1:12; 1 John 3:2. They are called out of Egypt; for "Out of Egypt have I called my son." Christians are out of Egypt, but not yet in the promised land, not yet in their own land; therefore Christians have no country, no kingdom, where they are. Christians are "strangers and pilgrims on the earth."

You may say, "Israel should not have remained in the wilderness all that time." That is true. But they must necessarily be in the wilderness some portion of time; because the wilderness lay between them and the promised land, and they must needs pass through it to get to their own land. And being out of Egypt, and not yet in their own land, it is essentially true that in this interval they had no country and no kingdom where they were; but were strangers in that land, and pilgrims passing through to their own land.

It is true, however, that Israel of old, the ancient "church in the wilderness," should not have remained in the wilderness forty years. They should not have *wandered* in the wilderness at all: they should have gone straight onward from Egypt, from the Red Sea, to the promised land. All this delay and wandering was solely because they "in their *hearts* turned back again into Egypt." Acts 7:39. Bodily, outwardly, professedly, formally, they were out of Egypt. But *in heart* they were yet in Egypt. And being in heart yet in Egypt, they were ever longing to be there in the body also; the flesh-pots of Egypt were the great object of their desire; and they were ever ready to cry, "Let us make us a captain and go back to Egypt." It was their longing and their failure to be separated *in heart* as well as bodily from that country, that kept them forty years wandering in the wilderness.

Likewise it has been this same thing that has kept the professed Christian church wandering up and down

and round and round in the wilderness of this world so long since the time when first "out of Egypt" God called these his sons. From the days of the apostles till this hour the great difficulty and lack in the lives of Christians has been that, though professing to be Christians, and in this professing to have come out of Egypt, they have yet *in heart* been ever inclined toward Egypt. The flesh-pots of Egypt, the things of the country from which they profess to have "come out," have ever had for them a stronger attraction than has the country to which they profess to be going.

These Christians in the United States *profess* to be "strangers and pilgrims on the earth," merely passing through this country to that "better country." Yet in *practice* they take just as much interest in trying to "run things" in this country as though this country was their own, and the only one they ever expect to see. Their profession and their practice do not in any sense agree. If a few of these same "Christian citizens" of the United States were to make a tour of Europe, where they would be strangers and pilgrims, they would not count themselves citizens of the countries through which they passed. And however important and agitating were the affairs of those countries *to those who were citizens* there, yet these tourists—these strangers and pilgrims—would not consider these affairs to be of sufficient concern to them to require more than a mere passing notice. And if these folks were really inconvenienced by some occurrences in the countries through which they were passing, they would bear it gracefully under the comfort that as they did not belong there, it could not last long for they would soon be out of it.

That is the way these "Christian citizens" would act and consider matters if they were to become for a little time "pilgrims and strangers in Europe." Now they profess and proclaim, and sing, that they are "strangers and pilgrims *on the earth*." Why then do they not act thus in this country *on the earth*, when they know full well that they would act precisely that way in any country in Europe? Is it not perfectly plain that a pilgrimage in Europe would be to them a much more real thing, than is pilgrimage on the earth which they profess and proclaim, and of which they sing?

But any "Christian" to whom earthly things are more real than are heavenly things—even his Christianity is not real. Any "Christian" to whom a pilgrimage in Europe would be more substantial and practical, than is his pilgrimage *on the earth*, is not in fact a pilgrim on the earth at all. His professing it, his proclaiming it, and his singing it, are all a fraud.

"Out of Egypt have I called my Son." Christians are the sons of God. They are therefore out of Egypt. But, though out of Egypt, they are not yet in "their own land." Therefore they are strangers and pilgrims on the earth, they are without a country in this world, and are active citizens nowhere but in heaven. "Our citizenship is in heaven."

Some Early History of God's Kingdom.

THE earthly portion of God's kingdom was given to man. Ps. 115:16. He was to rule in the earth as God's representative. Gen. 1:26. It matters not, at this stage of our study, just *how* that rule was to be conducted. It is enough to know here, that God is love, and that all his acts are therefore performed in love. Man, having been created in God's image, could have conducted the government entrusted to him on no other principle than that of love. But this state of things was not destined to continue long. In an unguarded moment, earth's deputy governor was betrayed into the transference of his fealty from God to another, whose character was exactly opposite to that of Him in whose kingdom man was installed as a prominent factor.

This was a transference also of ruling power to the captor. Instead of being what God had made him, a free being, man was brought under the bondage of sin, and hence became an agent of Satan. 2 Peter 2:19. Hitherto he had been in condition to rule after God's pattern, but after having adopted Satan's methods, his system of government came to be in accord with his new master's will, and his own assimilated likeness of Satan's character.

But as shown by the diagram here reproduced, although God's original kingdom was thus dismembered by man's disloyalty, the traitor was not cast off by his former Master and Benefactor. True, God cannot receive a rebel into his favor, but he could and did provide a method by which every one who wills to do so, may again become members of his kingdom, though living in a territory and government hostile to the interests of the kingdom of God.

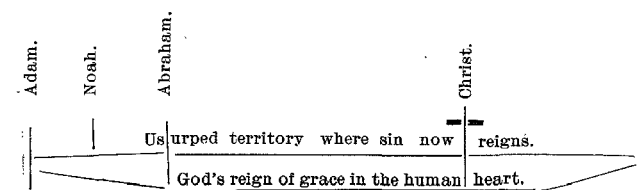
then, will the kingdoms of this world become the kingdoms of our Lord and of his Christ. Rev. 11:15-18.

For this very reason, the Lord made provision to extend parallel with the history of earthly kingdoms, one by which man might show himself loyal to God and opposed to Satan. This arrangement is illustrated by the lower horizontal line of the diagram, springing from the original kingdom, at the fall of man, and being made to reach forward to the end, where it again merges into the earthly kingdom at its final cleansing from sin and the power of Satan.

This is the kingdom of God's grace. As the gospel of the kingdom is preached in Satan's territory, men may, by refusing to acknowledge Satan's reign, be counted as



Abraham walking through the promised land.



Let the upper horizontal line of the diagram represent the earth as first placed under man's dominion, but which fell under the rule of Satan, through his power over man. So long as Satan rules in the hearts of men, so long will that usurped territory be ruled under the suggestions of Satan. It will be useless for a few puny men to undertake to transfer back to God that of which Satan has gained possession. Human wisdom and might cannot possibly be equal to such a task. Only one—the Lord Jesus Christ—can do this, and the accomplishment of it will not be till he destroys him who has the power of death, that is, the devil. Heb. 2:14. Then, and not till

citizens of the kingdom of grace. God does not ask that any of those in the earthly kingdoms shall be forced into his rule of grace, but "whosoever will" may come, and freely partake of its favors. Whoever does so must, however, be also willing to have his citizenship a wholly heavenly one, in order to be true to his King who is in heaven (Phil. 3:20), and be satisfied to count himself a stranger in the earth; for God and mammon cannot possibly be served at one and the same time. Matt. 6:24. It is therefore *folly* to think of *forcing by civil laws* one of earth's subjects to accept a grace that he cares nothing for, since that grace can never be bestowed by the laws of man, but by the will of God alone. James 1:18.

When a few hundred years had passed of man's misrule under the direction of Satan, a flood came and swept away all earthly governments, leaving but eight persons who were righteous before God. Gen. 6:5-8; 7:1. Had Noah and his posterity preserved their integrity upon coming out of the ark, Satan's rule over mankind would have been broken forever, and the kingdom of God would have been the rule in the earth, as it was designed to be from the beginning.

But the power of evil again took possession of men's

minds, until few regarded the kingdom of God's grace. There was one, however, whom God chose to have represent him and his kingdom in the earth. But in calling Abraham as his servant, God did not again destroy the kingdoms of men, as he had before done in selecting Noah to be his representative in the earth. He did, however, select a portion of territory in which to plant his kingdom, and called Abraham out from the Chaldean country, telling him to get away from all his relatives, and go into the chosen land which would be shown him. Gen. 12:1.

It will be noticed how careful God was to have Abraham removed from the molding influence of human minds as he took up the work assigned him. About to become the head of God's kingdom on earth, and the father of all the faithful, God would not permit even Terah, the father of the patriarch, to accompany him to the country of which he was to be the heavenly representative. The father of Abraham being of doubtful character (Josh. 24:2), he could not be permitted to have an influence in the government of that nation which was to be developed from the seed of Abraham, "the friend of God."

Notwithstanding these requirements of God, Abraham took his father with him, when he left Ur of the Chaldees. But his steps were turned aside from entering the promised land at once, and the whole company went to Haran where they remained until Terah's death. Gen. 11:31,32. This bar to the proper beginning of the kingdom being removed, Abraham received command to proceed to the country for which he had started some years previous. Gen. 12:4. Lot went along, however, and caused much anxiety to his uncle, until, through a quarrel between the herdsmen of the two men, the younger decided to separate from his uncle, and settle in the plains of Jordan, among a people more to his own liking. Gen. 13:5-11.

When this came about, and the last relative of Abraham was separated from him, then the Lord spoke to him, saying, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee." Verses 14-17.

There is more in this promise than one sees at the first glance. God had actually promised to the representative of his kingdom in the earth, territory claimed by another. Satan had conquered its first deputy-governor, and held it by right of conquest. He now saw that God intended to take it from him again and give it as a prize to those who would renounce the power of evil, and so restore all the component parts of the original kingdom. Here was another opportunity to charge God with arbitrariness. Was not the earthly territory his, fairly won from man, whose dominion it had once been? What right had God to bestow by promise upon Abraham and his

seed that which he himself claimed the privilege of giving to whomsoever he would? Luke 4:6.

From this time forward we may look for a fierce contest to be waged by Satan against the seed of Abraham, lest the promise of God shall be fulfilled to them, and the territory pass from under his control. Having command of the powers of earth, we may expect him to marshal their governments, at every step of the way, to oppose the growth of Abraham's seed, and so prevent them from possessing the domain which he considers his lawful prey. Just when he began that work, and how he has since carried it on, are points to be reserved for another paper.

J. O. C.

Separation.

BY E. P. MARVIN.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

"And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

"And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6:14-18.

Salvation is through separation unto Christ. The world with all its wisdom, philosophy, science, civilization and progress is a moral ruin, and if any are saved it must be by coming out of it.

Sin separates from God, and we can only get back to God by separating from sin. This began to be very distinctly taught in the calling of Abraham (Gen. 12), and was constantly taught in the ceremonials of the Mosaic dispensation. In general, this is the separation which Christ exemplified in his earthly life. We are to imitate him. We are in the world but not of the world, in its affections and desires, objects and aims, hopes and anticipations. By the world in this connection is meant the system of men and things most common around us, which is evil, under control of Satan the usurper, and opposed to God and his gospel. Gal. 1:4. This system has many departments—social, political, commercial, and religious, through which Satan works. This world is unchangeably evil, opposed to God, and bound over with its head to "the judgment of the Great Day." From this we must be separated or we cannot be saved. 2 Cor. 6:17, 18. All who are loyal to the Word and willing to study it may take the following lesson respecting—

1. We must be separated from the world's SOCIAL YOKE for fellowship with Christ. "Society" is hydriotic-

cal, hollow-hearted, proud, carnal, godless, and increasingly immoral. All Christians should renounce its claims. The early Christians regarded its objects and aims, its conversation and amusements, its spirits and attire as utterly unchristian and they utterly renounced it. Indeed, the early Christians would not be admitted into modern "society," nor would they seek admission. No person can be truly loyal to Christ and at the same time to Mrs. Grundy. Her dominion is earthly, sensual, devilish. Her polished manners and esthetical sense are only the veneering and foil of the flesh. 1 John 2:15-17; James 4:4; 1 Tim. 2:9-10; 1 Peter 4:3-5. Of course this principle will keep Christians out of all brotherhoods, or call them out as soon as their eyes are opened, if they walk closely with God. Man-made societies naturally adopt a man-made and Christless religion.

2. We must be separated from the MARRIAGE YOKE with unbelievers in order to live in holy wedlock with our Heavenly Bridegroom. God's people from the outcalling of Abraham, have been forbidden to marry unbelievers. Such intermarriages brought in the antedeluvian apostasy. Gen. 6:2-5. Paul declares that Christians should marry only in the Lord. 1 Cor. 7:39. Yoke a sheep and a goat together, and the goat will usually lead the sheep. This is not God's way of saving souls. Lot's daughters, Ishmael, Samson, Ahab, Jereboam, and many others in Bible history were injured or ruined by these unholy alliances. The first blasphemer stoned was the son of an Egyptian, married to an Israelitish woman. Lev. 24. The rebellious Absalom was the son of a Pagan woman. Even Solomon was led astray and perhaps lost through alliance with outlandish women. Samson's parents expostulated with him against his marriage outside of Israel, Judges 14:3. Some one says, "Well, well, if you marry a child of the devil, you may expect to have trouble with your father-in-law." Deut. 7:3-4; Josh. 23:12-13; Ezra 9:2; Rom. 8:5; Luke 16:18.

3. We should renounce the BUSINESS YOKE with unbelievers in order to be free to do our Master's business. In a business firm it is unsafe to commit yourself to the action of others who are unconverted. The ethics of the world and Christ are widely different. Deut. 22:10. We are to do all for the glory of God; they nothing. 1 Cor. 10:31. We do all in his name; they nothing. Col. 3:17. We are not to love money; they do. 1 Tim. 6:10. We are crucified unto the world and alive to Christ; they are alive to the world and dead to Christ. Gal. 2:20. Mark the results of such business alliances in 2nd Chronicles, 18th and 20th chapters; also in many examples of modern times.

4. We should renounce the POLITICAL YOKE imposed by bosses, and discharge first of all the duties of our heavenly citizenship. Satan, the usurper, offered the kingdoms of this world to Christ, for a bow. Matt. 4:9. Since the crown rights of our true covenant king have been and still are rejected by all nations during these times of the Gentiles, it is vain for us to expect to reign, rule and run the world. Our mission is to run people

out of it for refuge in Christ. Heb. 6:18-20. In all countries we are pilgrims and strangers who refuse to be naturalized. Phil. 3:20.

"We've no abiding city here;
Then let us live as pilgrims do."
(Col. 3:1-3; Heb. 11:13.)

We advocate the crown rights of an absent Prince and wait for a rejected dynasty to be restored. Titus 2:11-15. There is no "Christian State" on earth, and there never will be one until the Christ of God shall come to erect it and reign over it. The old prophets were indeed statesmen, under a theocracy, but the apostles were not, under Gentile rule. Good citizenship under the theocracy was very different from good citizenship under man's government. Ours is a pilgrim life like that of the father of the faithful and the friend of God. We have a higher citizenship and a loftier patriotism. No instructions are given us in the New Testament for Christians to work in politics or hold office during our Lord's rejection and these times of the Gentiles. We are ambassadors. Four duties only are enjoined:—

1. Pay taxes. Matt. 17:24-27; Rom. 13:6.
2. Obey rulers. Rom. 13:1-7; Titus 3:1.
3. Honor rulers. 1 Peter 2:17; Jude 8.
4. Pray for rulers. 1 Tim. 2:1-3. Christ and the apostles instruct us in the duties of husband and wife, parents and children, elders and deacons, but not in those of the magistrate. If we have other duties to the state, it must be by inference only; there is no express command.

5. We must renounce the vain and formal RELIGIOUS YOKE of the world for the blessed and spiritual yoke of Christ. Matt. 11:28-30. The religiousness of worldly societies among us is no better before God than paganism. Nothing is farther from the religion of Christ. Two prominent characteristics of the present time are unprecedented and phenomenal:—the multiplication of societies and the production of ecclesiastical amusements for mixed saints and sinners. It is a fact to startle thought, that although these two devices are often carried on to help the church to reach the "masses," and attract them to the church, the masses are further away than before they were invented.

What then must we conclude concerning the wisdom and scriptural character of these methods?

Let us declare and testify with divine assurance, that if the great power of God should come upon us, it would annihilate both these devices.

"Ecclesiastical Amusements" would vanish like a delusive dream before the earnest work of rescuing lost souls, and these "societies" with their "amusement industry" would merge their spiritual individuality and energy in the promise and potency of the consolidated Church of God, the sacred Bride of Christ.

The Church of God, in its original constitution, was not a confederation of man-made and half-breed societies, with the clatter of machinery and the clamor of methods, but a compact and consolidated body. Eph. 4:15, 16.

Christ ordained no "auxiliaries" nor "annexes" for his church, and if she is faithful she needs none.

But the unfaithfulness of the church occasions their existence, and as some of these societies are doing good, though not in the best way, we cannot absolutely condemn them.

Indeed we work with some of them, and pray God's blessing upon them.

But what a pity that the church should need so much and such help, leading so largely to the "Amusement Heresy and Cooking-stove Apostasy."

We have *contact* but not *fellowship* with the world. We should have fellowship only with assemblies of persons who give evidence of being saved persons. 2 Tim. 3:1-5. The alliance in law of "Church and Society," with "Secular Trustees," is marriage with the world—"Pergamos." Godly deacons managed the property of the early church. In Rev. 17:3, the harlot rides on the beast, but in Cant. 8:5, the true Bride leans on the arm of her Beloved. All yokes with "associate members," or lobby members, are utterly unchristian. There was no fellowship between those inside and outside of the ark. They were absolutely and eternally separated, as the saved and the lost. No auxiliary pleasure yachts were provided to hover around the ark with "associate members." Keep out of mixed flocks of sheep and goats. The line of demarkation should be distinct. These alliances are efforts of the church to "plow with ox and ass," and the crop will be thorns and thistles for the burning.

In short, we are to be like Christ, Isa. 53:3, despised; Matt. 10:24, rejected; John 5:41, no position; John 18:36, strangers; Heb. 3:1-14, pilgrims; 2 Tim. 2:12, suffering; Titus 2:11-15, self-denying, sober, righteous, godly, watching, pure, peculiar, and unpopular. This is Christianity according to Christ, and the only gospel that saves.

In all ages the policy of conformity to the world has shorn the church of her strength, destroyed her usefulness in the world, and dishonored Christ. She has always been most powerful, honored and triumphant, when most separated and holy.

Then in the face of soft theology, pulpit blandishments, and all worldly policy, let us ring out the clarion call for complete separation from the world and complete consecration to Christ.

If all Christians would live like Christ they would soon turn the world upside down.

WE have no objection to the Christian Endeavors, or to the members of any other religious society.

We have no objection to any religious organization, as such. In their legitimate field of work, the Christian Endeavor Society, the Epworth League and kindred organizations are capable of achieving magnificent results in the way of uplifting fallen humanity.

In this line of work they have done much, and their work is worthy of all commendation. We cease to ap-

prove, and object, only when they enter upon work which is outside their legitimate sphere of action.

We object, in other words, when a religious organization steps over the line between that which is religious and that which is civil, making use of civil power to enforce religious beliefs or observances.

The Christian Endeavor Society is a truly magnificent body of earnest, devoted, and well-meaning young men and women; and the same is true of the Epworth League. They have power, influence, enthusiasm, consecration.

But for this very reason it is all the more essential that they should not make the false moves which they are now being led to make. That which is capable of accomplishing vast good is also capable of doing incalculable damage. It is only a question of whether it is used for its legitimate purpose, or is perverted to something else.

We believe the Christian Endeavor Society, joined with the Epworth League and kindred organizations, while capable of immense good in religious work because of their numbers, zeal, and devotion, are also, for that very reason, capable of plunging this whole country into ruin, under mistaken ideas of right and duty.

There is nothing else but ruin for this country in a union of church and state.

Lucifer, before his fall, was one of the highest angels in heaven; and for this very reason, when the goodness that was in him became perverted, he became the prince of evil.

Too great caution cannot be exercised in guiding organizations within which lie such vast possibilities for good or evil.

Why Is It?

THE greatest power in the universe is the power of God.

The greatest power is capable of accomplishing greater results than any lesser power.

In the direction of reform, therefore, the greatest results will be accomplished by the power of God.

"The power of God for the reformation of man is manifested in the gospel, and in that alone. The gospel is the power of God unto salvation to every one that believeth." Rom. 1:16.

There is now a great call made for moral reform and the regeneration of society.

Yet those who are sounding this call and organizing movements for its accomplishment, do not propose to make use of this power of God which is by faith, but of another power—the ballot.

Why do they propose to use the ballot in the place of the power of God? Why do they pass by the greatest power in the universe and select a power which is infinitely inferior to it?



AMERICA has at last a real queen, with jeweled crown and scepter, and all the other appurtenances of royalty. A new royal dynasty has been launched into being, the head of which is to be known as "Queen of the Holland Dames of the New Netherlands." With much pomp and glitter, the coronation ceremonies were conducted on the evening of the 9th inst., in the grand ball room of the Waldorf-Astoria Hotel. Miss Lavinia Van Westervelt Dempsey is the name which has hitherto designated the new monarch.

* * *

THE proceedings attending the coronation were very interesting, and were meant to be impressive. "Her Majesty" was seated upon a gilded throne, over which was a canopy of ermine. Upon the upholstery of the throne was embroidered the coat of arms of Holland. Surrounding the queen were Sir Knights and noble dames and ladies of honor, and numerous pages waited in attendance to bear the trains of the royal dresses. Some of the Sir Knights wore costumes said to be fac-similes of those worn in the time of William the Conqueror; and others were dressed to represent the court of Louis XVI. of France. One of the ladies of honor was dressed like Mary Queen of Scots, and displayed a veil and prayer book which she affirmed once belonged to the wife of Oliver Cromwell. As regards uniformity of style, the court costumes were a failure; but much allowance must be made for slight discrepancies in conducting such an undertaking as that of founding a royal dynasty upon American soil; besides, they all represented royalty, and that was the important point.

* * *

So now we have a real American royalty; and American heiresses need no longer be sent abroad to acquire a royal title; for in the natural order of things there must be in this new dynasty real American princes and princesses, dukes, marquises, counts and what not, and it will only remain for title-loving Americans with money to purchase their titles from the home market which will be available from this time forward. Of course, the highest order of "high society" in America will be the new royalty; and the "four hundred" must now step down into second place.

* * *

THERE is a serious significance in all this, however much one may be impressed with its absurdity. As a

straw showing the direction of the wind, it joins with other things to show the existence and growth of a sentiment among wealthy and prominent Americans which is directly the opposite of that under the inspiration of which this republic was established. It is one of many indications that with the rise of the money power, there has arisen in this country a sentiment which is contrary to the Declaration of Independence and to the principles of free government, and which must be reckoned with as a dangerous foe of American liberty.

* * *

THERE is quite a sentiment prevailing in this country, if we may judge from newspaper statements, in support of the idea that temperance does not mean total abstinence from what is bad, but that it consists in a moderate use of such things; the use of them in so moderate a way as not to exhibit their harmful properties. For example, true temperance as regards the use of intoxicants consists, according to this idea, in drinking them to an extent that will be just short of getting drunk. An individual who writes upon the subject, and in so doing no doubt voices the sentiments of others, says this: "When we are admonished to be temperate in all things, even in language, I presume it was never intended that we should abstain from talking; and so in our 'meats and drinks.' Pray relieve the mind of one accustomed to drink wine at table who has heretofore believed that there was virtue in temperance, and still thinks there is but little in prohibition."

* * *

It is true there is such a thing as intemperate speech; but speech is not inherently harmful, and intemperate speech does not mean much speech, but improper speech. Intoxicants are harmful in and of themselves. The harmful property is in the smallest amount of them, no less truly than in the larger quantities; if this were not so, no harm could result from using them freely. It is a fact that moderate drinking does directly lead to "over-indulgence" and drunkenness; no one ever begins the use of intoxicants otherwise than "moderately." Must we then conclude that temperance leads to intemperance? The proposition is absurd. No; if "moderate" drinking were true temperance, it would never lead to drunkenness. The moderate use of the things which are proper in eating and drinking, never leads an individual to a dishonored grave. This so called "moderation" is a delusion and a snare. If people would be really temperate in life, they would never care for the "moderate" use of intoxicants. A taste for such things is a sure evidence that the seeds of intemperance are in the system, only waiting the opportunity to develop and do their deadly work.

* * *

It is the same with indulgence in any other form of evil. The carnal heart continually longs to indulge in

those things which are hurtful to body and soul; but it aims to do this only "moderately." And in this it now has, all too frequently, the countenance and aid of the church. As noticed in our last issue, the pastor of an Episcopal church in Jersey City has started a class in dancing, in the church gymnasium; and the success of the innovation shows how ready the young people are to avail themselves of the opportunity to indulge in a form of worldliness under the auspices of the church. Under the auspices of the church, the indulgence will of course be very "moderate," and therefore an exhibition of true temperance. Will it? What do you think?

* * *

HERE is what one individual thinks—Mr. Eben Bumstead, of Boston, Mass.—who has sent us a leaflet called out by this Jersey City incident. He says:—

"Dear Sir:—The prominence which has lately been given to the announcement that a Jersey City pastor intends to form a 'Bible-class dancing school,' would seem to make this an opportune time for speaking in no uncertain tones—cost what it may—in order to warn your people everywhere of the dangers which they do not now see, of the modern waltz, which the dancing masters at their recent convention in this city condemned as 'obnoxious,' and which the *Christian Herald*, of Sept. 22, 1897, says 'has proved the road to ruin to countless thousands.'"

* * *

In this circular is given the testimony of Mr. T. A. Faulkner, ex-dancing master, ex-champion dancer, and ex-president of Dancing Masters' Association of the Pacific Coast. In this he says on the point of "moderation" in this indulgence: "I only wish that certain parents who think they are restricting their children to 'parlor dancing at home only,' could have been with me the night of May 30th, 1892, and have seen as I did, their girls, some of them but twelve or fourteen years of age, dancing in a public saloon, where so much beer had been spilt on the floor that the women had to hold their dresses to keep them from getting soiled and wet as they danced. This is usually the result of teaching the child to dance and then to restrict it to home dancing. If they once become fascinated with it they must and will, by some means, fair or foul, have more of it than their homes afford. The safe side is the best side. Keep them from taking the first step to ruin, and they can never take the last."

* * *

TRUE temperance consists in abstaining from taking the first step to ruin.

* * *

AND it is very significant that such charges of worldliness can be laid at the door of the church at the very time when the church is trying to get control of the state, to run the affairs of civil government according to the laws of Christian morality. The church should remember the proverb, "Physician, heal thyself."

A Striking Incident from South America.

THERE is no quarter of the globe that furnishes richer mines for securing practical examples of the workings of a united church and state than South America. We have published within the last year quite a number of personal experiences, written by the actors themselves. In a contemporary, we find the account of a seller of religious books in Chile, where there is supposed to be religious liberty. It seems that it was his first experience, as he was evidently not aware that Catholic holidays in that country are quite rigidly observed. He came to one town where he had some books to deliver, and all the places of business being closed, he could do little or nothing, so he went to another town, and with practically the same results. While waiting in the public square for a train, a priest came out of the main church of the town with his procession of saints, when all the men took off their hats. There were fully a thousand present, and he alone kept on his hat. On the opposite side of the street the priest in his four-cornered cap came along and motioned for him to take off his hat. No attention was paid to this, and he was then commanded to either remove his hat or leave the square. What happened after this we will let him tell in his own language. He says:—

"I asked him what authority he had in Chile to give such a command, as there is religious liberty in this country. He threatened to call the police. I said, 'Very well, if you have authority to do so.' He left his *monos* (saints) in the street, and went to look for a policeman; and the crowd left his procession to see me.

"While I was waiting, I asked the people what authority the priest had, as I did not believe in his *santos* or his church. Finally the priest came back with the policeman, and commanded him to take me to jail. I again asked if one had to take off his hat in the public square. The policeman said I must come with him, and talk to the chief of police, which I did. While on the way, I gave a tract to the policeman, and convinced him that the priest was wrong. Half a square before we reached the prison, several persons came rushing up behind, and asked the policeman to let me go. One of these brushed my back with his hand, as on leaning against a tree while waiting in the square for the priest, my coat had become soiled. I asked them to come along and see what the chief would say.

"On reaching the prison the policeman said, 'I come with this man by order of Señor Cura, because of his making a scandal in not taking off his hat.' The chief said, 'Go.' I did not care to go at once, so he asked me in, and I showed my book to him and others, and gave him some tracts, then turned to the public square again, where the priest was. A little before reaching it a well-dressed man came almost on a run, and we met on the corner. He was astonished, and asked if I was not the man who had been sent to jail.

"Yes," was my reply.

"He said, 'If I only had power, you would go to jail.'

"I then asked him if he was a Christian, and if Christ ever sent any one to jail. He went away somewhat ashamed. On reaching the 'plaza,' or square, the people

spied me, and pointed me out to others. Because of my 'offense' many had become my friends, and perhaps more had become my enemies. After talking awhile to some, as the priest was entering the church with his crowd. I gave away some tracts, and left for the station to take the train for San Felipe.

"When I had entered the train one young man began brushing the dust off my back to show his affection. I felt thankful to the Lord for this victory. Being my first visit to the town, I arrived without friends or enemies; but on leaving, all were either friends or enemies."

Is the Bible Equal to It?

BY LEWIS C. SHEAFE.

Just now the preachers of this city are having a spasm of "higher criticism." They are jubilant over the so-called discoveries, and lament that they have been so simple-minded as to believe in the past, that the Bible is the very word of God, and that the Lord meant just what he said. Now, they say, we can treat the Bible as literature, and in their wisdom it is not safe for one not well versed in the languages to attempt to do much with the Bible.

Such language reminds one of what was said by the papists after Luther's triumph at Leipsic; they said in substance, We too accept the Scriptures, we even put them above Augustine and the Councils. But who can interpret them? Can peasants and women, or even merchants and nobles? The Bible, though inspired, is full of difficulties; there are contradictory texts. It is a sealed book except to the learned; only the church can reconcile its difficulties. We can accept nothing which is not endorsed by popes and councils. No matter how plain the Scriptures seem to be, on certain disputed points only the authority of the church can enlighten and instruct us. Moreover, since the Scriptures are to be interpreted only by priests, it is not a safe book for the people. We, the priests, will keep it out of their hands. They will get notions from it fatal to our authority; they will become fanatics; they will in their conceit defy us.

Then Luther rose, more powerful, more eloquent, more majestic than before; he rose superior to himself. What! said he; keep the light of life from the people? take away their guide to heaven; keep them in ignorance of what is most precious and most exalting? deprive them of the blessed consolations which sustain the soul in trial and in death? deny the most palpable truths because your dignitaries put on them a construction to bolster up their power? What an abomination! What peril to the souls of men!

Then Luther grasped that great idea of the Reformation, which was "The right of private judgment," or "Religious liberty." He said, Let the Scriptures be put into the hands of everybody; let every one interpret them for himself, according to the light he has from the guiding Spirit. Let spiritual liberty be revived, as in apos-

tolic days. Then only will the people be emancipated from the middle ages, and arise in their power and majesty, obey the voice of enlightened conscience, and be true to their convictions. Then will they obey God rather than man, and defy all sorts of persecutions and martyrdom, having a serene faith in those blessed promises which the Gospel unfolds.

That same enemy of religious liberty is abroad again. Let us beware. Don't put the scholarship of men above the wisdom of God, for God has hid these things from the wise and prudent and revealed them unto babes. The doubts and denials of scriptural facts, by the so-called higher critics, have gotten men into the fog, and to-day men and women are skeptical as to the existence of God, the moral government of the world, the truth of Christianity, and the reality of the supernatural. Now the way out of this fog is by a living faith in the living Word of God. Give it a prayerful study. It has light yet to reveal for these times. It is equal to these times, for it is Spirit and life.

Louisville, Ky.

Superabundant Legislation.

N. Y. "Christian Advocate."

PRESIDENT WHITAKER, of the New York State Bar Association, said recently that from 1777 to 1897 the Legislature of New York had passed and ordered printed 101,000 pages of statutes, and that in the years 1887 to 1892 a volume of 600 pages was published each year; from 1892 to 1897 two volumes of 1,000 pages each were issued each year, with the exception of two years, when the output was three volumes each year. This is a vast amount of legislation even for so important a state as New York, and there can be no doubt that much of it is never enforced, and probably some of it is absolutely unnecessary. Perhaps if the Legislature met biennially, and the term of the session was limited, this evil of unnecessary legislation might be mitigated. As it is now, the Legislature sits for about four months each year, and produces about 1,000 pages of statutes. President Whitaker says: "A very large portion of the time of the Legislature is spent in passing special and personal laws, in which the people as a whole have very little, if any, direct interest. And it is not infrequent that laws are passed in direct opposition to the real interests of the general public. In fact, people are beginning to look upon legislative sessions as a menace, rather than a solace."

WHAT the world needs is not more legislation, but more love.

ON the side of truth men care only to discuss principles; on that of error they prefer to descend to personalities.

RELIGIOUS LIBERTY FOR YOUNG PEOPLE

Studies in French History. —9.

"WHEN the poor Jews could no longer be found to torment and persecute," begun Professor Carman, the next Wednesday afternoon, 'the tide turned toward some heretics at Orleans. Among these was an old man, who had once been confessor of Queen Constance. But he had become in some way convinced of the errors of the Romish church, and had severed his connection from it. This made the queen so angry that as he was passing by, she struck him so violent a blow with her staff that his eye was dashed out."

"She must have been an extremely pleasant tempered

there was an abundance of food. And now, while everybody's heart was soft and tender with gratitude, the Catholic Church made a law, called the 'Peace of God,' forbidding the taking of human life, in war or in any other way."

"Well, seems to me that was a pretty good thing," said Charlie White.

"Yes, but while the people depended upon their own unaided efforts they could not keep the sixth commandment or any other. The natural heart is full of hatred and murder, and these people soon became as lawless and wicked as ever. Then another law was tried, called the "Truce of God." From Wednesday eve till the next Monday morning, the law forbade murdering anyone upon any pretext whatever; so that during this period each week, human life was comparatively secure."

"Then I suppose if any one had any killing to do, he must do it between Wednesday and Monday," chimed in Harry Ray.

"I should have thought they would have called the other days 'butchering days,'" remarked Will Barnaby, shuddering.

"Yes; but even this restriction was better than nothing. This was the condition of things in the eleventh century,—about 1034.

"How long did King Robert the Pious reign?" asked Rob Billings, pencil in hand.

"Thirty-five years, and was succeeded by Henry the First, his son, and Philip the First, his grandson. Henry reigned twenty-nine years, but his reign seemed to be quite uneventful. Philip had a long reign of forty-eight years. The historian does not give Philip I. a very good name, I am sorry to say; but kind and just rulers are always the exception, not the rule.



CRUSADERS ON THEIR WAY TO PALESTINE.

woman," exclaimed Jack Smith, indignantly, "and deserved to have songs written about her."

"About the year 1031 there was a dreadful famine which lasted for three years. I think I have never read of anything so horrible ever being done as during this frightful time. History tells us that human flesh was very often eaten, and even that the frenzied people would rob the graveyards, and devour the buried corpses. It was not safe for children to be left alone, lest some fiend, made frantic by the pangs of hunger, should kill them to sustain his own life. The wolves and other wild animals were as hungry as the people, and grew so bold as often to attack them; and the famished people were so weak from hunger that they could hardly defend themselves."

"O, wasn't it so dreadful!" exclaimed Florence Ray. "How long before there was a change?"

"In the fourth year the crops again grew, so that

"While Philip was on the throne of France there was a wonderful warlike movement undertaken to rescue or recover Jerusalem from the hand of the Turks, called the Crusades."

"I remember of reading that Philip the First was awfully lazy, and lazy folks are generally cowards; so I should have thought he would have objected to exposing himself enough to lead his army," said Edna Phillips.

"Your idea is quite correct, Edna," said the professor, "quite correct; for Philip did not offer to head his army, and so when the Christian troops returned victoriously, he did not claim, nor did he get a bit of the glory.

"Along toward the last of his reign he pretended to feel so sorry for his sins that he ordered his people not to bury him with the preceding kings of France in St. Denis Cathedral.

"The lives of the nobles were wicked and profligate in

the extreme. If any man wished to live without honest toil, he would take a horde of his retainers, or people under him, and placing himself at their head, would plunder and rob any one who chanced not to be able to offer resistance."

"It doesn't seem as if France or any other kingdom could endure such a lawless way of living very long," said Florence Ray.

"Well, there was a better time at hand for the miserable people, and well it was that this was so. When Philip I. died, his son Louis VI., called the Wide-awake, when he was young, but known better as 'The Fat,' reigned after him. Louis immediately began by attempting to control the lawless nobles. He was cunning enough to call the common people and the church to his aid, because they were all of one mind in wanting to rid the country of these lawless villains. At last they succeeded, though they did some hard fighting. But although the king became so fleshy that he could hardly seat himself upon his horse, he did not give up hard work.

"Benjamin Franklin said, 'If you want a thing done, do it yourself,' and Louis did it; though he had of course never heard of either Franklin or his saying; nor did he believe in putting off till to-morrow what ought to be done to-day. His minister's name was Suger, and he was a wise and sensible man. He was of great value both to Louis VI. and to his son Louis VII., who succeeded him, and whose reign of forty-three years begun in 1108.

"Now perhaps this study has been as long as you can profitably take in for this time; but I would like to ask if there are any in our class who would like to give up these studies."

For an answer the professor received a perfect chorus of "No, no; we want to continue them; we wouldn't give them up for anything."

MRS. L. D. AVERY-STUTTLE.

To the Juvenile Readers of the "American Sentinel."

Dear Friends:—Doubtless all of you are more than gratified with the Young People's Department of this periodical, which has been created especially for the youthful readers of the paper. Personally, I am of the conviction that this addition is very timely, and will be of great value to all who interest themselves in it. Perhaps some may think the subject of religious liberty is not essential for young people, nor of vital importance enough for them to become interested in. But of all the people who should be especially awake to these living principles, with a keen sense of their value, the young ought to be the first and most active. There are many reasons which demonstrate this to be a fact; a greater number than can be written in this short epistle.

It is a fact with which nearly all of you are familiar that, during the past three years, a continuous patriotic wave, so-called, has been sweeping over this country, and

it seems constantly to rise with each setting sun. One very remarkable thing about this movement is that its strength lies in the concentrated forces of several millions of the best young people of this country. Never perhaps in the history of the country, the times of '76 and '61 excepted, has the air been so full of patriotism as at the present, and its density becomes more and more apparent. One writer, recently speaking of this movement, said, "There can be no question about the penalty that may be incurred by neglecting the present golden opportunity to make patriotism universal and fervid, North, South, East, and West. Miss this God-given opening of to-day, and the fortunate conjunction may never return."

God is certainly granting golden opportunities at the present time to rightly understand the true meaning of civil and religious liberty, that all may know the correct relations which exist between God and Cæsar; between the church and state; between God and the individual; between individuals and society; and much, yes, everything, depends upon a correct understanding of these relations. Never has a truth come to the world without the devil was bound to defeat it if possible; either by directly opposing it, or else by counterfeiting. So these eternal principles of civil and religious liberty which to day are commanding the attention of almost the whole world, and promise, in the near future, to become *the* living issue, are either misrepresented, falsely colored, or misconstrued by the force of evil, in order that their true meaning shall not be apparent to all.

As one of the outgrowths of this popular patriotic wave there has been thrown ashore this so called "Christian Citizenship" organization. It has gathered under its influence nearly five millions of people, the very cream of the land, and imbued them with an enthusiasm worthy of the most noble cause the world has ever known. As we are all well aware, the whole foundation of this great movement is built upon a false hypothesis; hence will not stand when the great contest between righteousness and error will be waged. It being built upon a sandy foundation, the rivers of truth will inundate the whole structure. Then how important it is that every young person educate himself that he may correctly understand these eternal principles,—that he build upon a solid foundation, even upon the Rock of Eternal Truth, in order that he be not carried away with "the refuge of lies," which are to come to nought.

Yet more: it is not only necessary that each one understands these principles for himself, but he also has a duty to perform in telling his neighbor the true intent of the principles of civil and religious liberty. Millions to-day are anxiously waiting to learn the truth of these things; and as ye have freely received, freely give.

But some may ask, "Who is my neighbor?" He who needs the assistance most, independent of caste, color, condition, or position. When we consider the millions of persons in these various organizations, working with such a zeal and earnestness for what they believe to be

the upbuilding of Christ's kingdom upon earth, yet misguided because of erroneous principles, how necessary it is for every person who loves God, and to whom has been given the privilege of knowing these eternal truths, especially among the young people, to become thoroughly acquainted with these facts themselves, and then cooperate with the divine One, that many of these earnest but misguided persons may know the truth as it is in Jesus, and turn their feet in the path of truth and rectitude.

It is the mission of this department of the SENTINEL to educate the youth upon this line. The call of God today is, "Educate, Educate, Educate." By so doing each one will not only save his own soul, but will have many sheaves to be gathered in the garner at the great day of the Lord.

Yours for religious liberty,
F. C. GILBERT.

"He Shall Think To Change . . . Laws."

"OUR last talk brought out the fact that the papal power has warred against—well, let me see if you can tell me, Charlie?"

"Against the Most High God and against the saints of the Most High."

"What was he next to war against?"

Charlie turned to the prophecy and read from Dan. 7:25, "He shall think to change times and laws."

"Whose times and laws, Charlie?"

"The times and laws of the Most High."

"Yes. We all know that it is customary for nations to change their laws; for men to change each other's laws; but what kind of wisdom would men need to change the laws of the Most High?"

"The wisdom of the Most High," said Charlie.

"Has any finite being ever had the wisdom of the Most High?"

"N—no," said Charlie, slowly. "Jesus was the Son of God,—God in the flesh."

"We will speak of his attitude to the law of God a little later. What does Paul call the pope?"

"The man of sin," said Charlie.

"And in our past talks we have learned that the pope is only an exponent of self; that each one of us, unchanged by divine grace, will war against God and his saints.

"Let us see what the pope has said in regard to changing God's law. Hand me the books on the sofa."

Mrs. Ross read: "The pope's will stands for reason. He can dispense above the law, and of wrong make right by correcting and changing laws."—*Pope Nicholas, Dist. 96.*

"This paragraph is from the decretals of the popes."

"But, mama, suppose the pope did think to do away with God's law and the precepts of Christ, what difference would it make? He couldn't really do such a thing. Right, you know, is right, because it is right, and because

God is. To undo God's law, that is the very expression of right, would be to put God out of existence."

"Yes, Charlie. But who is behind the papal horn?"

"Satan."

"And Satan is manifested in self, and self would kill and obliterate any thing or body that would hinder its exaltation. While no one can undo right, or dethrone God, yet self thinks to do it. The Catholic version reads, 'He shall think himself able to change times and the law.'"

"Do you suppose that the pope actually thinks he is able to do that?"

"Certainly. But he is not the only one who thinks so. Whole nations have thought to do so, and as nations are only individuals in mass, individuals have thought to do so. You may turn to Rom. 8:7, and read."

Charlie read, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

"Dear me," said Charlie; "Is it impossible for any of us to keep God's law?"

"Impossible, unless we experience a change of heart, or mind. Paul also says, 'We have the mind of Christ.' Jesus told Nicodemus that in order to understand the things of God he 'must be born from above,' All have carnal minds who have not the mind of Christ, and the works of the flesh appear. Self controls the life, and the fruits of the Spirit are not seen."

F. B.

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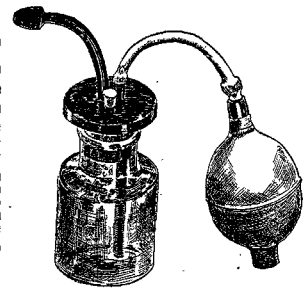
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<p><i>They that sealed the covenant.</i></p> <p>they have ^{rv} dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.</p> <p>38 And ^{rv} because of all this we ^v make a sure covenant, and write it; and our princes, ^{rv} Lē'vites, 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-gā-lī'ah, and Zīd-kī'jah,</p> <p>² ^c Sēr-gā-ī'ah, Āz-gā-rī'ah, Jēr-gē-mī'ah,</p> <p>³ Pāsh'ūr, Ām-gā-rī'ah, Māl-chī'jah,</p> <p>⁴ Hāt'tūsh, Shēb-gā-nī'ah, Māl'luch,</p> <p>⁵ Hā'rim, Mēr'gē-mōth, Ō-bā-dī'ah,</p> <p>⁶ Dān'iel, Gīn'nē-thon, Bā'rych,</p> <p>⁷ Mē-shūl'lam, Ā-bī'jah, Mīj'gā-mīn,</p>	<p>NEHEMIAH, X.</p> <p>B. C. 445.</p> <p>^f Deut. 23. 48.</p> <p>^g 2 Kin. 23. 3.</p> <p>² Chr. 29. 10; 34. 31.</p> <p>Ezra 10. 3.</p> <p>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.</p> <p>a ch. 8. 9.</p> <p>⁴ Or, the governor.</p> <p>b ch. 1. 1.</p> <p>^c See ch. 12. 1-21.</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'ses 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, <i>that we would not</i></p>
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Wilmington, Del., Nov. 10, 1897.

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²⁷ power ³⁸ yet for all this—our—our ⁹ namely, 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,

Address, **PACIFIC PRESS PUBLISHING CO.**
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American Sentinel.

NEW YORK, FEBRUARY 17, 1898.

It is estimated upon good authority that there is \$1,000,000,000 represented in untaxed church property in this country.

It is a strange definition of the word "justice" which the French government is trying to set up, through the proceedings of the trial of M. Zola. That government has something yet to learn from the French Revolution.

In the Equity Court, Washington, D. C., February 3, a decision was rendered by Judge Hagner, which declares it to be unconstitutional for Congress to appropriate money for sectarian institutions. We have sent for a copy of the decision, and expect to speak further of it later.

The sentiments expressed in the letter of ex-minister De Lome, in which he characterized the President as a "low politician," and the American people as "rabble," are only naturally to be expected from an official of that most Catholic nation, Spain, in reference to a Protestant President and a Protestant nation. Let no one be surprised that Rome does not speak flatteringly of Protestants.

The terrible nature of the struggle that has been going on in Cuba can be appreciated only in the light of the fact that more people have perished in the three years of the war for Cuban independence than perished in the five years of the great war that devastated the Union. No less than 400,000 people, it is said, have perished from starvation alone. And yet the claim has been persistently made by Spain, and recognized officially here, that there has been no war in Cuba at all!

A VERY interesting and important trial is that now being conducted at Lattimer, Pa., in which the

sheriff and his deputies who shot and killed a number of unarmed miners who were on strike, at that place, some months ago, appear as defendants. And the most interesting and significant thing that has thus far occurred in connection with it, is the fact that the presiding judge actually allowed the deputies, who are charged with murder, to be three days at liberty without bail. Such an occurrence must go far to strengthen the charge that wealth and poverty do not stand on an equality in this country before the law.

A MEETING of the "Evangelical Alliance" of St. Johns, New Brunswick, was held recently to consider measures for securing a more general observance of Sunday. The Methodist, Baptist, and Presbyterian denominations were conspicuously represented. A committee was appointed to secure additional Sunday legislation. The Alliance will hold meetings once a month.

IN an impassioned speech before Congress in behalf of Cuba, recently, Senator Mason, of Illinois, made this indictment of the nation in general and of his party in particular, the truthfulness of which must be admitted. It discredits this country as the alleged home of liberty:—

"We lived in the shadow of the law of compensation for a hundred years. We set our flag in the sky and said: 'This is the land of the free and the home of the brave.' And at the same time we were selling women and children to the highest and best bidder for cash. The law of compensation went into operation, and we did not have materials enough, at the end of the war, to make headboards for our soldiers' graves. The bankers and keepers of bucket-shops are wiring me to-day to consider the price of wheat and pork in my own state. I say to you that, with the picture of starving women and children in Cuba, I have no heart to look at the price of pork in Illinois. [Applause.] They tell us that war is hell. In Cuba it is worse than hell. Dante with all his word painting has never described anything so horrible. And this is

the war the Republican party promised to stop."

Church Lotteries Sustained.

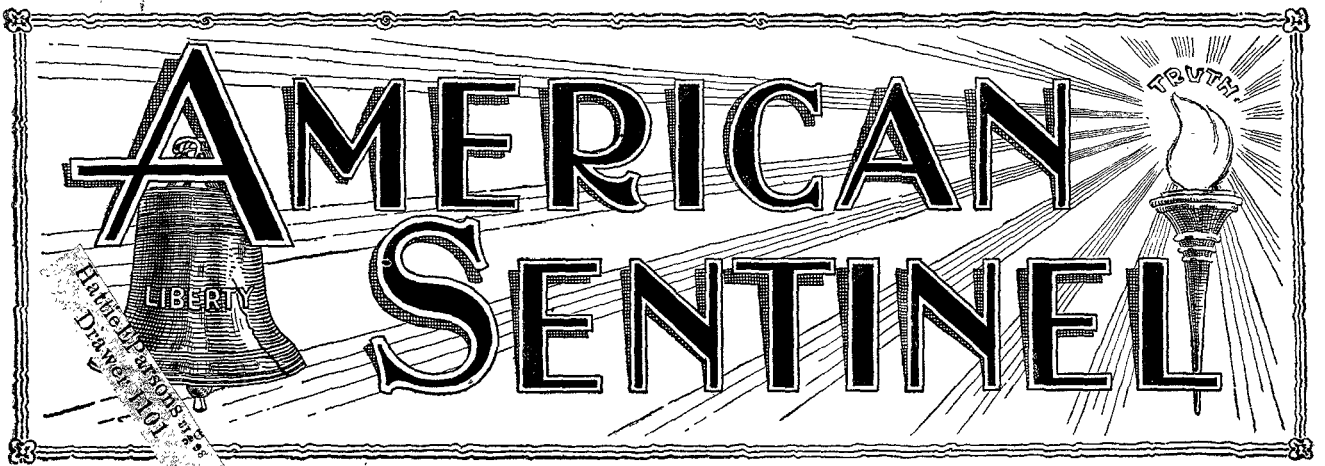
A DECISION recently given by Justice Neu, of the First Civil District Court, in this city, affirms that an article put up and disposed of at a church lottery, is the property of the winner, and cannot be confiscated by the State for violation of the law against lotteries.

Holy Trinity Church, of East New York, was in need of funds; so it was decided to hold a fair and bazaar after the usual fashion and raise the money. Between the pastor, the ladies, and the Y. M. C. A., the necessary arrangements were completed, and the fair was inaugurated. This was in last December.

The enterprise was a "grand success"; but one thing turned out unfortunately. A fine tapestry rug, with a picture painted on it representing a love scene, was raffled off, and was won by a saloon keeper. He might make use of the tapestry to ornament his saloon, so the church people realized, and of course this would never do.

So the saloon keeper was approached by one Mr. Miller, and a bargain made whereby the former parted with his tapestry for the sum of \$5. But not long afterward the saloon keeper learned that his tapestry, by virtue of the painting upon it, was valued at \$75; and then, as it is reported, he used "some powerful language," and going to Mr. Miller he offered the \$5 and demanded the return of the tapestry. Mr. Miller declined; and now the decision of Justice Neu, into whose hands the matter came, awards the tapestry to the saloon keeper, who will display his trophy where he sees fit.

This is much to the disappointment of the church people; but they may console themselves with the reflection that the point of the rightful claim of the State to the possession of the article for violation of the anti-gambling law, which was raised by one of the attorneys, and would have been a heavy blow to church lotteries, was not sustained by the court.



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

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

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(Entered at the New York Post-office.)

REFORM individuals, and there will be no need of "national reform."

RELIGIOUS legislation not only invades the rights of man, but those of God himself.

EVERY appeal made by the "Christian" church to the state is a denial of the power of godliness.

THE ballot stands for physical force, but physical force does not and cannot stand for morality.

ERROR is always asking the aid of the state to avert the danger of a collision with truth. But truth never fears such a collision.

A SUNDAY law is all right, upon the theory that it is proper for one person to sacrifice principle in order to save some other person's feelings.

THE only thing that force can accomplish with bad citizens is to put them in the penitentiary. There is not force enough in the world to reform one individual, even were it all concentrated upon him.

THE tendency of modern civilization is to destroy individuality; and the only sure refuge for individuality is in the gospel. Without individuality there could be no faith; and without faith, there could be no gospel.

ONE of the strangest things in this age of marvels is that Sunday can be commercially the first day of the week, and at the same time be religiously—as we are told—the seventh day! How this can be we do not understand.

It is not according to the gospel that a person should be compelled to do what is right. Whether a thing is morally right or wrong, therefore, is a question with which civil government cannot concern itself; for civil government was not instituted to proceed contrary to the gospel. Its proper inquiry is, with respect to anything, Is it contrary to the preservation of individual rights?

Bible Study with the "Christian Citizen."

THE people of Israel in the wilderness was "the church in the wilderness." Acts 7:38.

While they were yet in the wilderness, shortly before they entered the land of Caanan, God said of them, "Lo! the people shall dwell alone, and shall not be reckoned among the nations." Num. 23:9.

This was spoken of his church, when as yet it was a separate people: "Lo, the people shall dwell alone, and shall not be reckoned among the nations."

This was said of his church when they were about to enter the land of their permanent habitation. It was expressing his will concerning them, that they should not be reckoned among the nations.

Thus he never intended his people to set up a state, to establish a kingdom, or to have any part in any such thing. They were not to be reckoned among the nations.

His people then being the church, when he said, "The people shall dwell alone and shall not be reckoned among the nations," he simply said that it was his will that there should be forever a fixed separation between his church and any state or kingdom of the nations on earth. In that word he simply said that the separation which

then existed between that church from all nations, states, and kingdoms, should so continue forever.

That church, then, was never in his purpose to become a state or kingdom like the nations of the earth. It was not to be "reckoned among the nations." The people were not to mingle with the people of the nations, to learn their ways or follow their customs. Nor was the church—the whole body of the people—to become a state or kingdom like the nations.

The only organization of the people in the wilderness was church organization. They had nothing comparable in any way to a state or governmental organization. They had government; but it was *church* government. Jesus Christ was then the head of the church, as really as he has ever been. They had a Ruler; but he was a *religious* ruler, and religious only. Thus everything about them, all with which they had to do in the matter of government or organization, was altogether religious and churchly.

Such being the only government or organization that they knew; and in that at the time being already separated from all the nations; when the Lord said of them, "The people shall dwell alone, and shall not be reckoned among the nations," it was the plain declaration of the Lord's purpose that thus they should forever remain—knowing no kind of organization but church organization, knowing no kind of government but that of God, which is solely religious.

Thus the Lord taught then and for all time that the members of his church, those who profess to be his people, shall never be reckoned among the nations, shall never have any active citizenship in, or connection with, the nations of the earth.

And that word which was then spoken of his church, is yet spoken of his church. There still stands that sentence in the revealed will of God to his church. That word speaks just as distinctly to the members of his church to-day as it did to his church that day. Whether his church at that ancient day heeded this word or not, does not affect the fact that such was God's plainly-declared purpose concerning them. And whether those who profess to be his church to-day regard that word or not, does not affect the fact that there stands the word declaring forever that the Lord's people, the church of God, "shall dwell alone, and shall not be reckoned among the nations."

Christian citizenship *on the earth* is a contradiction of the plain word of God. It is in fact a contradiction in terms.

Christian citizenship *in heaven*, even while sojourning on the earth, is the plain truth of the word of God. And it is a glorious fact in Christian experience.

A. T. J.

THE *Christian Citizen* says that "the teachings of history but emphasize the oft-expressed conviction of leading thinkers that the greatest crisis in our national his-

tory impends." That is true. And it is equally true that nothing is helping more to hasten this impending crisis, than is this same "Christian citizenship" in its persistent mixing up of Christianity and politics, of church and state.

The Practical Side of It.

THE practical importance of the subject of Christian citizenship, as discussed in the columns of the SENTINEL, is evidenced by communications like the following which is printed in *The Outlook*, of February 12, under the heading, "Shall Missionaries be Protected by Government?" :—

"To the Editors of the Outlook :

"The frequent occurrence of international trouble in Asia, growing out of attacks on missionaries or the destruction of mission property, must present to the Christian mind and conscience a painful anomaly. Missionaries in China, for instance, know that their presence is exciting violent animosity in a fanatical sect, but instead of retiring, they remain, and riot, incendiarism, and bloodshed follow. A European government steps in and demands redress. A number of heads are cut off—probably not those of the actual culprits.

"Again, some German Roman Catholic missionaries are killed, and their death is made the pretext for seizing and holding an important Chinese port. Or missionary school property is destroyed in Armenia, and threats are made to enforce redress and restitution at the cannon's mouth.

"None of these methods are such as the Master would have approved of. That, I think, every Christian denomination or missionary will admit. And these were not the methods in vogue centuries ago, when, it is allowed, the Roman Catholic missionaries in the Far East won more converts to Christianity than have since been enrolled as members by all the Christian denominations taken together. The inconsistencies between the teaching of Christian missionaries and the practice of Christian governments must be fatal to the spread of Christianity. The missionaries go out ostensibly with their lives in their hands, and profess to be as willing to be martyrs as were the apostles of old. But when they suffer for their principles, the Christian government steps in and insists on the infliction of punishment on somebody. The missionary preaches the doctrine of forgiveness; the missionary's government practices the doctrine of revenge. As long as the missionary is a citizen, his government cannot but resent and demand redress for injury to its citizen and breach of treaty rights. The missionary himself and the society he represents may be averse to such measures of violence as the civil government, regardless of the sufferer's wishes, feels compelled to take in vindication of its national rights. Yet, in the eyes of the heathen or the Mohammedan, the missionary must be regarded as the instigator of the punishment.

"The situation is painful from every point of view, especially to the Christian citizens of this country who disavow all connection between church and state.

"One can see no other remedy than voluntary relinquishment of citizenship by every missionary as soon as he enters on his mission work, and the disavowal by every

missionary society of any relation to any civil government and right of protection. If such a course could be pursued, with the concurrence of all Christian governments, and without detriment to the commercial rights of their citizens or the security of secular property, Christianity would be relieved of one of the most flagrant hindrances to its spread in non-Christian lands, and Christian missionaries would be looked up to with much more admiration than they now excite in Christian lands; for, when serious international complications arise, especially if they have been occasioned by the indiscretion or overzeal of male or female missionaries, the world at large does not make charitable allowances for all the circumstances.

J. D."

This illustrates the very truths that have been pointed out in the SENTINEL respecting the Christian's relation to earthly governments. Of course, when a person professes Christianity—the heavenly citizenship—and at the same time wants to hold on to the state, as being a citizen of it, thus forming in himself a union of religion with the state, there must arise "painful anomalies" and "painful situations" such as the writer has described. And they cannot but be "especially" painful "to the Christian citizens of this country who disavow all connection between church and state."

The situation would be much less painful and perplexing if "Christians" would really believe what they profess, and then would act in harmony with their belief.

ALL the false theocratical notions that have characterized the National Reform movement from its beginning, are now inherited, propagated, and cultivated by the false Christian citizenship combination.

What May We Expect?

WHAT is there about Sunday which leads its defenders to make such inexcusable blunders as that which appears in the following?—

"When ought we to prepare for Sunday? Ex. 16:23.

"When God prepared food for the children of Israel, did he prepare any on Sunday? Ex. 16:27."

These questions are part of a "catechism on the Sabbath," which is printed in a late issue of the *Christian Endeavor World*, with the indorsement of John Willis Baer, the general secretary of the Endeavor organization. They amount to a definite assertion that the children of Israel kept Sunday during their wanderings in the wilderness.

Now everybody knows that the children of Israel in the wilderness did not keep Sunday, or the first day of the week at all. Everybody knows that it is not claimed even by the most ardent advocates of Sunday, that the Israelites kept it. The very phrase "Jewish Sabbath" which those advocates delight to repeat in controversy, and by which they refer to the seventh day of the week, is a standing evidence of their belief upon this point.

The Jews have kept the same weekly day ever since

they first became known as a nation. This no one will seriously dispute.

And now the general secretary of the Christian Endeavor Society deliberately puts it out as truth that the Jews, back in their journey from Egypt to Canaan, kept Sunday; that it was Sunday that God designated by miracles in connection with the falling manna, as his Sabbath!

We mention this because it leads us to make the inquiry, To what lengths of error will the great Christian Endeavor body be led in their support of Sunday? If they will believe this, as they are of course expected to, being printed in their leading organ and indorsed by the official who stands next to the president, what will they not believe in the line of religious error?

And since it is true that people act in accordance with their beliefs, and since the Christian Endeavorers are expected to be young men and women of action, what mistakes may they not be expected to commit in action? This, in the case of such a body, is a very serious question.

State Religion.

BY ALLEN MOON.

PEOPLE who clothe the state with divine attributes have not all lived in the musty ages of the past, but some of them have come down to our time, and not a few of them have drifted from the monarchies of the old world—where kings ruled by divine right—into this fair land, where the government is by the people. But a feeling of lonesomeness comes over them; so they set themselves about to remodel the government of our land, after the old order, when rulers enforced divine decrees.

Rev. Dr. McAllister, before the House Judiciary Committee of Congress, used the following language in advocating the God-in-the-Constitution resolution, which fully justifies the above statement:—

"I say it comes to this: This matter of conscience is one that goes back to the moral sense of the people. It is not simply an individual conscience. It may be a Mohammedan conscience—there may be an infidel or atheist conscience—I hardly know what that would be, but whatever it may be, he has it. Concede that he has it. Here is the nation which gives its decision according to its sense of right and wrong. That is the national conscience, and when the nation thus gives its decision, individuals whose conscientious views may conflict—like a Mormon who believes in polygamy, or any man who stood up for slavery after the question was settled, or any man in a prohibition state to traffic in liquor—in such cases the individual conscience must yield to the conscience of the whole people, which is over him, and should be over him in order to enforce what is right, but which can be over him only by recognizing the Lord's supreme authority over the nation."

It is difficult to believe that men with the Bible in

their hands and living in a land of comparative religious freedom, could not be satisfied to enjoy religious liberty. The absurdity of the state attempting to regulate religious matters is forcibly expressed by Rev. Minot J. Savage, in *The Forum*. He says:—

“One of the most needed, as it is one of the most difficult, of all reforms, is that which aims at having the state mind its own business. This includes two things, letting alone what is not its business, and really minding what is. In the light of legal history, one of the most curious things is the still-surviving popular faith in mere laws as a means of preventing evil and accomplishing good. The statute books of even our young country are chiefly old lumber rooms. But, beyond this, and more mischievous still, is the fact that the state is continually legislating concerning things that are beyond the limits not only of its rightful, but even of its possible, jurisdiction. Many of its attempts are as impracticable as would be a legal interference with the force of gravity. Should Congress enact laws concerning things in India, all the world would smile. But not our country only, nearly all countries, are still passing laws that imply a claim of jurisdiction over other worlds and other states of existence. They are passing laws that attempt to deal with inner conditions of consciousness—with metaphysical subtleties, over which philosophers and ecclesiastics are still wrangling. People want laws passed not only for the protection of life and property and securing good conduct now and then, but they want laws the causes of which are supposed to come from other worlds and for ends which issue only in other worlds. In brief, they are continually confounding the functions of the priest, the preacher, the philosopher, or the metaphysician with those of the legislator. . . .

“We are slowly reaching a point at last where the most civilized people are beginning to see, with at least partial clearness, that the functions of the state should be limited to the practical matters of conduct in this life, and to their bearing on the liberties and rights of men as citizens. The philosophers may reason of ethical origins and principles, and of supersensual sanctions. The metaphysicians may speculate as to transcendental causes and results. Theologians may theorize as to what was ‘in the mind of God,’ of which actual facts are only a partial expression. For my present purpose, I question neither the right nor the wisdom of these things. But the point I wish to make is this, that, whether false or true, these things simply do not concern the state as such. . . . And the only interest of the state, as state, is that all the rights and duties involved in a civil contract shall be maintained, to the end of public order. The moment that it attempts anything beyond this, it is a trespasser on personal rights, and works only mischief. It is hardly matter for dispute that those who have claimed to be acting for God, in political matters, have been authors of cruelty and injustice. Mr. Gladstone, pietistic though he sometimes is, claims only to be working for the good of man. Civilization tends both to modesty and kindness.”

Although this language was used with reference to another divine institution, it is just as applicable to the Sabbath institution and Sabbath laws. The apostle Paul says of the divine law of the Sabbath that it is spiritual. Then the Sabbath institution belongs in the spiritual realm, and when the state enacts laws to regulate

the observance of the Sabbath, it goes outside of that for which it was instituted, and instead of exerting its power to make men civil—which is its only function—it assumes the attribute of the Deity, and attempts to make men spiritual and to enforce upon them spiritual institutions. “God is a spirit, and they that worship him must worship him in spirit and in truth,” that is to say, worship him in the observance of those things that are spiritual—as the Sabbath, the Lord’s supper, baptism, prayers, etc. The state has no more right to invade this realm than the United States has to enact laws for China.

It would be much more reasonable for one state to enact laws for another and seek to enforce them, than for an earthly government to legislate for the spiritual, for, in the first instance, both belong to the same sphere, but in the latter the functions are entirely diverse; and if in the case of one state legislating for another such effort would be repelled, much more when civil government attempts to rule in matters spiritual, should it meet with resistance—not of brute force—but of the “weapons that are not carnal, but mighty through God.”

THE *Christian Citizen* proclaims loudly that “Christian citizenship is more than reform, it is regeneration.”
Regeneration of what?

In the Name of Liberty.—No. 3.

BY MRS. S. M. I. HENRY.

THE trouble with the liberty question is, as with a coat that has been pieced out over a figure for which it was never intended, either in measurement or style. Of course, there is no *fit* to it.

The “great majority” has childishly appropriated this coat, and is trying to struggle into it while it is perfectly plain that it can only “set well” on the *individual man* for whom it was originally constructed.

An elephant might wear his keeper’s jacket with the same grace with which the “people” can put on liberty. We often hear it said that “personal rights” are limited by “popular liberty.” “The greatest good for the greatest number,” has become a sort of war cry, when, *per contra*, there can be no “popular liberty” until personal rights have been secured; no good to any *two* until the good of the *one* has been secured. Just as long as it is possible for the liberty of one man, and he the weakest of them all, to be curtailed in any degree by law or in spite of law, then there is a point at which any, every and all other “liberties” are endangered. A man may forfeit his liberty, but never his *right* to it.

Liberty cannot be made plural in principle or application. It is liberty pure and simple; it cannot be added, subtracted, multiplied, nor yet divided. It cannot be *shared*; it is as personal as love, as sacred as salvation, and as individual as life.

“Give me liberty or give me death,” was no oratori-

cal climax; it was the cry of a soul, and it finds an echo in every other soul that ever breathed.

We know that the conditions of human life in the days upon which we have fallen are such that the "inalienable" rights of man will be alienated more and more at every point which can be reached by iron-handed selfishness wearing the mask of love for "the people." The man will be made subservient to the *mass* in all the concerns with which human greed and ambition are identified, until the end of time. The individual will be so covered up by the populace that it will take the eye in which is all light, to find the *ones* when they have been merged into the many; and to every soul, many of them true but bewildered, the greatest surprise of a life time will be the discovery that each was *its self alone*, and not a part of the great over-mastering *whole*.

This has already happened. It is nothing strange to see a strong man break down when a personal interest has been manifested in his individual case; while he has cried out: "What! for *me*, just *me*?" He had not thought of himself as "just me" separated even in his hunger, loneliness, sinning, and need of salvation from the "rest of 'em" with whom he has struggled for "their rights," or with whom he had tramped and huddled in; with whom he had slept in a five cent lodging, or out in the field, or over on the "Lake Front."

We know that the world is massing for the final shock. "United we stand, divided we fall" is the truth to which the nations have pinned their faith. This old notion expresses a truth, which is a truth in the right place; but out of the right place it is grievous error.

"O my soul, come not thou unto their secret; unto their assembly, mine honor be not thou united; for in their anger they slew a Man." Gen. 49:6.

"The unity of the spirit" with the "bond of peace" (Eph. 4:3) is the only combination which is safe among men.

"United with Christ" we stand, divided from him "we fall;" every separate individual for himself, and not another.

We cannot hope to make the unbelieving world comprehend what liberty means to us, but there is one thing that we should be able to do; to preserve it as a doctrine of truth in all our dealings with others, and as a blessed experience in our own lives.

The more closely we come to the days when the mouth that "boasteth great things" shall proclaim "liberty" for the many, without reference to the one here and another there, with whom the many are in controversy because of truth; the more important, the more blessed will it be for each *one* to know for himself what liberty is, that liberty with which Christ has made us free; and to have it (with our life and all our other treasures) "hid with Christ in God." Col. 3:3.

any characteristics of earthly powers. There cannot be American Christianity and German Christianity, English, French, or Russian Christianity. Christianity changes that which it touches, but is not at all changed itself. It is the same everywhere, is altogether divine, and altogether what it was in the life of Jesus of Nazareth.

The Kingdom Promised to Abraham's Seed.

WHEN God said to Abraham, as in Gen. 13:15, "All the land which thou seest, to thee will I give it, and to thy seed forever," he did not mean to limit that gift to the land of Palestine. The apostle Paul said that the promise to Abraham included the whole world. Rom. 4:13. In this grant God bestowed upon the father of the faithful all the territory of his kingdom, which he first gave to Adam, but which had been usurped by Satan. As Adam was placed in Eden and commanded to replenish the earth, beginning at that point, so Abraham's immediate seed were to be settled in Palestine, that from that section they might also spread and fill all the earth.

But Abraham's seed were not to be limited to his lineal descendants. "Now to Abraham and his seed were the promises made. He [God] said not, And to *seeds*, as of many; but as of *one*, And to thy *seed*, which is *Christ*." Gal. 3:16. Christ was the seed, then, upon whom this usurped territory was to be bestowed. It was his by right of creation, and as this was also to be included in his redemption, he, too, as the "seed" of Abraham, must be born in the land promised to Abraham, that his children might, from that point, multiply and fill the entire territory given to him. So, then, whoever gives himself to Christ becomes by that act the seed of Abraham, and an heir to the territory promised to his seed.

But, as in every other purpose of God, Satan attempted to thwart that promise, and on the ground that the territory being acquired by him from Adam, to whom it was first given, it was his to dispose of as he desired, without let or hindrance. Luke 4:6. God, who knows the end from the beginning, foresaw this attempt of Satan to make void his word, and so made known to Abraham something of what his people would meet before entering upon their promised possession. Appearing to the patriarch in vision one evening as the sun was sinking in the west, the Lord said to him: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years."

This picture of the patriarch's seed being a nation of slaves in a strange land was not pleasing, but the assurance was also given that in the fourth generation they should return to their own land, and that they should then displace, as the emissaries of Satan, all the nations which would be found there. Gen. 15:12-21.

It proved as God had said about Abraham's people becoming enslaved by another nation. A severe famine throughout Palestine induced them to go down to Egypt

THERE is no such thing as national Christianity. Christianity cannot be national; it cannot partake of

for help, where they were reduced to slavery. Beginning to multiply and spread out over the country, the king became alarmed, and took counsel to repress them, lest they become so numerous and strong as to effect their liberty. Rigorous legal measures were therefore adopted by which their burdens would be increased. But this did not hinder their growth in numbers, so public orders were given to the midwives to destroy every male child born, in order to destroy the seed of that nation. The girls were permitted to live, because they might be readily assimilated with the Egyptians by marriage, and so add to the strength of that people, while the Hebrew nation would be constantly diminishing." Ex. 1:7-22.

Thus the power of a nation's decrees were brought to bear against the promise of God, that his people should return to occupy the territory assigned them. Had the strong measures prevailed which were proposed by the Egyptian government, the promise to Abraham would have been a failure, and God's word would have been broken. But this was not to be. By God's infinite power these people were redeemed from their bondage and planted again in their own land, making it appropriate for God to keep before them the saying, "I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage." Ex. 20:2.

This was the first time that the power of a whole nation was brought to bear against God's people, and for obvious reasons. Until it was made known that the territory usurped by Satan was to be conferred on the seed of Abraham, he stirred up no national effort against God's people, preferring to move against them singly. But when the oath of God was pledged to secure to some particular seed that to which Satan laid claim, he adopted tactics by which, if possible, to entirely blot out the descendants of Abraham, and so destroy the prospect of the "promised seed." Or, failing in this, the same purpose would be served by causing the literal seed of Abraham to be absorbed into other nations, in order to destroy the identity of the "seed" who was to inherit the promised possession.

But these devices of Satan were destined to fail; for the very introduction of the New Testament traces the lineage of Christ, the "promised seed," from Abraham to David, through fourteen generations, then from David to the Babylonian captivity, fourteen generations, and from that point to Christ, fourteen generations more, thus establishing him as the true seed of Abraham. Matt. 1:1-17.

Satan, however, could not foresee his own failure. Were not the nations of earth his servants? Could he not inspire them to work against the promise of God under one pretext or another? The work of the Egyptian nation to destroy the Hebrews was, therefore, his first organized effort in that direction. If not successful in that attempt, he might still follow after to divide and distract them, even to the opposition of their own national strength against the consummation of the oath of God, so that they would, in a frenzied way, call for the

crucifixion of the "seed," in order to rid the earth of his presence.

But of the steps in national persecution upon the seed of Abraham, which led up to the rejection of the One upon whom the promise was to be fulfilled, must be reserved for future consideration. J. O. C.

Is It a Coincidence?

BY C. H. KESLAKE.

It is a significant fact that those who are laboring so zealously to have Sunday enforced by law in this country speak of it as being "a seal," "a sign," "a mark," etc.

Thus: Mrs. J. C. Bateham, a prominent member of the W. C. T. U., in her Sabbath leaflet, No. 33, speaking of Sunday, says, "The Sabbath is the corner stone of Christ's kingdom. Let us recognize each recurring Sabbath as the *sign* of God's covenant. By this *sign* the world largely judges the depth of our Christian character, and by this sign God judges us."

Also at a large National Reform Assembly at Saratoga Springs, Rev. Joseph Smith, Moderator of the Presbyterian General Assembly (1894), presented the following resolution:—

"Resolved, That the fundamental principles of the National Reform Association . . . are true and scriptural principles, and that these principles must control our national life, or we shall perish.

"Resolved, That the Sabbath [Sunday] is a *sign* between God and man, and its reverent observance a *mark of the nation* whose God is Jehovah."

Again: Rev. Dr. Burrell, at the convention of the Christian Endeavor Society at Paterson, N. J., in October, 1897, said: "God made a covenant with his people, and the Sabbath [Sunday] was the *seal*."

The careful student of the Bible will recall that in the Book of Revelation are found similar expressions (see Rev. 13:11-18), suggesting to his mind the possibility of the power brought to view therein and spoken of as causing all to receive a "mark" in their foreheads, etc., being none other than the United States.

Without deciding at first that this is so, he will feel that, if nothing more, it is a striking coincidence. But as he continues to ponder the symbols he will inevitably be led to conclude that it is after all not a mere coincidence, but a veritable fact that the one is the fulfillment of the other; that the prophet, under the symbol of the "beast" with "two horns like a lamb," is giving in outline a history of the United States.

Every student of the Bible, especially of the prophecies, knows that beasts, in symbols, represent earthly governments. Thus, the four beasts in Daniel 7 are distinctly said to symbolize four kingdoms. See verses 15, 24. Hence the two-horned beast in Rev. 13 is a symbol of some earthly government.

Reading the statements concerning this government carefully, the chief reason why it is given a place in prophecy will be apparent; it will use its power in the enforcing of a certain "mark," thus causing the people under its control to worship another power to whom this mark belongs. Hence the mark is a prominent feature.

As the enforcing of this mark involves worship, none can fail to see that whatever the mark may be, it must be something that pertains to religion.

Now it must be evident that whatever government is symbolized by the two-horned beast, and whatever may be the mark it is to enforce in fulfilling this prophecy, it will set forth something which is purely religious in character, and in the very nature of things much will be said concerning it as being the mark, sign, etc.

Moreover, it will be something which the beast, having the deadly wound that is healed, and in the presence of which the two-horned beast works (Rev. 13:1-10), claims as *its* mark. Of this there can possibly be no contradiction.

Now is it possible that the United States is the government symbolized by the two-horned beast?

It is a fact, as every student of the Bible knows, that all the great nations of earth, from the days of Egypt and Babylon down to our own times, have been subjects of prophecy, and it must be acknowledged that there is, apparently, no reason why there should be an exception in the case of the United States—a nation that is, from every standpoint, equal at least to the greatest of them.

Now scanning the whole field of prophecy we shall find that while all other nations of earth, from Egypt and Babylon down, have found a place in prophecy, the United States is excluded, *unless indeed it is symbolized by the two-horned beast*. Yet there is no nation in existence that is making prominent a religious institution which is called a "mark," etc., and which too is claimed by the power which received the deadly wound and was healed, *unless indeed it is the United States*. And yet again: there is no nation that answers to the description of the two-horned beast *unless indeed it is the United States*.

That being so we find an astonishing anomaly: that of a government foretold in prophecy which cannot be found in history; and of a nation that has no place in prophecy, yet doing the very work which this particular prophecy makes prominent, viz., of enforcing that which is called a "mark," and which is claimed by the power that received the deadly wound and was healed, as its mark.

But if on the other hand we find the prophet describing a government, as already set forth in this article, and we find too that this is the only nation that is doing a work similar to that specified in the prophecy, the conviction grows upon us until we become absolutely certain that the United States and the two-horned beast are one and the same power.

Palestine, the Sultan will present him with a piece of ground which is the traditional site of the Last Supper. Much as we should rejoice to know that the sacred spot was in Christian hands, when we remember how the German emperor betrayed the Christian Greeks into the hands of the Turks during the late war, such a gift seems almost a mockery.—*Christian Endeavor World*.

The whole thing is a mockery.

What Science Has Done for Us.

New York "Staats-Zeitung"

IN days of yore, ere science had advanced to its present high state of perfection, there were drunkards among us. Fie! How awful! Worse, there were regular "boozers"! Fie! How still more awful! To-day no such persons are to be found. We have, indeed, some people among us who are suffering from dipsomania. But that sounds very different. Moreover, such "boozers" used to be possessed of all sorts of nasty qualities and outward signs of their state. Such a fellow, for instance, would, in his disgusting state, see things double. That does not occur in our days. The most that can be said is that there are people suffering from amblyopia. But that sounds much better. On the morning after his dissipation a drunkard used to have all sorts of aches and pains. "His ears tingled," or he had "a head as big as a bass-drum." "His hair hurt him," he had the "shakes," and the doctors brutally termed it "seediness." Suffering humanity does not know these things to-day. It happens occasionally that a man has an attack of tinnitus aurium, that his hair is subject to paræsthesia, that his frame is slightly convulsed by chorea. Such little ailments do not exclude us from society. The disgusting fraternity of "boozers" would also "be as blue as blue can be" when they sobered up and had not the wherewithal to have another bout. Science has left us to-day only people who suffer from "nervous attacks."

There were once upon a time a certain class of people called "smutty" (*Schweinigel*). They are dead and gone. There are, indeed, some people left who delight in telling nasty stories in decent society; but we call them erotomaniacs.

But the greatest gratitude we owe science is for its almost complete extirpation of crime. How thankful we feel when we remember that the thieves which formerly invested our cities are gone, and that only a few sufferers from chronic kleptomania are left! Those who do not appreciate sufficiently how little harm, comparatively, is done by pyromaniacs should talk to the few old people still living who saw the day when "firebugs" were dangerous to the community. Nor should we forget that to-day murder is solely due to hypnotism or any other old thing with a learned name.

WHATEVER is religious, cannot be non-sectarian; there is no religious body that is not a sect.

It is said that when the Emperor of Germany visits



A "GRAND ARMY" commander at Oil City, Pa., writes us in regard to our issue of February 3, taking exception to what he calls our "attack on the teaching of patriotism in the public schools." That the flag salute teaches war, he says, "is not true, and you know it." "But," he adds, "I will tell you one thing: that the boys who made it possible for you to live under it [the flag], will also make it possible for your sect to respect it." In just what way this is to be done it is left to our imagination to depict.

We do not take exception to the flag salute on the ground that it teaches war, but on the ground that it requires a confession of belief in God. We thought we had made this plain in all our references to the subject. It is a fact however that the "patriotism" which in these days is being taught to the children in the schools does embody the war spirit. It is a fact that this teaching is training them for war. The ideals which it sets before the children are military ideals. They are trained to be "patriots" in "boys' brigades" with guns in their hands and the tactics of military drill in their heads. And not even the kindergarten is exempt from the inculcation of this military "patriotism."

It is perfectly natural, however, that it should be so, even in this land where militarism is not deemed a political necessity; for it is only human nature to glorify war. It is human nature to glorify a triumph of physical force. The successful military commander is a hero always. The Bible says that "Greater is he that ruleth his own spirit than he that taketh a city;" but the human ideal—the man who gets the glory—is always the one who takes the city. Human nature ascribes no particular credit to the man who can rule his own spirit; yet it is undoubtedly true that such a man is qualified above all others to serve his country.

A MAN to whom some one has been sending the SENTINEL writes in quite a hostile strain from Petaluma, Cal. "I am sorry," he says, "if any of my friends have, so far mistaken my character for loyalty to my country and my purpose to encourage patriotism and good citizenship as to think that I could tolerate or encourage a paper of the character of the AMERICAN SENTINEL. I care not what a man's religion may be as long

as he does his duty as a citizen and a man; and I cannot think that in these enlightened times and in a republic like our own, a man's religion ought to impair his usefulness as a citizen. A man who complains of unjust laws and at the same time refuses to remedy those laws by his influence and his vote, is to say the least very inconsistent."

THERE are doubtless many others who take this view. It is getting to be a prevailing idea that a person's usefulness in this country is largely measured by his vote. This is due in part to the great importance which is attached to the ballot as an instrument of reform. The two ideas go together. People who are planning reforms in these days ("moral" reforms of course—nobody advocates any other kind) base their calculations upon the power they can expect to exert at the polls. The man who does not vote is looked upon as nearly if not quite useless in any way having to do with reform or the service of his country.

Now as a matter of fact, how much has really been accomplished by the ballot in the direction of reform? How much has been accomplished in the direction of better government and better conditions of life? Any person who keeps the run of current events can answer this question for himself. For example, here in New York City the effort has long been made to free the city from the control of "Tammany." But after years upon years of balloting, it remains a fact that Tammany was never more securely in control of the city than just now. For years the majority of the people have been dissatisfied with the government. They have wanted more prosperity. They have been convinced that the party in power has become corrupt. So they have gone to the polls and turned one party out and put in the other. They have kept on doing this for years; and to day what is the result? The same cry of "hard times," the same reduction of wages and consequent strikes, the same cry of the unemployed, the same charges of veniality in high places, and of political corruption, are seen and heard now as have made themselves familiar in the past.

FOR years the workingmen have struggled to maintain what they view as their rights against the encroachments of the money power. They have put their tickets in the field and their votes in the ballot box time after time; and yet the conditions remain essentially the same now as they were before. The advantage, if any, remains on the side of wealth. The one fact which is becoming more and more prominent, in other lands as in this, is that commercialism is the "time-spirit" of the age; that it is money, above all other things, that rules.

AND still the "reformers" have not lost faith in the

ballot as the proper instrument for their ends, but cling to it more fatuously than ever. The people, they say, are "going to" do something pretty soon. When the party in power manifests that it has "betrayed the people's confidence"—as it is regularly charged with doing nowadays—these reformers say, Wait; there is retribution in store for them; there is another election coming. And the country is still waiting for that great election when the people will at last see and do their "duty" just as the reformers see it, and overturn all political corruption and establish justice, honesty, and virtue upon the throne of government. This bright vision is the *ignis fatuus* of modern would-be reformers.

* * *

It is an old saying that the proper way to fight the devil is "with fire." Supposing fire to be the devil's weapon, this is saying that the devil must be attacked with his own weapons. And this is the plan upon which well-intentioned people have very often conducted their attempts at reform. But no genuine reform was ever accomplished in this way. The devil simply laughs at all such efforts. Let the weapons be such as he can use, and he will win the battle every time. God himself could not successfully fight the devil with his own weapons.

* * *

AND this applies, in a way, to the ballot; for it is a fact that any evil-minded man or combination of men can make as much use of the ballot as could the most righteous person that ever lived. The very means which good people would use to accomplish the purposed reform, is used by evil-minded persons to defeat it. And by fraud, and the various resources known to the "ward politician" and the political "boss," they can and do make more effective use of this weapon than can be made by those who are honest.

* * *

THE weapons God has provided for use in the contest with evil are such as the enemy cannot use. God fights sin with grace; he fights error with truth, and darkness with light. And to us he has said, "Overcome evil with good." In our hands he has placed "the sword of the Spirit, which is the Word of God," and which "is quick, and powerful, and sharper than any two-edged sword." Armed with these spiritual weapons, can the Christian exert any influence in the shaping of events? Can he make an impression for good upon those around him, and serve the interests of the country in which he lives? Let the mighty reformations which have from time to time swept through the land, overthrowing the strongholds of error and turning men from lives of sin and strife to the ways of righteousness and peace, answer the question. All great and lasting reforms from evil, have come by the Word of God.

* * *

REFORMS, great and genuine, have come through the

proclamation of the truth; but no such reform ever came through the ballot, nor can it come in that way. "The power of a moral idea" set going in the field of publicity,—the power of truth, the truth of God, proclaimed in the ears of the people, the power of public sentiment, which the ballot may reflect but can never create—this is the power upon which the Christian depends to serve his fellow men, the land of his birth, and all the world. Upon this power the SENTINEL relies to accomplish its work. "Ye are the salt of the earth"—such is the divine word spoken to all genuine Christians. And this statement is the unimpeachable truth.

Judge Hagner's Decision Against Sectarian Appropriations of Public Money.

THIS recent decision, of which we made mention last week, is one of no small importance in its bearing upon the subject of state aid to sectarianism, of which there have been and are still, numerous examples in this country. The following extracts cover the leading points of the decision:—

"Whatever authority the Commissioners of the District of Columbia possessed with reference to the subject, they could only have acquired from Congress, which of course could communicate to them no powers it did not constitutionally possess. Whatever acts were forbidden by the Constitution to Congress with respect to the assistance of religious establishments, were of course forbidden to its agents the Commissioners.

"The statute undoubtedly authorized the isolating buildings to be constructed *in the discretion of the Commissioners* either on the grounds of two hospitals; or perhaps on other lands not belonging to any hospital. By the contract the Commissioners agreed they would erect the building on the grounds of Providence Hospital, to be paid for out of the designated appropriations, and would turn it over when completed to the officers of the hospital, on condition that two thirds of its entire capacity should be reserved for the poor patients the Commissioners might send there.

"It is conceded by the demurrer that Providence Hospital is a corporation composed of members of a monastic order or sisterhood of the Roman Catholic Church, and that the title to its property is vested in the Sisters of Charity of Emmettsburg, a non-resident corporation.

"One who erects buildings on the land of another has no right to remove them against the will of the land owner. Whatever title the United States might claim in a building constructed by it upon the grounds of Providence Hospital, would be a species of continuing joint ownership or co-partnership between the Government on the one part, and a sectarian corporation having its habitat in the State of Maryland, on the other. In furtherance of such a joint enterprise the Government, as one of the associators, might reasonably be expected to make further contribution, if the sum already given should prove inadequate, or the building be injured or destroyed; with perhaps a moral responsibility to any patient receiving injury because of faulty construction. . . .

"Mr. Madison, in the message vetoing the Alexandria church bill, after noticing that it enacts into law a number of rules relative to the organization and polity of the church, adds: 'This particular church, therefore, would so far be a religious establishment by law; a legal force and sanction being given to certain articles in its constitution and administration.'

"In like manner I conceive the agreement before me undertakes in behalf of the public authorities to give 'legal force and sanction' to articles in the administration of the hospital which 'so far, would be a religious establishment by law,' and for that reason illegal. It is also worthy of remark that the Commissioners agree to pay at a designated rate for the patients they may send there, 'subject to annual appropriations by Congress;' while Section 81 of the Revised Statutes of the District (which, by the Act of 1879, is applicable to the Commissioners) declares the Commissioners 'shall have no power to make contracts to bind the District except in pursuance of appropriations made by law, and not until such appropriation shall have been made.'

"Besides, in the words of the provision before quoted, 'it is hereby enacted, that from and after the 30th day of June, 1898, no money appropriated for charitable purposes in the District of Columbia shall be paid to any church or religious denomination or to any institution or society which is under sectarian or ecclesiastical control'—which would render this obligation assumed by the Commissioners in the agreement incapable of performance after the date named.

"However incongruous such a joint ownership may be where the other party is non-sectarian in its character, I conceive it would also be an unlawful one, as against the spirit and purpose of the First Amendment, when such contracting party is a sectarian sisterhood or order under the auspices of a church or religious society."

"For the reasons given, I shall pass an order for an injunction against the treasurer as prayed in the bill with reference to the agreement of the 16th of August, 1897."

Against Churches on Reservations.

New York "Sun."

WASHINGTON, Feb. 15.—The House Committee on Military Affairs to-day voted, 10 to 3, against Representative Odell's bill giving power to the Secretary of War to authorize the erection of a building for religious worship by any denomination, sect, or religion on any military reservation in the United States. The bill, it was freely understood, was intended to settle the controversy which has raged for some months over the application of the Catholic Church authorities for permission to erect a chapel at West Point, where services were to be conducted under the auspices of that church. The desired permission was granted by Secretary Alger, a Protestant, and revoked upon the decision by Attorney-General McKenna, a Catholic, that it was illegal.

The bill was advocated by Mr. Mahany, and the opposition, led by Mr. Lentz, of Ohio, was based on the

broad ground that the United States desired no places of worship on any of its reservations not under the control of its officers. It developed in the course of the discussion that several applications for similar privilege on other reservations are pending before the Secretary of War, made by Protestant bodies, and the buildings are already in existence on several military reservations. The bill received but three votes. After the committee adjourned Mahany introduced a bill directing the Secretary of War to order the removal at once of all religious edifices of any description whatsoever from the military reservations of the United States.

Statistics of Papal Activity.

"Sabbath Recorder."

CARDINAL GIBBONS, in the *Catholic Mirror*, Jan. 8, 1898, reports 1,500,000 as being educated in the Catholic schools of the United States at the present time; that "Missionary Bands" are carrying on work among non-Catholics in seventeen different dioceses, and that "30,000 persons are annually received into the Catholic Church in the United States" through conversion; 1,105 conversions have taken place in the archdiocese of Baltimore within the year. Surely that is a good showing for the future of Catholicism in the United States. And yet there are people who say, "There is no Catholic question in this country; Catholicism is dying out." A system which has fifteen hundred years of successful history back of it, and a million and a half of children under tutelage, in this country alone, is not yet ready to order its funeral appliances.

As almost everybody hereabouts knows, a state of serious dissension has arisen in one of the most prominent churches in this city, which has for a long period been under the pastorate of Dr. John Hall. We are informed that at a recent meeting of the church, the pastor "remarked that frequently people had said to him that they would like to attend his service regularly, but were unable to do so because they could not afford it;" and that "he took occasion to correct the impression that seats in the church cost hundreds of dollars, and pointed out that in the gallery they can be obtained for five dollars a year."

And what is the difference in that church between a five-dollar gallery member and a fifty-dollar front-pew member? What is the difference in the feelings of two such individuals as regards Christianity and the church? What is the difference in the view of the church? And what is the difference in the view of the world? And lastly but not least, what is the difference in the sight of God?

Can it be seriously expected that a church so conducted will be held together in the bonds of Christian unity?

The Sunday-Closing Movement in England.

"Present Truth," London, Eng.

MEETINGS and "demonstrations" in favor of the Sunday closing of public-houses are now the order of the day, the bishops and clergy no less than the Nonconformist ministers taking an active part in them. A regular campaign has been started. A correspondent sends us a report of one which he attended a few days ago, where the object of the movement was very plainly set forth. The chief speaker, a Wesleyan minister, after saying that "the public-house is the worst enemy the church has," declared, "If once we get the public-houses closed on Sunday, we shall go a step further and"—what? shut them up every day in the week? That is what one would naturally suppose, but no; it is not the purpose at all. Here it is "When once we get the public houses closed on Sunday, we shall go a step further, and *stop all Sunday trade.*" That is the object, and the only object, of the Sunday-closing movement. Everybody has a right to engage in it who wishes to, but all should know that it is in no sense a temperance movement. It should be understood that it is but a step towards enforced Sunday observance.

But is it not going a little too far to say that enforced Sunday observance is the only object of this movement for the Sunday closing of public-houses? May not the diminution of the liquor traffic be also anticipated?—No; and the proof of this is found in the fact that it is constantly urged that the publicans themselves are in favor of Sunday closing. But no publican who proposed to continue in the business, was ever in favor of diminution in the sale of liquor.

Further proof that this Sunday-closing crusade is a compromise with the liquor traffic, by which the liquor dealers are to help "protect" Sunday in return for having their business protected, is furnished by so eminent a temperance worker as the Archbishop of Canterbury. The *Daily Mail* gives the following from a speech by him at a "temperance meeting" in St. Andrew's Hall, Bethnal-green, a few days ago; in which "he urged temperance people to concentrate their efforts on Sunday closing":—

"Even drinkers, he said, admitted that the closing of the 'houses' on Sunday would be an advantage, and he entirely disregarded the statements which had been made that beer served on the Saturday—that was, assuming Sunday closing was in operation—could not be drunk on the Sunday.

"That had nothing to do with the question, and was a side argument to throw them off the track. On the contrary, he predicted that if Sunday closing were in operation there would spring up a bottled beer trade which would insure fresh beer for those who desired it."

What could be plainer? To all drinkers he said in substance: "Don't be afraid that you will not be able to get your beer on Sunday. Join in with us to get the public-houses closed on Sunday, and if the beer that you buy on Saturday night does not last well over Sunday,

be assured that a bottled beer trade will immediately spring up which will insure you all the fresh beer you wish."

It would please us much to see the liquor traffic stopped entirely. If only one-half the present amount were consumed, it would be a great gain. But when a given amount of beer is to be sold and drunk in a week, it makes no difference when it is done. We marvel much at the blindness that has seized all these good temperance people. So strongly has the Sunday mania seized them, that they really think they are working for the cause of temperance, while deliberately planning for the undiminished consumption of liquor. Could there be a more striking illustration of the intoxicating nature of the wine of Romanism?

TENNESSEE has enacted a law against "firting," and the first indictment, we are told, has just been found under it: We would suggest that the law be extended to cover flirtations of the church with the state, which has been causing serious trouble in that part of the country in recent years.

German Sunday Laws.

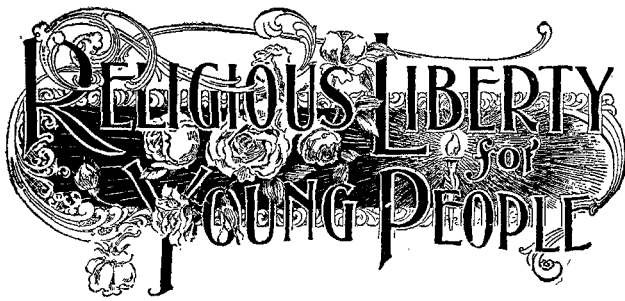
MERCHANTS MADE TO COVER THEIR WARES DURING CHURCH HOURS.

"London News."

THE German police regulations for the outward sanctification of Sunday require that all articles offered for sale, if not removed from their customary places, shall be covered during the "church hour." Photographers who exhibit specimens of their art in frames outside their rooms provide the frame with a blind, which is drawn down during the time in which exposure to the public gaze is unlawful.

The Berlin police authorities have lately given notice that the prohibition extends to the newspapers in the various trinkhallen. As a trinkhalle rarely contains any article which can be used as a veil or curtain, the women who sell the newspapers make use of old newspapers to conceal the copies of the latest editions. Hence the newspapers which are for sale lie hidden for a while underneath the unsaleable newspapers. The police regulations for the sanctification of the Sunday are thus sufficiently complied with, as the police authorities have graciously conceded that yesterday's or last week's journal is not considered by them to be an "article for sale."

VICE-PRESIDENT HOBART recently laid before the Senate a petition from the German American Union of Washington, D. C., asking for the opening on Sundays of the Congressional Library, the National Museum, and the Botanic Gardens, between the hours of 1 and 5 P. M. The proposed measure is favored by the leading papers of the city.



Studies in French History.—10.

"LET'S see," said Charlie White to his friend Rob Billings, "who was the last king professor told us about last week?"

"Louis the VII., I believe," answered Rob, as he seated himself by Charles' side, to wait for the other scholars to arrive.

"O yes, I remember; and father said this morning that he was called Louis the Young."

"I wonder why," said Charlie. "He couldn't always have been young if he reigned forty-three years, as professor says he did."

"I expect they got into the habit of it. By the way, Charlie, the more I learn about France, the more anxious I am to go and see the place where these very things we are learning about happened."

"I think we will go, Rob, if we study hard."

By this time the teacher was in his place, and, looking around upon the happy faces before him, began:—

"Louis VII., while going to Paris one day, received word of his father's death, and so suddenly the weight of the kingdom fell upon his young shoulders. He however depended much upon that able counsellor of his father, Suger.

"The first trouble which he had was with the pope. Pope Innocent II. took it upon himself to appoint one of his nephews to fill the position of a bishop who had died. Louis was old enough, though young, to know that he was trespassing upon his rights as king, and he at once appointed another man, and declared that no pope should take such a liberty with him, while he lived. So the pope was angry and excommunicated him. At last in the midst of his troubles, Louis took the town of Vitry. His troops set it on fire, and in this fire 1300 people perished who had fled to the church to save themselves. The poor king was nearly crazed with grief, and so broken in spirit that he yielded to the pope without further trouble."

"This is not very much like some of the earlier French kings, it seems to me Dagabert, for instance, that fellow who ordered 9,000 people to be killed 'cause he didn't know what else to do with them," said Edna Philips, whose memory seemed never to desert her.

"Sure enough," said Professor Carman. "Now can you tell us, Edna, how long before Louis VII., Dagabert lived?"

"It must have been over 500 years, I think, sir."

"Well done. At last the king asked forgiveness of the pope, and decided to join St. Bernard in agitating the minds of the people, and getting them to start on another Crusade. You see King Louis felt in some way responsible for the death of those people who were burned, and the foolish man imagined that if he would allow St. Bernard to fasten a red cross on him, and then if he would fight the Turks, that would atone for all his sins.

"Louis' wife was so fond of popularity that she was among the first to wear the red cross. Suger remonstrated with Louis, but it was in vain, and the king raised an army of 100,000 men. This vast number was also supplemented by another army of people from all classes,—men, women, and even children."

"What! children go to war!" exclaimed Julia March. "What good did King Louis think it would do him or his cause to have women and children in his army? Really, professor, what did they go for?"

"This is simply an example on a large scale of religious fanaticism. History says that as soon as the word 'Jerusalem' was mentioned, 'the world in general became insane.' So you see as these idle crowds professed to be actuated only by a love of God, and a desire to help his cause, no one, not even the king, had the courage or the common sense either, to put a stop to their going."

"I believe the second crusade was a failure, if I remember correctly. Is that true?" asked Charlie White.

"Yes; it was a most miserable affair all around, and Louis was heartily sorry he had not listened to the advice of Suger."

"How long did Louis stay in Palestine?" asked Joe Palmeter, pencil and note book in hand.

"Only two years, Joseph, but they were years of mortification and unhappiness to the poor king. The Greeks had promised to help him, but failed, and the most of his brilliant army was either massacred or sold into slavery. Then his queen Eleanor demanded a divorce, because he had failed so miserably, and called him a coward. So after a while he yielded to her clamors, and both she and over half of the lands of the king passed over into the possession of Henry II. of England.

"While Louis was king of France, he adopted a national flag, called the Oriflamme. It was made of red silk, and it had tongues of gold on it. This was the flag of France for hundreds of years.

"Philip II. began his reign at the age of fifteen. He took a descendant of Charlemagne for a wife, which pleased the French people very much. The great aim of Philip seemed to be to spite and annoy the king of England. He used to listen to his father and Henry as they would meet under a large oak tree, and he was keen enough to notice, young as he was, that his father was always outwitted by England's king. So Philip determined that as soon as he got matters into his own hands he would make things lively for Henry."

"I wonder if Charlie and I can't see that same old oak if we should visit France,—oak trees stand and thrive

for hundreds of years sometimes," said Robert Billings.

"I have no doubt you could, Robert, and it would be a fine sight, for three hundred men could stand under its massive limbs, but foolish Philip got angry one day and had it cut down."

"Didn't Philip II. have another name?" asked Joe Palmeter.

"Yes, he was called Augustus, and his father called him the 'God-given,' because he was so glad to have a son born to him," answered Professor Carman, as he touched the bell, signifying that they were dismissed.

MRS. L. D. AVERY-STUTTLE.

Magnifying the Law.

"Now, Charlie," said Mrs. Ross, "we have seen the bold statements of the pope in regard to the law of God. He holds it only lightly, pours contempt upon it, and assumes power to do away with it."

"But, mama, has he ever done it?"

"Yes; that is, he has thought himself able to do it. In 'Butler's Catechism' you may find the ten commandments in the mutilated shape in which they are taught to the people. The second commandment is entirely omitted, as it would condemn the practice of making images for the purpose of worship, or as they say of worshiping God and the virgin, etc. The fourth commandment is almost entirely left out, and in order to make up for the loss of the second, the tenth commandment is divided into two, the ninth reading 'Thou shalt not covet thy neighbor's wife,' and the tenth, 'Thou shalt not covet thy neighbor's goods.'"

"What can God think of this, mama? It does seem as if Satan were trying to set up a rival government on earth, and has succeeded in gaining the world to an unknowing allegiance to himself. Now, mama, here I am nearly fourteen, and I never knew before that all this was foretold in the Bible and fulfilled by the papacy. Tell me what Jesus thinks about this?"

"I will let you come to your own conclusions by reading the Word of God. Turn to Isaiah 42:21. What does the prophet foretell about Christ's attitude to the law?"

Charlie read: "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable."

"Tell me what it means to magnify anything."

Charlie opened the dictionary and read: "To make great or greater; to increase the apparent dimensions of; to enlarge; to increase the power and glory of; to exalt, to extol, to sound the praises of."

"I have a small magnifying glass in my hand. We will place it over the text 'God is love.' Now how does it appear?"

"Much plainer and blacker."

"Here is a daisy. Look at that."

"O, mama, how beautiful! I never knew a daisy

petal was so lovely. It sparkles as if diamond dust were sprinkled through it."

"Has the glass brought out anything that was n't true?"

"No, mama. It has only shown up its hidden beauty—only shown us a little more clearly that 'God is love.'"

"Now what was Christ to do with the law?"

"Magnify and make it honorable."

"His attitude to the law was to be exactly the reverse of that of the papacy. Let us see how he fulfilled the prophecy. Turn to Matt. 5:17, 18, 19."

Charlie read: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

"That settles it, mama. I knew the pope could not change God's law."

"No; he cannot. But each one of us may think our way better than God's. We shall be safe only as we humbly seek the grace of Christ, and walk meekly in the footsteps of him who has said, 'I have kept my father's commandments, and abide in his love.' One word on the magnifying of the law. How does the eighth commandment read?"

"Thou shalt not kill," said Charlie.

"When Jesus magnified it, how deep did he show it to be? Where did it reach?"

"Whosoever is angry with his brother . . . is a murderer."

"Yes; not only does the law prohibit the outward act of violence, but it guards the heart from even an unkind thought."

"What fulfills the law?"

"Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."

"And who is love?"

"God," said Charlie.

"Then if this love abides in us, we shall be God-like, or Godly, and then can we expect the world, the flesh and the devil to look with favor upon us? Still what shall we choose to do?—Take the side of him who thinks to change God's law, or the side of him who magnifies and makes it honorable?"

"O, mama, let us sing, 'I will follow thee, my Saviour—by thy grace I'll follow thee.'"

F. B.

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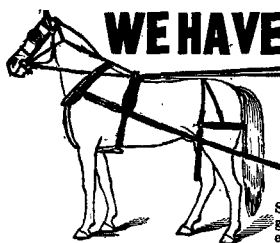
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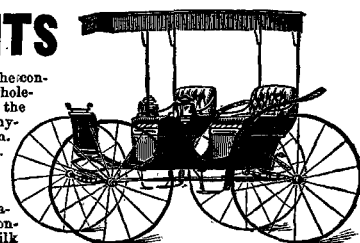
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<p><i>They that sealed the covenant.</i> NEHEMIAH, X. <i>The points of the covenant.</i></p> <p>they have ^{rv} dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.</p> <p>38 And ^{rv} because of all this we ^v make a sure covenant, and write it; and our princes, ^{rv} Lē'vites, and ^{rv} priests, ^{2h} seal unto it.</p> <p>CHAPTER X.</p> <p><i>1 The names of them that sealed the covenant. 29 The points of the covenant.</i></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-ī'ah, 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, Ō-bā-dī'ah,</p> <p>6 Dān'jēl, Gīn'nē-thon, Bā'ruch,</p> <p>7 Mē-shūl'am, Ā-bī'jah, Mīj'ā-mīn,</p>	<p>B. C. 445.</p> <p>f Deut. 23. 48.</p> <p>g 2 Kin. 23. 3. 2 Chr. 29. 10; 34. 31.</p> <p>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.</p> <p>a ch. 8. 9.</p> <p>4 Or, the governor.</p> <p>b ch. 1. 1.</p> <p>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'sēs 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 ⁱ 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 we would not</i></p>
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<p>37 power 38 yet for all this—our—our 9 namely, Joshua etc. 14 chiefs 28 Nethinim,—peoples—that had—(having) 30 peoples 31 peoples—(it)—a—</p>	<p>forgo 33 meal—(an) 34 (the)—(among)—according to our fathers' houses, 35 manner of trees,</p>
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American Sentinel.

NEW YORK, FEBRUARY 24, 1898.

A HEARING on the proposed District Sunday Bill, which has been for some time before Congress, has been set for February 25.

MISS FRANCES WILLARD, president of the World's W. C. T. U., died at a hotel in this city on the morning of February 18, from the effects of an attack of grippe.

No clearer proof that militarism and despotism could be furnished than that afforded by the facts which come to light in connection with the Zola trial in Paris. A republic, plus militarism, equals a despotism. We want no militarism here.

FOR the loss of two hundred and fifty-three brave lives, and the dark tragedy which has cast its shadow over the nation and pierced with a darker sorrow many family circles, every patriotic heart now beats in sadness and sympathy. The shadow of war is dark enough, even in time of peace. Let us hope that its horrors may not be extended further.

A BILL is before Congress, and has already passed the House, to pay \$288,000 indemnity to the agents of the Methodist Book Concern of Nashville, Tenn., for damages occasioned by the occupancy of their buildings by the Federal troops during the war. It is not denied that the buildings had previously been used by the Confederate authorities for the manufacture of arms and for printing literature to further the cause of secession. The "Methodist Church South," it is well known, was in sympathy with the South during the war. Hence the claim that seems now likely to be honored by Congress rests solely upon the ground that the Concern was a religious institution. Congress is asked to do for such an institution what it would not do for a secular institution. It is a perfectly plain case of state aid to sectarianism; but

unfortunately the minds of many legislators are so befogged by precedents which overstep the dividing line between church and state, that they are slow to see and follow right principles in such cases.

BISHOP POTTER is quoted as having expressed the following as his sentiments in reference to the incident of the DeLome letter, which has lately engaged the attention of this Government and of Spain:—

"I happen to know the gentleman. He is courteous and agreeable, but he has made a grievous mistake, and there is but one course for either country to pursue. The head of the government has been criticised, and there must be some public acknowledgment or apology by Spain. That letter was a terrible mistake, and De Lome's resignation does not release Spain from an apology nor this country from demanding one. It is not now a question of individuals, but of governments."

Is Bishop Potter aware that "this is a Christian nation"? or does he believe that it is good Christian conduct to demand satisfaction for slighted dignity?

THE inconsistency and inexpediency of trying to base the temperance issue upon the Sunday issue, is being illustrated in Passaic, N. J. The situation is told in the following press dispatch, under date of February 14:

"A mighty wave of reform has swept over Passaic, N. J.

"Yesterday the newsdealers there were not permitted to sell the New York newspapers after ten o'clock in the morning. This was in obedience to an order issued by Chief of Police Henry last week.

"The Chief of Police issued his order in the hope that the newsdealers would close their stores. Immense pressure was brought to bear on him by the saloon-keepers. The Board of Excise of Passaic lately put out a mandate ordering the saloons to close on Sunday.

"Twelve saloon-keepers, who have been fined \$15 each for violating this order, brought their influence, it is said, to bear upon Chief Henry, and he promptly commanded all stores to close on Sunday, except drug

shops, cigar stores, and candy stores.

"They say, 'It's rum or nothing' on Sundays."

RECENTLY the Spanish minister to this Government made an uncomplimentary reference by letter to the President and people of the United States, and the country was greatly stirred by its discovery. Following this came the news of the blowing up of the warship "Maine" in Havana harbor, presumably by an enemy; and immediately there was great excitement everywhere and a loud call for decisive action by the Government against Spain. But for months the country has been almost an eyewitness of the spectacle of people dying of starvation by the hundred thousand on the shores of Cuba, and nothing that would compare with the present stir and excitement has been occasioned, although scarcely any one doubts that decisive action by this Government would put a speedy end to the Cuban horrors. This may be all consistent and proper from a political and diplomatic standpoint; but there is something curious about a situation where an uncomplimentary letter and the loss of a fine warship with two hundred and fifty-three men, terrible as this is, outweighs the slow and painful death of hundreds of thousands of human beings, including helpless women and children.

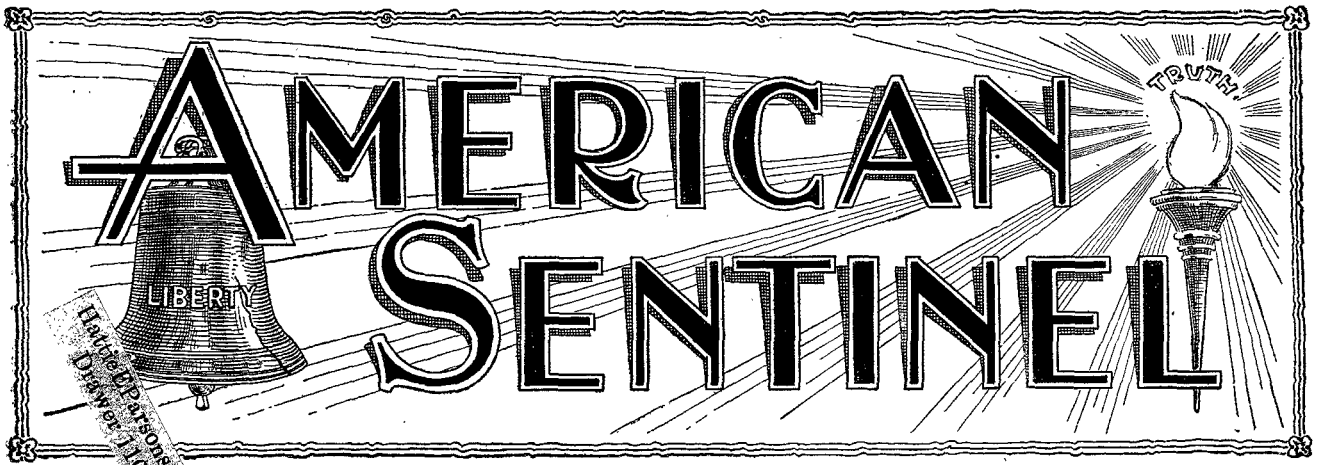
Decision Against Religion in the Public Schools.

A PRESS dispatch from Jefferson City, Mo., dated the 13th inst., states the following:—

"Attorney-General Crow has rendered an opinion to the State Superintendent of Public Schools which holds it unlawful for a teacher to require pupils to repeat the Lord's Prayer as a part of the opening exercises in the public schools of the State.

"It also holds that the reading of the Bible by the teachers as a part of the school exercises is contrary to the laws.

"The attorney general holds that these exercises are a form of religious worship and cannot be enforced upon the students under the State and Federal Constitutions."



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

VOL. 13, No. 9.

NEW YORK, MARCH 3, 1898.

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If you fear God, you will not fear anything else.

THE man who is least patriotic generally does the most belligerent talking.

THE Omnipotent himself could not successfully fight evil with the devil's weapons.

IN whatever thing there is justice, there is God. The two cannot be divorced.

THERE could be no worse exhibition of taking God's name in vain than that of parading it in the constitution of a civil government.

IT does not take very much to convince the man who wants legislation to regulate the religion of the country, that he is a successor of the prophets.

BECAUSE it would be a great gain if the people would all do right, it does not follow that anything would be gained by making laws to compel them to do right.

IN religion God is the governor, and there can rightfully be no other. How then can a "government of the people, by the people," rightfully concern itself with religion?

If it be true that "figures won't lie," how is it that

the apostles of "Christian Citizenship" figure that the saints in this evil world are going to be able to outvote the sinners?

Do you want your own religious practice to be regulated by a state or national legislature? And if not, are you willing that such regulation should be imposed upon your neighbor?

THERE is a great struggle among the various classes in this country to-day, religious and otherwise, to monopolize the application of that phrase of the Constitution which reads, "We, the people of the United States."

To Preserve the Earth.

"YE are the salt of the earth." So said Jesus Christ to his followers, and the words remain true of his followers to-day. That is to say, the followers of Christ—Christians—are the preservers of the earth.

They are the preservers of the earth because they are Christians. And Christians are not of this earth, but have been "born from above." They are in the world, but not of the world. They have been "called out" from that which is of the world. Christ has chosen them out of the world, and the world recognizes this fact by hating them. John 15:19.

Christians therefore are the preservers of the world by being unlike the world. They are the "salt of the earth" by being unlike the world in which they are, even as salt is unlike that in which it is placed.

But to this statement that Christians are the salt of the earth, the Saviour added: "but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men." Matt. 5:13.

If the salt loses its taste, so that its presence in the food cannot be distinguished, it is good for nothing; it will neither season anything nor preserve it. And if

Christians, in the world, become conformed to the world, they are good for nothing as preservers of the world.

And now for years it has stood forth as a fact before all the people, and one becoming ever more prominent, that those who profess to be followers of Christ, the members of the churches, are combining into organizations to work by political methods for the salvation of the state. Through methods which are of the world, and in the use of which they must be identified with the world, they propose to work for the preservation of the world.

While the Word of God which they profess to believe says that the world is preserved only by that which is unlike the world, they propose to preserve it only by that which is like the world.

It is perfectly plain, therefore, that as certainly as the words of Christ are true, the Christian Citizenship and kindred organizations who are working to get control of the popular ballot and to shape legislation, for the preservation of the state, in these very things are working directly for the destruction of the state. In just so far as they make use of these methods they become identified with the world and lose their identity as Christians; for as Christians, they are to pursue methods of work for the uplifting of mankind which rest not upon the power and wisdom of man, but of God; not upon the power of law, but of love.

Why cannot Christians see that in their Christianity—their separation from the world, their nonconformity to it, their very lack of identity with it in anything—lies the only guaranty of the world's preservation?

Bible Study with the "Christian Citizen."

BEFORE Israel entered the land of Canaan the Lord said of them, "Lo the people shall dwell alone, and shall not be reckoned among the nations." Num. 23:9.

This said to them as plainly as it was possible to say that they, God's people, were not to be formed into a nation, a state, kingdom, or government, as were the nations round. They were to "dwell alone," a distinct and separate people, individually and collectively, in character and in government.

However, after they had entered that land and dwelt awhile there, they set their hearts on having a king, a state, a government, like all the nations. Therefore they said to Samuel, "Make us a king; like all the nations." This greatly displeased the prophet, and he prayed unto the Lord.

But the Lord said to Samuel, "They have not rejected thee; but they have rejected me that I should not reign over them." "Now therefore hearken unto their voice; howbeit yet protest solemnly unto them." "Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; that we may be like all the nations."

For Israel then to have any other king than God; for

them to have any government than that of God; was to reject God. It was sheer apostasy. Of course Israel then did not believe it, and professed Israel now will not believe it. Yet the Lord said it; and it was true then and it is true now.

Israel was then the church. When they formed themselves into a state, that was a positive union of church and state. And when the church to-day form themselves into the state, or into a part of the state, that is also a positive union of church and state.

Perhaps the *Christian Citizen* will insist that there was not a union of church and state in Israel when the same identical individuals were members of both! This is its plea on such a condition in the United States; why will not the plea hold good on the same condition in ancient Israel?

The simple truth is that Israel had been called out of Egypt, separated from the nations, and formed into the church. And it was simply impossible for them to form, or have any connection with, any state, without in that very thing forming a union of church and state. It was impossible for any individual to do so without forming *so far* a union of church and state.

And still God is calling his sons "out of Egypt," separating them from the nations, and forming them into his church. And still it is impossible for these to have active connection with any state without in that very thing forming a union of church and state. It is impossible for any individual church member to have active connection with any state without *so far* and in himself forming a union of church and state.

The whole history of Israel, the whole history of the church in the Bible as well as out, the whole Bible itself demonstrates that this is everlastingly the truth.

For the professed people of God to interfere in the politics and affairs of the nations and attempt to decide these matters and to "run things," is to say to all people that the government of God is not enough for them; but they must make and run one of their own. They certify that the laws of God are not enough for them; but they must make a set of their own. It is only to say that the government, the kingdom, of God is not perfect, and that therefore its laws are not sufficient for them.

Of course all this is a clear repudiation of God as King, Governor, and Lawgiver; and a putting of their own selves in his place as all these.

Against the solemn protest of God ancient Israel did set them up a kingdom like all the nations. And the logical result was complete destruction.

Against the plain word and the same solemn protest of the Lord, the professed church of to-day persist in doing the same thing, And nothing can come of it yet but complete destruction.

So far as these "Christian citizen" folks are concerned, why was the Word of God written? What good are its lessons and warnings to them? "Why call ye me Lord, Lord, and do not the things that I say?"

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

BY MRS. S. M. I. HENRY.

We have come far enough away from the beginnings of the Women's Christian Temperance Union so that we can look at it as history; and it has occurred to me that the story of it, from my own standpoint, might not be without interest to the readers of the SENTINEL, and might serve a purpose in bringing about a better acquaintance which would facilitate coöperation in many lines of work for the alleviation of the distresses of the world in these last days.

No body of Christian workers has ever been less understood by its natural allies than this one; while those who, for good reason, were its bitter enemies, had an instinctive understanding of it, which finds its counterpart in the knowledge which the rat has of the cat, or which the legion which possessed the poor demoniac of Gadara had of the gentle Presence which intruded upon him in his place among the tombs.

Those who have at heart the perpetuation of the liquor traffic and its kindred vices, have never had any doubt as to the source from which this organization sprung, nor of the danger to their interests which was folded up in the bud of the W. C. T. U. They have known that we must be *watched*; that we must be fenced against at every turn! They have been just as much afraid of us as though the prophet of the Lord had not said things which make it clear that as far as this world is concerned their traffic is safe; that it will increase in spite of all that we can do against it; its agents waxing worse and worse to the end of time.

In the beginning our women had, and many still have, but a superficial view of the evil known as the liquor traffic. It seemed to us at first to be a creature of human greed only; greed of money and of power which, however, could not be stronger, as we supposed, than the philanthropic instinct which we believed was in the nature of every man, if we could only find it, and to the search for which we set ourselves with diligent earnestness and faith.

It was after years of the most bitter experience that some of us discovered that the true source of the evil which we had been searching out was not in man; was, in fact, just as far beyond human power to produce, perpetuate, or to destroy, as was anything which concerned the destruction or the salvation of a soul; that indeed soul-salvation or ruin was the key to the situation; that the washing of the individual sinner from the pollution of appetite, greed, and selfishness of every sort was the solution of the problem; such washing as would cause the politician to cease to court the "saloon element" for votes; the drunkard for his treats; that the salvation of Christ was the only remedy for all who were entangled in the meshes of this multifarious evil; that the money, men, and politics, which lived upon it, and which in turn

were kept alive by it, must be set at liberty, *i. e.*, disentangled from error by the same truth by which Christ alone can give freedom.

It required years of heart-breaking effort at trying to close saloons by crusade prayers and by law; at trying to secure "local option" and so to quarantine each corporation against every other; as well as trying to pull men and women out of the fires of debased appetite, to bring us, in any degree, to comprehend the awful power that was incarnate in the liquor traffic.

One day about twenty years ago, at the annual session of the temperance convocation at Lake Bluff, Ill., a great light of truth flashed upon me and almost bewildered me by its terrible significance. Alcohol was Satan's counterfeit of the Holy Spirit of God; it was not simply a drug, an article of commerce, a *thing* of any sort; it was vastly more—it was the vehicle in which he had chosen to ride at the head of the hosts of destructive agencies in the world, as the antagonist of the gospel, and was absolutely invincible to human effort, unless led and directed by that "Mightier than the strong man armed," who alone could know how to circumvent his plans. No supernatural power can ever be overcome by natural means; only by some other supernatural power more mighty than itself. Alcohol was appropriate as the visible form in which the enemy of God and man should become incarnate. A quick subtle poison chemically unchangeable, and incapable of being so disguised as to modify its dire effects; a sword of sure destruction that cut through every sheath and left the keen, naked edge exposed and ready for its service of death. It was recognized in its true character as such a counterfeit as long ago as the day of Pentecost, when the people witnessed the display of divine power and were "all amazed and in doubt, saying to one another, What meaneth this? While others mocking said, These men are full of new wine." Not that the fullness of the Spirit of God would ever really simulate drunkenness, but a counterfeit "baptism of the Spirit," or, in other words, fanaticism, with which doubtless the apostles were charged, would naturally take that form.

The diabolical power with which this drug is invested has become very bold in its office as a counterfeit. Let any of my readers put it to the test. Take a sheet of paper and in parallel columns write what each proposes to do for its followers, and see that it has promised to its victims all that the Holy Spirit has ever promised, excepting one gift, and in that one exception it has gone beyond the divine Word with that recklessness that leads fools to rush in where angels fear to tread. It has not claimed to make men pure, but it has dared to promise to make them stronger; forgetful of poverty, shame, and sorrow; if not actually rich, honorable, and happy; at all events more satisfied in *impurity* than the Spirit of God could make them in all the purity which he could produce. It has to many made purity appear as contemptible, "womanish weakness," and uncleanness as the only true manliness.

"Be pure and you may be good, but you won't have half so much fun," is the text from which it has taught many a lesson in its effort to meet the influence of the Word which makes clean; and even men who have professed to be Christians have laughed out loudly and merrily at the aptness of the application.

The Second Organized Effort Against God's Kingdom.

ACCORDING to the Word of God (Gen. 15:13-16), the seed of Abraham was released from Egyptian bondage and persecution, to be returned to the land of promise. From the very beginning of the journey thither, the mighty hand of Jehovah was miraculously manifested in behalf of that seed, to preserve it from danger and death; first, at the Red Sea, and afterward in giving bread from heaven. He constantly gave proofs of his infinite power to save, that the people might forget the heathen sun worship of Egypt, and become loyal subjects of his kingdom.

On the way to Canaan God very properly set before these people, who were expecting to become members of his great commonwealth, the eternal law of his kingdom. Ex. 20:2-17. To this law they pledged obedience beforehand, which was evidence on their part of intended submission in full to Him who had chosen them to be subjects of his kingdom. Ex. 19:4-8.

Under this national compact, the literal seed of Abraham became temporal subjects of the kingdom of God established upon earth. Had they proved faithful to their part of the agreement, nothing could have prevented the restored territory from being eternally settled upon that nation. Like all succeeding generations, however, their resolutions were stronger than their power of action, and so they failed to carry out their well-meant promises.

In their self-will the tribes disagreed until two separate and distinct governments were maintained among them. The larger and civilly stronger government of Israel being separated from the religious center which God had established in Judah, they chose one of their own, and thus gradually drifted into the sun worship of the nations by which they were surrounded.

But for all this, God did not cast away the people which he foreknew. His long-suffering patiently endured them, until they utterly turned away from him to worship the host of heaven, and to serve Baal. 2 Kings 17:16. With the power of God thus lost to them, it was a favorable moment in which to attempt the overthrow of that people, and thus prevent the fulfillment of the oath of God, that the seed of Abraham should possess the land. As the usurper of the territory, Satan claimed the privilege of bestowing it on whomsoever he desired. Luke 4:6. But notwithstanding this, God had, without his consent, promised it to the seed of Abraham, and con-

firmed that promise by a solemn oath. Heb. 6:13-18. From that time forward every effort of Satan was bent in the direction of making a war of extermination upon the people thus favored of God, and so preventing the fulfillment of his promise.

That work began in Egypt by a law of the government requiring all the male children of that nation to be killed as soon as born, in order to destroy the promised seed. This proving unsuccessful, they were pursued into the promised land and there harassed toward the same end. But the people, becoming established, soon became numerous, and promised to spread over the entire earth. To destroy the promised seed under such conditions, they must be separated, and so weakened in their hold upon the territory held by them.

Accordingly, in the ninth year of Hoshea, king of Israel, the Assyrian army came and took the people of Israel out of their land, and carried them away, scattering them among the heathen nations of the far East. 2 Kings 17:6. But this was not all. The king of Assyria brought heathen from Babylon, Cuthah, Ava, Hamath, and Sepharvaim, and placed them in the cities of Samaria from whence the Israelites had been taken, that they might possess the land. Verse 24.

The victory in this case was supposed to be made doubly sure. Not only were ten of the tribes removed from their possession and placed among the heathen, there to lose their identity with the promised seed, by being swallowed up among other nations, but heathen were brought into the Lord's inheritance to change the customs and worship of that country, and to influence the religious relations of the remaining tribe of Judah, by forming marital connection with them. This was an organized national effort to thwart God's promise on a grand scale.

Had not the people of Judah been specially protected, this effort would have been their overthrow, as well as the ruin of Israel. A strong antipathy sprang up between the two peoples, so that it came to be well understood that the Jews had no dealings with the Samaritans. John 4:9. Satan may have thought his scheme of removing by force the larger part of the literal seed from Canaan, to be a success. But God would not permit his oath to Abraham to be thus easily violated. The promise to the patriarch's seed was not dependent on the tribes removed. Judah was yet left, and from among its thousands would in due time come forth Him who was to be ruler in Israel. Micah 5:2.

God's promise was not to the seeds of Abraham, as to the whole of his descendants, but to one Seed, which is Christ. Gal. 3:16. Judah was reserved for the territory, and its tribe for the people, through which that Seed should be revealed. It would almost seem as though the adversary of God in some way learned this truth, for in due time his third national effort to wipe out the seed of Abraham was directed against that people, as will be developed in a further study of this subject.

The Papacy Asking State Aid.

In no wise abashed by the rising sentiment against state aid to sectarianism, as seen in the attitude of Protestant churches and in decisions of the courts, the papal authorities in this country continue to ask for Government aid for their sectarian schools.

The latest instance of this of which we have notice is a plea made by Archbishop Ryan, before a committee of U. S. Senators, on February 3 last. It has been the policy of the Government to gradually reduce the customary appropriations for these schools, and the archbishop asked that no further reduction be made in the amount appropriated for 1898.

He presented a number of arguments in support of his plea; but not one of them was based upon any principle of justice or free government. Of course, no such principle will support an argument of that nature. His arguments were based on policy purely, and from the standpoint of policy they were somewhat plausible.

But in government, as in other matters, "honesty is the best policy," always. Let the Government be honest with the people's money.

The archbishop touched at some length upon the subject of sectarianism, and his remarks upon this topic are interesting, if not convincing.

"This word sectarianism, gentlemen," he said, "is the most thoroughly misunderstood, and at present perhaps the most mischievous word in the English language. Properly speaking, sectarianism is the religion of sects, that is, of bodies cut away—as the term implies—from the original church. Unsectarian religion is the religion of that original church. But this is not the meaning popularly attached to it. Webster defines as sectarian 'one of a party in religion which has separated itself from an established church or which holds tenets different from those of the prevailing denomination.' Now as we have no established church, for union of church and state in our circumstances is out of the question, and there is a dispute as to which is the 'prevailing denomination,' a 'sectarian' is not easy to find. For a man to preach unsectarianism it is supposed that he must avoid all doctrines in which he may disagree with any one of his audience. Now as every doctrine of Christians has been denied by some one, unsectarian preaching is simply impossible when the audience is representative of all shades of religious opinion. What is called unsectarian teaching is attempted in some of our public institutions by what are known as 'moral instructors,' but it is sometimes the most sectarian of all teaching, as it represents simply the peculiar religious views not of a body, but of the individual who teaches."

"One can therefore easily see that what is so-called unsectarian religion is logically impossible; and even if it existed, could not practically affect individual morality."

As regards the logical impossibility of unsectarian

religious teaching, the archbishop's remarks are sound. There is simply no religious body in the world to-day which must not, from the human standpoint, be regarded as a sect. And this being so, the archbishop's definition of sectarianism is of no practical value. As the Memorial of the Baptists and Quakers to the legislature of Virginia, truthfully said, "It is . . . impossible for the civil magistrate to adjudge the right of preference among the various sects professing the Christian faith, without erecting a claim to infallibility." It remains for God to reveal to the individual, by his Word and the Holy Spirit, what is the true religion,—the religion of the "original church."

But as regards the appropriation of public money, it is not necessary to consider which is the original church and which of the religious bodies are sects; for it is not the province of civil government to give public funds to the original church any more than to a sectarian body. The principle upon which this fact rests is simply that it is not justice for the civil government to favor one party or class of the people at the expense of another class. This is a Government "of the people, by the people, and for the people," and under it all classes must be treated alike. The believer must not be favored at the expense of the unbeliever. The latter must not be forced to contribute to the support of any religion, whether sectarian or otherwise.

A characteristic papal argument was presented by the archbishop in the following:—

"Gentlemen, we do not ask money from you to teach our religion, but to impart secular education, the value of which you can test by your own inspectors, as is done in Protestant England. If, in addition to this secular learning, we by the influence of religion make these Indian children purer and better now and more obedient to authority when they become men, will you reject our services simply because we teach the religion that has civilized the world?"

The chief quality of this paragraph is assumption. What religion is it that has "civilized the world"? Is it the Roman Catholic religion? or is it the Protestant religion? or the Jewish religion? Or has any religion done it? These are questions which cannot be settled by the word of an archbishop; nor is it the business of any committee of Congress to consider them. Congress has no more right to base an appropriation of public money upon the assumption that the papal religion has civilized the world, than it has to throw the people's money into the sea. Congress has no business whatever to pronounce, either directly or indirectly, upon a religious question.

Will the papal religion, also, make the Indian children "purer and better" than they would be without it? This also is pure assumption, and one which many other people, both religious and otherwise, would deny. And that, as the archbishop stated, the papacy does not ask for state money to teach religion, but to impart secular education, is a piece of very thin sophistry. These Catholic

Indian schools are religious schools, and were it not for the religion which is taught in them they would not exist at all. For a prelate of the Catholic Church—or for that matter, of any church—to claim that religion is not the main thing in the eye of the church, is simply absurd. Religion is that upon which the church depends for her very existence; it is the mainspring of all her action.

Anyone familiar with Catholic literature knows that “secular education,” apart from religion, is frequently denounced in it as being worse than no education at all. But if any person, despite all other proofs, were still inclined to regard Rome as the friend of secular education, he has but to look to those countries in which Rome rules, or has ruled until recently, to find evidence which will convince him if he is open to conviction. Where, outside of the wilds of central Africa, would one go to find ignorance and superstition so dense and presenting such an impassable barrier to right and reason, as in the priest-ridden districts of Ireland, Mexico, or South America? To any one familiar with geography, it is impossible to dissociate in the mind the mention of one of these countries from the thought of a land where the masses of the people spend their lives in ignorance, superstition, and poverty.

If the archbishop had presented a true statement of the case, he would have spoken like this: Gentlemen, unless the United States Government pays for the maintenance of our Catholic Indian schools, the church will have to maintain them herself. But the church does not want to do this. It is true they are church schools, wholly under the church’s direction and control, and in which the foremost consideration is to bring the pupils into the Catholic fold; but we would like the Government to stand the expense, while we reap the benefit. Remember, gentlemen, that it is the bounden duty of the Government to educate these “wards of the nation”—in the Catholic belief. So, gentlemen, I ask that you will kindly appropriate the people’s money for this purpose; and if this is against their will, let it be remembered that the people ought not to have any will that is contrary to the Catholic Church.

And besides, it is a settled principle of our belief that the state ought to support the church; and this principle, which by the way is a very important one, seems in danger of being discarded here in the matter of these Government appropriations. Hence I particularly ask that the same be continued undiminished to the Catholic schools, since each such appropriation is a recognition of this principle as being just and right.

And remember also, gentlemen of the committee, that it will cost considerably more to build and maintain Government schools for the Indians than it costs to maintain our church schools, since these are already built and employ teachers who, having devoted their lives to the church, work for religion’s sake and not for money. Therefore to proceed upon the principle of separation of church and state, will cost you thousands of dollars; and I ask you to consider, gentlemen, whether it

will pay to revert to constitutional principles of government at the cost of so much money.

This is what truth would compel one to say, and substantially all that one could say, in asking state aid for the maintenance of sectarian schools. Such aid is simply a misappropriation of money,—a use of it never authorized by those to whom it belongs. The state in giving such aid does that which, in the case of a private individual, would be counted a crime to be punished by a term in jail. The papal authorities ask that the state shall continue to do this, notwithstanding it has begun the establishment of a contrary policy. The SENTINEL asks that the Government discontinue these misappropriations and adhere to the foundation principles of free government, at whatever cost in money. The right way will be the cheapest way in the end.

We note, however, the statement made editorially in the journal which reported the archbishop’s plea—the *Catholic Standard and Times*, of the 19th inst.—that “We have just learned that since his plea was delivered the Senate committee has decided to recommend an addition of ten per cent. to the appropriation already voted by the House.” This certainly justifies calling the attention of the American people to the subject as one of practical interest to them at this time.

A Lamb-like Government.

BY C. H. KESLAKE.

ADDITIONAL evidence that this nation is the one symbolized by the “beast” of Rev. 13:11, is furnished in the description that the prophet gives of the beast. It has two horns like a lamb.

Whenever, in the Bible, a lamb is used as a symbol, it is always to represent Christ. See Rev. 5:6, 8, 12. And more than once we hear John the Baptist speaking of Christ as “the Lamb of God.”

Therefore the conclusion is inevitable that the two-horned beast, which is lamb-like, symbolizes a government, which, in its national capacity, is like Christ. In other words, such a nation would be established upon principles which are in harmony with the utterances of Christ concerning governments.

That being so, we may rest assured, beyond the shadow of a doubt, of the correctness of the application of the symbol; for in all history, from the days of Christ, *there has absolutely never been a government founded upon principles taught by Jesus Christ excepting that of the United States of America.*

Jesus Christ taught there are duties devolving upon every member of the human family that are of such a nature that it is impossible for any earthly tribunal to successfully take cognizance of them; duties which in the very nature of things can be discharged only when the heart is regenerated, washed in the blood of the Lamb.

The first duty incumbent upon all mankind, and in the same degree to all, no more, no less, is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." And another duty that grows out of this is: "Thou shalt love thy neighbor as thyself."

But where is the nation that can enforce this duty? The only power that any government can use in enforcing its requirements is force: force, too, that is represented by policemen's clubs. But all the clubs of the whole police force of the United States cannot instil one particle of love for God, or anybody else, into the human heart. They can reach no further than a man's skull, and at their very best only club his brains out, and put him where he cannot possibly love either God or man. But one reason why it is the first duty of man to love God with all his heart is that without this element being there it is absolutely impossible for him to comply with a single requirement of the Almighty, for "on these two commandments hang all the law and the prophets." "Love is the fulfilling of"—not a substitute for—"the law."

Again, the Bible teaches the absolute equality of all men. For instance: "There is no respect of persons with God." Rom. 2:11. And in Acts 17:26 we are told that God 'hath made of one blood all nations of men for to dwell on all the face of the earth." Again: "Every one of us shall give account of himself to God." Rom. 4:12.

In order that this can be done properly—whether the account is good or bad, man has been endowed with liberty—liberty to serve or not to serve God, as man himself pleases; or if he chooses to serve God, to do it in a way that shall be pleasing, or not pleasing, to God.

This is his natural right; God has so endowed him. Without it true service could not be rendered to God. This liberty is usually spoken of as "liberty of conscience." This is shown in the language of Christ: "If any man hear my words and believe not, I judge him not." John 12:17.

Now any government which should in practice recognize these principles with reference to earthly governments would indeed in this respect be Christlike or lamb-like.

But as before stated, the United States, of all nations, is *positively the only one that has so recognized them*. The following expresses the position of this government: "We hold these truths to be self-evident: that all men are *created equal*; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."—*Declaration of Independence*. And also: "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof."—*The Constitution*.

"The intent of the lawgiver is the law," is a legal axiom. Just what was intended by the above may easily be learned, and therefore what the law really is.

Washington says, "Every man who conducts himself

as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience."

Jefferson took a prominent part in bringing before the General Assembly of Virginia a bill which was carried, entitled "An Act for Establishing Religious Freedom." A few brief extracts will show what Jefferson's convictions were on religious liberty. "Well aware that Almighty God hath created the mind free; that all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the Holy Author of our religion, who being Lord both of body and mind, yet choose not to propagate it by coercions on either, as was in his Almighty power to do . . . that our civil rights have no dependence on our religious opinions, more than our opinions in physics or geometry . . . that it tends also to corrupt the principles of that very religion it is meant to encourage, by bribing, with a monopoly of worldly honor and emoluments, those who will externally profess and conform to it . . . that to suffer the civil magistrates to intrude his power into the field of opinion and to restrain the profession or propagation of principles, on the supposition of their ill tendency, is a dangerous fallacy, which at once destroys all religious liberty. . . . Be it, etc."

And in a letter to Rev. Mr. Miller, Jan. 3, 1808, he says: "I consider the government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, disciplines, or exercises."

These expressions, and many others, are summed up in what Bancroft, the historian, says: "Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principles first divinely ordained in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several states, withheld from the Federal Government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite spirit of eternal truth might move in its freedom and purity and power."

Thus the United States adopted the principle of government that Jesus Christ taught; thus it became lamb-like, and being the only nation that ever did it, it is proven beyond a doubt that the United States is the Government symbolized by the two-horned beast.

A SUNDAY law for the District of Columbia is an entering wedge which is designed to sever all connection of the Government with the principle enunciated in those words of the Constitution: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Let the friends of liberty look out for the entering wedges.



THE topic of all-absorbing interest for some time past has been that of war with Spain. There are a great many people in this country who think we ought to have war with Spain over the blowing up of the "Maine;" this is evident from all reports that come to us, making the most liberal allowance for journalistic "inaccuracies." And not a few of these belligerently-minded people occupy the position of ministers of the gospel of Christ.

* * *

OF course, if "this is a Christian nation," there will be no war; for even should it be proved that an act of treachery caused the disaster to the "Maine," the nation would forgive the offense, which would probably be all that Spain would require. It cannot be denied that Christianity requires the forgiving of offenses, however wanton and injurious these may be, and forbids taking revenge upon an adversary. "Dearly beloved," it says, "avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord."

* * *

BUT it is needless to say that no such considerations will govern in the case; for this is not a Christian nation, and depends not upon God to fight its battles, but upon its army and navy. No Christian nation ever found it necessary to maintain an army and navy. No Christian ever found it necessary to preserve his standing and maintain his interests among his neighbors by carrying about with him a loaded revolver.

* * *

WE have heard of "Christians" who were willing to prove their Christianity by fighting any person who might call it in question. This may be rather an extreme case; still it is quite in accord with the dictates of the natural heart, and quite as convincing an argument as would be furnished by carrying out the warlike suggestions of some of the preachers. The tendency of the times is toward making a person's willingness to fight a test of his Christianity. If he does not believe in fighting he is set down as not patriotic; and the worst denunciations he will receive will come from the pulpit and the religious press.

* * *

"WELL, then, should not an individual do any fighting in this world at all?" This is a natural question, and

can be very easily answered. The purpose of God in the gospel does not contemplate that we shall do no fighting in this world; on the contrary it provides that every person who will conform his life to it shall have all the fighting he can possibly want. It simply substitutes another object of attack for that which the individual, left to himself, would naturally choose. In place of "the other fellow," it points him to self as his worst enemy, and directs him to exert all his energies to conquer that. It declares—and very truthfully—that "greater is he that ruleth his own spirit, than he that taketh a city."

* * *

THERE is nothing figurative about this; it is intensely real. The only person who could doubt its reality would be he who never tried to live the Christian life. The fight with self is a battle royal. The gospel provides a harder battle for the believer than any that he would ever engage in without it; but at the same time it gives him a perfect assurance of victory. So the individual who likes to be belligerent need not pass the gospel by for fear that he will not have ample scope under it for the exercise of his combativeness. He need not fear that it will make of him a weak, supine creature because it requires meekness and forbearance toward all men. On the contrary it will develop in him the strongest possible character. Moses was reputed as being the meekest man on the face of the earth; but he was at the same time the strongest and most fearless character of his time. The man who is master of self has attained to the pinnacle of human greatness, whether he be recognized as great by the world or not.

* * *

GOD is not fighting men; on the contrary he is working to save them, without distinction of class or nation. Must it be thought strange, then, that he does not want men to be fighting and killing each other? God is fighting the evil that has established itself in the human heart; he is fighting the selfishness which is man's mortal enemy. And if men had the will and the courage to coöperate with God in fighting self in themselves, there would be no occasion for all the fighting that they are so ready to do with one another.

* * *

SELF is always ready to fight—some one else. There are individuals who go about the country making a business of fighting. Was ever one of them known to be willing to fight self? They glory in the thought of being able to master other people; but not one of them is master of himself. They are conspicuously subject to their own passions. They are slaves to their worst enemy. No other possible foe can bring upon them so much evil; no other can bring them to such a fearful destiny. It is the settled purpose of self to plunge the soul into ruin for all eternity; for this it is working every hour and every moment. Why then cannot men see that their first business

as fighters is to fight self; that they are to be masters of themselves first of all? He who is not master of himself is not fit to be master of anything else; and as long as men are not masters of themselves there will be no end to their efforts to be masters of each other.

* * *

HOWEVER, we believe it safe to say that there will be no war with Spain over the loss of the "Maine." The issues which determine peace or war in these days are different from those which settled the question centuries ago. This is the age of commercialism. Commercial interests dictate the policy of nations. The "great powers" will unhesitatingly make war upon any weak tribe which refuses their trade. England forced the opium trade upon China; and only recently China was forced to accept a loan which she did not want from England and Germany. When there are weighty financial reasons for war, war is very apt to follow; but war in this day, when it costs thousands of dollars to fire a big gun even once, and when millions of dollars are put into a single warship which may be sent to the bottom of the sea by a single blow, is a very costly undertaking; so that usually financial considerations weigh heavily in the opposite direction. Spain is reported to be bankrupt; and however well a nation may be supplied with patriotism, it cannot go to war if it is not supplied with gold.

* * *

By the way, can any one tell why it is that government officials are so chary about giving any news relating to important matters out to the public? These officials are always pledged to the strictest secrecy regarding all information in possession of the Government of such a nature as would naturally exert a powerful influence upon national action, as for example the discoveries relating to the disaster to the "Maine." Why are the people left for days and perhaps weeks to feed upon newspaper lies? We had always thought that in this country the people themselves were the real government, and that those in office, from the President down, were the servants of the people; and we never knew it was the proper business of a servant to conceal from his master important information concerning the latter's business. Where do these officials get their authority for such a course? Not from the people, certainly. Do they really consider themselves the servants of the people? or do they regard themselves as their rulers? Cannot the American people be trusted? If they cannot, then the sooner the pretense of self government is abandoned, the better. But we believe in a government by and for the people.

* * *

It seems that a movement is on foot which has in view the appointment of the pope to arbitrate the difficulty between the United States and Spain. The pope, it is said, is the only arbitrator Spain would accept, and doubtless Leo himself would not decline an invitation to act in that capacity.

Church and State in Brazil.

THE constitution of Brazil guarantees perfect liberty to all religious denominations, and declares, "A free church and a free state, without which there could be no self government."

This is all that any one could ask, providing it meant what it says; but when we come to the practical workings of religious liberty we find liberty to be somewhat wanting. As long as not much is said against the established religion and customs of the country all goes very well, but when the Word of truth is proclaimed, setting forth the gospel as the power of God unto salvation and that the church is subject to Christ, and that he is the head of the church, we are sometimes called in question.

The following facts will serve to show some of the religious freedom enjoyed by Protestants in Brazil.

Not long ago a Protestant colporter was selling Bibles and religious books in the State of Espirito Santo and one evening he was seized, dragged into a store, and there tantalized until midnight by an impudent crowd of men, and all of his books and Bibles were taken from him and burned in the street.

In the State of Rio de Janeiro, a Protestant minister was holding meetings in a village, about twenty five miles from the city of Rio de Janeiro, and one evening during service the building in which the meetings were being held was surrounded by a furious mob of Roman Catholics and the windows were broken in, the minister thrashed, others beaten with sticks, some cut with knives and as soon as possible they fled to the woods for their lives.

The minister appealed to the proper authorities for redress, but he could not get a hearing. The authorities told him that he had better not go there any more and then there would be no more trouble.

A month or so later I visited the same village and while there I had an interview with a prominent Roman Catholic of the place relative to the recent trouble, and he said he did not approve of mob violence, and then he went on to explain that the mob was composed of the lower class of Catholics. I asked him why he did not protest if he did not approve of the disturbance. "Well," said he, "I haven't anything against Protestants enjoying their own religion, but I don't think they should be teaching it in Catholic communities."

I then told him that, according to his idea, the commission, "Go ye into all the world and preach the gospel," should read, "Go ye into all the world, except where there are Catholics, and preach the gospel." He smiled, and after a short conversation on the topics of the day, I thanked him for the privilege of so pleasant an interview and departed.

About six months ago, in the State of Santa Catharina, a Protestant minister, accompanied by two colporters, held a series of meetings and as a result about forty Germans embraced the new faith and many of them were baptized and a Protestant church was organized.

Many in the place who rejected the influence of the gospel and its power to save, became displeased with the new doctrine (the gospel pure and simple), and one man had his two daughters, young ladies, arrested and put in jail for being baptized and keeping the Sabbath (seventh day) as it was contrary to the religion and the customs of the country, and against his personal wishes. Several others were put in jail for the same offense(?) and they were held there a week, but their testimony was the same when they were released as when they went in, "We cannot help but believe the things which we have seen and heard." When the minister and the colporters were leaving the place, they were overtaken by a furious mob, armed with guns and clubs, and after a few minutes' babel, a man struck one of the colporters on the head with a club and then the mob dispersed.

The colporter was carried away for dead, but he finally rallied and it was three days before he regained consciousness. Before he was able to walk the officers of the place came and demanded his presence at the court. He told them that he was too ill to go, and they dragged him out of bed, but on finding that he could not walk they left him with orders to appear as soon as able. A few weeks later he appeared before the court to answer for, he did not know what. He had done nothing but what he had a perfect right to do. He was called in question for filling the place with his doctrine. He was not the minister, he was only assisting in the meetings and had been nearly killed for it, but that was no matter; he was one of the company; so with Bible in hand he answered the questions and was finally released with the charge not to speak at all nor teach any more in that place.

The question may arise as to what was done with the man who gave, what he hoped would be, the fatal blow. Nothing at all was done with him. The colporter went on his way rejoicing that he had been counted worthy to suffer for the name of Christ, and praying for his persecutors that they might learn better and do better.

These are some of the practical workings of religious liberty(?) in Brazil, but if the people knew better no doubt they would do better.

Before closing I wish to say that the foregoing has not been written with any feelings against Brazil and her people, but simply to set forth the facts as they exist. There are many good people in Brazil and all they lack is the great principles of truth which are able to perfect them in righteousness. The gospel is spreading over the land and some are yielding to its saving power.

The motto on the Brazilian flag is, "*Ordem e Progresso*" (Order and Progress), but it is a progress in evil without much order. Just to the extent that the people receive the gospel, just to that extent is the reformation taking place and no further.

With sword and bayonet the government has been trying for years to make the people better, and every charge makes them worse, but where the gospel is received into the hearts of the people there they have no use for

the sword. How different the effects of compulsion and persuasion! One is a savour of death unto death, and the other a savour of life unto life. W. H. THURSTON.

Rio de Janeiro, Jan. 24, 1898.

Catholic Doctrine Relating to Public Schools.

In a recent Encyclical to the bishops of Manitoba, the head of the Roman Catholic Church speaks as follows on the subject of the "rights" of pupils in the public schools:—

"The matter is indeed one of very great and very weighty moment. We wish to bring to mind what seven years ago the legislators of the province of Manitoba decreed in session; who indeed took away a right which the laws of the Canadian Confederacy had established, namely, that Catholic children had a right to be taught and educated in the public schools in accordance with their conscientious beliefs."

Catholic children have a "right" to be taught the papal religion at public expense, and no other religious belief has any right to be taught at all. The Encyclical says on this point:—

"Wherefore it is as foolish to wish to imbue minds with right moral principles while they are allowed to be deprived of religion as to call them to recognize virtue when the fountain of virtue has been removed. Now, to a Catholic the Catholic religion is one and the only one; wherefore he can neither accept nor recognize any moral or religious teaching unless it is sought for and derived from intrinsic Catholic sources. Therefore justice and reason demand that the school supplies to every scholar not only a knowledge of literary character, but also, as we have said, that knowledge of morality joined with precepts taken from our religion without which assuredly all education will be not only unfruitful but injurious. From which these consequences naturally follow; the teachers must be Catholics, and the books from which the scholars are taught must be such as the bishops approve. There must be unfettered power of arranging and ruling the discipline, so that the whole system of teaching and of learning shall exactly agree and coincide with the belief of the Catholic faith and the duties which thence arise."

Catholic children have a "right" to be educated in Catholic doctrine at public expense.

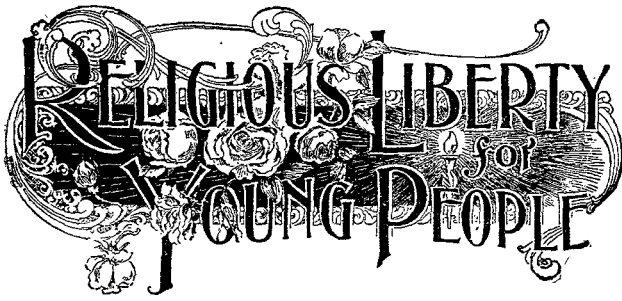
All education which does not embody a "knowledge of morality joined with precepts taken from our [the Catholic] religion" is "not only unfruitful but injurious."

The state evidently has no right to give anyone an "unfruitful and injurious" education.

Hence the state ought to teach every pupil in the public schools, Protestant and Catholic, the Roman Catholic religion, and has no right to teach them anything less or contrary to it.

This is Roman Catholic doctrine on the subject of the duty of the state in relation to the public schools, as enunciated by the highest Catholic authority, and published in the *Catholic Mirror*.

Please bear it in mind.



Studies in French History.—XI.

"Of whom were we speaking at the close of our last study," began Professor Carman.

"Philip the Second," answered a chorus of voices.

"When did he live—in what century?"

"In the last part of the twelfth and the first of the thirteenth," answered Joe Palmeter.

"Right; Philip was a very ambitious man, and was anxious to raise his country to as great a degree of prosperity and splendor as it attained under the great Charlemagne. This it was quite impossible to do. But he did succeed in cementing his kingdom so firmly together that it did not fall in pieces when he died.

"When he had been king seven years, all Europe was again agitated by a proposition to start out upon another crusade—the third. Of course, Philip's ambition led him to become the first in the movement; so as he just then happened to be friendly with the king of England, they started out for Palestine together. But after they had been there a while, they became disgusted with one another, though they did not exactly put their feelings into words. So Philip left Richard to fight it out alone, while he returned home."

"I wonder that Richard was not afraid of treachery," said Will Barnaby, who was getting to be wonderfully interested.

"He trusted in the oath which Philip took, to do him no harm while he was gone. But Philip went directly to the pope, and asked to be released, or absolved, from his solemn vow."

"I think this was about the same as granting Philip an indulgence," said Will Barnaby.

"I should say so!" indignantly exclaimed Joe Palmeter. "The idea of any one setting himself up so much higher than the Almighty, as to pretend to forgive sins before they are committed!"

"It is dreadful, indeed," assented the professor. "Then Philip began courting the close friendship of Prince John, Richard's brother, and John and Philip began to plot against Richard, and they succeeded in making him very much trouble. Finally Richard died, and the fickle Philip deserted John, who was then king of England, and the remainder of John's reign was a miserable struggle with the powerful king of France."

"Which king was victor at last?" asked Charlie White.

"Philip was victorious at the battle of Bouvines,—he

won a complete victory,—after which he did no more fighting."

"I wonder if he did anything to better the condition of his country," said Joe Palmeter.

"O yes, he did very much; he enlarged and beautified the city of Paris. The streets were narrow and filthy, and he changed all this."

"Well, I don't care what good he did, he was a mean fellow,—a false friend, and a deceitful man,"—said Julia March, indignantly.

"You judge him by the way in which he treated those whom he pretended to regard as friends, I presume," answered Professor Carman, "but we must not overlook the good he did."

"Nor the times in which he lived," chimed in tender-hearted Milly Brown.

"We were talking about Philip II. this morning at the breakfast table," said Harry Ray, "and grandma said that she once read that the uncle of Philip was killed by a fall from his horse, caused by his stumbling over a pig which was roaming, with others of its kind, over the streets of Paris. She said this was the reason why he determined to put things in better order."

"Well done, Harry. I see you are making our studies in history a part of your conversation, and that is right."

"Mother asks me to repeat all I have learned as soon as I get home every Wednesday afternoon," said Edna Phillips, "and I find it a great help to my memory."

"So it will be. Well, during the reign of Philip, the poor Jews were again the victims of another cruel persecution in the name of religion; but not alone were they the victims of intolerance and hatred from the church; the kindly and simple-hearted Albigenses, from the south of France, endured a fearful persecution. They reproved the monks for their evil lives, and of course this could not be tolerated; so they were treated like the infidels and persecuted to the death."

"Why, I wonder if infidels have not as good a right to expect fair treatment from their neighbors as any other class of people," exclaimed Joe Palmeter, indignantly.

"Certainly, Joseph, and it is the duty of Christians to treat them as kindly as they would those who believe as they do. But a cruel man, named Simon de Montfort, was just the kind of man to carry out the wishes of Pope Innocent III., who believed that a heretic had no earthly right to live. De Montfort, backed by papal authority, raised a large body of troops, and rushed among the poor Albigenses, with the same dreadful zeal with which, once before, he had marched against the Turks. Once they destroyed a town in which it was hard to discriminate between the Catholics and the heretics. So one of the priests, a companion of De Montfort, was asked how they were to manage the difficulty. Just imagine, if you can, the unreasoning, blind cruelty and bigotry which could prompt the reply given: '*Kill them all; the Lord will know his own!*'"

"O professor! did they do it?" asked Milly Brown, with a little tremor in her voice.

"Yes, Milly; they left not a soul alive, and afterwards set fire to the town. One writer who lived in this dreadful time said that they once gathered a great many heretics together into a large castle and burned them alive with extreme joy."

"Is it possible that this was all done in the name of the religion of the gentle Nazarene?" asked Julia March.

"Yes, though Philip did not really approve of it; but he was too busy in other matters to trouble much about the sufferings of a few miserable wretches. So the beautiful homes of the Albigenses, where nature had lavished her bounties with such a liberal hand, were made desolate and silent. So, as the historian says, 'Simon de Montfort made a solitude, and called it peace.'"

MRS. L. D. AVERY-STUTTLE.

"He Shall Think to Change Times."

"MAMA," said Charlie, "you have never explained about 'the times.' The text we were talking about says, you know, 'He shall think to change times and laws.'"

"What are God's times?"

"Why, mama, what a queer question? All time is God's."

"Has he reserved no time as his especially?"

"Yes; the Sabbath."

"Suppose you turn to Ex. 20:8, 9, 10, and read the 4th commandment."

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

"This day then belongs to God. Why did he choose the seventh day as his? Please read on."

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

"Do you remember what Jesus said about the law?"

"Yes; that not a jot or tittle of it should pass away till heaven and earth passed."

"Then could any part of this commandment be changed?"

"Of course not. Mama, who ever thought it could?"

"The prophet has told us that the papacy would think not only to change God's law, but his times. You may read some statements from the Catholic Catechism, and from some of the leaders in the church. I suppose, Charlie, you will be as surprised as I was to find out these things; for I never gave the matter any thought until quite recently. But if God said the papacy would think to change his times, then we should rejoice to find that he foresaw and foretold the events of ages. Now you may read in the 'Doctrinal Catechism,' p. 174."

With wide-open eyes Charlie read—

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

Answer.—"Had she not such power . . . she could not have substituted the observance of Sunday, the first day of the week, for Saturday, the seventh day, a change for which there is no *Scriptural authority.*"

"O, mama, Isn't Sunday, Sunday?"

Mrs. Ross laughed. "Yes, dear. Sunday is Sunday; but Sunday is not the Sabbath. We have been keeping the wrong day, dear; but it has been because we were ignorant, and the sin of ignorance is atoned for. Here is another statement I would like you to read, from the 'Catholic Christian Instructed,' p. 252":—

Charlie read: "Q. What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was Saturday?"

"A. We have for it the authority of the Catholic Church and apostolical tradition."

"Cardinal Gibbons says, 'Sunday, as a day set apart for the obligatory worship of Almighty God, . . . is purely a creation of the Catholic Church.' Father Enright offered \$1,000 to any one who would prove from the Bible alone that Sunday was the Sabbath."

"And so, Saturday is Sunday. Why, how queer that seems!"

"No; Saturday, the seventh day, is the Sabbath of the Lord thy God."

"Why, mama, that's the Jews' Sabbath."

"Is that what the commandment says?"

"The seventh day is the Sabbath of the Lord thy God," repeated Charlie.

Charlie leaned his head on his hand for some moments. Mrs. Ross looked at him anxiously, for she knew that he was going through a struggle both intellectual and spiritual. When he looked up his face was pale.

"Mama, did Jesus keep the seventh day?"

"Yes, dear. Luke says, 'He went into the synagogue on the Sabbath day as was his custom.' When he told the disciples of the destruction of Jerusalem which took place forty years after his death, he said, 'pray ye that your flight be not in the winter, neither on the Sabbath day.' The women who came to embalm his body on the first day of the week had 'rested according to the commandment.'"

"And did n't the disciples change the day to celebrate his resurrection?"

"No; baptism is a memorial of his resurrection. The day was changed just as the prophet said it would be by the papacy. The first Sunday law on record is the one commanded by Constantine in 321 A. D., and that was a very lax one, that the church afterward made more stringent. Church and state have always been united through Sunday laws. From Constantine's time the state wielded the sword at the request of the church. The Sunday law seems to be the wedding ring of church and state. It was through this unholy alliance that the Dark Ages blighted over 1200 years."

"Mama, why does the church want power from the state?"

"Because she feels her weakness without it. But no church ever appeals to the state for power, which realizes that Christ is her champion; for he has all power in heaven and in earth."

"Well, then, the church must begin to feel her weakness, mama; for it was only last Sunday that our minister told the people to vote as the church wanted them to. He said the churches could control the ballot if they would, and that unless we had a strict Sunday law, the Sabbath would be lost to our country. But as Saturday is the Sabbath, the Sunday law would n't do much good."

"Well, Charlie, whose day is the Sabbath?"

"God's," said Charlie, reverently.

"To whom then shall we render it?"

"To God."

"Yes. Jesus said, 'Render therefore to Cæsar (or the state) the things that are Cæsar's, and unto God the things that are God's.'"

"Shall we do it, my boy?"

"Yes, mama. The pope in me and the pope out of me say, 'No;' but I must answer as Peter did in our lesson a few weeks ago, 'We ought to obey God rather than men.'"

F. B.

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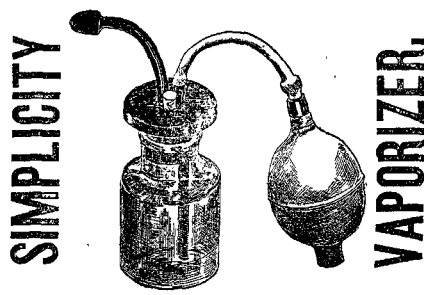
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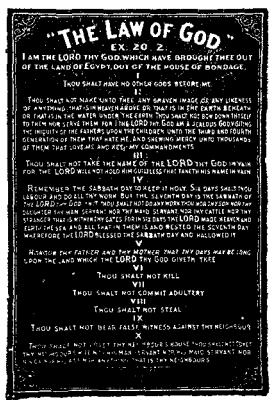
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SPECIMEN OF TYPE USED.

<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 Lēvites, and ^rv priests, ²h seal unto it.</p> <p>CHAPTER X.</p> <p>¹The names of them that sealed the covenant. ²The points of the covenant.</p> <p>NOW ³those that sealed were, ^aNē-hē-mī'ah, ⁴the Tir'shā-thā, ^bthe son of Hāch-ā-lī'ah, and Zid-kī'jah,</p> <p>² ^cSēr-ā-l'ah, ^āAz-ā-rī'ah, ^jJēr-ē-mī'ah,</p> <p>³ Pāsh'ūr, ^āAm-ā-rī'ah, ^mMāl-chī'jah,</p> <p>⁴ Hāt'tūsh, ^{sh}Shēb-ā-nī'ah, ^mMāl'luch,</p> <p>⁵ Hā'rim, ^mMēr'ē-mōth, ^ōō-bā-dī'ah,</p> <p>⁶ Dān'jēl, ^gGīn'nē-thon, ^bBā'ruch,</p> <p>⁷ Mē-shūl'lam, ^āĀ-bī'jah, ^mMij'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, ^vand entered into a curse, and into an oath, ^hto walk in God's law, which was given ⁵by Mō'ses 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 ⁱour daughters unto the ^rv people of the land, nor take their daughters for our sons:</p> <p>31 ^kAnd 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, ^jJeshua 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.
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American Sentinel.

NEW YORK, MARCH 3, 1898.

It would be very interesting to observe, should the contingency arise, with what measure of zeal our patriotic bishops and archbishops of the Roman Catholic Church would support this country in a war with Spain.

A DECISION is expected soon from the Supreme Court of Ohio which will settle the controversy over the question of whether baseball shall be played in that state on Sunday. The last ruling in the lower courts,—that of Judge Ong,—was favorable to Sunday games.

THOSE persons who find fault with the SENTINEL on the ground that it is a "chronic kicker," should remember that is not the part of a sentinel to cry "All's well," when there is something decidedly wrong. And he who does not know that there is something decidedly wrong in the trend of affairs in this country, is asleep.

IN Topeka, Kans., a movement has been started with the object of making the reading of the Bible in the public schools of the city compulsory. It is reported that "appeals have been made to the Christian parents to attend the annual school meeting in April and to vote for and insist upon the reading of the Bible daily, and that teachers shall be required to teach to the children as their first lesson in reading, the Ten Commandments."

THERE is a stir of "National Reform" in Atlanta, Ga. Preparations are being made for vigorous work in the distribution of National Reform literature throughout the State. The animus of the movement is shown by a speech recently made by a prominent Atlanta lawyer in its behalf, in which he referred to Nehemiah's course in "laying hands" upon Sabbath desecrators as the proper course to be pursued by reformers now.

A RECENT issue of the daily *Sun* (New York) contained this interesting item:—

"The Baptist Boys' Brigade had its sixth annual reception and review yesterday afternoon in the new Ninth Regiment armory on Fourteenth Street. Eight hundred and eighty boys went through regimental and company manœuvres before nearly 7,000 people. The boys were all members of Baptist Sunday schools."

And when these boys shall put their military knowledge to practical use, opportunity for which may soon arise, the Sunday schools can make the proud claim of having trained them for the fray, and of saying that they fought "like Baptists."

THE hearing on the Sunday Rest Bill for the District of Columbia took place as announced Friday, February 25, before a sub-committee of the Congressional Committee for the District. The leading speakers in behalf of the bill were Dr. W. F. Crafts of the "Bureau of Reforms" at Washington, and Mr. Wm. A. Gordon, a Washington attorney. Against the bill appeared Dr. A. H. Lewis, secretary of the American Sabbath Tract Soc'y, Mr. Geo. B. Wheeler, of the International Religious Liberty Ass'n, Gen. Wm. Birney, of Washington, Prof. H. C. Kirk, Pres. Secular League of Washington, and Dr. W. A. Croffut, Sec. Secular Union of New Jersey. Fifty-five minutes were given each side for the presentation of arguments. The result seemed to be unfavorable to the bill. A fuller report of the hearing will appear in our next issue.

A BILL which is now before Congress, and has already passed the House, provides that the water tax shall be remitted to all churches within the jurisdiction of the Commissioners of the District of Columbia. The water tax will be paid, of course; but it is proposed by this bill that other people than those of the churches shall pay it. This is only in line with the remission of taxes on church property, which is an

established custom; but it calls attention to the injustice of that custom. For without doubt it is just as proper to remit the water tax to the churches as it is to remit the tax on church buildings; and just as proper for the public to be obliged to pay all other expenses of running the churches as to pay their water and land taxes. The whole germ of church and state union is in the bill.

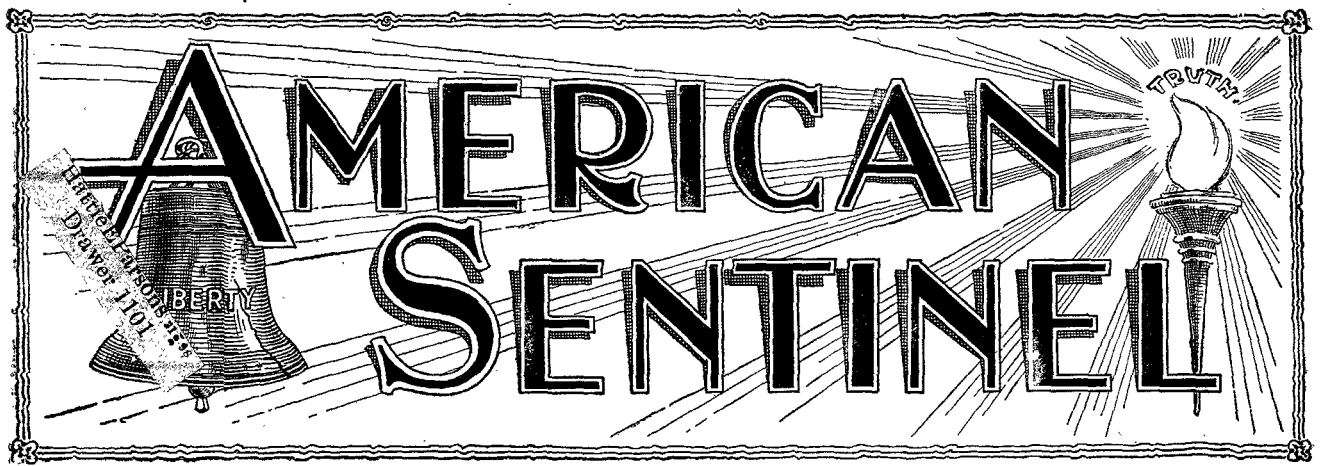
ONE who is described as "an Americanized Russian," who has been associated with the Nihilists in his native land, is quoted in one of the magazines as saying:—

"A Nihilist is not an anarchist, nor even a Socialist. He is merely one who desires with all his heart, and above everything else in the world, the liberty of speech and action that is the birthright of every living soul, and which is guaranteed to every American by the Constitution of the United States. Oh, you Americans should be the very happiest people on earth, for you have everything that the rest of the world is striving to gain."

Yes; so we have in theory, and according to the Constitution; but we do not prize these things as they are prized by lovers of liberty in foreign lands, and as a result they are fast slipping from our grasp.

THE efficiency of the SENTINEL depends largely upon the aid of the friends of freedom in sending to it the news from along the skirmish line in all parts of the field. To many who have done this we have replied by letter, expressing our appreciation of their efforts and interest; and to all who have not heard from us personally, we wish hereby to say the same. We assure one and all that the SENTINEL appreciates their aid in its battle for the liberties of the people.

It would be good missionary work to send the SENTINEL for a few weeks to some of your W. C. T. U. friends, while we are printing the articles relating to W. C. T. U. history.



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

VOL. 13, No. 10.

NEW YORK, MARCH 10, 1898.

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

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THE primary object of proper legislation is protection to the individual.

AN appeal to precedent is often a convenient but never a justifiable means of ignoring duty.

ANY religious institution which cannot be upheld by truth and love alone, would better go down.

IF you vote for a Sunday law or for any form of religious legislation, be assured it will hurt nobody more than yourself.

So long as conscientious conviction remains independent of legislation or physical force, so long will the supervision of morality remain outside the sphere of the state.

THE law of God makes of the Sabbath a day of rest. The law of man can only make of it a day of restraint. There is no ease in restraint, and there can be no true rest without ease.

"GIVE me liberty or give me death," said Patrick Henry. A good many to-day say, Give me liberty and give me death. There is no real liberty in using or doing that which brings death.

If the world is growing worse, it is because men are

rejecting the Spirit of God; and only that which will remove the cause can effect a remedy. Obviously this can not be done by legislation.

"NOT by might, nor by power, but by my Spirit, saith the Lord." This is the watchword of all true reforms.

THE Sabbath law of Jehovah covers completely the whole subject of the duty and privilege of every individual with respect to a weekly day of rest. That law is still in force; and any human legislation on the subject must be superfluous and impertinent. The fact that God has enacted a Sabbath law affords the poorest possible reason for demanding that the state enact one also.

Two "Sabbath" Reforms.

THERE are in progress in the United States—and elsewhere—two movements which aim at a reformation in the observance of the "Sabbath."

One of these movements depends for success upon the enactment and enforcement of laws by which all persons will be compelled to observe the day. The other, representing but a small minority of the people, could not if it would call to its aid the arm of the civil power. It depends for success wholly upon the spiritual power of truth.

Both of these movements are making progress; they are both marked. But the latter is, in principle, a direct contradiction of the former.

With the vast preponderance of numbers, influence, and wealth on its side, the movement for a stricter and more general observance of Sunday, claims that legislation and prosecution are necessary to turn the people to an observance of the Sabbath. On the other hand, the movement for the observance of the seventh-day Sabbath asserts that legislation, so far from being a help to Sabbath observance, is a positive and formidable hindrance

to it; and proceeds upon its way independently of legislation and of popular custom and belief.

It proceeds even in spite of legislation, and in the face of every obstacle which lies naturally in the pathway of that which is unpopular.

And by this very thing it is demonstrated beyond any possible question that Sabbath reform does not depend upon legislation in any form.

If a movement which has neither wealth, numbers, social influence, tradition or popular custom back of it, but must move against all these things, can do so without the aid of any legislation whatever, and even against the decree of the civil power, cannot a movement which has all these in its favor, proceed without the help of legislation?

If it cannot, it is certain that it is lacking in some vital point,—that it has some inherent weakness which is fatal to its life; so that at best it can only be a dead reform, instead of one which can impart moral life to the people.

The movement which calls people to observe the seventh-day Sabbath is unpopular. It calls upon men to sacrifice—to give up position, money, social standing, and everything savoring of worldly honor and advancement. Yet in spite of all this, it is moving on rapidly, both here and in almost all nations and peoples of the earth.

If the movement for Sunday observance were moving forward with a rapidity, as compared with that for the seventh day, proportionate to the greater numbers, wealth and influence which it represents, it would be moving almost inconceivably faster than it is.

And that it does not do this, is proof positive that it is lacking in that in which the seventh-day Sabbath movement is strong; that is, the spiritual power of truth. There is in it no power of divine conviction.

Such a "Sabbath reform" therefore—however good in purpose and honest in belief its promoters may be—must be set down as a sham and a delusion. And it is certainly not the proper business of any legislature to try to further the progress of such a thing among the people.

THE *Christian Citizen* says that "But for that government [the Roman government] Jesus himself could not have lived and taught till his work was finished."

Does not the *Christian Citizen* know that every child knows that "But for the Roman government Jesus himself" could not have been put to death when he was? and that "But for the Roman government" he could not have been put to death *at all* as he was—by crucifixion?

Does not everybody, unless it be the *Christian Citizen*, know that the Jews said and truly, "It is not lawful for us to put any man to death"? and that they had to repudiate God, and claim "no king but Cæsar;" and under profession of loyalty to Cæsar, charge Pilate with disloyalty to Cæsar, and threaten him with the consequences of such disloyalty, in order to swing the Roman government so that Jesus should be killed?

And by these same tokens does not everybody, unless it be the *Christian Citizen*, know that "But for that government" Jesus could have lived and taught until this hour?

We do not suggest in any of this that government is useless in the world. Government is all right in its place. But when it is in the hands of religionists, or when its power can be swung by political religionists, it is the worst thing in the world; because then it is used for the destruction of the best people in the world, as was done in the case of the Lord Jesus. And it is the same record from Nimrod until now.

A. T. J.

SAYS John G. Wooley, in the *New York Voice*, "How to start a 'bull' movement in Christian politics, is the problem." We would refer him to the pope.

In Holy Russia.

"*Christian World*."

THIRTY families of the Russian sect nicknamed the Shelapouti were summoned by the police to the village offices of Ekaterinovka. There the police officer read an official circular ordering that the children from the ages of two to eleven should be taken from them and entrusted to orthodox villagers. The priests were present, and one of them enlarged on the "demoralization" effected by the sect, and added that it ought to be relentlessly persecuted and eradicated. The parents burst into heartrending lamentations, and were joined by the sobbing children. Children were torn from the parents' arms. A little provincial paper, by some means, was allowed to publish an account of the scene, of which a translation appears in *Free Russia*. We read:—

"The parents finally seemed to have lost their senses; they kissed the skirts of the priests' garments, embraced the police officer's knees! The whole scene was unspeakably painful. But one figure made a particular impression on my mind. This peasant was a widower of about thirty-five years of age, tall, solidly built, with an agreeable though somewhat gloomy face. He kept all the time his pretty, tiny daughter of about five to seven years in his arms, never letting her go. Then he tried to escape from the courtyard of the village-office, but several policemen stopped him and violently tore the child from his embrace. No sooner was this done than he fell to the ground in a heap, unconscious. Not one single groan or sound did he utter. This sent a thrill through all present; everybody shuddered. Yet the zealous officer kicked him with his boot, exclaiming, 'Acting! The beast!' But 'the beast' did not recover his senses for a considerable time, and when he did he stretched out his hands and began to feel around him as if searching for something, although it was broad daylight. Never will that instance fade from my memory."

There will be an awful reckoning some day for the government and the church that thus ride roughshod over the primal affections of humanity.

The Mormon Object Lesson.

THE Mormon object lesson is becoming more plain to the people of the United States as time goes on. Many who are in the best position to judge, now realize that in its estimate of Mormonism the country has made a mistake; and that mistake is just this: **the great evil of Mormonism did not consist in its polygamy, but in its union of church and state.**

The country had its eye upon polygamy; that seemed to be the great evil pertaining to Mormonism that needed to be suppressed. To this public attention was directed. Books were written to expose its evil and arouse public sentiment against it. Finally, laws were enacted—and enforced—for the suppression of the practice, and apparently, after some opposition, they were successful. The president of the church promulgated a decree against it; the church promised to abandon it; the state constitution of Utah was made to expressly forbid it. Under these assurances Utah was received into the Union as a sovereign state.

But the people did not see deep enough. They did not understand the evil of a union of church and state,—or, as it may be said, of a union of the state with religion. And now they find, to their great concern if not to their consternation, that in the suppression of polygamy they have not cut the root of the Mormon evil, but only a sprout which it bore. *The root being left, the sprout may—and naturally will—grow out again.*

But we will present the situation as it is stated by Mr. Eugene Young, in the *Independent* (N. Y.), for March 3, as part of a symposium on "The Mormon Question," which this leading American journal deems a timely topic for consideration. We quote Mr. Young's article entire. It is worth a careful perusal:—

"Politics, not polygamy, have been responsible for all our troubles.' This remark was made to me during the heat of one of the church and state campaigns in Utah by a Mormon leader who had closely followed the history of his people. One who treads the same ground as he did will find much to corroborate his views. Through Mormon tradition runs the record of a temporal ambition, so dominating and aggressive that it has always aroused the enmity of those with whom the people have come in contact, either in a business or political way. It is an ambition that practically has no limit, its first idea being to bring within the pale of the church 'every nation, kindred, tongue and people' on the earth.

"Mormonism early showed its high opinion of its own importance. In the thirties, when only a small band of extremists had been gathered from the dissatisfied ones of other sects to Nauvoo, Ill., Joseph Smith, the so-called prophet, was set up by his people as a candidate for the presidency of the United States on a platform of 'free trade and sailors' rights.' This candidacy was the climax of a series of political movements among the Latter-day Saints that had gained them the enmity of both parties in the State. The church leaders claimed and exercised the right to dictate the politics of their followers and used their power to secure concessions on all sides,

until at last, becoming angry at double-dealing, the people of Illinois cast out the curious sect.

"When the new home was sought in Missouri nothing had been learned in political matters through the experience in Illinois. The 'prophet' continued to direct even the most minute temporal affairs of the people, and State matters once more became his plaything. The citizens of Missouri might have tolerated polygamy, because at that time their moral force had not become so highly potent, as it probably would be to-day; but they would not accord to the Mormons the right to play fast and loose in politics. Partisan feeling ran high in the forties, and Missouri was a battle-ground between the two great national factions. When Joseph Smith united church and state matters, there he came to grief. His people were driven to the West, and, to use a Mormon phrase, 'he was martyred.'

"The same forces have been at work in Utah ever since. Gold-seekers, who were making their way to California in the fifties, found in the valleys of the Great Basin a veritable Mormon kingdom, ruled absolutely by the head of the church and levying tribute on all who needed supplies. Adventurous men who settled in the midst of the strange religious people found themselves limited by Mormon ambitions on every hand. Search for the rich mineral deposits of 'Deseret,' as the Mormon state was called, was forbidden by the church leaders, who thought that by concealing the precious metals they might keep out the Gentiles and be unmolested in their ambition to rule. Any one who would not bow to the hierarchy was given to understand that there would be no opportunity in business or politics, for him until finally those who opposed the temporal practices, and not the religious teachings of the Mormon Church, awakened the forces which made such a long and bitter fight against polygamy.

"They found at hand a most suitable weapon. Some of them were not in a position to criticise the moral phases of Mormondom, and a large percentage were men who denied the existence of God and scoffed at his commandments. But they realized the force of the great religious sentiment of the country, and awakened it to make war against polygamy. In the bitter years that followed not the least influential of the elements which opposed the dominant church was striking at its political power. Hack politicians from the East, gamblers, saloon men and atheistic miners vied with the devoted missionaries in the general fight. Their idea was to free the police, municipal governments, legislature, and courts from the overshadowing influence of the priesthood, so they might have a voice in the government and business of the Territory. They sought to divide the Mormon people in politics, in order that there might be some opportunity for the minority, at least, to make its ideas known.

"The feeling that polygamy was not the chief evil of Mormonism was shown curiously after its abandonment by the manifesto of Wilford Woodruff, in 1890. Even after it was conceded that the Mormons had accepted the new 'revelation,' the old Gentile party in Utah continued its organization and campaign, declaring it would not disband until sufficient assurance was given that the priesthood should not control politics. Several promises and statements that the church leaders should never again endeavor to control the action of their people had to be made before real division on national political lines was brought about.

"Statehood was bestowed upon Utah because it was believed that the members of the dominant church had become honestly divided. What has been the result? Briefly, the priesthood has been gradually regaining all the power it abandoned in order to lull the suspicions of the religious people of this country. Mormon ambition is entrenched behind absolute authority, and is able to bid defiance to the religious sentiment of the country, and to trade for political power. In fact, the Mormon kingdom, of which Joseph Smith and Brigham Young dreamed, seems likely to become a reality.

"The hold of the church upon the State is becoming stronger with every year. The governorship was put in the hands of Heber M. Wells, a young man who had been closely identified with church business matters, in the first election under statehood. The Supreme Court and some of the district courts, by inadvertence, were given to the Gentiles. A United States senatorship was seized for the son of George Q. Cannon, the real head of the church. The second election resulted in the defeat of the most determined Mormon opponent of the union of church and state, Moses Thatcher, whose ambition to be United States senator was balked by the leaders. Salt Lake City was wrested last year from the control of the Gentiles, and a faithful Mormon was made mayor. School boards were next attacked, and churchmen whose loyalty to their 'file leaders' was unquestioned, were placed in power. There are still several promising fields in which the church leaders may operate; and it can hardly be doubted that they will not rest until they have secured as complete control of Utah as Tammany has of New York.

"One of the outgrowths of the increased power of the priesthood is seen in the new policy in educational matters. Before Utah became a State the schools of Salt Lake City and other important places, and the University and Agricultural college were the pride of all the people. Good salaries were paid to teachers, and it was the aim of those in control to secure the best possible talent. Teachers were drawn even from New York and Massachusetts on the east and California on the west. The broadest and most modern educational ideas were put in force. This is being changed now. With the control by the priesthood of the educational officials, the idea of employing only young men and women of Utah, and eventually, of course, only young Mormons as teachers, is becoming dominant. In this is seen one of the striking examples of the use of Mormon political power, and the principle applied will fit in almost any department of the State.

"If the church and state matters were to be confined to Utah, however, perhaps the subject would be unworthy of more than passing notice. The 70,000 or more Gentiles could be left to work out their own fortunes or leave the State. But there is a broader meaning to Mormon ambition than is found in the mere contemplation of the little western State, which is of vital interest to the whole country.

"Utah has two United States senators. The church has demonstrated its ability to choose these officials, for both Senators Cannon and Rawlins owe their seats to the exercise of the priesthood's power. Wyoming has two more. The Mormons are very strong in the western counties. Idaho has two more. Senators Shoup and Heitfeldt owe their election to the Mormon vote in the legislature, in which the church has held the balance of

power for four years. Here, then, are six senatorial votes and nine electoral votes over which the Mormon leaders will have at least partial control.

"Moreover, as Apostle Lyman said in an address before the Mormon conference in Brooklyn, 'Zion is spreading out. Zion wants more room to grow.' The old aggressive missionary work of the church has been started again since the Federal Government generously gave the priesthood freedom and restored to it the property that had been confiscated. Converts are again being sent out to the West. Mormon settlements in Colorado and Nevada are very considerable, and politicians in each have learned to make concessions to secure the Mormon vote. Politicians in Arizona, which must some day become a State, now acknowledge that the balance of power in its affairs is held in Salt Lake City. New Mexico also has a growing Mormon population that is bound to become potent. It will thus be seen that the church vote, properly handled, might become a most powerful factor in the politics of the intermountain States.

"Will it be so handled? The only answer one can give is that Mormon ambition in the past has never hesitated to secure power; Mormon leaders are among the most astute politicians in this country; and the Mormon people have ever been plastic when the priesthood has told them the good of 'God's people' would come from obedience to their leaders."

Whose Is the "Mark"?

BY C. H. KESLAKE.

It has been proved in previous articles that the beast having two horns like a lamb (Rev. 13:11) symbolizes the United States, and that consequently it is this government that is to enforce that which the prophecy calls a "mark."

In this article it will be proper to inquire whose mark it is that is to be enforced by this nation.

The answer to this question will furnish additional proof that the two-horned beast and the United States are one and the same.

The enforcement of the mark is set forth in the prophecy thus, "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in the foreheads." Verse 16.

In connection with this there is to be brought about in this country that which is called "an image to the beast," and which is to be worshiped by the receiving of the mark. Verses 15, 16. The original of this image is the beast that had the deadly wound and was healed. Verses 12, 14.

From this it will be seen that it is the power symbolized by the beast that received the deadly wound, and yet was healed, to whom the mark belongs.

The record of this deadly wound being inflicted is given in verse 3 of the chapter under consideration, and verse 1 shows it to be the ten-horned leopard beast.

The power there symbolized is quite generally conceded, by Protestants, to be the papacy; and correctly, too.

In tracing this subject it is necessary to examine several scriptures.

A comparison of the symbol of the little horn of Daniel 7, and the beast of Rev. 13:1-10 will show that Daniel and John are speaking of one and the same power.

Daniel was told that the kingdom symbolized by the little horn was to arise subsequent to the division of the Roman Empire into ten kingdoms, which in turn is symbolized by the fourth beast having ten horns. Dan. 7:8, 23, 24.

In attaining to supremacy the little horn was to uproot or subdue three of these kingdoms. Chap. 7:9, 24.

Very plain is the prophecy concerning this matter; equally plain is the history showing the fulfillment.

The Roman Empire was divided into ten kingdoms between the years 356 and 476 A. D. Between 476 and 538 A. D. three of these kingdoms were plucked up, and this was done by the papacy—the Roman Catholic Church. And as a testimony to this fact the pope to this day wears on his tiara a triple crown.

Of this (papal) power it is said "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change the times and the law (R. V.) and they shall be given into his hand until a time, times and the dividing of time." V. 25. This period is the same as the forty and two months of Rev. 13:5 or 1260 days of Chap. 12:6.

There is no question as to this being the papacy, for there is no other power which has ever claimed to have the power to change God's law, and it is the only one that has ever made the attempt.

It was in 538 A. D. that the papacy became supreme, and as it was to continue for 1260 years—a day standing for a year, see Eze. 4:6—the time when it was to receive its deadly wound was 1798 for 538 plus 1260 equals 1798. And it is a well-known fact that in this year—1798—The French army under General Berthier, abolished the papal See, took the pope—Pius VI.—prisoner, and carried him off to Valence, France, where he died a year later.

But its deadly wound was to be healed. Although shorn of its power in 1798, two years later another pope was elected, and while from that time it began to lose its temporal possessions until in 1870 when it had nothing left but the grounds upon which the Vatican stands and which is subject to taxation just like the property of any other private citizen of the Italian kingdom, it has gradually been regaining strength and power, until at the present time all that remains of the deadly wound is as it were, an old scab, and it appears to be but a very short time when that will be removed.

It has been stated that it was in 1798 that the papacy received its deadly wound. At the time this wound was inflicted the prophet saw the two-horned beast coming up rapidly to take its place among the great nations of the earth. Compare Rev. 13:10, 11.

But the only government that was coming up at the time was our own nation—the United States of America—Thus: In 1776 the Declaration of Independence was

made; in 1789 the Constitution was ratified, and the Ship of State started on its career. At this time this Government—and positively the only one that ever did it—recognized and adopted the principles of civil and religious liberty as taught by Jesus Christ—the Lamb of God—and which in the prophecy is indicated by the two lamb-like horns.

Thus it is proven again that the United States is the nation described in Rev. 13:11 by the Seer of Patmos, and thus it is proven that the beast which received the deadly wound that was healed is the papacy. And as it is this beast to whom the mark belongs, by this same token it is proven that the mark to be enforced by this nation is the mark of the papacy—the Roman Catholic Church.

Consequently if we can find that which the papacy sets forth as the mark of its power, and if too we can find that this is the identical thing that is sought to be enforced upon the people of this nation the proof will amount to a demonstration that this mark claimed by the papacy, and sought to be enforced by the United States, and the mark in the prophecy *are one and the same*.

What the mark itself is will be considered at another time.

The Standard of Civil Duty.

THERE are many who, while freely admitting that every soul is directly responsible alone to God in the domain of morals, still insist that the state should enforce so much at least of the divine law as pertains to our duties toward our fellow men. But in this they greatly err, not discerning the spiritual nature of the law of God.

Civil duties are discovered and enforced not by the divine law, written in tables of stone, but by the divine law written in the hearts of all men and graven in the very nature of man. It is to this law the apostle refers when he says in Romans 2:14, 15: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

"This law of nature," says Blackstone, "being coeval with mankind, and dictated by God himself, is of course superior in obligation to any other. It is binding all over the globe, in all countries, and at all times. No human laws are of any validity if contrary to this; and such of them as are valid derive all their force, and all their authority, mediately or immediately, from this original."

By "the law of nature," is not meant the written law of God. "It is not used among them that be learned in the laws of England to reason what thing is commanded or prohibited by the law of nature and what not; but all the reasoning in that behalf is under this manner: When

anything is grounded upon the law of nature, they say that reason wills that such a thing be done; and if prohibited by the law of nature, they say that it is against reason. or that reason will not suffer it to be done."

This law of nature appeals more or less powerfully to all men. It is read alike by Christian and heathen. It was as fully recognized in ancient Egypt in the days of the Pharaohs as it is in many so-called Christian lands to day. Indeed, only natural law can be comprehended by the natural man. Of the revealed law of God, the apostle says: "We know that the law is spiritual" (Rom. 7:14); and again, "What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." 1 Cor. 2:11,12.

There can be no discerning of the law of God, much less any performing of it without the Spirit of God. This Spirit comes to the world as a reprove of sin (John 16:8); and to the Christian as a teacher and comforter (John 14:26); but it comes to neither the one nor the other bringing the law of the state; but with the God-written law, the "sword of the Spirit," "the Word of God" which "is quick [living], and powerful, . . . and is a discerner of the thoughts and intents of the heart." The Spirit brings this law not from the state, but from God. Were it to come from the state it could have only the authority of the state; but coming from God it has in it his own divine authority and power. It is in view of this truth that the apostle says, "For this cause also thank we God without ceasing, because, when ye received the word which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."

Even the written word of God enacted into civil law, sent forth by the state as state law, thereby loses its divine character. for it is received not as the word of God but as the law of the state. The truth of this is witnessed by the fact that thousands of professed Christians are to-day living in what, according to the divine law, is adultery, but without compunctions of conscience because the law of the state has quite superceded in their minds the law of God. In like manner, in thousands of minds the standard of Sabbath keeping is not the divine law, but the law of the state upon that subject.

The fact is that every effort of man to enforce the divine law is in effect, whether consciously or not, an effort to change that law. Men enact into civil law not the divine law itself, but their interpretation of the divine law. They enact statutes to enforce "the Sabbath," but instead of the day set apart by God, they substitute another day, namely, the first day of the week. They make laws for the protection of "the Sabbath," but instead of fostering true Sabbath observance, such "laws" take away from it the safeguards of the divine law; for whereas God's law says of the Sabbath, "In it thou shalt not do any work," state laws on the same subject con-

tain numerous exceptions, permitting much that is positively forbidden by divine law. This is nothing more nor less, in effect, than changing the divine law.

The moral of all this is that the state should keep its hands off from every species of legislation for which there are no adequate civil reasons. The sole duty of civil government is to declare our rights, to protect us in their exercise, and to take none of them from us. To attempt more than this is to assume divine prerogatives. God is the only moral governor, and his law is the only moral law; and God alone can administer his own law. He alone can by that divine law convince men of sin, and he alone can by the influence of his own divine Spirit secure obedience to his own divine law.

The law of God is spiritual; it is his righteousness. What saith the Scriptures? "Hearken unto me ye that know righteousness; the people in whose heart is my law." And again, "All his commandments are righteousness." Has the state power to enforce God's righteousness? Are civil courts capable of even recognizing, or, in other words of judging, that righteousness? Nay, verily. Only the spiritual Being can administer the spiritual law; only God can work righteousness in the human heart; for only the life of Christ lived in the human soul can meet the claims of the divine law; and only Christ can live that life in the heart that is freely opened to him. He says to every one, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He wants to come into every heart, bringing in his own divine nature, his own perfect life, as says the apostle, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." This is the law of God in the heart, for

"In his life the law appears,
Drawn out in living characters."

C. P. B.

God's Care for the Subjects of His Kingdom.

AFTER the overthrow of the ten tribes, Judah alone was left as the remnant of Abraham's seed, by which to prove the stability of God's promise. To remove that people by force from the land in which God had placed them, would, in Satan's mind, be to defeat the plan embraced in the promise to Abraham. Divine prescience foresaw the effort that would be made in this direction, and through the prophet Jeremiah forewarned that people of their impending calamity, but told them, however, that they should again return from their captivity.

From the earliest moment of that prophet's ministry, he was charged to reveal the true situation of matters to that people. He therefore told them that evil out of the north was sure to come unless they returned to God. Jer. 1:14; 4:6. But even though they were removed from their possession, he told them that, if they would but be

true to Him to whom they had been married, He would in due time bring them back from that northern country of captivity to the land which had been given to their fathers for an inheritance. Jer. 3:14-18.

To Abraham God had said that his seed should return to the land of promise after four hundred years. Gen. 15:13-16. To Judah, however, the promise was that they should return from their captivity at the end of seventy years. Jer. 25:9-11. God assured them, through the prophet, that he would not forsake them, because of his "everlasting" love for them, and so would positively bring them back again from the north country to which they would be carried by the oppressor. Jer. 31:3-9.

As was predicted, in due time the king of Babylon came at the head of an army to Jerusalem, took away its treasures, and led captive the inhabitants of Judah, and that land lay desolate for seventy years, while its people languished in Babylonian captivity. Dan. 1:1, 2. To all human appearance, the purpose of God was then thwarted. But the promise to Abraham had been backed by the oath of God (Heb. 6:13-18), and could not thus be made void by Satan, even though the powers of earth were at hand to do his bidding.

At the end of the predicted seventy years, Babylon was conquered by the Medo-Persian army. The Jews were then, by decree of Cyrus (Ezra 1:1-3), permitted to return to Palestine, but that territory was held under the rule of Persia. The territory was not restored to the seed of Abraham; they were simply permitted to dwell there as strangers, like their great ancestor, upon whom the promise of possessing the land was first bestowed.

The fifth power through whom Satan attempted to deprive the seed of Abraham of their inherited rights, soon came upon the scene to act the part assigned to it by the One whose usurped territory it was permitted to occupy. Grecia gained the ascendancy in the third century before Christ, and thus the Jewish nation came under the authority of another heathen power, which continued to deprive them of the control of the territory to which they were heirs, as the seed of Abraham.

Under the sixth power—pagan Rome—the one true Seed, who was to be head and front of all the believing children of Abraham, came upon the stage, as the rightful heir of God's promise to the father of the faithful. Gal. 3:16. He was born in Judah—the proper place—and was of the seed of David, who was of the lineage of Abraham. Matt. 1:1. Through all this line of family connections, the record of pedigree had been carefully preserved so that it was fully known by Satan, as well as by the faithful in the house of Israel, that the "babe of Bethlehem" was the long-promised seed. Luke 2:25-34. Herod the Roman governor of Judea, immediately gave orders to kill all children in the region about Bethlehem, who were under two years of age, in order to destroy this royal seed of Abraham. Matt. 2:12-16.

By a warning from God, the Child escaped this onslaught of government decree, but was afterward given a mock trial before Pilate, and condemned to be cruci-

fied. This, however, was a failure; for on the third day after, the crucified One burst the tomb, and came forth to life, to ascend to his Father, from whence he had come.

This was a great triumph for the seed of Abraham. The natural seed of the patriarch had lost at every contest with Satan. But now their great representative had shown himself superior to every attack of the arch enemy. In the wilderness of temptation, he had refused to acknowledge the authority of the usurper, even though the promise of yielding up the disputed territory was freely made to Him. Luke 4:5, 6. Although He was born a King (John 18:37), yet when the people attempted to make Him king over Satan's subjects, He sturdily refused, and fled away. John 6:15. At last, when every effort had been exhausted, yet without avail, to make Christ yield to Satan's authority, the power of the government was invoked to put him out of the way, and so to rid the world of one who was likely to inherit the promise made to the seed of Abraham.

But when Christ arose from the dead and ascended on high, Satan vented his spleen against the country and the people of the Jews. The Roman army was induced to destroy the temple and the city of Jerusalem, and scatter the Jewish nation to all parts of the earth. But that did not matter then. The people of Judah, though extremely wicked, had only been held together until the pedigree of Christ had been established as the seed of Abraham, when their union as a nation was no longer necessary. They had themselves rejected the One to which all their prophecies pointed as the Messiah,—the anointed One,—who was to be the salvation of their title to the inheritance. From the time of their rejection of him, the kingdom was to belong to another people who would bring forth the fruits of the kingdom of God. Matt. 21:43.

The *literal* seed of Abraham was then no longer in evidence. They had been held together as the connecting link between Abraham and the One to whom the promise was made, after which all who are the children of the promise must become such "by faith in Christ Jesus." Gal. 3:19, 25. So then, all who now become Christ's are, through this relationship, Abraham's seed, and heirs according to the promise. Verse 29.

This being so, the persecution of Satan was extended from the literal seed to the spiritual. Since the appearance of Christ as the Head of Abraham's seed, his followers are also made to suffer through national power. Under pagan Rome, the sixth persecuting power, even the Jews, the literal seed of Abraham, united with the government to persecute Christians. When the system of government changed from Imperial to priestly,—from pagan to papal,—the persecution became more deep-seated and wide-spread than ever, because the seed of Abraham became more widely extended, reaching from the seed-sowing at Jerusalem to the uttermost bounds of the earth. Luke 24:47. Of this we will speak at another time.

J. O. C.

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"In time of peace prepare for war."



THE decease of an individual of note, at the present time, is usually made an occasion for an advertisement of Spiritualism. Not long ago the Spiritualists claimed to have a message from the "departed spirit" of the late Mr. Pullman, the millionaire car manufacturer, in which he expressed penitence because he had not done better by the working men. And now they come forward with a communication from Miss Willard, the lamented leader of the W. C. T. U. Miss Willard, it was announced, found herself upon a rather "low plane" in the spirit world,—whether as the sequence of having occupied a high plane in the material world, or not, was not stated. There is a natural interest on the part of most people to learn what the "spirits" of departed friends have to say for themselves, since they are supposed to be vastly wiser after death than they ever were or could have become in life.

* * *

THE other day we received from some one—whether a Spiritualist or not we do not know—a printed card setting forth the "benefits" which Spiritualism has conferred upon the human race. Among these were that "It proves man's immortality" "destroys all fear of death," "sweeps away the idea of a personal devil," "denies the soul-corrupting doctrine of any vicarious atonement for sin," and "solemnly affirms that every guilty soul must arise and become its own saviour." In this it takes issue with the Christian church, and if its claims are accepted, it must be denied that people are made happy by Christianity. But upon the well-established principle that a tree is known by its fruits, Spiritualism stands condemned. We never heard of any one who was made miserable by Christianity, and we never heard of any one who was made happy by Spiritualism.

* * *

THE doctrine that a man must be his own saviour is not calculated to make any person happy who has any true knowledge of himself. The world has been trying that plan of salvation for thousands of years, and nothing has ever come of it but utter failure. The need of salvation for mankind was never more manifest than it is to-day. And as if in recognition of this fact, there are more plans for self-salvation proclaimed to-day than were ever known in the past.

* * *

THIS doctrine that a man must save himself is iden-

tical with the doctrine that a man must be saved by some other man, or set of men, or by the state. The Roman Catholic religion points the individual to the priest and the pope for salvation; in nothing can he go contrary to the dictum of priest and pope as regards religious belief and practice. And as both priest and pope are mortal beings like himself, having the same faculties that he himself has, and no more, and the same opportunities for obtaining spiritual knowledge that he has, and no better, it is plain that he might just as well depend on himself for salvation as upon them. And the same is true as regards an individual's relation to the state. The wisdom and power of the state are only human wisdom, such as is possessed by the individual. The doctrine of salvation by the state is now being widely heralded by many in the name of moral reform. But in principle it is identified with Romanism and Spiritualism; and in the natural course of events these three must join hands and stand together. There will yet be startling developments pointing to the consummation of such a union.

* * *

A ROMAN Catholic priest, of Kingston, N. Y., having said in some remarks made at a funeral address, that it was the duty of every loyal Catholic to take up arms against the United States in case of war with Spain, the Catholic authorities there and at other places in the State have made almost frantic haste to disclaim his utterances as voicing the sentiment of the Catholic Church. They have taken the occasion to pose as fighting patriots of the most pronounced type, ready to follow the American flag in the bitterest opposition to the interests of that most Catholic nation—Spain. And that they are, for the most part, sincere in these protestations, we do not doubt.

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It seems to have been realized by the Catholic authorities that there was a logic behind the priest's remarks that would strongly appeal to the credibility of the American people. Unquestionably, consistency demands that all Catholics remain at least friendly to Spain; for, as every person knows, Spain is joined in close union with the Catholic Church; and what does a union of church and state amount to if each of these is not to support the other? Spain does support the Catholic Church; that is beyond question. Shall the Catholic Church now refuse her support in Spain's extremity? We do not pretend to say what she will do; but we say that she cannot consistently withhold her active support from Spain when that "most Christian government" and faithful ally of the church is threatened with harm from the forces of a foreign power. Especially must this be true when that foreign power is, in its principles of government, anti-papal.

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EVERY Catholic, therefore, whatever may be his personal feelings and preferences, is as certainly bound to

uphold Spain as he is bound to be loyal to his church. He is bound to do this or repudiate his religion altogether. It is a cardinal principle of that religion that church and state ought to be united; and in harmony with that principle the Catholic Church and Spain have for centuries been closely united. And no Catholic can now repudiate the principle of church and state union, and the union of the Catholic Church with Spain in particular, and still be a loyal member of the Catholic Church. By the very act of repudiating that principle, he would proclaim himself a Protestant.

* * *

It is religion, above all things, that determines an individual's course of action. In the very nature of things this must be so. Religious obligations are recognized as the highest and most sacred. Dealing as they do with eternity as well as with time—with affairs and interests that infinitely surpass in magnitude those of this temporal world—they take hold upon the mind and heart as nothing else can; they command the deepest emotions of the soul. In his sympathies, and the conduct through which these find expression, an individual therefore may be expected to respond first of all to the demands of his religion. The sincere Catholic is a Catholic before everything else. The religionist of any name—if he is sincere—puts the claims of his religion before all others. This is only what every religion demands.

Hearing on the Sunday Rest Bill.

THE principal speaker at the hearing in behalf of this bill was Rev. W. F. Crafts, whose chief aim for many years past has been to promote Sunday observance by legislation. Mr. Crafts said that the bill was the same as had been recommended by the District Commissioners in 1896, and that it had been asked for at a union meeting of the churches of Washington in 1895, and had been indorsed by Archbishop Keane, Father Stafford, and Cardinal Gibbons, of the Roman Catholic Church. He also claimed that the measure was favored by the American Federation of Labor, the Knights of Labor, and the Brotherhood of Locomotive Engineers. Upon this point he was disputed by Dr. W. A. Croffut, who said that he had recently talked with leading officials of the labor unions, and found them opposed to Sunday observance by law, and desirous of being left free to rest or work on Sunday as they themselves might choose.

It cannot be denied, however, that resolutions favoring Sunday laws have within recent years been passed at meetings of the labor unions, and that these organizations stand on record as committed more or less definitely to Sunday enforcement.

Mr. W. A. Gordon appeared for the Churchmen's League, an organization representing the Protestant Episcopal Church. He said that the League did not ask that the liberties of any man should be curtailed, but

that the Sabbath should be preserved from profanation.

The "profanation" of the "Sabbath" can of course be nothing else than an *irreligious* use of the day. Mr. Gordon's speech was a plain admission that the Churchmen's League asked Congress to forbid the people of the District spending Sunday in a way that was not religious.

Mr. H. C. Kirk, President of the Secular League of Washington, took decided exception to the implied charge that Washington was a city given over on Sunday to immorality. He made statements to show that Washington compared favorably with any other American city in this respect.

Elder Geo. B. Wheeler, of the Seventh-day Adventist Church, scored a point by asking if the bill aimed to distinguish between a religious and a secular noise; otherwise, the church bells and Salvation Army drums would be prohibited from use on Sundays. He referred the committee to a similar law in Tennessee under which one hundred and twenty persons had been arrested and seventy-eight fined or imprisoned. Quoting from recent statements made by Mr. Crafts, Mr. Wheeler brought out the fact that the leading advocate of the bill denounced all who do not observe Sunday as being traitors to God and but little better than traitors to their country. Mr. Crafts interrupted him with the statement that what he had said was meant for Christians; but obviously, that which constitutes treason for one person, must constitute treason for all; for one and all stand under the same obligations both as regards God and their fellow men.

Rev. A. H. Lewis, representing the Seventh-day Baptists, made an able and telling speech against the bill, treating the subject from the standpoint of history and of the true interests of Christianity itself. If an institution claiming to be Christian, he said, could not be maintained without having the support of the civil arm, it would better go down as having demonstrated itself a fraud.

It remains for the Congressional Committee on the District of Columbia to decide, from the report made to them by the sub-committee, whether or not the bill shall be favorably reported to Congress.

Saloon Observance of Sunday in Chicago.

"Harper's Weekly."

"THE man doesn't live," said the mayor [of Chicago], "who could shut up Chicago saloons on Sunday. I shall not try to do it. It isn't for political reasons—that's not important especially—but because the people would not tolerate it for an instant."

"Then you don't believe in enforcing laws not approved by public opinion?"

"No, I don't," replied the mayor, "and I don't intend to try it."

"But your oath of office requires you to enforce all laws, and Sunday opening of saloons is against law."

"There's a difference of opinion about that," answered Mr. Harrison. "Our Sunday closing we interpret to mean the outward closing, the semblance of closing. That I believe in."

"No Sunday Laws Needed."

THE following under this head relative to the hearing on the District Sunday Bill, spoken by so influential a paper as the *Washington Post*, may be taken as reflecting the sentiments of a large proportion of American citizens outside of those who desire Sunday legislation because of a religious regard for the day. It is for this reason that it is given space in the SENTINEL:—

"It will be observed by reference to our report of the hearing before the House sub-committee, on Friday last, that the only persons who appeared to advocate the bill were a few professional busybodies, while a somewhat larger number of public-spirited persons unselfishly gave their time to combat a measure which has for its object a tyrannical interference with the rights of individuals. To these latter the community owe a debt of thanks. The bill in question contemplate an intolerable oppression, and yet the great mass of the population have left to accident their protection against its sinister and odious purpose.

"The chief champion of the bill was the Rev. Wilbur F. Crafts, who seems to be unable to find legitimate employment in his pretended occupation, and who, therefore, serves as superintendent of what he calls a Reform Bureau—at a salary, of course—and manifests his activity by meddling impertinently in other people's business. We have had this Crafts with us in the character of an irritant for some years past. Upon what authority he proceeds, and how far he represents the wishes and opinions of any considerable element of society, we do not pretend to say. All we know about him is that he undertakes to regulate the morals of the District and to annoy and bore nearly everybody in it with his offensive importunities. Speaking to the sub-committee, on Friday, he tried to produce the impression, if he did not actually assert, that he plead the cause of certain labor organizations—the Federation, the Knights, and the Brotherhood of Locomotive Engineers—but no representative of any of those orders was present to ratify his pretensions, and in our belief none would have done so had he been present. The labor organizations do not need Crafts to voice their sentiments or to advocate their rights. They have full control over their own affairs. They can see to it that their members have one day of rest out of every seven. We do not believe that these organizations ever commissioned Crafts to speak for them. It is our conviction that they would infinitely prefer to be left free to spend the Sabbath according to their individual preferences.

"Crafts and his coadjutors have been conducting their . . . propaganda for a very long and weary time. . . . In the prosecution of their pestiferous enterprise they have resorted to every form of slander and mendacity. They have pictured Washington as an immoral city, where vice runs riot, where the Sabbath is habitually desecrated, and where, for lack of Sunday laws—to be formulated by themselves, of course—our youth are system-

atically corrupted and debased. The facts are, as shown by the statistics of the Police Department, that, in Washington, Sunday is the most orderly and decorous day of the whole week; that ours is a moral and a well-behaved community; that the thing we need least of all is a new law still further regulating the observance of the Sabbath. They complain vociferously of the profane noises which, on the Sabbath, disturb the pious at their devotions, while the truth is that the church bells furnish the only clamor on that day which can be said to annoy or distress any reasonable human being. They come forward with lists of the 'places of business' found open on Sunday, when it is perfectly safe to say that nine-tenths of them could not be closed without paralyzing our common civilization. They are, in fact, a set of blatant and pernicious busybodies, who represent nothing worthy the attention of Congress.

"Such citizens as Gen. William Birney, Prof. W. A. Croffut, Rabbi Stern, Rev. Geo. B. Wheeler, Rev. A. H. Lewis, and the others who appeared to protest against the Crafts' bill are entitled to the heartfelt gratitude of the public. They stand for something in the communities to which they respectively belong—for legitimate occupation, for intelligence, for responsibility, and for the spirit of religious and political freedom.

"They plead the cause of human progress and enlightenment. They stand for the principles which this republic was founded to perpetuate. They do not ask that others shall be forced to accept their dogmas. They ask only that which the pioneers of liberty in America died to win for their posterity—emancipation from the cruelties and horrors of fanaticism. They are entitled to the respect and confidence of Congress. They represent the true public opinion of Washington. We want no more Sabbath legislation. We need no more. We are a moral and a cultured people. We ask that no encouragement be given to salaried meddlers with our affairs."

Hearing on the Sunday Bill in Albany.

THE hearing on this bill, the object of which is the removal of Sunday restrictions from plays, games, and general amusements recognized as being lawful on ordinary days of the week, was held before the Committee on Codes at Albany, March 1. The opposition speeches to the bill were very tame and contained nothing worthy of mention. The principal speech was that made by Mr. Harburger, of the Assembly, in favor of the bill, of which he is the author. This contained a number of interesting points, which we regard as worthy of wide publicity. To this end we make the following quotation:—

"I contend, first of all, that there are fewer violations of law and fewer breaches of order where the liberties of citizens are not curtailed on Sundays than in large cities in which there are such fanatical restrictions. In the city of Glasgow, in Scotland, where perhaps the severity of the Sunday ordinances against harmless amusements of any sort have been carried further than elsewhere, the number of arrests beginning at midnight on Saturday until midnight on Sunday is 10 per cent. larger than on any other day in the week, and in the city of London, where rigid local ordinances have curtailed the amuse-

ments of the people, the recent public statement of the London police department shows that there are more arraignments in the criminal courts for disorderly acts on Mondays than on any other two days in the week. I have been to the trouble of inquiring how in Berlin, Vienna, Paris, Milan, and other cities where there are no such radical restrictions against entertainments and amusements on Sunday operate, and I find that in each Sunday's arrests are fewer than on any other day and serious crimes on Sundays are a rarer occurrence than where such restrictions prevail. In the city of Glasgow the number of persons fined for intoxication in a year is twice as large as the number fined for the same offense against order in the city of Vienna and the population of Glasgow is 700,000, while the population of Vienna is 1,400,000."

"The opposition to a free Sunday," said Mr. Harburger, "has been waged along three successive lines: "first, opposition to Sunday travel; second, opposition to Sunday newspapers; third, opposition to Sunday art galleries, museums, and libraries. What intelligent man," he continued, "on the floor of this assembly does not remember the long and vigorous battle waged between the narrow-minded bigots on the one side and the broad-minded and intelligent friends of freedom on the other concerning the opening of the Metropolitan Museum in New York on Sunday? The one day in the week upon which workingmen and their families, clerks, employes of commercial houses, and the great body of the population generally have for recreation, the ponderous doors of this establishment in the Central Park were closed upon that day. The libraries were closed, the minor art galleries were closed, and if some of the bigots had had their way the parks would have been closed. But battles for liberty, battles for freedom, battles for the restoration of popular rights are never lost.

"I contend that where the largest personal liberty is allowed by law on Sunday, there is the most liberal and unrestricted acknowledgment of the rights of every man who is so disposed to worship on that day and the largest freedom consistent with order. In the district which I have the honor to represent the sentiment for liberal Sunday laws is so nearly overwhelming as to be unanimous. An intolerant Sabbatarian would find no following there, and yet as the records of the New York health department for 1896 and again for 1897 show, the clergyman in New York who performed the largest number of marriages is a resident of the Tenth Assembly District, a clergyman of the Lutheran Church there.

"In the six square blocks bounded by Second and Fourth Streets, Second Avenue and Avenue B, there are three churches of the Catholic faith, a larger number than are to be found in a like portion of a like territory in any portion of the United States, and in another portion of the district the spiritual ministrations of practically all the inhabitants come not from those associated with any of the Christian churches, but from the synagogues which are there numerous. Yet such a thing as a collision or dispute on religious grounds in this neighborhood of

thickly populated East Side is unknown. All dwell together in harmony; there is no conflict and no friction.

"Religious holidays are celebrated by this, or that, portion of the population as they occur in the round of the year, and in summer time especially some of the ceremonials are in part celebrated out of doors, but there is no such thing as a dispute of any kind. The golden rule is the rule of all. How is it in so many of the districts of the west and southwest where Whitecaps flourish and regulators abound—where the rights of one individual in a small town are held on the suffrance of his fellows? These are the places in which rigorous, austere, fanatical, and unreasonable Sunday laws abound, wherein, as has been said, the chief function of each man is thought by him to be to interfere with the rights of his fellow. I appeal to the consideration of the Assembly not for liberal Sunday laws but for the abolition of illiberal ones inconsistent with popular right, detrimental to order and morality, unreasonable, impracticable, favorable to corruption, and totally unsuited to the requirement and to the welfare of the people of a great cosmopolitan city."

We cannot of course recognize Mr. Harburger's distinction of "liberal" and "illiberal" Sunday laws; for in principle, all Sunday laws are the same, and the principle of them all is an illiberal principle.

It seems to have been taken for granted that Mr. Harburger's bill would not become a law, otherwise the opposition to the measure would doubtless have been much more strenuous.

THE Iowa *Clinton County Advertiser*, says the *Sabbath Recorder*, "reports the arrest of H. N. Schuier, of Belleview, Iowa, on the charge of 'Sabbath desecration,' for keeping his store open on Sunday. The case was fixed for trial on February 10. The *Advertiser* says that the arrest is the result of a 'revival' at Belleview."

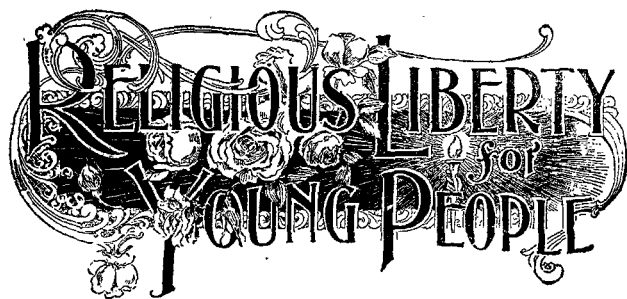
THE *Ram's Horn* reports that "a gigantic petition movement for Sunday closing is to be inaugurated in all the Wesleyan churches of England, this year."

THE following notice was recently served on the barbers of the town of Longton, Elk County, Kansas:—

"You are hereby kindly requested to close and keep closed, your barber shops, in the city of Longton, Elk County, Kansas, after this date, on the first day of the week, commonly called Sunday."

The notice is signed by the mayor, D. W. Jackson. What its effect was we have not yet learned.

A BILL has been brought before the New York Legislature which provides for "permitting non-professional games and sports on Sunday after 1 o'clock P. M. in cities of the first class, but prohibiting taking admission fees."



Studies in French History.—12.

"ANOTHER thing which King Philip did," began Professor Carman, "was to permit his son Louis VIII. to go over to England with an army—which the English barons had invited him to do—in order to take the throne from King John, whom they did not at all like. But John soon died, and popular opinion agreed that his innocent son, Henry, ought to have the throne. So Louis went back home."

"O, Professor Carman! Milly Brown has an essay about Louis IX.," piped Harry Ray.

"Is that so, Milly? When did you write it?"

"Yesterday," said Milly, blushing.

"Well, we may as well hear it, if you have no objections. Just step right up here, Milly."

"I don't know that it will be at all good, teacher; but mother and Aunt Fannie wanted me to try," and Milly began:—

"Louis the Eighth, the son of Philip II., did not reign more than three years. He married a very nice woman, who was noted for her good common sense, and her wonderful tact. Her name was Blanche.

"When Louis VIII. died, his wife Queen Blanche was the regent of the kingdom. Little Louis the Ninth was then only twelve years old."

"Will Milly please tell what 'regent' means?" interrupted Jack Smith, "I have an idea, but I'm not quite sure."

"I suppose it is one empowered to act in the place of a king or queen," replied Milly, at which Professor Carman nodded assent, and Milly proceeded:—

"While Queen Blanche was regent, the nobles, relieved by the death of the firm Philip, determined to have things their own way again. But Blanche managed to get along with them, and by her great tact, avoided trouble. She chose a wife for Louis IX., as the custom was, and Louis was so fond of her that his mother feared he would neglect his other duties for the sake of being in her company. So, to escape her watchful eyes, they used to meet on a stairway, and talk and visit to their heart's content, and the sentinels would pound on the floor as a warning, when the queen appeared; so we see that some kings can't always do just as they want to.

"Louis IX. was very nice looking and graceful in his bearing, and for a while, when quite young, was fond of nice clothes and fine equipage. But after a few years he

began to dress with great simplicity, and to show an inclination toward religion, which was quite remarkable, though at his brilliant wedding no one would have imagined that he would ever be called 'Saint Louis.'

"He was a very good man, history says, a kind husband, neighbor and son. But he was foolish enough to insist upon going off to Palestine to fight the Turks. This was a very sad mistake. The great reason for his undertaking this crusade was, that he was taken very ill, and so he made a vow that if he got well, he would take an army over to Jerusalem. So I suppose he thought he had to keep his vow. He reigned from 1226 to 1270, or forty-four years."

"Very good, Milly; you have brought out a great many truths in your essay. In fact you have done well; I hope it will not be long before others follow your example."

"I know there is very much more about Louis IX., professor, but I did not have time to study his history any longer."

"Well, perhaps, it would be well to talk a little more about him," said Professor Carman.

"As Milly says, it was a foolish piece of business for him to start out for Palestine, but there were dreadful things happening in Asia. The Mongul Tartars were butchering the Christians, and Louis thought he must do something at once. These barbarians used to murder people, and then make piles or pyramids of their heads. They even stamped the dreadful word 'destruction' on their money.

"At last, after an extensive preparation, Louis started out, and when he came near to the city of Damietta, in Egypt, he was so eager for the fight that he jumped into the water and waded ashore."

"Was the city taken?" asked Florence Ray.

"Yes; but some how the king failed to make a permanent success of it. Next was fought the dreadful battle of Mansourah, in the narrow streets of which city the wretched French soldiers who had succeeded in forcing their way into the city were miserably massacred. The men who escaped fought bravely and gained some victories, but the climate was so deadly that many died, and the poor sick king was finally taken prisoner with all his army."

"It seems so strange," said Joe Palmeter, "that it took them so long to learn that the battles of the Lord ought never to be fought with the sword."

"Yes, indeed, Joseph, but that lesson has to be learned and re-learned in every age. At last the king gave the city of Damietta back again for his ransom. This generosity so pleased the sultan that he made a rebate of one fifth of the price he had at first demanded from the Christians."

"Meanwhile, I wonder what became of poor Queen Marguerite," said Harry Ray. "Did she go with him?"

"Yes; and she suffered much from anxiety while he was a prisoner. She cautioned the old knight who was nursing her to kill her if the Saracens should take the

town in which she was. But she was quite shocked when the old fellow told her that he had intended to do so from the first.

"The little son that was born to the king at this dreadful time was named Tristan; meaning 'The Sad.'

"Louis stayed in Palestine four years, and then his mother died; so he returned home at once, his expedition proving to be only a great expense, with dreadful loss of life, and almost no profit to any one.

"But the French people were glad to see their king again. He had been gone away six years and they gladly welcomed him. But Louis was unable to shake off his sadness because he had not been successful in his crusade; so instead of the cheerful countenance which was natural to him, his people were grieved to see a settled melancholy upon his face."

"I think I have read somewhere that Saint Louis was a great hand to bring people together who had been enemies," said Edna Phillips.

"Yes; he delighted to be a peacemaker, and he spent the next fifteen years after he came home, in acting the part of a father to his people. People were accustomed to settling their disputes by the sword, up to this time; but Louis would not allow this wickedness, and rather than that either party should lose anything financially, the generous, peace-loving king would make it right with the injured party out of his own pocket."

"It's awful strange, I think," said Rob Billings, "that a man who was so tender-hearted and kind would fight those terrible crusades."

"It was under a mistaken sense of duty, I am sure," said Professor Carman, as he dismissed the class.

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Intoxicating drink.—This is the serpent in flowery guise, with the artful tongue and dazzling eyes, that welds the chain that binds the man that lives in the house that rum built.

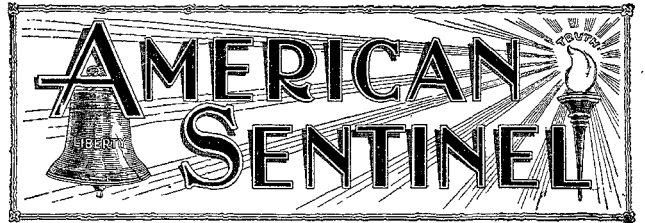
The rumseller.—This is the monster that holds the rein over the serpent in flowery guise, with the artful tongue and dazzling eyes, that welds the chain that binds the man that lives in the house that rum built.—*The Happy Pilgrim.*

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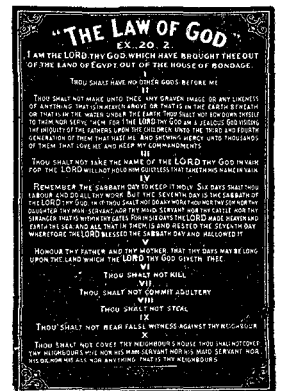
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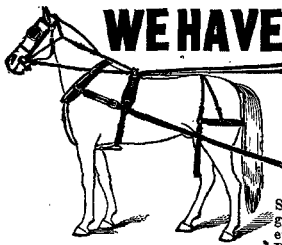


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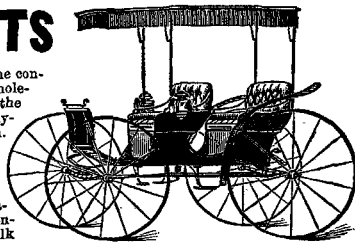
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SPECIMEN OF TYPE USED.

<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'vites, and ^{rv} priests, ^h seal unto it.</p> <p>CHAPTER X.</p> <p><i>The names of them that sealed the covenant.</i> 29</p> <p><i>The points of the covenant.</i></p> <p>NOW ³those that sealed were, ^aNē-he-mī'ah, ⁴the Tir'shā-thā, ^bthe son of Hāch-a-lī'ah, and Zīd-kī'jah,</p> <p>² ^cSēr-a'f'ah, ^āz-a-rī'ah, ^jēr-e-mī'ah,</p> <p>³ Pāsh'ūr, ^ām-a-rī'ah, ^māl-chī'jah,</p> <p>⁴ Hāt'tūsh, ^{sh}ēb-a-nī'ah, ^māl'luch,</p> <p>⁵ Hā'rim, ^mēr'e-mōth, ^ōba-dī'ah,</p> <p>⁶ Dān'jēl, ^gin'nē-thon, ^bā'rych,</p> <p>⁷ Mē-shūl'am, ^ā-bī'jah, ^mij'a-mīn,</p>	<p>NEHEMIAH, X.</p>	<p><i>The points of the covenant.</i></p> <p>B. C. 445.</p> <p>^f Dent. 23. 48.</p> <p>^g 2 Kin. 23. 3.</p> <p>² Chr. 29. 10; 34. 31.</p> <p>^h Ezra 10. 3. ch. 10. 29.</p> <p>² Heb. are at the sealing, or sealed.</p> <p>^a ch. 10. 1.</p> <p>³ Heb. at the sealings, ch. 9. 32.</p> <p>^c ch. 8. 3.</p> <p>⁴ Or, the governor.</p> <p>^b ch. 1. 1.</p> <p>^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 ^{rv} having understanding;</p> <p>29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, ^hto walk in God's law, which was given ⁵ by Mō'ses 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 ⁱ our daughters unto the ^{rv} people of the land, nor take their daughters for our sons:</p> <p>31 ^k And ^v if the ^{rv} people of the land bring ware or any victuals on the sabbath day to sell, <i>that we would not</i></p>
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³⁷ power ³⁸ yet for all this—our—our ⁹ namely, ¹⁴ Jeshua etc. 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, MARCH 10, 1898.

READ, on another page, the article "In Holy Russia," and as you read, reflect that the atrocious invasion of sacred personal rights of which the Russian government is guilty as described, is defended simply and solely by the principle that the state ought to be united with religion. Reflect also that this principle has numerous and influential advocates in the United States.

SOME interesting facts and figures will be presented in next week's issue showing that a determined opposition is being made to the policy of discontinuing government appropriations of public money for sectarian institutions. In fact, it seems probable that this policy will be reversed, and the Government put back on the old track of church and state partnership. And remember that facts like these are what everybody ought to know.

THE pope, it is said, has given out as his "express wish," that Roman Catholics "should be loyal to the country in which they live, and in the event of war rally to their country's support." We give the pope credit for better sense than such a statement implies; but after all, the spectacle of Catholics of Spain fighting Catholics of the United States by order of "the church" would not be more incongruous than that of Methodists of the North fighting Methodists of the South under sanction of the church, as was witnessed in this country not long since.

THE Sunday-Rest Bill, upon which a hearing was recently given at Washington, was, it is said, a part of the annual output of the "Churchmen's League"—an organization representing the Episcopal Church. According to a spokesman of the League who writes in the *Washington Post*, of March 3, George Washington,

Thomas Jefferson, and James Madison were members of the Episcopal Church. It is not claimed that they were the founders of the League; but it may appear that they were after the Catholic and other churches shall have finished revising history.

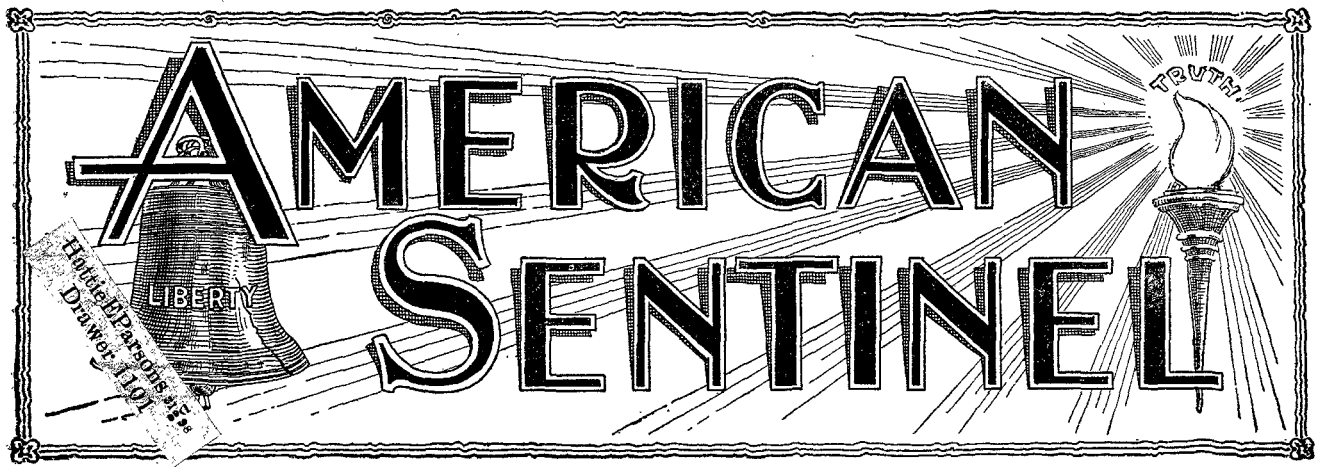
It is easy to shut one's eyes to anything and everything; and it is almost as easy to miss seeing things of importance by giving them only a casual, careless glance. Those who have given more than a casual glance to developments now taking place in this country know that the nation has reached the greatest crisis in its history. But their knowledge will not help you unless you can be induced to give your earnest attention to these things. What means the great "Christian Citizenship" movement, to the principle of which the greatest and most active church forces in the country now stand committed? Is this feature of the times worth considering? If not, what do you deem worth considering?

WE have received a small tract and a card sent by a party in Davenport, Iowa, making a "Call to the Christian Voters" of the land, for the formation of a United Christian Party to take charge of the country. He sees "a golden opportunity for the Christians to advance the kingdom of Jesus Christ on earth, to better the condition of the human race, and to overthrow the work of Satan in our Government," by having all Christians "united at the ballot box." "Present political parties," he says, "fail to give us a remedy to destroy evil and better conditions, because they have wandered away from God and rejected his Son, Jesus Christ, in politics." It is a straw which shows how the wind of "Christian politics" is blowing among the people.

THE "flag salute" has appeared in the public schools of Brooklyn; and, of course, there is trouble. A resident of that borough of Greater New York who knows the facts of the case sends us the following statement: "In one of the Eastern District schools

of our city a little boy eight years old, for refusing to comply with the teacher's request to salute the flag, and participate in a military march around the school room, in which each boy when passing the flag was supposed to lay his right hand finger on the left shoulder, imitating the carrying of a gun, was punished by having to stand up all day during his studies. The following day he was punished by having his hand slapped with a ruler. His mother, when informed of these facts, called on the teacher, who tried to defend her act on the plea of patriotism, but referred her to the principle of the school, who pleaded ignorance of the matter, but promised to stop it; which, I am glad to say, was done and it has not yet been repeated." The lad's refusal, we learn, was not from stubbornness, but because he had been taught that the spirit of militarism was contrary to Christianity.

THE country has before it two object lessons warning against a union of church and state. One is Spain,—once the foremost nation in Europe, now bringing up the rear; vanquished by each of her American colonies; bankrupt in purse and prestige, and without any creditable history since the discovery of America,—Spain, the ever-faithful adherent of the Roman Catholic Church. The other object lesson—and one which the country is obliged to notice—is Utah: now endowed with the powers of a sovereign State, and rapidly furnishing evidence of being under the control of the Mormon Church. The American people revolted at the idea of the perpetuation of polygamy; but it has been demonstrated that the union of religion with the state is a greater evil than polygamy; that it, and not polygamy, is the root evil of Mormonism. Will the people of the United States now proceed to establish a religious state, for which millions of religious people here are now working? Will they establish on a national scale what Utah has furnished on the scale of a single State? If they do, with these object lessons before them, they will certainly be without excuse.



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

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Any one receiving the American Sentinel without having ordered 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.)

"JUDGE not, and ye shall not be judged." "Condemn not, and ye shall not be condemned."

EVERY Christian is called of God to be a reformer, but not one is called to reform any nation, community, or individual, by the power of legislatures or of courts.

THE church might lobby till doomsday to secure legislation in behalf of religious institutions, without ever convincing the world that there is such a thing as the power of godliness.

As regards religion, the majority in this world have always been on the wrong side. Hence the vote of the majority in a religious question is practically certain to be on the side of error.

MEN are not made good or bad by the government; but the government is made good or bad by the men who conduct it. Reform the men, and there will be no occasion for a reform in the government.

THE only government that is suited to a corrupt people is a despotism. When the American people become corrupt, a despotism must and will be set up over them. Despotism is the inevitable sequence of national corruption.

WHEN the "peace of God" rules in the heart, there is quiet in the soul; and that quietness is a hundred fold

more essential to proper Sabbath observance than all the quiet that can be secured by Sunday laws. Without it, indeed, no real Sabbath observance is possible.

A SUNDAY law is a tax, demanding one seventh of all an individual's time. And this time is money to the individual, but cannot possibly be such to the government which demands it. It is of all taxes the most absurd, useless, unwarranted, and unjust. God alone has the right to require one seventh of a person's time, and he alone has a wise purpose in requiring it.

It is very strange that a prayer-meeting or other religious service can be held in the church on any "week-day" evening without being at all disturbed by work and traffic, but cannot be held on Sunday without "great disturbance," if there happens to be any work or traffic in the vicinity. One would think it was not possible to be religious except in the midst of absolute quiet.

A Word More on the Flag Salute.

IN reply to a correspondent from Iowa, who writes us that many people object to the SENTINEL's opposition to the flag salute on the ground that it would stifle patriotism, we take occasion to say a word more on the salute in its relation to patriotism.

The only salute we have specifically noticed is that used at Boulder, Col., which required the pupil to make a profession of allegiance to God. It was on this ground mainly that the SENTINEL opposed it.

The flag salute is used in many other States; and so far as we know, in no other does it contain any reference to God. Without this it is of course much less objectionable. But there are some principles which apply to these salutes in general, by which we think their character for good or evil must be determined. It is our aim to touch upon these in this article.

In the first place, we think there is ample evidence that, in most cases, the flag salute is designed rather to foster militarism than patriotism. That the spirit of militarism is creeping into the public schools, cannot be denied. The "Boys' Brigades" which are now so much "in evidence," marching through the streets equipped with all the accouterments of war, demonstrate this. The spirit that glorifies war is the spirit of militarism.

But militarism is not patriotism. Militarism means despotism, patriotism—in this country at least—stands for the opposite of despotism. Militarism is the curse of Europe. And if it is ever set up here, it will be the curse of America. We do not want it, and no true patriot will encourage it.

And in the second place, there is no evidence that the flag salute is an incentive to patriotism. The salute is but a form, and you cannot get the spirit out of the form. A person can go to church, and sing, and pray, and talk; but this will not give him piety. These forms are but the means by which his religious fervor finds expression. In themselves they are useless. And just so as regards patriotism. If the individual has patriotism, saluting the flag may be a suitable means of expressing it. But unless he already has it, the salute is meaningless, like any other mere form. Patriotism is a spirit, and not a form.

We do not believe any person can be truly patriotic without being upright, honest, courageous,—in short, endowed with the virtues of *manliness*. Any person endowed with these virtues will be patriotic naturally. And we do not believe the country wants any "patriots" of a different stamp.

The burden of proof is upon those who have introduced the flag salute, to show that it is an agency of good and properly belongs where they have put it.

The SENTINEL does not stand alone in opposition to this innovation. Whether it has the approval of the press generally or not, we do not know. But we do know that in at least one instance the secular press has condemned it. On this point we quote the words of the *New York Journal*, of January 24, with reference to the salute proposed for the schools of this State, which is as unobjectionable as any that we have seen. After stating the salute in detail, the *Journal* says:—

"This seems to be another example—they are already innumerable—of the unfortunate tendency of well meaning persons to mistake flag idolatry for patriotism. It were better to teach frankly to the boy that the flag is now what his fathers made it, and will be what he and his fellows make it; that it waved over slavery until his fathers purged it of that stain; that it waves now over political corruption, judicial injustice, and industrial distress, and will continue to spread its folds over these evils unless he and his fellows with stout hearts, pure minds, and honest purpose toil in their youth and in their age to sweep away the abominations which have grown up under our flag as under others.

"There is a wide difference between flag patriotism and true patriotism. The latter includes reverence for the flag; the former is apt to include nothing else."

Another Raid on the National Treasury.

THE old readers of the AMERICAN SENTINEL will well remember the campaign we made in 1890 and onward on the looting of the national treasury by the churches under cover of Indian schools. We gave from the public records the history of that raid from its inception. Those records show that the scheme was invented by the Catholics, who by easy persuasion and open invitation were joined by about fourteen professed Protestant denominations. These professed Protestant denominations soon found that they were being used by the Catholic organization as cats-paws—that by means of them the Catholic organization was getting money from the public treasury, which without them she never could have got at all. They found too that the Catholic Church, which first got nearly as much as all of them put together, soon was getting twice as much as all of them together, and soon again was getting a greater proportion than that. Then the "Protestant" churches began to turn Protestant; quit receiving public money, and protested vigorously against that "raid on the public treasury" which they with Rome had been engaged in for years.

This protest, however late, accomplished much. Though it took years to accomplish it, that "raid on the treasury was finally stopped: after millions of dollars had been taken from the national treasury by these churches and devoted to their own church work in their own church schools. It was a direct support of churches by the national government. By taking the money of all the people and appropriating it to these churches, the United States Government was but compelling people to make contributions of money for the propagation of opinions which they do not believe, which our fathers declared to be "sinful and tyrannical."

In view of the foregoing sketch of some recent history the following from the *Northwestern Christian Advocate*, of February 23, 1898, is intensely suggestive and well worthy the most thoughtful consideration:—

"Some Methodist Episcopal names which are precious in all branches of Methodism are on record as favoring the pending congressional claim of the Southern Methodist Church for damages. A prominent and eminent minister of the southern church, in a dinner-table speech to the Cincinnati Methodist Social union, which latter recently gave a reception to the Book Committee, said that he returned thanks for several things, among others 'for the fact, he would call it a civil fact, that the bishops of the Methodist Episcopal Church had generously given their approval to the claim of the Southern Methodist Church, without which my church probably would not have received a much-needed appropriation' from Congress. We quote these words as substantially *verbatim*, for they express just that which the speaker said. That speech made our episcopal indorsement a public fact, and we therefore ask no pardon for alluding to it, nor do we waste time to say that our allusion is entirely respectful.

"We regret that our bishops have indorsed the claim, for the reason that it is excessive at a time when there is

no just ground for any claim whatever, and because we are securely entrenched by facts that show that no Protestant church in this republic—the *Southern Methodist Church not excepted*—can afford to have that claim passed by the Senate, signed by the President and paid.

"We have it from authorities that command national respect and confidence that hundreds of other claimants are behind this Southern Methodist bill for indemnity and damages. Millions of dollars' worth of greedy clamor awaits this successful award. Among them are Roman Catholic claims that will open the eyes of this nation, but when it will be too late. Some Roman claims already have been granted, and some of our own churchmen declare that 'it is right, *therefore*, that some of the public money should go to Protestants.' Four of our eminent ministers recently have said just that to this writer.

"The Methodist claim, as we firmly believe and have sound reason to hold, has been advanced and put through the House by the combined, massed, concentrated, and therefore irresistible influence of the friends of other claims already formulated and awaiting the 'breaking of the jam,' as pine-log herders say of their river work in the spring. We therefore do not marvel at the wonder and surprised gratitude of that same Cincinnati banquet speaker who emphasized his astonishment that a claim that had never been able to pass a Democratic Congress is now in such a gratifying position in a Republican Congress. We are inclined to congratulate the Democrats upon their worldly wisdom and traditional astuteness!

"Any man can stake his reputation upon the prophecy that this claim, if matured and paid, will presently be followed by insistent other claims for large sums which will get through because that Nashville demand has manifested so much importunity for a third of a century. If it were possible for our own Methodist Episcopal Church to make some large claim, American and all other Jesuits and American politicians would support it; and for two reasons: 1. Because they would reap enduring gratitude from the largest church in the United States; and 2. Because the question of the precedent of a successful claim paid to the largest church in the republic would open the floodgates to the Roman greed which already has made New York City and other cities a very bonanza gold mine and replete and accessible treasury for the benefit of an unfillable maw. This historic Roman greed and its appetite for all that our national treasury can feed to it, is the correct, reasonable, and sufficient explanation to our Cincinnati banquet speaker why Republicans have done that which Democrats dared not.

"Harpies, greedy seekers after federal gold and designing politicians are making cats' paws of our Southern brethren. These latter condemn us for resisting their claim, alleging that we are 'reactionist,' are 'unfraternal,' and so on. For purposes in hand only, we must be entirely indifferent to that estimate, and we now return answer that we really honor them when we declare our belief that, if they properly weighed the facts sketched in this article, and shadowed in the entire series of this, our most recent opposition to their claim, they would *refuse to accept* its proceeds and would *indignantly decline* to be made a precedent whereby our national treasury will be looted to an extent that will make Methodism a reproach for two generations. Not for one moment have we resisted the claim for motives like those attributed to us. Our grounds for opposition are far better than that. It is the old Roman Catholic Indian

school question over again. Protestants have decided to accept no more government Indian school money, because it is a block, inside the treasury, to hold open the door while greed fills its lustful hands.

"This danger is real. The immense claims are formulated and await the golden hour in which mints will scarcely be able to coin money fast enough to pay constructive, excessive, and outrageous damages to people whom the government has fostered and not harmed."

A. T. J.

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

BY MRS. S. M. I. HENRY.

THE call to W. C. T. U. work was the most wonderful part of its history. It was to the on-looker only an unaccountable popular uprising, but to those who were *in it*, it was upon the part of each woman a personal answer to a personal call of God. There were, of course, some women who simply joined the crusading crowd, and soon fell away; but those who stood by during the reaction-days, when crusade enthusiasm was succeeded by calm deliberation, and the routine of organization, did so because they had heard and understood the voice of God. That voice had broken in like a sudden shower of rain upon those souls everywhere that lived with their windows open toward the skies, and produced the same quickening in each.

"Bear ye one another's burdens," were the words set to the music of that rain. "I have promised that I would not leave the world comfortless," chided the voice which we knew and loved. "Wherefore, then, is it so nearly comfortless under the shadow of a great curse. Arise, ye daughters that are at ease, and help me to heal the hurt of the children of my people."

I must draw from actual experiences to give a true color to this history; experiences which were almost as universal as they were personal.

First of all was the experience of ignorance in the things of the world out of which we had all had a similar awakening.

Woman had been shut in through all the generations. Fathers, lovers, and husbands had thought that because the world was so very evil, it must needs be that the home maker should be kept ignorant of it. They had not as yet conceived of the truth that ignorance is not purity. They felt that the home must be kept pure at all hazards. The growing boy must have the memory of a childhood amid holy surroundings to take with him when he made his inevitable plunge into the life that awaited him as a man; the secrets of which no pure woman must dream of, since she could not share them and live. Such was the reasoning of the world, and as a result we were in a much more literal sense, than I am sure Christ ever intended, "*in the world and yet not of it.*"

There was, as age came on, for almost every thoughtful woman, a rude awakening to the fact that men

"turned out so different from what boyhood had promised." Boys were as sweet as girls up to a certain age; then, as a rule, they naturally(?) became rough, and later on barely escaped brutality. The mother could not forget her love for her boy, and by that love was crucified in almost every son she bore. An incident of a generation ago will make my meaning plain. The young mother of an eighteen months old boy had in her home a venerable guest. One morning as she was in a frolic with him on the carpet, looking up into the face of the elder woman expecting to find in it a reflection of her own delight in the child, she found sadness, almost bitterness instead. She could not understand; and smiled a questioning smile out of her ignorant happiness, which brought from the trembling, aged lips a sigh which took form in words:

"O take all the comfort you can with your boy now while you can."

"Certainly," came the wondering reply. "I expect to do that; but why do you speak to me in that doleful strain? Why imply that there will ever be a time that I will not take comfort in my boy?"

"O but he is growing up to be a man."

"I certainly hope so," replied the young mother almost defiantly. "I expect he will grow up to be a man:—but why should that not make me glad; what makes you so grave about it; why do you talk to me like that?"

"O you dear innocent; you do not know:—but there are things out in the great world that spoil boys for their mothers."

How could that young mother with her beautiful boy in her arms understand this sorrowful wisdom? Comprehension had to come through revelation, by an altogether unexpected means. The shell of the world that had shut mothers in to a secluded sacred inner chamber alone with love, with God and his Word, had to be broken before they could see and understand, and be fully equipped for their legitimate home-work.

It was the shock of the civil war that broke down the walls and thrust woman out into the world; and opened it to her view just as it was; unable to even attempt to cover up its evils from the eyes that it had been supposed could not look upon them and remain pure. When we found ourselves a nation of widows, fatherless children, and invalid soldiers; and woman was obliged, all inexperienced as she was, to become the bread-winner; meeting the conditions of the business world just as man had created them for himself alone; she found how far the race had gone astray from the principles to which she had anchored her faith, and which she had taught the child, only, as she now saw, to have them repudiated by the man. She found that truth was blasphemed by every condition of society, business, and government; and that it was not held as *very* sacred, even in the work-a-day-world part of the church.

Then she discovered the mysteries of the sorrows of aged womanhood;—the saloon, and the house of sin, those traps for body and soul, those holes of the pit, that "Wicked sitting in the lurking places of the villages to

murder the innocent, to catch the poor; that doth catch the poor when he draweth him into his net." Ps. 10.

The women who had been personally wounded by this enemy of all purity, the wives and mothers of drunkards, were by their sorrows rendered unequal to a war against the evil. Many of them had lost all hope and faith; had ceased to believe in God. Their agonies, however, appealed to heaven for them, and God by his Spirit, laid their burdens upon the hearts of those who as yet did not know vice as a personal enemy. Women whose homes were *secure* should certainly be able to respond bravely to such a call as that mysterious voice had sounded in the soul of womanhood. And so the uprising of the crusade became the most remarkable manifestation of Christlike love and care for others woes which the world has ever witnessed.

God Before Country.

The "Independent" (N. Y.), March 10.

A REPRESENTATIVE Catholic paper, published in Chicago, makes the following extravagant declaration of the loyalty of Catholics to the flag in case of war with Spain:—

"If once war were declared between this country and Spain, the sentiment of Catholics, as of those of other creeds, would be accurately summarized in those famous words of Stephen Decatur: 'Our country: in her intercourse with foreign nations, may she always be in the right; but, our country, right or wrong.'

So say not we. We boast not that kind of loyalty. We believe in putting God before country always; religion before patriotism, if the two—which God forbid—should ever clash. John Quincy Adams once rebuked that sentiment of Stephen Decatur's:—

"And say not thou, 'My country right or wrong,'
Nor shed thy blood in an unhallowed cause.
If then thy country trample on the right,
Furl up her banner, and avert thy sight."

What is the Mark?—No. 1.

BY C. H. KESLAKE.

In the last article it was shown that the mark that is to be enforced by the United States, symbolized by the two-horned beast of Rev. 13:11-17, is the mark of the papacy—symbolized by the ten-horned leopard beast of verses 1-10.

It was also pointed out that the enforcing of the mark, whatever it may be, is an act of worship, as through it the people are to be made to worship that which is called an image to the beast—or papacy.

This at once proves that the mark is a *religious* institution, and also that it is a test of loyalty; and whenever it is sought to be enforced it will be represented as being "the mark."

Thus far in our investigation of this prophecy the evidence has been overwhelming that this nation is positively the only one that answers to the symbols found in Rev. 13:11.

In asking the question "What is the Mark?" we shall find the evidence just as convincing and as plentiful, for there can possibly be only one answer.

In all the history of the United States there is *positively* only one institution, and that too a religious one, that has been set forth as a mark—just one that is regarded as a test of loyalty; and that institution is SUNDAY.

Furthermore, there is positively only one institution that the papacy claims as her own to which she points as "the mark" of her authority; and that institution is SUNDAY.

It is well known that for over a third of a century strong, determined efforts have been made to have the Constitution so changed as to have all Christian laws and usages made a part of the fundamental law of the land, and chiefest among these is the Sunday.

At first the movement was not received very favorably, but it grew, so that to-day the cause is espoused by nearly every denomination and religious society and organization in the land.

Prominent among the representative utterances in behalf of Sunday are the following:—

"For nothing were the noble men who planted true Christianity and an evangelical church in the wilderness, now constituting the United States, more distinguished than for their reverence of the Sabbath [Sunday]. It was quite a prominent feature in their character—a sign between them, and the heathen world around, and to a large extent it has continued to be a *mark* of American religion to the present day."—*Rev. J. G. Lorimer, in Christian Treasury.*

"Resolved, That the fundamental principle of the National Reform Association . . . are true and scriptural principles, and that these principles must control our national life, or we shall perish.

"Resolved, That the Sabbath [Sunday] is a sign between God and man, and its reverent observance a *mark* of the nation whose God is Jehovah."—*Resolution presented by Rev. Joseph Smith at a National Reform Assembly at Saratoga Springs, N. Y.*

It will be noticed in the above quotations that Sunday is spoken of as being both a sign and mark, the words being used synonymously.

We quote further:—

"The Sabbath [Sunday] is the corner stone of Christ's kingdom. Let us recognize each recurring Sabbath [Sunday] as the sign of God's covenant. By this sign the world largely judges the depth of our Christian character, and by this sign God judges us."—*Mrs. J. C. Bateham, Sabbath leaflet.*

These are representative utterances, and are accepted by nearly all religious organizations; and many other similar utterances could be cited. All of which proves that Sunday and that only, is the mark; for, as stated before, this is the only religious institution (and sought

to be enforced as an act of worship) that is called a mark.

The importance with which this day is regarded will be still further seen when it is recognized as being the "test of all religion." And not only is that stated, but also this: "The people who do not keep the Sabbath [Sunday] have no religion."

According to this statement it makes no difference what a person's faith may be; he may be as firm a believer in Jesus Christ as his personal Saviour as even Rev. Dr. Everts, who made this statement professed to be; but because he does not keep Sunday he has no religion. Could Sunday be set forth more plainly as a mark?

But this is not all. The same "reverend gentleman" who spoke the above, also said: "He who does not keep the Sabbath [Sunday] does not worship God; and he who does not worship God is lost."

These remarks and many others were made with the view of securing a national law for the enforcement of Sunday.

Nor is it simply because it is said to be a sin against God that it is desired to enforce the keeping of Sunday by law. It is regarded as being equally a sin against our country and high treason against the state, as witness the following by "Rev." W. Greer, at the Philadelphia National Reform Convention of 1888: "Every sin, secret or public, against God, is a sin against our country, and is high treason against the state." Also this, by Rev. J. Boring Gold: "The man who does not subscribe to the doctrine of Sabbath [Sunday] observance is a traitor to his country, and should be treated as such."

The keeping of Sunday is therefore made a test of one's loyalty to God and to the country; and that being so, beyond all question, Sunday is the *mark*.

The Sad Story of Spain.

New York "World," March 10.

THE graphic picture of the territorial decline of the colonial empire of Spain in the Western Hemisphere published in the *World* last Monday has been supplemented by the record of its losses from year to year as told in our news columns of yesterday.

Not since the downfall of the Roman Empire has there been such a story of the rise to greatness and the fall to helplessness of a great power. It is one of the striking coincidences of history that if Spain to-day finds itself menaced with the loss of its last American possessions through a conflict with the greatest of American republics, the beginning of the power of Spain may be dated from the year 1492, in which the discovery of Columbus led to the ultimate establishment of the United States.

The year which gave the Western Hemisphere to Spain witnessed the expulsion of the Moors from Grenada and made the peninsula one united country. Its first

king, Ferdinand of Aragon, whose marriage with Isabella of Castile in 1469 marked the beginning of a real Spanish kingdom, was also the last Spanish king, for at his death, in 1516, the succession passed into the line of the Hapsburgs, with sad and melancholy consequences for the civilized world.

During the four hundred years of its rise and fall its invariable record has been one of cruelty, of persecution, of bigotry, of hostility to every sentiment of human freedom, common justice, and enlightenment. The slavery to which it doomed its subjects in the Western Hemisphere was not more cruel than its oppression of the people of Holland, or its tyranny over its own people at home. The bigotry, the fanaticism, the intolerance, and the gloomy superstition of its tone of mind is unrelieved by one single gleam of recognition of human rights, just as the disgraceful record of its decay and downfall is unrelieved by one single triumph of genius in statesmanship or of prowess in battle against an armed enemy.

One by one Spain's possessions have fallen away, like bricks from a mouldering wall, until to-day it stands alone and isolated, bankrupt in resources, helpless and exhausted, but still, clinging to that policy of cruelty, of oppression and extermination which has been its only known method of dealing with Morisco and Aztec and Inca and Hollander—and Cuban—and which after four hundred years has finally forced it to confront the republic of freedom, of equality, of justice, of humanity, of civilization.

It is not accident or chance which has brought about the present situation. It is inexorable destiny which decrees that the last of Spain's illgotten possessions in this hemisphere should be lifted to freedom by the one republic which represents everything that Spain has antagonized during her whole history.

The Seed of Abraham Under Roman Influence.

Up to the time of Christ's first advent, the persecution of God's chosen people had ever been by the united interests of civil and religious power. Each of the six nations which had sought the destruction of the seed of Abraham, were those having a national religion, and that religion was uniformly sun worship in some of its various forms. But when Christ appeared in the midst of the Jewish nation, as the true seed of Abraham, the literal descendants of that patriarch—the Jews themselves—in unison with the Roman government under which they lived, began a systematic persecution upon him, which finally carried him to his death on Calvary's cross.

When the dispersion of the Jewish nation was effected by the Romans, that dominant power next turned its attention to the Christians whom it hated as strongly as it had the Jews, and for the one great reason: these people, being counted of God as the seed of Abraham, and heirs according to the promise (Gal. 3:29), were opposed to Rome's national system of sun-worship and refused to

recognize it, choosing death rather than to dishonor their Master. The Roman law forbade anyone having a religion of his own, and the penalty for such an offense was death to the plebeian, or common subject, while any patrician, or nobleman, offending in the same, was subject to be degraded, and transported to some isolated spot, away from the enjoyment of civil privileges.

But notwithstanding this rigorous law, Christianity spread and strengthened, until it became an influential factor in national affairs. But when it sought earthly honors, its standard of purity was lowered, and its tone of piety was moderated to accommodate itself to surrounding circumstances. Mosheim says that when the second century dawned, it found the church so far yielded to the mysteries of paganism as to imitate its forms, even to turning the face toward the sun in worship.—*Ecol. Hist., cent. 2, part 2, chap. 4, par. 5, 7.*

Nor was this all. In the fourth century, "The rites and institutions, by which the Greeks, Romans, and other nations had formerly testified their religious veneration for fictitious deities, were now adopted, with some slight alterations, by Christian bishops, and employed in the service of the true God." This was carried so far, indeed, as the historian adds, that "the religion of the Greeks and Romans differed very little in its appearance from that of the Christians." And all this was done because "these fervent heralds of the gospel, whose zeal outran their candor and integrity, imagined that the nations would receive Christianity with more facility when they saw the rites and ceremonies to which they were accustomed adopted in the church, and the same worship paid to Christ and his martyrs which they had formerly offered to their idol deities."—*Ibid., cent. 4, part 2, chap. 14, par. 1.*

Alas for the deceitful power of Satan. It has ever been his policy to blind the spiritual sight of God's people, by getting them to unite their interests with civil government, in order to hasten the conversion of those outside the pale of the church. Fatal delusion, indeed. The only wonder is, that with such a course as the historian records, any vestige of the Christian faith remained. As it was, the complexion of the church became so changed that its services differed little from those of the heathen round about. It did not take long for this Pagan-Christianity to become the dominating influence in the church, which in turn demanded from all the acknowledgment of its sway, just as the unalloyed paganism had formerly done. It is therefore but natural to find the historian recording that the Emperor Constantine "assumed to himself" the "external administration of the church," thus placing himself where he could settle all matters of church discipline according to his own idea."—*Ibid., cent. 4, part 2, chap. 2, par. 4.*

It was not long before he took the next step in this assumed sway. Some of the Christians of that time did not readily yield to the prevailing influence, and so stood aloof from the pagan rites and ceremonies adopted by the church. Especially were they not willing to honor

the day of the sun, which the greater portion of the church had appropriated in imitation of the pagans. The controversy created by this state of things became so marked that the emperor interfered, and in the year 321 issued the following edict:—

“Let all the judges and townspeople, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture, because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven.”

Two things about this edict of Constantine are worthy of attention. First, it calls the day to be observed “the venerable day of the sun,” thus retaining its pagan name and character. There is not a single hint that the emperor sought to enforce it as a Christian institution. It was simply the old reverend day of the sun. From all that appears, the pagan sentiment alone was all the edict sought to instil. Second, it assumed the right of the emperor to exempt some from the observance of the day, while holding others rigidly to it, thus showing that the law had its origin in the decree of the empire alone. In other words, it was the *assumed authority of a secular ruler* to control the consciences of his subjects in any way that suited him.

Four years later, having in the meantime nominally connected himself with Christianity, the emperor convened the Council of Nice, which was made entirely subservient to his will. Two questions were to be settled; one relating to the Arian controversy, and the other respecting the proper day on which to celebrate Easter. The latter question was one of the principle reasons for calling the council. It seems that the eastern churches up to that time had kept that ordinance on the fourteenth day of the moon, without regard to the day of the week, just as the Jews had always done in observing the passover. Those churches, however, which had fallen under the influence of Rome, were determined to have that festival fall on Sunday.—*Boyle's Hist. of the Council of Nice, p. 22.*

This important question, like others, was settled by the emperor, who had before “assumed to himself the external administration of the church.” In a letter to the churches, in which he directs all to yield to the decrees of the council, he says that when the question came up, “it seemed to everyone a most unworthy thing that we should follow the custom of the Jews in the celebration of this most holy solemnity.” He then assumes the responsibility to call the Jews “polluted wretches,” and exhorts all to “have *nothing* in common with the most hostile rabble of the Jews.”—*Ibid., p. 52.* The letter closes with the following solemn assurance that the decree of the council is the will of God: “This being the case, receive with cheerfulness the heavenly and true divine command. For whatever is transacted in the holy councils of the bishops, is to be referred to the divine will. Wherefore, having announced to our beloved brethren

what has been already written, *it is your duty to receive and establish the arguments already stated, and the observance of the most holy day.*”—Page 54.

The adoption of Christianity in theory by Constantine, while still maintaining the forms of paganism, was but to blend the two systems into one, and so produce the papacy. The Council of Nice forged the implements of persecution which were destined to prove greater than any the “seed of the woman” had hitherto endured. Matt. 24:21. By the bishops of the church voting in that council voting to make the decrees of the emperor the creed of the church, the union of the church and state, under the papacy, was permanently effected, and power was given the civil government to enforce religious dogmas of pagan origin upon its subjects. J. O. C.

In a Roman Catholic church in Pueblo, Mexico, there was recently posted the following notice, which was seen and read by Rev. Francis S. Borton, a Protestant missionary, who sent a transcript of the same to the *Christian Endeavor World*:—

“**Raffle for Souls.** At the last Raffle for Souls the following numbers obtained the prize, and the lucky holders may be assured that their loved ones are forever released from the flames of Purgatory:—

“**Ticket 841.** The soul of the lawyer, James Vasquey, is released from Purgatory and ushered into heavenly joys.

“**Ticket 41.** The soul of Madame Calderon is made happy forever.

“**Ticket 762.** The soul of the aged widow, Francisca de Parras, is forever released from the flames of Purgatory.

“Another raffle for souls will be held at this same blessed Church of the Redeemer on January 1st, at which four bleeding and tortured souls will be released from Purgatory to Heaven, according to the four highest tickets in this most holy lottery. Tickets, one dollar. To be had of the Father in charge. Will you, for the poor sum of one dollar, leave your loved ones to burn in Purgatory for ages?”

This is Romanism “at home,” where her true nature is most clearly seen. What the Roman religion is in Mexico, and in South America, that it is in its real nature here in the United States. Of this there can be no question whatever. And it is evident that it is the same now as it was when the monk Tetzal went through Germany peddling his “indulgences,” which roused the indignation of Luther and started him upon the work of the Reformation.

DR. HATHAWAY, Secretary of the American Sabbath Union, recently had a conference with the officials of the Pennsylvania Railroad respecting Sunday excursions. He states that they declared they would be glad to give them up altogether if other railroad lines would cooperate.



NEVER in the history of civilization, probably, was there a time when the sound of war so reverberated throughout the world as it does to-day. No great war is actually in progress; but everywhere there are hurried preparations for a war which, when it does come, will be greater than any which has darkened the pages of human history.

THERE is war in Cuba, and war in prospect between Spain and the United States. The great powers of Europe are growling at each other over the division of Chinese spoils. Japan has addressed a warlike note to Russia, and the latter government is straining every nerve to hurry troops to her Pacific Coast. England is fighting the Mahdi in Central Africa and the rebellious tribes, in Northern India. In South America, Argentina is getting ready for a conflict with Chile. In Crete, affairs between the Moslems and the "Christians" are anything but quiet; and the spirit of apprehension and preparation for impending strife has invaded every civilized country on the globe.

THE world is rapidly approaching a condition of things in which the only people in it who will retain the blessings of peace, will be Christians. The Christian is, above all others, a man of peace; he is a follower of the Prince of Peace, and a partaker of the divine nature, which is peace-loving. The Christian—and he alone—always has peace; not a figurative, imaginary peace either, but a literal peace. He knows that he has it, because he realizes its presence in his soul. And never does he realize it more fully than when in the midst of external strife and commotion.

IN the case of the Christian—and of him alone—there is an impenetrable barrier between the spirit of that without him, and the spirit within him. The spirit without him is the spirit of the world; but he is "not of this world." If he were of this world, then the spirit of the world—the spirit of strife and unrest—would find a responsive chord in his heart, and he would feel and be actuated by the same spirit. He who is of the world must partake of the spirit of the world; and at a time like the present he cannot but be moved by the spirit of unrest, of strife, of covetousness, of revenge, which is creating universal turmoil throughout the earth.

It is a time to call to mind the words of the psalm-

st: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Ps. 91:1. In the time of confusion and conflict to which everything earthly is now tending, it will be of inestimable value to dwell in the "secret place," shut out from the world, where is the abiding presence of peace. But first there must be in the heart a repetition of that miracle upon the Galileean Lake where the voice of the Son of God said to the tempest, "Peace! be still!" And these are always the first words spoken by Him when the heart is opened for his admission.

It would be useless to think of engaging in war without partaking of the spirit of war. And the spirit of Christianity is not the spirit of war, when the war is to be fought with carnal weapons. Not that Christianity does not stand for justice and the relief of the oppressed. It does this, and to the very fullest extent. But it operates not through the agency of carnal weapons, but by the power and the sword of the Spirit. The giving of supplies of food to the starving Cubans is the expression of the spirit of Christianity; but as much could not be said for the killing of Spanish soldiers, in which work many "Christians" are now expecting to engage. "The Son of man is not come to destroy men's lives, but to save them."

It cannot be said that justice and mercy have been more promoted in this world by the sword than by the spirit of Christ. All history testifies to the contrary. "The pen is mightier than the sword;" the voice of truth mightier than the roar of the cannon. The "still small voice" heard by the listening prophet upon Horeb, was the expression of a mightier power than was represented in whirlwind and earthquake and fire. Christianity stands to-day, as it has ever stood, for the promotion of justice and of judgment, of prosperity and of peace, in the earth, by the use of the most powerful and effective agency that has ever promoted these blessings since the world began.

WE have not a word to say against civil government or politics, as regards their necessity for this world, or against the propriety of one who is of this world engaging in them. Civil government must be in this world, and there can be no possible way of administering its affairs better than by officials chosen by popular ballot. We only say that a Christian—one who has been called out from the world—cannot consistently engage in politics. He cannot be of the world and not of the world at the same time. For he is under a different government than any on the earth—a government of God, which is the kingdom of God within him. As Jesus said to his disciples, "The kingdom of heaven is within you." This is a literal fact; this kingdom and government are literal, just as much so as an earthly government is literal.

"The Lord is our judge, the Lord is our lawgiver, the Lord is our king." Isa. 33:22. And if all people on the earth were Christians, then there would be here a government of God, just as there will be when all on the earth who are not Christians shall have been blotted from its face. The conduct of the Christian—in business as well as in religion—is controlled by the kingdom of God within him and not by any earthly government under which he lives. He is subject to the rules of earthly government for "conscience' sake" (Rom. 13:5), or because he is under God's government. He is the most useful of all men on the earth because his citizenship is in heaven.

Religious Liberty in the South.

A RELIGIOUS POST-OFFICE WAR.

ACCORDING to the Bristol (Tenn.) *Courier* of recent date, a petition numerously signed has been sent to Washington from New Market, Tenn., praying that the postmaster at that place be instructed to open the post-office for an hour on Sunday. The postmaster is an elder in the Presbyterian Church, and the sending of the petition has stirred up no little strife. The *Courier* remarks that the town "is in the midst of a religious post-office war, and the community is embroiled from center to circumference."

Several of the ministers of the place have delivered sermons on the subject, and one of them is reported to have said:—

"If I knew there was a letter from my dying mother in the post-office on Sunday, I would not go after it until Monday."

The opinion is expressed that the office will be opened regardless of the conscientious scruples of those "who do not have to get their mail unless they want to."

But it may be asked, What about the conscience of the Presbyterian postmaster? The answer is easy. If the department orders the office opened on Sunday and the postmaster cannot conscientiously obey the order, he can resign. Matthew was required to leave "the receipt of custom"—abandon his business as tax-gatherer—to follow Christ, and his disciples should one and all stand ready to-day to deny themselves in like manner for his sake. The man who sustains loss for what he believes to be fidelity to his Saviour, should rejoice that he is accounted worthy to suffer for his sake.

But how can any man thus rejoice when called to suffer for refusal to do business on Sunday? Where is the Scripture that even so much intimates that it is a sacred day, or that Christ would have his followers observe it? It cannot be found; and since this is now very generally known to be so; those who sustain loss for keeping it have small consolation; they cannot claim the blessing pronounced upon those who suffer for righteousness' sake, hence they turn instinctively to the civil law to protect them against being "compelled" on the one hand to work on Sunday, or on the other to suffer the

loss of position or custom by remaining true to their profession of faith in the Sunday institution. It is to supply the lack of divine law that civil statutes are enacted for the "protection" of Sunday.

MORMON ELDERS AND PROTESTANT PREACHERS.

Chattanooga is the headquarters of the Mormon propaganda for the South. Hundreds of Salt Lake missionaries arrive and depart for that place every year, and many tons of Mormon publications are mailed there in the course of twelve months. But large as is the regular business done by this denomination in the South, the present season has been one of increased activity. The number of Mormon missionaries now in the Southern field is said to be two thousand, and their activity is annoying the regular ministers not a little. A recent despatch from Tampa, Fla., says:—

"This section of the State is alive over the advent of a number of Mormon elders, and the people in the different towns have openly expressed their intentions of driving the Utah proselyters from their midst. Already from some small country settlements trouble has arisen over the work of the Mormons, and in two cases the preachers were driven out of the place under threats of whipping if they remained."

Now the writer has not the least sympathy with the distinctive doctrines of Mormonism; he believes that they are a deluded people and that their elders are "deceiving and being deceived;" but nobody is compelled even to listen to them, much less to believe and embrace their doctrines, unless he wants to do so. Under the laws of the several states, these men have the same right to make proselytes to their faith, to teach their doctrines publicly and privately, that other ministers have; and to deny them this legal right, to invoke against them white-cap methods, to mob them and drive them from the community by force or by threats of personal violence, is unworthy of a free people. Every man who loves liberty for himself should insist that every other man be permitted to enjoy an equal measure of it. Any community can a thousand times better afford to tolerate even the teaching of Mormonism rather than to encourage the spirit of bigotry, intolerance, and lawlessness that necessarily accompanies whitecap methods.

But what has incited the people to mob violence against those emissaries of the Mormon Church? According to the reports published in the secular papers, the preachers of the various denominations are responsible in large measure for this outburst of unchristian and un-American conduct on the part of the people. The *Chattanooga News*, of February 10, publishes a portion of an address of warning which certain Florida ministers have put forth, and in which occurs the following incendiary language:—

"They are making an earnest effort to establish Mormonism in Florida, and their representatives have reached Tampa and are busy among our people. . . . They have no claims upon us and deserve no recognition at the hands of a Christian public. They are enemies of our

political institutions, of our homes, of all social order, as well as of our common Christianity. Their presence in a community is an impeachment of its intelligence and an insult to its morality."

Such a "warning" could result in nothing else than exhibitions of intolerance and lawlessness ten times more hurtful to genuine religion, to sound morals, and to "our political institutions" than the teaching of Mormonism. Mormonism being opposed to the fundamental principles of Christianity is dangerous only to those who have no well-grounded religious faith and who know but little of the truths of divine revelation. The safeguard against its errors is not violence, but truth; not whipping, but teaching; not black gum or hickory rods, but the sword of the Spirit. Oh, that Christians one and all might speedily learn that, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." "All they that take the sword shall perish with the sword. Let us, then, not appeal to physical force, but to spiritual power, that we may live and not die in that great day when only God's truth and those who have built upon it shall stand. C. P. B.

Springville, Tenn.

Decision on the Flag Salute in Colorado.

THE following from the *Denver (Col.) News*, of March 1, gives the latest information that has come to us regarding the situation raised by the flag salute in Boulder:—

"BOULDER, Colo., Feb. 28.—The flag salute controversy was heard before County Superintendent Harding this afternoon. Dr. Reed represented the Seventh-day Adventists and Chairman E. J. Temple the school board. After reviewing the case Superintendent Harding decided that the flag salute, as it now stands, is a religious test and ordered that all students expelled for non-compliance with the salute order be reinstated at once. As Chairman Temple left the office he announced that the school board would have a flag salute enforced in the schools next Monday morning so modified from the present form that it could not be disqualified on religious principles."

Senate Bill for Sectarian Appropriations.

THE District Appropriations Bill, which provides for the maintenance of various charitable institutions in the District of Columbia, and was reported to the Senate of the United States, March 3, contains the following specifications (pp. 53, 54):—

"For the Church Orphanage Association of St. John's Parish, maintenance, one thousand eight hundred dollars.

"For Saint Ann's Infant Asylum, maintenance, five thousand four hundred dollars.

"For Association for Works of Mercy, maintenance, one thousand eight hundred dollars.

"For House of the Good Shepherd, maintenance, two thousand seven hundred dollars.

"For the Saint Rose Industrial School, maintenance, four thousand five hundred dollars.

"For Saint Joseph's Asylum, maintenance, one thousand eight hundred dollars.

"For Young Woman's Christian Home, one thousand dollars."

The first-named of these institutions belongs to the Episcopal Church. The rest, excepting the last, are the property of the Roman Catholic Church.

This bill proposes the repeal of the Act of March 3, 1897, which provided that no contract for appropriations to private institutions "shall extend beyond the thirtieth day of June, 1899, and that no payment shall be made under any such contract except for service actually rendered." This provision is crossed out in the bill now under the Senate's consideration.

This, therefore, is nothing else than a deliberate attempt to reinstate the principle of sectarian appropriations, which by the Act of March 3, 1897, had been practically discarded.

The influence behind this part of the Appropriations Bill is of course that of the churches whose institutions receive the benefit of the proposed grants. It is said by one who has an inside view of affairs at the Capitol that the Methodist and Catholic churches are in league to secure the passage of this sectarian measure by Congress; that the Methodists will help the Catholics in the Senate, and the Catholics the Methodists in the House.

The money appropriated by the Government to sectarian institutions is raised by taxation. The people therefore are taxed to support an institution of the church; and this is contrary to free government. For the people never proposed to establish a church; the people are adherents of various churches or of no church. They could not possibly be united in support of any one church, or any two. What they did propose, and what they accomplished, was the establishment of a civil, Republican, government; and all money raised by taxation from the people is to maintain that government and for nothing else. To appropriate it for other purposes is to misappropriate it, and incur the guilt of dishonesty.

These sectarian institutions are wholly under the control of the churches to which they belong. The people who are taxed to support them have, in many cases at least, no voice whatever in their management. To tax the people for their support is therefore a direct violation of the principle, "no taxation without representation," for which our forefathers fought the Revolutionary War.

But we have reached a day when, in the affairs of government, principle seems to be largely outweighed by policy. But this Government must stand upon principle, and not policy, if it stands at all.

THE Bishop of Liverpool is quoted as saying that "Sunday is the barometer of every so-called Christian nation." That being true, what is the use of legislating to try to prevent a fall of the barometer?

RELIGIOUS LIBERTY FOR YOUNG PEOPLE

Studies in French History. —13.

"It seems indeed a relief," began the professor, when the little audience was again seated, "to find such a character among the kings of France as Louis IX. You will remember that in the last study we learned that he remained at home after his return from the disastrous crusade for about fifteen years. But he felt as if he had not kept the vow which he had made while on his bed of sickness; so he began once more the agitation which led to another crusade.

"You know that after any one had once donned the red cross, it was considered dishonorable unless he went to fight the Turk. So one Christmas the king made each of his courtiers a present of a new robe, as was the custom. This was put on in the dark, on the outside of the church, and when they all went in, behold, every one noticed that his neighbor wore the red cross. Each one was quite inclined to smile at this as a good joke, until he noticed the same mark on his own clothes; then he began to look pretty sober, I tell you."

"I should have thought they would!" exclaimed Milly Brown. "It was ever so much nicer to stay at home with their families than to rush off to a far-away country to roast under a foreign sun and be killed by barbarous Turks."

"Yes; and this second of his crusades was still more disastrous than the first. He did not go at once to Palestine, but sailed for Tunis, Africa, where he was taken very ill from the dreadful effects of the climate and died."

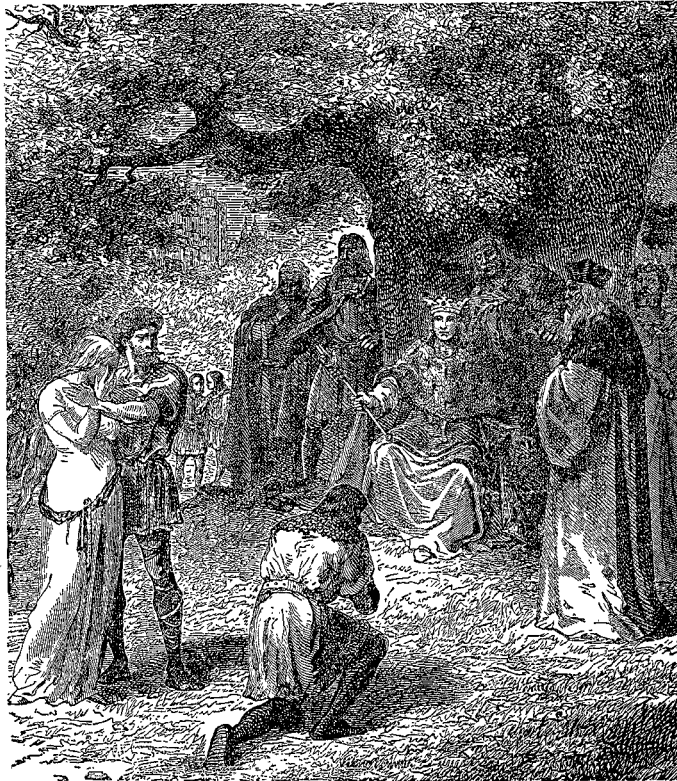
"Aunt Eunice said she believed Saint Louis died in a bed of ashes, but she had forgotten the circumstances," said Julia March.

"She was correct. When he died in Tunis, he ordered his servants to strew ashes on the floor, so that he might breathe his last while lying among them."

"I wonder what he did that for," said Maggie Palmetter, with a smile. "I should have thought a bed of feathers would have been ever so much softer and nicer."

"I think Julia March can tell you why he did it. She is quite a student of the oldest, best written and most exact history in the world."

"I presume you mean the Bible," said Julia, blushing; "and I dare say that the reason Saint Louis chose ashes as his dying bed was only to symbolize his sorrow for sin. I remember that it was a very ancient custom for people to sit among the ashes in token of humility and sorrow, and sometimes they sprinkled them on their heads."



SAINT LOUIS SITTING IN JUDGMENT.

"Yes, it was this sorrow for what was really his inability to keep his vow, though he had done the best he could, which caused him to manifest such great grief; he died with the word 'Jerusalem' upon his lips.

"It was said of him that he was never heard to utter an oath. In fact, he punished the sin of blasphemy very severely."

"I wonder if he was the French king whom I used to hear father tell about," said Max Smith. "He used to put profane men on a ladder, with nothing on them but their underclothes, and with the entrails of a hog around their neck, would make two men carry them; sometimes he would have them branded on the face."

Joe Palmetter's face had begun to get very red during this recital, and his eyes sparkled like diamonds:—

"*It was wrong!* I'm sure it was not right. There is not the spirit of liberty of conscience in it. It is not Christ's way of doing!" he exclaimed, earnestly.

"Why, Professor Carman," said Florence Ray, "you don't think it was right to blaspheme, do you?"

"I do not, most certainly. But the question is not whether it is wrong to do the act, but whether it would be right to punish men by law for so doing. I am sure Joseph would not approve of swearing, any more than any of us," said Professor Carman, smiling,

"Indeed I would not," said Joseph, grateful that his teacher could see the point he had meant to make, "but

I believe in perfect liberty of conscience. I would not wonder if the best thing to do with a profane man would be to educate his conscience."

"Very good, Joseph. The apostle says that he persuades men to repent, and that is the Master's way. But King Louis said, in excusing his severity, that he would be willing to have the same thing done to him, and he would gladly bear the reproach, if by so doing he could purge France of so heinous a sin."

"I believe that the blood of Christ alone can purge from sin," said Julia March, reverently.

"Yes, that is so. No matter how much Saint Louis suffered on account of the sin of his country, it could not pay the debt or cancel the sin."

"Then don't you believe it's right to legislate about such matters? Seems to me Saint Louis did just right," said Charlie White, with a very sober face.

"I should think Charlie could see," said Joe Palmeter, earnestly, "that this would make no end of trouble in the government; infidels and unbelievers wouldn't stand much show, and I guess we'd have to use all the churches for jails after a little."

"Well," replied Charlie, "I'm sure it's very wrong to blaspheme, and I believe I'll ask my father to-night what he thinks of Saint Louis' way of putting a stop to it."

"That's right," said Professor Carman. "This is a subject which will bear much thinking about; for it involves a moral principle.

"Philip the Bold," he continued, "succeeded his father, Saint Louis, and brought the body of the misguided king back to France, and also those of his own wife and child, his brother-in-law, and John Tristan, his own brother,—five coffins in all—and a sorrowful procession it was.

"Next week we will ask Charlie White to tell us what his father thinks of the action of King Louis, regarding the punishment of blasphemers."

MRS. L. D. AVERY-STUTTLE.

"Time, Times, and Dividing of Time."

"MAMA, this Sabbath question bothers one ever so much. Sometimes I feel provoked to think the pope has cheated one into Sunday keeping, and then again I feel almost mad at God to think he let me go on in darkness, and do tell me, mama, why it was. There are just thousands and thousands of people who are serving God who never heard that Sunday wasn't the Sabbath. What will become of them? Yes, and of all the good people who died without knowing it?"

"Well, Charlie, you've asked me question upon question, which shall I answer first? The last I think, and that by a story I heard a minister tell a few nights ago when I asked him the same questions.

"He said, 'Suppose a man has a counterfeit bill; but has no idea it is counterfeit. He goes to a store and offers it in payment for goods. The store-keeper detects

its spurious character and returns it, saying, 'I know you did not know it was counterfeit, and therefore I cannot justly charge you with dishonesty.'" This is the way many offer Sunday to God. They think it genuine. He knows their honesty and accepts their sincerity. But suppose the man after fully knowing the character of his bill goes to offer it to another store-keeper. Ah, then, Charlie, he cannot stand as an upright man. And as to this Sunday worship, God alone can tell when people know it to be a spurious day of rest. The reason we have so long been ignorant of this matter, I will try to tell you. The varying feelings you experience will soon pass away like troubled waters from a fountain of peace. The Sabbath truth is one of the most profound rest, and when it gets in, you will find Jesus more fully than ever before. What does the word Sabbath mean?"

"Rest," said Charlie.

"To whom are we invited to come to find rest?"

"Come unto me, all ye that labor and are heavy laden and I will give you rest, . . . and ye shall find rest unto your souls," repeated Charlie.

"Now, why is it possible for Jesus to give us rest?"

"Because he has it to give."

"Where did he get it?"

"From his father, I suppose."

"Why can the Father give rest?"

"O mama, you do ask the queerest questions. Because—why because—"

"That won't do, Charlie. 'Because' is a woman's reason, they say. I'll ask you another question, What is God?"

"God is love."

"Do you have a sense of rest when you are in the presence of those who love you?"

"Yes, mama."

"Then if God is love, and love gives rest, the reason why God can give rest is very plain. Now, when God had finished the heavens and the earth, what did he do?"

"He rested and was refreshed."

"Does God get weary?"

"Fainteth not, neither is weary," said Charlie.

"No; it was not physical weakness that called for this rest. What is expressed in God's works? Please read Rom. 1:20."

"The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

"Then God's works in nature tell us of his character, his love. The psalmist says, 'The heavens declare the glory of God.' When God looked upon nature he looked on the expression of his love and rested in love. He gave us the Sabbath as a sign of our rest in his love. Resting in his love we have an anchor both sure and steadfast entering into that which is within the veil, that is fostering unto the throne of God himself. In keeping the seventh day holy, we acknowledge God as our Creator, and as it will take nothing short of creative power to redeem us, we also acknowledge him as our Redeemer, and so,

Charlie, what a glorious rest we experience in more fully comprehending the power of him who has loved us and washed us from our sins in his own blood and hath made us kings and priests unto God!"

"O, mama, it is really beautiful. There is plenty of power behind the true Sabbath, and I can see it would never be necessary for the state to back it up with its puny force."

"That is so, my boy. It is the utter weakness of Sunday, for which there can be found no 'Thus saith the Lord' that sends men to the state for its enforcement.

"Now for your first question. Why have we not found the Sabbath before? Please turn to Dan. 7:25, oncemore. How long were the saints, the law, and the times to be given into the hands of the papacy?"

"'Until a time, times, and the dividing of times,'" read Charlie.

"Yes; but, mama, that's all Greek to me."

"It was to me until I patiently studied the Scriptures. Please keep your place in Daniel and turn to Rev. 12:14. Here the symbol of a pure woman is taken to represent the pure church. How long was she to flee from the force of persecution?"

Charlie read, "And to the woman were given two wings of a great eagle that she might fly into the wilderness into her place where she is nourished for a time, times and half a time from the face of the serpent."

"How long was she to flee?"

"For a time, times, and a half a time."

"Very well, that is exactly the time spoken of in Daniel when the papacy was to wear out the saints, and to think to change God's law and Sabbath. Now read the sixth verse, and see what this time, times, and half a time is equivalent to."

"And the woman fled into the wilderness where she hath a place prepared of God, that they should feed her there, a thousand two hundred and threescore days."

"Now do you see, Charlie, how a time, times, and dividing of time is interpreted?"

"Yes it is clear enough. But I can't see yet how it explains the fact that we are ignorant to-day. Why, 1,260 days wouldn't be very long for the papacy to keep us ignorant."

"That's so, Charlie. I forgot that you did not know that each day represents a year. You may find this for yourself after we are through with our study by comparing Eze. 4:6 and Num. 14:34."

"So really then this period of time, times and dividing of time covers 1,260 years?"

"Yes, dear. This is not a new interpretation. Adam Clark and other accepted commentators take the same position. But we need nothing but the Bible truth."

"Well now, mama, when did this time begin?"

"Do you not remember when the tiara was given to the bishop of the church of Rome?"

"Yes; in 538 A. D."

"Now, reckoning from that time 1,260 years, we are brought down to 1798, when the pope was taken pris-

oner by Berthier, a French general sent to overthrow the papal power. The pope was brought to France and died in exile. Since then the pope has been called the 'prisoner of the Vatican,' and these great truths have been coming to light. Persecution has not generally troubled the world since then. The law and the Sabbath are coming out of his hand, and we are receiving advance light. O Charlie, let us no longer look on the Dark Ages side of this question. The Light of the world seems walking just before us, saying, 'If any man will come after me, let him deny himself (self), and take up his cross and follow me.'"

"Yes, mama. How sweet it seems to think we are getting rays of light from Jesus, and there is another verse that does me good; for if we follow him then this will come true, too, 'That where I am, there ye may be also.'"

F. B.

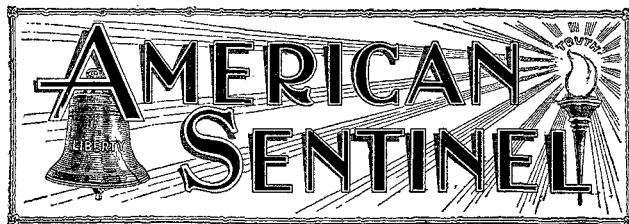
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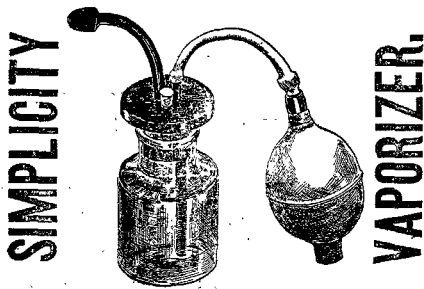
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<p><i>They that sealed the covenant.</i> NEHEMIAH, X. <i>The points of the covenant.</i></p> <p>they have ^{rv} dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.</p> <p>38 And ^{rv} because of all this we ^g make a sure covenant, and write it; and our princes, ^{rv} Lē'vites, and ^{rv} priests, ^{2h} seal unto it.</p> <p>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 Tīr'shā-thā, ^b the son of Hāch-a-lī'ah, and Zīd-kī'jah,</p> <p>2 ^c Sēr-a-lī'ah, ^ā Az-a-rī'ah, ³ Jēr-e-mī'ah,</p> <p>3 Pāsh'ūr, ^ā Am-a-rī'ah, ^{māl} chī'jah,</p> <p>4 Hāt'tūsh, ^{shēb} a-nī'ah, ^{māl} lūch,</p> <p>5 Hā'rim, ^{mēr} e-mōth, ^ō ba-dī'ah,</p> <p>6 Dān'jel, ^{gīn} nē-thon, ^{bā} rūch,</p> <p>7 Mē-shūl'lām, ^ā bī'jah, ^{mīj} a-mīn,</p>	<p>B. C. 445.</p> <p>Deut. 23. 48.</p> <p>2 Kin. 23. 3.</p> <p>2 Chr. 29. 10; 34. 31.</p> <p>Ezra 10. 3. ch. 10. 29.</p> <p>2 Heb. are at the sealings, or sealed. 4 ch. 10. 1.</p> <p>3 Heb. at the sealings, ch. 9. 38.</p> <p>4 Or, the governor. 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, ^g and entered into a curse, and into an oath, ^h to walk in God's law, which was given ⁵ by Mō'sēg 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 ⁱ 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 we would not</i></p>
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³⁷ power ³⁸ yet for all this—our—our ⁹ namely, Jeshua 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, MARCH 17, 1898.

THAT there is not much reform power in Sunday keeping must be evident when the saloon can be made to keep Sunday, and still remain the disreputable place that it is. No saloon ever kept the Sabbath of the Lord.

God calls every person to be a Christian, and every Christian to be a missionary and reformer,—to “go about doing good,” to minister to those suffering from any need; to reform all that which has become marred and broken down by sin. For all this there is a world-wide opportunity to-day. Have you heard this call?

THE Christian Endeavor Society of Syracuse, N. Y., in recent session passed a number of resolutions for presentation to congressmen from their district, among which was one “To enact a Sabbath law for the national capital.” We are sorry to note that this seems to represent a general sentiment among the members of this great organization.

READ, on another page, “The Sad Story of Spain,” and remember as you read that Spain has been of all nations the most faithful ally of the papal church; and also that Pope Leo XIII. has stated that “what the church has done for other lands, she will do for the United States.” Then ask yourself whether you are in favor of giving her a chance to do it.

FIFTY millions for war appropriated by the United States Government, \$120,000,000 for warships by Great Britain, 90,000,000 roubles by Russia for a like purpose—what a “pretty penny” it costs these “Christian nations” to live at peace with each other! What a saving of money it would be if they could really be Christian enough to let each other alone!

A FORCIBLE condemnation of Sunday laws is contained in the following words spoken at the Christian Endeavor convention at San Francisco, by Rev. Robert Johnston:—

“Idleness is not holiness; cessation from toil and pleasure-seeking is not Sabbath keeping. Separation to a special purpose is the root idea of holiness, and the day that is separated unto God is the true Sabbath.”

WHILE science and civilization have done much to ameliorate the condition of the race, it is evident from the situation to-day that they have not kept pace with the power of human greed and selfishness to plunge the race into misery and woe. Selfishness finds some way to “get around” science and civilization every time. Never was there such need of the spirit of brotherly love.

A HEARING is soon to be given at Albany on the Assembly Bill introduced by Mr. Weekes, for “permitting non-professional games and sports on Sunday after one o’clock in the afternoon in cities of the first class.” If legislators would get down to principles, and not waste time and efforts on questions of mere selfish expediency, they might do much more than is being done to clear up the situation and benefit the country.

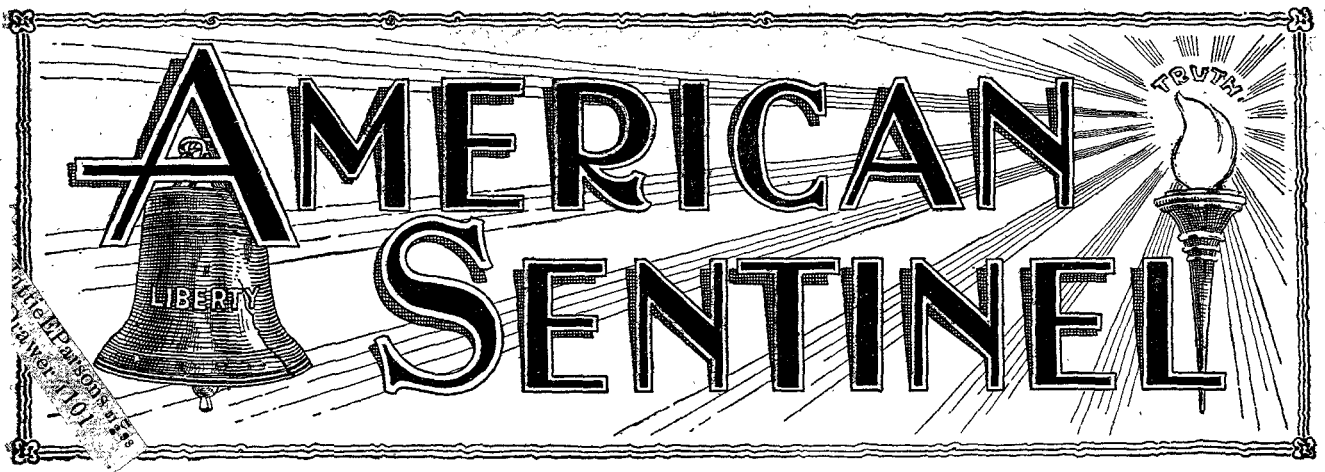
FIFTEEN thousand car-loads of mail matter, it is said, are sent out every Sunday under the orders of the National Post-office department, in caring for which the services of 500,000 men are required. An exchange in calling attention to this fact forcibly suggests that to ask the Government, which thus desecrates Sunday, to enact a law against Sunday work, would be much like asking burglars to enact a law against house-breaking.

IT is stated upon good authority that the pope’s blessing has repeatedly been bestowed upon the Spanish soldiers and arms in Cuba; and as the Spanish army celebrates mass in

the field as faithfully as though it were a part of military tactics, and the soldiers are faithful Catholics, there can be no reason why the papal blessing should be withheld, and no reason for doubting the truth of the statement. Nor is any doubt cast upon its reliability by the results which have followed the efforts of the Spanish arms in the island.

A WASHINGTON, D. C., dispatch states that “a queer question of Sunday observance has been raised at the State Department by the Hamburg-American Steamship Company. The American consul at Hamburg, who was a Pittsburg newspaper man, has refused to furnish papers to vessels clearing that port on Sunday, and there is a heavy penalty for vessels sailing without the necessary papers. Sunday is one of the regular sailing days for the Hamburg line. It has been customary, it is said, to permit passengers to land in this country on Sunday.”

THINK of the absurdity—to say nothing of the wickedness—of punishing a child in the public schools for not being “patriotic”! and punishing him severely, too. (We refer to the incident in the Brooklyn school, mentioned in our last issue.) The most unreasonable demands are generally accompanied by the severest punishments in case of refusal. Think of a school teacher assuming to know when a child is patriotic and when he is not! What constitutes the highest, truest patriotism? Who has authority to settle the question for everybody else, or for anyone else? Who has authority to set up a standard of patriotism in the public schools and compel anybody else to conform to it? Even if patriotism were a thing as well defined and understood as the multiplication table, who has a right to compel anyone else—child or adult—to be patriotic? What court would enforce such a claim, or listen to it for a moment? The children have a right to be protected against such teachers.



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

VOL. 13, No. 12.

NEW YORK, MARCH 24, 1898.

Single copy 3 cents.

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(Entered at the New York Post-office.)

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

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

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

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

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

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

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

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

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

The Question of Disturbance.

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

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

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

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

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

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

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

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

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

"Christian Citizenship" in Practice.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A. T. J.

The True Reformer.

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

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

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

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

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

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

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

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

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

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

Have you faith?

"Suffering as a Christian."

"Present Truth" (London, Eng.), November 13.

THE newspapers bring us the following note:—

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

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

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

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

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

"We Ought to Obey God Rather than Men."

BY MRS. E. G. WHITE.

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

INTEGRITY OF GOD'S LAW.

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

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

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

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

NO RIGHT OF COMPULSION.

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

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

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

GOD SUPREME.

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

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

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

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

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

ANSWERING TO THE COURT OF HEAVEN.

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

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

LOVE FULFILLS THE LAW.

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

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

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

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

The Influence of the Papacy upon the Church.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

J. O. C.

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

BY MRS. S. M. I. HENRY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

What is the Mark?—No. 2.

BY C. H. KESLAKE.

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

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

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

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

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

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

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

"*Ques.*—How prove you that?

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

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

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

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

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

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

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

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

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

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

Shall We Discipline this Nation?

BY A. R. BELL.

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

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

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

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

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

But what are the facts?

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

Nor is this all.

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

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

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

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

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

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

The Object of It.

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

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

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



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

* * *

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

* * *

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

* * *

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

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

* * *

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

* * *

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

* * *

SOME very interesting news comes to us from the field.

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

The Papal Church-and-State Program in France.

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

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

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

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

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

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

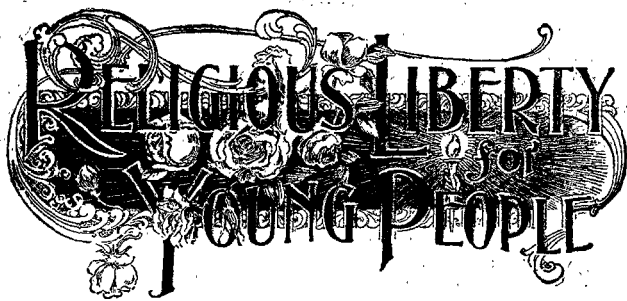
An Episcopalian Protest.

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

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

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

“S. E. GITTINGS.”



Studies in French History.—14.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MRS. L. D. AVERY-STUTTLE.

Demoralizing Effects of War.

"The Christian," London, Eng.

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

Independence and Obstnacy.

"Sunday-School Times."

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

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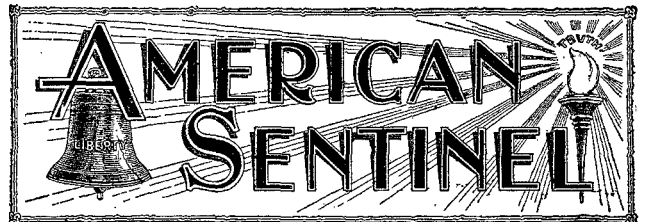
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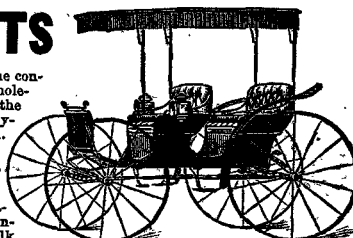
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SPECIMEN OF TYPE USED.

<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 make a sure covenant, and write it; and our princes, ^{rv} Lē'vites, 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-ḥe-mi'ah, ⁴ the Tir'shā-thā, ^b the son of Hāch-ā-lī'ah, and Zid-ki'jah,</p> <p>² ^c Sēr-ā-i'ah, ^{āz-ā-rī'ah}, ^{Jēr-ē-mī'ah},</p> <p>³ Pāsh'ūr, ^{Am-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}, ^{Ō-bā-dī'ah},</p> <p>⁶ Dān'jel, ^{Gin'nē-thon}, ^{Bā'ruch},</p> <p>⁷ Mē-shūl'am, ^{Ā-bī'jah}, ^{Mij'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, 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 ⁹ namely, ¹⁴ Jesus 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.

American Sentinel.

NEW YORK, MARCH 24, 1898.

Bound Volumes.

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

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

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

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

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

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

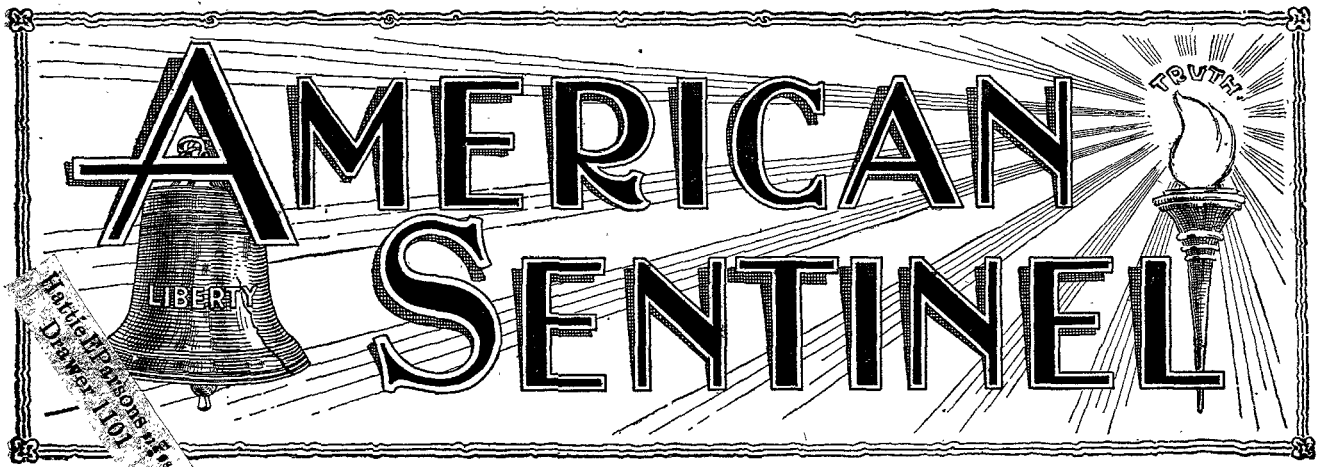
Camden, N. J., March 11.—The new city council, in which the Reformers have a majority of five, opened with the recital of the Lord's prayer in concert by the thousand or more present. Before it ended a most disgraceful riot had ensued, in which City Clerk Varney was thrown out on his head and a certiorari,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

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

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

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

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



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

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UNION with the state turns religion into a moral poison.

THE natural effect of a Sunday rest law is to make people exceedingly restless.

CIVIL legislation makes people very uncivil when it enters the sphere of religion.

THE person who is not a friend of sinners—even Spanish sinners—is not a Christian.

GOD created nothing human except the individual. In all that is human, therefore, the individual is paramount.

SOME people have so much religion that they not only want to be religious for themselves, but for everybody else. But that is not Christianity.

JESUS CHRIST said: "Every plant which my heavenly Father hath not planted shall be rooted up." If Sunday be not such a plant, no one need fear for it; but if otherwise, it will be rooted up in spite of all the legislation, state or national, that can ever be enacted.

THE most dangerous foes with which the United States has to deal at the present time, are not foreign ones, but those within her own borders. The disintegra-

tion which is the result of demoralizing influences at work upon the people of the nation, is more to be feared than the combined armies and navies of Europe.

WHATEVER practice is wrong from the standpoint of due regard for individual rights, ought to be suppressed by law on all days of the week; and whatever practice is right from that standpoint, ought not to be suppressed by law on any day of the week.

ANY person who cannot be religious without having a law made to regulate the conduct of other people, cannot be religious when such a law is enacted. No person can be a true Sabbath-keeper until he is able to keep the Sabbath independently of all human law and of the conduct of all other persons.

The Inherited Spirit of Protestantism.

RELIGIOUS persecution seems terrible enough viewed from the standpoint of physical suffering alone. But when we think of its blighting effect upon the morals of those who are brought in contact with it, the case seems yet worse, if possible. During the Dark Ages, the very fiends who invented the most horrible tortures for those who were accounted heretics, and even gloated over the dying agonies of their victims, wore the sacred vestments of the altar, and ministered religion in the name of Christ.

To the minds of the priest-ridden people of that age, religion became the vehicle of vengeance, instead of an angel of love, and was the means of steeling the hearts of its devotees against any appeal to mercy from the suffering. Even the nerves of delicate women were trained to endure scenes of the most diabolical acts of inhumanity. A wife, mother, or sister, was perhaps called to witness the writhing, quivering body of one dearer than life, while the slow fire of the *auto-da-fé* crept from limb to limb, wresting from its victim piercing screams of anguish. To comfort her, she was told that the God she

served required such suffering from heretics in sight of the living, as a faint shadow of what all such must endure through the eternal hereafter.

Such a horrible doctrine, proclaimed from every pulpit, and emphasized by frequent burnings of heretics, was well-calculated to freeze out of every breast the milk of human kindness, and implant in its stead, the icy coldness of distrust and deceit. Those, therefore, who had not courage to brave the terrors of the stake, passed their lives in studied falsehoods and hypocritical observances to escape detection, until, with minds degraded by habitual deception, they sank, hopeless and terror-stricken, into the grave.

But this was not all. In order to make it appear that there was a desire to lift any taint of crime from the children of these so-called heretics, a law was enacted, providing that those who betrayed their parents should preserve their inheritance.—*Prescott's Ferdinand and Isabella, vol. 1, pp. 262, 263.* Thus children were induced to become informers against their parents, in order to hunt heretics out of the world. This law kept parents from teaching the doctrines of salvation to their children, lest they let fall some word which would be reported to the authorities as heretical, and so cost them their lives. Parents were afraid of their own offspring, and children were taught to antagonize their parents, until the very ties of nature were snapped, and life became an almost intolerable burden. Strange as it may seem, this terrible work was done in the name of Him who said, "By this shall all men know that ye are my disciples, if ye have love one for another."

Such perversion of the principles of Christianity, continued through hundreds of years, could not fail to produce pernicious effects upon the morals of even the most sincere believers. Hence, when the Reformation was inaugurated, it is not so strange that, where it became strong enough, it carried out, to some extent, the same tactics which had ever marked the career of the Roman Church. After the withdrawal of Henry VIII. from the papal church, laws were made, especially in Elizabeth's reign, requiring Catholics of the realm to take an oath which would set them absolutely and irreconcilably against the doctrines of their church. Hallam's "Constitutional History" affirms that under similar laws, Presbyterians also were imprisoned, branded, mutilated, scourged, and exposed in the stocks. Catholics were tortured and hanged. Anabaptists and Arians were burned alive. If a secret meeting of dissenters was held, the preacher was liable to suffer death as the penalty. Some actually had their ears pulled off, while others were branded with hot irons. And yet the principal reason given for these coercive measures, as late as the reign of Elizabeth, was that it was an absolute sin to tolerate those who were in error.—*Bilson's Christian Subjection, 1585.* So nearly, indeed, did that church follow Catholic methods of persecution, that one old persecuted Puritan of that time denounced Anglicanism as being "planted in the blood of her mother."

When the Presbyterians gained ascendancy in Scotland, no priest was permitted to celebrate, or any worshiper to hear mass, under pain of confiscation of goods for the first offense, of exile for the second, and of death for the third offense. "One mass," exclaimed Knox, "is more fearful to me than if ten thousand armed enemies were landed in any part of the realm."—*McCrie's Life of Knox, ed. 1840, p. 246.* Servetus was burned by order of Calvin, because of his opinions on the trinity. Castellio, for repudiating the doctrine of predestination, was driven out of Geneva; and then pursued by Calvin with such unrelenting hatred, that his prospects in life became blighted, and he sank into a condition of absolute destitution, from which he was relieved only by death.

One can find a slight excuse for the Catholics, who ever denied the right of private judgment in matters of religion, for their intolerance of dissenters. But when we think of Protestantism being founded on the doctrine of the right of private judgment, what excuse can be offered for the course of Protestants in this direction? If the exercise of private judgment in religious matters is not only a right, but a duty, as Protestantism affirms, how absurd for it to brand even honest error as criminal, and to prescribe beforehand, through the civil law, the conclusion to which believers must arrive. Is it not plain that wherever such a course is taken, it reveals the same spirit back of it that caused the best blood of past centuries to be yielded upon the altar of religious bigotry and intolerance?

But what gave persecution its first impetus? Historical extracts in previous papers have shown it to be the effort to destroy the Sabbath of the fourth commandment, and to put forward in its place the pagan festival of the sun, or Sunday. The persecution started by that effort grew into a gigantic system, which swept millions off the earth under the most terrible tension of affairs. Probably those who inaugurated the work had not the least idea of the magnitude it would attain; but when once loose rein is given to the passion of intolerance, like all other excitements it passed beyond the control of those who thought they had it well in hand.

But what about the present clamor for a civil law to uphold the same day of the sun, by which such terrible consequences were realized? Is it not a revival of the old controversy, over which the church of the early ages divided, and which since then has ever caused bitterness to dwell in the hearts of those who held the ascendancy in matters of religion? If the struggle then to maintain the Sunday festival without scriptural support, resulted in such bitter persecution, is it not probable that the same effort now, will ultimately produce a similar spirit, with corresponding results?

J. O. C.

EITHER take Christ in your lives, or cast him out of your lips; either be that thou seemest, or else be what thou art.—*Dyer.*

Short Sermons on Religious Liberty.

MAJORITIES seldom have a conviction.

WE ought to obey God rather than man.—*Bible.*

TRUE worship springs from voluntary loving service.

PURE civil government never persecuted because of religious belief.

IT was with a kiss that Judas betrayed his divine Master; and we should all be admonished, whatever our faith may be, that the rights of conscience can not be so successfully assailed as under the pretext of holiness.—*Richard M. Johnson.*

A GOVERNMENT without law is no government at all; but it does not follow that that law should be religious in its character.

THE acts of faith and obedience to which the gospel calls us is a reasonable service to which we are to be drawn by the mercies of God and not driven by the terrors of men.—*Clark's History of Intolerance.*

No human law has a right to interfere with a man's belief, his freedom of conscience, his right to worship his Creator when and how he will, so long as he does not trespass on the rights of others.—*T. E. Richardson.*

WE can not consistently deny liberty to our fellow-man and expect long to have it granted to us.

THE true doctrine of Christian liberty is not simply our right to think and act for ourselves, but the recognition on our part of the right of the other man to think and act for himself.

W. E. C.

An English Protest Against Sunday Laws.

ONE of the leading dailies of London, Eng.,—the *Chronicle*—recently in taking notice of a prosecution under the Sunday statutes, said:—

“When will people learn that it is impossible to enforce a religious observance of Sunday by law? Or when will Parliament spare half an hour for the repeal of our ridiculous Sabbatarian acts? Now and again some poor old woman in a slum is summoned by a spy under a statute of Elizabeth for having sold him two kippers on a Sunday; and now at Caversham, near Reading, three men have been prosecuted for playing football on Sunday afternoon, contrary to an early act of Charles I. The magistrates, under the chairmanship of Lord Saye and Sele (whose name in itself savors of Charles I.'s reign), of course, dismissed the summons, not because it was spiteful and ludicrous, but because the three men ‘did not constitute a concourse of non-parishioners within the meaning of the act.’ The act forbids all sports and pastimes on Sundays to any concourse of non-parishioners, whilst all of us, even if parishioners, are debarred from bear-baiting, bull-baiting, interludes, common plays, or any other unlawful exercises or pastimes such as are so popular amongst all ages and all classes to-day. It is a strange thing that the moment we touch law we seem as a nation to lose our sense of absurdity. And as to peo-

ple who get up summonses of this kind, they are undoubtedly the direct descendants of those Puritans who hated bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the spectators.”

The *Chronicle* fails, however, to recognize that all observance of Sunday must be religious, since Sunday is a purely religious institution.

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

BY MRS. S. M. I. HENRY.

JUST one thing was presented as possible for me to do for my friend's husband; that was to send him a message through the mail. I felt how unconventional it would be, and hesitated a long time; but at last as I could get no rest from the burden of it, I wrote a very brief note of gospel warning and invitation, based on what I had discovered, when he had compelled me to see him at his worst. I appealed to his fatherly nature, and entreated him for the sake of his children to stop short in the course that was taking him to eternal ruin. I did not “mince matters.” I realized the necessity of saying what I had to say in as few and forcible words as possible so that their meaning should not escape a muddled brain, or be utterly lost if flung away in a flash of anger.

When the note was ready for the mail I laid it on a chair before me, and kneeling in prayer gave it to the Lord. “You made me do it,” was my trembling appeal, “and now you must go with it, or it had better never have been done.” That prayer was easy, for I felt a great sense of need. I was not yet, however, free from the feeling that I had done a very strange, and perhaps an unwarrantable thing; and as soon as the letter had gone to the letter box, I would have given anything to have had it back safely in my hands again. All the morning I was harassed and unable to go on with the literary work which was occupying me during those days; until again I knelt and said to God, “Lord, you made me do this; I wrote that letter to that bad man for you; now take the burden of it away and let me go about my work, for I *must* do it. I cannot be worried over this any longer. I must depend on you to take care of this strange thing which you compelled me to do. I give it up,—take care of it,—I will trust it all to you!” And from that instant I was free. When three o'clock came I found that I could pray with such faith and confidence as I had not had at any time before since I had assumed this strange new responsibility.

It was in this experience that I learned the relation between words and deeds in prayer; that prayer to be real must have in it the elements of activity.

Two or three days thereafter as I was on my way to the Public Library I met my friend; she grasped my hand and said:—

“I was going to see you; come into this office; I want to tell you something.”

We entered into a sewing machine store and found a corner where we could talk quietly, when she said:—

“The strangest thing has happened. Mr. R. came home the other day *sober*, threw a letter into my lap and said: ‘Read that!’ It was your letter. I read it, he standing before me; I knew he was watching me close; O, but I was afraid! I thought:—she does not dream of what she is doing to me by this letter. I did not dare let him know when I had finished it; I expected blows; I did not know what dreadful thing might happen, so I kept acting as though I could not quite make it all out; but at last he said: ‘Well, what do you think of that?’ I tried to answer carelessly, but I had to try two or three times before I could say, ‘I don’t know: what do you think?’”

Then it was with tears and sobs mingled with laughter that she tried to repeat what he had said. It was all so different from anything that she could have expected, as God’s work always must be.

“‘Roxy,’ he said, ‘it is God’s truth, every word of it; I am a lost man, and I want you to pray for me.’ Just think of that. He asked me to pray for him when I had expected curses and perhaps blows. O, how I prayed! We knelt there together for the first time in all our lives, and I never thought of a doubt or a fear. I just told Our Father all about him, and us all, and how J. cried and prayed! I never would have believed it possible, for he never *cries*. He is a very proud man. It was a proof of God such as I have needed all these years. He has been converted truly, and I shall always be so glad it was at home with me, for I thought he had no more love for me. I thought he hated me. I should have supposed I must get out of the way if there had been any signs that he was thinking of trying to do different; that the sight of me would have driven every good thought away. God sent him home to me in this way, for my good I know. I wanted to fly to you, but we have had so much talking and praying to do that I couldn’t get to it, until this morning. It has made a revolution in our home, and my boy feels the change already.”

I must leave my readers to imagine the song of praise that filled our hearts, and the effect which this story of salvation had on me. It was a lesson to me, that I have tried never to forget; and as I recall it, it always stands as a demonstration of how truly the Holy Spirit has led us in ways that we had not known from the beginning of our work.

This man’s career was woven in with the development of our rescue work for men, and he became one of our strong helpers.

WHAT volumes have been written, what laborious “sermons” preached, what ingenuity exercised, on the part of men, to overthrow that simple statement of Scripture which says, “The seventh day is the Sabbath”! What a hard work it is, truly, for puny man to overthrow one of the words of God! As well might one try to beat down Gibraltar with a club.

Law Makers for the Universe.

BY T. R. WILLIAMSON.

GOD chose to make beings just like himself, only finite, having limited powers, while his powers are unlimited.

His people are called “Sons of God.” 1 John 3:2. The “brethren of the Son of God.” Heb. 2:11, 17. They are said to be “partakers of the divine nature.” They are called “gods,” and it is said that in the future they are to be “equal unto the angels,” and “as the angels.” Now no series of appellations can be imagined which could show to as great a degree as do these terms, the dignity, the glory, of the position which God designed and designs that his people shall occupy.

“Sons of God,” “partakers of the divine nature,” what can be greater than this?

They are then to be able to choose between good and evil just as independently as God himself would choose. They are called “gods” in Ps. 82:6. This is no mere figure of speech or superlative expression; nothing of the kind. “God” is the family name, the title of grandeur, and they who are made God’s sons and daughters, who actually partake of God’s nature, as truly become Gods as children born into the Jones family become Jones.

Read Daniel 4 for a description of King Nebuchadnezzar’s period of lunacy and you will see that the angels may and do demand of the central government, the government of heaven, the issuing of such decrees as are necessary to the ruling of this world, and if of this world then of all worlds. The angels then have an important part to act in governing and ordering the affairs of the whole great universe, and God’s children are to be equal unto the angels.

They too will act just such a part; for Jesus says, they “shall sit with me in my throne;” and as the universe was made by and for Christ (Col. 1:16), he will, under the Father’s direction, rule the universe; and his people sitting with him, sharing with him “in his throne,” will help him rule the universe.

The people of God will judge angels and men. 1 Cor. 6:2, 3. “Him that overcometh will I make a pillar in the temple of my God.” Pillars uphold the building; God’s temple is the seat of his government, of his authority, the Capitol building of the whole universe of worlds.

To be a pillar, an upholder, there, is to have a share in the government. “And I will write upon him the name of my God; and the name of the New Jerusalem, the city of my God, and I will write upon him my new name.”

Have you ever seen a sailor ashore from one of the huge battleships of the navy? And have you noted that across his breast, or on his cap, in bold letters, was printed the name of his vessel, “Kentucky,” or “Yorktown,” or “Illinois,” or “Indiana”? Well, just so, as the

saints of God, paired and twinned with angels, plant their shining feet upon the glittering worlds of eternity, swift winged from the grandeur of the sphere where shines the located throne of God, bearing in hand or by word of mouth some gentle yet mighty decree of Omnipotence, enacted at their request, they will show in blazing brilliance, on brow and breast and belt, the lustrous names of the Royal City, of the King's Son, and of the King himself, eternal, immortal.

Such is your transcendent privilege; such may be your magnificent destiny. O, poor delver in this world's hardships and darkness. And if such be my future right, can you not, O earthly governments, O earthly courts, allow me to take direction, even here, from the King himself, in all things pertaining exclusively to his service? If I may be entrusted with a share in supervising the affairs of eternity, can you not, as long as I harm no man, allow me to think and to act for myself with reference to my duty to God in this world?

Tallmadge, O.

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Decision Touching Religious Exercises in the Public Schools of Missouri.

An important decision touching the question of the legality of religious exercises in the public schools of Missouri, is that lately rendered by Attorney-General Crow, of that State. The decision is in answer to the following questions raised by the State Superintendent of Public Instruction, John R. Kirk:—

“1st. Is there legal authority for such religious exercises?”

“2nd. If there is authority for such religious exercise within school hours, can the teacher require pupils of the school to give attention to the prayer if they do not volunteer to do so; or, if the teacher has authority to conduct such religious exercise, may a portion of the children retain their seats and pursue such studies as they prefer to pursue during the exercise?”

The attorney-general said in reply:—

“Reading the Lord's Prayer is certainly manifesting that degree of reverence which constitutes worship. The continuous reading of the Bible and repeating the Lord's Prayer cannot be done by believers in Christianity without feelings of deepest gratitude and a holy sense of honor, reverence, adoration and homage to the Supreme Being, which is the essence of worship.

“This exercise, therefore, being a form of religious worship, and the same being done as one of the rules and exercises of our public schools, it necessarily and logically follows that a public school house is therefore made a place of worship. Referring now to that part of our constitution which provides ‘that no person can be compelled to erect, support, or attend any place of worship,’ it must be borne in mind that the tax paid by our citizens for the erection and maintenance of the public schools is an involuntary tax, one which they are by the provisions of law ‘compelled to pay.’ Thus he becomes ‘compelled’ to erect, support, and maintain a place of worship, if such religious worship is suffered in a public school. . . .

“I am, therefore, of the opinion that religious worship can not be indulged in any of our public schools, and that repeating the Lord's Prayer, being, as suggested by you, religious worship, may be excluded therefrom. . . .

“To compel any pupil against his conscience to participate and observe any such exercise is a vile perversion of the Constitution guaranteeing freedom of conscience and religious worship. . . .

“Such practice would produce religious and sectarian strife in every school district in the state. No matter how innocent or honestly done, it would constitute the first step toward a union of church and state, which logically involves the last step.”

Let no one entertain the idea that antagonism to the conducting of religious exercises in the public schools necessarily means antagonism to religion. Such antagonism as that represented in the above decision is based upon justice; and there is no antagonism between justice and Christianity. On the contrary, Christianity demands that justice be done in every matter; hence it is true that Christianity itself demands that religious exercises should not be conducted in the public schools.

When religion enters into partnership with the state in any matter, it becomes debased and changed into a moral poison. Out of regard therefore both for religion and for mankind, we oppose such a partnership in the public schools.

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The True Sign and the False.

BY C. H. KESLAKE.

THE evidence thus far given that Sunday is the mark of the papacy has by no means been exhausted.

By studying the prophecy (Rev. 13:11-18) still further it will be seen that while the mark of the beast (papacy) is being enforced there are those who will not receive the mark either in their right hand or their foreheads. Instead of this they are brought to view as receiving the “Father's name in their foreheads.” Rev. 14:1.

It will be apparent that the mark of the beast is a rival institution to that which is called the “Father's name.” The number who receive the Father's name are spoken of as being 144,000 Whether this means exactly the number or represents a larger number, is not necessary to be discussed in this article.

If as has been proved Sunday is the mark of the papacy and it is a rival of that which is called the “Father's name,” it must be that at the very time when strong efforts are being made to enforce Sunday as the mark there would be another day laying claim to recognition as the Sabbath and which really contains the Father's name.

And furthermore, if Sunday is represented as being a sign (and this has abundantly been shown to be the case in these articles), we should naturally expect to find that

this particular day, of which Sunday is the rival, has not only the Father's name in it, but also is said in Scripture to be a sign.

No one who is at all acquainted with the religious movements in this country for the last half century or more, can deny that there has indeed been another day contended for as the Sabbath, that really does contain the Father's name and is positively called by God himself his sign. That day is the seventh day of the week.

For proof on this point we turn to Ex. 20:8-11, "Remember the Sabbath day to keep it holy," etc.

This is the fourth precept of the Decalogue, and it can readily be seen that it contains God's name,—“In six days the Lord [Jehovah] made heaven and earth,” etc.

Of the sanctuary that God commanded Moses to build, and in which the law—the ten commandments—was put, it is frequently said that God's name was there. For instance, Deut. 16:6: “But at the place which the Lord thy God shall choose to put his name in, there thou shalt sacrifice the passover, at even, at the going down of the sun, at the season that thou camest forth out of Egypt.” Also of the temple which Solomon built and dedicated, and which replaced the movable structure that Moses built, it is said (1 Kings 8:29): “That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there,” etc.

No less plainly and more so if there is any difference at all, is the seventh day called a sign. In Ex. 31:13 we read: “Speak also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a *sign* between me and you.” The same thing is stated again in verses 16, 17. And yet again in Eze. 20:12, 20 we have the same truth uttered, “Moreover also I gave them *my* Sabbaths to be a *sign* between me and them, that they might know that I am the Lord that sanctify them.” “And hallow my Sabbaths, and they shall be a *sign* between me and you, that ye may know that I am the Lord your God.”

Let it be remembered that it is not simply man who thus speaks of the seventh day as the sign of God, but it is God himself who says it. And because God says it, the seventh day is now being set forth as the sign of the Creator, and the people of this country—yes, and of the whole world—are asked to recognize it as such.

But just here it is proper to state most emphatically that under no consideration is governmental recognition and aid asked for the seventh day as is the case with Sunday. Being the sign of God's eternal power in creation and redemption, it could not in the very nature of things ask such aid; while it is perfectly consistent that for Sunday, being the sign of the papacy which has never used any other power than that of the governments of earth, such help should be asked.

No, indeed; the seventh day as the sign of God appeals to the individual conscience, leaving to the individ-

ual himself the decision whether he will recognize the day or not; leaving him to answer before God's tribunal and not man's, for his action, whether for or against. And this is in perfect harmony with the principles recognized in the American Constitution, as explained by those who framed it.

The two days—the Sabbath and Sunday—are now and have been for years, before us; the prophecy is being fulfilled, and we are called upon to choose which we will accept. And be it ever remembered that it cannot be both at one time. That important results hang upon the issue before us will be pointed out in future articles.

Meanwhile the reader is asked, Which day will you accept—the seventh day, the true Sabbath, which contains the Father's name, and is God's sign? or the Sunday, which is never in the Scripture called the Sabbath or Lord's day; is not nor ever can be God's sign; but is and always has been from the first the sign of the papacy?

What Is the Kingdom of God?

It is the fond dream of many that the kingdom of God is to be ushered in, or at least hastened, by political action. It was Miss Willard who said some years since: “The kingdom of God must enter the realm of law through the gateway of politics.” But what is the kingdom of God?

In the epistle to the Romans, the apostle says, “The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.” Certainly in this sense the coming of the kingdom of God could be in no way hastened by political action. Politics is not a means of grace.

Wherever Christ reigns there is his kingdom. To his disciples he said, “Verily I say unto you, there be some standing here which shall not taste of death, till they have seen the kingdom of God come with power. And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them. And his raiment became shining exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses and they were talking with Jesus.” And again he said, “The kingdom of God is within you.”

In the transfiguration, they saw the kingdom of God in miniature; saw it as it will exist when all God's people shall be gathered home. There was Christ the King, all glorious in his royal apparel; there, too, were Moses and Elias; the first representing those who, having fallen asleep in Jesus, will be raised to immortality at his appearing; the second, representing the living saints who shall be changed to immortality and be translated without seeing death, even as was Elijah.

But the heart subdued by the love of God, cleansed by the blood of Christ, changed by the transforming

influence of the Spirit of God, is also a fit type of the kingdom of God, for there is the new man, the subject to Christ the everlasting King. There is a throne in every heart and Christ is the lawful king. Too often the usurper sits enthroned where Christ should reign, but the kingdom belongs none the less to God; so that it is true of every man, whether he recognizes the fact or not, that the kingdom of God is within him. But the ushering in of the kingdom of God in this sense is beyond the power of earthly rulers.

Our Lord said, "My kingdom is not of this world." And when some would have taken him by force and made him a king he hid himself from them. Had he come bearing the symbols of a princely lineage, had he sought honor of men, had he courted political preferment, in short, had he coveted an earthly throne, doubtless the multitudes who scorned him and who joined in the cruel cry, Crucify him, crucify him! would have united in crowning him king of the Jews.

But Jesus Christ received not honor of men. They could add nothing to him. Each can for himself give to his Lord that which is already his—"A sinful, wayward heart;" and this once given, Christ will cleanse it, making it a fit temple for his own abode; but men can never give to Christ any other kingdom than their own hearts. He receives his kingdom from the Father, who says to him, "Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt rule them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:8,9.

Our Saviour likened himself to a nobleman going into a far country to receive for himself a kingdom and to return. Cf. Mark 13:34 with Luke 19:11,12. He receives that kingdom as promised in the second Psalm, at the conclusion of the judgment described in Dan. 7:9,10. This judgment decides who are to be the subjects of that kingdom. The giving of the kingdom is described in verses 13 and 14. Following this comes the ruling with a rod of iron, the breaking in pieces like a potter's vessel. "According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands will he repay recompense." Isa. 59:18. "Out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. 19:15,16.

This earth was not created to be forever the abode of sin and rebellion against God. It was created to be peopled with a race loyal to their Creator. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain; he formed it to be inhabited; I am the Lord and there is none else." Isa. 45:18. Of the character of those who are to inhabit the earth, the psalmist says: "The meek shall inherit the earth; and shall delight themselves in the abundance of peace."

"The Lord knoweth the days of the upright: *and their inheritance shall be forever.*" Ps. 37:11,18. The apostle Peter, also, speaking of God's purpose concerning the earth, says that notwithstanding the fact that it is to be destroyed by fire, even as it was once overthrown by water, "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

The future glorious kingdom of God for which our Saviour teaches us to pray, saying, "Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth," is, then, nothing less than this earth purged by the fires of the last day, and restored to its Eden glory by the power of him who sits upon the throne, when he shall say in the presence of all his redeemed people, "Behold, I make all things new." Then from the ashes of the present world shall come forth the new earth, promised long; the hope of saints and sages, of patriarchs and prophets; and as before the astonished gaze of the saved of all ages it springs at once into verdure, as they see it "rejoice and blossom as the rose," as "the excellency of Carmel and Sharon" are given unto it, from the lips of that throng "which no man can number," will burst that glad shout of praise, "Blessing and honor, and glory, and power be unto him that sitteth upon the throne and unto the Lamb forever and ever."

The work of preparing subjects for this glorious kingdom is now going on in the earth. This gospel of the kingdom is being preached "in all the world for a witness" (Matt. 24:14); and soon the end will come. But only the gospel can prepare men to enter this kingdom; and only its preaching in the demonstration and power of the Spirit of God can hasten the coming of that day. "Not by might nor by power, but by my Spirit, saith the Lord." "The zeal of the Lord of hosts will perform this." Human governments are powerless in this matter. God alone "can bring a clean thing out of an unclean."

C. P. B.

Inconveniences of Royalty.

AN English paper says that the other day, when Queen Victoria was seated in her drawing-room, with several of her household in attendance, the lamp placed close beside her began to smoke. To the horror and astonishment of the company the Queen promptly raised her august hand and turned down the flame.

"Your majesty," said the lady in waiting in a westruck tones, "why did you trouble to do that yourself?"

"Because," said the Queen, "if I had called out, 'This lamp is smoking!' one of you ladies would have said to the equerry, 'See! the lamp is smoking!' and the equerry would have called out to the nearest servant, 'Here! the Queen's lamp is smoking!' and that servant would have called to a footman to attend to it, and all the time the lamp would have gone on smoking; so I preferred to turn it down myself."



AFTER all that has been said about the horrors of Armenia and of India, and the profound interest that has been awakened thereby throughout the civilized world, the following words of Senator Gallinger relative to the situation in Cuba, spoken in the U. S. Senate on the 23rd inst., need no apology for coming to the ears of the American people.

SENATOR GALLINGER had just returned from a trip to Cuba, and spoke from the standpoint of his personal investigations in the island. In his speech he said: "The number of people who have starved in Cuba will never be definitely known. It is estimated that 800,000 were driven from their homes into the cities and towns. I had it from Spanish authority that, according to their figures, 225,000 have already perished, but it is said that the Red Cross Society is in possession of figures showing that 425,000 Cubans have died as a result of Spanish cruelty from starvation, and that 200,000 more must inevitably die, making an aggregate of 625,000, or almost twice the population of the District of Columbia or of the State of New Hampshire. Dr. Lesser, an authority on the results of famine, who is on the ground, says that of the 175,000 not taken into account above, at least 5 per cent. of them will die, making a grand total of 634,000 deaths of men, women, and children as a result of Weyler's inhuman and barbarous decree. It may be that the Government of Spain and the cities of Havana and Mantanzas are doing something to relieve this terrible suffering, but if so I did not see any evidence of it. The hope of the poor remaining sufferers is in this great Government, and Heaven be thanked, our people are reaching out the hand of sympathy and affectionate interest in the shape of food, medicine, and clothing."

FROM carefully-prepared statistics, it appears that during the great civil war in America, 150,000 lives were lost on the Federal side, and 133,000 on the side of the Confederacy. By comparing these figures with those furnished by investigations in Cuba, some idea may be gathered of the awful magnitude of the storm of death and ruin that has been sweeping the island for the past two years, while it was asserted by Spain and recognized as a fact by this Government, that no war existed in Cuba at all! It should be remembered also that comparatively few of the casualties of our civil war were attended by horrors greater than that of swift death on the field

of battle; and the victims were for the most part brave men, and not women and children.

AND why is all this appalling sacrifice of human life, with its attendant flood of suffering and ruin? Oh, it is in order that the government in Cuba may continue to be Spanish, and not some other government! A weighty reason, truly, for the killing of hundreds of thousands of people! Yet it illustrates the principle upon which all human governments proceed. Each one of them assumes the right to perpetuate its own existence, at no matter what sacrifice of human life and happiness. What then is government, that it should be so much more sacred than humanity? Is there anything, indeed, on earth, of more importance than human welfare?

WOULD not some other government than the Spanish do just as well for the people of Cuba? The answer given by the majority of Americans would be that almost any other government would do better. But no matter what a government may be—good or bad—it always holds itself to be most sacred, and counts resistance against it as the highest crime. And if the government is in danger, it asks and if necessary requires that the citizens under it should surrender their lives for its defense.

ALL Europe is to-day, as it has been for years, an armed camp. Why is this? Is it because all the people there love to fight with one another?—Oh, no; nobody supposes that. A great many of them have such a dislike for it that they are willing to journey thousands of miles to a strange country, where they will not have to spend years of the best part of their lives in military service. Is it because the people of one nation are afraid that the people of another nation are bent on doing them some injury? or because they contemplate some great misery that would overtake them in case the government were overthrown?—No; the people themselves, in any nation, are not bent upon injuring other people; indeed, the spread of socialism through Europe has developed a bond of sympathy and union between the people of the various nations in opposition to the spirit of war, so that it has been a question whether the socialist movement, should it continue to augment, would not be able soon to prevent war through the simple refusal of the common people—its adherents—to fight at the dictation of their rulers. Nor can it be said that in most of the countries of Europe, the people would not be just as well off under another government than the one which now holds their allegiance. There is no reason to doubt that should England conquer those countries and set up her own government in the place of those now existing, the people would be better off than they were before; for Anglo-Saxon civilization is the best that the world affords. But should England attempt it, the very people who

would be benefitted by the establishment of her rule would no doubt resist her to the last; and they would do this to maintain the government. Such is the power that has been acquired over men's minds by the idea that the preservation of the government, whether good or bad, is paramount to everything else.

* * *

BUT it is not true that the government is the most sacred thing on earth. It is not true that any government is paramount to the people under it. Government is but the creature, and the people constitute its creator. Government, like anything else, is of value only as it fulfills the purpose for which it was instituted. In whatever degree it becomes perverted, its value is lessened. And it is a fact that in almost every country on the earth, from the time of Nimrod down to the present, human government has perverted the object of its institution on the earth. It remained for the founders of this Republic, after the lapse of centuries of such perversion, to announce to the world once more the true principles of government, and to set up a government upon those principles. The Declaration of Independence, declaring that all men are created equal, that they are endowed with the unalienable rights of life, liberty, and the pursuit of happiness, and that the purpose of governments is to preserve these rights, set forth the principles of government; and the American Constitution came into being as the foundation of a government established upon them.

* * *

GOVERNMENTS are to be preserved not in their own interests, but in the interests of the people. When it becomes true that the preservation of a government is not in the interests of the people, the sooner it goes out of existence, the better.

* * *

As regards the manner in which Spanish government in Cuba served the interests of the people, it will be of interest to refer again to the speech of Senator Gallinger. Upon that point he said: "Let us look at the matter of taxation. In addition to all direct and indirect taxes on real estate, there is a tax on every door, every window, and every chimney in every house. There is a tax on every letter in every business sign. There is a tax on every name on every hotel register. Licenses are required to build houses and to paint houses. There is a tax on food animals as a whole and also a special tax on the horns, the hoof, and the hides. In addition to all this, the interest on the debt is a tremendous burden, the salary of Spanish officials is beyond all reason, and the amount of money wrung from the Cubans to keep the Madrid Government from complete insolvency is simply enormous. What would we think of such a government as that? No people on the face of the earth have been so oppressed, the treasury of Spain being literally supplied

from the revenue extorted from Cuba and the Philippine Islands."

* * *

THIS is only one point in which the Spanish government fails to fulfill the purpose of government, in proving an injury rather than a benefit to the people. Another and even greater one consists in its union with the church. For of all things that sap the vitality of nations and bring demoralization and degeneracy upon the people, there is nothing that takes precedence of a union of church and state.



Diamond Jubilee Memorial to Queen Victoria.

"Present Truth," London, Eng.

THE following petition signed by 336,250 women of the United Kingdom, has been laid before Her Majesty by the Secretary of State. None but women were allowed to sign it, and all signatures were of those over sixteen years of age. The petition, it will be seen, asks for nothing that can in any way affect the petitioners personally, but is concerned only with the welfare of others. There is no desire to curtail religious liberty, but there is a feeling that there should not be a class privileged under the name of liberty to exercise despotism. It is no wonder, however, if the followers of him who exalts himself above the law of God, should treat with contempt all human law:—

"MAY IT PLEASE YOUR MAJESTY—

"We, your Majesty's loyal and loving subjects, while thankfully acknowledging the goodness of Almighty God in preserving your valuable life, and extending your beneficent reign to a period beyond that enjoyed by any of your royal predecessors; and while further acknowledging the innumerable blessings which have been bestowed upon your subjects throughout your vast dominions, and the many humane laws which have been sanctioned by Your Majesty for the promotion of their well being, happiness and freedom; desire earnestly to plead on behalf of a large number of women within these realms, who do not share in such freedom, benefits and blessings, as the rest of Your Majesty's subjects are favored to enjoy.

"Your Majesty's memorialists venture to point out the following facts:—

"(a) That since the early part of the present century 865 convents have been established in Great Britain and Ireland, about 800 having been instituted during Your Majesty's reign.

"(b) That no public record of the number of inmates of these institutions is known to exist; but it is estimated that the women in these convents must at the present time be not less than 20,000.

"(c) That many young persons of tender age are induced in a moment of enthusiasm, and by means of false and highly-colored representations of the character of a nun's life—together with the promise of celestial rewards at its close—to enter convents, and find, when awakened to the dread real-

ities around them, that they are involved in hopeless imprisonment.

“(d) That with regard to the structural arrangements of conventual buildings, many of them are surrounded by high walls, that both the entrance and the inner doors are trebly secured, and that underground cells are known to exist; showing that all possible means are used for giving effect to the canon law of the church of Rome, which inexorably insists that nuns be made veritable prisoners for life. This law enacts, ‘That nunneries be carefully closed and *egress forbidden* to the nuns under any pretext whatever without episcopal license,’ *i. e.*, of those who are deeply interested in keeping them where they are. Further on it is stated that ‘if a nun of her own accord throws off her habit [desirous of returning to her natural life] no allegation should be heard, but being *compelled* to return to the Convent, *they must be punished as apostates.*’ This law is supreme in every enclosed convent in Your Majesty’s dominions.

“(e) That the knotted cord disciplines are used more or less in all Convents, and the more austere orders use the steel-spiked wire whips, called iron disciplines, and other terrible instruments of torture.

“(f) That nuns, being under vows, are not free agents. The will of the Superior is in all Convents absolute, and all correspondence to and from the Convent is read by her or by one whom she may delegate; and all communications not approved by the Superior are withheld, mutilated or destroyed, as she may determine. Generally an iron grating, built in the wall, separates the nun from her visitor, whilst close by stands another nun, to hear every word, and spy upon every action passing between them. Thus, free intercourse is rendered impossible, and no nun has the opportunity of making known to her friends without, any wrong from which she may be suffering.

“(g) That nuns have been transported from the British Isles against their will; your Majesty’s memorialists therefore plead that the deportation of nuns from English Convents to affiliated institutions on the Continent should be made impossible without due registration and license from the civil authorities.

“(h) That private burial grounds being attached to Convents, in which interments have been seen to take place at night, and having regard to the fact that there is no specific registration existing of the names and numbers of the inmates, the Convent authorities have great facilities for avoiding the holding of coroners’ inquests, and for evading the provisions of the burial laws.

“(i) That the inspection of prisons, lunatic asylums, factories, workshops, etc., has brought comfort and liberty to many thousands of Your Majesty’s subjects; while Convents in Great Britain, unlike those even in Roman Catholic countries, are exempt from any kind of state supervision.

“(j) That your memorialists are mindful of the benefits conferred under British rule, upon your Majesty’s Indian subjects by the abolition of a long established religious rite, called Suttee, whereby Hindoo widows, under the delusion that they

would thereby attain eternal beatitude, immolated themselves upon the funeral pile of their deceased husbands, causing hundreds of lives to be sacrificed annually, which abolition resulted in giving general satisfaction to Your Majesty’s subjects. They are therefore absolutely convinced of the necessity for equally stringent laws being passed to prevent practices not less unnatural and cruel and withal of life-long duration inseparable from Convent life.

“Your Majesty’s memorialists therefore humbly pray that Your Majesty may be graciously pleased, in the circumstances above stated, to cause a searching inquiry to be made into the system and practices of all conventual establishments within your realm, and to institute such public control over them, as shall preclude the possibility of any of your subjects immured therein, being deprived of the benefit and protection of Your Majesty’s laws.

“And your memorialists will ever pray.”

Repudiating the Act Against Sectarian Appropriations.

EDITOR AMERICAN SENTINEL:

THE case of Ellis H. Roberts, Treasurer of the United States, appellant, vs. Joseph Bradfield, was argued in the Court of Appeals of the District of Columbia, on the 8th inst. The remarkable feature of the argument was contained in a printed pamphlet bound with the brief of the appellant, and signed by Henry E. Davis, attorney of the United States for the District of Columbia, and D. W. Baker, his assistant, both of whom were designated by the attorney-general to act as counsel for treasurer Roberts. Referring to the act of Congress of March 3, 1897, in so far as it declares against sectarian appropriations, they say:—

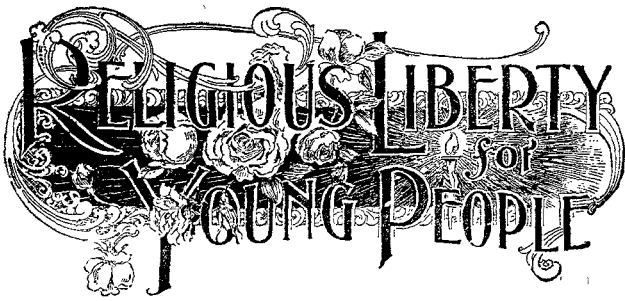
“The bare declaration in regard to the policy of the government is not in itself an enactment, and really means nothing. *It was put in the act to appease certain outgoing members of Congress*, who for years had clamored against so-called sectarian institutions and sectarian appropriations; and possibly *the framers of the act knew themselves that it meant nothing; while those who were pleased with the declaration were not wise enough to know its effect.*”

What De Lome said about President McKinley was less reprehensible than the foregoing assertion; because this assertion is made by the duly-accredited attorneys of the Executive Department, imputing equivocation, mental reservation, and moral torpitude to the latter. I called on Treasurer Roberts this morning and asked him to repudiate the words and the sentiment they convey; but after reading the language in the brief, he declined to repudiate it.”

JOSEPH BRADFIELD.

Washington, D. C., March 10.

“HOWEVER natural veneration for ancient laws, customs, or usages may be, no man of principle can uphold them when he knows them to be wrong in themselves.”



The Difference.

A LITTLE boy, who in the course of some conversation of his elders, heard a good deal of talk about the progress of civilization, approached his grandfather, who was taking no part in the talk.

"Grandpa," said the child, "what is the difference between civilization and barbarism?"

"Barbarism, my boy," answered the old man, "is killing your enemy with a hatchet at a distance of a step, and civilization is killing him with a bombshell twelve miles away!"—*Youth's Companion*.

Studies in French History.—15.

"WHAT puzzles me is," interrupted Joe Palmeter, "why the pope had any more right to interfere with the government of kingdoms than anybody else. I thought he was the head of the church."

"So he was," said Professor Carman. "But this did not satisfy him. So he wished to unite church and state, and be the supreme head of both. He evidently thought that all the kingdoms of the earth were his, to keep or to give away, just as best suited him. Accordingly, he next offered the throne of Aragon to Philip III."

"Was he the same as Philip the Bold?" asked Florence Ray, writing busily in her note book.

"Yes; Philip III. was called the Bold, and reigned during the years 1270-1285. He was not as tender of conscience as his kind-hearted father, Saint Louis, and so he raised an army and went down into Spain, in conformity to his ambitious vanity, where he fell a miserable victim to the dreadful climate and died. His son, named after him, Philip the Fourth, and known as the Fair, took the reins of government at the age of only seventeen."

"I wonder why he was called the Fair," said Milly Brown. "Was he a handsome man, professor?"

"Yes, he had a handsome face, indeed, but that was all one could say in his favor. He was a cold-hearted, ambitious man, and perfectly unscrupulous in his manner of getting money. He did the dreadful thing which people call debasing the coin,—that is, he caused inferior metal to be put into the gold and silver,—and then when anybody was owing him, he obliged them to pay him pure coin. The people were in this manner cruelly oppressed. The workings of the Feudal system yet gave

the poor people no end of trouble. The rich nobles had the poorer people who were under them almost entirely in their power, and it was with an iron hand that they held them, and ground them down. The poor wretches were as much real bondsmen as were ever the unfortunate and downtrodden slaves of our own country, and as much needed a noble Lincoln, with his 'Proclamation of Emancipation.' Sometimes the nobles would compel their vassals, after working hard all day, to sit up all the long night, and strike the surface of the pond near their fine castles with whips to quiet the croaking of the frogs, so that the slumbers of the fine lords and ladies should not be disturbed."

"I wonder if they laid awake all night to see if the frog stillers did their duty," laughed Milly Brown.

"I would never have done it!" exclaimed Rob Billings, with emphasis."

"Well, then, you would likely have received a severe punishment. It would hardly have paid you alone to resist. But the reckoning time was coming when the cruel aristocracy would reap what they had sown.

"Philip IV. was an extravagant man, and was very expert in extracting money from the Parliament of France—which was much the same as our Supreme Court—and was considered by Philip as only a means by which he could wring money from his wretched people. He made all sorts of cruel laws to regulate even the very diet of his subjects, and the kind of clothes they should wear. He forbade their eating more than one dish of meat at their dinner, and so, as the French people were much the same as now, quite fond of good things to eat, they tried to avoid the letter of the intolerant law by heaping several kinds of meat on one dish."

"I should think that somebody would have acted the spy, and told Philip," said Florence Ray.

"Yes, he did soon find it out, and he put a stop to it at once. Even the trimming on the ladies' dresses was regulated by the word and will of the tyrant."

"Perhaps that would be a good plan nowadays," suggested Julia March.

"No, indeed! it is not the business of any king, president, or congress to interfere with anybody's personal conduct in such matters," said Joe Palmeter, stoutly. "Do you agree with me, professor?"

"I certainly do, Joseph," said the teacher, "though I have no doubt there is many a dollar unwisely spent for such purposes.

"The common people were forbidden to own a carriage, or to wear gold or jewels. You see they were not allowed to spend their money as they liked, after they had earned it. But the king's word was law, and no one said anything—aloud.

"In the reign of Philip, there was a very peculiar fashion in shoes, which raged quite extensively. The king was not satisfied without having his say about this queer fashion also, and so the length of a man's title could be determined by the length of his shoes. A plain, ordinary man must not wear his shoes more than twelve

inches long; a knight might have them eighteen inches, while a baron was allowed to indulge his love of shoe-leather to still greater extent—being allowed twenty-four inches.”

“What did the poor fellows who were unfortunate enough to be princes do with their feet, I wonder?” laughed Will Barnaby.

“Bless you, Will; they used to hobble around in shoes two and a half feet long; while the king himself would probably have had his four or five feet in length, if he could possibly have moved his feet.”

“Well, that does surprise me!” said Edna Philips.

“It is indeed surprising; but nowadays people are just about as willing to follow the dictates of fashion as they were then,” said Professor Carman, as he rang the bell for dismissal.

MRS. L. D. AVERY-STUTTLE.

The Beast.

“In our last talk we explained the time, times, and dividing of time,” began Mrs. Ross, “and I think it will be interesting to notice when and how this same period is again mentioned. You may read Rev. 13:5.”

Charlie read: “‘And there was given unto him a mouth speaking great things and blasphemies: and power was given unto him to continue forty and two months.’”

“Of what prophecy does this remind you, Charlie?”

“Of the prophecy in Dan. 7:24 and 25, about the papal horn. Why, mama, it is almost the same. Only there’s nothing in it about wearing out the saints.”

“Read the 7th verse.”

“‘And it was given unto him to make war with the saints, and to overcome them.’”

“This must refer to the same power. What I wished to explain first is the 42 months. You remember that the time, times, and dividing of or half a time, was 1260 years. The Jews reckoned 30 days to a month. How many days would 42 months make?”

Charlie figured a moment and said, “1260 days.”

“Then as each day in prophecy is a year, you have 1260 years for the continuance of this power.”

“What power was it?”

“That is the answer to one problem for to-day. You may read the first verse.”

“‘And I stood on the sand of the sea and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.’”

“Now, Charlie, we have a few review questions. What does water represent in prophecy?”

“Peoples, nations, and tongues.” (Proof, Rev. 17: 15.)

“What does a beast represent?”

“A kingdom or government, an earthly power.” (Dan. 7:23.)

“What do the horns on this beast stand for?”

“For the ten kingdoms of Rome, perhaps.”

“Well, as we do not deal in ‘perhapses,’ you may read concerning them in the 17th chapter, 12th verse.”

“‘And the ten horns which thou sawest are ten kings which have received no kingdom as yet.’”

“When was John writing this prophecy?”

“In A. D. 96.”

“In his day these kings had not yet risen. But what about the heads? Read in the Revised Version Rev. 17: 10.”

Charlie read: “‘And these are seven kings: five are fallen, and one is, and the other is yet to come; and when he cometh he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven.’”

“Well, mama, this is the greatest puzzle we have studied. What do you think these heads represented?”

“The forms or heads of governments.”

“How many forms of government was Rome ruled under up to the time of John’s writing?”

“Five, according to prophecy.”

“Can you name them?”

“I’ll try. Let me see,—kings, consuls, decemvirs, triumvirates, dictators.”

“John says, ‘five are fallen.’ These had passed away. ‘One is.’ What form was Rome under in John’s day?”

“Emperors.”

“Then there was one to come who was to continue a short space. This one was called the ex-arch of Ravenna; but it is never really reckoned among the Roman heads. You see the prophet is more exact than the historian. Now we come to the seventh head. What was that?”

“The papacy.”

“Very well; we have now disposed of the heads, and will turn to the horns. When was Rome divided into ten kingdoms?”

“Between the years 356 and 483 A. D.”

“But mama, this whole beast—horns, heads and all—seems to be swallowed up entirely by the seventh head; for surely it was the papacy that warred on the saints, spoke great things, and continued in power 1260 years.”

“You are right, Charlie. This beast represents papal Rome. The dragon of the 12th chapter was a beast with seven heads and ten horns, and represented the pagan phase of Rome: and as we look deeply into the spirit of both, we see behind them the old serpent which deceiveth the whole world. To whom did the dragon give his seat and great authority? Read Rev. 13:2.”

“‘And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority.’”

“You remember that it was through Justinian, a pagan emperor, that the bishop of the church of Rome received his seat in the city of Rome, and his authority.”

“Yes; that is clear. But I have been struck with this beast as with something familiar. I notice that he has all the characteristics of the four beasts of Daniel—a

mouth like a lion, feet like a bear, body like a leopard, and the 'dreadful and terrible' beast's power. Beside all these features, which point back to Babylon, Medo-Persia, Greece, and pagan Rome, he has a mouth speaking great things, wears out the saints, and continues in power as long as the horn of Daniel was to continue. What a wonderful prophecy!"

"It is, indeed; and as these characteristics of the old kingdoms are united in this beast, we need not be surprised at the manifestation of the old persecuting spirit.

"What power did the prophet see this beast exercising? Read the last of the 3rd verse."

"All the world wondered after the beast,' read Charlie.

"Now read the last of the 7th."

"And power was given him over all kindreds, and nations, and tongues.'

"How many shall worship him?"

"And all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world.'

"This used to puzzle me very much, and I have often prayed to be saved from worshiping the beast. Now I know that it means more than having reverence for the papacy. To worship the beast is simply to worship and serve self. The beast is only the full outcome of the self principle. So still I pray with growing understanding to be saved from dependence upon men, to be saved from leaning to my own understanding, or from resting upon the opinions and traditions of humanity. Jeremiah says, 'Cursed is the man who trusteth in man and maketh flesh his arm.'

"Now read in the 3rd verse what was to happen to the head of this beast."

"And I saw one of his heads as it were wounded to death: and his deadly wound was healed."

"With this you may also read the 10th verse."

"He that leadeth into captivity shall go into captivity.'

"When was the papal head wounded, sent into captivity and into death?"

"In 1798, when the pope was taken to France, and died in exile."

"His deadly wound was healed,' it says; and yet the pope, who is the head of this power, is still called the 'prisoner of the Vatican.'"

"Do you think, mama, the papacy will ever again have power to persecute the people of God?"

"We'll talk about that another time, Charlie. There is one more verse I wish to explain to-day. It is the 18th."

Charlie read: "'Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six.'

"Now we are to reckon the number of a man, whose number is the number of the beast. Two men have been

pointed out in the Scriptures. One is the 'Son of man,' the other the 'son of perdition,' or the 'man of sin.'

"One day a traveler was visiting the city of Rome, and down the street came a papal procession with flaunting banners. Amid the images of saints and apostles, on a high throne sat the pope, wearing his blazing crown. In jewelled letters upon it the traveler saw the words, 'Vicarius Filii Dei,' and the words came to his mind 'the number of the beast.' Hastening home he counted the numerals of this title, thus: v, 5; i, 1; c, 100; i, 1; v, 5; i, 1; l, 50; i, 1; i, 1; d, 500; i, 1; and found that the sum of the numerals in the title is 666, the 'number of the beast.'"

"Well, mama, that seems queer no matter what it may mean; but I shall never see the picture of the pope's hat again without thinking, 666."

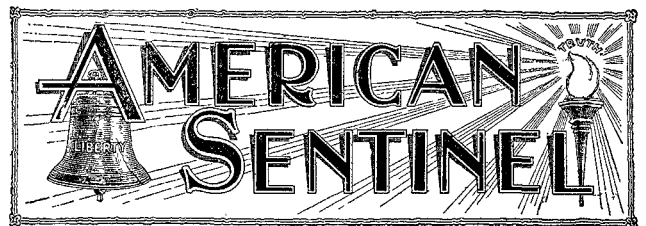
F. B.

Notice.

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

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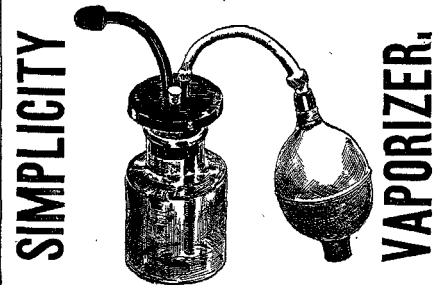
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SPECIMEN OF TYPE USED.		
<i>They that sealed the covenant.</i>	NEHEMIAH, X.	<i>The points of the covenant.</i>
<p>they have ^{rv} dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.</p> <p>38 And ^{rv} because 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-g-lī'ah, and Zīd-kī'jah,</p> <p>2 ^c Sēr-g-i'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'ē-mōth, O-bā-dī'ah,</p> <p>6 Dān'iel, Gīn'nē-thon, Bā'ruch,</p> <p>7 Mē-shūl'am, Ā-bī'jah, Mīj'a-mīn,</p>	<p>B. C. 445.</p> <p>¹ Deut. 23. 43.</p> <p>² 2 Kin. 23. 3.</p> <p>² Chr. 29. 10; 34. 31.</p> <p>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.</p> <p>^a ch. 8. 9.</p> <p>⁴ Or, the governor.</p> <p>^b ch. 1. 1.</p> <p>^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 ^{rv} having understanding;</p> <p>29 They clave to their brethren, their nobles, ^g 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 ⁱ 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>
<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—</p>	<p>forgo ³³ meal—(an) ³⁴ (the)—(among)—according to our fathers' houses, ³⁵ manner of trees,</p>	<p>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.</p> <p>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.</p> <p>DON'T MISS IT.</p> <p>Send money by Postal Order, Express Order, or Bank Draft on New York, drawn payable to the undersigned.</p>

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American Sentinel.

NEW YORK, MARCH 31, 1898.

ARMENIA—India—Cuba; not very lustrous gems are these in the crown of the nineteenth century.

THE terrible and utter destruction which in a moment overtook the great warship "Maine" in Havana harbor, affords the first conspicuous example of the results which will follow the use of modern high explosives and "improved" implements of warfare.

WHILE the people of this country are clamoring for war with Spain on account of her atrocities in Cuba, let them not forget that Spain is a "Christian nation." And who knows but that a union of religion with the state here, might do as much for this country as it has done for Spain!

A CRUSADE for Sunday enforcement was recently begun in the city of Plainfield, N. J. The first Sunday "raid" by the police resulted in eleven arrests. Three of these pleaded guilty and were fined \$5 each, the alternative of paying being twenty days in jail. The others were held for trial. The result was, however, when the matter was tested in court, that the jury disagreed; and the crusade seems likely not to prove the success that was anticipated.

By the signature of the President, recently affixed to the measure giving compensation for war damages to the Methodist Book Concern of Nashville, Tenn., that institution has received \$288,000 which does not belong to it. It is strange that an institution which professes to be established in the interests of Christianity and to rest upon Christian principles, is willing to go on record as dishonest before the world. The moral influence of such action must certainly be a minus quantity. It is said, by the way, that \$288,000 is more than the entire plant was worth, which was not destroyed, but only damaged,

by its occupation by the Federal troops.

A RESOLUTION against Sunday golf playing was recently voted down in the town of Barnstable, Mass. This led to an agitation of the question of Sunday enforcement, conducted through the local paper, and which, as usual, did not tend to strengthen the claims of Sunday as the proper day for rest and worship.

ON Sunday, January 9, says the *Indian Witness*, of Calcutta, there was a collection taken in all the Roman Catholic churches and chapels of that city "for the extermination of slavery in America,"—this being one of two collections in the year prescribed by the pope. There being no slavery in America save in the Catholic portion of it, we are left to wonder at the consistency of taking up a collection in one part of the papal household for the abolition of slavery in another.

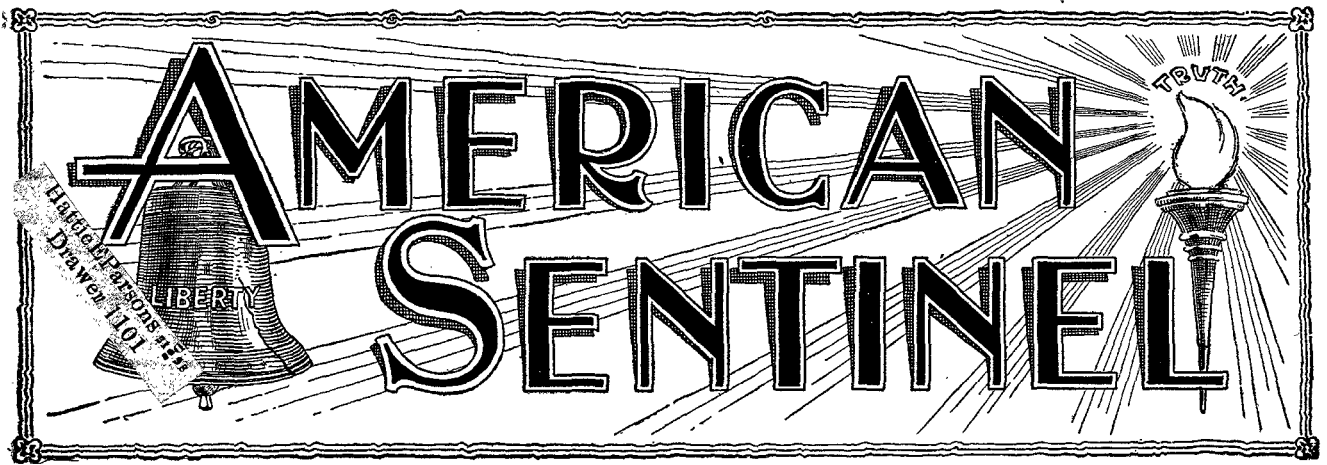
THE town of Greenport, L. I., is agitated over the question of mail delivery on Sundays. Two prominent church workers of the place, it is said, want the post office closed on the ground that some persons go there for mail on Sundays when they ought to go to church. Of course(?) these individuals will go to church as soon as they find that they cannot go to the post-office on Sundays, and especially when they learn that it was the church that closed the post-office against them.

ONE can hardly keep track of all the organizations that are springing up these days upon the idea of the enforced application of the divine law to political and social life. The latest that we have noticed is the "Christian Social Union," the objects of which are: "1. To claim for the Christian law the ultimate authority to rule social practice. 2. To study in common how to apply the moral truths and principles of Christianity to social and economic difficulties of the present time," etc. How difficult it

seems to be for some people to realize that God himself knew of but one way in which the Christian law could be made applicable in a beneficial way to human affairs; and that required of him an infinite sacrifice; that God made this sacrifice in the death of his only Son on the cross; and that this one way provided by him is the gospel of Jesus Christ! There is no salvation for anything in this world but by the gospel.

THE prospect of war between this country and Spain is increased by the "Monroe doctrine," which would oblige the United States to protect Cuba against Spain, in case the independence of Cuba should be recognized by the American Government.

THAT was not a very conspicuous success which was scored by the W. C. T. U. on the occasion of the launching of the battleship "Kentucky." The W. C. T. U. of the State had interposed a strenuous objection to the custom of breaking a bottle of champagne over the bow of the vessel at the launching, and had prevailed upon the governor's daughter, who was chosen to perform the ceremony of "christening," to substitute a bottle of water for the customary bottle of liquor. But no sooner had the bottle of water been broken over the ship's bow, than bow and sides were bombarded with innumerable flasks filled with the "genuine article," from the hands of the hundreds of assembled Kentuckians, who were bent on being loyal to the traditions of their State. So that never before was a ship's bow so drenched with intoxicating liquor on the occasion of a "christening." After all, however, we do not think the W. C. T. U. ought to feel very bad about it. It is a much better way of using up whiskey than to drink it, and as everybody knows the close connection there is between whiskey and fighting, it really seems that no person ought to object to such use of it on the ground of propriety. The "Kentucky" ought now to become the best fighter in the navy.



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

Vol. 13, No. 14.

NEW YORK, APRIL 7, 1898.

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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 champng 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 someone 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.

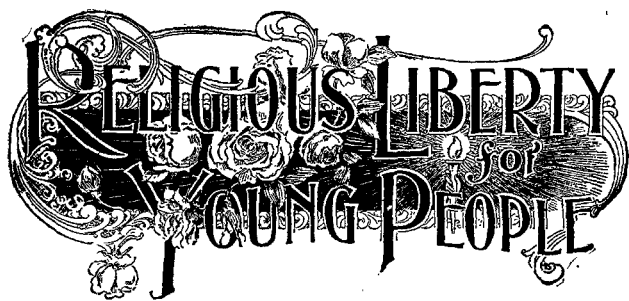
The ordinance did not give general satisfaction as it closed many shops where no clerks were employed.

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.*

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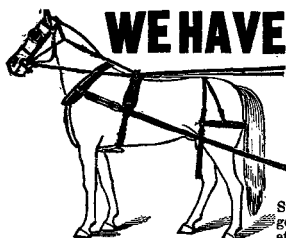
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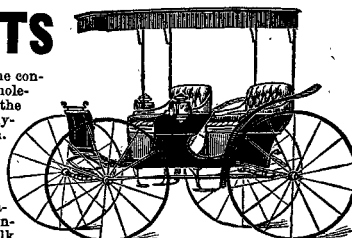
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<p><i>They that sealed the covenant.</i></p> <p>they have ^{rv} dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.</p> <p>38 And ^{rv} because of all this we ^v make a sure covenant, and write it; and our princes, ^{rv} Lē'vites, and ^{rv} priests, ^h seal unto it.</p> <p>CHAPTER X.</p> <p>¹ The names of them that sealed the covenant. 23 <i>The points of the covenant.</i></p> <p>NOW ³ those that sealed were, ^a Nē-hē-mī'ah, ⁴ the Tīr'shā-thā, ^b the son of Hāch-g-lī'ah, and Zīd-kī'jah,</p> <p>2 ^c Sēr-g-i'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-ba-dī'ah,</p> <p>6 Dān'iel, Gīn'nē-thon, Bā'rūch,</p> <p>7 Mē-shūl'am, Ā-bī'jah, Mīj'g-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 ^{rv} 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 we would not</i></p>
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³⁷ power ³⁸ yet for all this—our ⁹ namely, Jeshua etc. ¹⁴ chiefs ²⁸ Nethinim,—peoples—that ^{had}—(having) ³⁰ peoples ³¹ peoples—(it)—a—

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."
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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.
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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.

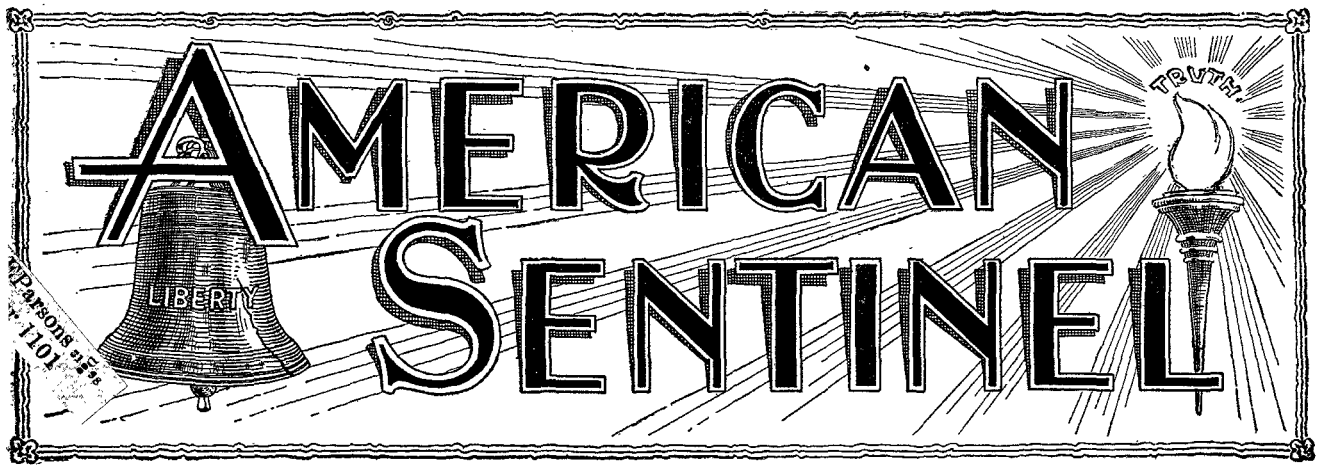
THE pope wants Cuba to continue under Spanish rule; because Spanish rule means papal rule. A new government in the island may not be as useful to the church as the Spanish government was; and a revolution in Spain, which would probably follow any serious blow to the present government, might inflict 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.



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

VOL. 13, No. 15.

NEW YORK, APRIL 14, 1898.

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

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 heretofore 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 u-rpers 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 amens 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 home 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 reëchoed 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 sacrilegious 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 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 the source of the introduction of the Sunday into the Baptist creed. It had been placed in their Standards like the "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."

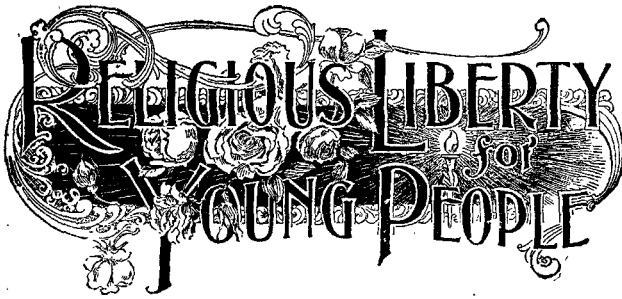
KANSAS CITY, MO., March 22.—The ministers of Kansas City, under the leadership of Dr. W. A. Quayle, of the Independence Avenue Methodist Episcopal Church, have declared war on Sunday baseball and theaters, and promise to have both abolished within a few weeks. The first move was the circulation of a 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.

MRS. L. D. AVERY-STUTTLE.

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."

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"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.

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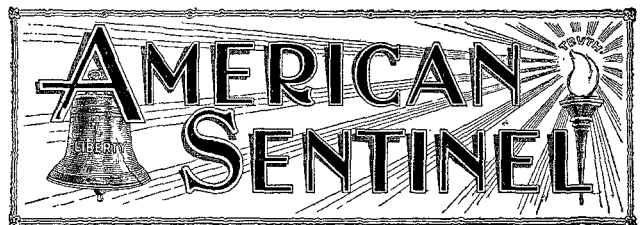
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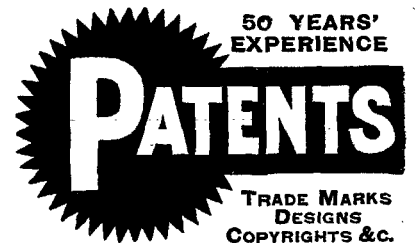
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<p><i>They that sealed the covenant.</i></p> <p>they have ^rv/ dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.</p> <p>38 And ^rv because of all this we ^g make a sure covenant, and write it; and our princes, ^rv Lē/vites, and ^rv priests, ²h seal unto it.</p> <p>CHAPTER X.</p> <p>¹ The names of them that sealed the covenant. 23 The points of the covenant.</p> <p>NOW ³those 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-lī'ah, 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, Ō-bā-dī'ah,</p> <p>6 Dān'iel, Gīn'nē-thon, Bā'ruch,</p> <p>7 Mē-shūl'lam, Ā-bī'jah, Mīj'ā-mīn,</p>	<p>NEHEMIAH, X.</p> <p>B. C. 445.</p> <p>f Deut. 23. 48.</p> <p>g 2 Kin. 23. 3.</p> <p>2 Chr. 29. 10; 34. 31.</p> <p>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. c ch. 8. 9.</p> <p>4 Or, the governor. b ch. 1. 1. c See ch. 12. 1-2.</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 ^rv having understanding;</p> <p>29 They clave to their brethren, their nobles, ^g and entered into a curse, and into an oath, ^h to walk in God's law, which was given ⁵ by Mō'ses 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 ⁱ 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>
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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.

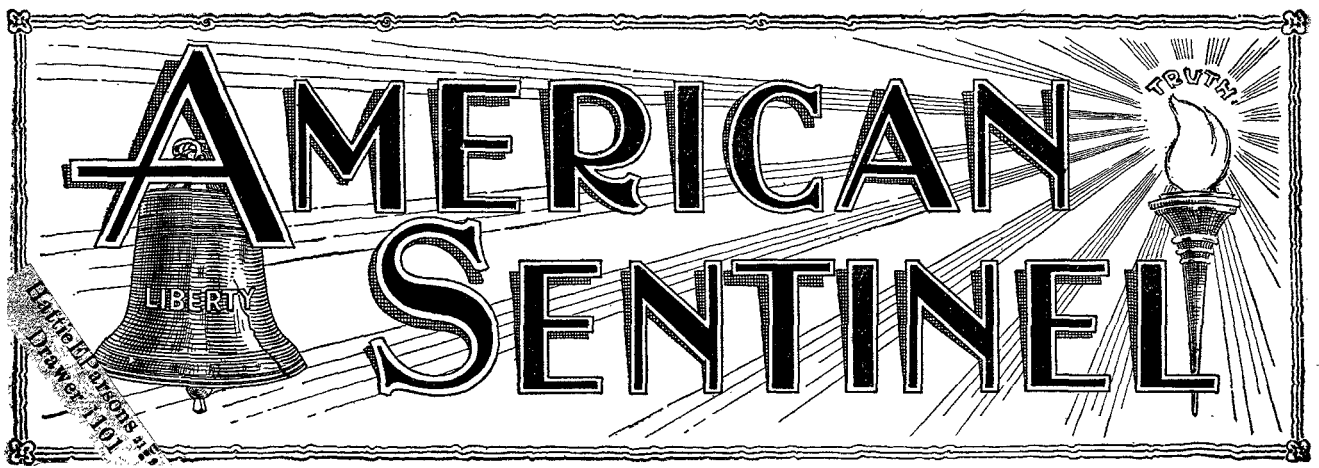
SPEAKING of the attitude of the European powers in the Spanish-American crisis, the New York *Sun* of the

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.



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VOL. 13, No. 16.

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AN effort to force the world to conform to the church always results in conforming the church to the world.

WHAT the church needs to-day is not Sunday laws, but something to separate her more clearly from the world.

THE effectiveness of human law depends altogether upon public sentiment. The effectiveness of the divine law is altogether independent of public sentiment.

IT is better for the worldly man to be engaged in honest work on the Sabbath, or in innocent recreation, than to be going through the forms of Sabbath-keeping.

IF the apostles had turned from the preaching of reform through faith in Christ, to the preaching of political or legislative reforms, the world would have been sunk in evil long ago.

THE mightiest power in the universe is the power of God; and the mightiest manifestation of God's power is

in the gospel. The gospel is the power of God against sin; and that power alone can overcome the evil that is in the world.

It is better to lean upon God than upon a Sunday law. He who leans upon God does not need any other support; and he who does not lean upon God will fall in spite of all the support that religious legislation can furnish.

IT is entirely useless for Christians to try to compel the world, by the force of law, to act in an unworldly manner. The unregenerate person must act out the nature that he has, until by the grace of God he is given another and better one.

A Groundless Apprehension.

A NEW ORLEANS paper makes note of an effort made during the Louisiana Constitutional Convention just closed, to eliminate from the Constitution the recognition of Sunday as a sacred day, and calls it "an outrageous proposition." It would be a terrible thing, in its view, if the restraints of the Sunday laws were removed, and people permitted to engage in worldly occupations on that day as on any other.

It is quite natural for religious people in states which have long maintained a Sunday law to hold this view, even though, as in New Orleans, the law has long been practically a dead letter. It seems to them that the removal of such a law would be the opening of the flood-gates of secularism, which would result in sweeping away the Sabbath altogether. But really, there is no foundation at all for this apprehension.

It may be that the removal of Sunday laws would result in an increase of Sunday business and of Sunday amusements. Very well, we say; suppose that it does. If people want to be worldly on the Sabbath (which however is not Sunday), if that is their nature and desire, let them be so. Let the world conduct itself after the man-

ner of the world. How else could it be expected to act? It is only people who want to be worldly—people who could not keep the Sabbath anyway without a change of heart—who will not want to rest on the Sabbath.

All this will not affect the church; at least, there is no reason why it should. The church is in the world, surrounded by worldliness in every form; yet she is not to be of the world. The world is the proper place for the church, under the present constitution of things, just as the water is the proper place for a ship; but the world need not get into the church, any more than the water need get into a ship; indeed, the world can always be kept out of the church if the church so wills it. Sometimes water gets into a ship by unavoidable accident; but the church must first voluntarily open its doors to the world before the world can get into it.

Let people of the world, then, go about their worldly pursuits on the Sabbath, as on any day, and let the church spend the day in rest and the worship of God. *This very thing would do much to mark a distinction between the church and the world.* The great trouble with the church to-day is that this distinction is not plainly marked. The friends of the world know it is not, and the enemies of religion know it is not; and this is why the church to day has so little influence over them. And the reason it is not plainly marked is that hardly any distinction exists. In endeavoring to conform the world to the church by non-scriptural methods, the church has become very largely conformed to the world. And a Sunday law is one method—and not by any means the least—by which this conformity has been accomplished.

A Sunday law tends always to conform the church to the world.

The government—the state—is of the world. And it must always be of the world, for it is that into which every worldly element enters. The government cannot rise to the level of Christianity; but the Christian church can descend to the level of the world (of course losing her Christianity in the process). And when the government enacts a Sunday law, and compels the world to conform to it, the only effect is to obliterate, in part at least, the distinction between the church and the world. But that distinction ought not to be obliterated; it ought to be much sharper than it is.

When the church joins with the government in this (as she has done in every case, being always the foremost advocate of such laws), she simply joins with the world, and trails the banner of godliness in the dust.

There is a class of people in the country who do not observe the popular rest day, but keep the seventh day instead; and of all classes of religious people, none are more marked as being separate and distinct from the world. And nothing more plainly marks them in this way than their observance of the seventh day as a day of rest and worship, while all the world around them is engaged in its accustomed secular pursuits.

No one tries to force the world into conformity with this people. No law exists or ever existed—of an earthly

sort—to curtail worldly business or amusements in any degree upon their day of rest. Yet their Sabbath is not overwhelmed and lost by all this secularism. The flood is beneath it, and can no more overwhelm it than the flood of water could overwhelm the ark.

Let Sunday laws be removed from the statute books everywhere, and the result will be for the good of the church and of all men. Let the church address her petitions to God and not to the state, and the fading line of demarkation between the church and the world will become much more clear and distinct.

FOR some reason this “Christian nation” shows no disposition to “turn the other cheek” to Spain; but is getting ready to do something quite different.

Sunday Laws and Sabbath Keeping.

IN behalf of Sunday laws it is said that “Sabbath-keeping develops and strengthens the religious nature, and fosters reverence for God and his revealed truth, which is the basis of all well-being and prosperity.”

This is true, if it be God’s Sabbath that is kept, and it be kept in God’s appointed way. But how is it as regards the sabbath-keeping which is secured by Sunday laws?

Does a Sunday law develop and strengthen the religious nature? How is that nature strengthened? Is it not by faith in God? All must admit that it is; but what has a Sunday law to do with faith? What has the aid of the civil power to do with faith? Is not the act of seeking for and depending upon such aid the very opposite of faith in God?

“Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.” Jer. 17:5,6. Thus has God answered those who would put their dependence upon an earthly power.

On the other hand, how is it with those who do the opposite? We read further in this chapter: “Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drouth, neither shall cease from yielding fruit.”

This is the kind of experience that “develops and strengthens the religious nature”; and it comes altogether from faith in God. Faith in God is trust in God; and trust in the arm of flesh is the opposite of trust in God. It is the opposite of faith.

Can it be said, either, that Sunday laws “foster reverence for God and his revealed truth”? Do they call

attention to God at all? The law calls attention to the legislative body which enacts it. A human Sabbath law, therefore, calls the attention of the people away from God to a human power as the source of authority in Sabbath observance; and this does not foster reverence for God, but the very opposite. God is the only authority for Sabbath observance, and he alone can rightfully be recognized in such a matter. Any other "authority" is self-constituted, and a daring usurper of the prerogative of Heaven.

And what have Sunday laws to do with fostering regard for God's "revealed truth"? What Sunday law ever called attention to God's truth? It is the very absence of such truth from the foundation of that institution which prompts its adherents to seek a declaration from an earthly power. It is the absence of any divine law in support of the day that calls for support from the laws of men.

For the very reason, therefore, that "Sabbath-keeping develops and strengthens the religious nature and fosters reverence for God and his revealed truth," no human law ought ever to intrude itself into the matter of Sabbath observance. A human law in the domain of religion can only act as a barrier between man and his God.

"THE meek shall inherit the earth, and shall delight themselves in the abundance of peace."

The Pope Is Grieved.

DISPATCHES from Rome state that the pope is "deeply grieved" by the apparent failure of his efforts to mediate between this country and Spain. In view of the prospect that war cannot be averted, he is reported to have said:—

"I have prayed to God with the whole force of my being, with the deepest fervor, to avert war, and not to allow my pontificate to end amid the smoke of battle. Otherwise, I have implored the Almighty to take me to himself that I may not behold such a sight."

The pope has a deep horror of the "smoke of battle," and the "sight" of fighting, when Spain is opposed to a formidable nation. But what about the smoke of battle that has for three years been hanging over the island of Cuba, and the starving of innocent women and children by the hundred thousand, which has been in progress ever since Weyler's order of concentration? Has he felt any horror over these? If he has, he has not expressed it.

The scenes which have been enacted in Cuba under the Spanish arms—arms to which, by the way, the pope has given his blessing—are far worse than any that are likely to attend a conflict between Spain and the United States.

If only the Roman pontiff could succeed in preserving peace between two great "Christian" nations, what a prestige would be given the papacy in the eyes of the world, and what a basis would be afforded for asking concessions to the papacy from the United States! No wonder "his holiness" is deeply grieved over his failure.

Natural Rights and the "Common Good."

THERE is no more fallacious theory extant than that which is embodied in the common idea that natural rights must be limited by law in order to promote the "common good."

Natural rights are the rights given to man by the Creator. They are neither more nor less than what the Creator made them. To say that they need to be clipped and pruned down to meet the requirements of a successful life, is to reflect upon the wisdom of the Creator.

Rights were given to the individual for his good. Among man's "inalienable rights" the Declaration of Independence enumerates "life, liberty, and the pursuit of happiness." The more of these things an individual has, the better off he is, and the more of prosperity does he enjoy. And the more individuals there are of this kind in the community, the more prosperity and happiness is there in the community.

What, on the other hand, is the "common good"? It is a very indefinite term. Each person defines it to suit himself. Governments define it to suit themselves. Over in Russia it is declared to be for the "common good" that the little children of heretical parents should be taken from their homes and sent away to be brought up in the orthodox "faith." In Peru, until recently, it was considered to be for the common good that no Protestant marriage ceremonies should be recognized as valid by the state. In Spain it was for the common good that Protestants should not be allowed to worship in church buildings. The list of instances in which personal rights have been invaded under the plea of the "common good," might be extended indefinitely.

How are these things decided to be for the common good? Oh, it is by the decision of the majority, at least of those in power. And this is the way the question is always decided; this is the way it is proposed to decide the question to day, and the only way in which civil government can consider it, in this country at least. A natural right, therefore, as limited by the "common good," is simply such a privilege as the majority may see fit to grant. And this would take the matter out of the hands of the Creator entirely. It would leave no force to the term "natural" right at all. For what a person is allowed to have by the majority, cannot be his by nature—by birth.

And for what purpose is this limitation sought to be put upon natural rights? A quotation from the recent hearing on the Sunday bills before the Massachusetts legislature will explain. A speaker in behalf of the bills said:—

"When we speak of natural rights it must be with limitations. Natural rights of the individual in the community are subordinate to the common good. Sabbath laws have been proved to be for the common good."

Natural rights are sought to be curtailed in the interests of Sunday laws. Sunday laws are a denial of natural rights, and this is instinctively recognized by the

advocates of such laws in the pleas made for their enactment. It is in behalf of religious legislation that natural rights are most commonly curtailed, in all countries. The two are antagonistic; and when one prevails, the other must give way.

This is not saying that the common good does not require that limitations should be set to individual freedom of action. It is not saying that an individual has liberty to do as he pleases. But we are not speaking of what an individual may please to do, but of what he has a natural right to do. He has no natural right to do anything that would conflict with the rights of his neighbor. Rights do not conflict. Any individual in the world may freely exercise the natural rights with which the Creator has endowed him, without interfering with the like exercise on the part of any other person.

Natural rights lie, at the foundation of all proper legislation and government. Neither individuals nor governments may rightfully invade them. They no more justify wrong doing under the plea of "conscience," than under the plea that might makes right. Test all governmental measures by the touchstone of natural rights, and let it be remembered that natural rights are always individual rights. In this way secure the good of all individuals, and the common good will take care of itself.

"THE wicked are like the troubled sea, when it cannot rest; whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

The Church in Politics.

It was Christ, the founder of Christianity, who said, "My kingdom is not of this world."

It was the Apostle Paul who declared, "I am determined to know nothing among you save Jesus Christ and him crucified."

There are two kingdoms in this world, the visible and the invisible—the church and the state. Christ is the head of one, Cæsar is the head of the other. One is ruled by force, the other by love. One takes cognizance of the overt acts of man only, while the other goes beyond and judges the thoughts and intents of the heart. The one is of earth, the other of heaven.

There is a clear dividing line between the two, across which Christ taught that neither should go.

It is a sad fact, however, that this command has for the most part been disregarded by those who have been called to the exalted work of the gospel commission. They have dabbled in state matters, and through this intermingling the Christianity of its Founder has been trailed in the dust.

Rev. S. G. Smith, one of the leading ministers of Minneapolis, Minn., evidently does not fall in line with the 'church in politics' idea that is nowadays so prevalent.

In a late issue of the *Minneapolis Times*, he is reported as saying in a sermon:—

"Grant, for the sake of argument, that the churches, if they combine, can put down the saloon; that they can put down the social evil, that they can put down many other evils which, perhaps, they cannot in fact. But grant that they can, and when they have accomplished one of these reforms, it will be like the first taste of blood to the carnivorous. The tongue of cunning and the hand of greed will make use of them, as they have in the past, wherever the church and the state have intermingled. Whenever the church knows and others know it has such a power, bad men will use it to further their own ends. The pirates will board the ship of God."

He is right, and all the history of the past is but a monument of proof to the truthfulness of his assertions.

W. E. C.

"THOU wilt keep him in perfect peace, whose mind is stayed on Thee."

ONE of the leading pastors of the city of New York is reported as having said in a sermon that if war must come between Spain and the United States, "It should be a war for humanity, a war for truth, a war for God. It should be in a real sense, a holy war."

Many people think that Spain has not got beyond the Dark Ages in her conceptions of humanity. And the words of many preachers of these days show very plainly that they have not got beyond the Dark Ages in their conceptions of Christianity.

Think of making war for the God of peace! Think of destroying men for the Saviour! Think of making in a *real sense*, a *holy war*!

Until such men obtain better ideas of Christianity, it will be to very little purpose that they denounce the Spaniards' low ideas of humanity.

Thinking vs. Knowing.

BY E. J. WAGGONER.

How often we read with reference to something pertaining to the Bible and religion, "Dr. — thinks that this is," etc., and what the doctor *thinks* is then by many considered as final, until he "thinks" again, or until somebody else "thinks" something else.

"Then you would have us ignore the opinions and ideas of other men, and each one simply follow his own thoughts." Not by any means; our own thoughts are no better than other people's, and often not so good. I would have you follow, not what you or somebody *thinks*, but what you *know*. When you absolutely know a certain thing, you accept it not on anybody's authority, but for its own sake. Then you are sure of where you stand.

"Ah, but what conceit for a man to assume that he

knows the truth in a case where more learned men confess their ignorance." Yes, indeed it is, if you *assume* that you know the truth. Don't assume anything, and when you are not sure that you know, don't be ashamed to say that you don't know. But what is there strange in a person's knowing what the Lord tells him, and in being sure that he knows it? In such a case it is sin not to know. Jesus says, "If ye continue in my word, . . . ye shall *know* the truth." The Word of God is sure, and whoever believes it may be sure.

"LET the peace of God rule in your hearts."

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

BY MRS. S. M. I. HENRY.

THE power of the drink appetite was yet to be discovered. As long as its cry had been answered, no one dreamed of its resources of torture, but soon after that pledge-signing period of our work we had a sudden and rude awakening. The men who had pledged themselves in the most solemn manner never again to touch, taste, or handle the accursed thing, were seen staggering, drunk, on the streets, and in and out of the saloons, just as before. We looked on, amazed, long enough to satisfy ourselves that we were not suffering from optical illusion, and then hastened to our places of prayer to inquire of the Lord what this could all mean.

In the process of the investigation we learned the depths of iniquity in which the liquor business had its root. First of all was that terrible physiological effect of drink on the human structure, which made its victim an easy prey to the tempter who would stop at nothing to gain his end—and for which we in our ignorance were wholly unprepared. It was not possible for us to imagine the diabolical means which were to be employed to undo our work.

The drinking water tanks at Temperance headquarters were not infrequently "doctored" with whiskey for the purpose of setting on fire the smouldering craze for drink in the man struggling to be free. The side-walks in front of saloons were sprinkled with saw-dust, which had been wetted down with "forty rod whiskey;" this steaming up, and loading the atmosphere with poison, was a death-trap to any man with the appetite still lurking in his breast. In one instance which I know personally, a quantity of the same vile stuff was thrown splashing into the regular prayer-meeting of a church to which one of these pledged men had united himself. It was well known that the odor of strong drink made him powerless to resist, and it was also known that he never missed a prayer-meeting; so the enemy supposed that he was almost sure of his victim, and what a victory it would be to be sure to drag this man by that subtle cord, a depraved appetite, back into his old haunts again, right out of the bosom of the church.

The enemy knew his power, but he did not know the power of Christ in hearts that were filled with divine sympathy for a tempted man, and after making such an effort to get possession of the poor, struggling soul, the perpetrator of the deed had to stand at his saloon door and see the man for whom he had stooped so low, surrounded by a cordon of faithful Christian brothers, walk safely past, and so escape to his home.

The temperance work took on a very serious aspect in view of these facts, and we said one to another: "The saloon must be destroyed. It is still a question of faith and prayer toward man and God. We know that God is with us, but it is evident that we have not yet found the right men; there is some reason why neither saloon keepers nor drinking men can close out the liquor business. We must turn to the men who have the power to say what shall or shall not be in the village, the city, the state, and the nation."

This brought us to the petitioning period of our work. We drafted memorials to village boards, city councils, to state legislatures, praying in the name of God, of suffering women and children, and of tempted men, that no more saloons should be licensed to sell intoxicating liquors.

These petitions were presented in person. Solemn preparations were made for these visits to the august bodies of law makers, and our hearts were opened to them as only the most urgent necessities could have opened them. The appeals that were made by mothers with growing boys were such as to bring tears to the eyes of the grey-bearded "fathers" to whom our petitions were made; and as we went out from the presence of these law-makers, we said to each other, "Our petitions certainly will be granted. Did you not notice how Judge —— looked at his wife, and how Lawyer —— wiped his glasses more than once? These men can't refuse us when so many of their wives are with us."

The next morning the daily papers told the pathetic story of the woman's petition, rehearsed the speeches that had been so touching and eloquent; commented on the beautiful courage of the organization, and also its impractical way of dealing with the great questions of revenue, of demand and supply; and then told how the petition had been treated with great respect, but of course, had been laid on the table.

In a few instances the petitioners were very roughly treated. History could scarcely furnish anything more brutal than the mobbing of the women in Chicago as they were on their way to the City Hall with their petition; a chapter which every fair minded man must be ashamed to have stand open for the world to read; while the women of that devoted band now growing rapidly old still speak of the experience with reluctance, and shamefacedness because of the vileness with which its memory reeks.

"THE fruit of the Spirit is love, joy, peace."

The Nation's King.

BY M. E. KELLOGG.

To enthrone Christ as King of the American people is the avowed object of a large number of very zealous people of this country. But properly to enthrone a king it is requisite in the first place that he shall reign, not simply by force over unwilling subjects, whose hearts are full of rebellion, but really reign in the hearts of the people. Indeed this is the only way that Christ will reign.

At one time some of his very earnest disciples thought to take him by force and make him king over the people of Israel, but he would not permit them to do it. He would not reign by force alone. Christ desires no unwilling subjects. The gospel is gathering out of all kingdoms those who personally recognize his sovereignty. In the final end of all things, the great company gathered by the gospel—the multitude that no man can number—will constitute the subjects of his kingdom.

Christ will not rule over this nation literally, nor can it be supposed that he will select an agent to rule in his place. A vote of the people that they accept Christ as their ruler will not have the effect to bring down Christ from above, nor will it assure anyone that the man whom the people place in the highest position of authority is the vicegerent of Christ. About ten millions of the people of the United States now believe that the pope of Rome is the vicegerent of Christ for the whole world. Now if the people of this nation should invest their chief magistrate with the prerogative of a vicegerency of Christ for this nation, then one of two things would happen. The vicegerent of the United States would have to submit to the vicegerent of the whole world or there would be a great clash, and perhaps a great struggle to determine by earthly forces which was the genuine and real vicegerent of Christ.

Christ will never reign in this earth or on any part of it in any such way. That plan never will work in a world full of sin and wickedness. The only way for Christ to rule in the present condition of good and evil is that he shall reign in the individual hearts of those who love and obey him.

Have we reached a time when anyone dare say that Christ is ruling in the hearts of the majority of the American people, or that he fully reigns in the hearts of a minority respectable in size and numbers? No one dare assert it. It is a fact patent to everyone that mammon—the love of riches, which includes the love of self—is the ruling passion in this nation.

This love of self marks our national life in all its parts. It may be seen in the national statesmanship, as it relates to our relations to other nations; in the States in their relations to the Federal Government and to other States, in the counties and towns in the same way, and in the individual relations of men with men. To get, and to keep is the one supreme idea which to a greater extent than any other, dominates in the minds of men.

The Spirit of Christ is just the opposite of all this. "It is more blessed to give than to receive" is the Christian motto that stands out in opposition to this universal national and personal selfishness.

Hence when a nation that is selfish in its national affairs, selfish in its State affairs, selfish in the personal relations of men with men, declares that the unselfish Christ is its king and that they are loyal to him and to the principles of his government, what will it do but declare a lie and thus take upon itself a false profession? Should such a profession be made, should Congress, as the representative of the people and the nation, declare that Christ is the King of the nation, would there be any less of self, any less of serving Satan, any less of the wickedness both open and secret that prevails in high and low places? No one can claim that there would. Then why profess a lie? Why say that Christ is the King of the nation when mammon is king?

No one has the power to make Christ King over another. All that anyone can do is to make Christ his King, and serving him loyally, in this world and age of rebellion, wait patiently the coming of the King, who will then gather out of his kingdom all those who offend and work iniquity to destroy them; and will say to his loyal ones, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Sunday and True Worship.

BY C. H. KESLAKE.

It will be noticed that of the two-horned beast (Rev. 13:11) it is said "he exerciseth all the power of the first beast before him [literally, "in his presence"] and causeth the earth and them which dwell therein to worship the first beast whose deadly wound was healed." V. 12.

Remembering that these two beasts symbolize respectively the United States and the papacy, the reader will clearly see that the power of the United States is to be so used that it will cause all under its influence to worship the papacy.

But it is ever the duty of all God's creatures to worship only Him. Therefore the issue is to come before us clear and distinct, and all will be called upon to declare whom they will worship—God or the papacy.

While many are aware that there is such a power in existence as the papacy, there are not many who are aware that this power is a rival of God in that it claims homage. It may be possible that even Roman Catholics are not aware of this. But such is the case, whether they know it or not.

And inasmuch as both cannot be worshiped at one and the same time, and that one or the other must be worshiped, it becomes a matter of the highest importance to know how this can be done.

Now the highest form of worship is obedience. With-

out this there can be no true worship. This will be seen from the words of the Saviour: "Why call ye me, Lord, Lord, and do not the things which I say." Luke 6:46. And again, when Christ was tempted of Satan in the wilderness, he replied, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God and him only shalt thou serve." Matt. 4:10.

This being true, the way in which the people will be called upon to worship the papacy will be by being made to conform to some standard set forth by that power. In other words, as set forth in the prophecy, the beast will be worshiped by its mark being received in the right hand or in the forehead. But it has been shown in these articles that Sunday is the mark of this papal beast. Hence it is certain that the keeping of Sunday will constitute the worship of the beast.

It is hoped that no one will get a misunderstanding here, and jump to the conclusion that all who in the past have kept Sunday, are beast worshipers. This by no means follows.

The writer believes that there are vast numbers who have served God and yet kept Sunday; and that even now there are many, very many, who keep Sunday, fully believing that this is the divinely-appointed day of rest. And walking in all the light they have they are accepted of God as his children.

But while they are honest and sincere in this belief, their sincerity does not make their belief right. A person may be honest and yet be wrong in some things.

In order for one to worship the papacy there must first be a turning away from the truth of God's Word, and a deliberate adherence to an institution of the papacy, despite the fact that there is no scriptural evidence for its observance.

In the way in which it is presented in the prophecy it will be seen that this work will not be done in a corner. The fullest light will shine forth from the Word of God, and all be given an opportunity to know the truth.

Hence we find that when this work is being done, a solemn warning is to go forth to every one against worshipping the beast and his image and the receiving of his mark in their right hands or their foreheads. Rev. 14: 9, 10. But this warning would be in vain if the people could not fully understand the issues involved.

However they may understand the matter now it is certain that at that time they will know fully what the mark is, and in receiving it will do so knowing there is no scriptural warrant for it. Moreover they will know that it is a test of worship.

From the foregoing it will be seen that this country will, by law,—for it can be done in no other way,—enforce the keeping of the mark—Sunday—and that it will be made a test.

Now everybody may know who cares to, that at this very time, and for a number of years in the past, there has been, and still is, a mighty organized effort, gathering strength year by year, to have Sunday enforced by

law. And they may know, too, that it is confessed by at least those who are at the head of the movement that there is no Scriptural warrant for keeping Sunday; and yet it is being made a test of worship.

That this is true the following utterances will prove. Dr. Everts, at a meeting of the American Sabbath Union, spoke thus on Sunday: "It is the test of all religion." Again: "The people who do not keep the Sabbath have no religion;" and "he who does not keep the Sabbath does not worship God; and he who does not worship God is lost."

It is no light thing that is thus being contemplated, and that it will be fully carried out is shown by the "more sure word of prophecy."

But as already stated, when this Government does this, it will not be the worship of God. In the very nature of things it could not be. Enforced worship is not acceptable to God. But very plainly the Bible declares it will be the "worship of the beast"—the papacy.

And how is this regarded by the Catholic Church? The following from Father Enright shows their position: "The church changed the Sabbath to Sunday, and all the world bows down and worships upon that day, in silent obedience to the mandates of the Catholic Church. Is not this a living miracle—that those who hate us so bitterly obey and acknowledge our power every week, and do not know it."

This shows that the keeping of Sunday is homage rendered to the Catholic Church. And when this is enforced what will it be but exalting the papacy in the place of God? Thus at one stroke the Protestant principle upon which this Government was founded will be swept away, and thus it will be that the power of the United States will be arrayed against God.

These things are not written because of any hatred against Catholics or anybody else. It is simply that the people of the United States may know what these religious movements for Sunday enforcement mean.

It is not a pleasing task to have to speak of the papacy—a professedly Christian church—as has been done in these articles, nor of Sunday, which is so universally regarded as the day of God's own appointment.

The prophecy calls for some power to appear in fulfillment of its specifications. No other power fulfills them but the papacy.

The time has come for those things to be fulfilled and the truth concerning them could not be proclaimed—as it indeed must be proclaimed—without referring thus plainly to the Catholic Church. And the same is true of Sunday. If the mark of the beast could by any means have been anything else than Sunday, it would of necessity have been something long cherished and venerated. Were this not so it could not be a test.

THE lust of gold tends to obliterate the love of anything else.



THE following forcible sentences spoken by Sam. G. Smith, of the People's Church at Minneapolis, are worth passing round to all the people everywhere:—

"Julius Cæsar was a priest, the most renowned authority in Rome on matters ecclesiastical before he became a general in Gaul. Men of the church have been powers in the state from time immemorial. Kings and priests alike have done things that will not bear the closest investigation. This Government of ours was based on the theory that the church and the state should be kept separate, each working in its own way for the benefit of the people. Almost the last words of the father of his country were his admonition to keep these two factors in human civilization forever apart."

* * *

AN exchange which is a staunch advocate of Sunday laws, says:—

"There is no doubt that from a business point of view merely, the converting of the Sabbath into a work day will prove profitable. The firm that works seven days in the week has a decided advantage over the one that works only six. The capital invested yields one-seventh more. The output is one-seventh greater than in works of equal capacity. For a firm that closes its mills on the Sabbath to put out an equal amount as the firm that runs continuously, it would require an enlargement of its plant one-seventh, *i. e.*, the investment, it may be, of a large sum of money."

* * *

AND yet this paper and all the rest of the Sunday "reform" organs have been telling us from time to time, that "from a business point of view merely," it did not pay to work machinery and men seven days in the week. They have elaborately and with great assurance explained to us that both machinery and men need a rest one day in each week; that without it, both will wear out quicker than would otherwise be the case, and that really more work would be accomplished in the six days, with the day of rest, than in the seven days without it, etc., etc. Which of these opposing views are we to believe? Or must we believe that neither was made so much with a view of stating the truth, as of offering an "argument" in behalf of their scheme of reform?

* * *

THE *Christian Statesman*, the leading exponent of the theory that a civil government is a moral person and as such is bound to obey the moral law, sees in the present crisis of affairs between the Government and Spain,

an opportunity to illustrate its theory "with remarkable clearness." Proceeding, therefore, to improve this favorable opportunity, it says:—

"It is the belief of perhaps ninety nine out of every hundred American citizens that the battleship "Maine" was blown up by the Spaniards. . . . The belief of many of the American people is that the mine was exploded by Spanish agents. But Spain herself is held accountable for the deed of these agents.

"The same principle of political science finds illustration in the condition of affairs in Cuba. The policy adopted by General Weyler has reduced thousands of Cubans to a state of starvation. . . . But while Weyler is justly condemned for his inhuman method of carrying on the war, Spain as a nation is held accountable by the civilized world, for the cruelty and barbarity that have been practiced in Cuba by her accredited agents. Weyler is no longer there, but the suffering continues. Spain is the responsible person with whom to deal."

* * *

Now the truth is that international diplomacy does not consider the Spanish government, or any government, as a *person*. There is no *personal* reality to any government. The *Statesman's* illustration no more proves the personality of Spain than the well-known cartoon figure called "Uncle Sam" proves the personality of the United States, or than the stout figure labeled "John Bull" proves the personality of England. There is no way to represent the personality of governments except by a cartoon figure which everybody knows has no reality outside of paper and ink.

* * *

GOVERNMENTS conduct the business pertaining to their relations with each other through ambassadors, consuls, and other individuals who are the agents of the governments. And they cannot treat or negotiate with each other in any other way; they cannot communicate with each other at all independently of these agents. They cannot do anything independently of these agents. But a *person* can act independently of his agent, always; and a government, if it were a person in more than a figurative sense, could do likewise.

* * *

SPAIN, or any government, is very properly to be held accountable for the acts of its agents. But this is not saying that Spain can be held accountable as a person can be. When a person commits murder—as was done in the blowing up of the "Maine"—he is by the law of all nations punished with death; but how is a civil government to be thus punished? No one proposes to put the government of Spain to death for the thousands and millions of murders which its agents have committed in the last two or three centuries of its history. It was not proposed to kill the government of Turkey—the "sick man of the East"—because of the series of massacres of which it has been guilty during the present century. A civil government is not held accountable for murder, as per-

sons are. It cannot be held accountable for anything, apart from its agents and representatives. It cannot be seized and put in confinement, as every person is when he is to be punished for crime.

* * *

APART from the people, civil government has no existence at all. Any dealings with civil government, therefore,—any punishment of it, or satisfaction exacted from it—must simply affect the people; and whatever affects the people must affect them as individuals, for they are individuals, and nothing more. The people are what the Creator made them, and they were created as individuals.

* * *

THE idea that a government is a person, in any other than a figurative sense, is ridiculous; and in the doctrine that it is a moral person, amenable to the divine law, it is presented in the most ridiculous light. A civil government cannot believe on Christ and be baptized; and therefore its salvation is impossible. There will be in heaven no United States of America or empire of Great Britain. There will be no political divisions at all. There will be no politics. There will be only the host of heaven and the host of the redeemed—redeemed as individuals and saved because they made the doing of God's will on earth an individual matter.

* * *

ONE of the heavy fighting ships of the United States Navy is named the "Puritan," and considering the well-known character of the Puritans, this name may not be inappropriate. But no one has yet ventured to suggest the name "Christian" for a ship of war, although according to the statements put forth by religious speakers and writers, such a name would be perfectly appropriate. If this name, displayed in large letters upon the hull of a ship engaged in pouring death and destruction upon another ship filled with human beings, is not entirely appropriate, will some of the religious speakers and writers who advocate war please tell us why.

* * *

A PROTESTANT Episcopal bishop of Maryland, Bishop Paret, has given the clergymen of his diocese some sensible advice on the subject of discussing political and "patriotic" issues in their pulpits. It is well that there are still some clergymen of influence left in the country who understand and are not afraid to say that the proper business of a Christian minister is to preach the gospel. He says:—

"God having brought us to times of uncertainty, trouble, and danger, he calls our nation and its authorities to use all possible patience and wisdom. And as helping to that, I expect that you keep your sermons free from all questions of war or of national politics, and from unnecessary professions of patriotism. True patriotism does not need to be boastful. Important as these

things are, they have no place in the pulpit. Our Saviour and his apostles first are our best models for preaching the gospel. There were questions of deepest national importance then pressing upon the minds of the people, but they did not make them themes for preaching. They had something still higher to speak of—the spiritual truths of the gospel, and its great moral principles and duties. These prevailing would bring peace and truth as their results. . . . Keep Spain and points of national policy out of your sermons. Ask God's blessings on those who now have the great responsibility. Use at every morning and evening prayer the appointed prayer 'For the President and for all others in authority,' and at every litany service and at all other services the prayer for Congress."

* * *

THE Rev. J. M. Henderson, who assumes to speak for the African M. E. Church in America, is quoted as saying that the church is ready to fight in case of war with Spain, and that it could raise 150,000 men. Also that the ministers of the church, of which there are about 5,000, have been instructed by their bishops to do everything in their power to rouse the patriotism of the members of their congregations. In this the African M. E. Church is only following the example set by some other Methodist bodies in this country.

* * *

MORMONS of Rockbridge County, Va., have applied to the governor of the State for protection from the non-Mormon residents of the vicinity, who have become much incensed over the preaching of Mormon doctrine among them, and have threatened to tar and feather the Mormon band if the latter did not leave the country. It is a mistake when anything is done which is calculated to create sympathy for Mormon missionary work. The only way to overcome evil, is to oppose it with good.

* * *

A NATIONAL REFORM organ in Pennsylvania mentions that some large manufacturing establishments in Pittsburgh are operating their mills seven days in the week, compelling the operatives to do work on Sunday as on other days. And in discussing the obstacles which lie in the way of securing Sunday closing of these mills, it mentions that "many of them [the proprietors] are members of our large strong orthodox congregations." This only adds another testimony to many that have been given showing that church people themselves are largely responsible for the prevailing desecration of Sunday. And this being so, would it not be consistent for the church to set herself in order before calling on the state to provide a remedy for Sunday desecration?

* * *

THE *Defender*, organ of the N. E. Sabbath Protective League, announces the "cheering news" that the Sunday bill for the District of Columbia has been approved by the District Commissioners. "This," it says, "means

much in the keen fight for Sunday laws, at our national Capitol."

Yes; there is a good deal meant by the persistent effort to get Congress to enact a Sunday law for the District of Columbia. It is meant by this to get Congress committed to Sunday legislation, and then from this vantage ground to demand a general Sunday law for the nation. The first step in wrong doing means a good deal, always.

A Case of Class Legislation.

WE learn that in Texas a law has recently been passed which is favorable to convassers of religious literature in that State. The gist of the law is given as follows:—

"A license of forty-five dollars is required of every agent, except those who are engaged exclusively in selling books of a purely religious character."

We haven't very much sympathy with it as a law, as it is a straight out and out case of class legislation, which is wrong first, last, and all the time.

W. E. C.

What War Will Be on a Man of War.

THE conditions of a combat at sea between modern warships have vastly changed since the time of the last great sea fight between the forces of civilized nations; and the change, it appears, has not been in the direction of increased safety to the participants in such a contest. It might seem at first thought that the steel armor in which ships of war are now usually encased, would afford secure protection to all who would take care to keep it between themselves and the missiles of the enemy; but the fact is that in the race for supremacy the heavy armor has not kept pace with the heavy guns; and in coming naval battles the ships will be subjected to the destructive force of projectiles which the heaviest armor they can carry will not withstand. The torpedo, also, will play its deadly part, and the rapidity with which destruction and death may overwhelm both vessel and crew can be imagined from the disaster which overtook the "Maine."

Captain McGiffin, the American who commanded the Chinese battleship "Chen Yuen," in the battle of the Yalu, between the fleets of China and Japan, in speaking of the sensations experienced during the fight on that occasion, said:—

"A very great feeling of curiosity animates all hands in a battle at sea. Chinamen are about the least curious men in the world; yet the deck officers on my ship had great trouble in keeping the members of the black gang, the firemen and coal passers, and even the machinists, down below during the action. They kept poking their heads above the main deck, lifting off hatches for the purpose, to see how we were making out. On the whole, I think the men down below are more nervous during a fight than the men on deck. They are a bit afraid of

what they can't see. It's just like the fear of a man lying in bed in a dark room when he knows there is a burglar within a few feet of him. The men on deck can see the whole game, and the smoke and the roar infuse the devil of battle into them, and they simply don't care whether the ship remains on top or goes down. They literally enjoy the fun. A lot of our gunners were positively hysterical with delight. Some of them laughed like wild men. They muttered to themselves and howled like drunkards. Indeed, half the ship's company looked to me as if they were three parts drunk after the fight, yet there was no grog. They reeled about, with silly, drunken expressions on their faces, although they knew we were licked."

When asked if he didn't feel like running when the fight commenced, Captain McGiffin replied, "Run where?" and added that in a fight at sea under the conditions of modern warfare, there is literally no place to run to, one part of the ship being about as safe—or as dangerous—as another.

In view of the fact that a conflict between this country and Spain would be fought out mostly on the water, the following description of the conditions which will be imposed upon those on board a man-of-war "in action," is of interest. It is furnished by a writer in the *New York Sun*:—

"Common and perfectly equal as the danger in which all hands on board a modern man-of-war unquestionably stand during a fight, there are, of course, some stations that appear to be more ticklish for the men assigned to them than others. For example, there is probably not a sea soldier in the United States Marine Corps to-day who is not figuring on the insignificant show he will probably have for his life if, in the event of his ship's getting into action, he is detailed with a picked few of his mates to man the rapid-firing guns in the fighting tops. At first glance the fighting top of a modern ship of war appears to be quite the most dangerous spot on the ship fore or aft in case of action. There has never been any good opportunity to test this, for fighting tops (rightly called military masts) are of comparatively recent development, and during the Chino-Japanese naval engagements no systematic attempt seems to have been made on either side to raze the fighting tops to the decks or into the sea. The proportion of killed and wounded in the fighting tops during those engagements was considerably less than on deck.

"In a sea fight between expert manipulators of ships, however, there can be no doubt that the vessels will go each at the other's military masts with enthusiasm at the very outset, for the purpose of silencing the deadly play of the rapid-firing guns, which are capable of making terrific havoc on an enemy's decks. The rapid firing guns only would be used for the purpose of chopping off or knocking over the enemy's fighting tops, for a fighting top is a small mark in long-range shooting, and no gunner would be so foolish as to waste big gun projectiles in an attempt to shave a mark the chances of striking which are about as a thousand to one against him. But rapid-firing guns are accurate and their projectiles are powerful enough to do for the strongest fighting top that ever reared its ugly circular head from the deck of a ship of war. The sides of the fighting tops are armored, but they are not armored sufficiently to render them impene-

trable to the projectiles of ordinary rapid-firing guns. The sea soldiers man the fighting top guns, and it may be set down as something mighty certain that in the event of a war the duels between the marines in the fighting tops will be sanguinary features of the sea fights.

"The bluejackets who are stationed in the magazines during a sea fight are certainly no better off than their mates, either above or below decks. Each commander in a naval battle knows precisely where his foe's magazines are located, and there is likely to be some tall aiming for magazines in the next naval war. To those who are unfamiliar with the general expertness of modern great gun marksmanship and the extraordinary accuracy of some of it, it might seem pure foolishness for a gunner to make an attempt to hit any especial part of an enemy's ship at a range of several miles. Those who think it this way, however, have only to be referred to the bit of marksmanship performed by one of the 13-inch gun crews of the battleship "Indiana" the other day. This crew, using service projectiles and charges in practice, put two 13-inch shots right through the same hole. This sort of marksmanship is by no means uncommon in the United States Navy, the standard of which for great gun expertness is as high as that of any navy in the world. It is no unusual thing for gunners of American men of war engaged in big gun practice to tear the canvas targets to ribbons, at the very longest effective ranges, before the practice is well begun.

"This being the state of great gun marksmanship at the present time, it is reasonable to suppose that the men in the magazines in a sea fight should have no especial cause for being happy above their fellows over their stations. One great gun shell plumped well over a magazine (even though the magazines be all far below the water line) is likely to cause enough trouble to induce the magazine men to wish they were on deck, if they have a chance to think at all. Moreover, there is such a thing as a heavy projectile penetrating an armored ship below the water line, as was proved on the "Yalu," and if this should happen at a point of the ship where a magazine chanced to be located the men hauling ammunition and manning the hoists in the same would never know what had happened to them. Then there is always a likelihood of shells exploding on deck and bits finding their way through the open magazine hatches—and such a thing would be dangerous enough. The magazine men, moreover, have to work in practical darkness. Magazines on modern men-of-war are of course fitted with no standing lights of any sort. In times of peace, when the gunners' mates and inspecting officers wish to examine the interiors of magazines, they carry portable incandescent electric lights with them, but in handling loose ammunition during actual fighting even these portable electric lights would be deemed dangerous, so that the magazine men would no doubt have to grope for it and take out their nervous curiosity as to what might be happening to their ship or fleet in wondering.

"The officer would have no advantage whatever over the enlisted man in the matter of greater safety in a modern naval engagement. The sword-carrying men with the range-finders were lopped off with complete impartiality in the "Yalu" fight. An officer in command of a gun has even a bit the worst of the chance in comparison with the men handling the gun, for in order to get a line on the enemy he must necessarily expose himself to the enemy's scientific rapid-fire play, while the gunners

have the protection of the gun shields and barbettes. Even the commanding officer is no better as a war risk than the humblest mess attendant in a fight. His station on modern ships will generally be in his ship's conning tower, and, well as conning towers on ships of war of to-day are protected, eminent naval authorities haven't much faith in their invulnerability. Conning towers are necessarily in exposed spots—almost always away forward, beneath where the bridge ought to be, but isn't, when the ship is cleared for action—and gunners of the enemy are naturally expected to do what they can toward sending the commanding officer of an antagonistic ship into the next world before his time.

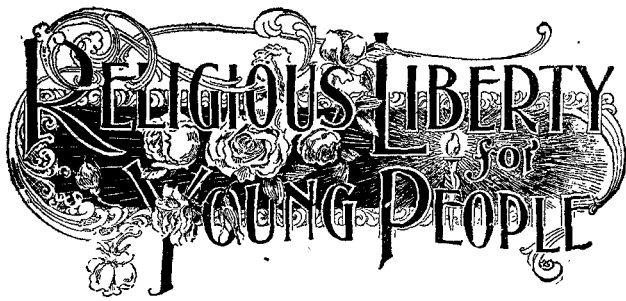
"The man in the bunkers, viz., the humble coal passer, is likely to have a dismal, unsatisfactory time of it during the progress of a fight. He sees absolutely nothing, but what he does not see is more than atoned for by what he hears. Any man who has ever listened to the intonation of great guns during target practice from the shelter of a half empty coal bunker is likely to remember the twenty times amplified thundering that threatens to rip his ear drums in twain. Theoretically, the coal passer is supposed to shovel buckets full of coal and trundle them along the trolleys in the mellow light of many 16 candle incandescent lamps, and as a matter of fact all modern ships' coal bunkers are lighted. But the writer, who has crawled through the bunkers of many a modern man-of-war, American and foreign, has found that standing electric bunker lamps rarely illuminate. The glass around the wires is smashed in the process of coaling ship, and, of course, the lamps do not work. Naval constructors are still trying to find some scheme to illuminate bunkers. The coal passer, standing his watch in the bunker of a ship in action, then, has the additional gloom of darkness to fight, unless he violates a rigid regulation by carrying an open light into his bunker. He does not know when an armor-piercing shell is going to pass directly through the bunker he is working in, and altogether his station in a fight is not a desirable one.

"Nor has the fireman or the water tender a very cheerful station. Both of these members of the black gang, of course, are in the boiler rooms, and they have perpetually before them the possibility of a great shell ripping its way through a boiler, thus insuring them a death by scalding. The oiler is another man of the black gang who has a title to feel nervous when his ship is fighting, for he is always more or less tangled up in the machinery apparently endeavoring to see how near he can approach death without actually compassing his own, and in the event of a shot dropping through the deck and among the intertwined masses of machinery he is liable to be torn to pieces by the same, 'racing wild,' as the engineers call it, even if he is not done for by the explosion.

"The soft spot,' as an old gunner's mate put it, 'is about five fathom beneath her, in a diving suit.'"

THE Ministers' Alliance of Kansas City, Mo., has entered a protest against conducting funerals on Sunday, on the ground that it is a desecration of the Sabbath.

THERE are no people who are more marked as having a weekly day of rest than are observers of the seventh day. Yet they never had a law to "give" them their day, or to "protect" it, in any manner.



Studies in French History.—18.

"FROM the days of the first king of France, Clovis, to about the beginning of the fourteenth century,—where our last study closed—the country of France has been ruled by, first, the Merovingians, from 481 to 752 A. D.; next, the Carolingians, from 752 to 987; then the Capetians, from 987 to 1328.

"Now Philip VI. of Valois takes the empty throne, upon which none but the direct descendants of Hugh Capet had sat since that great monarch began his reign about 341 years before.

"Philip VI., the first of the Valois branch, was a vain man, fond of pleasure, feasting, and excitement. During the reign of Philip the Fair, the proud, over-bearing nobles were kept somewhat from lording it over the poorer people. But this man had no notion of restraining them in the least; so, of course, he pleased the aristocracy very much. About all he seemed to care about was to have a good time, and entertain the kings and princes of other nations in a right royal manner. In fact, historians say that he made Paris such an attractive place that kings of other countries much preferred Paris, with its life of gayety and pleasure, to their own dull capitals at home. So the accommodating king would keep many of them as guests, in grandeur and splendor."

"I should have thought Philip's pocket-money would have run short, after a while," said Jack Smith, who had already earned for himself the title of "practical Jack" among his friends.

"But the fact is, Jack, that it was the poor peasantry and the working middle class who really paid the debts incurred by the king, and who supported his idle guests in such regal splendor. And then, as if to add insult to injury, the king declared that those nobles who lawfully owed debts to the poor peasants, need not be holden to pay them.

"About this time, 1328, began the long feud between England and France, which is called the 'Hundred Years' War.'"

"Please, professor," interrupted Jennie Jacobs, "who was the king of England at this time?"

"Edward the Third. He was son of Isabella, who, you remember, was a daughter of Philip the Fair."

"I wonder if that was the reason for his beginning the hundred years' war with France," said Charlie White.

"Yes, he made it an excuse, and declared that he ought to be king of France because of it. So he sent

some ships over the English Channel to Flanders. A battle was fought at Sluys, in which the king of France was badly beaten,—in fact, Philip's fleet was nearly destroyed."

"What did Philip do, when he found this out?" asked Will Barnaby. "I suppose he had no idea but that he would beat Edward."

"This was exactly what he did think. In fact, nobody dared tell him that he was beaten for some time. Then Edward waited to get a good excuse to strike another blow at his French cousin. About this time there was a miserable quarrel between two English counts, in which quarrel Philip was foolish enough to interfere. Of course Philip and Edward took opposite sides in the affair. Finally, the French were obliged to retire from the siege of Hennebon,—where they were besieging the brave countess of Montfort, wife of the count whose cause Edward had espoused.

"Another great battle between these two kings, in which the English gained a wonderful victory, and which they still point to with pride, was the battle of Crécy. The armor of the Frenchmen was so heavy that when they were once off their horses, they could not mount again."

"Was Philip of Valois a brave man? or did he object to being present in battle?" asked Rob Billings.

"No, Robert; that is something which cannot be said of him; no, he was no coward."

"I suppose you mean he was not a *physical* coward."

"A good point, Robert. You mean to ask if he were not a *moral* coward. I think he must have been, or he would not have encouraged the nobles in their unjust conduct toward the people. But he was physically a brave man. He would not leave the battlefield at Crécy, even after his troops were so badly beaten, that there were only five knights left with him on the field. Then one of them led him forcibly from the battle.

"It would be well to make a note of the fact," continued Professor Carman, "that it is said that it was at the battle of Crécy, about 550 years ago, that cannon was first used."

"Maybe the English used them, and the French hadn't got any made yet, and so were beaten," suggested Harry Ray.

"No, Harry; you have quite a wrong idea of what cannons were in those early days."

"I always suppose them to be very destructive weapons," whispered Will Barnaby, whose father was an old soldier.

"They were indeed weapons of destruction, even then. But the trouble was, they were quite as apt to destroy those who fired them as they were the enemy; for, as they were not built very strong, they would often burst. They then used stones instead of metal balls. The historian says that they no more resembled our modern cannon than a wheel-barrow does a locomotive.

"Next week we will learn something of the battle of Calais."

MRS. L. D. AVERY-STUTTLE.

Artificial Natural History.

"Present Truth," London, Eng.

An exchange says:—

"The science of zoology, both for the extent and difficulty of terminology, makes the greatest demand on the memory. As illustration, there are over 5,000 known species of lizards, each with its distinguishing name. Here are four as samples: Phrynocephalus przewalskii, Cryptoblepharus poecilopleurus, Tracheloptychus petersip, Cordylosaurus Trivittatus."

That is called "Natural Science," when as a matter of fact it is not natural at all, but wholly artificial; neither is it science, for the knowledge of it is not the knowledge of truth. Let no one get disheartened at these long names. The animals are not born with them, neither do they carry them about. A person may know all that any man can know of an animal, without ever having heard of these yard-long names; and one may have them all at his tongue's end without knowing the real truth about a single animal. It is true that it is possible for a person to have his mind crammed with artificial classification and jaw breaking names, and at the same time to know the things themselves; but the chances are all against it. Remember that there is a vast difference between knowing the truth concerning a thing, that is, knowing the thing itself, and knowing the name that somebody has devised for that thing.

Judge Not.

"Sunday School Times."

INSTANTANEOUS photographs show the graceful trotting horse, or flying bird, or leaping hound, in apparently awkward and unnatural attitudes. Instantaneous judgments—judgments of men or the actions of men—may be just as misleading. Many a busy Christian worker indeed suffers from just such injustice, incomplete representation of his actions becoming misrepresentation.

We seldom have the right to judge another by a single action of his, in ignorance of his object ahead, and of his motives behind. We seldom do well to paint a fellow being from an instantaneous photograph. We are seldom justified in deciding, from an instant's glimpse of shadows on another life, that that life is all darkness, or is even tending toward darkness. There is a twilight of the morning, as well as of the evening. Those shadows may be tokens of the fading night, instead of the fading day. Up from darkness of early surroundings, sinful habits, wrong teachings, or neglect of teaching, or years of indifference, the soul beside us may be even now painfully struggling into the light.

Let us not criticise; let us help. Let us look more at direction than at instantaneous position; more at the general trend than at the occasional deviation. Two points, at least, are required to determine the direction of even an ideally straight line. Shall we decide the direction of a wavering human life by the single point of a single action?

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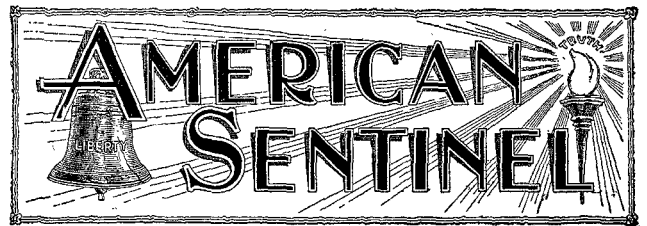
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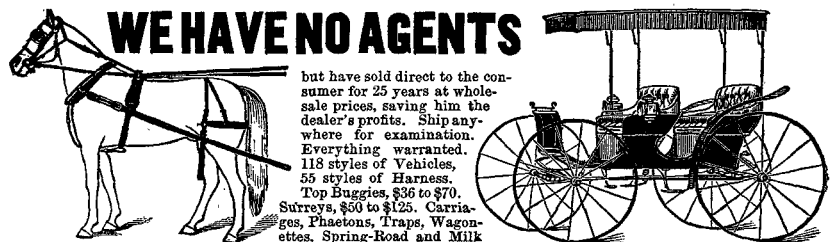
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American Sentinel.

NEW YORK, APRIL 21, 1898.

NEVER before in the world's history did the sound of war reverberate throughout the earth as it does to-day.

"PROCLAIM ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong." What more would be necessary than is seen and heard to-day to constitute the fulfillment of this prophecy of Joel? And this prophecy marks the proximity of the day of God.

BOTH branches of Congress having passed by large majorities resolutions which amount to a declaration of war against Spain, it is probable that by the time this paper reaches its readers an open rupture between the two countries will have become a reality. The pope, meanwhile, has tried hard to get Europe to interfere in behalf of Spain; but his propositions seem to have met with favorable response only from France and Austria, who are not able to do anything toward dominating the situation without the coöperation of the other Powers.

A DISPATCH from Washington quotes a member of the Administration as saying, with reference to the present outlook, "Events seem to be leading up to the last grand crash before the millennium."

Thoughtful observers can see that events are leading up to a "grand crash," and—very thoughtlessly—many persons associate this with the idea of the coming of a millennium of peace. But the war spirit, which is abroad in the earth to-day, does not beget the spirit of peace. It begets only that which is like itself.

There will be a "grand crash," truly; but it will usher in the "day of God,"

not the millennium of peace. Is the world ready for it? Are you ready for it? That is the important question.

THE partition of China among the powers of Europe seems now to be practically an accomplished fact, though there is opportunity for a good deal of quarreling in adjusting the details of the transaction. The whole Eastern hemisphere now scarcely affords elbow room for the "Christian" powers.

AT the Academy of Music in New York City, Sunday morning, the 17th inst., after a stirring discourse by the Rev. Thomas Dixon, Jr., a resolution was passed by a practically unanimous vote of the congregation declaring that this Government ought to make war on Spain and bombard Havana by Wednesday next at the latest. And this resolution was proposed and the vote taken, that the announcement of the fact might be telegraphed to the authorities at Washington; the pastor stating that he would do this by 3 o'clock of the same day.

And so it has come to this,—that the church, which is supposed to preach the gospel of the Prince of Peace, now openly declares for war; and not only this, but wants war even more than the civil authorities want it, and urges the latter on to the conflict because they do not move fast enough to suit her! The church urging the world on to carnal warfare! This is "Christianity" indeed!

THE *Christian Statesman*, organ of the modern Puritanical element in religion, expresses (in its April issue) a fear that the Sabbath (Sunday) may soon become in this country "as it is in parts of Europe, a day of labor, of pleasure, and of crime." Probably the *Statesman* here meant worldly "pleasure," though it is quite in accord with the Puritan nature as it stands. For it is well known that the Puritans classed pleasure on the Sabbath with secular labor and crime. But God's Sabbath

was made to be a day of the highest pleasure.

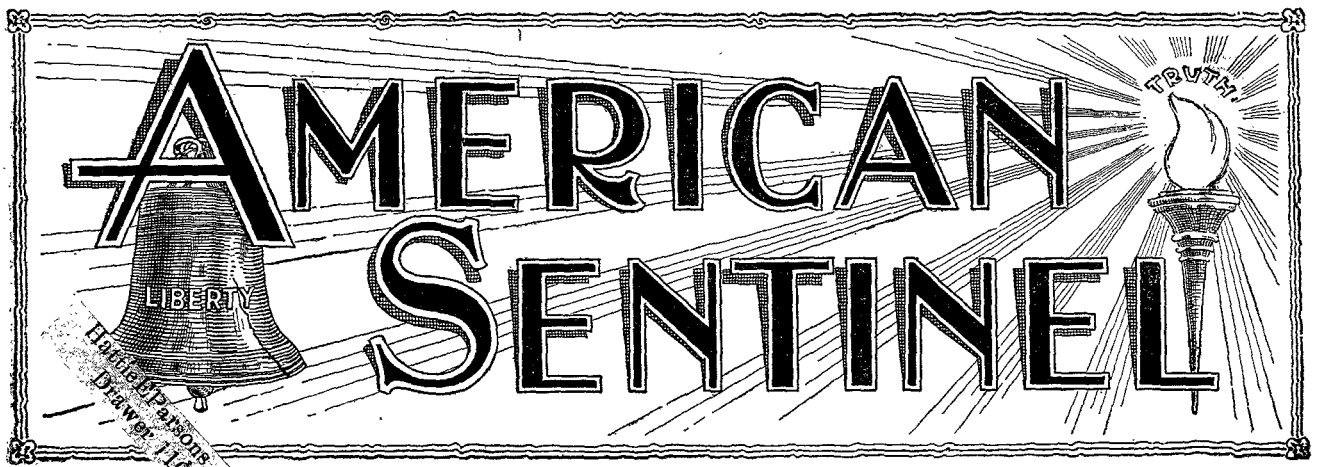
THERE is one kind of business now that will unquestionably "pay," if conducted with any kind of business ability; and that is the manufacture and sale of vessels of war. It seems that there is no likelihood of there ever being a "glutted market" in this line of manufactured "goods."

WHETHER or not the Government is going to drive Spain out of Cuba may be a great question; but it is not so important for you as the question whether self is going to be driven out of your heart. This is a question of what you are going to do, and not somebody else. Self has declared war against you, and you need not wait a moment to begin fighting the greatest and most important battles of your life.

THE history of one of the most important and interesting developments of modern times is being given in the SENTINEL, in the articles headed "Items of W. C. T. U. History." Probably no person living is better qualified to speak on the subject than is the writer of these articles; and we do not see how any person who feels an interest in human affairs can fail to be interested in them. We are sure they afford an excellent opportunity for introducing the SENTINEL to those engaged in the work of the W. C. T. U.

It is proposed to build another trans-continental railway through Canada, further north than the Canadian Pacific. The new route will run from Montreal direct to the upper end of Lake Winnipeg, thence northwest to the Rocky Mountains, crossing them at an elevation of 2,400 feet; thence down the valley of the Skeene to the Pacific. It is proposed to build also connecting branches to the Yukon.

When this is done, the trans-Siberian railway being also completed, as it no doubt will be, a journey from America to England can be made without going across the Ocean.



HENRY PARSONS and
DRAWER 1101

“WHY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT.”—Jesus Christ.

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NEW YORK, APRIL 28, 1898.

Single copy 3 cents.

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

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.)

ONLY in the Christian warfare does victory always mark the side of right.

CHRISTIANITY is science; but “Christian science” is the opposite of Christianity.

DEPENDENCE on self alone is often mistaken for independence; but the two are vastly different.

CONSIDERING that “war is hell,” it is strange that a Christian should ever feel bound to go to war.

THE Christian maintains peace by fighting self; the non-Christian seeks to get it by fighting some one else.

THE “deceitfulness of sin” often makes people believe they have defeated the devil, when the devil has in fact defeated them.

THE fact that the world is growing worse, does not constitute any reason at all why *you* should not be growing better.

THE marching orders of the Commander of Christians are, “Go ye therefore into all the world, and preach the gospel to every creature.”

It is religion alone that gives Sunday a different character from that of Monday or Tuesday; Sunday is

different in character from those days only by being a religious day. And were it not for this fact, there would never have been a Sunday law enacted.

INTERVENTION—that is what Jesus Christ undertook in the terrible difficulty that arose between God and man. And it was not “armed intervention,” but it was effectual.

THE more of the war spirit there is in the world, the more necessity is there that Christians should maintain peace.

THE question of whether the souls of men are to be saved or lost, is always the greatest question that can come up for settlement in this world; and when ministers of the gospel give precedence in their discourses to some other question, it only shows that they have themselves lost sight of the great truth which they are set to point out to others.

Does Christianity Justify It?

It has been decided by the United States Government that present circumstances relating to the condition of Cuba justifies war with Spain; and in this decision it has the support of the professedly Christian churches. Does Christianity justify this conclusion to which the churches have come?

Turning to the Text-book of Christianity, we find that, from the Christian standpoint, war was not justifiable when its object was to save the life of Jesus Christ. Is it then justifiable from the Christian standpoint now?

Jesus, in the Garden of Gethsemane on that memorable night, was surrounded by a mob who were bent on taking his life. They were determined to crucify the Son of God. Peter, realizing their purpose, drew a sword to defend the Saviour, and “smote a servant of the high priest, and cut off his right ear.” Immediately Jesus

said to Peter, "Put up again thy sword into his sheath;" and touching the wound made by Peter's sword, he healed it.

The Author of Christianity therefore plainly declared that such circumstances as had come upon Him and his disciples did not justify a resort to the sword. But if those circumstances did not justify it, what circumstances do?

It may be said that it was necessary that Jesus Christ should die for the salvation of the world. This is true; but God did not ordain that he should be betrayed and crucified. This was the work of wicked men—men whom the Christian church regards as the most guilty of their race. But to prevent this terrible deed,—the crucifixion of One who not only was the most innocent of all persons on the earth, but was the Son of the infinite God—a resort to arms was not justifiable.

A few hours later, standing before Pilate, Jesus said to him: "If my kingdom were of this world, then would my servants fight." He did not say, If circumstances were different, then would my servants fight. If some greater crime than my death were being perpetrated, then would my servants fight. He did not say this. The reason his servants would not fight was because his kingdom was not of this world. Because that was so, fighting by his servants was not justifiable; and until his kingdom is of this world, the same reason must hold good. But Christ's kingdom is no more of this world to-day than it was then.

Peter, drawing the sword as a servant of Jesus Christ, is a figure worthy of note. Peter was an ardent disciple of Christ, a prominent member of the little band of Christians, but—*he was not converted*. Jesus told him, that same evening, that he was not converted; and the cock-crowing hour of the same night, brought ample confirmation of his words.

After his conversion, Peter never resorted to the sword. But standing there, sword in hand, bent upon its forcible use in the interests of Christianity, he well prefigured that class who, while professedly ardent servants of the Son of God, are nevertheless not sufficiently converted to have comprehended the truth that his kingdom is not of this world.

Mr. Moody on "Christian" Civilization.

At a recent address in the city of Evanston, Ill., Evangelist Moody spoke the following as his convictions regarding the difference between "Christian civilization" and Christianity:—

"Would we welcome Jesus to-day in America? People think the world is better than it used to be. But, do you know, if it could be put to a vote that Jesus Christ should come and reign as King upon earth, do you believe he'd carry a state in the United States? Do you believe he'd carry a county in this State? Do you believe he'd carry even a ward in this city? I don't believe he would.

"We're strong in churches, but when it comes to ac-

cepting Christ himself it would be different. Would the societies want him—the Odd Fellows or the Free Masons? Would the Republican party want him? They would vote for the greatest blackguard on earth, sooner. The Democratic party? They would go almost solid against him. Ah, but you say, the Prohibition party would want him. I guess not. Some of you are shaking your heads at that. Well, shake 'em! I'm talking facts.

"I'll come a little nearer home. Even the churches wouldn't want him to come, some of 'em. It would spoil some of 'em. There isn't a nation in all the so called Christian nations that would elect him. But I tell you we won't have peace on earth until he does come. The earth looks dark, now. It's going to be darker just before dawn."

IF the Government hurries, it may be able to catch up with the church in the advance against Spain.

"Important—If True."

THE Rev. Dr. Charles Bridgman, of this city, has given us the assurance, that as regards the Cuban crisis, "It is God and not the devil who now calls the hosts to battle." Just how he has learned this we are not informed; but, being the word of a clergyman, it is supposed to be accepted as a fact without any great amount of accompanying proof.

Dr. Bridgman is chaplain of the eighth New York regiment, and his sermon last Sunday, the 17th, was preached to the regiment especially, that being the occasion of their annual church service. The opening hymn was—

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar;
Who follows in his train?"

And the discourse which followed was calculated to impress the soldiers with the idea that they were following "in his train" by going forth to engage in carnal warfare with the Spaniards. This mixing of the spiritual with the carnal, earthly, and sensual is the fatal defect in the conceptions of Christianity which prevail to-day. The Son of God never went forth to carnal warfare, and none who do so to-day can be following in his train.

Notwithstanding the Rev. Mr. Bridgman's assurance, we are not satisfied that the business of making war has in this instance passed out of the hands of the devil into those of the Lord. Christianity opposes evil with good—not with evil.

"His Holiness."

It seems that the title "His Holiness" is not exclusively the property of the pope, but is held by several leaders of religious sects in India, the title being recognized by their followers as that of the pope is by Roman Catholics. Of course, the title means just as much in their cases as in that of the pope. No person can become

or remain holy by virtue of the position which he occupies. No person can be invested with holiness by vote.

Why non-Catholics should recognize this title as one properly designating the pope, is a question that is not clear. It is an assumed title, a title which no person or persons on earth have authority to confer on anybody, and which no mortal can take to himself without being guilty of blasphemy. Surely the Protestant world at least ought to be cognizant of these facts.

WHILE there is war with Spain, let it be remembered that Spain above all other nations stands for the principle of union between religion and the state.

Does Archbishop Ireland Rule the United States?

IN the United States Senate the other day Senator Turner of Washington, standing in his place, "charged that the delay [in sending the President's Message] last week was not due to the request of General Lee; but to the fact that Archbishop Ireland had cabled to the Vatican in the hope that the holy father might be able to bring about a peaceful solution of the difficulty. The President was waiting upon the pope to secure that which American diplomacy had failed to obtain."

That a United States senator, speaking upon a question so grave as to be known by all to involve war between nations, would say such a thing as this at random is not to be believed.

The truth of the charge is favored by the fact that though the message was withheld professedly because the publication of it that day "would endanger the lives of American citizens in Cuba," yet when it was made public, *unaltered*, a week later, there was not in it a single sentence that could by any conceivable construction stir up any spirit that would in any way endanger the life of any American citizen. The *World* has asked the President or anybody to point out in that message any single sentence that would have endangered the lives of Americans in Cuba had it been published the day it was promised, and Congress and the country sat in suspense waiting for it.

Another pointer in favor of Senator Turner's charge is the statement of the Washington correspondent of the *Chicago Times-Herald*, April 14, that "Archbishop Ireland was again active to-day in the cause of peace, rushing from one embassy to another and from legation to legation, spending much time at the French minister's house, and an hour with the envoy of Austria-Hungary, in one last effort to preserve peace."

It is well known that no effort has been made by either the pope or Archbishop Ireland to secure peace between Spain and the Cubans; and also that there would be no such effort now were it not for the strong prospect of Cuba being lost to Spain. Under Spanish rule the church of Rome has governmental support and a practical monopoly in Cuba. The moment Cuba is lost to

Spain, and is free,—that moment Rome finds her governmental power there vanished.

This is not peace for the sake of peace, but peace for the sake of power and revenue, that Archbishop Ireland and the pope are so busily working for just now as Cuba is about to be free. And that through the President, Archbishop Ireland and the pope should in such a cause, or any other, be able to play pitch and toss, and peek-a-boo with the Congress and people of the United States, is sufficiently suggestive to cause the American people seriously to think.

It can be remembered also in this connection that Archbishop Ireland dictated to the St. Louis Convention.

A. T. J.

"COME, behold the works of the Lord, what desolations he hath wrought in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still and know that I am God; I will be exalted among the heathen; I will be exalted in the earth."

The Church in Civil Government.

IT is a notable and very noticeable fact that the church, to-day, in this country, has become an ardent participant in the affairs of civil government.

It is no exaggeration to say that the church, as represented by the clergy, is abreast—if not in advance—of even the political parties in point of zeal to discuss and enact resolutions relating to affairs of a purely political character.

An illustration of this was given in the national campaign of '96. It is a well-known fact that the most powerful and the most radical oratory called forth by that campaign, was heard in the pulpit.

And now that the nation is on the brink of war with Spain, the church again assumes the lead in the discussions which relate to the proper attitude of the civil government. The most radical action that has been proposed is that which has been called for by the church. This is true of at least one church—that of the Rev. Thos. Dixon, in New York City—whose congregation on Sunday last, the 17th, passed a resolution calling upon the Government to make war upon Spain by the 20th inst. at the very latest!

The church speaks in a manner which assumes an actual identity with the civil government. As an illustration of this fact, some points in the indictment against Spain, drawn up by the Methodist Conference lately in session in this city, are worthy of note. For example:—

"2. Its insolence in searching our merchantmen on the high seas and repudiation of claims for restitution.

"3. Its cowardly insult to our honored President by its representative at our nation's capital.

"4. Its trivial treatment of international diplomatic relations," etc.

There are ten counts in the indictment, some civil and some religious in character. Examples of the latter are furnished by the 8th, 9th, and 10th specifications, thus:—

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

"9. Its prostitution of the moral sense of our citizens, by obliging them for years to look upon and become familiar with fiendish barbarism," etc.

"10. Its paralyzing power upon the Christian civilization of the country," etc.

Of this religio-political manifesto the *Independent* (N. Y.) says:—

"We deprecate the inflammable resolutions of the New York Methodist Conference as designed to arouse the fiercer passions, and especially their appeal to intense religious prejudice. A war with Spain is enough; we do not want any religious question mixed with it."

But a "religious question" is just what will be mixed with every important act of governmental procedure, when governmental action is dictated and controlled by the church. And as the church is intruding herself more and more into politics, and taking upon herself more and more the responsibilities of the civil government, there is nothing else to be expected in the future of this nation than that civil and political questions will be mixed more and more in matters with which the Government has to do. And it may be set down as certain that when the church takes up one of these great political questions for settlement, there will be "inflammable resolutions," "designed to arouse the fiercer passions," as in the present instance, and as it was in the fierce campaign of '96.

And it will be very strange if during the present national crisis, or in the events that result from it, the church does not find some occasion for taking further steps toward the attainment of that position of virtual control and dictatorship in national affairs to which she evidently aspires.

CHRISTIAN principles are especially adapted in this world to the needs of the minority.

What Needs to be Driven Out.

THE indictment of Spain, drawn up by the New York Methodist Conference, sets forth that "humanity, honesty, virtue, reason, liberty, civilization, and Christianity demand the expulsion of this last consummate specimen of the criminal cruelties of a Latin civilization from the island, whose shores are touched by the same ideas that wash the coasts of this Republic."

It may be well that Spain should withdraw from the shores of the Western Hemisphere, but her departure will be to very little purpose if her ideas are left behind. The principles of Spanish government are vastly more dangerous to America than are the Spanish fleet and army.

We wish the New York Methodist Conference would manifest a little more hostility to these principles; for instance, to the union of church and state. This represents, most of all, the "criminal cruelties of Latin civilization." And we would remind them that the union of church and state had its beginning in the enactment of Sunday laws, under the Emperor Constantine. It was the emperor of Rome—the same Rome that is now fast joined with the government of Spain—who enacted the first law for Sunday observance, and it is through Latin civilization that such laws have come down to us and have found a lodgment among the institutions of a civilization that claims to stand for liberty and progress.

In getting rid of Latin civilization, let us by all means recognize religious legislation as a prominent feature of that civilization, and expel it from the ideas which "wash the coasts of this Republic."

THESE are days when "patriotism" covers a multitude of sins.

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

BY MRS. S. M. I. HENRY.

I WOULD ask my readers to try to comprehend the situation in which the Christian mothers of this nation found themselves when they realized that the petitions which they had presented to governing bodies all over the land had been rejected. Realize if you can the labor which the canvassing for names to both pledges and petitions had entailed; the weariness of the "crusading" which had preceded both; the confidence that had been disappointed in every case; the hopes upon which life itself seemed to hang which had been killed in their hearts.

These experiences had also been a constant education in things that filled us with amazement and alarm. It seemed that nothing but ruin awaited us and our children, and no one can wonder that we began to question as never before.

When the victorious saloon-keeper and subsidized press began to say to us, "Where is now your God?" for a time we could only echo in our hearts with an awful sense of despair, "Where is now our God?"

In this story as we have told it, we have come up to about April and May of '74, and it is safe to say that for three or four weeks of that time there was more of questioning and less of the ordinary form of prayer by the women of this nation than had ever been known before. We met as usual in the places of worship; we went into our chambers with our Bibles, read and knelt as had been the life long habit, but instead of praise and petition, there was dumb, yearning, heart-breaking waiting and listening for some voice to drop down through the darkness into our silent anguish, and give us hope, and the power to, spiritually, live on. It was not long that we

had to wait. When we had become still enough,—when we had come to realize that vain is the help of man,—there came to some of us what we could but recognize as a revelation from God, in the light of which we saw that this great evil had its root in ignorance, and could only be killed by a process of crowding in the knowledge of the truth.

The man who sold the drinks; the one whose money was invested in the saloon; the politician who used it for his own selfish promotion to place and power; the poor victim who fed it with his own body and soul, his home, his wife and children; all were in it through ignorance and unbelief. If they could come to know God and his truth as we women knew him, they could never stay as they were; the bartender must stop filling glasses and fly from his business; the brewer and distiller must cease to manufacture; the capitalist to invest his money in it; the aspirant for public honors must become afraid of power and position obtained by such means; and the victim who had become reckless because he was hopeless, must see that there was deliverance for him from the bondage of appetite.

It was plain that we could not at once close up the saloons. We had before us a life-long educational process in principles and truths; we must more thoroughly organize for the purpose of as rapid work as possible, for the need was great enough to excuse the most urgent haste; but the task was so delicate in its nature that haste would be fatal. It was the King's business, and required haste according to the King's calendar; but it was also husbandry of a sort that could not bring a harvest in a day.

At first our hearts had been filled with indignation at the sorrows inflicted upon the women and little children because of the drunken men with whom they had to live; but we had come later on to see that the drunkard was himself a sufferer second to none. His was the agony of a soul who could but feel and see his own degradation and that to which he was dragging his loved ones, and was yet powerless to save himself or them, and we were aroused to the profoundest pity for him, and to most earnest consideration of methods for his deliverance.

Out of the efforts to bring all of these various classes of men to see the truth as God had revealed it to us in his Word, and to inspire the despairing with a hope of salvation, there was organized the Evangelistic Department of the W. C. T. U.

The "gospel meeting" came to be a regular institution wherever there was a Union, and women who had never before been able to do anything more public than to teach a Sunday school class, led these meetings, giving the plain gospel message that Christ came to save sinners, of any and all classes; that drunkards, saloon keepers, capitalists, and politicians could never be any worse than sinners, and that therefore the invitation "Whosoever will, may come," was to them.

In those days were fulfilled in a remarkable manner the words of Christ when he bade his disciples to go to

the lost sheep, into the highways and hedges and "as ye go, preach, saying, The kingdom of heaven is at hand." Our women with their Bibles in their hands went from morning until night, for weeks and months and years (many are still going), into all haunts, of vice and poverty, looking after those who were considered lost; holding daily meetings in all manner of places, railway stations, prisons, cottages, churches, and in market places, wherever they could find a listening ear, preaching Christ and his uttermost salvation.

No compromise with evil can be in the interests of Christianity.

Romanism As It Is.

BY JOHN MCCARTHY.

It may be asked, How is it that the Protestants are so easily deceived by the Roman Catholic astuteness? The answer is simple. *First*—Because the majority of Protestants have abandoned the use of the weapons stored in the celestial armory, the only legitimate arms allowed by God to bring people to the knowledge of the glorious gospel truth; and have resorted to methods of Roman origin, employed by them in the Middle Ages; viz., prison, force, and human laws, to make people Christians; thus acknowledging that their preaching is ineffectual and powerless to uplift fallen man. Thus immediately that Protestantism stoops to such means to convert people from the error of their ways, she becomes papal in everything but the name. *Second*—Protestants are deceived by the hypocritical workings of the mystery of iniquity.

In the United States there exists no nominal connection between the church and state; there Catholic prelates pose as the fathers of religious liberty; and by rhetorical dissertations and discourses upon the tolerant spirit of the "mother" church; and their denial of the massacres, dark crimes, inquisitorial dramas and persecutions, ascribed to them, they throw dust into the eyes of the "liberal" Protestants, who are as anxious as the Catholics, to narrow the breach which has hitherto separated them. But would the Protestant carefully study the pages of history, in an impartial manner, he will find that the terrible crimes committed by Rome, in the name of religion, have been glossed over and underrated by historians, and not exaggerated as Catholics would have us believe. And yet in the face of these historical facts, Protestants will allow themselves to be duped by papish falsehoods; forgetting that one of the principal doctrines of Rome is, The end justifies the means.

But why look back so far? for we see incidents transpiring daily which clearly demonstrate the intolerant spirit that saturates the entire Catholic system. In the United States and England, both of which are Protest-

ant countries, the papacy continually clamors for a fair field, and no favor, and they aver if this is conceded they are contented; and at the same time they pretend to allow these same advantages to all comers. But for the present we shall cite but one case of many, to prove the fallacy of such action

About three years ago the Anglican Archbishop of Dublin, Ireland, made a tour to Spain to consecrate the first Spanish Protestant bishop, and to dedicate the first Protestant church in the city of Madrid. Scarcely had it become publicly known, when a great uproar was raised, and the Catholic Archbishop of Madrid breathed forth threatenings against those Protestant intruders, and immediately appealed to the legislative assemblies to invalidate the Protestant bishop's consecration; and to prohibit the continuance of dissenter's worship in the former headquarters of the Iberian inquisition. And although he was unable to fully execute his malevolent designs, he eventually succeeded in having a statute passed to prohibit the Protestants from building an entrance to their church on the main street, so they have to be content with a small entrance to their house of worship, on a narrow side street.

Now if the Catholic Church is content with a fair field and no favor, why did their ecclesiastical primate in Spain protest against the free worship of the Anglicans in Madrid? Simply because in Spain Rome has the majority, and there you see her in her true colors.

May the Sun of Righteousness so illuminate the minds of Protestants of all lands, that they may discern the danger of compromising in any degree whatever with Rome, since such a course would eventually carry them down the stream of error, over the rapids of delusion, finally to be cast into the boiling waters of eternal destruction. "Awake, thou that sleepest, arise from the dead, and Christ shall give thee light."

Republica Argentina.

The Attractive Power of the Church.

THE house of God which becomes noted in a neighborhood as a place in which many sinners have been "transformed by the renewing of their minds," will, by a certain instinct of our redeemed humanity, soon become a center of attraction, not only to those who, with scarcely any light, are groping after the truth, but even to men who are still hardily going on in sin. The greatest fame of Christianity is the fame of the cures she works, her greatest glory the glory of the saints she trains, her own unshared renown the renown of sinners renewed in the image of God; and wherever works of this kind are noised abroad in any community, there the preacher will not want hearers, there the sower will not be without a field.—*Rev. William Arthur.*

"THE heart is deceitful above all things, and desperately wicked."

"In Bonds."

"Unto the furtherance of the gospel." Phil. 1:12.

BY FANNIE BOLTON.

HAST heard the great apostle speak
Of bonds? Hast heard? Hast heard?
Art thou in bonds sad, tempted, weak,
And hast thou understood the word,—
How for the furtherance of God's grace
It happened by His ministry?
And art thou sighing in thy place,
When God will work the same for thee?

Look at the great apostle's face
Glorious as Stephen's, yet how wan!
Standing a king with royal grace
To preach to kings as man to man.
And yet if bonds had not been his,
No king had heard his message given.
Would he be free and fail of this?
Bound so of earth, freed so of heaven!

So God's beloved, where thou art,
Bound with temptation, sorrow, grief.
Lay thou no charge against God's heart.
Let faith reach up for love's relief.
And thou, for learning trust, shalt know
A secret that hath fragrant wings
For furtherance of the gospel. So
Thy gift shall stand thy feet with kings.

And when thou seest heaven come down,
And earth with ministering angels stirred,
When tears fall 'neath a monarch's crown
As he sits trembling at God's word,
When slaves about his throne are freed
To live or die for Christ through thee,
Thy bond-chains shall be light indeed
For such rewarded ministry.

Why It Will Succeed.

BY C. H. KESLAKE.

THERE are many religious organizations in this country which are doing all that they possibly can to have Sunday enforced by law.

If they can do it on constitutional grounds, by simply having the Constitution changed so that the law, as professedly a part of Christianity, can be incorporated into and made a part of the Constitution, well and good; but if they cannot do it constitutionally, they are determined that it shall be done anyway.

That they will ultimately succeed is certain, for the Word of God has clearly foretold this. But not only may one know this from this source. It may also be known from the fact, as Col. Richard M. Johnson, in his report to the Senate in 1829, says that "all religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the

catastrophe of other nations furnishes an awful warning of the consequences."

That this is true is proven from the fact that the foremost political institution of this country—Congress—has bent under it.

During the time of the World's Fair at Chicago, the determination of the church people to have the fair closed on Sunday was so great that by persistent threats of inflicting political death upon the members, Congress finally yielded, and in so doing took it upon itself to declare, notwithstanding the commandment itself to the contrary, that the day required to be kept holy is "the first day of the week, commonly called Sunday." And it is only a question of time when all that is in that step will be fully developed, and the people of this nation be compelled to accept Sunday as the Sabbath day, or be subject to imprisonment, and even worse, as traitors to their country and to God.

Sunday, it is claimed, is the mark of the nation whose God is the Lord. But the Lord is not yet officially recognized as the king of this nation. But it is the determination of a large religious element—the National Reform Association, the W. C. T. U., Christian Endeavor Society, and many other societies—that "Christ shall be this world's king—yea, verily, *this world's king* in its realm of cause and effect—king of its courts, its camps, its commerce—king of its colleges and cloisters—king of its customs and constitutions."

It has gotten to be so now that anything that passes under the name of Christianity is considered to be all right, and so without stopping to try the spirits they just take it all in.

But let it be remembered that in "all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated God's law." And consequently every religious persecution has been carried on to the "glory of God."

Of course those who waged them never intended to persecute. When the papacy had control of the civil power it did not punish heretics but for the purpose of saving their souls. Or if the heretic was incorrigible he was only put out of the way so that others should not be contaminated by the deadly error.

And so of this present movement to enthrone Christ as this nation's king and to enforce the keeping of his laws(?)—notably the Sunday—they do not intend to persecute; they only intend that the law shall be obeyed. But all history attests the fact that there is nothing worse than a religious bigot who has the opportunity to enforce his own ideas by law.

But when they shall have succeeded in crowning Christ on "Capitol Hill," and he begins his benign reign, how shall the fact be known? Why, simply by the enforcement of his sign—his mark—Sunday.

But, as before shown, Sunday is not the sign or mark of Christ. It is the mark of the papacy. And the very essence of the papacy is the putting of a man in the place

of God—a man "who opposeth and exalteth himself above all that is called God, . . . so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:4.

Hence, the enforcement of the Sunday will simply mean that by law man has been exalted to the place of God.

As before said of those that will persecute, they do not intend to do this. So of this matter of exalting man in the place of God, they do not by any means intend to do this. But it will be done nevertheless.

It was so in Christ's day. We have the testimony of the Holy Spirit himself that those who put Christ to death did not intend to slay the Lord of life and glory. 1 Cor. 2:8. Had they known that he was all this they would have drawn back horrified at the very thought of such a thing. But nevertheless they did it just as effectually as though they knew that he was the Lord of life and glory. And in doing it they fulfilled the prophecies that foretold it. How, then, does it come that those professed people of God could do such a thing. The apostle Paul gives us the answer in Acts 13:27, "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him." They fulfilled the very Scriptures that they professed to believe, and which were read in their hearing every Sabbath. How blind they must have been!

But before we denounce them too severely let us be sure that we are not similarly situated.

Let those who now read the prophets that foretold the death of Christ and how it was to be done—having the same Scriptures before them, which they profess to believe, see if they may not be engaged in a similar work.

Had the Jews known him and the voices of the prophets, they would not have done what they did. And were the voices of the prophets known and believed now, men would not be seeking to put a man in the place of God.

The Jews of old were told over and over again, and were shown from the Scriptures that he whom they ultimately put to death was verily the Christ, but they refused to believe it. So it is to day. Over and over again the people have been told the truth, and the prophecies set before them that foretell what will be done in this country, but like those of old, they refuse to believe. And their very unbelief leads them to fulfil the Scriptures against themselves.

But a few saw the truth back there; thank God there will be those who will see it now.

"As to [Sunday] amusements, it seems to me that the less we depend upon legislation and the more upon education and the pressure of public opinion to keep the day from degenerating into one of mere self-indulgence, the better. It is putting Christianity in a false and ignoble position to even make it appear that her power and indeed her very existence are involved in a law-protected Sunday."—*Rev. Hugh Pedley.*



THE Government has issued a proclamation declaring that the people of Cuba are and of right ought to be, free and independent, but refusing to recognize the Cuban Insurgent government. But the Insurgent government is the only government on the island that stands for freedom and independence from Spanish rule. All those in Cuba which do not adhere to the Insurgent cause proclaim by that fact that they do not want to be independent. Hence the Government has undertaken the task of making free and independent a people who do not want to be free, but are satisfied to let the government remain as it was. How it will succeed in this rather curious enterprise, remains to be seen. But in any event, the resulting government can hardly fail to be an improvement over Spanish rule.

THE Washington correspondent of the *Chicago Times-Herald*, in speaking of the efforts of certain ones to make political capital out of the war question, says:—

“It is not believed the American Congress has sunk so low that it is going to convert a high Christian task into a mere political trick.”

What “high Christian task” it is that the American Congress has on hand, this writer does not tell. The article in which the sentence is used is altogether devoted to the war situation over Cuba and the “Maine.” Congress has no Christian task to perform at all, and never can have. It is neither a Christian body nor a body of Christians.

This sentence is a striking illustration of the utter confusion of thought that obtains with respect to what is a Christian, and what a Christian task would be.

“SCORES of protests against the Sunday work at the Brooklyn Navy Yard,” says a New York daily, “have been received from ministers and other persons by Rear-Admiral Bunce, commandant of the yard. . . . Admiral Bunce has referred the objectors to the Secretary of the Navy. Most of them take the ground that by being fitted out on Sunday, disaster is sure to overtake these vessels.”

It is all right to fight, say these same clergymen,—all right to kill people with the guns of these ships of war, and destroy cities and other property; all right to entail the misery and ruin which must come from war; the protest is not against this; it is against work being done on Sunday. If work were not done on Sunday, God would

favor them in their mission of death and destruction; for God does not care how many people are killed and how many others are plunged into misery and ruin; what he is particular about is that there shall be no work done on Sunday. And since his will is not observed in this, he will bring disaster upon the ships of war, which means triumph to the enemy. God would rather the government of Spain in Cuba—with all its horrors—should continue than that American ships of war should be fitted out on Sunday. All this is said, in effect, in these protests against Sunday work. Evidently it would be difficult to name anything which, in the view of this class of persons, would be worse than the desecration of Sunday.

A FORCIBLE comment on the supposed antagonism between civilization and superstition, is the following, which appeared in a recent issue of the *Cincinnati Enquirer*:—

“Owing to the rapid rising of the Ohio River, the most reverend archbishop directs, that in order to avert the hardships and sufferings caused by a flood as well as other tribulations, the priests recite in mass, for three months, the collect Pro quacumque necessitate, and after mass, one Our Father and Hail Mary.

“After the expiration of the three months they will say for three days in mass the prayer Pro Gratiarum Actione, and after mass one Our Father and Hail Mary.

“By order of the Archbishop,

“HENRY MOELLER,
“Chancellor.”

The only sure cure for superstition is faith.

“THE possibility of a republic in name, with scarcely a vestige of the substance of republican institutions, now presented by France,” says the New York *Christian Advocate*, “should be a solemn warning to the United States jealously to watch all modifications that may take away the real liberties of the people enjoyed in the earlier days of the republic.” France is a military despotism; and so likewise is Germany, Russia, and every other country where the war spirit has had full opportunity for development. The great armies “protect” the country against neighboring nations, but what is most wanted is something to protect the people from the terrible oppressions which the maintenance of the great armies forces upon them.

As a last resort to avert hostilities with the United States, it was proposed to Spain that she cede the island of Cuba to the pope, who, it was said, would then declare its independence. But if, in such a case the pope should choose to declare Cuba subject to the papacy, the administration of the “government” to be still in the hands of Spain—as the ally of the papacy—the Government of the United States would be placed in an awkward predicament, since it would be obliged to make war on the papacy, or recede from its demands respecting Cuba. And

there is not a government on earth that would think for a moment of declaring war on the papacy. Such a step on the part of any government would be the signal for civil war at home, between the adherents of the papacy and other citizens,—an event which no government could afford to encounter.

* * *

THE question of a Roman Catholic chapel at West Point has again cropped out in governmental affairs, and it is stated that a bill providing for the erection of such a building has been favorably reported to Congress by the Committee on Military Affairs. The papacy is nothing if not persistent, and her machinations require the exercise of "eternal vigilance."

* * *

THE man who assumes to be the earthly head of Christendom, and who recognizes Spain and the United States as being Christian nations, has failed to prevent these same nations from fighting each other. He has the choice, now, therefore, of admitting either that he is not the head of Christendom, or that one or the other of these nations is not Christian. He is logically bound to do one of these two things.

* * *

"Of course it is the pope's duty," says the *Independent*, "to do what he could to prevent war. Those people have little sense of Christian duty who find fault with him, or call it interference." Was it his "Christian duty" to try to prevent the starving to death by Spain of several hundred thousand Cuban women and children? If he had done his "Christian duty" in that, his actions might with some reason not be regarded as "interference" now.

Papal Impertinence.

"The Examiner," New York City.

THE attempt of Pope Leo XIII. to thrust himself into the controversy between Spain and the United States, at this late day, is a forcible reminder of the fact that he has been a passive spectator of the frightful atrocities perpetrated by loyal sons of the Roman Church upon their helpless co-religionists during the past two years.

This crime of the centuries has met no rebuke from him. Hundreds of thousands of his own flock have been doomed to a lingering death by starvation, but no voice has thundered from the Vatican in denunciation of the villainy. But now that Catholic Spain is in peril, now that her wicked rule in Cuba is threatened, now that the interests of the church are likely to suffer loss through the losses of Spain, "His Holiness" is all anxiety and zeal.

We do not mean to be uncharitable; but we cannot but regard this sudden activity of the pope, so strongly in contrast with the indifference he has displayed toward

the sufferings of the oppressed Cubans, as the result of anxiety for Spain and the Catholic Church rather than of desire for peace.

He cannot plead ignorance of the condition of affairs in Cuba. All the world knew of Weyler's edict and what it meant, and an official inquiry of the papal representatives in the island would have put him in possession of the facts. But he made no sign, and the infamy went on. The pope's eleventh-hour attempt to stay the punishment of the crime comes too late. He might have interposed to stop the Spanish atrocity with a good grace; his effort to save Spain from the consequences of her evil conduct is an impertinence.

Another Conviction in Plainfield, N. J.

ANOTHER of the individuals arrested in Plainfield, N. J., for keeping open store on Sunday—a man named Huff—has been tried and found guilty of this "crime." We have not yet heard what sentence was pronounced by the court.

As showing the religious character of the Sunday law, the following account of the trial, taken from the Plainfield *Courier-News*, of April 16, is of interest:—

"Two more of the Sunday-selling cases were tried yesterday afternoon in the City Court, and these two finish the test. All the eleven who were arrested on March 20, for violating the ordinance, have now been disposed of. The two tried yesterday were Fred Huff and Morris Kodenski. Huff was found guilty and sentence was deferred for one week. Kodenski, who is a Russian Jew, and keeps a store at 836 South Second Street, proved to the court conclusively that he kept Saturday for religious reasons, and Counsellor Craig A. Marsh promptly moved to have the case dismissed, and Kodenski was discharged.

"The city's witnesses were Roundsman Flynn and Patrolman McCarthy, who told how they went to Huff's stand at the end of the trolley line on Sunday, March 20, and purchased a package of tobacco and one cigar. Huff admitted the sale, but claimed that he had a right to keep open on Sunday as he was a 'Seventh-day.' When asked how long he had observed it, Huff said that upon reading the Bible and studying it he had come to the conclusion that Saturday was the true Sabbath, and consequently began to observe it early last September. When asked if he intended to unite with the Seventh-day Baptist Church, his answer was that he hadn't made up his mind yet.

"Another line of defense was that he made a specialty of lunches and sold cigars and candy only when he had to. Another point Huff made was that his waiting-room was a convenience to the church-going public. Huff had two witnesses who testified that he kept Saturday as the Sabbath. One of them, Mr. Weber, knew that Huff came around dressed up on Saturday, and on being told that Huff had turned 'Seventh-day,' believed it. When asked what churches he attended on Saturday, Huff refused to say, although he afterwards admitted that he went to the Catholic and Presbyterian churches."

It is clear from this fact that Mr. Huff was prosecuted because he was not sufficiently religious; and a law under

which a man is condemned on religious grounds cannot be other than a religious law, which has no proper place in the machinery of civil government.

"SOME dangers of a sea fight." are described in *The Independent* (N. Y.), of April 21, by Mr. Park Benjamin. We quote one paragraph:—

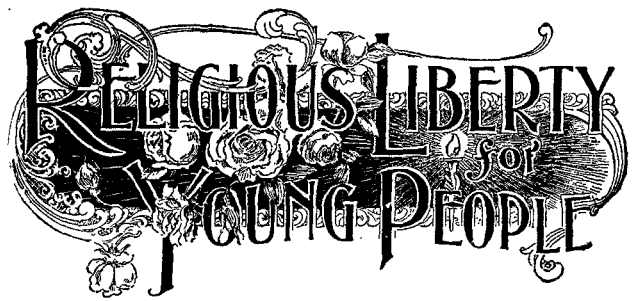
"In our last war the forts at Mobile and New Orleans used grape and canister shot with much effect against our attacking fleets; but this was at very close range. At long range, shell and the flying splinters of wooden vessels were the principal agents of wholesale destruction. But now the huge shells will begin to come on board from the high-power guns when the contending vessels are nearly three miles apart. The largest guns, twelve and thirteen-inch caliber, can be loaded and fired almost once every three minutes. At a little less than two miles' distance the five and six-inch rapid fire guns will begin to pour in their projectiles, and these weapons can be loaded and fired at the rate of from seven to fifteen aimed shots per minute. Then come the six-pounder guns, delivering forty shots per minute, the one-pounders, throwing a shot per minute, the machine one-pounders (Maxim Nordenfeldt), two hundred shots per minute, and so on up to the Gatlings, fed automatically by electric motors and projecting bullets at the rate of 3,000 per minute. A man might brave a storm of grape and bullets with a chance of escape; but the battle of the Yalu River showed that under the quick fire hail of the Japanese ships the slaughter on the Chinese ships was so frightful that the Chinese with all their stolid contempt for death could hardly be kept at their posts. So fierce was the storm of steel around the attacked vessels that the sea was literally lashed into foam by it."

All of which only shows that General Sherman's remark—"War is hell"—will be even more true to day, if possible, than it was when he uttered it.

WAR is but the application of force to settle a dispute in which each of the contending parties claims to be in the right. It is upon the theory, therefore, that "might makes right." But Christianity recognizes no such theory as that.

ONE of the curious things which are happening in connection with the war scare is the exodus of Spaniards from New York and other American cities, to Havana, for the purpose of securing safety. It would seem that any person with ordinary sense would know that Havana is of all places on earth the most unsafe at the present hour.

A PROMINENT member of the Canadian Parliament, the Hon. John Charlton, recently introduced a bill prohibiting American Sunday newspapers from coming into Canada, and any paper from being published in Canada on Sunday. The measure was vigorously discussed in the Canadian House, and was finally defeated by a vote of 43 to 60.



Studies in French History.—19.

"I THINK," said Charlie White to his mother, when he reached home that night, "that Professor Carman's talks on French history are more and more interesting. It makes me very anxious to go with father next summer, and visit some of these places I have heard about so much; and I think Rob is as anxious as I am. I tell you, mother, we're studying hard, and I think we'll pass examination pretty well. Don't you think so?"

"I hope so, Charlie; but I trust you will not forget that you are building character all this time. I do not want you to study solely for the purpose of 'passing,' but because it will the better fit you for usefulness in the world."

The next Tuesday afternoon found the little class assembled in the professor's room, eager to hear about the battle of Calais.

"Who can tell me where the city of Calais is situated?" asked the teacher. "Edna, you may please locate it on the map."

"I suppose it's somewhere in France," said Edna, taking the pointer, and stepping up to the map, "but I don't see it just now."

"You are looking too far south, Edna," volunteered Rob Billings, "it's away up there on the northern coast,—that's right,—there it is, just across from England."

"You see, we are not done with Edward the Third, yet," began the teacher, "or, rather, he is not done with France. So he next goes over to Calais and lays siege to it. This siege lasted for more than a year. The town was strongly fortified, and so he determined to starve the wretched inhabitants until they would yield."

"Couldn't King Philip have reached them with supplies by sea?" asked Joe Palmeter.

"No; for Edward had the coast so securely guarded by his own ships, that no help could reach the miserable people from that quarter."

"Did Philip make any effort to save them at all?" asked Milly Brown.

"Yes; but when he came near enough to see how strong the English were, he became faint hearted, and went away, taking his army with him. So the joy and gladness of the poor people, caused by a sight of the king coming, as they thought, to help them, was short lived. They became at last so reduced for eatables, that every stray rat had been eagerly devoured, and the starving

people were even forced to chew and swallow their boots and shoes. At last Calais was forced to surrender."

"I am thinking if this is not the time when those six noble men came from the city and stood before Edward, with halters around their necks, and whom the queen saved by her pleading," said Harry Ray.

"Yes, it was at Calais, Harry, that this occurred; but this belongs more properly to English history. But we are made glad to know that in those selfish and troublesome times so kind-hearted a woman lived as Queen Philippa, of England.

"King Philip spent much time in massing together large armies. But he did not need to do this, as they were of little use. He might much better have spent his time more profitably. His poor people were in the meantime taxed most cruelly to support the useless armies."

"Speaking of taxes," said Joe Palmeter, "I have read about the 'Gabelle Tax.' What was that, if you please, professor?"

"It was an unjust tax on salt, and was forced upon the miserable inhabitants during this time. Then, as if the poor people had not suffered enough already, the cruel king began the debasing of the coin. After awhile, no one could be certain of the value of any money which he held, and it almost drove the unhappy people to distraction. It became almost impossible to do any business at all; and instead of the gay city of Paris, which was the envy of kings, at the beginning of Philip's reign, it is said that grass now grew in its streets. Of course the track of the English army was one of ruin and desolation, and the poor country of France no longer happy and flourishing, seemed blasted and withered with desolation.

"As if to add to the horrors of the time, a dreadful pestilence broke out, called the Black Death."

"Well, I should suppose this would put a stop to the fighting, at least," said Jennie Jacobs.

"It did, indeed. The people had enough to do now, without fighting. But, again, the voice of superstition and bigotry makes itself heard, and the miserable Jews are again the objects of attack. The frenzied Frenchmen accuse them again of poisoning the wells."

"What object could it have been for them to do that?" asked Charlie White, indignantly.

"None whatever, Charlie; but prejudice is blind and unreasoning, and never stops to ask if this or that is right or just. So, many thousands of the poor unfortunate wretches were cast into the flames without mercy."

"I wonder if the Jews who suffered so much at the hands of so-called Christians, ever remembered the awful words of their fathers: 'His blood be upon us, and upon our children,'" said Julia March.

"I dare say they did not. But still, even though they did the dreadful deed of crucifying their Lord, do you think that sinful men have any right to take it upon themselves to punish their descendents?"

"No, indeed, professor; they have none whatever," said Joe Palmeter, stoutly.

"No; for it is written, 'Vengeance is mine, I will repay, saith the Lord,'" exclaimed Professor Carman, earnestly, as he dismissed the class.

MRS. L. D. AVERY-STUTTLE.

Charlie and Christian Citizenship.

"WHY, Charlie, my boy, how late you are from school to-day! Whatever has kept you?" asked Mrs. Ross.

Charlie's face told her that something unusual had happened.

"Something has happened," she said, pushing him toward a chair, and taking his books from his hands. "Tell me what it is."

"Yes, mama. We had a little of the Dark Ages in school to-day."

"What do you mean, Charlie?"

"You know with all the talk about war, that the spirit of patriotism is being aroused. To-day the superintendent came into the schoolroom with the American flag, and said that the Ladies' Relief Corps connected with the G. A. R. had been instrumental in a large degree in getting the flag a place in the schoolroom. He said that the wisdom of the movement was apparent to all statesmen, and asked us all to give the salute. It looks very innocent on the surface, and mama, if it had not been for the studies we have had on our relation to God as a Spirit to be worshiped in spirit and in truth, I do not know that I should have hesitated at the salute, and should probably have felt fully as indignant as some of the boys and girls were, when a few of us refused to do it."

"Why, Charlie, what could have kept you from saluting 'Old Glory?'"

"The words of the salute itself—'We give our heads and our hearts to God and our country.' This declaration is one that cannot be harmonized with the principles taught by Christ, or even with the principles taught by the signers of the Declaration of Independence. In the first place the school that represents the State has no right to demand that its pupils pledge their hearts to God. Has it, mama?"

"No, Charlie; such a requirement assumes the right of religious control, and no State has such a right. The Scriptures show us plainly that religion is a heart relation to God."

"Yes, mama; but in this salute the whole school is required to take the vow, and you know that the most of the school children would utter it without understanding its meaning, or if they did, without caring, or in hypocrisy. Many of the boys and girls have no regard for God, and would simply perjure themselves by taking the pledge. But beside the effect on the character in adding to iniquity hypocrisy, the State is overstepping its rights, and defeating the purpose for which it was ordained. This is

the way I have looked at it, mama. Ever since we have been studying the principles of civil and religious liberty, a few of us boys have been spending our recess hour in talking things over. In fact we have organized a religious liberty circle, and have been reading the best authorities we could find on this question. And, mama, history furnishes plenty of examples of what this kind of interference leads to. Of course, mama, I do not think that the United States would ever be guilty of swaying back to the methods of the Dark Ages; but it is just as well to keep the camel's head out of the tent. Straws show which way the wind blows, and it does seem as one thinks on the demand for religious legislation, that it is time to begin to inquire what it all means. Some one has said, 'Eternal vigilance is the price of liberty.'

"Yes, Charlie. But I am interested to know just how you met the demand, and how your refusal to salute was received."

"Why, mama, when the rest arose, we simply kept our seats. The superintendent asked us why we did not obey his request, and one after another we arose and gave our reasons."

"What did he say, Charlie?"

"O, at first he rather ridiculed us, and said that no doubt we were the people, and wisdom would die with us. He used many of the arguments that have met dissenters in all ages, and said it was a strange thing for a few puny boys to set up their judgment against the judgment of authority and wisdom. He intimated that we were traitors, and of the stuff that anarchists are made of."

"At this Richard Flanders rose up and asked respectfully if the flag were not an emblem of liberty."

"The superintendent had to acknowledge that it was."

"Richard then said, 'Very well; in refusing to surrender that of which the flag was an emblem, we did it the truest honor. He said true patriotism did not consist in a sentimental regard for the flag, but in standing stiffly for what the flag represents. He added that the past had proved that those who did this were its best friends, and the future might have occasion to find out the same fact. As an emblem of liberty long may it wave.'

"Why, that was quite eloquent."

"Yes; and we all rose and bowed our heads."

"The superintendent saw that he was in some embarrassment, and the students began to prick up their ears. I felt that I must say a few words, and so arose and told them what I thought it meant to give our hearts to God. It meant to obey him, to keep his law, even if the law of the State forbade, to walk in the footsteps of Christ who said to render unto Cæsar the things that are Cæsars, and unto God the things that are God's. As it was not Cæsar's right to demand that I should give my heart to God, I would not render any concession to this unwarranted demand. To my country I would render only that which my country had a right to demand. As an emblem of liberty civil and religious, the flag should have my profound respect. Then, mama, something came over me, and I felt my face grow white. I said, This is

our flag's glory; but it seems to me that there are many who, Judas-like, are seeking to betray it with a kiss. Once let the so-called friends of the flag make it an emblem of despotism, and its glory is departed.

"I believe, mama, if the superintendent had not frowned as he did, that the pupils would have applauded."

"During noon hour, we had quite an exciting time, and most of us boys made stump speeches for the glory of 'Old Glory.'

"Our teacher is a strong Christian Endeavorer, and in the afternoon she had one of her comrades there to speak to us. You know, mama, how strong the Christian Endeavor movement has become. Why, I was reading only yesterday that in Great Britain last year, the membership increased 250,000. It numbers about 5,000,000, I think. It is made up, as you know, from young people, and they are fired with enthusiasm."

"Yes, dear, I know. No doubt they have done and will do a great deal of good. They certainly will if their zeal is according to wisdom."

"But, mama, they are in danger of being switched off from Christian Endeavor work to something that resembles the satanic endeavor that we have seen marked out in the history of nations that have compelled conscience, and turned men into hypocrites and knaves."

"What do you mean by that, Charlie?"

"I mean that they have allied themselves together for the enforcement of religion. They are talking of 'Christian Citizenship,' and holding out the idea that Christ's cause needs the support of State law."

"Is it so?" asked Mrs. Ross.

"Yes, it is. The young Endeavorer to-day told of conventions numbering thousands where this theme was the topic of consideration. Of course, mama, it sounds very grand to hear them talk of capturing the world for Christ, of going up in a body, like a company of soldiers, to subject the world to Jesus as King. But it is the method of doing the business that I object to; for the result will be nothing but a sham, and will leave the world worse than before. The old crusade spirit seems to be in the movement. They do not stop to consider that Christ said, 'My kingdom is not of this world,' and that his method for converting the world was by preaching the gospel, and not by appealing to law."

"Yes, Charlie; no Christian has a citizenship in this world. Our citizenship is in heaven."

"But the worst of it is that these ideas are being brought right into the school. They want us to pledge ourselves to vote for 'Christian Citizenship;' and one thing this means is to vote for Sunday laws."

"Now you know, mama, that I'm a temperance boy, and will vote prohibition if I ever vote at all, because liquor drinking is a menace to men's lives and liberties; but to enforce Sunday laws would be to take away men's right to worship or not worship God according to the dictates of their consciences. No one has a right to enforce Sunday laws. Of course I have lately begun to observe the Bible Sabbath—the seventh day—and do not

regard Sunday as a sacred day; but I would be just as much opposed to enforcing Sabbath laws as Sunday laws."

"Are you sure, Charlie?"

"Yes, indeed. The enforcing of a religious observance must be very displeasing to a God who is love, and to whom all service that is not from the heart is worthless.

"Our teacher spoke in a good deal the same strain as the superintendent did, and kept me after school, and tried to force me to give the salute. Very likely, mama, I shall be expelled; but if I am it will be for principle's sake."

Mrs. Ross looked very serious. "We are coming to the times that try men's souls," she said. "God grant we may suffer only as Christians, and if any man suffer as a Christian, let him not be ashamed." F. B.

—An Ideal Book of Travel.—

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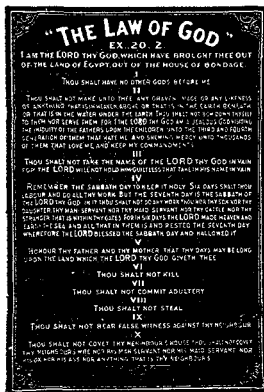
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American Sentinel.

NEW YORK, APRIL 28, 1898.

THE only thing that Jesus Christ ever did in the way of using force among men was to take a "whip of small cords" and cleanse the temple of God. He used force—or its equivalent—to drive worldly men out of the temple of God; but to-day his professed representatives want to use force to drive worldly men into that temple.

"You can no more run a war on benevolent principles than you can let a gun go off easy." So says a leading secular journal of this city; but a good many of the clergymen are trying to convince the people that war can be conducted on Christian principles.

DREW THEOLOGICAL SEMINARY, in Madison, N. J., is threatened with the necessity of closing up because nearly all the theological students want to go to the war to fight. A secular journal makes note of the fact with the appropriate remark that the tender of their services constitutes "what is perhaps the most unique offer that Uncle Sam has yet received."

A CORRESPONDENT who is a staunch friend of religious liberty takes exception to the application made in a recent SENTINEL of the prophecy of Isaiah 60. He thinks that if it is true that this prophecy applies to the church of Christ, the position of National Reform advocates must be correct. We believe it will only be necessary in reply to remind him that the fundamental feature of the National Reform program is the coercion of worldly people to the observances of religion by incorporating the latter in the "fundamental law of the land"; while the prophecy in question presents the Gentiles as being drawn to the church because of the bright light which she reflects from the glory of God. There is no hint of coercion in it. It is the gospel prin-

ciple that is set forth of drawing men from the world through the manifestation of the power and glory—which is the goodness—of God. National Reform coerces people, Christianity wins them. Here is the vital distinction between the two.

THE AMERICAN SENTINEL does not assume the position of an adviser of this or any other civil government. We say this in reply to the assertion some have made that the SENTINEL was trying to run the Government, while telling Christians that they could not properly take part in political affairs. If this were true, the SENTINEL's position would of course be very inconsistent; but it is not true. The SENTINEL says that civil government should not do certain things which constitute an interference with natural rights. This is not saying how the government should be run, but only how, as regards these rights, it should not be run. And it says this from the standpoint of Christianity; not as taking part in civil government, but as stating to men the divine truth which was summed up by Jesus Christ in the words, "Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's." And it says these things to men in order that they may escape the condemnation and disaster which a different course from that set forth in these words of Christ must bring upon them.

AN Episcopal church in Detroit, says the *New York Sun*, gave this notice in an inscription nailed over its door, the evening of the 20th:—

"This church will be open for prayers until Spain answers."

The pastor and a number of the more devoted of his congregation, says the *Sun*, "assembled in the church at an early hour this morning, and throughout the day [April 21], at intervals of one hour, they besought the Almighty to avert war. The almost continuous service will continue to-morrow; but now that a conflict is inevitable, their invoca-

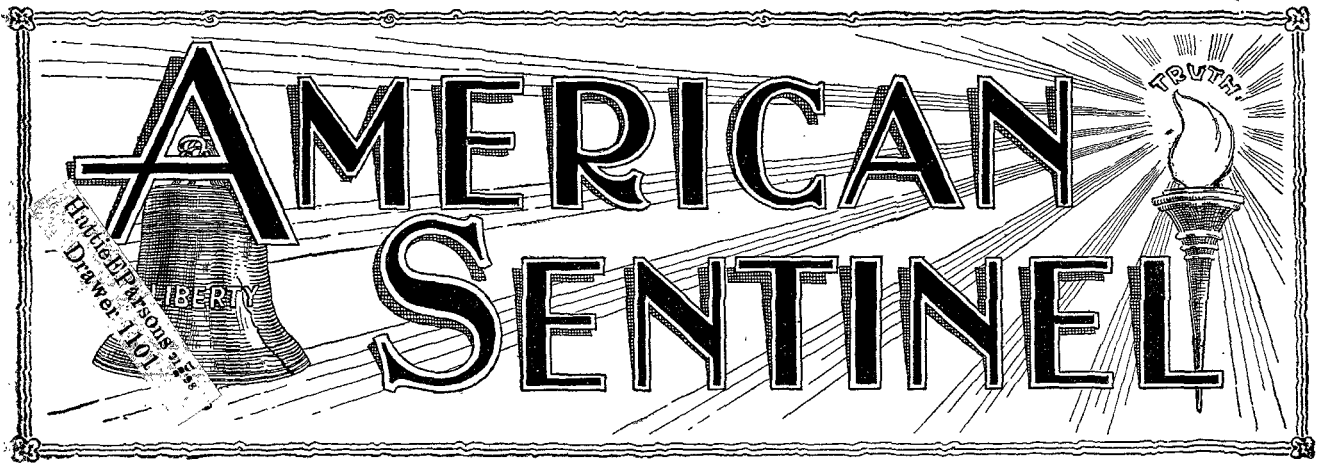
tions will be in behalf of the Michigan troops and the honor of the country. Other churches expect to begin similar services."

Of course, to pray in behalf of the troops sent to the war, and for the "honor of the country," is to pray that the troops may do some good fighting; since the better fighting they do, and the more of the enemy's ships and cities are sunk and captured, the more "honor" will there be in it for the victorious party. First, then the church prays that there may be no fighting; but that prayer not being answered, it turns and prays that there may be real hot fighting, such as the "honor" of the troops and of the country requires. Just where the consistency is in such procedure is not clear to us.

A STATE of war now exists between the United States and the government of Spain. And as Spain is allied with the papacy, there being in Spain a close union of church and state, the American government is virtually at war with the papacy. We would suggest therefore to those whom it may concern, that the occasion be improved by repudiating papal institutions and ideas which have fastened themselves upon any branch of the national or state governments; such, for example, as laws for the enforcement of Sunday observance. The papal origin of such laws is unquestioned; and being of papal descent, there can be no question as to their un-American character.

MISSIONARIES of the American Board in Spain have removed to France for safety, in view of the withdrawal of governmental protection from Americans residing on Spanish soil. The Omnipotent, however, is still there to protect those who put their trust in Him.

SPAIN is still working to gain the sympathy of Europe in her attitude towards this country and Cuba; but she is not likely to reap any practical benefit from the effort.



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

Vol. 13, No. 18.

NEW YORK, MAY 5, 1898.

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THERE is tremendous power in a thirteen-inch shell, fired from a modern navy cannon; but there is infinitely greater power in one word of God.

THE church is about the only body of intelligent people in civilized lands who cannot see that the future of the world is dark with the clouds of war.

IF God cannot preserve the Sabbath in the earth without the aid of civil governments, it is because he cannot preserve Christians; for Christians always observe the Sabbath.

You cannot appreciate the Sabbath unless you appreciate God; and you cannot appreciate God so long as

you think you must have the help of an earthly power to enable you to do right.

THE giant of war has at last been roused from his slumbers, and he does not mean to go to sleep again until he has imposed a heavy task upon civilization.

"THE Sabbath was made for man," and when God had finished making it for man he gave it to man—to every man. And what is needed now is not more of the gift, but more people to accept the gift and appreciate it.

"Peaceful" War.

WAR is a terrible thing; and it was never more terrible than it is and must be to-day, by reason of the deadly elements with which modern science has supplied it. Appreciating this fact, but convinced that hostilities are a necessity of the situation, the Government is conducting a "peaceful" blockade of Cuban ports, the commanders of the naval forces having been instructed not to fire into the cities nor against the forts of the enemy. A blockade of course means the cutting off of supplies, with the object of forcing the enemy to choose between starvation and surrender.

But wherein is it worse to kill people by a bombardment than to kill them by starvation? Starvation is a lingering form of death and attacks every individual in the beleaguered place, while a bombardment would at the worst be short and would leave many of the inhabitants uninjured. There can be no question but that a bombardment is more merciful to a city than a "peace" blockade, when the blockade is, as it is meant to be, effective.

No, Mr. President; you cannot conduct war in a peaceful manner. War—if it is war in fact—is the opposite of peace, everywhere and always. There is no use trying to make real war by Christian and humane meth-

ods. Such methods do not apply to real war at all, and the attempt to unite things so incongruous can only make it worse in the end. "You can no more conduct a war on benevolent principles than you can let a gun go off easy."

In the regulations to which the "Christian nations," Spain and the United States, have announced that they will adhere in conducting the war with each other, we find no statement that there will be no "business" transacted on Sundays. We do not see why a battleship should not keep Sunday as well as a saloon.

A Christian Duty.

For two years or more the Cuban "reconcentrados" have been dying of starvation in the cities whither they were sent by the decree of the Spanish general Weyler. They are still dying from the same cause, and we are told that the American people have a Christian duty to perform in the matter.

Now it is a Christian duty to relieve distress, certainly. It is a Christian's duty to deal his bread to the hungry; there can be no doubt about that. And it is his duty to do this under all circumstances. If he has bread to give, he is to give it to those who are perishing for the lack of it, knowing that such is the will of God, and trusting in God to enable him to perform that will, and to take care of the results.

But what did the people of this country do in performance of this plain Christian duty toward their fellow-beings in Cuba during the two years following General Weyler's decree? That a little was done, we do not doubt; but it was only a little. It was not enough to prevent the death of hundreds of thousands of the women and children who were the victims of Weyler's cruelty. Plainly, they left their Christian duty in this matter unperformed.

It may be said that they could not do this; the Spanish forces would not permit it. But who knows that they would not? Perhaps they wouldn't, when supplies of food were to be sent in ships of war. Spain did object to that, and quite naturally. But would Spain not have permitted the Christian people of this country to feed the starving Cubans in a peaceable manner? There is no proof that she would not. Miss Clara Barton, we are told, testifies that the work of the Red Cross Society in Cuba was not hindered by the Spanish forces, and that the food brought and stored by the society for the Cubans was not disturbed by the Spanish troops.

The Christian people of this country might have fed the suffering people of Cuba in a Christian way, and thus have discharged a plain Christian duty and have received a blessing from the God of mercy. Of this we do not believe there can be a particle of doubt.

But is it not a marvelous thing that these Christian

people, having failed for two years to discern this Christian duty, now discover that it is their Christian duty to relieve the suffering in Cuba by fighting the Spanish! And what seems chiefly to have impressed this duty upon them was the blowing up of the battleship "Maine."

The carnal mind can quite readily discover "Christian duty," when it is something to be performed in a carnal way.

The War, and the Result.

WHAT events will follow as a result of the outbreak of war between this Government and Spain, are as yet matters of conjecture; but there is one result which it requires no supernatural vision to foresee. It is one which the nations have already foreseen, and which is giving them no small concern. It is the development of militarism in the United States.

Whether this country wins or loses in the contest will not be a matter of so much consequence to this country and to the world as will the development of the military power in this country which the war must inevitably bring.

For be it remembered that the situation to day is governed by vastly different circumstances from those which prevailed at the time of the contest between North and South. At the end of that war the great armies which had been called into the field melted quickly and easily away into the general body of civilians engaged in the peaceful pursuits of life, and so far as the military power was concerned, there was soon little evidence remaining that the nation had fought one of the greatest wars in modern history. But the ascendancy of the military power to day would not be followed by a like result.

The world is dominated to-day by the war spirit to an extent that was not dreamed of thirty years ago. For years Europe has been a great armed camp, and the peace of the world has been in unstable equilibrium. The nations, in reaching out under the impulse given by advancing science, exploration, and the desire for colonial extension, have come into closer contact with each other; so that a move on the part of any one of them is liable to cause a serious disturbance. There has come to be a "balance of power"; that is, the military power of Europe is balanced, and as every person knows, it requires no great thing to upset things when they are evenly balanced. Let something be added to one scale, or taken from it, and the balance is upset at once.

And this "balance of power" really extends over the whole civilized world. For in these days of swift travel and intercommunication, even the broad expanse of ocean does not isolate the affairs of one nation from those of others. The interests of the nations of the Old World are in intimate contact with those of the American republic; they touch the shores of every nation of the Western hemisphere. And a disturbance on this side of the Atlantic may easily be of such proportions as to

throw the balance of power out of its present equilibrium and necessitate a readjustment which could only come after a fearful expenditure of life and treasure.

It is stated—and there is every reason to credit it—that the real reason why the threatened “concert of Europe” against the United States was not put into effect, was that the Powers of Europe feared that such a step would so arouse the military spirit in this country that Americans would not be satisfied until they had built a navy which would be one of the most formidable in the world. The Powers fear that they will have to reckon with this nation, not only in maintaining their possessions in American waters, but in pursuing their policy of dividing up the rest of the world between themselves; and there is certainly ground for their apprehensions. Hence they are most unwilling to see the United States become a power which could back up any of its demands by a tremendous armament on the seas.

Already it is beginning to be talked that as an outgrowth of the present state of things, the near future will see an alliance between England, the United States, and Japan, which will entirely upset the present balance of power throughout the world. An alliance between nations of a common origin, language and religion is only naturally to be expected in the face of hostility from other powers; while force of circumstances has put Japan where she may be looked upon as a probable third party in such a compact.

But most significant of all is the fact that the United States itself is beginning to favor a departure from the traditional policy of keeping aloof from the affairs of other nations. That was the policy urged upon the Government by Washington, when the nation started out upon its career as an independent power. That policy, it is now said, was good while the nation was in its infancy and needed to give its attention to the development of its own territory; but—and this is said by men in positions of influence—it was not meant to be the policy of the nation for all time; and the time has now come when the United States should assert its position among the nations, and take a part in the dividing up of the territory of the earth.

This policy is being advocated to-day; this sentiment is growing, and it is growing rapidly. And these things being so, it is evident that whatever may be the events of the war, the outcome will be one which will vitally affect the interests of the nation, and of the world. For, at the least, the war will greatly stimulate the military sentiment which is already too prevalent in the land, as witness the “Boys’ Brigades” which are a common feature of the public—and even of the church—schools. It must greatly stimulate the growth of the navy, and the tendency to an alliance with some one or more of the Powers of Europe. In short, its direct tendency must be to join this nation with the military powers of the Old World in a general melee of war and strife for which the nations have long been in arms, and which is set down in prophecy as the final catastrophe of the world.

Archbishop Ireland Is Going to Explain.

ARCHBISHOP IRELAND has publicly announced that he is going to “make a public reply to the attacks made upon him.” By “the attacks made upon” him, he means what has been said upon his and the pope’s meddling with the affairs of the United States, and their manipulating the President, and making a Punch-and-Judy show of Congress. He says that when he does come out, “The publication of his letter will be timely.”

Yet, with this preliminary announcement of what he is going to do, he takes occasion to explain at considerable length why he did what he has already done, and to tell a good deal of what he expects to do. And in this there are some points worth considering.

He says that when the pope wanted to use his “good offices for the preservation of peace, it became necessary that some one in Washington should be in a position to send him hourly bulletins, if necessary, of the attitude of the Administration.”

Of course for anybody to do that, he would have to be in the very inner circles of the councils of the Administration. He says that the papal delegate “Martinelli was first selected for this place,” but that “he declined to act, upon the ground that he could not possibly have any standing at the White House, being merely an ecclesiastical representative of the Vatican.” And lo! when one who was “merely an ecclesiastical representative of the Vatican,” could not act, *because he was that*, then one who was an ecclesiastical representative of the Vatican was chosen to act *because he was that—and more*.

Martinelli could not act because, being “merely an ecclesiastical representative of the Vatican,” he could not possibly have any standing at the White House. Then the thing is shifted and an ecclesiastical representative of the Vatican is chosen who can have such standing at the White House, as to be able to send hourly bulletins of the Administration. In other words, in order to get in his work, the pope must have an agent, a representative, in the inner circle of the Administration; Martinelli did not have the qualifications; and Archbishop Ireland did have the qualifications; therefore Archbishop Ireland was chosen.

But what were these qualifications that adapted Archbishop Ireland for a position that the apostolic delegate could not fill. The archbishop tells us. And here they are: “It was then determined that the close and cordial friendship which existed between Archbishop Ireland and President McKinley and his whole cabinet, joined to the fact that he is an eminent American citizen, made him a fit instrument through which negotiations could be conducted.”

Now ecclesiastically President McKinley is a Methodist. How is it that there exists such a “close and cordial friendship” between a Roman Catholic ecclesiastic and him, as to gain for that ecclesiastic a position and knowledge that would enable him to send “hourly bulletins of the attitude of the Administration”? How is this, when

it is perfectly certain that there is not a Methodist bishop in all the United States between whom and President McKinley there is such a "close and cordial friendship" as to gain for said Methodist bishop a position or knowledge that would enable him to send "hourly bulletins," or perhaps any bulletins at all, of the attitude of the Administration? How is it that ecclesiastically or otherwise there is a more "close and cordial friendship" between a Methodist and a Roman Catholic archbishop, than there is between that same Methodist and any Methodist bishop?

Of course everybody knows that this "close and cordial friendship" of the archbishops, is altogether political and solely because of political advantage. Everybody knows that it is the archbishop's political power which was exerted at the St. Louis Convention and through the campaign of 1896, that makes "the close and cordial friendship" between him and "President McKinley and his whole cabinet" and which made him "a fit instrument through which negotiations could be conducted" that could not be conducted at all by Martinelli. Martinelli is an Italian and has no standing in American politics yet. All of which demonstrates that the greatest Roman Catholic official in the United States *out of politics*, has not the power and therefore is not so dangerous to the United States, as was, and is, a subordinate Roman Catholic official who is *in politics*. And this is equally true of every other ecclesiastical connection in the United States. No ecclesiastic or religionist of any kind can do the mischief out of politics that any one can do in politics. Therefore the eternal principle is, and this papal trick lately played is a forcible illustration of it, that ecclesiastics and religionists of every sort should forever keep out of politics.

And when it had been "determined that the close and cordial friendship which existed," etc., "made him a fit instrument," etc., the result was that "In view of this he received a formal letter from Cardinal Rampolla, papal secretary of state, authorizing him to represent the pope. This was presented to Judge Day, and semi-official relations began."

It is then a fact that the Secretary of State of the United States has formally received "a formal letter" from the "papal secretary of state," appointing a representative of the pope "through which negotiations could be conducted" with the Government of the United States in an affair with another nation. Accordingly the archbishop's statement proceeds: "Since that time Archbishop Ireland has been in communication with Europe. Through him the official texts of the concessions which Spain was willing to make for the sake of peace, have been laid before this Government, and before the European ambassadors. The composite news of the situation has been cabled to him, and by him disseminated."

The pope and his representative to the United States Government did not succeed in securing a peace to perpetuate the papal power and revenue in Spanish enslaved Cuba. But they *did* succeed in getting what the

papacy for years has been working for—the formal receiving of a representative of the pope to this Government, upon a formal letter from the papal secretary of state; and thus established the precedent of formal official relations between the papacy and this Government.

This much has been gained already. And much more is planned; of which we shall have occasion to speak. Just now, however, the report says that when the archbishop shall have made "public his reply to the attacks upon him," in which he "will go into details," "he will proceed to Rome."

Of course he must hurry off now to Rome and the pope to report in full the progress made, and laugh together with him while they map out their program for further official recognition when the time comes to settle the terms of peace between Spain and the United States.

We hope he will go into details and give the whole story exactly as it is. And then we wish he would go to Rome at once, and, for the good of the United States, stay there forever. And then let all other ecclesiastics and religionists in the United States keep out of politics here forever.

The Sabbath Needs No "Fence."

MRS. J. C. BATEHAM, who has been prominent in connection with the "Sabbath reform" work of the W. C. T. U., makes the statement, in a contribution to a "Sabbath reform" journal, that—

"A Christian Sabbath cannot long be maintained if the protecting fence of civil laws be thrown down."

If this is true, then of course "civil Sabbath" laws are necessary, and we should have them by all means. But is it a fact that the Almighty is so dependent on human legislation for the perpetuity of one of his institutions? If we believed he was thus dependent, we would at once lose confidence in him as a God.

The very essence of Christianity, as we understand it, is the all-sufficiency of the power of God to uphold that which is his, in the face, if need be, of all the power of man and Satan combined. The church never lost anything by the attack of the world upon her. Christianity never lost anything because earthly governments failed to support her. Christianity and the church have always gained in such conflicts. The church loses only when those within her fold voluntarily relinquish their hold upon spiritual things. But whether Christians loosen, maintain, or regain their hold upon spiritual institutions are matters that human laws cannot affect.

So long as an individual really has hold upon the Lord, there is no danger that he will lose the Sabbath, even though all the laws of earth were against his keeping it instead of giving it their pretended support. When he relinquishes his hold upon God, it is always done voluntarily; otherwise he would not be responsible before God for his lapse from righteousness. And when he has lost his hold upon God, he is in a position to be right-

ened by the opposition of men, or even by their failure to give him their "support."

At the very beginning of the world, God set apart the seventh day of the week to be the Sabbath—his Sabbath, made for man—and from that day to this the seventh-day Sabbath has continued in the earth, and has a respectable number of adherents to-day, although no human law was ever enacted in its support, and many have been enacted against it.

The God to whom the Sabbath belongs is one in whom we can safely trust, without any anxiety as to the attitude of worldly governments. The Lord let Satan remove all the fence there was around Job, but he preserved Job just the same. There is no need that his Sabbath should be fenced about with the straw of human statutes.

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

BY MRS. S. M. I. HENRY.

OUR evangelistic work revealed to us what a hard Jericho road a man must travel before he could come up out of the place into which strong drink had plunged him and know what manhood meant, and as we contemplated the situation it seemed well nigh hopeless. We could not comprehend the logic of the liquor traffic and the laws that protected it. We found strange utterances in the statutes of men. In reading the city law aloud to our Union one day (for we had determined to try to find what we had a right to expect from the government under which we lived, and by what right the saloon continued its depredations) I came to this clause: "As many saloons may be licensed as the public good requires." We thought this must contain typographical error somewhere, and appointed one of our number, the wife of a lawyer, to obtain the correct wording of this clause and report the next day. When the time came, and she arose to make her report, she began by saying, "I have some strange things to tell you, ladies, and before I begin I want to say that my husband is a *good* man, a good *Christian* man, yet I know you won't agree with what he says; I don't myself. I don't see how he can look at this awful business as he does, but he don't as a *man*; it is only as a *lawyer* that he said the things I have to report; and for my part, I don't see, and I told him so too, how as a lawyer he can look at things one way, and as a man so entirely different. I always thought men were very different from women for some strange reason, and these days we are all finding it to be true."

Then she went on to give us some points regarding the manner in which the licensing of a saloon might be supposed to conserve the public good. We could but recognize at sight the reasons which she unfolded to us as a part of that "wisdom of this world which is foolishness with God."

A few days later I went to this same lawyer to talk

the matter over with him so that I might be sure of the position of our enemy, when, in reply to a little straight logic, he remarked with a laugh, "You women have a way of looking into things farther than the law allows;" and with this gave me very clearly to understand that he had no more time to give to the discussion, especially as he did not make, but only expounded the law, with which we had to deal.

We did not then know how to appreciate the position of such men, and were often lacking in the charity that thinketh no evil. We had been so outraged in our life-long understanding of things, had come face to face with such death-dealing inconsistencies between the teachings and the practice of men, that in our bewilderment we were almost constrained to say that "all men were liars," and to wish that our boys were all girls.

Through all these experiences we were being led up to the strategic point in our warfare. To make clear how it was finally discovered I must draw again from personal experience.

One day after all this pledging, petitioning, and public discussion had been going on for weeks, I was passing along the street when a lawyer, who was also a member of the city council, hailed me from his office door, and asked me if I would step in for a moment. I did so. He gave me his own arm chair, and standing before me explained that the work of the women had been under discussion by some of the men whom he represented, and he had been asked to see me, and say a few things, which he wished I would pass on to the others. "For," he said, "you women do not realize what you are doing; do you know that you are turning the country upside down?"

(The poor man did not realize how apt was his remark, inasmuch as the country was at best wrong side up.)

"Just think of it," he went on warmly, "meetings every day, sometimes at night, and such throngs; women everywhere in public, speaking and making such a commotion; some of us have talked it over, and we have concluded that it must stop." He paused and looked at me for a reply.

"I wish it might stop," I said, "we all do; we have got pretty tired, some of us, and would like to go back home and stay there quietly, and will do it quickly if you men will just do one thing."

"You mean close up the saloons," he said, angrily.

"No, I don't, this time; we have found out that you won't do that; I, for one, have no more heart to ask you."

"What, then, do you want? We will do anything in reason," he said, eagerly.

"Just this: invent some way to run the saloon business by machinery; you can get machinery to do everything else. Get an automaton and put it behind the saloon bar; a long procession of automata to file along the streets (we women will give them the pavement and walk in the gutters) and in at the saloon door so constructed as to throw down the nickels and dimes, while

the automaton behind the bar slings the glasses, so that this little exchange of coin and whiskey that seems to be so necessary to the life of the nation may go on and hurt nobody. We will grant its necessity for the sake of peace if you will only have it done by machinery and spare our boys."

Liberty's Acrostic.*

BY FRED PARDEE HANCHETT.

"We, the people,"—sons and daughters of patriot sires,—
should
Hold firmly to the vital truths which they upheld of
yore.
These principles—maintain'd through many tribulations,
are
Truths born of Heaven, and are older than the hills. The
right
To have, and to enjoy liberty, to gain knowledge, to
Be free!—free to think, to speak and to act!—such, in-
deed, is
Self-evident liberty! Such liberty is ours by
That law which says: "There is no respect of persons with
God."
All are born free and equal. Despotism was unknown till
Men sought to establish religions of their own. In such
Are the seeds of priestly assumption and intolerance.
Created as we are, with a free moral nature, with
Equal rights in earth and the Heav'n to come, it is not
well
That men should order the ethical bearing of others.
They that assume the prerogative to such a calling,
Are ever obnoxious to all thoughtful Independence.
Endowed by Omnipotence with those qualifications
By which men are enabled to judge the right and the
wrong,
Their claim to office, or assent to plain untruths, mock
the
Creator who, in His great wisdom, saw fit to bless all
With individuality—with sacred "rights" which a
Certain just—perhaps inspir'd soul—chose to designate as
"Unalienable," because of divine origin. Those
"Rights"—under church rule, live not. No slav'ry so ab-
ject as
That 'neath ecclesiastical despotism—an evil
Among other evils, now threat'ning the precious weal of
These United States. It is clearly assur'd us that we
Are "created in Jesus Christ," the all-potent Source of
Life, True Light and Liberty. Then let us "stand fast in
that
Liberty wherewith Christ hath made us free;" and, by all
just
And valid means, endeavor to render innocuous
The efforts of would-be religious legislators. In
Pursuit of that liberty warranted to citizens
Of this Union, one should not forget that the basis of
Happiness lies in the freedom of a soul's convictions:
That Bigotry, Ballots and Bullets can never dictate
To Conscience a prescrib'd course of spiritual action.
Secure, heretofore, in the full and free enjoyment of
These rare blessings, men see not the threat'ning evil; yet
their

Rights are in danger. Is the pow'r of God declining, that Governments assume the execution of His laws? What Are the duties of a just and progressive government, Instituted for the general good? Are they to raise Among the people, inquisitorial fires in which Men and women shall again die for their faith? Are they Deriving incomes from excesses of the people? Does Their duty—the government's, rest in making men loyal, Just, pious, by law, and pronouncing judgment on sin?
When

Powers of earth pretend to such Divine authority,
From whom is it deriv'd? What does it signify? Away
The union of church and state! No true American will
Consent to such ignoble slav'ry. Sanctification
Of man through compulsion, must nauseate e'en man
himself.

"The law of the wise is a fountain of life;" and to be
Govern'd wisely, is to live at most "perfect" liberty.
San Francisco, Cal.

A Solemn Warning.—No. 1.

BY C. H. KESLAKE.

"AND the third angel followed them, 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 for ever 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.

Such is the message that God gives against the worshiping of the beast and of his image, which is brought to view in chapter 13.

The beast, as has been abundantly shown in previous articles, is the papacy. The essential feature of the papacy is the union of church and state, with the church using the power of the state for the furtherance of its own aims, and with a man at the head of the church sitting in the place of God.

Also it has been shown that the "two-horned" beast (verse 11) represents the United States. That being so, it will be seen that this Government is to make an image to the beast—or papacy. See verse 14.

An image to the papacy would be a union of church and state, with the church predominant.

Furthermore, it has been shown that Sunday is the mark of the papacy. It is, therefore, against these things that the Lord solemnly warns his people.

Not a few doubtless will turn aside from these things and treat them with derision. Every reform of gospel work has been treated thus.

But the supreme danger that this will be done lies in the fact that Sunday has been so long observed as the "Christian Sabbath," that to the minds of many it would

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seem impossible that such awful results should follow. The temptation, therefore, would be to conclude that Sunday cannot be the mark of the papacy.

This might on the surface seem plausible; but it is not sound reasoning.

It cannot be denied (1) that there is not a single command in all the Bible for Sunday observance—expressed or implied: (2) that the papacy bases its claim to have the power to command men under sin, upon having the power to change the Sabbath from the seventh to the first day of the week, and that consequently Sunday is the mark of its power: (3) that there is now, at this very time, a strong organized effort to have Sunday enforced by law in the United States, and that it is the only thing sought to be enforced that is called a “mark.”

The position is therefore impregnable, the logic invincible, that it is against Sunday as the mark of the papacy that the prophecy speaks.

This proves two things; (1) that notwithstanding Sunday has so long been venerated by Christians, there are principles involved in this question that the people of God have not yet seen or understood; (2) it proves the long-suffering of the Lord in that the true Sabbath has been trodden under foot so long—innocently of course on the part of God’s people—and a pseudo Sabbath allowed to stand in its way.

There are thousands of Christians who do not realize that ages before the papacy substituted Sunday in the place of the Sabbath of the Bible, it was kept as a pagan festival. The origin of the day is set forth by its name—Sunday, the day of the sun—“the wild solar holiday of all pagan times.”

It was the day especially devoted to the worship of the sun, which was “the oldest, the most widespread, and the most enduring of all the forms of idolatry known to man.”

The limits of this article forbid an extended study in detail of what sun-worship really is. Our purpose is simply to give a few general statements concerning sun-worship in order that the reader may see the true character of the day that has for so long usurped the place of the true Sabbath.

That sun-worship was regarded by the Lord as the most abominable form of idolatry can be seen in Ezekiel, chapter 8. The prophet was shown various forms of idolatry, each in their turn being called a “greater abomination” than the preceding one, until he was shown the greatest abomination of them all. Thus we read in verses 15, 16: “Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the Lord’s house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east.”

Inasmuch as they turned their backs upon the temple

of the Lord as they worshiped the sun toward the east, it will be readily seen that sun-worship involves turning their backs upon God.

Sun-worship in Egypt, in its various forms—as Phtah at Memphis; Tum at Heliopolis; Amun Ra at Thebes, etc., was the prevailing religion. And it was so in other nations under different names. But wherever it was, or under whatever name, it was accompanied with the most lascivious rites—rites too revolting to be named.

The Pope’s Mediation as Explained at the Vatican.

“The Ram’s Horn,” Chicago.

THOSE who looked with misgiving upon the spectacle of the Roman pontiff acting as an intermediary between the United States and Spain, have found ample grounds for their fears in the later developments of that controversy. The authorized organ of the Vatican publishes the dispatches which related to the inner history of papal machinations at Washington and Madrid. The first is a note, dated April 9, sent by the Spanish minister for foreign affairs, Señor Gullon, to Monsignor Merry del Val, the papal chamberlain, requesting him to inform the papal secretary of state, Cardinal Rampolla, so that the latter might communicate it to the pope, that the Spanish government, “in consequence of the ardent, noble and repeated urgings of the pope,” had decided to order Captain-General Blanco to “concede immediately a suspension of hostilities for the period which his prudence may deem fit, with the view to prepare for and facilitate peace.”

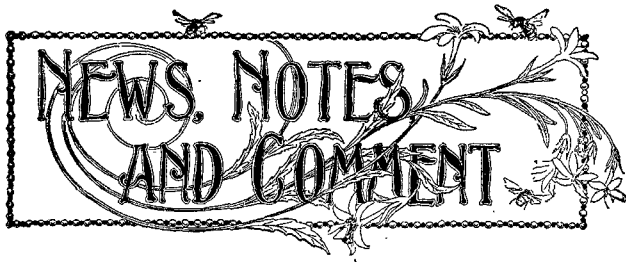
In reply to the above, the papal secretary of state directed the papal representative at Madrid to—

“Thank the Spanish government, in the name of the pope, and be good enough to assure it that the pope will not fail to use his influence where the occasion offers in order that the legitimate wishes of the Spanish government may be realized and the prestige of the noble Catholic nation be unimpaired.”

Our Roman contemporary concludes the publication of its series of documents with a dispatch from Washington dated April 11, the source of which is not indicated, saying:—

“The suspension of hostilities has produced an excellent impression. I have no doubt of the maintenance of peace. We shall have bellicose speeches in Congress, but without results. The influence of the pope in obtaining the armistice is fully recognized by the American people, and is hailed with gratitude.”

A CHRISTIAN(?) controversy lasting half an hour lately occurred between some of the forces engaged in the Christian(?) war on the coast of Cuba, the result announced being that the Spanish forces were completely converted by the weighty arguments of their opponents.



EVIDENTLY somewhat concerned over the apparent want of harmony between carnal warfare and the practice of Christian principles, *The Independent*, of this city, which feels bound to support the Government, has undertaken to satisfy itself and others of doubtful minds that the war undertaken with Spain is a Christian one.

"The serious question to a Christian man," it says, "is, whether the war in which we have engaged is Christian. As it is one in which we are the challenging, attacking party, this is a very serious, nay solemn, question."

* * *

The Independent then goes on to say that if the reason for the war is a Christian one, the war must be Christian; and that the reason being not revenge or greed, but compassion for the suffering Cubans,—a desire to put a stop to the miseries imposed upon them by Spain—the war is clearly one which Christianity both justifies and demands. That "Christianity is peace on earth," we are told, is true "never to bad-willing men." In conclusion it is stated that "as a Christian nation we have the duty to demand that the long, devastating and cruel war in Cuba shall end."

* * *

THE war then, by this presentation, is a Christian war; the steps taken are Christian steps, taken for Christian reasons. Christianity is the impelling motive in the undertaking. But there is a question we would like to ask at this point. Do non-Christians engage in an undertaking from Christian motives? It must be admitted that very few of the men belonging to the United States navy are even professedly Christians. The great majority of them are certainly non-Christians; and these are the men by whom this "Christian" war is being carried on.

* * *

No; it cannot be true that non-Christians are actuated by Christian motives. The men who are actually conducting the war are not engaging in it from Christian motives. A non-Christian makes no account of Christian motives in his own life. A non-Christian is against Christianity, just as certainly as it is true that the carnal heart is enmity to the law of God. And that this is so is directly stated in the Word of God.

* * *

OF course, there are a great many "good" men who are not Christians. They are good from the ordinary,

worldly standpoint; they are respectable, outwardly upright, obliging, regardful of the rights of their neighbors, etc., yet, by their own admission they are not Christians. They have not faith; they have not love to God. We are not talking about this class of good men or this standard of goodness. That is not under consideration. It is to *Christianity* that this discussion relates. It is asserted that the war is Christian; and to Christianity the question must be confined; not Christianity either as any one may choose to define it, but as it is in truth, by the testimony of the Word of its Author, which alone is authority upon the subject. By this testimony it is certain, beyond a shadow of doubt, that non-Christians are not, and cannot without a change of heart, be actuated by Christian motives.

"Whatsoever is not of faith, is sin."

* * *

It is certain, therefore, that the men actually engaged in prosecuting the war are not actuated in so doing by Christian motives. Their motives may be all right from a worldly standpoint; we do not doubt that they are. But that is not the question. The question is not whether the war is undertaken and conducted in a civilized and respectable way, and from motives of good will to one's neighbor which are shared by the atheist in common with the professor of religion. The question is whether the war is Christian. And it is evident that neither the motives of the men conducting it, nor the weapons employed, are recognized in the Text book of Christianity as pertaining to Christian life.

* * *

WHETHER in any case the principles of Christianity would admit of carnal warfare or not, it is certain that a war cannot be Christian which is conducted by non-Christian individuals. This one fact settles the question of the Christianity of the war with Spain.

* * *

A CHRISTIAN is one who follows Christ; and as Christ never drew the sword or sanctioned its drawing, no one can follow Christ in such a step. And this settles the question of the Christianity of carnal warfare in any case.

* * *

IF missionaries in heathen and Roman Catholic lands—as for example those of the American Board in Spain—would not identify themselves with any earthly government, but let it be known that they are citizens only of a heavenly country, and "strangers and pilgrims" in this world, and then show forth the spirit of the heavenly citizenship, they would not have to leave the field of their labors because of an outbreak of war like that between Spain and the United States.

* * *

CANON SCOTT-HOLLAND, a well-known English clergy-

man, in a recent sermon made this pertinent reference to the spectacle which so many church people are prone to regard as entirely compatible with Christianity:—

“The outlook in Europe never presented so wholly an unchristian spectacle since the days of Constantine. Even in mediæval days, peace, and not war, was regarded as the normal condition of men. Now nations were watching one another like wild beasts in a jungle, and Christian Europe had armed itself in defiance of everything which Christ came to teach. Blood and iron rule; huge camps and seas, crowded with horrible ships of war, met the eye at every turn. Men scrambled for land, and the question was who should be first in the race. Are we to be swept away in the Pagan scramble?”

There is room in the world for a few more clergymen who are not afraid to call things by their right names.

* * *

A WRITER in a journal devoted to the cause of Sunday-legislation, notes the increasing desecration of the “Sabbath” in the United States, and adds that “the wickedness of the West is surely, but slowly, traveling East.”

To which it may properly be added that it will be a very good thing for the West if the wickedness of the East can be prevented from traveling in that direction. For there is as much more wickedness in the East than in the West as there are more sinners in the East than in the West, and there are more sinners in the East than in the West for the simple reason that the East is more thickly populated.

It is characteristic of this National Reform standard of righteousness that it overlooks the wickedness of the “scribes and pharisees,” while being profoundly shocked at the sins of the publicans. But the latter are the more righteous of the two classes.

* * *

A NEW YORK CITY daily which has earnestly labored to promote the war which is now begun, gives this quotation and credit, which is more pertinent than the paper intends it to be:—

“My sentence is for open war.”

—Milton.

The quotation is from “Paradise Lost,” and the words are there given as emanating from a council of devils. What seems to be the language of a Milton, often has its real authority from the devil.

* * *

THE New York *Sun* mentions that “a number of young men, who were formerly members of the Second Company, Boys’ Brigade, of the First Presbyterian Church in Jersey City, have organized a company of volunteers and offered themselves as a nucleus for the regiment the Board of Trade proposes to organize,” etc. The “Boys’ Brigade” business is calculated to train the boys for actual war and to develop in them the military spirit which longs for the experience of real conflict.

The World Can See It.

It is a significant fact that the tremendous and unceasing preparations for war which are in progress the world over, call up even in the minds of the irreligious the words of prophetic Scripture which connect “wars and rumors of wars” with the troublous times of the last days of the world. The following in a recent issue of a London (Eng.) secular journal, the *Evening News*, is an illustration. It points out what is being done by only one of the great Powers, England, and that at a time when “Her Majesty’s government”—as stated in England’s proclamation of neutrality a few days ago—is happily at peace with all other civilized governments. The *News* says:—

“‘Wars and rumors of wars’ is an ancient prophecy with nearly two thousand birthdays; and judging from the strange stories which are floating about just now, the latter part of the prophecy is being fulfilled with a vengeance. Eyes are at this moment naturally being turned toward the government dockyards and factories, and any extra activity in them is attributed to impending warfare.

“Woolwich Arsenal is extremely busy at present, busier than it has been probably for half a century, for England has been making ready for the worst for some years.

“For two years, at any rate, work at the Arsenal has not ceased day or night in several of the departments.

“One good reason for this is the keen competition of the rival Powers.

“Altogether there are at the Arsenal some 17,000 employes, and about 4,000 of them are engaged in night work, starting at six in the evening and leaving at five in the morning, three of these hours are overtime, and the day workers are doing about the same extra work.

“In the torpedo factory there are 400 men working overtime; there are the same number in the fuse factory, and, so far as can be ascertained, other departments are proportionately busy.

“But overtime at the Arsenal is not a novelty, and has caused no trepidation or anxiety among the employes. The more work the more pay, and the

STEADY INCREASE OF WORK

has done good all round. Through overtime the engineers, says one of the men, have made £4 a week, skilled laborers £2 5s., and unskilled men £1 10s.

“A casual visitor to Woolwich with the China situation in his mind might see in the bright glare at the Arsenal the beacon of a coming warfare, in which all the nations of the earth shall participate. Those who live in Woolwich are used to this, however, for they have seen the factories lighted up for the last two years or more.

“Nevertheless the employes at the Arsenal are working with increased energy just now.

“The War Office has ordered half a million cartridges a week in excess of last year, bringing the total weekly output up to 2,000,000.

“In the fuse factory the men are engaged on 2,500 fuses of one make, and 1,800 of another, and orders

have been received to push along with the quick firing guns.

"Many of the orders on which the men are working are not of a very recent date, but by April it is anticipated that the men will be busier than ever they have been before."

The children of the world are still wiser in their generation than the professed "children of light."

THE *Independent* (N. Y.), of April 28, prints the following from a correspondent touching the treatment meted out to dissenters in "holy Russia," where the theory that religion and the state should be united is carried into full effect:—

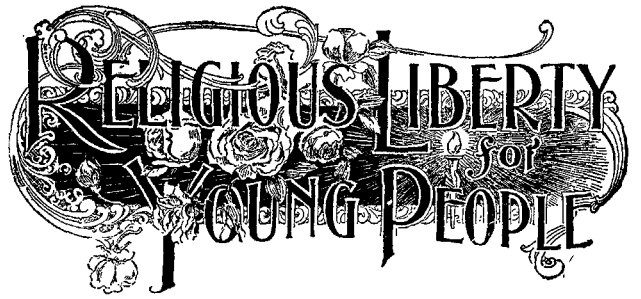
"A poor fellow named Simerenko has arrived in Tulcha in Rumania, having escaped from Russia, where he had been cruelly tortured by his neighbors for leaving the Orthodox Church and joining the brethren [Stundists]. His hands and feet were tied, and then he was strung up to a rafter in the ceiling, in which position burning cigarettes were put on his naked body until he yelled in his agony. The torturers told him they would let him go if he abjured Stundism and returned to the Church. When about to cut him down they first cut the cords attaching his head to the rafter. His head came down with such force that he was almost rendered senseless, and from that day to this he suffers pains in the back of his head. On another occasion his head and hands were fastened in a vise and over fifty wounds were made on his bare back with hot irons. The brethren in Tulcha have seen the scars. On yet another occasion his wife, who was with child, was violated by the peasants. It seems that all this was done with the connivance, at any rate, of the local village authorities. As soon as Simerenko could he fled; and, as I have already said, he is now in safety in Tulcha, but in abject need."

THE following item from the *Inter Ocean* (Chicago) states the outcome of the controversy in Ohio over the question of Sunday baseball:—

"The law prohibiting the playing of baseball Sunday was sustained by the Supreme Court in the case of John Powell against the State yesterday at Columbus, Ohio. Powell was arrested at Cleveland, but his case was dismissed by the common pleas judge, who held that the law was invalid. The prosecuting attorney excepted to this ruling, and the Supreme Court sustained the exceptions, dismissing Powell's petition. A member of the court is authority for the statement that the principle applies also to Sunday theatricals."

THE ambitious South African, Cecil Rhodes, seems to have regained his lost prestige in South African affairs; and this means that the Transvaal will soon have to fight again to maintain its independence of British control.

THE further an individual gets from God, the more clearly(?) does he see that there are imperfections in the divine character.



Studies in French History.—20.

WHEN the class again assembled for their customary chat, Milly Brown raised her hand.

"Please, professor, about what time did the facts happen which you told us about last week?"

"I can tell, I believe," volunteered Jennie Jacobs. "I think it was about the year 1300."

"A little later than that, Jennie," corrected her teacher; "the lesson closed with the history of 1345, or very near that time. The people of France being very much frightened and disheartened by the horrors of the Black Death, began casting about in their minds, to discover some cause of it, or some way to check its frightful ravages. At last they came to the conclusion that the nation was so wicked that the Deity could endure it no longer, and so had determined to punish the people with war and pestilence. So they decided to help matters by inflicting punishment upon themselves. A class of fanatics sprung up, called 'Flagellants,' who took it upon themselves to appease the Deity by wandering about half naked, and whipping themselves with whips, which had steel on the ends of the lashes. This they did until the blood would run down their naked shoulders."

"I should think that the French people would not have allowed such work," said Charlie White, indignantly.

"They did put a stop to it at last, or rather, the pope did, for even he grew tired of their dreadful excesses."

"Well, did this stop the pestilence?" asked practical Jack.

"Indeed it did not, Jack," replied Professor Carman, "and it seems strange to us now as we look back over the centuries, how any one could have been so foolish as to believe and practice such follies, when nothing but the blood of Christ will pay the debt of sin. Even an angel's death and suffering would not atone for sinful man; how much less then can we, by self torture or penance, pay the debt for ourselves."

"It reminds me of what I read quite often in the papers," interrupted Joe Palmeter. "Some people say that all the trouble this country has is caused by the careless way folks keep Sunday. So they propose to make a law forbidding anyone doing any work, and making them go to church, whether they want to or not. O, I guess this country is quite a little bit like France was in the days of the Flagellants; don't you think so, professor?"

"Your argument seems to prove your point pretty well, Joseph."

"But don't you think people ought to keep the Sabbath?" asked Milly Brown, with a shocked manner.

"O yes, Milly; but I think I am right when I say that I believe it to be very offensive in the sight of God, to coerce or force anybody against his will in such matters. God says he delights to be worshiped in spirit and in truth,—which worship is prompted by love alone,—not by force.

"The wife of King Philip died of the plague, and when at last it began to abate, he married again. These wedding festivals must be attended to, even though the nation itself wore a badge of mourning on account of war and pestilence. To pay for these, the wretched people were taxed anew, and it was without doubt a relief to them when King Philip died, directly after his wedding."

"Did he leave any son to take his throne?" asked Edna Philips, who had kept a careful record of the kings, from Clovis.

"Yes; his name was John, and he was very inappropriately called The Good. He began his reign in 1350, and reigned fourteen years. The last words of his father to him were not words of good advice,—to rule his kingdom wisely, and to be warned by his own sad failures,—but he died urging his son to maintain his right to the kingdom at all hazards and against all rivals.

"John knew that France was in a sad condition, but he was a foolish, extravagant fellow, and imagined that if he would just make a journey through his country and let the poor people gaze upon his royal face, it would help things amazingly. So out he started over the plague-blackened and war-distracted country to have a good time and hold tournaments, which by the way, the people must pay for."

"Will you please tell us what tournaments were?" questioned Harry Ray.

"They were a kind of mock fight between a number of people and were once quite in vogue."

"I should think King Edward of England had given the people as much real fighting as they needed by this time, without any make-believe fights," said Edward Barnaby.

"Indeed; and even then there was real fighting enough that he could do if he liked, for Edward was still in the country; but John did not consult the people or trouble to ask them what their wishes were in the matter. Of course all this fuss did not help the people to pay their heavy taxes, nor did it put food into the mouths of the famished wretches, or wipe the blinding tears from their eyes, or put hope into their disconsolate hearts."

"King John must have been a very silly sort of fellow," said Jack Smith.

"Yes; and one reason for this was, he had been fond of light reading all his life, Jack," answered Professor Carman, "and so his head was full of trashy ideas. That, you know, my boys and girls, will almost always have

the same effect. Those who indulge in reading trashy books and stories are apt to grow to be as foolish and addle-pated as King John. And certain it is that no one in this day of good books and cheap printing has any excuse for reading trash of any kind.

"King John was perfectly happy if he was only surrounded by gay ladies who flattered him and humored his foolish vanity."

"I presume he thought he was as great a man as Charlemagne himself," smiled Joe Palmeter.

"I dare say he did. But it seems to me that instead of John the Good, he should have been called John the Foolish."

MRS. L. D. AVERY-STUTTLE.

An Inconsistent Symbol.

"MAMA, I have been reading the 13th of Revelation to-day, and I am anxious to know what government the beast with the two horns represents."

"You remember, Charlie, that the 13th chapter opens with a description of the beast. We have already located the beast as a symbol of the papacy, or the system of control that includes a union of church and state, the enforcing of religious observances by the power of the law."

"Yes, mama, I think it was made very plain up to the time that papal power was broken in 1798 by the captivity and death of the pope and the overthrow of his temporal power."

"That brought us to the 10th verse. You may read that verse, Charlie."

"He that leadeth into captivity, shall go into captivity; he that killeth with the sword must be killed with the sword."

"We have already recalled his captivity, and the time of his overthrow."

"At that time what does the prophet behold?"

"And I beheld another beast coming up."

"You may pause there, Charlie, and in 1798, take a bird's eye view of the world. Under the symbol of the beast with ten horns, we have the old world established. No new government is springing up into power. The dominions under the ten kingdoms took in the world with one exception. Can you tell me what the one exception was?"

"Yes, the United States."

"When did the United States become independent?"

"In 1776."

"From that time until now it may be described as coming up. Its power in the world so far, has ever been in the ascendancy, commercially, educationally, and religiously. The world has looked toward the United States, and all nations have been influenced by her policy."

"You may read on, Charlie. Where does this Government seem to spring from?"

"Out of the earth," read Charlie.

"Where did the beast come from?"

"From the sea."

"You recall the fact that water is a symbol of multitudes, nations, and tongues as we learn in Rev. 17:15.

"The beast rose from an inhabited place, and merely organized the people, nations and tongues into its own spirit and system. The government symbolized under the two-horned beast grows out of the earth, as a plant. This is the original meaning of the verb. From the time of the landing of the pilgrims, who fled from the oppression of the beast for 'freedom to worship God,' until the present hour, the United States has been growing as a plant, reaching out its roots into unacquired soil, spreading its branches into new atmosphere.

"What is the next specification?"

"And he had two horns like a lamb."

"What is the chief characteristic of a lamb?"

"Harmlessness, meekness, inoffensiveness, I should say."

"Yes. What difference is marked between these horns like a lamb and the ten horns?"

"The ten horns represent the monarchical form of government. But the two horns of the lamb represent something inoffensive and full of liberty. For what two civil and religious principles has our Government stood as a distinctive exponent?"

"For the principles of civil and religious liberty."

"Yes; in our country the value of the principles enunciated by Christ has been demonstrated, and these two principles may well be represented by the harmless symbol here presented. Christ bade men to render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. Church and state have been kept separate by these harmless principles that have their origin in the Lamb of God. Had they always been inculcated in the functions of government, the bloody acts that have disgraced the annals of history would never have appeared. The Constitution of our country forbids Congress the making of laws that will prohibit men the free use of their religious rights, to worship God according to the dictates of their conscience, does not require any religious test to qualify for office, and holds all men equal before the law."

"O, but mama, times have changed since Thomas Jefferson and the framers of our Constitution lived. If religious tests are not now required, it certainly will not be long before they will be required. Can't you see yourself that a great change has come over the people? Last summer all the ministers preached on religious legislation, and urged the church to take a lively interest in politics, and especially to vote for the enforcement of Sunday laws. They even enrolled their congregation by a standing vote as in favor of petitioning Congress for such enforcement. Bills and bills have been presented. Here is a note from a late paper that says, 'Strong organizations are being marshaled to get the passage of a Sunday rest bill.' Petitions are going to Congress for a reversal of the principles of civil and religious liberty."

"Yes, Charlie, I have seen all this; but did not know

that you were becoming so well informed. This very change is indicated by the prophet. What inconsistent combination do we find in the symbol?"

"And he spake as a dragon."

"Here is foretold a striking reversal of policy. The inconsistency of the symbols has already been made clear in the manner in which dissenters have been treated. The Puritans banished Roger Williams, whipped Quakers, and burned witches; and though men have laughed at the idea that this wonderful Government should ever again indulge in the spirit of the Dark Ages, yet in the last ten years observers of the seventh-day Sabbath have suffered for their faith by the enforcement of religious laws that conflicted with the law of God. Men have languished in prison, and have died as the result. In the South they have been relegated to the chain gang, dependent women and children have been the victims of religious bigotry backed by unrighteous legislation. Some of the leaders in the movement for Sunday enforcement have put themselves on record as determined to push such legislation for the sole purpose of oppression. Of course the masses who are not acquainted with history, who do not understand prophecy, who cannot see the logical outcome of a union of church and state in our land, honestly think that Sunday laws would be a great benefit. Brought up to regard Sunday as a holy day, it pains them to see it turned into a holiday. Avaricious employers take advantage of our freedom, to compel their employes to labor, and the zealous Reformers, some honestly and some dishonestly, plead for the working man's right to rest one day in seven."

"Well, that's so, mama; it does seem as if the people's right to rest would be interfered with unless some kind of a law could be established."

"Charlie, who gave men a right to rest one day in seven?"

"God did."

"Cannot the God who gave protect that right?"

"Yes, mama; but"—

"But there's no but about it. Who could take away my right to observe the Sabbath, or the rest that God has given? It is simply a matter of asserting and claiming the right that is involved."

"But, mama, if a working man did assert and claim his right, he would be thrown out of his position, and starvation for himself and family would stare him in the face."

"No, indeed, Charlie; God provides for such an emergency. He says, 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.' The right to rest, and there can be no Sabbath rest without worship, is based solely on the command of God. This command must be obeyed by faith that acknowledges its possessor wholly dependent on God. He who claims he cannot exercise his God-given rights without the power of human law, casts reproach upon God. All are free to do what God commands, and he who is all

powerful, all wise, all love, will take care of the consequences."

"O, mama, I see the principle; but how hard it will be for the world to acknowledge it. The enforcement of Sabbath observance by human law would indeed be an interference with God's government, an insult to heaven. And yet," Charlie spoke slowly, "and yet those who stand stiffly for God's honor in this matter, will surely hear the voice of the dragon."

"Yes," said Mrs. Ross, "but they will also hear a voice from heaven, saying, 'This is my beloved Son.' 'Blessed are they that do his commandments, that they may have a right to the tree of life, and enter in through the gates into the city.'"

F. B.

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"Indeed, sir! did you learn the old English system, or Sullivan's system?"

"Neither. I learned Solomon's system."

"Solomon's system?"

"Yes; you will find it laid down in the first verse of the fifteenth chapter of Proverbs: 'A soft answer turneth away wrath.' It is the best system of self-defense of which I know."

Cultivate consideration for the feelings of other people if you would not have your own injured. Those who complain most of ill-usage are those who abuse themselves and others oftenest."—Sel.



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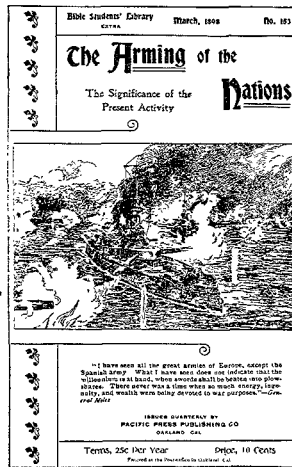
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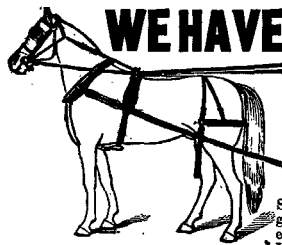
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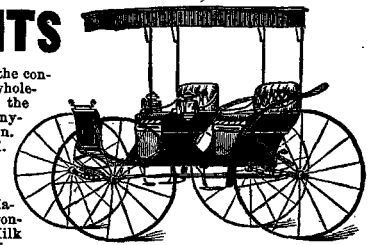
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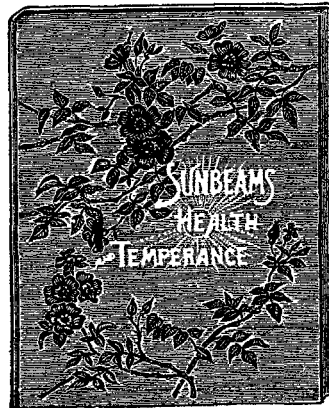
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American Sentinel.

NEW YORK, MAY 5, 1898.

A ROMAN CATHOLIC priest, Father John McCormick, of West Hoboken, N. J., has been appointed chaplain on the battleship "Indiana."

THE weapons of carnal warfare can do nothing but tear down. But the "Sword of the Spirit"—the Word of God—builds up.

WE invite attention to the offer on the preceding page. It is within the reach of all. Many have won the gift, so can you. Send for circular describing the Bible.

IT is required of all Spanish naval cadets that they shall profess the Roman Catholic religion. The Spanish fleet is still entitled to be called the Armada.

THERE is something in the Bible about the duty of dealing one's bread to the hungry, but we find no text which directs that a person should deal cannon balls to his enemy.

HAVE you read the finely illustrated pamphlet, "The Arming of the Nations"? See the advertisement on another page. Send for it and it will interest and instruct you. To each purchaser will be sent a complete net price list of all tracts and pamphlets for sale by the Pacific Press Publishing Co., 39 Bond St., New York City.

IN the present crisis England and the United States—the representatives of Anglo-Saxon civilization—have drawn together, and it is well understood that an unwritten but nevertheless actual alliance exists between the two great divisions of English speaking people. And this leaves the rest of the world in another division,—a division which does not represent Anglo Saxon ideas and institutions, but those of autocracy and despotism. And in the light of

the fact that these two great divisions of civilization represent respectively the camps of liberty and of despotism, it is evident that it was not by chance that the English speaking race has spread its rule over so large a portion of the habitable globe, while the once-great empire of Spain has shrunk up to its present insignificant dimensions.

A COLONY of the Waldenses, whose history adds a long and thrilling chapter to the annals of religious persecution, has been established in what is called the Piedmont Section of the Tennessee mountains. The colony owns ten thousand acres of forest and cleared land, and have built a thriving town, which is called Valdese. They observe Christmas, Good Friday, and Easter; and also the 17th day of February, which is their "emancipation day."

THE effort to enact a strict Sunday law for the province of Manitoba, Canada, seems not to have met with much success. A long and heated controversy has been in progress there over the question but the committee of the legislature who were given charge of the proposed measure finally decided upon radical changes from the provisions of the bill as presented to them, so that but little if any addition is made by it to the law now in force. The bill as thus amended has passed the House.

SIGNOR CRISPI, ex-Prime Minister of Italy, and generally recognized as Italy's greatest statesman, is quoted, as saying that the decadence of Spain is due primarily to the Roman Catholic religion. "The prime cause of Spain's condition is the general state of ignorance—in the upper, as well as in the lower classes. It is the priesthood, absolutely sovereign everywhere, which has led that fine country into ruin." Such is the statement recently given by the ex premier to a press representative in an interview touching the probable results of the war.

Signor Crispi is not an opponent of

the Catholic religion. In the same interview he said, as quoted: "The Catholic religion is indeed a beautiful religion. Christianity has done much good. But through an ever retrograde spirit the clergy has done irreparable damage to the Latin races." The view of this eminent observer is not biased by religious hostility. It is not colored by Protestantism. It is the view of one who though a confessed admirer of the Catholic religion, sees too plainly the facts of which he speaks to speak as one who confounds that religion with Christianity might naturally be expected to do. And it is the truth observed from the eminence of position of a statesman, which commands a clearer and broader view than that of the ordinary man.

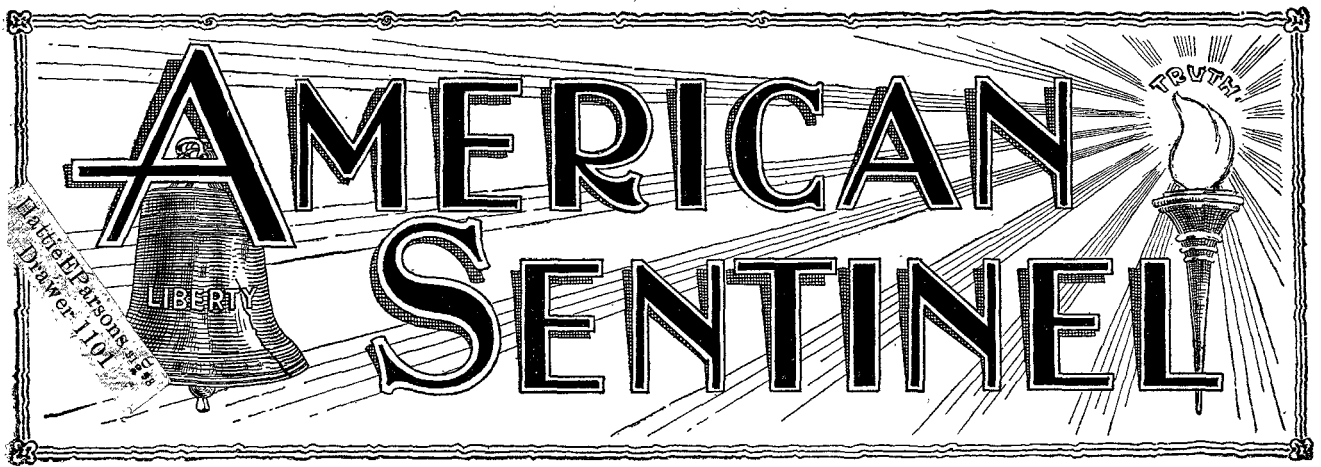
It is worth while also to note some of the views held by this eminent man regarding the present outlook for the world, to which he gave expression in this connection. "If the United States," he said, "defeat Spain, as is probable, they will be obliged, in order to maintain their position, to have recourse to costly armaments; and Europe, which is looking forward to the time of actual disarmament, will more than ever be plunged into an endless expense. After armies for lands the navies must now be increased. Where it will stop I do not know. In any case it seems to me that the war has in store some unpleasant surprises."

In reply to a question relative to European intervention, Signor Crispi said that in Europe "anarchy is dominant everywhere;" that "to speak frankly, there is no Europe; the 'European concert' is only a sinister joke;" and that "nothing can be expected from the concert of Powers"

But "we must," he added, "have confidence in the future."

The world offers no source from which confidence in the future can be drawn. The source of such confidence is supplied alone by Christianity.

THE existence of unselfish love in this world proves the existence of the God defined in Scripture.



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

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THERE can be no true patriotism apart from loyalty to the right.

THE Christian is the one man in the world who can have perfect confidence in the future.

TRUTH is intolerant of error; and good, of evil. This is the "intolerance" of true Protestantism.

A PATRIOT is not always known by the multitude of his words; but a fool, according to Solomon, most always is.

EVERY person whom God trains in this world has an experience of standing with the minority against the majority.

NOT the doctrine of evolution, but the doctrine of unchangeableness, is the hope of the world to-day,—Jesus Christ, the same yesterday, and to-day, and forever."

BOAST not thyself of loyalty to this Government if you are not loyal to the principles upon which it is based. Many who boast of their loyalty, it is certain, have not even a clear conception of what these principles are.

As well might this country be conquered by a foreign foe as that the people now here should change the institutions and principles of its government to correspond

with those of a foreign land. Bad people do not need to be watched so carefully as bad principles.

PRESERVING a religious institution by legislation is like preserving a thing by pickling. At best only its form is retained. Its flavor, freshness, and power of growth are lost. It is a curiosity, not a thing of use. God's word alone can preserve a religious institution in the condition necessary to supply continuously the spiritual wants of the people.

THE Government is making good progress in blowing up, sinking, and keeping away from our shores the Spanish war ships; now let us have something done to get rid of the Spanish ideas which have already invaded the country and apparently with success. The worst thing about Spain is its principles of government; and it is these, and not the Spanish ships, which constitute the chief source of danger to this country. We refer chiefly to Spain's union of religion with the state.

Archbishop Ireland's Scheme.

ARCHBISHOP IRELAND has not yet published his promised "reply to the attacks upon him" in which he is to "go into details" about his manipulating the Government of the United States. However in his explanation to the effect that he is going to explain, there are statements sufficiently suggestive to cause serious thinking and careful watching on the part of all who care for true American liberty and independence.

Having failed to preserve peace in the interests of papal power and revenue, his plan is next to make the war turn to the credit of the papacy—and especially to the power of the papacy over the United States. The scheme announced in behalf of the archbishop and endorsed by "one high diplomat," before the war was actually begun, is as follows:—

"He [Archbishop Ireland] expects to bring about a

congress of nations. If this is considered impracticable, such a concert will be arranged that the possible elements and factors in the situation may be eliminated by friendly pressure upon Spain and upon the United States.

"It is possible and probable that a congress of nations will be called immediately after a positive declaration of hostilities.

"The whole matter will then be taken up and adjusted. Spain will receive some adequate compensation for the loss of the Island of Cuba, if the experiment now on trial fails through war, and at the same time Cuba will be put under stable rule and government, probably under the protectorate of the United States.

"In doing this the wisdom of the Monroe Doctrine will be acknowledged, but the incidental responsibility of the United States thereunder will be defined and demonstrated. This will work greatly for the preservation of the peace of the world. As matters stand now, there is constant danger that some puny nation may through braggadocio or truculence, involve some great powers."

Thus the papacy is determined to make herself felt, and will force herself into recognition, in the affairs of the United States. Having failed to hold her power and revenue in Cuba by holding that suffering people under Spanish despotism, she now proposes to accomplish that purpose and a good deal more by engineering a settlement in which she will have to be recognized as a chief party to be reckoned with.

And notice how coolly her arrogant position is assumed. See with what an air of superiority it is that she announces that "friendly pressure" will be put "upon the United States" as "upon Spain"—as though the United States were her subject as Spain has always been.

Notice, also, and inwardly digest the deep and sinister meaning of it, how self-confidently it is declared that by this "congress" or "concert" of *her* calling, "the whole matter will be taken up and *adjusted*." See the assumption of supremacy displayed in telling just how the parties interested will be dealt with—"Spain *will receive* some adequate compensation": "Cuba *will be put* under stable rule and government" and "probably" this will be "under the protectorate of the United States." Cuba declared, and made, "free and independent" by the United States; and the United States, professedly at least, free and independent in her own right, are to be taken charge of by the papacy and her "concert" and to be dealt with as she decides, as though they were her absolute subjects to be placed and moved like "men" on a chess-board! And then to cap it all "the incidental responsibility of the United States" under the Monroe Doctrine, "*will be defined and demonstrated*" for the United States.

There cannot be the least doubt that the papacy will do every possible thing to carry out this program announced from Archbishop Ireland.

And who is prepared to say that she will not succeed in having this program carried out according to her own ideas and wishes—if not in every detail, largely in very substance? Especially who is prepared to say that she will not succeed in it, when at her very first move she has been successful in gaining official recognition from the

Government of the United States? when at her very first step she succeeded in having an official communication from her "secretary of *state*" officially received by the Secretary of State of the United States, and her "representative" recommended in this official communication, also officially received, through whom afterward "the *official texts* of the concessions which Spain was willing to make for the sake of peace" were "laid before this *Government*." When she can do all that at the very beginning of difficulties, what will she not do before the difficulties are ended?

Another thing that just now makes all this worthy of only the more careful consideration is the movement to have the United States enter the lists as one of "the Powers," and form alliances and carry on intrigues with the other "Powers" in the affairs of the whole world.

Just now is a time for deep study and careful thinking.

A. T. J.

Great Desecration and a Great Victory.

THE first real battle of the war with Spain was fought in the harbor of Manila, May 1—*Sunday*.

It was a terrible desecration of Sunday,—worse than is ever caused by Sunday baseball or any other worldly amusement. It was Sunday fighting,—fighting in which men were being killed, and where devastation and death were being spread faster than is being done by the open Sunday saloon. It was Sunday desecration in its worst form.

Under such circumstances the only expectation at all in harmony with the repeated and positive assurances given by a certain class of clergymen touching Sunday desecration, is that the party by whom such glaring desecration of Sunday was inaugurated, would meet with crushing defeat. But lo, instead of this they met with the most brilliant success!

The American commander was not obliged to give battle to the Spanish fleet at Manila on Sunday. He might have delayed the attack for a day, mindful of the terrible incubus which—by the prediction of these clergymen—his disregard of Sunday would cast upon his prospects of success. But he did not wait. It was simply a case of daring defiance of all the principles and precepts upon which the Sunday National Reform theory is based.

More than this: if the accounts given be true, the feat which the Sunday-desecrating commander undertook was one of unusual hazard; for he had not only to engage the Spanish fleet in battle, but in doing so had to force his way into a strange harbor filled with mines and to sustain the fire from a number of formidable fortifications. Yet, where a fatal slip would have been so easy, Providence gave him none. His success was signal and complete.

If his ships had run aground in the darkness of night under cover of which he entered the harbor; or if they had been blown up by the mines as was the "Maine" at Ha-

vana; or if they had been sunk or disabled by the fire of the enemy's guns, the country would have been pointed to it as a clear and terrible result of disregard of the "Sabbath." And being the opposite of the result which we are assured Sunday desecration must bring, it is clearly true that either Sunday is not the Sabbath at all, or that there is nothing in the theory by which temporal judgments are threatened to desecrators of the day; or both.

It is to point out how utterly valueless and unworthy of notice is this principle of National Reform doctrine, that we mention the coincidence of this naval battle and victory, with Sunday. The doctrine that Sunday desecration brings disaster upon the nation is just as weighty with truth—and only so—as were the curses pronounced by the Catholic priest upon the crops of one of his flock who had dared to break away from his control, with the result that the next season the farmer came to the priest with the request, "If ye please, sir, would ye come agin and curse me crops?"

Romanism—Retracement.

Translated from the "Estandarte," Buenos Ayres.

FROM the archbishop downward the Catholics do not tire of claiming that the world owes its progress and advancement to the Catholic Church; and even dare to affirm that to effectually cure all social evils, the only remedy is to diffuse the doctrines of the Romish Church. However, this is nothing more than ecclesiastical music. Romanism and Retracement are synonymous. One has but to look to the nations where the papist teachings are dominant, to clearly prove this great truth.

We do not wish to refer to Spain now, which owes all her misfortunes, all her evils to Romanism—the unsurmountable stumbling-block in her way—which hinders her from taking a single step, and which binds her to such a degree, as to incapacitate the wings that could help her rise to great and noble heights.

Romanism, we have said, is synonymous with Retracement, and as a proof of this in America, we shall transcribe what is editorially written in *El Radical*, of Colquechaca, Bolivia, with regard to what transpires in the Republic of Ecuador:—

"The presidents of the republic of Ecuador are nominated by the pope. The priests are authorized to dictate all laws there; consequently, the country lacks railways, telegraphs, telephones, mail coaches, high roads (with the exception of those roads which the Incas opened up before the conquest).

"In the city of Guayaquil, the only Ecuadorian port, there reside many foreigners. These have long desired to extend a telegraph line to Quito, but the fanatical populace, urged on by the priests, cut the wires each time they are extended. They have no wish that modern ideas should penetrate into their midst. There is also a law that prohibits the importation of books without previ-

ous ecclesiastical sanction. The expurgatory index is placed in charge of the Jesuitic fathers. There is no account given of the income or expenditure of the national treasury, but it is well known that the funds that are not transmitted to Rome are filtered into the churches and convents for the protection of priests and monks. When the income does not cover the expenditure, the deficit is demanded, sword in hand, from the merchants of Guayaquil. This proceeding in no way pleases the foreign element, and to free themselves from these unpleasant military visits, they nail in the front of their houses shields upon which are painted their national colors, also placing beneath some phrases similar to the following: 'Here lives a Frenchman.' 'He who lives here is an American.' 'The owner of this house is a German.'

"One can only go from Guayaquil to Quito the Capital by making a nine days' ride on mules. The road is mountainous and wretchedly bad, nor can one see throughout the journey a single wayside inn or hotel in which to repose. Quito is a city populated by about 200,000 inhabitants, yet it is found in exactly the same benighted condition, morally and intellectually, as it was 300 years ago. There, they receive no communication from the rest of the world. There, they publish neither daily, weekly, nor monthly papers. There, they have no schools outside of those under the auspices of the monks, wherein the pupils are taught to count the beads very well, but to read very bad. There, the lives of the 'saints'—stupid Romish fables—take the place of scientific instruction. The moral and intellectual degradation of Quito exceeds that of Egypt and India. The clergy teach with the most correct example gluttony, drunkenness, indolence, and voluptuousness. In fact the whole course of instruction received there can be summed up as follows: Daily mass, auricular confession, full submission to the priests, license to the evil propensities of corrupt nature to run their full course; the people knowing that the priest is ever at hand to pardon all lapses from morality. Four fifths of the population can neither read nor write. The republic is one only in name, because its constitution declares that the nation exists wholly and entirely consecrated to the service of the holy church.

"The army is divided into four corps, called 'The division of the Holy Virgin.' 'Division of the Holy Spirit.' 'Division of the Son of God.' 'Division of the body and blood of Christ.' The 'Sacred Heart of Jesus' is the national emblem, and the president's staff are denominated 'The holy lancers of the Holy Mary.' It is to be supposed that there are no Protestants in Quito, since they would not be tolerated in the place. Even the faithful who does not frequent the sacrament is stoned.

"Behold the republic of Ecuador beneath the baneful power of the pope of Rome! Behold also an unimpeachable witness, and an incontrovertible proof of what the fruits of Rome are; intolerance and ruin in every sense! Quito, the city, geographically, the most elevated of the globe, is to day, from the moral, intellectual, and political point of view, the most depraved in the universe, thanks to Romish theocratic influence.

"Behold here a small picture of the benefits, progress, and civilization, such as proceeds from Romish domination. Alas for the people and nations in which the papacy is permitted to spring roots, and take possession of the government!"

JOHN MCCARTHY.

Republica Argentina.

Frances Willard's Last Saying.

BY FANNIE BOLTON.

WHEN on a dying bed our loved lay low,
 With faintly beating heart and brow of snow,
 That heart that loved the world in all its woe
 Filled with a tide of love's own overflow,
 That brow whose circle spanned the thought of man,
 Was all engrossed with love's redemption plan,
 And rising on her couch of death, love's power
 Sustained her for a long exhorting hour,
 In which she urged the world's need be sufficed,
 Its hunger stayed by Christ and only Christ.

Had she not known of science? Seen with awe
 The working of God's unremitting law
 In star and flower? Aye. Had she not
 Compassed the economics with her thought?
 Pledged the arm of state should stern withhold
 The weak from sorrow at the hands of bold?
 Had she not planned to thwart heredity
 That brought to man an evil destiny?
 Been philanthropic to the utmost stint,
 And fed and clothed the poor from liberal mint?
 Preached measures of reform for field and city,
 And whelmed all nations in our woman's pity?
 Yet when the rustle of all plans were still,
 She saw the cross alone on Calvary's hill,
 And stood with one, the Man of love in trust,
 And said with her last breath, "Preach Christ, preach
 Christ."

Felt she the world's need less at last, that she
 Should urge one plan alone with urgency?
 Ah no. Her soul with love more strong than death
 Held for the world the service of her breath,
 To tell the standard bearers mid all loss
 To raise aloft the banner of the cross,
 And rally men beneath Emanuel's sway.
 With eyes more clear to the great need to-day
 With heaven's Holy Ghost to show love's plan
 She bade with urgency to speak to man
 Of that one Fulness that for all sufficed;
 To preach to souls the power of God in Christ.

This was Paul's message, and he would naught know
 Save Christ, Christ crucified mid men below.
 "Not I, but Christ," he said, "and yet I live
 The life of Christ through my dead self to give,"
 As one raised out of time, and for such soul
 There'll be a crown of life, a well-won goal.
 This message that for souls like these sufficed,
 Surely shall do for us. "Preach Christ, preach Christ."

We've laid her mid the lilies as 'tis meet.
 She breathed the fragrance of the lily sweet.
 We've planted roses o'er her grave. E'en so
 She breathed the rose's perfume here below,
 And in her dying hour saw only Him
 Who dwells in love amid the cherubim,
 The altogether lovely,—He who came
 To save men by the power of His name.
 In Him for life and death she was sufficed.
 O let us heed, and preach to men but Christ.

Battle Creek, Mich.

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

BY MRS. S. M. I. HENRY.

HE looked at me a moment as though my proposition was the raving of an insane woman, unworthy of even contempt; and then turned to close the interview, but I said:—

"No, you must listen to me. You called me in and threw down the challenge, so I must be heard. You men insist upon the necessity of this business, and you know, every man among you, that the saloon could not live on much longer if our pure, clean, sweet little boys should not learn some time to drink rum, and start into the awful procession of drunkards. You *will* have the saloon; you will *not* devise any plan to run it by machinery; you *will have our boys*; you catch them, or what is just the same, you license the saloon to do it. It lies in wait for them as they are growing up, and as soon as one gets a little taller than his mother, and that doesn't take long for he grows so fast, you catch him and throw him into your mill, and grind him up into devil's meat, and still you expect the mother to sit quietly at home and sing to the younger boys, and teach them the principles of truth and purity until they grow big enough for you, and then you catch them and grind them up, for the sake of revenue, and still demand that the mother must stay behind her closed doors and sing on, and pray on, and believe on, and be as gentle and saintly as though nothing had happened. No, sir; Satan has overreached himself; the mothers of this country are awake at last, and I assure you that they will never go back into the old quiet life as long as a saloon, and a law protecting it, exists in this nation."

He had become flushed with anger, as, I suppose I was myself; and as soon as he could find a chance to put in a word he exclaimed:

"Well, what are we to do? When we men, who are supposed to know something about public affairs, have done the very best we know how to do, if you women are not satisfied, what *are you going to do about it, anyhow?*"

This question came to me with the force of a stunning blow. What could we do? We had done everything that we knew how to do, and still the saloon was here. Might it not be possible that "the men" had tried just as hard as we had, and had as honestly failed? What was the trouble? We had prayed to God, and to every class of men who seemed to have any sort of relations to the saloon, or to the laws under which it existed; and the only results so far as yet appeared were of a nature to arouse the gravest anxieties. We were helpless indeed; and as for myself, I was at that moment more nearly hopeless and faithless than at any other time in my life. I thought of my children with a sense of despair that could not be expressed in words.

The man whose question had completely silenced me, stood a moment watching the effect of his words, and then with a sarcastic expression flavored with a sort of a patronizing pity for my evident distress, turned to his desk, and began, I suppose, to try to get hold of the work which had been interrupted; while I sat, turning his question and the situation over in my mind, and wondering if indeed God had hidden his face in anger, or if we had as yet failed to find his way out of this perplexing labyrinth of evils and of sorrows which are included in the intricate windings of the "Sum of all Villainies."

As I sat brooding over the question, suddenly a thought flashed into my mind, and then followed what I have always called my revelation. My heart gave a leap of joyful surprise, for I seemed to see the end within reach, by a way so simple and natural, so philosophical, so in harmony with every principal of righteousness, so far-reaching, that I was thrilled and enthused with a new courage.

I said to the man at the desk, "Come here, please, I have something to say to you;" and he arose and came toward me.

"I have an answer to your question," I said. "You want to know what we women will do about it. I will tell you, for I have just found out. The trouble is that, while there are a great many good men who look at this question of the saloon just as we women do, there are not enough of them; that is all. They are in the minority, and must be reinforced, and we women must do it. The majority of the members of the W. C. T. U. are mothers; of the rest the majority are teachers. We have the crude human material in the cradles, the schools, the Sunday and mission schools, and the slums are full of it waiting to be gathered up and utilized. We will go to work on this crude material—the boys of this nation. Some of them are pretty young yet, but that is a defect that time will remedy; give us a little time"—and I began to tell off the years rapidly in my mind. "Give us thirty-five years at the furthest, and, by a process of education, training and development, we will produce and present to this nation a *majority* on the right side of this question; men who will look at it as we do, and will some day snow the liquor traffic under with a pure man's clean ballot so deep that it will never know a resurrection. This thing will we do, God helping us."

O, the inspiration of that possibility—of what then appeared to be a certainty! I have many times tried to repeat these words in telling this story, just as I spoke them that day to my audience of one; but the fire that burned in them at that moment could never be reproduced. And how true it seemed! Surely nothing could be more logical. It evidently struck my audience as a foregone conclusion. He turned white as death, and for a moment had nothing to say; but rallying himself, with a light nervous laugh, he turned on his heel, saying,

"That will be a good idea; I would advise you to do it; it will keep you out of mischief."

"I will," I retorted, "I will go out and begin now."

Four Acts in a National Drama.

BY H. F. PHELPS.

FEBRUARY 29, 1892, will ever be memorable from the fact that it was upon that day that Justice Brewer of the Supreme Court of the United States sent forth his dictum, that "This is a Christian nation." Not only did he do this most un-American act, but he did lay hold of that sacred document, the Constitution of the United States, and declared that that instrument "voiced the same thing." It is scarcely necessary to say that in so doing he misinterpreted, and misconstrued, and perverted the Constitution from its original intent and purpose.

The next event in the scene was the establishment of a papal court at Washington, D. C., with Mgr. Satolli as its first delegate; and that for a wicked purpose,—a jesuitical act in the final subjection of this nation to papal control. Referring to the appointment of Satolli as papal ablegate in this nation, the Rev. Joseph Cook says: "But Satolli is in America to make the most of press, pulpit, platform, and the secret power of the confessional to advance Romish pretensions *smoothly*. . . . His taking up his residence among us as first incumbent of the office of a permanent apostolic delegate, is an omen of mischief to American institutions." For had not the Supreme Court of the United States, in that dictum of Justice Brewer, declared for a legalized Christianity, the very image and likeness of papalism? And would not Rome lay claim to that which was her own?

Then quickly followed the third act in the drama, that of Bishop O'Gorman, at the World's Catholic Congress, taking out of the mouth of Justice Brewer, the very line of argument which he used to prove that "this is a Christian nation," as proof that this is a Catholic Christian nation. In the meantime, as a sort of an accompaniment of this third act in the drama, the nation in the person of its citizens and officials engaged in extending congratulations and welcomes to this emissary of disruption of our institutions; which thing was again repeated at the coming of the second ablegate, Mgr. Martinelli. Satolli, in turn, shouted to his countrymen, for he saw that the way was clear, "Go forward! In the one hand bearing the emblem of truth—the Bible (the Catholic Bible, of course), and in the other the Constitution" (of the United States as interpreted by the Supreme Court, of course). From that time to this, Rome has put on a bolder front than before, declaring that she was preaching "bold doctrines to Americans;" and doing all in her power to make this a Catholic Christian nation.

And now comes the fourth act in this greatest of all tragedies—for it is and will be nothing short of a tragedy from this time forward to the end. This fourth act is in connection with the Hispano-American controversy. There is no room for doubt but that Pope Leo would most gladly have accepted a call from this Government to act as arbitrator of this trouble with Spain, according

to the traditional policy that the popes should be at the head of all civil governments,—the father of nations, if not in one capacity then in another. But no one would like to believe that this Government would be guilty of so great a blunder as to ask the pope to intermeddle himself in the affairs of this nation. But, blunder or no blunder; guilty or not guilty; with or without official request, it now transpires that Pope Leo and Archbishop Ireland are, to say the least, the semi official arbitrators between the government of the United States and Spain. It will be well if the people of this country would open their eyes and see things as they really are. It seems that the queen regent begged the pope to use his good offices to bring about peace; all naturally enough. Then why did not the pope ask the Spanish government to stop their butchery in the island of Cuba? Did he do this? No. He turned his eyes toward the United States, and desired some one to represent his "holiness" in Washington. Martinelli was first selected, but he refused on the grounds that he could not possibly have any standing at the White House. "It was then determined," says a St. Paul daily, "that the close and cordial friendship which existed between Archbishop Ireland, President McKinley and his whole cabinet, joined to the fact that he is an American citizen, made him a fit instrument through which negotiations could be conducted. In view of this he received a formal letter from Cardinal Rampolla, papal secretary of state, authorizing him to represent the pope. This was presented to Judge Day and semi-official relations begun. Since that time Archbishop Ireland has been in communication with Europe. Through him the official texts of concessions which Spain was willing to make for the sake of peace have been laid before this Government and before the European ambassadors. The composite news of the situation has been cabled to him and by him disseminated."

The iniquity of this movement will be more apparent when we remember that Spain has an officially-recognized representative in this Government, through whom the pope could have officiated. But this would have been to acknowledge the authority of civil governments as being above that of the pope.

It is claimed that the mission of Mr. Ireland is "to find and to make practicable some plan of honorable peace." Of course, this is a good mission, if only he would give his time and efforts to it as a citizen, as an individual; but when he does it as a representative of the Vatican, there is mischief in it. Rome has always been an enemy to the principles that underlie a republic; and although she now makes professions of friendship with such governments, it is only because she can the more easily carry out her ruinous schemes. Rome is here to stay; and, as a recent writer has said, "All over this fair land Rome is piling up her massive structures, in the secret recesses of which will be repeated the persecutions of former days."

I am aware that this is a strong arraignment of Rome; but some so-called Protestants are doing far more

than she can possibly do, to turn this Government over into her hands. Let them awake to the study of the first principles that gave the name "Protestant" to the world. If only they would do this, they would not do that which they are now doing.

True Loyalty.

BY E. W. WHITNEY.

DURING the agitation here in Boulder over the "flag salute," much has been said of the "disloyalty" of Seventh-day Adventists because of their refusal to use the formula connected with the salute. In the face of repeated explanations to the effect that Adventists do not object to showing respect to the flag in a proper manner, and that they are loyal to the principles of which it is the emblem, but that their objection is simply to the use of words which are inconsistent with both the religion of Jesus Christ and with the principles expressed in the Constitution of the United States, there are still those who persistently charge them with disloyalty to the Government. This charge will, doubtless, become more common as the contrast becomes more apparent between true Christian loyalty and that pretended loyalty which places allegiance to the laws of men above that which we owe to God. This possibility should lead to the careful study of what constitutes

TRUE CHRISTIAN LOYALTY.

Can the Christian be loyal to both God and the government? The answer depends, perhaps, upon the definition we accept of the word loyal. If we use the word in the narrow and limited sense of implicitly obeying in detail whatever law a government may enact without regard to the higher law of righteousness, it is evident that he cannot always be loyal to both. But if we regard the term in the more comprehensive and better sense of steadfastness in and loyalty to the principles of right upon which all government is supposed to be based, then he can be loyal to both God and the government; rather he must of necessity be loyal to both. Indeed in this true sense the Christian is the most loyal man—the only truly loyal man—that walks the earth.

A familiar yet striking example of such loyalty to God and government is that of Daniel. In his position of president of the princes of Media he was certainly loyal to the king—the government—in the true sense for he was "preferred above" his associates "because an excellent spirit was in him." Yet when it came to obeying specific requirements of the king which were in conflict with Daniel's obligation to God, the very principle of excellence which made him loyal to the government of man in everything consistent with his allegiance to God, made him just as bold to disobey an inconsistent requirement, in his loyalty to the higher government of God. This true loyalty in him was not manifest alone during the reign of one king, Darius, but also during the reign of

Cyrus, for the record runs: "So this Daniel prospered in the reign of Darius (the Median) and in the reign of Cyrus, the Persian." Thus in his loyalty to God and to God's government first, he could also be loyal to the principle of human government under two forms represented by Darius and Cyrus. Though this loyalty led him to utterly refuse to obey the king's decree, and, as a consequence to be cast into the den of lions, yet it proved a blessing to the king, the nation and the world. It caused Darius to acknowledge the true God, and to publish his acknowledgment "unto all people, nations, and languages that dwell in all the earth."

A most important lesson for the present time should be learned from this experience, viz., That true loyalty to God and his government first, last and all the time is the truest loyalty to human governments.

GOVERNMENTS ORDAINED BY GOD.

The principle of government originated with and is ordained by God for a purpose, and whether in the nation or in the church—two distinct fields for its exercise—this principle is to be recognized and respected. But as thus exercised by men as God's agents its recognition is never to supercede the individual recognition of that higher allegiance which every man owes to the author of the principle. Christ and Paul both taught very distinctly that governments should be respected and sustained (see Luke 20:19-26, and Rom. 13:1-7); yet never by precept or example did they teach that such support and recognition should be rendered, either to national or church government, in matters conflicting with any requirement of God upon the individual.

The true attitude of the Christian, then, is that of loyalty to God first, and this principle will make him loyal to any government under which he receives benefits and protection just so far as that government requires nothing of him contrary to his personal obligation to his God. This view of loyalty draws a clearly-defined line between civil and religious requirements. In the one we are to respect the governmental authority of men though their requirements may conflict with our personal selfish interests, for this is for the common good of society, and does not encroach upon our conscientious service to God. In the other, men, no matter what their position or authority, have no right to interfere, and if they do so, true loyalty demands that the individual shall obey God rather than men. Such loyalty will in fact prove better for all concerned, though it may be unjustly adjudged as disloyalty and treason.

GOD ALONE INFALLIBLE.

It is well to note in this connection that the same principle holds good whether in respect to government as exercised by a church organization or by a state organization. Both are, as at present constituted, organizations of men for a purpose. Both are, however, ordained of God. Each has a different field, but neither, even in its specified field, is infallible. God alone is that. To him each individual, whether ruler or subject, priest

or layman, has equal access. And when one avails himself of such access it places him outside and beyond the authority of any man or body of men, either judicial or ecclesiastic, as to matters of conscience in understanding and obeying God's Word.

Perhaps no better presentation of the true principle in its application to both the state and the church can be given than the answer of the apostles when forbidden to teach in the name of Jesus by the "rulers," "elders," "scribes," and "priests." These men, notwithstanding the fact that at that time the Jews were under Roman rule, represented, in their relation to the apostles, both the authority of the church and the state. Paul recognized such relation later (see Acts 23:4,5; and 28:19). Yet with this relation existing and with a just sense of loyalty to both human and divine authority, Peter and John and the other apostles answered and said: "Whether it be right in the sight of God to hearken unto you more than to God judge ye. . . . We ought to obey God rather than men."

In the time of Christ the Jewish rulers in their blind zeal to support their national and church customs repudiated, in fact, every principle of true loyalty. In principle it is just as possible now that the same mistake be made by others besides Jews. Christ was the only one truly loyal to the Jewish church and nation when he declared, "Woe unto you, scribes and pharisees, hypocrites; because ye build the tombs of the prophets and garnish the sepulchers of the righteous and say: If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves that ye be the children of them which killed the prophets." And again, when he told them that it was vain for them to worship God while they were "teaching for doctrine the commandments of men."

This is the kind of loyalty needed to-day, rather than that pretended and spurious kind which exalts custom, courts the favor of and stands by men and institutions simply for the favor one hopes to receive in return. In the latter there may seem to be present gain, but it will result only in future loss and eternal ruin. In the former may be seeming present loss, but it will prove future gain and eternal salvation.

Boulder, Colo.

THE sect of the Nazarenes in Hungary is increasing so rapidly that its growth threatens the Austro-Hungarian government with an additional burning question. These people, whose tenets with regard to military service and swearing allegiance closely resemble those of the English Friends and the Russian Mennonites, refuse to perform the military duties imposed on them.—*Literary Digest.*

A TRIBE of Christian savages are much to be preferred for all good purposes to a company of savage "Christians."



THERE was a great Roman Catholic jubilee held in this city May 4, 5, the occasion being the twenty-fifth anniversary of Archbishop Corrigan's investiture with the office of bishop. The first day was devoted to the honors conferred upon the papal prelate by the Catholic Church; and if the proceedings had stopped here they would have possessed far less of baleful significance. But it was thought that a great ovation might be secured for this Roman ecclesiastic by the citizens of the metropolis, both Catholic and Protestant—so-called. Accordingly, the second day was set apart for this purpose, and the event amply fulfilled the expectation. The Metropolitan Opera House was filled with the throng that came out to do honor to the representative of a foreign government, foreign institutions and principles. The archbishop was clothed in the vestments of his ecclesiastical office, and entered arm in arm with Justice Daly, who presided over the meeting. He was followed by Mgr. Martinelli, the papal plenipotentiary in America, and by other archbishops, bishops, justices, etc.

* * *

JUSTICE DALY opened with an address, in which he said:—

"It was the pure patriot Archbishop Hughes who laid the foundation of America's greatest cathedral; it was the equally patriotic Cardinal McCloskey who reared its walls and who began the successful work of the parochial schools; and it was our archbishop who completed the one, extended the other, and has crowned all the achievements of his predecessors with the magnificent pile that now rests upon Valentine Hill, and which we know as St. Joseph's Seminary. Let me say that this is a distinctly American success—a monument of our national progress in science and art. [Applause.]

"As we look back over the path we have trod in following our archbishop we are moved to turn to him and say: 'Lead on still further, and we will follow, and this community will sustain you. May strength and joy be yours, and may you round the golden circle of years that brings you to another jubilee, and see our fair land the greater and better for your work.'"

* * *

A ROMAN CATHOLIC seminary a "monument of our national progress in science and art"! Let us hope that he spoke of it merely from an architectural standpoint.

* * *

AND at this gathering, which was in the name of American citizenship, this representative of American

institutions of government said to this prelate of Rome, "Lead on still further, and we will follow." It is to be feared that his words are only too true. But every person worthy the name of Protestant will respond, Not I! And no loyal citizen of this nation will follow, as a citizen, where any ecclesiastic, Catholic or otherwise, may lead.

* * *

AN archbishop, or any other church dignitary, Catholic or Protestant, is an ecclesiastic under all circumstances so long as he continues true to his office. He cannot be considered as a citizen, apart from the religious office which he holds. His citizenship only serves to unite, in himself, the state and the church. While men may make such a distinction in theory, it does not exist in fact. The idea that a Catholic archbishop, or any other ecclesiastic whose time and energies are occupied by the duties of his office, is working for the nation separate and apart from the church, is simply ridiculous. If he does anything which he believes to be for the interests of the nation, it is simply that he may thereby serve some end of his church. The church is first with him, and the state comes in secondarily, and incidentally to the church. This must be so with every ecclesiastic who is true to his calling; and there can be no serious doubt that it is true in the case of the archbishop of New York. And therefore the honors paid to him "as a citizen" by Protestant and other citizens of this city, were actually paid to him as an ecclesiastic; and upon analysis the whole proceeding clearly resolves into a tribute from the American state to the papal church.

* * *

THAT the papal church is pleased to receive such tributes, is a fact of which few intelligent people need to be told.

* * *

AMONG other speeches of adulation that were made before the archbishop, was one by the noted politician, Mr. Bourke Cochran, in which he took occasion to deny that in this country church and state are divorced. They are not, he said, and cannot be. "No, the church and the state cannot be separated. The Christian state is the child of the Christian Church." And as the child should be guided and controlled by its parent, so, of course, must the "Christian state" be guided and controlled by the "Christian [Catholic] church"; the American Republic must be controlled by the papacy,—unless the "Christian church" means to abandon her offspring, which we may rest assured, in this case, she does not.

* * *

MR. COCHRAN is right; if there is a "Christian state" it must be the child of the "Christian church." And it being asserted by Protestants even more than by Catholics that this is a "Christian state," it is incumbent upon both parties to settle the question of its parentage; in

other words, to determine which one is the "Christian church."

* * *

It is such occasions as this that reveal the real danger which threatens this country and Government,—a vastly greater one than that which its military resources are now being employed to avert.

* * *

THE other day in Chicago the national flag was 'consecrated' by a Catholic priest and afterwards hoisted to the spire of his church. The proceedings are thus described in the *Inter-Ocean*:—

"One thousand people were in and around the Church of the Nativity this afternoon when Rev. Father J. M. Cartan, a veteran of the Civil War, officiated in the ceremony of blessing the national emblem. Solemn services in the church prescribed by the ritual for the blessing of battle flags preceded the opening exercises. A chorus of forty voices sang Mozart's 'Gloria.'

"Seventy acolytes assisted at the ceremonial, and at its conclusion the flag was lifted from the altar by two boys attired in silver embroidered robes of white, and was kissed by each of the seventy boys in turn. It was then brought out by the priest, who said: 'We are met here under thrilling circumstances. We are about to raise the greatest emblem of justice and civilization on earth, next to the cross.'"

* * *

THE national flag was "the greatest emblem of justice and liberty on earth, next to the cross," *after it had received this Catholic blessing*. After being thus Romanized, it was fit to be raised to the spire of the Catholic Church. If not so, what was this blessing for?

Of course, the "blessing" amounted to nothing; otherwise the flag would be fit for nothing as the emblem of a free government.

* * *

A SHOEMAKER in Kansas City, Kan., says a dispatch to the *St. Louis Globe-Democrat*, of April 26, had a narrow escape from lynching on account of what was construed by his neighbors to be a lack of patriotism. When the announcement came that war had been declared with Spain, he closed his shop, hung crepe on the door, and posted this notice: "Closed in memory of a Christian nation that descends to the barbarity of war."

* * *

THE result seems to have been not what he anticipated. "In ten minutes," says the dispatch, "a vast crowd had gathered, the door was burst in, and in another minute Collins would have been dangling at a rope's end from the near-by telegraph pole. But the police rushed in and rescued Collins, and hustled him off to the police station, followed by a howling, shouting mob. Collins will be compelled to leave town to avoid the vengeance of the patriots."

If this account is true, as it seems, it clearly shows that there is in this country a sentiment of false patriotism which is the most dangerous enemy of that liberty of thought and speech which all true patriotism upholds. Every individual has a right to protest against the barbarity of war and to point out the incongruity of war with the assumption that the nation going into it is Christian; and true patriotism does not deny the rights of the people.

* * *

WE have heard much in this country from certain ones about the horrors of the "Continental Sunday." The part which imagination, under the stimulus of religious emotion, may play in such descriptions is suggested by some words that were uttered at the hearing at Winnipeg on the proposed Sunday law for Manitoba. Mr. J. S. Ewart, Q. C., had spoken against the measure, on the ground that it was not needed. "Dr. Duval," says a Winnipeg daily, in its report, "then engaged Mr. Ewart in a lively skirmish on the Sunday of the United States and Mexico, and stated that that day in those countries was so desecrated that decent people did not care to live there. Mr. Ewart answered that this was due to other influences which were not at work in Canada."

In the mind of this Canadian clergyman the horrors of the American Sunday evidently exceed those of the "Continental Sunday," as pictured by his brother clergymen in the United States.

Manitoba Workingmen on Sunday Legislation.

AT the hearing recently given at Winnipeg, Manitoba, on the bill for Sunday legislation brought forward by Manitoba ecclesiastics for passage by the legislature, the workingmen of the city, through their representative, declared their antagonism to the proposed measure. The following from a Winnipeg daily gives the substance of the speech made by the workingmen's delegate:—

"Mr. W. Scott said he was present on behalf of the Trades and Labor Council and the Labor Party in the city. When these men's rights are assailed they generally make a good outcry. These men whom he represented are not asking amendments to the bill, but asking that it be dropped altogether. Those he represented repudiated the assertion made at the second reading of the bill, when it was said that those who opposed it were asking for a continental Sunday. It had been said by the sponsor of the bill that this legislation was required to prevent the spread of secularism. What is secularism? Is it not a protest against certain creeds which clergymen themselves believe to be obsolete. By passing this act it would tend to the spread of secularism. The whole bill was class legislation. Why should a livery man be allowed to hire out a livery rig on Sunday, and the man who owned a few row boats on the river be prevented from hiring out his boats? He supposed it was because the livery rigs would be hired to drive people to church. In fact the whole bill was of the tendency to close every

door but the church door. He then discussed the various games prohibited, saying that in this respect the bill was both arbitrary and invidious. He hoped the government would not forfeit the confidence of the people which they now enjoy, by passing such an act."

This is how the workmen of Winnipeg feel on the subject of Sunday legislation. They do not want it. As their representative stated—and this is true of the workmen everywhere—they are able to make a "good outcry" for what they do want; and this has never been made by them anywhere in behalf of compulsory Sunday observance. What sentiment has been expressed by them in favor of such legislation has been worked up by dint of much exertion on the part of religious zealots. The workmen do not want more restriction; they want liberty.

Lawfulness of the Inquisition.

In the *Nineteenth Century*, for March, Mr. W. S. Lilly states some interesting facts concerning the nature and workings of that infamous institution, the Inquisition. It appears that the Inquisition was conducted strictly according to law, and its proceedings were based—in the minds of its defenders—upon the principles of sound reason. The author quotes as his chief authority on the subject the writings of a Dominican monk, Father Elisha Masini, published at Rome and Bologna in 1716, with authorization of the church. This writer's object was to magnify "the divine, the heavenly occupation" of the Inquisitor; and among those of this class he enumerates "Almighty God," David, Christ, St. John, John the Baptist, and St. Peter. We quote from a summarization of Mr. Lilly's article, by the *Literary Digest*, of April 30:—

"A trial before the Inquisition was instituted in one of two ways, by denunciation, when some one came before the tribunal as an accuser of another, and by inquisition by the tribunal into the truth of some rumor. The former was the more common way, and Father Masini's 'Sacred Arsenal' gives full information on the methods to be pursued, the questions to be asked, the nature of the tortures to be administered, the distinctions between different offenses, and the reasons for everything. It even gives a model trial of one Beltramo for blasphemy. The first step is the denunciation and the interrogatories addressed to the one making it. Then comes the summoning, one by one, of the witnesses to the blasphemy, and the questions in each case. Then Beltramo, ignorant of the charge against him, each witness having been sworn to secrecy, is summoned. If he denies the charge and makes a defense he is entitled to an advocate, but from the advocate as well as from Beltramo all the facts that might disclose the identity of the denunciator are concealed. We quote now from Mr. Lilly's translation from the 'Sacred Arsenal':—

"If the accused denies the offenses laid to his charge, and they are not fully proved, and if within the time assigned him for making his defense he has not stated anything in his exculpation, or, having attempted a defense, has not in any way cleared himself from the charge which results against him from the process, it is necessary, in

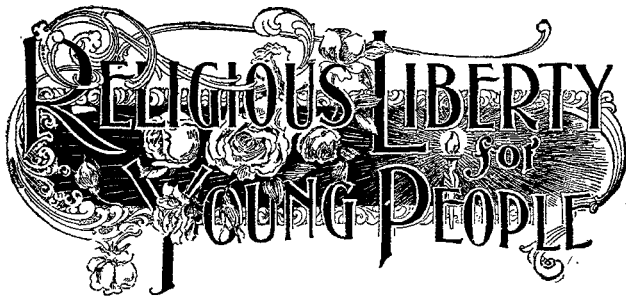
order to have the truth of it, to subject him to *rigorous examination*, the torture having been expressly devised to supplement the oral testimony of the witnesses when they can not bring complete proof against the accused. Nor is that at all inconsistent with ecclesiastical mildness and benignity. Even when the proof is legitimate, clear, and, as the phrase is, conclusive *in suo genere*, the inquisitor may, and ought, without in any way incurring blame, to employ it, in order that the accused, confessing their crimes, may be converted to God, and, by means of this chastisement, may save their souls. It would be an unbecoming and unjust thing, repugnant to all laws, human and divine, to subject any one to torments save in a lawful way, and upon evidence; and besides that, the confession so obtained would be invalid and of no account, even though the accused should persist in it, for we must never begin with torture but with evidence. And even if subsequently evidence should be forthcoming, such confession would not be validated. But since in a matter of so great importance errors may easily be committed, either to the notable prejudice of justice, if crimes remain unpunished, or to the most serious and irreparable loss of the accused, the inquisitor, in order to proceed cautiously, should put before the consultors of the holy office the case for the accusation and for the defense, and be guided by their learned and wise opinion—although they have only a consultative, not a decisive voice. Or, if the matter be grave, let him put it before the sacred and supreme tribunal of the holy and universal Roman Inquisition.'

"The most common of the tortures applied in Italy was the strappado. The person tortured had his hands bound behind his back, then by means of a cord attached to the wrists he was elevated to the roof of the chamber and then let fall to within a short distance of the floor. The torture of fire was the exposure of the bare soles, anointed with lard, to fierce heat. The boot and thumb-screws were also employed. Any confession thus obtained had to be ratified afterward, without the torture; but refusal to ratify would subject the witness to renewed torture."

Such is a glimpse of the workings of the Romish Inquisition, which continued in force in Italy up to the time of the papal overthrow in 1870. It put no person to the torture "save in a lawful way;" and the fiends who presided over its operations, bearing in mind no doubt its scrupulous regard for the requirements of law and reason, appeared as men pursuing a most honorable and even saintly calling. "Saint" Peter Martyr, who as president of the Inquisition, "achieved fame as one of the most relentless exterminators of heresy the world has ever seen," was a man of "sweet benignity, of exhaustless compassion, of wonderful charity." But a devil is never so fully a devil as when he appears as an angel of light.

THERE is no tyranny so cruel, no yoke so intolerable, as priestcraft vested with temporal authority.—*Bishop Venner*.

If the gospel was of a nature to be propagated or maintained by the power of the world, God would not have entrusted it to fishermen.—*Luther*.



Studies in French History. —21.

"THE ravages of war, although somewhat kept in the background, were not entirely stopped," said Professor Carman, as he arose and began his visit with his pupils.

"Why, professor," said Will Barnaby, "I thought that the plague was the means of stopping the war with the English."

"It was, practically speaking, at least for the time being, for the French were in no condition to fight. But the English king roamed around all over the country, wherever he chose to go, making conquests of cities and villages, as he wished,—the wretched inhabitants almost utterly incapable of helping themselves or of offering any resistance."

"Did King John feel any like fighting back?" asked Jennie Jacobs, "or didn't he care so long as he had a good time?"

"Yes, he did care, and began to prepare to drive Edward out of France. So at last John, and the Black Prince, son of Edward, met near Poitiers, the same place where Clovis fought and defeated the Visigoths. In this battle the English were the victors, and King John and his youngest son, Philip, a boy of only fourteen years,—who really behaved himself more bravely than his three older brothers,—were taken prisoners and carried off in triumph to England."

"I suppose King Edward was glad to be able to vent his spite on the French king and prince," suggested Will Palmeter.

"No, Will; you are quite wrong in your opinion, for really they were very kindly treated.

"About this time we have the strange spectacle of a king voluntarily giving up his kingdom and throne to another. This was the king of Dauphiny, that country in the southeast of what we now call France, lying between the river Rhone and the Alps. Other kings sacrificed the lives of their subjects and everything dear, to acquire more territory and to become great in the eyes of mankind. But unlike them, this man grew weary of the life of a prince, and he wished to become a humble monk. So he agreed to give his kingdom to Charles, the son of John, and afterward called The Wise."

"I wonder the king of Dauphiny's son did not oppose this thing," said practical Jack.

"I presume he would have, but as it happened, there

was no son, so the Dauphin Charles took possession of the easily acquired territory. However it was agreed beforehand that Dauphiny should never belong to France, and that when a prince of Dauphiny succeeded to the French throne, he must lay down his title to Dauphiny, which, of course, he would naturally give to his eldest son."

"Where was King John all this time?" asked Edna Phillips.

"He and his young son were having a very comfortable time in England as Edward's royal prisoners. After a little the Dauphin took it upon himself to try to collect money from the impoverished people, with which to ransom the king and his son."

"I don't see how it was possible to get much money from the poor peasants in such a time as this," whispered Max Smith.

"It was indeed like taking their heart's blood," sighed Professor Carman. "But they were wise enough to declare that they would not pay a copper until the king agreed to cease corrupting the coin, and until the Dauphin promised to take no more of the people's money for his private use."

"I suppose he would not agree to that," commented Will Palmeter.

"Yes, he said he would agree; but he deceived them most wickedly until they finally rose up in their anger and killed two of his counsellors, and had it not been that the leader of the insurgents listened to the Dauphin's piteous cry for mercy, they would have killed him as well."

"It's a wonder they didn't kill him before he had time to beg," said Edna Phillips, excitedly.

"It was the red cap, the sign of the revolution, which the leader hastily put on the Dauphin's head, which saved him, more than his begging.

"The situation among the peasants was so unendurable that they rose up also, while this trouble was brewing in Paris, and the terrible Jacquerie insurrection took place, in which the poor wretches seemed to care only to vent their rage on the rich. They tortured them cruelly before taking their lives, so they might know how it felt to suffer as they declared. Brutal and terrible as it was one can hardly wonder at it, considering their great provocation. There seemed to be nothing too dreadful for the frenzied wretches to do. The peasants had been placed in a horrible condition; even their grain which they had secreted for seed had been seized, with all their miserable possessions, to raise the money with which to redeem their detested king. In the language of a French writer, 'Something perhaps might still be got out of him; perhaps he had some hiding place where he kept his money, so they scorched his feet. Neither fire nor iron was spared.'

"It seems as though they had so very much trouble! It is dreadful to hear about it," said Julia March. "But Aunt Eunice says she thinks the times are getting to be

very much the same as they used to be in France, in our own country."

"O professor!" exclaimed Milly Brown. "You don't think it will ever be like that in this country, do you?"

"I very much fear that the labor question is destined to make us much trouble, Milly, and that in the near future. But the time is coming soon when the rich men who have extorted money from the poor, whose hire they have kept back by fraud, will weep and howl for the miseries which shall come upon them."

MRS. L. D. AVERY-STUTTLE.

"He Doeth Great Wonders."

"WELL, Charlie, you may review our last talk briefly, and then we will go on," said Mrs. Ross.

"In our last talk we studied about the beast with two horns like a lamb, but who spake as a dragon; located the symbol as applying to the United States, which has practiced the two lamb-like principles of civil and religious liberty, and which now is on the way to contradicting her former policy by the enforcement of religious laws by which it will speak as a dragon, and prove itself the exponent of this prophecy."

"What is the next specification?"

"And he exerciseth all the power of the first beast before him."

"What was the first beast before him?"

"The papal power."

"How much power did the papal beast exercise?"

"Why, the power to compel conscience and to cause the death of those who stood for their God-given rights. But, mama, do you think the United States will ever go to such lengths as that?"

"Charlie, the enforcement of any law that conflicts with men's God-given rights has for its final penalty the death penalty. No man can surrender his God-given rights, without dishonoring God, and losing his soul, and the loyal one prefers death to that. He will contend for his God-given privileges."

"Do you mean that he will fight for them?"

"No, indeed. Jesus did not fight for his rights. He committed himself to Him who judgeth righteously. 'Vengeance is mine, I will repay, saith the Lord.' I read lately of a young Christian Hungarian who was drafted into military service; but no amount of persuasion or threatening could induce him to surrender his right to keep the commandment, 'Thou shalt not kill.' But he submitted meekly to five years of penal servitude. He suffered as a Christian, but did not surrender his rights."

"What was the two-horned beast to do?"

"He causeth the earth and them that dwell therein to worship the first beast whose deadly wound was healed."

"The first beast we have located definitely to be the papal system that finds its flower and fruit in a church-and-state union. Then, to cause the earth and them that

dwell therein to worship the beast, would be to cause them to yield obedience to the church and state principle. Obedience is the highest form of worship. Samuel said to Saul, 'To obey is better than sacrifice, and to hearken than the fat of rams.' It says, 'he causeth the earth to worship.' We have already proved in former talks that Sunday as a day of worship has been given to the world through the command and influence of the papacy. When Sunday laws are enforced to such a degree that land is untilled, unsown and unreaped because of this enforcement, the earth itself will be rendering obedience to the papal mandate."

"What is the next specification?"

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.' There, mama, at last we have come to the point I asked you about when we studied about Elijah commanding the fire from heaven to consume the sacrifice."

"You may recall the story, Charlie. For what did Elijah call down fire from heaven?"

"To prove that Baal was not God, but that God was God, and to enable the confused people to choose to keep God's commandments."

"For what purpose does the two-horned beast call down fire from heaven? Will you read the next verse?"

"And deceiveth them that dwell on the earth by the means of those miracles which he had power to do?' O mama, what a dreadful thing! Why, the people will surely think that such a sign as this is from God."

"Certainly they will; but it will be because they will not believe God's word. Do you think, Charlie, that when this is fulfilled that those who have read and believed this prophecy will be deceived?"

"No, mama, they will know for what purpose the fire is called down, and who is the agent that commands it."

"The time is coming, my boy, when we shall not be able to safely trust our senses. The Word of God must be the Rock on which our feet are planted. The hosts of evil are busy these days in leading men to close up their Bibles, to ignore history, and to seek into forbidden mysteries. Men are consulting clairvoyants, mediums and wizzards, holding communion with fallen spirits, and putting themselves at the mercy of demons. The devil and his agents work through the senses, and are only too willing to gratify the people's desire for some manifestation from the unseen by making them believe that they may hold communion with the departed dead. This puts men where the malignant spirits can control and deceive them. There is no need of any being deceived; for the Word of God is unimpeachable, and will be found to be so. But the carnal craving for something by which to gratify the senses leads them to welcome the spirits of devils, who are represented as going forth unto the kings of the whole world to gather them together for the battle of the great day of the Lord.

"The Word of God brings out the fact that as sharp a line of distinction is to be drawn in this day as was

drawn in Elijah's day between the worshipers of God and the worshipers of the beast, Baal, or self. On one side of the controversy will stand those who keep the commandments of God and the faith of Jesus, and on the other side those who worship the beast and his image. But instead of a prophet of the Lord, there will stand an emissary of Satan who will seek to confirm the worshipers of the beast by the test of Elijah, and at the command of Satan's agent, fire will fall from heaven to establish souls in error, and to bring upon those who worship God and who keep his law the unrestricted enmity of the world.

"An unseen, malignant intelligence is ever on the alert to corrupt every civil government, and turn it into a cruel despotism. This world has been usurped by Satan, and there is a controversy going on that has waged through all ages. The point in dispute is the question of who shall possess the earth as a kingdom. The history of the past shows the struggle of two opposing forces, and the victory and defeat of the two forces may be traced in the power exercised by the church-and-state union, and the undoing of that power. The tidings of the battle between principalities and powers may be read in the daily papers. To day the hosts of evil are rallying for a final battle, and the malignant spirit wars with desperate earnestness for the mastery of the world. It is he who is behind the movement for the revival of the beast-like principles and policy in order that the machinery of the state may be manipulated by the church, to blot out all who would be loyal to Christ; for such will yet be counted as traitors to human interests.

"He has led men to believe that if religious observances can be compelled by law (but this would only turn men into hypocrites and knaves), that the millennium will soon be ushered in and the kingdom of Christ will be set up on earth. This malignant spirit allures souls along forbidden paths to chase the will o' the wisp of a supposed golden age, in order to overwhelm them at last in the morass of destruction and death. Christ's kingdom is not of this world, and he who in the name of Christ would pose as its king, is an impostor and a usurper. Yet so deceived will men be that they will actually think that they do God service in persecuting those who will not bow down before the arch deceiver."

"O mama, what will keep us in such an hour of temptation?"

"Jesus says that he will keep us if we will keep the word of his patience."

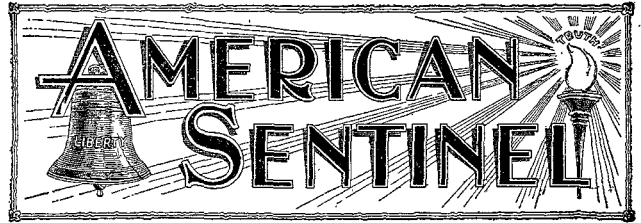
"May God help us to do it."

"Amen."

F. B.

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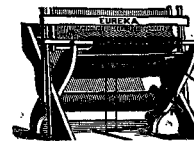
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American Sentinel.

NEW YORK, MAY 12, 1898.

IF the church had never gone into politics, religious persecution would never have been a political proceeding.

HUMAN nature moves a person to nothing more readily than to a usurpation of prerogatives which belong to no human power.

JESUS CHRIST, as he is to-day, is the divine standard of manhood. In the school of Christ, and that only, can that standard be attained.

"I DETERMINED," said the Apostle Paul to certain of his converts, "to know nothing among you save Jesus Christ and him crucified." Not much politics or war would be preached by ministers to-day if they were like Paul.

THE past week has brought the details of a great victory for the American arms at Manila, in the Philippine islands. It was, of course, an equally great disaster for the Spanish; hence the theory is still unimpaired that the desecration of Sunday brings disaster.

WHEN the church leads the state, there is a fulfillment of the proverb of the blind leading the blind into the ditch. In such a case the church is blind to her true calling or she would never want to lead the state; and the state is blind to its proper mission on earth or it would not allow the church to be its leader.

MEN do not pay very much attention these days to the word of the Lord, except to pass criticisms upon it; but there is a time coming when their most earnest attention will be given it unasked. That time will be the day which will unmask its power over physical things. A great nation, with its power expressed in the ponderous guns of its battleships, is

the most conspicuous thing before men's eyes to-day; but the day cometh—and cometh soon—when "the Lord also shall roar out of Zion and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people." Joel 3:16. God's Word is the most powerful thing in the earth to-day, and as such should receive the most earnest attention of mankind, for whose salvation it is now employed.

WHAT a strange thing is worldly "honor." The man who has been insulted must not be satisfied until he has given his enemy a chance to kill him; and Spain's "honor" can only be satisfied when all the world has beheld her in the ignomy of defeat and seen how vain were her boastings. Not so the honor that is from above.

THE *Sun*, of this city, refers to the ovation given recently to Archbishop Corrigan, in the name of the city of New York (see p. 296), as being a marked evidence of the "decay of Protestant intolerance." Yes; it is truly a marked evidence of the decay of that which papal writers term intolerance, but which in reality is adherence to the principles of divine truth.

IT is reported that Spanish bishops have asked the permission of the Vatican to sell part of the treasures of the churches in Spain, for the purpose of providing funds to aid the Spanish government in prosecuting the war with the United States. If the Vatican refuses, it will savor of unfriendliness to Spain; and if it gives permission it will be construed as hostility to America. The incident shows how impossible it is for the Vatican to be really neutral in the Spanish-American contest.

ROMAN CATHOLIC writers are in the habit of designating Protestantism as a mere negation; and some even

of those who call themselves Protestants are inclined to consider Protestantism as being faulty in this respect. But such have only the most superficial view of what Protestantism is; so superficial, in fact, as to be altogether erroneous. Protestantism is truth, and truth is always first; error comes afterward and denies the truth, and then the truth also denies the error; but error is the negation, in the truest sense. Protestantism denies papal doctrines just as all truth denies error; but it is no less positive than as though there were no error for it to contravene.

THE pope is reported as having been deeply horrified over the naval battle at Manila, in which several hundred Spanish sailors lost their lives. This however is not the first battle that has been fought in the island of which Manila is the capital, since the present war in that section began. There have been battles between the Spanish forces and the natives, in which it is reported that hundreds of the latter were killed. But the Roman pontiff never expressed any horror over these occurrences, any more than he has over the starvation of Cubans. And the reason why is obvious.

THERE is great rejoicing throughout the land at the victory of Commodore Dewey over the Spanish forces in the Philippine Islands. This is natural, and quite proper from the standpoint of an American citizen. But from the Christian standpoint—the standpoint of the heavenly citizenship—the knowledge of superiority over our enemies, is not an occasion for rejoicing. When the disciples came to Christ exulting because "even the devils are subject unto us," Jesus said, "In this rejoice not, that the devils are subject unto you; but rather rejoice because your names are written in heaven."

LET your Christianity recommend your creed.

AMERICAN SENTINEL

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VOL. 13, No. 20.

NEW YORK, MAY 19, 1898.

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INTOLERANCE is always glad to shake hands with error.

If you do not have religious liberty to grant to others, you do not have it at all.

To submerge individualism in nationalism, would be like trying to have dollars without cents.

Not "Remember the Maine," but "The faith of Jesus," is the watchword of Christian warfare.

A SINGLE dollar saved for eternity is better than a million dollars saved for a few years of time.

A CHRISTIAN loves peace; a "Christian power" loves piece, and is always willing to fight to keep it.

THE choice is laid before every person in the world, of denying self or denying God. He must do one or the other.

If this nation should acquire the "big head" by victory over Spain, it might be worse in the end than if it were now to suffer defeat.

If the papacy can harmonize with Spanish govern-

ment in Spain and Cuba, she can, and would, harmonize with Spanish government in the United States.

GOD could destroy the whole world in a moment of time, but his wisdom is made known in the gospel by which he would save the world. True wisdom seeks to save life, not to destroy it.

THE barbarians conquered Rome, but the principles of Rome conquered the barbarians. Shall those principles now conquer the Anglo-Saxons? If so, then the overthrowing of Spanish armadas will have been a useless task.

"THE powers that be are ordained of God." So saith the Scripture; and strangely enough, this text is used to justify obedience to the "powers that be" in opposition to the commands of God.

Can the thing ordained be superior to Him who ordained it? If not, as is self-evident, then cannot the command of men be superior to the precept of Jehovah. "His kingdom ruleth over all."

IT is declared by both Catholics and Protestants in this country that "this is a Christian nation."

Now it is a fact that Catholics do not admit that Protestantism is Christianity. Even the stoutest defender of Catholic "liberality" must admit this.

When Catholics, therefore, say that "this is a Christian nation," they mean that it is a Catholic Christian nation. Whatever Protestants may mean by the expression, it is certain that this is the meaning, and the only meaning, it has for Catholics.

Roman Catholics and Protestants, therefore, are arrayed against each other in this claim for national recognition,—each one claiming to be the party which makes the nation Christian, and the Catholics at least, denying the position of the Protestants.

The Supreme Court decision raised this controversy,

and now it "will not down." It is here and must be settled. That it is not very prominent as yet does not lessen the significance of the fact. It will grow more and more prominent as time goes on.

And what a bitter controversy must ensue before it is settled! More than this: what a change its settlement must effect in the principles of this Government! for it can be settled only in accordance with papal claims. The principle of both claims is papal.

HE who engages in war, must obey absolutely the commands of his military superiors. This is the first principle of military discipline.

Now there is a command of God which says, "Thou shalt not kill;" and another which says, "Remember the Sabbath day, to keep it holy." In time of war the soldier must disregard both these precepts at the order of his commander. He must kill men of the opposing force, and must do this, if so ordered, on the Sabbath day.

Is it not plainly evident, therefore, that the soldier must have another god than the Author of the Ten Commandments? Is it not evident that the Government stands to him in the place of God?

But what man can afford to make this exchange? God has not authorized it, and the eternal interests of every man forbid it; for what James Russell Lowell wrote of war is the truth,—

"If you take a sword and dror it,
And go stick a feeler throu',
Guv'ment aint to answer for it;
God 'll send the bill to you."

Alas for him who expects government to answer for his misdeeds at the bar of God.

THE salvation of God is brought to the world in Christianity. That which is Christian will be saved from the final dissolution which is to come upon earthly things. All believers in Christianity agree to this.

It is said by leading representatives of the state and of the church in this country, that "this is a Christian nation." This nation, therefore, will be saved in the kingdom of God.

Every citizen of the United States is a part of this nation. The salvation of the nation must of course include the salvation of its parts.

To secure salvation, therefore, an individual needs only to become a part of this nation. If already such, he needs only to remain in it; and if not, he can become such by taking out papers of naturalization.

He may believe in Christianity, or he may not; he may be a Jew, or an agnostic, or an atheist; it matters not. His salvation is certain, yea, unavoidable, if he remains a United States citizen. And all this by virtue of Christianity!

Such is the logic of the National Reform doctrine that

"this is a Christian nation." It simply makes the gospel of God of no use to the individual, as such.

And this being so, that doctrine is as clearly anti-Christian as anything that ever emanated from the "father of lies."

WHEN we point to the atrocities perpetrated upon Christians in times past in various lands, and call it religious persecution, some are ready to exclaim, "Oh, no; it was the civil power that inflicted penalties upon them. They suffered for political reasons, and for that the church is not responsible."

Yes; very likely they did suffer for political reasons. But how came such reasons to be political? How came matters of religious belief to be mixed up with politics, so that political measures had to be instituted against people on account of Christianity?

Oh, it was because the church went into politics. It was because religion and the state became united. And then religion found its way into the laws of the land, and people who opposed that religion were persecuted and put to death by the civil power, for disobedience to the civil law. And that was only a political proceeding, of course!

If the church had kept out of politics, Christians would never have been persecuted for political reasons. And when the church goes into politics, persecution for political reasons is sure to follow.

Let the church keep out of politics. That is the plain lesson taught by the history of every land where Christians have been put to death by the civil power.

The Papacy and the Monroe Doctrine.

A PART of the scheme of Archbishop Ireland and the pope, as announced, is that "The wisdom of the Monroe Doctrine will be acknowledged; but the incidental responsibility of the United States thereunder will be defined and demonstrated."

This statement is worth some examination. It was in direct antagonism to a scheme in the interests of the papacy, and at least of which the papacy was a willing party, that the Monroe Doctrine was announced. And now it is announced on the part of the papacy, and as a part of a scheme guided by the papacy, that "the wisdom of the Monroe Doctrine will be acknowledged." Does the papacy really intend now to acknowledge the wisdom of that act which defeated a cherished plan to which she was a party? In other words: Does the papacy intend really to confess to the whole world that she was wrong—even once?

About 1820, a certain "Holy Alliance" was formed by the "powers" in Europe, to maintain and propagate the absolute monarchical government in Europe. And what holy alliance of European powers ever was, or ever could be, formed without the coöperation and benediction

of the papacy to give to it the character of "holiness"? as for instance the "Holy Roman Empire."

In 1823, this "Holy Alliance" was about to exert its power to bring all the South American colonies back in full subjection to Spain, and so to confirm and enlarge the dominion of Spain on this continent. And this of course would open the way for the planting or extension of the power of the other parties to the "Holy Alliance" on this continent also; also extending here their absolute monarchical governments: and with it all would be the extension of the power of the papacy which alone could give to the alliance the character of "holy."

Information of this scheme was conveyed by England, which was not one of the allied powers, to the United States Government. Whereupon President Monroe, in his annual message of the year 1823, published the following sentences:—

"We owe it to candor and to the amicable relations existing between the United States and the allied powers, to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety.

"With the existing colonies or dependencies of any European power, we have not interfered, and shall not interfere; but with the governments which have declared their independence and maintained it, and whose independence we have, on great consideration and just principles, acknowledged, we could not view an interposition for oppressing them, or controlling in any other manner their destiny by any European power, in any other light than as a manifestation of an unfriendly disposition toward the United States."

He also declared in another place in the same message that "*The American continent should no longer be subjects for any new European colonial settlement.*" And it is said on authority that "These words of President Monroe were addressed especially to Spain and Portugal."

That is the Monroe Doctrine, and such was the occasion that called it forth. And that Monroe Doctrine is the thing, the "wisdom" of which the papacy now says "will be acknowledged."

Yet this is to be done with a "but." It is not to be a plain, open, and free acknowledgement. It is to be an acknowledgement with a string to it: "The wisdom of the Monroe Doctrine will be acknowledged; BUT the incidental responsibility of the United States thereunder will be defined and demonstrated."

That is to say that the papacy will acknowledge the wisdom of the Monroe Doctrine, "but" she will *interpret* the doctrine for the United States. She and her proposed "congress of nations" will acknowledge the wisdom of the Monroe Doctrine, "but" she and her "congress of nations" will "*define*" it, and also will "*define and demonstrate* the incidental responsibility of the United States under it" as thus defined and interpreted by herself and her "congress of nations."

And thus it is that the papacy assumes and publicly announces the prerogative of supremacy over the United

States, to interpret the most cherished doctrines, and to decide the most important affairs of this Government.

Again, we say, When the papacy takes this bold stand at the very beginning of complications between the United States and a European power, what will she not do when complications have deepened, when other European interests have become involved, and when in it all settlements must be made?

In this affair between the United States and Spain, there are more points of interest and solemn importance than the movements of the army and navies.

A. T. J.

"Is life worth living?" Yes, it is worth living in the Garden of Eden. "But I am not in the Garden of Eden." Well, then, let God create you new in Christ, and he will put you there. He laid down that rule in the case of Adam.

The Last War Scene.

PUBLIC interest centers just now upon the news from the seat of war. People would like to know in advance what is going to happen during the continuance of the conflict; but this not being possible, they scan the "extras" and the bulletin boards to get the news of an event as soon after it has happened as the facilities of modern science can set it before them.

What events may transpire before the present war is concluded, no one can foretell. What other conflicts between the nations may be inaugurated, and what results may attend them, are matters hidden behind the veil which no human hand can draw aside. It might not be of any benefit to us if we could know them. But there is one thing we can know, and it is the thing we would naturally want to know most, and which it would be most to our benefit to know; that is, what is to be the final outcome. How does it all end,—all the war fervor and all the vast preparations made by all the powers for an expected conflict? We may know the answer to this question because the Word of God has set it plainly before us.

Turn to the 19th chapter of Revelation. There is given a description (v. 11 and onward) of One who comes forth from heaven upon a white horse, followed by the armies of heaven, down to the earth. The description leaves no room for doubt that the One who thus rides at the head of the armies of heaven is the Son of God. He goes forth to war, and "out of his mouth," says the Scripture, "goeth a sharp sword, that with it he should smite the nations"; and all the fowls of the air are called to come and eat "the flesh of all men, both free and bond, both small and great." And what of the nations at that time? What will be their attitude? The chapter says (v. 19):—

"And I saw the beast, and the kings of the earth, and

their armies, gathered together to make war against Him that sat on the horse, and against His army."

The prophet saw the "kings of the earth and their armies," gathered in battle array against the Son of God and his army. Whatever power we may believe to be represented by the "beast," there can be no uncertainty as regards "the kings of the earth and their armies." This is a plain reference to the powers of earth,—the great powers—the nations of Europe, and of America as well. These are found, with their armies, arrayed against the forces of heaven. It is a "holy war," but the holiness is not on the side of the powers of earth.

Of course there can be but one result. The prophet describes it:—

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh."

This is the last war scene in earthly history; this is how it all ends. And there is no discount on this "news." No sensational rumor or "fake" of "yellow journalism" is this, but a strictly "official" announcement from headquarters. It is absolutely reliable. Now, we see all the world arming for war. We see the war spirit overtopping every other sentiment. We see everywhere the "kings of the earth" getting their armies in readiness to take the field. Nothing like it was ever witnessed in the earth before. Never such a general preparation, such a general sound of war, was known before in human history. It is the beginning of the end, and the prophetic description tells us what the end will be. The final gathering together of armies and navies will be to make war against the forces of heaven, in the great day of the second advent of the Son of God to the earth, in power and glory.

It is certain that no Christian will be found in the armies of the kings of the earth at that day. No Christian will be found fighting against God. Every Christian must, before that day comes, draw out from the military forces; he must renounce the spirit of war and fighting, notwithstanding what may be said by ministers of the gospel in its favor. And since he who is a Christian, or would be one, must do this sooner or later, or be found ere long on the side of opposition to the Commander of heaven, is it not obvious that the best time to take the step is just now? Since the Christian must separate himself from all this, as being contrary to God, the separation cannot be made too soon.

The Word of God throws more and surer light on this subject than can be derived from any other source of information.

It is terrible to be so short sighted that you cannot look beyond your own interests.

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

BY MRS. S. M. I. HENRY.

I HAVE often tried to recall the mental processes out of which the events that followed that eventful interview were evolved, but they seem to have left not the faintest trace in memory. I only know that I was under the most intense pressure of earnest determination; that things altogether undreamed of before, developed day by day under my hands, as though by order of a Master mind, until we had before us the nucleus of an almost perfect system for preventive and educational methods, which has since in other hands ripened into the Loyal Temperance Legion of the world.

From the office of the lawyer referred to I went quickly to that of the agent who had the rental of "Brown's Hall," the largest auditorium in the city at that time, and where many of our mass meetings had been held.

"Is the hall engaged for Saturday afternoon," I asked, "or can I have it for a mass meeting of children, and how much will it cost?"

"It is not engaged," he replied, "and if you want it for a children's temperance meeting, you can have it and welcome."

I thanked him and hastened to the place where our daily meeting of women was held. I told the women what had transpired, and to what I had pledged them; and every woman of them saw the logic of the argument and accepted the conclusion to which I had come, and promised to "stand by" in this effort to get hold of the children, and make Saloon Destroyers out of them.

On Saturday afternoon (my readers will remember that that was all the day was to me then) we had the hall filled with children, who were fired with enthusiasm at the thought that they were at last to have a share in the great temperance movement. This was about the middle of April, 1875, and as a result of what was then begun and carried forward, in three weeks' time we presented to the public on the Court House Green a "Cold Water Army;"—three full companies of a hundred men each (the men between the ages of eight and sixteen), uniformed and equipped with wooden guns. The guns had painted on the barrel in white letters the legend

"Our guns are ballots,
Our bullets are ideas."

One of the manufacturers of the city who had three boys in the army had turned all his force of workmen into making the guns for us gratis; others had helped us to the uniforms, which consisted of white blouse waist and cap, with belt and bands in the national colors; and an old army drill master, who had been rescued from drink, undertook to teach and exercise the "soldiers" in the manual of arms. They had daily practice in one of the parks, followed by a study in temperance principles in an adjacent church, which the soldiers called "loading up." The Bible was our only resource as to the lessons, and it

did not fail us, although our knowledge of the subject, and of how to teach it, was meager.

As I look back to that time and realize the ignorance and error out of which we were struggling, I can but wonder that God could use us at all; it was only because he knew we were *struggling out* that he could use us. I have felt during this narration that I am writing of the days when I was a heathen; and before I proceed farther I must leave recorded on the same page with the story of the guns, the fact that it did not take us long to find out that our leader was the *Prince of Peace*, and that anything like an instrument of war was not pleasing to him; so that the gun was replaced by a rattan, and the manual of arms by a simple code of physical exercise suitable for both boys and girls. But this was not yet; and I must give the history as it was, even if I reveal how obscure was the light which was as yet shining on my own path.

The day that our Cold Water Army took its first march and formed in hollow square on the Court House Green for the first time was a memorable one. Our progress had been noted in the city papers, and everybody knew about our movements. I think it is safe to say that this little army excited an interest as deep, as true and tender as any that had ever started out on its first parade. Thousands of people came from all the country about to witness the ceremony of "swearing in the troops" which was to take place on the Green. This was to consist in the public administration of the Triple Pledge which had been adopted by the army, and which as nearly as I can remember was as follows:—

"I do solemnly promise that I will forever abstain from the use of all alcoholic beverages, including wine, beer, and cider, and from all profane and impure expressions, and from tobacco in all its forms, God being my helper."

The army had met on the drill ground, had gone through a little exercise to freshen them up, and then had marched through the throngs that followed and with wet eyes watched their every movement; and at last stood in a perfect hollow square in the wide open Court House yard.

A dense mass of men, women, and children surrounded them and stretched off down every street; windows and roofs were filled with eager spectators. How beautiful, how brave, how pathetic is that scene as I look back on it through the years! Those little white-capped and jacketed men, with the soft blending of the red, white, and blue; the guns held at rest; the banners at the head of each company, and "Old Glory" dipping and swelling from the standard in the gentle May breeze; and about them loyally "standing by" those six hundred girls in white with national sashes, ready to "do or die," which to them meant to sing, smile, and be happy for the blessed temperance cause.

When at last the moment had come it was my office to step to the center of that hollow square and "administer the oath" as the men and newspapers called it. I

lifted my right hand and every soldier standing with his gun at rest in his left hand raised his cap with his right, and repeated after me the solemn promise, which meant so much more than they or any of us had as yet dreamed.

"It is announced," says the *Herald and Presbyterian*, "that the pope of Rome has bestowed his special benediction upon Spain in her war with the United States." We do not know upon what authority this announcement rests; but it is strongly corroborated by the news of the great Spanish disaster at Manila.

A Solemn Warning.—No. 2.

BY C. H. KESLAKE.

THE worship of Jehovah could have nothing in common with idolatrous worship, and especially was this so of sun-worship.

When in Egypt the children of Israel had been brought into contact with this degrading worship. And when the Lord delivered his people from Egypt he purposed to separate them entirely from it.

Accordingly, wherever the Israelites encamped, God gave instruction that the tabernacle should be pitched so that the entrance should face the east. This would necessitate the people of God, in coming together to worship him, facing the west, and so turning their backs upon the sun. This would be a continual reminder to them that the two systems of worship could have nothing in common.

Notwithstanding all this, it can be plainly seen in the Bible that as often as the people apostatized from the Lord and turned their backs upon him, they turned to the worship of the sun.

Nor was this sun-worship confined to the nations prior to the coming of Christ. It was the prevailing religion long after his time. And we are told that it was the plan of some of the Roman emperors to unite all the religions, including the Christian religion, into one; the sun to be the central object of adoration. Thus we read of Elagabalus, the Roman emperor: "If we may believe the biographies on the Augustan history, a more ambitious scheme had dawned upon the mind of the emperor. The Jewish, the Samaritan, even the Christian, religions were to be fused and recast into one great system, of which the sun was to be the central object of adoration."—*Milman's History of Christianity*.

Later the ambition of this emperor was accomplished to the extent that even before the beginning of the fourth century Christianity had united itself to paganism in the worshiping of the sun.

This may appear strange to many who have been taught to look to the early "fathers" for example. But it is nevertheless true.

Even of Christianity of the second century, Mösheim,

in his Church History says: "It is certain that to religious worship, both public and private, many rites were added without necessity, and to the great offense of sober and good men. This was because the Christians did not wish to appear inferior to the Greeks, the Romans, and the other people."

The simplicity of the worship that the Christians offered to the Deity was such that they were by the pagans pronounced Atheists. And to silence this accusation the Christian doctors thought they must introduce some external rites which would strike the sense of the people; so that they could maintain that they really had all those things of which Christians were charged with being destitute, though under different form. So that it is said. "A large part . . . of the Christian observances and institutions, even in this century had the aspect of the pagan mysteries."

What connection all this had with the prevailing sun-worship may be seen from the following: "Nearly all the people of the East, before the Christian era, were accustomed to worship with their faces directed towards the sunrising; for they all believed that God, whom they supposed to resemble light, or rather to be light, and whom they limited as to place, had his residence in that part of the heavens where the sun rises. When they became Christians, they rejected, indeed, the erroneous belief; but the custom which originated from it, and was very ancient and universally prevalent, they retained. Nor to this hour has it been wholly laid aside."

The above quotation from Mosheim will also show that the then prevailing Christianity had become so effeminate and weak, that when they left the grosser forms of paganism, on becoming Christians, they retained some practices that were "very ancient and universally prevalent."

The foregoing quotations pertain to the second century of the Christian era.

Of the third century, during the reign of Diocletian, Milman says: "From Christianity, the new paganism had adopted the unity of the Deity, and scrupled not to degrade all the gods of the older world into subordinate demons or ministers. . . . But the Jupiter Optimus Maximus was not the great supreme of the new system. The universal deity of the East, the sun, to the philosophic, was the emblem or representative; to the vulgar, the deity. Diocletian himself, though he paid so much deference to the older faith as to assume the title of Jovius, as belonging to the Lord of the world, yet, on his accession, when he would exculpate himself from all concern in the murder of his predecessor Numerian, appealed in the face of the army to the all-seeing deity of the sun. It is the oracle of Apollo of Miletus consulted by the hesitating emperor, which is to decide the fate of Christianity. The metaphorical language of Christianity had unconsciously lent strength to this new adversary; and in adoring the visible orb, some no doubt supposed that they were not departing far from the worship of the 'Sun of Righteousness.'"

This proves what has already been stated—that Christianity had united with paganism on sun worship.

With all this there came in the Sunday—"so called because the day was anciently dedicated to the sun, or to its worship" (Webster), "the wild solar holiday of all pagan times"—and finally displaced the Sabbath of the Bible—the seventh day.

"Not to Condemn."

By Rev. F. W. Aveling.

CHRIST came not to condemn the world, but that the world through him might be saved. Let us beware lest we play the Pharisee, and glibly condemn our fellow-creatures instead of trying to win them by mercy unto the Lord. We frail, feeble, faulty mortals have no right to condemn anyone. Our condemnations are such hypocritical performances. One man condemns his drunken brother in the harshest manner, when all the while he is as much the slave of avarice as his brother is of drink; when, perhaps, one of the strongest motives for his abstinence from liquor is a mercenary one; when perhaps he keeps from drink more for the sake of economy than from any higher motive.

One man glibly condemns his brother for telling lies because he himself has no temptation in that direction, and yet he himself is as close-fisted as a miser. Another condemns the foolish, youthful pursuit of pleasure and worldliness, when he himself is too old to have any temptation that way, while all the time he is as tricky as tricky can be in business transactions. Another condemns his gambling brother, when perhaps he would gamble himself if he could only be sure of winning, and not losing his much loved gold.

If we only look honestly into our hearts we find so much that is shaky, so much that is faulty, that we cannot consistently condemn our brethren. We can only rejoice with joy unspeakable that Christ does not condemn us if we are truly penitent.

Who now shall accuse and arraign us?
What man shall condemn and disown?
Since Christ has said only the stainless
Shall cast at his fellows a stone.

For what man can bare us his bosom,
And touch with his forefinger there,
And say, "'Tis as snow, as a blossom"?
Beware of the stainless, beware.

THE *Herald and Presbyter*, a well-known Presbyterian journal, says that "The fourth commandment enjoins industry and thoroughness. For six days we are to labor, and during this time we are to do all our work. Anything less than this is idleness and neglect. The man who falls short here does not keep this commandment."

This being so, how then can Presbyterians support Sunday laws, which would compel conscientious observers of the seventh day to rest two days in the week, unless they should abandon their conscientious convictions.

By their own statement of the case—if this journal represents Presbyterian belief—a Sunday law would compel an observer of the seventh day to break the fourth commandment. And by the Lord's statement of the case, the seventh day, and not the first, is the Sabbath, and is to be observed by all persons who would respect the moral law.

Americanism.

"The Christian Register," May 12.

THE American people are rapidly coming to the parting of the ways which lead, the one to the highest ideals of the republic, the other to prizes which are attractive but mercenary. Frederika Bremer said, half a century ago, after visiting the United States, that our people seemed to be marching in a procession, carrying on their banners the symbols of lofty ideals of which they had forgotten the meaning. This was true only in seeming. Every great struggle through which our nation passes brings out anew the great ideas upon which the fathers founded the republic. But at every such crisis in our history comes the temptation to lower thoughts and meaner ambitions.

Our first brilliant success at the Philippine Islands has brought into view with startling suddenness un-American ideas of our place among the nations and our mission to the world. Already we begin to talk about buying and selling a nation, as if seven millions of people in the Philippine Islands were of no more importance than a bale of cotton. With the capture of that Spanish colony, some of the gravest problems, not merely of diplomacy, but of common humanity, will rush upon the minds of our statesman.

The majority of the inhabitants of these islands belong to the yellow and black races. Shall we accept the principle upon which "the great powers" act, and, seeing that they are not capable of intelligent self-government, treat them as simply a prize of war? Nothing could be more un-American and degrading to our people than such a treatment of a foreign race.

An American idea of great value is that the United States is set to guard the liberties of the American continent, to see to it that there shall be here no arbitrary rule of a foreign power. To maintain this high position as umpire and guardian, it has been our policy to abstain from entanglement in the political affairs of the other three-quarters of the globe. But now some of our statesmen see our fortunes written large, as they think of Cuba, Hawaii, and the Philippines as American possessions to be exploited for the benefit of our manufactures and our commerce. The very conception is un-American. It belongs to a "strong government." The word "empire" only befits it. When once we have committed ourselves to such an idea of aggrandizement, we must take our place beside the great empires of Russia, Germany, and England. With "empire" goes of necessity "emperor."

The French Republic seems for the moment to be an exception, and yet the perils which surround the President's chair are things which come from military rule. The freedom of France is to-day threatened by the army, which is necessary, not merely for her defence, but for the maintenance of her empire in Africa and Asia. A cry which almost instinctively come to the lips of a French military man when the mob assembles in the streets of Paris is, "Vive l'Empereur!"

Cincinnatus should set the United States its example. As he returned to his plough when his campaigns were ended, so should the United States, after striking a manful blow for human liberty, retire to the pursuits of peace and the liberal arts of republican sympathy. There is nothing which would so ennoble our own people, nothing which would so increase our influence among the nations, as such a spectacle of self control. As Washington refused to be king, so must America refuse to join the partnership of the giants who are dividing among themselves the spoils of the half-civilized world.

Our American policy has been interference in foreign affairs for good cause, followed always by a prompt withdrawal when our work was done. Mr. Tiffany calls attention to the part played by the United States abroad, illustrating this policy. Our Government destroyed that nest of pirates in the Mediterranean Sea. It abolished the tolls at the mouth of the Baltic, claiming that the seas were the highways of all nations. It opened to the world the ports of Japan. These things were done without expectation of reward.

A still more brilliant and telling illustration of our American policy of disinterested intervention in the name of liberty and justice may be found in the case of Kosuth. He sought refuge in Turkey after the Revolution of 1848. His extradition was demanded by Austria and Russia. The sultan offered to protect him if he would become a Mohammedan; but, in accordance with a resolution of our Senate, the war steamer "Mississippi" demanded him at the hands of the Turks, and brought him to the United States as the guest of the nation. That is an example of true Americanism.

A LONDON journal reports these words from the Bishop of Marlborough, spoken recently in allusion to the martial aspect of affairs throughout the world. They are the words of one who distinguishes between Christianity and "patriotism":—

"Look out upon the world from Klondyke to Rhodesia, and from the banks of the Niger to the Far East where the four Christian vultures, Russia, England, Germany, and France, are gloating over the moribund Empire of China, claiming it not for Christ, the Master of the Nations, but passionately claiming it for commercial purposes. Mammon, Mammon, Mammon! Can your Christian consciences be satisfied with the aspect of things represented by those Christian vultures, not having claimed China for Christ, but for cotton or gold?"



THE other day—Sunday—we listened to a discourse by one of the best known ministers of this city, based upon the text, “Be ye also ready.” The words are a part of the solemn admonition of the Saviour to his followers with reference to the time of his return again to earth, to reward the just and bring doom to the wicked. For that most solemn event we are to be ready; we are to have our “loins girded about,” and our “lights burning,” and to be waiting for the return of the “nobleman” from the “far country.”

* * *

A DISCOURSE with this thought as its theme would have been most timely. It would have been spiritual meat to his congregation, upon whom, in common with so many others in the church as well as out of it, the great day of God is coming unawares; nigh at hand even now, and stealing on like the thief with muffled tread in the gloom of night. It would have set before them the matter of their highest possible concern.

* * *

BUT what did this preacher say? What were they told to be ready for? Oh, it was to be ready to invade Spain with an army of 500,000 men! They were to be ready to fight, so that they—or the nation—could enforce its demands in the face of the opposition of other powers.

* * *

WE mention this as a sample of the way in which ministers who profess to speak the words of Christ are feeding with chaff the people who are perishing for want of bread. Words of Scripture have no force when separated from the theme to which they plainly relate.

* * *

THE leading organ of the Methodist Church in this country—the *Christian Advocate*, of this city—in its issue of May 5, lays down the law for the people of the country regarding expressions of opinion upon the war. All who are opposed to the war, it says, must keep their views to themselves; or at the most indulge them only to their families and intimate friends. Anything more than this is denounced as savoring of treason.

* * *

IT sounds a little strange for a religious journal to come out with a pronouncement upon such a matter, es-

pecially before the Government has thought it necessary to say anything on the subject; but it is only a natural result of the growth of the religio-political spirit which has become so marked a feature of the times. When the church goes into politics, she goes in to lead in that as she does in religious things, and in the natural course of events she soon assumes to lead the government itself. The extent of the prohibition which the *Advocate* assumes to lay upon the people may be seen from the following:—

“Nothing short of silence meets the conditions of patriotism. If one shall say, ‘How can I be silent when I believe the war uncalled for, sinful, unjust?’ the answer is, ‘Let every soul be subject to the higher powers; the powers that be are ordained of God.’ The subjects of this Government must obey it.”

* * *

It is, then, declared by this leading organ of the Methodist Church in America, that it is the duty of every person, to obey the command of the civil power, *in that which he believes to be unjust and SINFUL!* A strange position, truly, to be taken by a journal which calls itself Christian!

And this only illustrates what becomes of the Christianity of the church which goes into politics.

* * *

WE have said, and shall continue to say, that we regard war—all war that is fought with carnal weapons—as wrong. But mark, we do not say this from a political standpoint. We speak from the standpoint of Christianity. We do not say the Government should not go to war. We do not pretend to advise the Government, or any political body, as to what they should do and how they should do it, save only that they should keep the state separate from the church; and we say that on the authority of God’s Word. We say it because it is a Christian principle.

* * *

LET civil governments, and all non-Christian bodies and individuals attend to political matters as they see fit. War is a political measure, and whether it is justifiable or not, as such, we do not pretend to say. Let the question be settled by the authorities in whose province such things belong. And let those whose opposition to war is political, be governed by the decision of those in political authority. We have nothing to say on that point. But we do say that war is not Christian. A great deal is being said by ministers and religious journals to the effect that the war with Spain is Christian; that it is a “holy war,” etc. We say that it is not Christian, and that no person can engage in it and be a Christian while doing so. Christianity is not carnal warfare; its weapons are not carnal, but spiritual. This is plain Bible doctrine; and when the church denies it, and then says that those who hold it as such must not proclaim it, but must be enjoined therefrom by the civil power, it shows plainly

enough that the church has become a political, and has ceased to be a Christian, organization. It may be that the Methodist Church would not endorse this utterance of its leading representative journal; we hope so. But these are times when things are being said and done which give occasion for the most serious thinking; that much is certain. And we hope that this thinking is being done by the observing, seriously-minded people of this nation.

* * *

NEWSPAPER report states that the plan is being considered of employing magnetic preachers to visit the camps of the soldiers engaged in the war and talk to the men for the purpose of counteracting the effect of the moral evils which naturally attend the life of a soldier in active service. Doubtless much good will be accomplished if the plan can be carried into effect. But the greatest difficulty of all, we think, will be that of convincing men that they ought to abstain from all evil ways, at the same time that they are taught that it is their duty to kill their fellow men. Somehow men who take their guns and shoot other men down in battle—men against whom they have no personal grievance at all—cannot feel over scrupulous with regard to deeds which injure their fellowmen to a less extent. There is a natural instinct against taking life which cannot be blunted without disastrous moral effect.

* * *

THE Madrid correspondent of the *New York Evening Post*, writes that the war is strongly supported by religious sentiment in Spain. "Patriotic demonstrations," he says, "are reported to have occurred everywhere. Special religious services of prayer, day and night, are being organized for the success of the Spanish arms." Doubtless they think in Spain even as strongly as people do here—perhaps even more so—that the war is a "holy war," and doubtless "patriotism" coincides as fully with "religious duty" there as here. It is customary in war for both sides to go to the conflict calling heaven to witness to the justice of their cause, and professing an implicit reliance upon the favoring assistance of the Omnipotent. Of course, at least one side of the controversy must be mistaken and suffer defeat; but mankind seems never able to learn the lesson taught by such an experience.

* * *

CHAPLAINS in the United States navy are regular officials of the Government, like any other persons who fill positions by virtue of governmental appointment. And to be eligible to such office, it is required by the Government that they "must be, upon appointment, ordained men, and in good standing in their respective communions." And yet there is an article of the Constitution of the United States which plainly says that "No religious test shall ever be required as a qualification to any office or public trust under the United States." As religious

fitness—real or supposed—is made the primary qualification in all such appointments, it is perfectly plain that every such appointment is a violation of the Constitution, the fundamental law of the land.

And this plain violation of the fundamental law is demanded by, and made in deference to, the papal principle that religion and the state should be united.

Sunday-Law Exemptions in Maine.

EVENTS of recent occurrence in the city of Lewiston, Me., throw more light upon the nature of the exemption for seventh-day observers, which is usually contained in the state laws for the observance of Sunday. And very interesting to such people is the court decision from which this new light comes. The matter is reported in the *Boston Globe*, of May 8. Speaking of the closing of business places in Lewiston on Sunday the *Globe* says:—

"Two or three of these places are kept by Hebrews, who have closed their places regularly from sunset Friday night until sunset on Saturday, and have therefore claimed the right to keep open on Sunday, but most of them have been kept by people who, whether Hebrews or Christians, have made no pretense of closing on any day of the week.

"A test case of the former was brought this week in the municipal court. Herman I. Berman, a Hebrew, who has conscientiously closed his store every Friday night for the last five years, and kept it closed until sunset of Saturday, and then opened it all day Sunday, was brought before Judge Cornish, of the municipal court.

"He claimed that section 23 of chapter 124 of the revised statutes, which provides that 'no person conscientiously believing that the seventh day of the week ought to be observed as the Sabbath, and actually refraining from secular business and labor on that day, is liable to the penalties for doing such business or labor on the first day of the week, if he does not disturb other persons,' applied to him and released him from the penalties provided for the transaction of business on Sunday.

"The court held, however, that the provisions of this section, while it permitted him to labor and transact business for himself, did not permit him to open his shop Sunday and solicit business from the general public, and fined him \$10 and costs.

"Mr. Berman appealed to the Supreme Court. But it is understood that his counsel has since advised him to pay his fine and keep closed in the future, as the precedents are clearly against him, the question having been decided in precisely similar cases in Massachusetts in accordance with Judge Cornish's ruling."

In the light of this decision, it can be clearly seen that no exemption can be relied on to shield an individual from attack by those who, moved by the spirit of religious prejudice and intolerance, are determined to override it. Religious animosity always finds a way to reach its mark; and Christians need not expect that a different order of things will ever prevail in this world.

THE shortest crop this year seems to be the peace crop.

A Conflict of Centuries.

AN editorial in *The Outlook*, of May 14, presents some interesting ideas relative to the historical significance of the war with Spain. The writer points out that the present conflict is but the breaking out in acute form of a struggle that has been going on for centuries between Spanish and Anglo-Saxon civilization,—a conflict involving the destiny of the world,—the first great act in which was the attempt of Philip II. and his Spanish armada to overthrow Protestant England.

"The war now being waged," says the writer, "is the end of the campaign which began in the reign of Queen Elizabeth. It is the last act in the great drama which stirred the world when little England faced the immense power of Spain on the high seas, and English pluck, skill, and audacity nobly dared and won, as did American pluck, skill, and audacity at Manila. Between Anglo-Saxon and Spanish civilization there is an irrepressible conflict. The differences are not merely in habit, dress, and taste; they are divergences of principle so fundamental that they cannot co-exist in the same quarter of the globe. The two civilizations are mutually antagonistic at every important point in civil, religious, and social ideas; wherever they meet they are compelled by their very nature to close in a death struggle.

"That struggle began when America was discovered, and it will be ended only when the last Spanish official leaves the shore of the New World. Martin Luther nailed his theses on the door of the church in Wittemberg in the same year in which Spanish troopers were exploring and conquering Central America. In the struggle for religious and civil freedom which the Reformation inaugurated, Spain stood for merciless and arbitrary suppression of freedom of faith, worship, action, and thought. The implacable bigotry of the Spanish priest has left an indelible image in the memory of Christendom. England and the Low Countries fought not for their own existence alone; they waged a war for humanity. All the dearest interests of the race were in their keeping; and nobly did they guard the spiritual and civic life of the future. The heroic figure of Drake stands out, despite his faults, like a minister of light against the relentless and saturnine genius of Philip II.

"In that struggle for the right to live, breathe, think, and worship, England and the Low Countries fought against great odds. Spain had the treasuries of the New World at her hand, and she set the New World against the Old. When she was driven out of the Netherlands in 1609, she had already taken from this continent hundreds of millions in gold and silver, and had spent the greater part of it in the futile endeavor to annihilate Protestantism, and with it civil and religious liberty. The great English sailors saw early that the only way to destroy the power of Spain was to destroy the sources of her revenue, and it is to the foresight as well as courage of such men as Drake that the English-speaking peoples in all parts of the world to-day largely owe their freedom and their prosperity. The indomitable admiral 'sing'd the King of Spain's beard' on both sides of the continent, and his name became a terror in that far Pacific which had until his coming been like an inland sea of Spain.

"Out of that deadly conflict Spain emerged crippled and maimed. The Dutch had taken her Eastern posses-

sions, and the English had secured the conditions necessary for English supremacy on the American continent. For the fate of America hung in the balance when the armada sailed; if Philip had crushed England, no English-speaking colony would have been planted in the Western World. 'The defeat of the invincible armada,' says Mr. Fiske, 'was the opening event in the history of the United States. It was the event which made all the rest possible.'"

Make a Note of This.

ALL advocates of Sunday sacredness; all zealous opposers of Sunday labor; all who believe and teach that God favors those who show special regard for Sunday, and frowns upon those who desecrate it; all who maintain that God will prosper this nation in proportion as it honors Sunday by enacting Sunday laws, closing all places of secular business, stopping all work in navy yards and other government works on that day; but that on the contrary he will not fight for them in their battles, nor prosper them otherwise unless they do thus exalt the man-made institution of Sunday as a *holy rest day*, should make careful note of the fact that the most important event and victory for the United States forces in the present conflict thus far, the destruction of the Spanish fleet at Manila, occurred May 1st, on a *Sunday*.

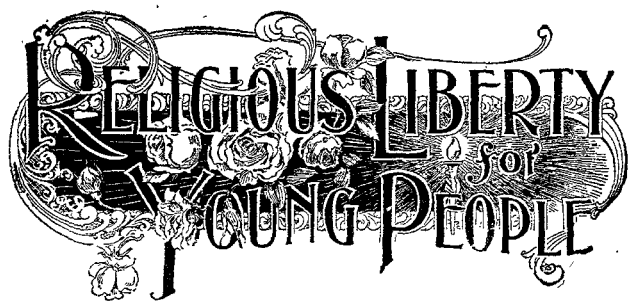
This circumstance would not appear so peculiarly noteworthy were it not for the universal exultation in the victory and praise for the man who led in it, equally by these zealous advocates of Sunday sacredness as by others, and without even a protest heard against such a battle being fought upon *Sunday*, so long as the victory was *ours*. Had the issues of the engagement been *reversed* we, no doubt, would have heard much from these people giving as a reason for the defeat the fact that the encounter was upon Sunday, and *therefore* the Lord could not prosper our forces. But the glory of conquest, the spirit of pride and boastfulness over an enemy, for the moment outshine and eclipse the sentiment of religious regard for the day, whose only sanctity, at best, is that with which *man* has attempted to invest it.

And what could more conclusively show that the glory and honor claimed for and bestowed upon the *Sunday* is but on a par and of the same character, in principle, with the glory and honor conferred upon the warrior and conqueror in human warfare, viz., the glory in and honor to, *men*?

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord." Jer. 9: 23, 24.

E. W. WHITNEY.

Boulder, Colo.



Studies in French History.—22.

"O PROFESSOR CARMAN!" began Milly Brown, "I have thought so much of the dreadful state of affairs you were telling us about in our last study! Please tell us if the poor, outraged peasants had things their own way very long."

"I see your sympathy goes with the poor serfs, Milly," answered her teacher, with a smile, "and I cannot blame you for feeling pity for them, for although they certainly did at this time some acts of great cruelty, their provocation was so great, that, looking back, as we now do, over a number of centuries, we are inclined more to pity than to censure them. But to answer your question more directly, No. Though at first the aristocracy seemed to be too dazed to fight back, they soon aroused from their stupor, and the vengeance which they wreaked upon the peasants was terrible."

"What did they do to them, teacher?" asked Jennie Jacobs.

"It is not always best, I think, Jennie, to describe too minutely such scenes of horror," said Professor Carman, "so we will let it suffice to say that they were hunted down like wild beasts, and it was not long before a death-like quiet in their old homes told the story of their miserable fate more eloquently than words could do."

"King John, you will remember, was still in England; for his ransom money had not yet been paid. But after a deal of diplomacy, Edward finally allowed him to go home again if he would leave his second son, as assurance that it would be paid."

"It is something like Simeon's being left in Egypt as a pledge that his brother Benjamin should be brought to Joseph," said Julia March.

"Yes, only in this instance, unlike Simeon, Louis, the son left in England, managed to escape. He considered liberty more to be desired than the honor of keeping his word—which is quite doubtful, I am sure, even in time of war."

"What did King John do then, I wonder?" asked Charlie White, eagerly.

"He did a very strange and unexpected thing indeed. He voluntarily returned and delivered himself up to Edward again, which deed ought to have made the sneaking son quite ashamed of himself. I think John must have had a very high sense of honor, for he said that 'good faith ought to be found in the heart of kings if nowhere else.'"

"Did Edward receive him kindly?"

"Yes, with every demonstration of kindness, but John died shortly after his return to England as a royal prisoner, and the dauphin, or Charles the Wise, took his place, in 1364.

"That's right, Joseph; I am glad to see you making a note of this date. I hope none of you will forget your pencils and notebooks, and then at the close of these chats on French history, you will each have a little history of your own, which you yourselves have written."

"Charles did not have very good health, and he looked so thin and pale that people did not think he would amount to very much in the way of governing. Then besides his own natural ill health, he took a dose of poison which was treacherously given him by his own cousin. Yet still he lived, and as it turned out finally, he knew better how to govern France than his father had, and Edward III., who still lived, counted him as one of his most dangerous enemies. About this time, Charles sent his great general, Du Guesclin, to help conquer the king of Spain, Pedro the Cruel, who was finally driven from Spain, into Bordeaux, which the Black Prince of England had taken possession of."

"Was the Black Prince able to hold this conquered territory of France very long?" asked Will Palmeter.

"No; the people rebelled against his cruelty and unjust taxation; and as his health had failed, after a few years he went back home to England to die. Meantime, the brave Du Guesclin kept fighting to win back French territory which Edward and the Black Prince had taken away. But it was not destined that he should live to enjoy the fruits of his hard-earned victories, for a fever laid him low, and he died just as a place he was besieging was about to surrender; for the man who commanded the fortress having given an oath to surrender on a certain day if help did not arrive from England, kept his word by pulling down his flag, and solemnly marching out with his men, and laying his keys upon the breast of the dead warrior."

"Well, that's what I call honorable," said Joe Palmeter.

"It was indeed; and it is refreshing to learn of deeds like this, occasionally, in those dark days, when it sometimes seemed that integrity and honor were perished."

"Now what practical lesson can we learn from the talk to-day?" asked the teacher.

"We ought to learn, for one thing," said Julia March, "that to tell the truth and be honest-hearted, is more noble than anything else, and that truth even in a prison is better than liberty—"

"Yes,—even in a palace," echoed Joe Palmeter.

"I would be glad to have Charlie White make a note of everything he can learn concerning the duties of knights, how they were educated, etc., and bring it in and read to us what he has written at our next study," said the teacher, giving Charlie a kindly smile, as they marched from the class-room.

MRS. L. D. AVERY-STUTTLE.

An Image to the Beast.

"CHARLIE, for what purpose was the two-horned beast to call down fire from heaven?"

"To deceive those that dwell on the earth," said Charlie.

"With this manifestation, what does he command men to do?"

Charlie opened to Rev. 13 and read, "Saying to them that dwell on the earth that they should make an image to the beast."

"Now, Charlie, what is an image?"

"Why, it's a likeness, a resemblance."

"Then as we are dealing with symbols, and have located the beast as a symbol of the papacy, what would making an image to the beast mean?"

"Making something like the papacy."

"And what was the papacy?"

"It was a union of church and state, or a system by which men who served God in opposition to unjust statutes, were dealt with as malefactors.

"Why, mama, that is the way Jesus was dealt with. In our worship this morning I read the verse that says, 'If he were not a malefactor we would not have delivered him unto you.'"

"Yes, the Jews represented the religious factor, and the Romans the law. But as a civil power Rome found no fault with Jesus. Neither would any civil power within its legitimate sphere, find any fault with Christ's followers. But Jesus was crucified for his Godlikeness. The accusation was, that he made himself the Son of God. Yet his crucifixion was not counted persecution by Rome. The tortures of the Inquisition have been justified by the papacy, because the persecutors had worked until their malignity to the followers of Christ could be gratified in the name of law. The events of our own day show that men are following in the same cruelty-beaten track, and the beast in men is saying, 'Let us make an image to the beast.' Let us make religious laws that have no right to a place among civil laws—laws that conflict with men's rights and the plain statements of God's Word, in order that we may afflict those who are loyal to God, and do it in the name of law, to place them before the world as malefactors. But shall not the Judge of all the earth do right? God will be able to see and to sweep away the refuge of lies."

"But, mama, the mass of the people who will be led into this kind of iniquity will be ignorant of the real purpose of the movement."

"We will talk of that another time. I want to ask you if this movement for the union of church and state will simply end in talk,—end in placing upon our statute books dead-letter laws? Please read the next verse."

"And he had power to give life unto the image of the beast, that he should both speak, and cause that as many as would not worship the image of the beast should be killed."

"You remember Jesus said that the servant was not

greater than his Lord. He said, if they have persecuted me, they will persecute you also. Many of the religious and scientific teachers of to-day contend that the world is growing better. Though they have to face appalling records of growing crime, see poverty increasing and wealth growing unfeeling, look upon all nations as a huge armament, and see a fallen church suing for civil power, yet they soothe men's fears by crying 'peace and safety.' They scoff at the Word of God that declares evil men and seducers shall wax worse and worse, and that the last days are to be perilous. They declare that the spirit of the Dark Ages has departed, that never again will persecution stain the hands of men. But the infallible Word declares that 'all who will live godly in Christ Jesus shall suffer persecution.'"

"And so, mama, do you think that the followers of Christ before this age closes will be killed for their faith?"

"The prophecy declares that the decree of death will certainly be passed upon them. There are other scriptures that we will examine later that indicate that a supernatural deliverance will hinder the fulfillment of the death warrant. But you may read on in the prophecy."

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

"The mark that men will be required to receive is not a literal mark. We have found the prophet speaking in symbolical language all along. It is a mark that is received in the mind, something that is assented to and received by belief. It is also to be received in the right hand. Those who do not assent to it in their minds, will nevertheless yield the hand for its requirement. Now whose mark is it, Charlie?"

"The mark of the beast."

"Yes. It is the sign or mark of the authority and nature of the beast. We have located the beast as the papacy, and have already proved that Sunday observance is claimed by the Catholic Church as a mark of her authority. It is certainly a sign of the nature that seeks but its own gratification. In presuming to change God's law, of which Jesus said, not one jot or tittle should pass till heaven and earth passed, we can see that the papacy has set aside the authority of God and exalted itself above God. God is love, and in setting aside God, they have set aside love. Love is spiritual, and in setting aside love, they have set aside the spiritual, and the thing that is left is the carnal mind. But the carnal mind is enmity against God, it is 'not subject to the law of God, neither indeed can be.' The characteristic of the beast is made manifest in self-indulgence, self-exaltation, in outward display, in enmity toward those who stand loyal to God, who are in harmony with his nature. So in substituting Sunday, the first day of the week, for the Sabbath, the seventh day, they have substituted the mark of the nature and authority of the beast. The authority of the beast is the authority that is backed up

by force. The prophet now declares that they will not be content with mere substitution, but will insist on the enforcement of the mark in the forehead and hands of men. There are millions of people who will receive Sunday observance as a matter of belief, but there will be millions of others who will know there is no divine authority for its observance, who will yet refrain from labor on that day in obedience to law, thus opening their hands for the mark of the beast.

"Now, Charlie, read the methods that will be tried for its general enforcement."

"That no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name," read Charlie.

"Yes. Such a proceeding as this described would be called what in these days?"

"Boycott," said Charlie.

"We know that the way for this method of penalty is already prepared. The day will certainly come when the boycott will be made use of against those who will not receive the mark of the beast in their foreheads or in their hands. Heavier and heavier penalties will be enforced against those who keep the Sabbath of the Lord, and who cannot countenance the observance of Sunday, until the death penalty is decreed."

"O mama, I had no idea we were living so close to such trials; but the fact that God has foretold the order of events, is proof that he will enable us to endure unto the end."

"Yes, Charlie; Jesus says, 'My grace is sufficient,' and 'as thy day thy strength shall be.'"

"Mama, I now see how that Christ himself must be in his followers, or they will never stand the test."

"He is, and he will be in his children, and nothing shall be able to separate us from the love of God which is in Christ Jesus. He says, 'When thou passest through the waters I will be with thee.' The brief conflict will end in everlasting deliverance."

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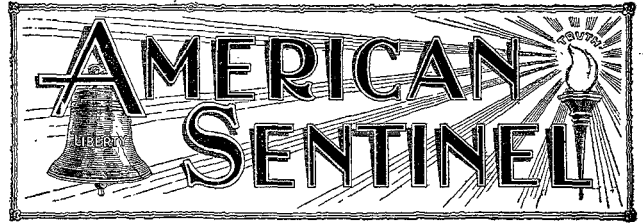
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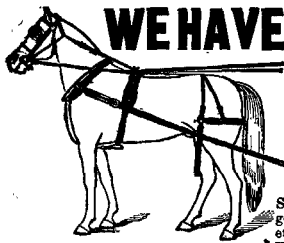
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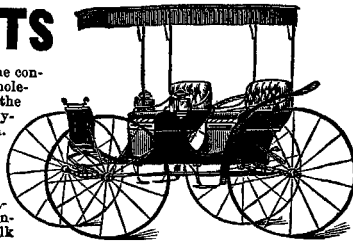
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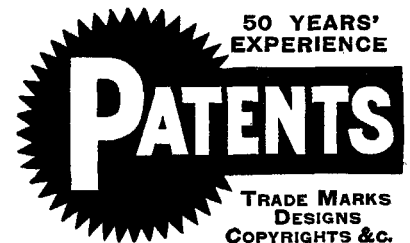
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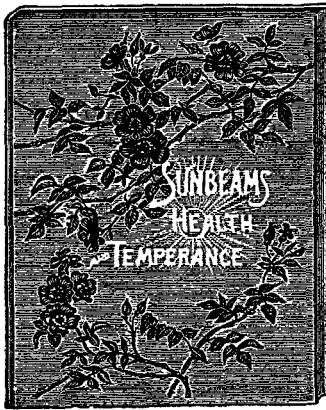
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American Sentinel.

NEW YORK, MAY 19, 1898.

THE richest man in the world is he who has a sound body and a sound character. And God means that every person shall have both.

SOME interesting facts relative to the drift of the nation away from American principles of government, are set forth in the article on "Americanism" (see p. 311). There is more of serious import in such facts than the writer is willing to admit.

APPROPRIATIONS for the war made by the Government have "footed up" thus far to about \$200,000,000. The Secretary of the Treasury, it is said, figures on an expenditure of \$25,000,000 monthly after July 1 till the war is ended.

AT the great papal jubilee held in this city a few days ago, one speaker made what some Protestants have said was a "good point," by mentioning that the starving reconcentrados in Cuba were Catholics as well as the Spanish; and hence entitled to the sympathy and aid of Catholics in this country. Very true; but Catholics here did nothing in behalf of these poor people until the United States Government took action in the matter against Spain. It was plainly the attitude of the Government that developed this sudden interest on their part in the poor reconcentrados.

AN interesting decision was rendered the other day up in Maine on the question of exemptions in the law for Sunday observance (see p. 313). The reader will remember that recently in Plainfield, N. J., where seventh-day observers are exempt by State law, the authorities decided that such persons might work on Sunday provided it was done so secretly that nobody would know of it. They might keep open store on Sunday, if it was done with doors closed

and windows curtained. This was the way the authorities construed the exemption there. And now a Maine court has passed upon the same question and announces that seventh-day storekeepers in that State must close up on Sundays, because while they may do work themselves under the exemption, they are not allowed by it to cause others to work. It is a queer decision, but it is very instructive, in a way.

MOMENTOUS results have already developed from the war, apart altogether from the field of its operations. This country—nay, all Europe—will never be after the war what it was before; this much is evident even now. The policies of all the Powers will be different. An Anglo Saxon alliance is foreshadowed—is indeed already a virtual fact; and the other great powers realize that they must shape their plans to meet it. The papacy also is taking a hand in the matter and manipulating schemes which have vast possibilities behind them. This little war, in short, is big enough to most profoundly affect the history of the world.

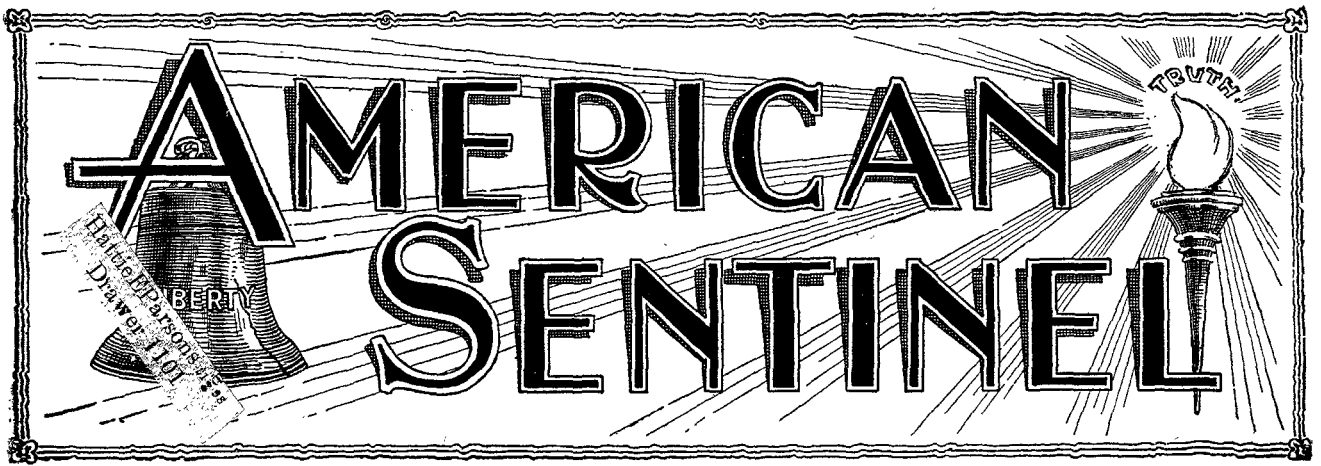
THE Spanish forces in Cuba are hard pressed for means of subsistence, and the Cuban forces are reported to be almost destitute of provisions. Under such circumstances the condition of the non-combatants can be imagined; and unless relief reaches them soon, not many of them will be left to reap the benefits which it was supposed the war was to bring them.

INTERNAL disturbances almost as serious as those which are shaking the throne of Spain, have broken out in Italy. At Milan, the center of the disorder, a pitched battle was reported between the rioters and the troops, resulting in terrible loss of life. It is asserted as a truth which the Italian authorities are doing their utmost to keep quiet, that parts of Italy are in a state of actual revolution. In one province—Tuscany—martial law has been declared.

And there is distress in other parts of Europe besides Italy. France, almost simultaneously with Italy and Spain, gave notice of distress among her people by suspending the import duties on wheat and other grains. The wheat crop in Europe has been a short one; and Europe, in such a case, looks largely to America to supply the deficiency. But on account of the war, the importations from America are greatly restricted; and the effect of the war is felt by some of the nations of Europe almost as severely as would be the case were they engaged in war themselves. This is one reason why Europe does not want the war to continue, and would intervene if she could do so with good prospect of success.

In one way or another, it is war that is at the bottom of the distress in Europe everywhere. Italy has for years been staggering under the terrible incubus put on her by the "Triple Alliance." She was bound by it to maintain an enormous armament; the result being quite satisfactory to Germany—the chief party in the alliance—but most distressing to the poor Italians. It was like a poor man joining a rich man's club; in the endeavor to keep pace with them he only makes himself poorer than ever. The money of the poor people that should have been spent for bread has been spent for munitions of war.

It is getting to be with the masses of Europeans very much as it was with a certain body of French knights some centuries ago in a battle with the English. The knights wore armor so heavy that when they were unhorsed in the combat they were unable to remount or to wield their arms with effect, and were at the mercy of their opponents. Under the weight of the vast military armaments, the people of Europe are hardly able to move, and the protection they most need is something to keep them from being utterly crushed by the burden of militarism they are supporting. Militarism is getting to be as great a curse to the civilized world as rum.



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

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POLITICS comes as near to being Christianity as federation comes to being the "unity of the Spirit."

ALL history shows that it is better that the state should dominate religion, than that religion should dominate the state.

In the Christian warfare every soldier is sure to get killed; for he cannot be of any use as a soldier of Christ until he has been crucified with him.

THE greatest victory that was ever gained since time began was announced in these words: "I have overcome the world." And this victory is for every Christian.

THE only thing for which God gives an individual superhuman power, is to resist temptation.

CHRISTIANITY says that Spaniards and Americans should stop fighting, and be brethren. "Patriotism" says that they should fight to the bitter end, because such is the call of country.

MANY people scoff at the idea of creating money by governmental fiat, who seem to think it quite proper that there should be laws to make people good. But it is just as easy to create money by law, as to create character.

TAKE four individuals—Washington, Jefferson, Jackson, and Lincoln; only these four—out of American history, and the reputation of this nation would suffer an incalculable loss. Any one familiar with United States history must admit this.

These four individuals were great men. But the nation did not make them great; they, on the contrary, added much to the greatness of the nation.

They became great as individuals, and it was only the recognition of this greatness which gave them national reputation. They were not great because they were put at the head of the nation; they were put at the head of the nation because they were great.

Having the same opportunities and advantages which hundreds or thousands of others about them had, they rose to positions of pre-eminence by virtue of the inherent power that was in them,—the power of character. And by the same power they acquitted themselves well at the head of public affairs.

A small man—small as an individual—would look a good deal smaller at the head of a nation than he looks as a private character.

These are truths, and plain truths; yet in spite of them the notion is getting to be prevalent that individualism is a dead issue, and a doctrine of no value to

mankind to-day. The talk is all about "nationalism"—as if there was something in nationalism that could elevate or save mankind.

The nation cannot help the individual. Give him all the wealth of the nation, or give him all the power, and what would he do without a strong, upright character? He would do a great deal worse with them than he would without them.

Without individualism, there can be no nationalism that amounts to anything. And if the day of individualism be passed, then the day of national greatness is passed with it.

THE fourth commandment, it is claimed, does not specify that the rest day is the seventh day of the week. But this claim will not bear investigation. For the Creator, when he rested on the seventh day, completed and marked off the first week of time; and the day on which he rested, and which he blessed and sanctified, was necessarily the seventh day of the week. The week has continued unchanged from that time to this.

ONE of the greatest kings of antiquity, was Nebuchadnezzar, king of Babylon. He was one of the few monarchs that have sat upon the throne of universal earthly dominion.

This Nebuchadnezzar at a certain time in his reign made a great image of gold, which he "set up in the plains of Dura," and commanded all the "people, nations and languages" of the province of Babylon to worship it.

There were three officials of the government—Hebrews—who refused to obey the king's command, and declared that they would worship the God of heaven and none other. They flatly refused to obey the law of the land.

The government said that they should do a certain thing, and they absolutely refused to do it. That was plain disloyalty to the government.

Was it? So Nebuchadnezzar thought, and he commanded them to be cast into the "burning, fiery furnace." And they were bound and cast in; but lo! another power greater than the power of Babylon interposed and by a wonderful miracle vindicated them in their refusal to do that which had been commanded.

When Nebuchadnezzar, who was looking on, saw that, he changed his mind; not as regards their opposition to the law of the land, for he said that they had "changed the king's word"; but as regards their loyalty. And the indisputable proof that he changed his mind on this point is the fact that he then promoted these three individuals—"Shadrach, Meshach, and Abed-nego"—in the province of Babylon. Dan. 3:30. And every Christian will admit that in this the king did what was proper and wise.

These three men, by their firm adherence to the right in opposition even to the law of the land, gave better proof of their loyalty to the government than was given

by the men who obeyed it simply because it was the law. Nebuchadnezzar recognized this fact.

That was loyalty to the government then; and what true loyalty was then, it is to-day.

An Anglo-American Alliance.

FRIDAY, May 13, Right Honorable Joseph Chamberlain, Secretary of State for the Colonies of the British Empire, in a public speech at Birmingham, Eng., used the following words:—

"The time has arrived when Great Britain may be confronted by a combination of powers, and our first duty, therefore, is to draw all parts of the empire into close unity, and our next to maintain the bonds of permanent unity with our kinsmen across the Atlantic." [Loud cheers.]

"There is a powerful and generous nation," said Mr. Chamberlain, "speaking our language, bred of our race, and having interests identical with ours. I would go so far as to say that, terrible as war may be, even war itself would be cheaply purchased if in a great and noble cause the Stars and Stripes and the Union Jack should wave together over an Anglo-Saxon alliance." [Prolonged cheers.]

"It is one of the most satisfactory results of Lord Salisbury's policy, that at the present time these two great nations understand each other better than they ever have done since, over a century ago, they were separated by the blunder of a British government."

Of course this remarkable statement has attracted attention, as undoubtedly it was intended to do, in all the nations. As might be expected, Spain was the first to remark especially upon it. Senor Gullon, of the Spanish government, said that the speech has "real importance, not only for Spain, but for the future of Europe."

Everyone may say that this speech has importance not only for Spain, and not only for Europe, but for the whole world. For if such an alliance shall be formed, which indeed we do not doubt will be, it will assuredly mean much for the whole world.

At present, however, we do not purpose discussing the meaning and effect of such an alliance when it might be formed; but rather the prospect that there is of its being accomplished.

Strictly, Mr. Chamberlain's words can hardly be reckoned to be more than an open reply, in the hearing of all the world, to suggestions to the same effect from the American side. In an interview, published in the *New York Herald*, April 17, Hon. E. J. Phelps, who was formerly U. S. Minister to Great Britain, said:—

"The Chinese question has assumed an importance that under all the circumstances makes it necessary for us to look seriously upon the suggestion of an alliance with England. I am not prepared to say that we should or should not form an alliance so far as individual questions are concerned. The only point of view from which we can now consider the matter is on the basis of the

broad principle itself—on the broad ground of general advisability.”

Among the reasons given by Mr. Phelps in favor of an alliance are the following:—

“It seems to me there are several reasons, the first and most important being one which I fancy may not meet altogether with the approval of the masses—the benefit England would be to us under such circumstances. She is a far older nation, and therefore more experienced, possessing the calm wisdom that comes with age and the power to judge dispassionately. We should be to her like the young partner to the old one, and as in the case of such a partnership the younger always gains through the ripe knowledge of his elder. The calm, firm, wise policy of England results in the settlement of difficulty, where often the ephemeral passages of our diplomacy accomplish little or nothing.

“Another reason which might weigh in favor of an alliance is the presence of our great neighbor to the north, that stretches from sea to sea—Canada. But for the presence of Canada nothing would confront us at home which would make it possible that we might have serious difficulty with England, but no man can foresee what will happen. There are difficulties between nations under such circumstances just as there are between landowners or in business life. Therefore I say that just so long as Canada exists, so long is there a possibility of difficulty which an alliance would be very apt to remove.

“Again, there is the moral strength that we should enjoy through an alliance with England. I mean the moral strength resulting from the effect of such an alliance upon other nations. It is not to be supposed for a moment that any power would attack the United States and England if those two nations presented a solid front. For that reason an alliance might be advantageous.

“Still another fact we must consider when surveying the field of reason opened by the question of an Anglo-American alliance is the effect upon commerce. We are not a nation of seamen; England is. Our marine is not developed; hers has gained with every year. It is as a sea power that she holds her high position. Were it otherwise she would never be able to maintain her dignity and power in all parts of the world. On the sea an alliance would be of unquestioned advantage to us.”

Three days later, April 20, Hon. John Hay, present United States ambassador to Great Britain, in a speech at the Easter Banquet at the Mansion House, London, said:—

“The good understanding between us is based on something deeper than mere expediency. All who think cannot but see there is a sanction like that of religion which binds us in partnership in the *serious work of the world*.

“Whether we will or not, we are associated in that work by the very nature of things, and no man and no group of men can prevent it. We are bound by ties we did not forge and that we cannot break. We are *joint ministers* in the same *sacred mission of freedom and progress*, charged with duties we cannot evade by the imposition of irresistible hands.”

About the same time Lord Charles Beresford, Vice-Admiral, and Member of the British Parliament, said:—

“Such an alliance is natural, and I believe the mere

fact of its conclusion would deter others from attacking any adequately-defended interests of either country. Now is the time to accomplish it, when advantages are apparent to both countries. . . . And Anglo-American alliance would be the most powerful factor in the world for peace and the development of commerce.”

This suggestion by such representative men has been widely discussed in the press, both secular and religious, of both countries, and even in the pulpit in the United States, with the vast majority of voices in its favor. For instance, at the conference of Methodist bishops lately held at Albion, Mich., Bishop Hartzell, in speaking to the students of Albion College, said:—

“The time will come—and may it come—when the Stars and Stripes and the Union Jack will fly from the same staff and American and Englishmen will fight shoulder to shoulder for liberty and against the cause of oppression and barbarism. England is our natural ally, and the time is past when America can live its own life in and of itself. We are competent to take a part in the affairs of the great world of nations, and we are proving our right to such a course.”

And now that such a high representative of Great Britain, as is Mr. Chamberlain, has so plainly announced to all the world that such an alliance would be “cheaply purchased” even by war, it may be counted as a foregone conclusion that such an alliance will be accomplished.

This is an exceedingly important matter, and we shall have more to say upon it.

A. T. J.

Of What Spirit is This?

THE *London Truth*, of Canada, in a recent issue thus speaks of an actual occurrence that took place in that city:—

“At a meeting of the Local Women’s Temperance Union at Ottawa the other day a lady gave a shocking example of the indifference to Sabbath observance which is creeping over the modern world. She stated that she had, to her shame and sorrow, seen two men looking in at the window of a well-known tailor’s shop on the Sabbath day, evidently engaged in selecting the materials for their new spring suits. She added that she had consulted a solicitor as to whether there is no law which could be invoked for the purpose of putting a stop to such profane conduct, and that she had been informed in reply that, though there is at present no law under which tradesmen can be compelled to pull their blinds down on Sundays, it was quite within the power of the legislature to pass such a law. She asked the meeting to join in a petition to the legislature in favor of such an enactment, and the matter was referred to the Lord’s day committee.”

This incident very well illustrates the spirit that actuates a large share of the zealous advocates of enforced Sunday observance. If they had the power and public sympathy, what wouldn’t they do?

W. E. C.

Twelve Reasons Against Union of Church and State.

BY JOHN MCCARTHY.

1. BECAUSE Christ himself has drawn the line of demarkation between the two, by teaching us to "Render to Cæsar the things which are Cæsar's, and to God the things which are God's." Matt. 22:21.

2. Because such a union proves how weak and powerless must be the religion professed by those who seek political power to sustain it by legislation, since they thus make man their stay instead of God.

3. Because when a church unites with the state, and receives governmental support, the church must preach only that which the government may decide, which must naturally be according to the ideas of the majority.

4. Because when the ideas of the majority are accepted as the national religion, the natural result of such an illegitimate union must be the enactment of religious laws to strengthen their unlawful position.

5. Because immediately a government discriminates between religions, and would favor one sect more than another, it by so doing poses as a judge of the consciences of the people, and thus would steal the prerogative that appertains to our Eternal Father.

6. Because the inevitable result of enacting religious laws must be religious persecution to those of different views from the majority.

7. Because in so doing the government forfeits the right to demand obedience, since God himself has laid down the line of action to be taken in such a case, recording in his holy Book that it is better to obey God than man. Acts 5:29.

8. Because there was never inaugurated a religious persecution, in the whole world's history, in a country where there was no union of church and state.

9. Because the union of church and state instead of promoting true religion, impedes its progress, and germinates more religious hypocrites and atheists, than anything else can do.

10. Because Christianity can never seek the aid of any earthly power, to advance its teachings, since the Author of the Christian religion when on earth, taught that his kingdom was not of this world. John 18:36.

11. Because the union of church and state is absolutely opposed to the fundamental principles advanced by the founders of Protestantism.

12. Because when I seek to enact laws that would intrude upon the religious rights of others, I at once prove that I do not love my neighbor as myself; and should I profess to love God while occupying that position, the Bible says I am a liar (1 John, 4:20, 21); and liars can never enter the kingdom of God. Rev. 21:8.

Buenos Aires, Argentina.

It is strange that professed ambassadors for the Prince of Peace should have so much to say about war.

Marching to Zion.

BY MRS. L. D. AVERY-STUTTLE.

TUNE—"Marching Thro' Georgia."

RAISE the banner of the Lord, unfurl it everywhere,
Cry aloud, O watchman brave, His glorious truth declare;
See the banner of the foe,—'tis waving in the air,—
While we are marching to Zion.

CHORUS.—O glory, glory! raise the banner high,
We'll fight beneath this ensign till we die;
Our weapons are not carnal, for we're marching
to the sky,—
Yes, we are marching to Zion.

Come, my brother, haste thee; for I hear the battle's din,
Wield the Spirit's mighty sword, the Word of God will win;
Take the shield of faith against the mighty hosts of sin,
While we are marching to Zion.

Jesus is our Leader, so our hearts are full of cheer;
He will have a kingdom, but His kingdom is not here;
Take the helmet of salvation, fight but never fear,
While we are marching to Zion.

We will win the victory by watching unto prayer;
Let us never ask the State, Christ's uniform to wear;
Let us conquer souls for Him, and bravely do and dare,
While we are marching to Zion.

Though through persecution dark and bloody we may wade,
Though through dangers wild and fierce the Christian's path is laid,
We can hear the Captain cry, "'Tis I, be not afraid,"
While we are marching to Zion.

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

BY MRS. S. M. I. HENRY.

I MUST ask my readers to indulge me if I adopt the method which is often necessary in telling a story and "go back" from the point at which the last installment left us to the August of '74, when at the Chautauqua (N. Y.) Assembly a handful of women, with Mrs. Jennie F. Willing as president, and Mrs. Emily Huntington Miller as secretary of the meeting, organized the National W. C. T. U. and issued a call for a National Convention to be held in November.

Miss Frances E. Willard had, for the sake of a principle in government which she could not conscientiously yield, a short time previously resigned her position as Dean of the Woman's Branch of Northwestern University at Evanston, Ill., and in so doing had sacrificed largely enough to reveal the heroic truthfulness of her nature. As soon as it became known that she was "foot free" other positions were open to her of sufficient influence and salary to still further demonstrate these same qualities, when, in answer to what she recognized as the call of God, she declined every offer and entered the ranks

of temperance women, who, depressed by the reaction of the crusade, bewildered by the overwhelming evils of the world upon which they had just opened their eyes, were unconsciously waiting a leader.

In October she accepted the presidency of the Chicago Central Union, and at the Cleveland Convention in November, was elected corresponding secretary of the young National. In the following December ('74) occurred the first meeting between us. We had corresponded. She was in deepest sympathy with the evangelistic phases of the work, and as this was my work, being the one and only line in which I had then, or have ever been led out, it was through the hallowed medium of a gospel practically applied that we formed our acquaintance.

That no one may by this misunderstand my relation to the general plan of departments, I will explain that I have always held that any line of work that was not a means of evangelization had no place in the Woman's Christian Temperance Union; and, although we might not all agree as to just what was "gospel," each woman from her own standpoint, would agree with me in this view of the case.

At her return to Chicago from the Cleveland Convention, Miss Willard wrote asking me to come for a month at least, to assist her in organizing the work along these practical gospel lines. I took leave of absence from the home field to answer this call, and met her for the first time in a basement room of Dr. Goodwin's (Congregational) church (at least I am quite sure that was the place), where a meeting of Chicago women had been appointed to consult together about the most direct methods of saving lost men.

The memory of that month of labor with Miss Willard is to me among the most precious of all the years. We were necessarily associated in the closest intimacy, and under circumstances which brought to my knowledge that rare strength and sweetness of her nature, which later on, as she came to her world-wide fame, gave her such a hold upon an all but universal sympathy.

Upon my return home we were in constant correspondence, and when I wrote concerning the crisis which led to the organization of the Cold Water Army, she at once responded with the keenest appreciation of the situation, and signified her intention of coming to Rockford to see us. As our plans for the Fourth of July developed and I acquainted her with them, she wrote saying that she was going to "drop all" and come. Accordingly we had her name on the program with that of the three captains of the companies, who each were to make a speech as well as one of our girls who led the "Sisters of the Regiment."

Miss Willard as the platform queen, was at that time unknown; but it did not require a prophetic gift for any one who once saw and heard her to know that she had a large mission in a wide field.

The army did honor that day to all the teaching and drilling which had been given it. Miss Willard and I sat together in the carriage as the "troops," uncovering and

saluting us in fine style, passed in review; and it was then, I am quite sure, that she first made that epigrammatic utterance, which with slight modification has become the watchword of the L. T. L. of the world. "Tremble King Alcohol; these will grow up!"

As my own two little boys passed us in the parade she said with the most sympathetic quaver in her voice:—

"Just look at them! those dear little legs; bound to keep up. Anyone can see how you came to get hold of this splendid idea. If I had only had some boys of my own I might have got in ahead of you, though, SMI dear. *It was the boys as did it.*"

In driving to the ground chosen for the celebration, we kept the army in sight, for neither of us could keep our eyes off of those dear little men. O how much they meant to us! And all the way we exchanged plans and hopes and prophecies of the future of the work which began to loom up greater than we had ever dreamed.

"I tell you, SMI," said Miss Willard once, "this is the right end to begin at. Nothing is so discouraging as a hopeless man, and nobody that I know of comes so near being that man as a drunkard; in my short experience I've found that out. We must grow a crop of Hopefuls—that means men chuck full of hope; and this is the way to commence. We must have this down at our convention at Cincinnati in November. You must come; bring a boy, gun, togs and all, and we will make him national."

The Seed of Popery.

"Present Truth," London. Eng.

"LET us not be desirous of vainglory, provoking one another, envying one another." Gal. 5:26. That is to say, Let us have done with emulations and strife. Emulation and strife is the natural outgrowth of self-righteousness, the exaltation of self above God's law. This is the very essence of popery. If there were no emulation, no strife, there would be no pope. The papacy,—the existence in the world of such a thing as a pope,—is the result of the strife for the supremacy among the early bishops. At first all bishops or elders, or presbyters, or pastors, for all mean the same thing, were equal. "All ye are brethren," said Christ, and for a little while they lived as brethren. But soon there was a strife as to who should be the greatest, and the streets of more than one city, Rome especially, ran with blood which was shed in these contests. The final result was the recognition of the bishops of Rome as supreme.

"But how can it be that so many acknowledge the pope's supremacy, if the popish spirit is inherent in human nature?" Thus: when the popish principle is admitted, some one must be chief, or else there will be a war of extermination. So the others unite in homage to the fortunate one, in hope that their turn may come next, or in the knowledge that they will at least be popes of lesser rank, exercising lordship over those who are beneath them.

Wherever there is emulation, there is the papacy; and wherever the papacy is, there is every evil work. The Spirit of God casts out the papacy from the individual human heart by producing meekness, faith, goodness. He who knows that from self only evil can come, and that all good things come only from the Spirit, is made humble by that very knowledge. Knowing that he is nothing, he gives place to the Spirit, and the fruits of the Spirit grow in him. Such an one is truly happy, because he is through the Spirit, "perfect and entire, lacking nothing."

Loyalty to Government and to God.

CIVIL government is necessary to the well being of social, moral beings in alienation from God. God had so constituted man that he naturally seeks civil society. It is thus that the Creator has ordained "the powers that be." It is thus also that governments derive "their just powers from the consent of the governed." All usurpation is sin, for it is theft, and God ordains no sin.

But in making man such a being that he naturally organizes civil society, God has not made him in any sense independent of Himself. No man is so high and none so low that he is free from the claims of the divine law. In no way can the individual escape this responsibility. He cannot organize a government, a society, a state, with power to release him from moral obligation. No created thing, much less something of man's creation, can in anywise rise superior to the divine law and abrogate or suspend it in any degree. That which is wrong in itself, that which is forbidden by the divine law, cannot become right simply because it is permitted, or even because it may be commanded by government. Nothing can be right because done by several millions of men that would not be right if done under similar circumstances by a single man. God holds not the government, the state, responsible for violation of his law, but the individual. As Lowell has expressed it:—

"If you take a sword and dror it,
And go stick a feller throu',
Govment aint to answer for it;
God 'll send the bill to you."

Therefore, no man can be guiltless in taking human life simply because he does so in battle, in company with ten thousand others, unless he would be equally guiltless if God, the enemy he slays, and himself were the only parties concerned. There never have been and there never can be men enough in this world to abrogate or even to suspend one jot or one tittle of the law of God.

The foregoing being true, it is evident that no human law can alter in any degree the divine law, and the man who would be loyal to God must own only a qualified loyalty to any human government upon earth. He can never say: "My country; may she ever be right; but my country right or wrong." He can say, May my country ever be right; he may pray and ought to pray for his country and its rulers, but he can give unqualified allegiance only

to the Ruler of the universe, to the law of the Lord which "is perfect, converting the soul."

Good men have in all ages recognized this principle and been obedient to it. The three Hebrews, Shadrach, Meshach, and Abednego, though subjects of the king of Babylon and standing high in official position, doubtless under some form of oath binding them to allegiance to their monarch, held the law of their God as superior to the decree of the king, and their deliverance from the burning, fiery furnace proves beyond the shadow of a doubt that Jehovah approved their course.

Daniel, prime minister of the empire, utterly disregarded the law which forbade his accustomed devotions; and when, after having passed a night in the den of lions into which he was cast for his disobedience, the king asked after his welfare, the prophet with holy boldness answered, "O king, live forever; My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt."

The man who is indeed loyal to God can always truly say to any civil ruler, "Before thee have I done no hurt;" but neither will he do any hurt nor neglect to do any good in obedience to any command of any man or of any government. This was true in Old Testament times; it is equally true in New Testament times as is proven by the words of the apostle in Acts 5:29: "We ought to obey God rather than men."

These truths may not be palatable in these days when the war spirit fills men's hearts and occupies their thoughts, too often to the exclusion of the consideration of eternal interests. But truth does not cease to be truth because it is unwelcome, nor does responsibility to receive and obey truth begin only when it is gladly received. Man's unbelief makes neither the promise nor the law of God of none effect. God cannot deny himself. Let us, then, "Hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Eccl. 12:13, 14. C. P. B.

National Christianity.

THE *Reform Press*, of Pueblo, Col., recently touched on the idea of national Christianity, as follows:—

"There is not a Christian nation in the world to-day. A Christian nation would be a nation composed mainly of Christian people and conducted on Christian principles. Such a nation is not to be found on the face of the earth. There are some nations which have a measure of civilization, for which we thank God. But such a thing as a Christian nation does not exist now and never has in the past."

This is quoted in a Nebraska journal, the *Central City Democrat*, with the following pertinent comments:—

"And yet we have been told that all civilized nations

are Christian, and each one a little more Christian than the balance. England has claimed to be a Christian nation for many centuries, and was particularly so when Catholics and Protestants were cutting throats and burning heretics. France had a spasm of Christianity once which culminated in St. Bartholomew's day. New England was so much Christian that her people burned all the wicked witches and drove all the heretics into a lifelong exile. We are Christians in America with ten thousand churches closed six days out of seven and four times as many saloons open every day of the week; with ten thousand devoted ministers and forty thousand accomplished gamblers; with a few thousand millionaires and a few million paupers; with the poor oppressed by law and the rich setting the laws at defiance. You can just bet we are a Christian nation, and if anybody dispute it we will fight him."

A Solemn Warning.—No. 3.

BY C. H. KESLAKE.

SPEAKING of Christianity in the third century during the reign of Diocletian, Milman, in his History of Christianity, as quoted in last week's article, says, among other things, "It is the oracle of Apollo of Miletus, consulted by the hesitating emperor, which is to decide the fate of Christianity. The metaphorical language of Christianity had unconsciously lent strength to this new adversary; and in adoring the visible orb, some no doubt supposed that they were not departing far from the worship of the 'Sun of Righteousness.'"

But they were. Rapid strides were being made towards that of which the Apostle Paul wrote in his second letter to the Thessalonians (chap. 2:3,4): "Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

Here is foretold a falling away—an apostasy—which was to result in the development of a power spoken of as the "man of sin," who was to exalt himself above all that is called God. And that which was to bring about this awful thing is spoken of as the "mystery of iniquity" or of "lawlessness." (V. 7, R. V.)

Keeping this clearly before our minds, let us now turn to other scriptures which show that what is before us in the scripture above quoted is a reproduction of that which was once sought to be set up and perpetuated in heaven. In Isa. 14:12 we read: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like [equal to] the Most High."

No one needs to be told that this Lucifer is none other than Satan. Exalted to a place of high degree in heaven—perhaps to a position inferior only to Christ—he is not satisfied with his position. He determines to be equal with God. This would mean that he would receive honor and worship from all of the created intelligences of God. This of course could not be. But even though it could have been, would this have been the end of the matter? By no means. Such a spirit as Satan was cherishing could never be satisfied without reaching, not simply to a station equal with another, even though that other be God, but the highest place, even above God.

That he aspired to this may be seen when Christ was upon the earth. Christ was "God manifest in the flesh;" he was "God with us;" and yet we read that Satan would have "God manifest in the flesh" bow down and worship him. Matt. 4:1-11. Who does not see that if Christ had done this, Satan would have been acknowledged as being above God?

In this, however, Satan failed; but he was not to be satisfied with this defeat so as to give up all hope of ever accomplishing his purpose. What he could not do in one way he planned to do in another. So he determined to do this by instilling his spirit, as it were, into man, and revealing himself as supreme in man.

That Satan would succeed along these lines, and get man to worship him, God saw beforehand and foretold it in his Word. And so we have the scripture which we have already read in Thessalonians.

There is only one way in which one can exalt himself above all that is called God. That is by changing the law of God and demanding obedience to it as changed; and in receiving that obedience only can he sit in the temple of God and show himself as God.

And there is only one power in all history which claims to have done this, as has been shown in previous articles; and that is the papacy. This being so, the papacy is the fulfillment of 2 Thess. 2:3, 4.

PROTESTANT missionaries in Madagascar, it is said, are anxious—some of them—that their work should receive political recognition from the French government. There are some, however, among those most interested in this mission work who realize that governmental recognition would be disastrous to spiritual progress, and earnestly opposed it for this reason.

THE National Reformers, it is stated, have petitioned the Government to appoint a day of national fasting and prayer. They have a precedent—or what may be claimed as such—in the proclamation of a similar kind issued by President Lincoln during the darkest period of the civil war. It is proper enough at any time, of course, that the people of the nation should seek the Lord with fasting and prayer; but the civil government has neither the authority to call for such a step nor the power to make it effective.



NEWS, NOTES
AND COMMENT

WE have received a circular sent out in the name of the Red Cross Society and Central Cuban Relief Committee, inviting our coöperation in raising a "war relief fund," to care for "sick and wounded soldiers and for starving Cubans." Among other statements, it says that "millions of dollars in contributions are needed to take care of the hundreds of thousands of reconcentrados in Cuba, return them to their homes, and start them again in life."

WE are entirely in sympathy with the purpose for which this relief fund is supposed to be raised. But it must naturally occur to the person who has kept the run of events in this matter, to ask how these hundreds of thousands of starving Cubans are to be reached by their would-be rescuers. The United States troops cannot reach them at present, and whether they will be able to do so in the near future, is a question to which only time can give a reliable answer. And the Red Cross Society with its relief purposes to go behind the United States troops.

BEFORE the war broke out the Red Cross Society was doing a good work in Cuba in relieving the starving women and children who were victims of the cruel order of concentration. To abandon this work and withdraw behind the guns of the American army and navy, upon the rupture of governmental relations with Spain, is a proceeding which we cannot reconcile with the dictates of Christianity. Christianity does not retreat before the dangers which threaten life and limb from the hostility of any of the forces of this world. If it did, the gospel would never have been carried to savage lands where there was no knowledge of or respect for the principles of civilization. But gospel missionaries have gone to such lands everywhere, and there, under circumstances which afforded no reliance upon any human arm, the power of Christianity has been most signally shown.

It is, apparent, of course, that very great difficulties and dangers would naturally confront relief workers in Cuba, under the circumstances which exist to day. But what of that? "Man's extremity is God's opportunity." The relief of the starving Cubans is Christian work, just as much as the preaching of the gospel to the heathen. To "deal thy bread to the hungry" is as positive a Christian duty as is any other of which we have mention in the

Word of God. Being thus a part of Christianity, God himself is responsible for the success of those who faithfully engage in it; and this is all that any Christian can ask. It is his part to go forth in the name of his Master to the relief of his fellow men, wherever the victims of misfortune are to be found; and God's part to take care of the results. And this is one of the beauties of Christianity, that it throws the responsibility of right doing entirely upon the Omnipotent. The Christian need have no care or anxiety in anything, save in keeping his own heart right with God. It is worth all that it costs to be a Christian, to be thus relieved of the worry and fearfulness for the future which is the nightmare of so many lives.

WHEN the Christian goes forth to duty, he goes behind the Omnipotent. God does not ask any person to go before him. He goes first, always; and the Christian's part is to follow and see the salvation of God. And it is a great deal better to go behind the Lord than behind the army and navy of a great nation. It is a great deal safer. The army and navy are powerful; but they are not omnipotent. But God is omnipotent; and it is as easy for him to brush aside all the obstacles that lie in the way of feeding the starving in Cuba, as it is for him to feed people in any other part of the world. It is a greater miracle to cause the grain to grow out of the ground and the fruit to develop and ripen on the trees than it is to overcome all the Spanish forces in Cuba. The United States army can do the latter; but all the military power of the world could not bring forth from the earth a single stalk of wheat. When we see God doing the greater miracles before our eyes, shall we not have confidence that he will perform the less, if we ask it according to his will?

THE poor Cuban women and children have been left to themselves, and they are fast dying of starvation. That is the result of the policy that has been adopted. How many there will be left to relieve when the war is over, no one can tell. Could these lives have been saved if Christians in this land had gone forth to them, not identifying themselves with the civil government, but with the kingdom of Christ, and in the name of Christ braving the difficulties and dangers of the task? That is a question for Christian people to answer to their own hearts.

PRESS dispatches of recent date contained the following item of news from the Philippine Islands:—

"The archbishop of Manila issued a pastoral letter on May 5 calling on all Christians to defend the faith against the heretics, who designed to erect an insuperable barrier to their salvation, they intending to enslave the people and then forbid the sacraments of baptism, matrimony and burial, and the consolation of absolution.

"The archbishop declares that if the Americans are

allowed to possess the islands their altars will be desecrated and the churches changed into Protestant chapels. Instead of there being pure morality, as now, examples of vice will only be inculcated."

* * *

THE "pastoral letter" of a Roman Catholic archbishop ought to contain good Catholic doctrine; and if this is good Catholic doctrine in the Philippine Islands, it is good Catholic doctrine anywhere. The item concludes:—

"The archbishop appointed May 17 as a day of rejoicing over the renewed consecration of the islands to the sacred heart of Jesus."

Being thus "consecrated" according to the valid Roman Catholic form, how can good Catholics anywhere give assent to the invasion and forcible seizure of the islands by the American troops? We do not see the logic in Catholic devotion to a non-Catholic country, against one that is strictly Catholic.

In the Name of Hypocrisy.

THE Methodist Ministerial Union of Omaha, Neb., are hard at work to secure Sunday closing of the gates of the Trans-Mississippi Exposition. To this end they have circulated petitions throughout the States participating in the Exposition, to be filled with signatures and forwarded to the managers of the same. The petitions as sent out by the Union for circulation were accompanied by the following printed note:—

"DEAR BROTHER:

"Inclosed find a petition for the closing of the gates of the Trans-Mississippi and International Exposition on the Sabbath.

"The management has received some petitions in favor of Sunday opening, and we believe they are predisposed in favor of granting that request.

"Nothing but prompt, energetic action on the part of lovers of the Sabbath will prevent the opening of the gates on that day.

"Please circulate this petition quickly. The case is urgent. Much depends upon you. Secure all the signers possible and return to Rev. J. B. Maxfield, D. D., 2202 Miami St., Omaha, Neb., as early as May 1, 1898.

"By order of the METHODIST MINISTERIAL UNION."

The petition, with some reasons alleged in its support, reads thus:—

"PETITION FOR SUNDAY CLOSING.

"To the Management of the Trans-Mississippi and International Exposition.

"Town....., State....., 1898.

"GENTLEMEN:—We are not advised as to whether you intend to open the gates of the Exposition on Sunday or not, but in advance of any announcement regarding this feature of the case we do not hesitate to express our convictions touching the question; and, as citizens and voters of this great Trans Mississippi territory, like yourselves we are interested in the success of this great International enterprise and make use of our privilege in petitioning your honorable body in the interests of good or-

der and morality; and, therefore, as men over twenty-one years of age, and women more than eighteen years of age, we beg leave to say we would regret the demoralizing effects of opening the gates to the public on God's holy day; and, furthermore, we believe that more people would gladly contribute to the success of the enterprise if the gates shall be closed on the Sabbath.

"We hereby record our opposition to the opening of the gates on the Sabbath for the following reasons:—

"1. It would be a violation of God's law, upon the keeping of which depends the prosperity and perpetuity of this nation.

"2. It would be in violation of the statutes of the commonwealth of Nebraska.

"3. Many employes would not only be deprived of the rest and privileges of the Sabbath, but would be compelled to work in violation of their consciences.

"4. Many would be obliged to forego the pleasure of a visit to the Exposition, on account of the conscientious conviction that it would be wrong to patronize an institution that desecrates God's holy day.

"5. It would be a scandal to the fair name of our great West.

"6. It would weaken the public conscience, lessen the reverence of the masses for law, and render the enforcement of law much more difficult than heretofore.

"7. It would set a dangerous precedent for all future enterprises of a similar kind."

This Exposition being, as we understand, a private enterprise, not under the management or control of any department of the Government, there can be no objection to Sunday closing based on the principle of separation of church and state. But the reasons alleged in support of the petition are, for the most part, in violation of this principle, and its circulation is designed to create a sentiment in favor of enforced religion. Petitions do not represent persuasion, but the force of public opinion.

The petition is entirely uncalled for, for two reasons. First, if the managers really have a regard for Sunday, they will close the Exposition on that day of their own free will and accord, without any pressure being put upon them. And, second, if they have no regard for Sunday as a sacred day, it will be but a hypocritical pretense for them to "keep" it anyway, and not an act that will strengthen the cause of righteousness and truth.

Sunday is not the Sabbath. But even supposing it were, its cause could gain nothing by its being forced upon the people. God wants people to regard the Sabbath day—to love it. And if they have no regard for it as his holy day, they will not stand any better with him by adding hypocrisy to their disregard of God's commandment.

That is what the Methodist Ministerial Union really ask by this petition. Evidently believing that the managers of the Exposition have no real regard for the day, they ask them to become hypocrites before God and man, in order to strengthen the public conscience and maintain the reverence of the masses for law; in short, in order to save the nation.

We do not believe in a scheme of national salvation which puts a premium upon hypocrisy.

A Great Difference.

BY C. H. K.

THERE is a wide difference in the preaching of "one of the most influential and eloquent" ministers of apostolic times, and that of some "of the most influential and eloquent" ministers of this city at this present time. Samples of sermons that are preached nowadays are given us in the *New York World*, May 16, 1898, which sermons were delivered the day before.

The burden of one of these "influential and eloquent" ministers was to set before his audience, and through them, before the Government of the United States, the course that this nation must follow since the "Philippines have fallen into our hands."

One thing that is clear to his mind is that "we shall draw closer than ever before to our mother country." An Anglo-Saxon Alliance, to his mind, would mean peace. Thus he says, "Could the English-speaking peoples stand together, the destinies of the world would be in their hands. When England and America shall say together in the presence of any wrong, 'This must stop,' it will stop. Then from the soul of the English-speaking race which stands for peace will be heard, with the tone of an authority not likely to be slighted, the sacred words of our greatest soldier, 'Let us have peace.'"

Another prominent minister preached in a similar strain, his subject being "The Anglo-Saxon Alliance." In such an alliance he saw the sure preservation of the whole world and a peace that could not be disturbed. Still another influential speaker took for his subject—not Jesus, the crucified—but "Helen Gould, patriot." Among other things the speaker said, "I hail Miss Gould's gift as a sublime challenge to all our nation's wealthy families to go and do likewise, and thus to mollify the bitter and discontented feelings of the struggling masses."

From the foregoing it appears that entangling alliances are the means by which the peace of the world is to be preserved, while the munificent gifts of money would "mollify the bitter and discontented feelings of the struggling masses."

As reported in the papers there is absolutely nothing said of the gospel of Jesus Christ, through whom alone there can possibly be peace.

In contrast with all this, we have the utterances of an "influential and eloquent" minister of apostolic times, —one who was called to "fully preach the Word of God," being "separated unto the gospel." He declared, "I determined not to know anything among you, save Jesus Christ and him crucified." And to such an extent did he realize the importance of this work that he exclaims, "Woe is unto me, if I preach not the gospel."

Paul knew, and so taught, that the preaching of Christ, and its acceptance, was the only solution of every difficulty that could possibly arise.

The truth is that this world, like an old sinking ship,

is doomed—it is going down. And while statesmen and others are seeking to keep together its rotten timbers, the ministers of the gospel should be lifting their voices with one accord, in the power of the Holy Spirit, in urging the people to get ready to take their departure to the new and better world—the "world to come."

If it is seen by politicians and statesman to be necessary that the nations should draw near to each other in the way suggested, let them attend to that; but let the preachers adhere to their high calling of persuading the people to draw nigh to God. This is the most important work; for if the people draw nigh to God there is no question but that they will draw nigh to each other. And this really is the only way in which this can be done.

"Not all is gold that glitters," and not all is patriotism that flaunts the American flag. The saloons are making about the most conspicuous flag display just now.

THE following from the *New York Journal*, of the 17th inst., presents some questions worthy of serious consideration by those who hold to the idea that the war with Spain is a philanthropic one:—

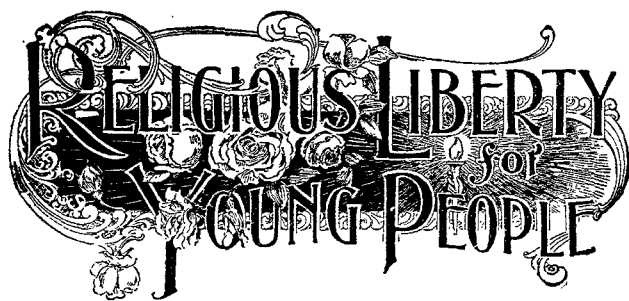
"There is one question which Americans who are not strategists are asking themselves more seriously every day as this war goes on. It is this: What do we expect to accomplish by the blockade of Cuba?"

"We know what we actually are accomplishing. We are killing off our friends, the reconcentrados, by hundreds if not thousands every twenty four hours. We are finishing Weyler's work with a thoroughness that must fill the butcher with ghoulish glee. But what end do we hope to achieve by inflicting all this misery?"

"It seems to be forgotten in some quarters that this is not an ordinary war. If we had begun to fight Spain on account of some injury to American citizens in Madrid, and if Cuba had been a loyal Spanish colony, there would have been nothing illogical in striking at Spain through the Cubans, either by blockade or in any other way. But Cuba is only nominally a Spanish colony, and as far as we are concerned she is not one at all. We have officially announced that the Cuban people are and of right ought to be free and independent. They are our friends and the enemies of Spain. Is it not a curious policy, then, to strike at Spain by starving the Cubans?"

"It has been demonstrated that as long as there is any food in Cuba the Spanish soldiers will not starve. Before they go hungry every Cuban within their lines will be dead. To bring about such a result will be to destroy such foreign confidence as now exists in our profession that we have undertaken this war from motives of humanity."

THE timely suggestion is made by the *Christian Citizen* that as it is likely Spain will kill as many American men before the war is over as the nation can afford to spare, it would be well to take some measures to provide that no more of our boys be killed on the Fourth of July than is absolutely necessary to the proper celebration of the day.



Studies in French History. -23.

"WHEN the brave constable, Du Gueschin died," began Professor Carman, "the king appointed Oliver De Clisson to take his place, to try to reconquer that part of France which had passed into other hands. This man was so very cruel that he was called The Butcher. Once when some of the poor people who had held out against him till he was very angry, finally surrendered, he stationed himself at the gateway where they passed out, and the cruel monster killed them one by one with his heavy battle ax; for as they were starved until they were nothing but tottering skeletons, they could not resist him. He killed fifteen in this way, and then the horrible work was given to another executioner.

"Poor King Charles did not live but a few weeks after this, and let us hope that he did not approve of the cruelty practised upon these helpless men. The people really began to respect the king, and the wisdom which he showed in this troublesome time. He neither corrupted the coin, increased the taxes, nor spent the people's money in tournaments and feasting. The soldiers were paid promptly, and the king had no favorites."

"Was Charles the Wise the same as Charles V?" asked Edna Philips, note book in hand.

"The same, Edna, and he was well named 'The Wise.'"

"Would you please tell us something about the customs and manners of folks who lived at this time—let's see; this is in the fourteenth century, isn't it?" asked Milly Brown.

"Yes, Milly, the last half of the fourteenth century. I think your question is a reasonable one. We ought to know something about the ideas of the common people regarding right and wrong, refinement, courtesy, etc.

"The French people had been getting to have more and more refinement ever since the days of Charlemagne and his famous School of the Palace. But you may be sure their ideas of morals and decency were not by any means up to the standard of civilized people to-day."

"Grandma said this morning," remarked Maggie Pal-meter, "that she believed it was during the reign of Charles the Wise, that people began to wake up to the fact that it was at least *not in good form to steal and tell lies.*"

"I think she was right, Maggie," said Professor Carman, smiling at the look of astonishment upon the faces of his young hearers, "for it is recorded of a certain no-

bleman who felt anxious that his daughters should shine in society, that he once gave them some fatherly advice by which he hoped they would as far as possible try to regulate their conduct. He requested them to keep their hands clean when at table, and thought it would be well to keep their nails trimmed; and that when passing a private house they should not stop and look in at the windows. He also thought that as far as they could, they would better keep from telling lies and stealing."

"The very idea!" cried Milly Brown, who was a prim little woman.

"How preposterous!" exclaimed Edna Phillips. "Just imagine our father's having to give us such advice as that!"

"It does seem rather amusing, Edna, but we must not become self-righteous, or measure ourselves among ourselves, for the Bible says those who do this are not wise. Now," continued the teacher, "I think we will hear the essay which Charlie White has kindly prepared."

"I couldn't find out so very much about knights and their duties, professor; but I have a few facts," replied Charlie, unfolding his paper, and as he took his place by the side of his teacher, began as follows:—

"When a boy whose parents intended him to be a knight, was a little chap only seven years old, he was sent away from home to live with a very brave knight in his castle. I presume the poor little fellow got pretty homesick, but that didn't make the least bit of difference,—he had to stay,—in fact, as people would say now-a-days, he must have staying qualities. He was called a page until he was fourteen. He was in the meantime made to study those things which would help to make him a great knight. But he did not have to study books, as we fellows do, for there were lots of them who could not even write their own names, and who had to make their mark with their sword, when there was any paper they wished to sign. What he *had* to learn was how to take care of horses and armor, and manage the dogs when chasing game.

"Sometimes when I get a lazy fit on, I wish I lived in those days, and didn't have to study; but I'm glad to say those moods don't last long. I'd be real ashamed if they did. But there was one good thing about it,—the page was expected to be truthful, and to obey his superiors.

"When he was fourteen years old, he felt quite grand, for he then became a squire, and began to grow very anxious to begin his career and to distinguish himself. His imagination had been kept right up to a white heat, by hearing stories told and songs sung in praise of the valient deeds of the knights of other days.

"All this time he was wearing great iron spurs, until he could earn gilded ones by some deed of valor. When he was twenty-one, he was a real knight.

"In times of peace there used to be held mock fights or tournaments. Then the knight who, it was decided, had done the best, went and knelt down at some beautiful lady's feet, and received from her the prize.

"Of course when gunpowder was invented, the 'era of knighthood' practically closed; but still the restless, excitement-loving people still held their tournaments."

"You have done very well, Charlie. I advise you all to preserve your essays for future reference. Next week we will begin the history of poor Charles the Sixth, the fourth of the Valois Branch."

MRS. L. D. AVERY-STUTTLE.

God's Message of Warning.

"MAMA," said Charlie Ross, "I am troubled about the people. It seems a cruel thing to think that such societies as the Christian Endeavor, the Epworth League, the Christian Citizenship League, the W. C. T. U., and church organizations should be left to the vain hope that they will better the world, and bring in the millennium by bringing about religious legislation, and enforcing Sunday laws. No doubt they are ignorantly rushing on, deceived by the good they suppose they will do, and do not have the least idea as to what the dreadful result will be.

"Isn't there some way to stop them? Isn't there some way to warn them of their danger? Surely God, who has opened up the events of the world in prophecy, will help them to see where they are going."

"Surely he will," said Mrs. Ross, "if they will only read, believe, and receive. Amos says, 'Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets.' In regard to the making of the image to the beast, or bringing about the enforcement of religious laws in our own country and in the countries of the world, the Lord has sent out a warning. You may turn to Rev. 14, and read the 9th and 10th verses."

Charlie read, "'And the third angel followed them, 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.'"

"This is the message to be given to men. The angel is symbolical of the messengers of God. This message is to be given with a loud voice. Men will have no excuse for being deceived. To every soul light will come that will illuminate the real situation. If this light is refused, of course, it will leave the soul in darkness, because he loves darkness rather than light. But you may rest assured that God will see that this message is fully understood by men. It is not his will that any should perish, but that all should come to repentance. The consequences of making an image to the beast are of unparalleled seriousness,—the penalty being the unmingled wrath of God. Through all ages we have had judgments mingled with mercy. It is true that nations who have filled up the cup of their iniquity, have been destroyed from the earth as so much refuse. They stand as examples and beacons of warning to the world to-day. This warning applies to

the whole world, and to every individual soul. It reads, 'If any man worship the beast, . . . the same shall drink.'"

"Then, mama, it would seem that every soul is to be warned, as every one is to be held accountable."

"He who died for every soul, will see that every soul has light as to whether he will receive the purchased salvation or not. But no force is employed in the gospel, save the power of divine love."

"How is the worship of the beast to affect the whole world?"

"Who are to worship the beast? Read Rev. 13:8."

Charlie read, "'And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.'"

"We have seen in our former talks that the beast is simply the outworking of self, the manifestation of the natural, carnal, mind, whose origin is found in him who said, 'I will exalt my throne. . . . I will be like the Most High.' There are only two classes in all the world, Charlie. One class have submitted to the divine spirit to be cleansed from the carnal, selfish mind; the other have cherished the selfish, sensual, and devilish principles that lead to the oppression and murder of those who are unlike them. The beast is seen in every land where selfishness is displayed, and the mark of the beast, the sign of the exaltation of self above God, will surely be seen and enforced.

"You know, dear, this is an age of signs. Every secret order has its sign. Of late the Christian world have been talking of adopting a flag as an emblem of Christianity. It is a white flag with a red cross, I believe. But this is not the sign that God would have displayed to mark out his true worshipers. To-day the line of demarkation between the true follower of Christ, and the lover of the world, is to become very distinct. The religious legislation that will enforce Sunday as a day of worship, will call forth a protest, and excite an investigation of the Word of God and the history of the past, that will result in making the truth clear, and in causing a division among men. Already thousands and tens of thousands have investigated this matter, and have taken their stand on God's side. They wear a sign of loyalty to Jehovah. It is the sign of his creatorship, and therefore of his right to the service of the soul. 'For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.'"

"That's a new thought to me, mama, but I can see that the Sabbath is a sign of God's authority and nature. He alone has a right to us."

"Yes. He says, 'I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them.' Again he says, 'Hallow my Sabbaths, and they shall be a sign between me and you.' The true Sabbath is a sign or seal of God. Looking forward to this very time when men should be seeking unto wizards, as we saw they were in our last

talk, Isaiah says, 'Seal the law among my disciples.' Looking at the law, we find that every specification of a seal is found in the fourth commandment. Can you tell me, Charlie, what is necessary in a seal, and for what a seal is used?"

"It is a stamp that is appended to a document of law to show who is its author, what is his authority, and over whom he has jurisdiction. It is generally stamped by the law-giver on human documents."

"God's law also has its seal. We could not tell from any of the commandments except the fourth, who God was, or what was his authority or jurisdiction; but in the fourth commandment all the specifications of a seal are met.

"While all men belong to God, yet Christians are his people in a peculiar sense. Others are his rebellious subjects, not submitted to his law; but in the Christian's heart his law is to be written. The seal of the law has been torn away, and a false seal substituted, and we as Christians have been ignorant of the deception; but now God commands every soul to repent, to tear away the false seal, and to receive the seal of God. You may turn to Rev. 7, and read the first three verses, in regard to the work that is to be done in the earth."

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.'

"O mama, what a work there is to be done! Is it true indeed that this sealing work is being accomplished, and that we to-day are receiving living light from heaven?"

"Yes, indeed, Charlie. This ought to greatly encourage and inspire us: we are chosen of God by this very light, to hasten on with his messengers in persuading men to receive the seal of God, and to refuse the mark of the beast.

"What did we find winds were symbolical of?"

"Strife, war." Dan. 11:40.

"Yes. Who are said to be holding the elements of strife in all parts of the world?"

"The angels."

"From time to time, war has threatened in different parts of the world. There have been little bursts of strife that have quickly been subdued; but the world, armed to the teeth, stands in an attitude of inevitable war. Our own country is suddenly plunged into war with Spain. God only knows how soon the fierce winds of strife will fill the world with war tempests of carnage and death. These winds would have burst on us long ago if the angels had not been bidden to hold them. Heaven is put into service for one purpose—to make a space of peace that

the servants of God may be sealed. As the mark of the beast is the sign of the nature and authority of the beast, so the seal of God is a mark of the nature and authority of God. Only those who have the mind of Christ will receive the seal of God. Let us be willing to give up every vestige of self, that the precious seal may be fixed upon us. When all the servants of God are sealed,

"Then forth the stern command will go,
Unbind the winds, and let them blow."

F. B.

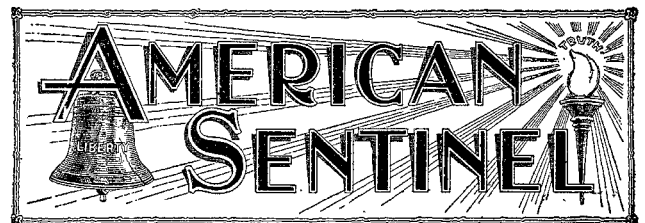
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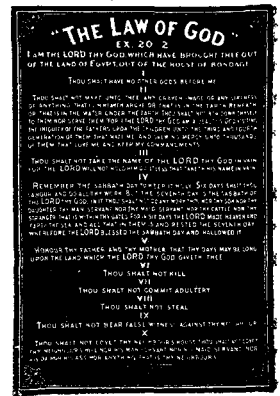
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WITH A PREFACE BY

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American Sentinel.

NEW YORK, MAY 26, 1898.

ENGLAND is reported to have sent a "practical ultimatum" to France regarding their contention over territory on the Niger River, in Africa. And this is only one of many existing circumstances from which the long expected general war may break out.

THE Sunday law in Berlin and throughout Prussia, says the *Christian Citizen*, has recently been strengthened by substituting jail terms for money fines as a punishment for its violators. And this has been done by direction of the emperor and empress.

THE difference between God's character and man's is indicated by these words of the 25th Psalm: "For thy name's sake, O Lord, pardon mine iniquity; for it is great." The slightness of the trespass, not the greatness of it, would be the ground on which pardon would be asked of man.

It needs not faith, but only intelligent observation, to see that now—

"We are living, we are dwelling,
In a grand and awful time."

The times call for some decisive action on the part of everybody. The person who sets out to be merely a looker-on in the great earth-drama, will be overtaken by a grievous surprise.

GREAT things are going to take place on the high seas in the vicinity of Cuba as soon as the American and Spanish fleets come together. This is the substance of the "news" which the journals of "war extra" notoriety have been selling to the public for the last two weeks. Admiral Sampson has orders to destroy the Spanish fleet and is all ready to do so just as soon as he can get to it. This much is obvious to any intelligent person without the aid of enterprising journalism. And every intelligent person

knows also that no newspaper can tell anything about when or where the hostile fleets are to come together. The Spanish fleet is composed entirely of fast ships; from which fact it may be inferred that it was not sent to this coast for the special purpose of fighting. And as its speed is several knots an hour faster than that of the American fleet, it is plain that under ordinary circumstances it will be able to keep out of Admiral Sampson's way. And this fact may postpone a decisive encounter for a considerable time.

Meanwhile it is obvious that every day's delay in the matter tends to make the situation more complex and critical. Another decisive victory like that of Commodore Dewey at Manila would probably be the signal for European intervention to force Spain to submit; but Spain is counting on securing European aid, and while she can postpone decisive action there is a chance that complications may arise which will provide her with a powerful ally. Nothing could be more unfortunate for the United States and for the world than such an outcome; and therefore the situation calls for the utmost decision and celerity of action on the part of the United States.

THE Roman Catholic Church and the Spanish government are united. This is a plain, undeniable fact. In belonging to the Roman Catholic Church, therefore, a person is bound to be at least friendly to Spain. His church, while the union lasts, goes with that government, and he must likewise go with it or withdraw from his church. This is what is demanded by logic and consistency.

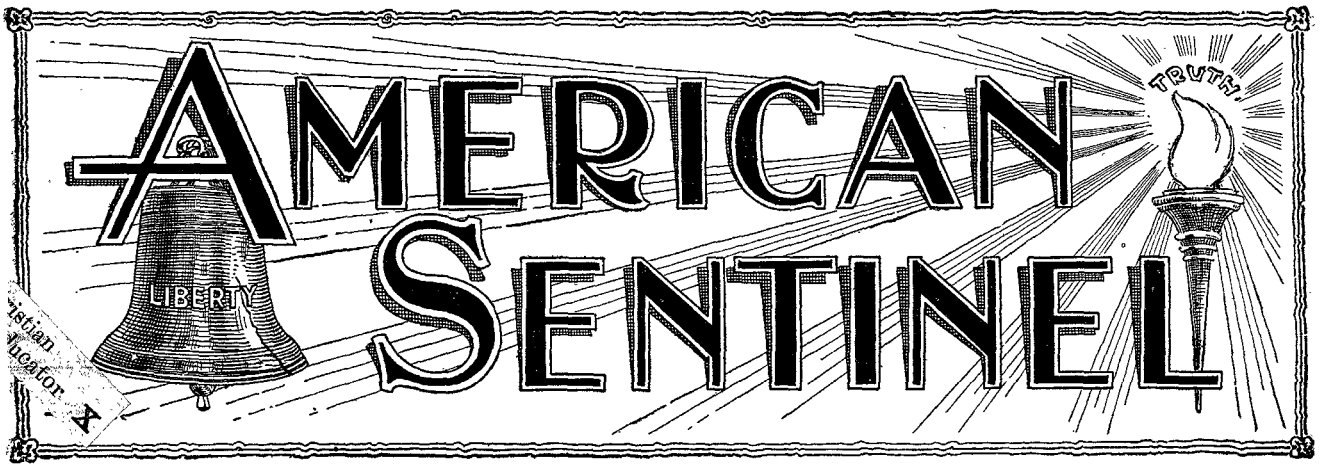
And it is the same as regards the person who is a Protestant. If he is a part of the state he must go with the state; and if he is a part of the church he must also go with the church. Then when the church and the state go different ways—as in the case of Spain and the Catholic Church in America—he must withdraw from one or the other. No person can ride two horses at once, going in different

directions. Of course, he may still profess allegiance to both; but logically—and actually—he must repudiate one or the other.

And it is a fact that the Christian church and the state—any state on the earth—are not going in the same direction. The Christian church is going to heaven; but the state is not going there; no state is going there. Individuals from every country on earth are going there; but no state will go there. Every state is moving toward extinction; for no state has immortality now any more than Babylon, Greece, or Rome had it. The end of the world will be the end of every state and government in the world. And, therefore, the Christian church cannot be joined with any state, and no individual can be at one and the same time, joined with the state and with the Christian church.

THE "almighty dollar" is just now a potent factor in quieting French hostility toward the United States, which has shown a disposition to make itself felt in the controversy with Spain. The French are getting ready for a great display at Paris in the year 1900—a great world's fair which is to eclipse any former thing of the kind—and the prospect that American dollars will be withdrawn from the enterprise is one which they would willingly make some sacrifice of sentiment to avert. And besides this, says the *New York Sun*, the big shopkeepers in Paris are greatly concerned over reports of the banding together of patriotic women in America to resent French hostility towards this country by discarding French dresses. We hope the report is true; for whatever the action may count for patriotically, it is much to be commended from that of good sense. We can think of nothing more deserving of eternal boycott than the fashions of "Paree."

THE supreme court of West Virginia has given a decision sanctioning the custom of reading from the Scriptures in the public schools.



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

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

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(Entered at the New York Post-office.)

MIGHT does not make right, but right makes might.

To have faith means to stand alone against a multitude.

IN Christian warfare the soldiers daily rations are drawn from the Word of God.

NOT legislation, but faith, is the lever which lifts fallen men to the plane of righteousness.

THE true Protestant is not he who opposes Roman Catholics, but he who opposes Romish principles.

THE real battles of the world are not fought with armies and navies, but with principles of good and of evil.

THE Christian religion looks so high for its sustaining and energizing power that it does not behold the state at all.

AN alliance with one another may suffice for the nations; but nothing will answer for the interests of the individual but an alliance with the Lord of hosts.

THE first things human that were established on earth were the individual, and individual rights. These are, therefore, the most venerable of all things human.

To deny the rights of the non-believer in Christianity—as for instance by a law forbidding him to work or seek amusement on Sunday—is to put a barrier across the way of his possible conversion.

THE question whether war is a proper means of accomplishing Christian work, is but the question whether carnal weapons are more effective than spiritual weapons. Christians believe the latter are more effective, always.

THE only army that Christ ever commissioned is that to which he said, "Go ye into all the world and preach the gospel to every creature;" and "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

IT is not always safe in this world to be on the side of the majority.

It was not safe in Noah's time, or in Abraham's time, or in Elijah's time. There is no evidence that it was safe in anybody's time. The Word of God expressly cautions the Christian that he shall "not follow a multitude to do evil."

The history of the cause of truth and righteousness is but a history of the minority who have stood for God against the spirit and will of the majority. It presents many a picture in which an individual stands alone against a multitude.

Christianity does not rest upon the decisions of majorities. It cannot recognize their authority in religious things.

The last view, prophetically given, of the majority, in the history of human events, is an interesting one. It is given in the 20th chapter of Revelation. The prophetic description is:—

"And when the thousand years are expired, Satan shall be loosed out of his prison; and shall go out to deceive the nations which are in the four quarters of the

earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them."

In the beginning the majority were destroyed by a flood of water; and in the end they are found overwhelmed in a flood of fire.

There should be in this sufficient warning to Christians against building their hopes upon what may be done in this world by the majority.

RELIGION—the Christian religion—is a law. It is "the law of the Spirit of life in Christ Jesus." So the Apostle Paul speaks of it; and he says that by its power he was made "free from the law of sin and death." Rom. 8:2.

Being a law itself, it must be obvious that Christianity does not need a law to give it support. One law is not made to support another. A law that could not support itself would be useless altogether.

Any law that is passed for the support of Christianity, therefore, is but a declaration that Christianity is, in itself, a powerless and useless thing. It is a reflection upon God himself.

But this "law of the Spirit of life in Christ Jesus" has power to deliver men from the "law of sin and death." This is power vastly superior to any that ever was or can be exercised by any legislature or government on the earth.

To be certain of this, it is only necessary that the individual should experience the deliverance of which the apostle writes. Try it, if you have not already, and be convinced.

It may be truthfully said of the present that it is an age of federations and fortifications.

There is federation everywhere among men and among the nations; and there are vast armies and navies created by the nations in the hope of securing a defense behind which they will be impregnable against attack.

These represent the greatest power of which the world knows. In them the world is obliged to put its trust. But will they be sufficient for the test of the day that is coming?

The world hopes that they will, but it feels no assurance. Its statesmen look to the future with forebodings. What is there that will really prove a safe defense when the forces of destruction that have so long been gathering are unloosed?

He will be safe in that day who is behind the Lord of hosts. The winds of the final commotion are held by the angels in the "four corners of the earth" until the final choice of the people in the earth is made. Rev. 7:1-3.

There is a choice for every person to make in this matter. There is a choice to be made by you. Will you

choose the means of safety that are being provided by the world? Will you be secure behind the defense of an international alliance, with the resources at its command? Will you be secure behind anything less than the shield of Omnipotence? And can you afford to place yourself behind any other defense than this to-day?

Washington's Advice.

IN view of the favor with which the suggestion of an alliance between England and the United States has been received, and the readiness with which it is advocated in influential circles in the United States, it is of real interest to every American to know just what Washington said on that subject. We therefore present in full that part of Washington's famous and solemn address to his countrymen:—

"Against the insidious wiles of foreign influence (I conjure you to believe me, fellow-citizens) the jealousy of a free people ought to be *constantly* awake, since history and experience prove that foreign influence is one of the most baneful foes of republican government. But that jealousy, to be useful, must be impartial, else it becomes the instrument of the very influence to be avoided, instead of a defense against it. Excessive partiality for one foreign nation, and excessive dislike for another, cause those whom they actuate to see danger only on one side, and serve to veil, and even second, the arts of influence on the other. Real patriots, who may resist the intrigues of the favorite, are liable to become suspected and odious, while its tools and dupes usurp the applause and confidence of the people, to surrender their interests.

"The great rule of conduct for us, in regard to foreign nations, is, in extending our commercial relations, to have with them as little political connection as possible. So far as we have already formed engagements, let them be fulfilled with perfect good faith. Here let us stop.

"Europe has a set of primary interests, which to us have none or a very remote relation. Hence she must be engaged in frequent controversies, the causes of which are essentially foreign to our concerns. Hence, therefore, it must be unwise in us to implicate ourselves, by artificial ties, in the ordinary vicissitudes of her politics, or the ordinary combinations and collisions of her friendships or enmities.

"Our detached and distant situation invites and enables us to pursue a different course. If we remain one people, under an efficient government, the period is not far off when we may defy material injury from external annoyance, when we may take such an attitude as will cause the neutrality we may at any time resolve upon to be scrupulously respected—when belligerent nations, under the impossibility of making acquisitions upon us, will not lightly hazard the giving us provocation—when we may choose peace or war, as our interest, guided by justice, shall counsel.

"Why forego the advantages of so peculiar a situation? Why quit our own to stand upon foreign ground? Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalry, interest, humor, or caprice?

"It is our true policy to steer clear of permanent alli-

ances with any portion of the foreign world; so far, I mean, as we are now at liberty to do it; for let me not be understood as capable of patronizing infidelity to existing engagements. I hold that the maxim is no less applicable to public than to private affairs, that honesty is always the best policy. I repeat it, therefore, let those engagements be observed in their genuine sense. But, in my opinion, it is unnecessary, and would be unwise, to extend them.

"Taking care always to keep ourselves, by suitable establishments, on a respectable defensive posture, we may safely trust to temporary alliances for extraordinary emergencies.

"Harmony and a liberal intercourse with all nations, are recommended by policy, humanity, and interest. But even our commercial policy should hold an equal and impartial hand; neither seeking nor granting exclusive favors or preferences; consulting the natural course of things; diffusing and diversifying, by gentle means, the streams of commerce, but forcing nothing; establishing, with powers so disposed, in order to give trade a stable course, to define the rights of our merchants, and to enable the government to support them, conventional rules of intercourse, the best that present circumstances and mutual opinions will permit, but temporary, and liable to be, from time to time, abandoned or varied, as experience and circumstances shall dictate; constantly keeping in view that it is folly in one nation to look for disinterested favors from another; that it must pay, with a proportion of its independence, for whatever it may accept under that character; that by such acceptance it may place itself in the condition of having given equivalents for nominal favors, and yet of being reproached with ingratitude for not giving more. There can be no greater error than to expect, or calculate upon, real favors from nation to nation. It is an illusion which experience must cure, which a just pride ought to discard.

"In offering to you, my countrymen, these counsels of an old and affectionate friend, I dare not hope they will make the strong and lasting impression I could wish—that they will control the usual current of the passions, or prevent our nation from running the course which has hitherto marked the destiny of nations; but if I may even flatter myself that they may be productive of some partial benefit, some occasional good, that they may now and then recur to moderate the fury of party spirit, to warn against the mischiefs of foreign intrigues, to guard against the impostures of pretended patriotism—this hope will be a full recompense for the solicitude for your welfare by which they have been dictated."

A. T. J.

THE following petition has been presented to the President by a committee of Southern Baptists:—

"To the President: We, citizens of the United States, looking to the probability that our Government may be called to exercise its office in the adjustment of the pending difficulties in Cuba; and whereas the doctrine of the equality of religious rights of all men is a doctrine dear to the heart of every true American; we therefore earnestly request the President of the United States that in such contemplated adjustment the influence of this entire

Government be employed to secure equality of religious rights to every inhabitant of Cuba."

As between Catholics and Protestants, it is altogether likely that the influence of the Government will be exerted in Cuba in harmony with the terms of this request. But unfortunately, this Government has not within its own borders secured "equality of religious rights" in cases of controversy which have arisen between Protestants and Protestants. "The influence of this entire Government" has by acts of Congress and the decisions of its courts been thrown upon the side of religious intolerance. And by this the Government has unfitted itself for sincere and consistent action in behalf of religious freedom for the Cuban people.

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

BY MRS. S. M. I. HENRY.

DURING that summer of '75 our work was in the two lines of Reformation and Formation or Prevention. The reformed man as an evangelist had arisen on the world's horizon, and through the marvelous experiences of salvation from the rum curse which he related was moving all hearts. The enthusiasm of pledge signing and soul winning was such as our generation had never seen before. The most thrilling experiences of Crusade days were improved upon in the meetings which were held from twice to thrice a day wherever these returned prodigals appeared.

We had Francis Murphy, who was just beginning his career, at Rockford; and between his meetings and the "army," were kept busy early and late.

All the while I kept in view that coming convention in Cincinnati, and was preparing myself to make a presentation of this line of preventive work before the women who should there assemble. I learned the manual of arms, or at least so much of it as was necessary to make it possible for me to train a boy to appear with me before the convention to illustrate my theme, or to drill a company if one could be raised quickly for the occasion.

When the time came I took a uniform and a gun; I borrowed a Cincinnati boy, who proved to have the right material in him. The manner in which he wore that uniform and followed my leadership during that memorable week will never be forgotten. He stood with me for hours on that platform, the sole representative of a whole generation, while we discussed him and his cotemporaries, and their place in the redemption of society. He was always ready to respond instantly when in the progress of discussion he was called upon for anything "in his line."

The women were feeling their way through mists out of desuetude and narrowness into things that already loomed like mountains and spread out like seas before them; and among these mists was the parliamentary

fog, so that it was not an easy process to arrive rapidly at a conclusion in such a manner as to keep everything "straight on the minutes."

In this, as in every later discussion, we had all phases of temperament and belief to deal with. There were among us "friends" who objected to the "war footing" upon which we had put the boy in the uniform, and while there was not a dissenting voice concerning the proposed line of work, while this was recognized as the strategic point in the battle with the liquor traffic, yet there were many minds as to methods.

One sweet-faced "Friend" from Philadelphia, at last, however, practically settled the question by saying:—

"Mrs. President" (Mrs. Annie Wittenmyer, of Penn., had been called to that office) "I have been on principle opposed to anything which savored of militiaism, but as this discussion has progressed I have thought that truly the 'Lord he is a man of war,' and if it will hasten the destruction of King Alcohol to equip the boys of the nation after this fashion, and drill them in the use of a wooden gun, making this the means of holding their attention to the truth as it is in the Word of God, I am ready to vote 'aye' and go home and help to raise and equip a regiment of Philadelphia boys."

There was a perfect storm of applause at this concession; the question was called; the vote taken; and the Cold Water Army was a recognized department of the W. C. T. U., and Miss Julia Coleman, of New York, was appointed to prepare for us a text book on alcohol to accompany our Bible temperance lessons.

The work of organizing the children began at once in nearly every state, and went forward with the energy of a forlorn hope; for the more we tried to "evangelize the masses" the more we saw of the desperate need of preventing the formation of such a vicious, sensual appetite as that for strong drink.

The next May, I think it was, I made my first visit to Evanston, called by Miss Willard, for the purpose of organizing an army among the children in whom she was especially interested. I was entertained at what was afterwards named, and has come to be known all over the world as "Rest Cottage," with her as my hostess; and I have a pathetic pleasure in remembering that we sat and talked in the evenings on the very spot which she occupied during the little time that she lay in her last sleep under her own roof that day before she was taken to her final resting place.

If I were writing my own experience I should have a thrilling one to tell of this meeting at Evanston; an experience like that of a bird whose wings had never been discovered, but who, suddenly conscious that it must fly or die, unconsciously spreads a pair of pinions, strong and instinctive with power, and sails away to its own amazement and delight; if not to that of those who are looking on.

A BAPTIST minister in the West, Rev. Stephen Northrop, is quoted in the *Kansas City Journal* as having said in a recent sermon that "the men who have achieved

glory on fields of battle have all been followers of the Master." When clergymen indulge in such "patriotic" nonsense they invite people to believe that the doctrines of the religion which they profess are only about as near the truth as the idea that Hannibal, Julius Cæsar, Alexander the Great, and Napoleon, were all faithful Christians.

Rev. John Leland on the Congressional Sunday Mail Report.

REV. JOHN LELAND was a Massachusetts clergyman who had passed the greater part of his life before the dawn of the first day of the nineteenth century. He was a college mate and close friend of Thomas Jefferson, and this fact lends interest to his presentation upon the subject here considered. Upon the occasion of President Jackson's message to Congress, shortly after the Congressional Sunday Mail Report, written by Col. Richard M. Johnson, Mr. Leland addressed to Col. Johnson the clear and forcible arguments in support of the latter's position which are given following. It is much to be regretted that clergymen of our own day do not see with equal clearness the importance of maintaining separation between religion and the state.

We give Mr. Leland's communication just as it appears in a clipping from a New York daily bearing the date of the year 1830, which reprints it from the *Washington Telegraph*. We are indebted for the clipping to Mr. F. B. Reed, of Lakeville, Conn.

Mr. Leland's letter is dated "Cheshire, Mass., Jan. 3, 1830." As printed it reads:—

"Rev. John Leland, to Col. R. M. Johnson, on the Message of the President, and Transportation of the Mail.

"The Message of the President proves that he is as wise to rule in times of peace, as he is brave to fight in times of war. It embraces the whole ground. Our relations with European powers, the Barbary States, and Indian tribes, are clearly stated. The rights of the people, the integrity of the authority of the States, and the specific powers of the General Government, he delineates with the hand of a master. Where he believes the Constitution can be amended, for the better, he recommends an amendment, and gives his reasons why. And where he judges the laws are deficient to check frauds, or too obscure to be well understood, he advises a new enactment. A giant genius, tempered with a conciliate spirit, runs through the whole of it; and a conviction fastens on the minds of those who read it, that his words flowed from his heart. His friends, who feared he would be deficient in the Cabinet, have their fears turned into admiration; and his enemies, who have vilified him, must stop their mouths, and own that it is a message of wise measures and necessary business. The document reminds us of the ancient sages who had knowledge of the times and knew what Israel ought to do.

"Our relation with foreign powers—intercourse with the Indian tribes and internal regulations, cannot be developed with a word, no not with a thousand; hence the message is lengthy, but not superfluous. Long as it is, I wish it contained another solemn warning to Congress, to

do nothing (in a legislative capacity), that would have any bearing on religious opinions.

"A large number of people, in concert, have petitioned Congress to stop the transportation of the mail on Sunday; because they believe in their consciences that Sunday should be kept holy and free from all servile labor. The report of the Committee of the Senate, last session, on the petition, is replete with candor and strength of argument; the radical parts of which never have and never can be confuted; but still it has not put the matter to rest. New memorials are to be presented to Congress—irreligion is trumpeted—and the learning and religion of the petitioners are to outweigh all opposition.

"The Constitution of the United States is a charter of powers granted and rights maintained; among all the enumerated powers given to Congress, there is none that authorizes them to determine which day of the year or week the people shall abstain from labor or travel.—Should they therefore make such a powerless law, it would be unconstitutional. There are many thousands in the United States, who conscientiously keep the seventh day of the week for Sabbath. Should Congress stop the transportation of the mail on the seventh day, and continue it on Sunday, what would the petitioners say? Would they not complain of a partiality shown to the Sabbatarians, to the grief of the Sundarians? It amounts to nothing to say, 'there is a majority that prefer the observance of Sunday to any other day,' for minorities have unalienable rights, which ought not, and cannot, be surrendered to government. The God we adore—the worship we pay him, and the times of performing that worship, are articles not within the compass of any Gentile legislature. The design of civil government, which is to protect the lives, liberty, and property, of the many units which form the whole body, is every way answered without that surrender. Government should defend the rights of the religionists (as citizens), but all religious opinions of none. If the petitioners are secured in their persons and rights, why should they desire more? Their consciences can never be charged with guilt for what others do; for conscience belongs alone to the home department. Why should they wish to stretch and top off (like Procrustes) and bring all to their standard? The driving of a carriage will neither terrify them nor break their devotion; for many of them are drivers to the places of their devotion. If sabbatical laws are necessary to govern the people on Sunday, and keep them from all business but religious duties, why not make a law to prevent Sunday schools; for there is no greater relation between education and religion, than there is between traveling and religion. Paul and his company and baggage, were five days traveling by water from Phillipi to Troas. In Troas they tarried seven days, the last of which was the first day of the week: of course one of the five days was Sunday; and yet there was no law of conscience, or law of Congress, to prevent them from transporting themselves and goods on Sunday.

"Should Congress indulge the petitioners, and pass a law to stop the transportation of the mail on every Sunday, it would be a nest egg for themselves and for others. Encouraged by success, they would next proceed to have the days of Christmas and Easter, and their associations and synods exempted in the same way, and where would it end? The Sabbatarians with the Jews (finding Congress flexible), would, with equal right, claim a law to sanctify Saturday for their convenience. Whenever a legislature

legalize holy-days, creeds of faith, forms of worship, or pecuniary reward for religious services, they intrude into the kingdom of Christ, and impeach the wisdom of the divine law giver (for not knowing how), or his goodness, for not giving ALL laws in his government. The deadly pill, at first, will always be rolled in honey. The honor of religion—the spread of the gospel—the piety and research of the reformer—the good of society—the safety of the state, and the SALVATION OF SOULS, form the syrup in which the poisonous pill is hidden. It is from men, high in esteem of holiness and wisdom, that the worst of usages and most cruel laws proceed; for base characters defeat their own wishes. The heart of King Asa was perfect all his days; yet he oppressed some of the people—was mad at a seer who reproved him—and made a law, that whosoever would not seek the Lord, should be put to death.

"Admit of the principle that religion is an institute of state policy, and the people hold their liberty by the tenure of the will of the legislature; which is very changeable—often corrupt, and many times very cruel. Admit of the principle, and you approve of that which has reared an inquisition and drenched the earth with blood.

"Many plead for an equality of all Christian societies, and plead as strongly that they should become bodies politic, and be supported by the civil law. If this is proper for Christian societies, it is as proper for Jews, Pagan, or Mahomedan societies; but the liberty contended for, should be guaranteed to each individual, as his inalienable right, which cannot be meddled with, without usurpation in the rulers, which turns them to tyrants.

"Those who wish to call in the strong arm of law to defend their opinions, give evidence that they have not logical reasoning, on moral and religious subjects, to support their weak dogmas.

"I am sorry that Congress have committed themselves by a precedent of giving their chaplains a legal reward for religious services. How preposterous the sound!—A far-fetched construction supports it. The law of reason and revelation enjoins a reward to the laborer; but if Congress should reward the chaplains with their own contributions, it would look more like simple Christianity. The people at large, have none of the devotion or instruction of the chaplains; nor any voice in electing them; why then should they be taxed where they are not represented? The chaplain who would not attend, on request, and trust to the promise of Christ, and the benevolence of his friends for his reward, without legal obligation, would be selling his prayers for money and turning the gospel into merchandize. The thing here spoken of, is a small moiety which the nation can never feel; but trace it to its root and it contains that principle which is so pernicious in the world; and is now used as a stirrup by the petitioners to mount the steed and ride down the people.

"In all other respects Congress has been cautious and wise in every thing that has any bearing on conscience and religious rights; and even in this particular they have made the best of a bad; for they have shown no partiality to sects or sentiments in their elections.

"I have written a long epistle, but it is not likely that I ever shall write any more; for my age advises me that the time of my departure is near.

"Yours, with respect,

"JOHN LELAND."

Strange If True.

"It may be regarded as a strange fact," said the St. Louis *Globe-Democrat*, of March 12, "that at a time when the sentiment of the civilized world is the strongest in opposition to war, and the implements of warfare are most destructive, nearly every nation in existence is making greater preparation for the exigencies of war than ever before."

But is it true that at the present time "the sentiment of the civilized world is the strongest in opposition to war"? Have not recent events proved quite the contrary? Did we not see not only the "civilized world" but the "Christian world" ablaze with the war spirit less than three years ago over the outrages in Armenia? Did we not witness the spectacle of nearly the whole "Christian world," through the various churches, demanding action at the hands of the so-called Christian powers, especially at the hands of England, that would have deluged the world in blood? Was it not indeed churches, synods, conferences, etc., that were in the van of the movement in England that well-nigh caused a cabinet crisis in that country because the government was not willing to set the world ablaze with war—to enter upon a crusade to drive the hated infidel from the sacred soil of "Christian Europe"?

Was not the same spirit again manifest in large measure when "Christian" Greece declared war against infidel Turkey? And in the case of the present war between our own land and Spain, where, north or south, east or west, has even "Christian sentiment", voiced by the churches, been against it? The pope and his prelates were almost alone in their efforts to preserve peace, and their motive was too evident to deceive anybody. So far as sentiment was concerned they were not able to control or mould that of even their own people; while Protestant pulpits have all the while been ablaze with the war spirit, and thousands of them ring weekly with arguments in justification, if not of war in general, of this war in particular.

No it is not true that at the present time "the sentiment of the civilized world is the strongest in opposition to war." It is, as a secular paper remarked recently, true that "civilization has not lessened the war spirit in men, it has not made them less ready to fight; it has only changed the reasons for war. Given what appears to men to be an adequate reason for war, and they are as ready to fight to-day as they ever were." And it might truthfully have been added that the causes which are supposed to justify war are not so very different to-day than they used to be. National honor, territorial extension, the collection of claims, the protection of citizens, and even revenge for real or fancied wrongs, are still held as they have ever been, to be just grounds for war.

Even in the present war with Spain, undertaken so far as Mr. McKinley is concerned, the writer believes, only for the freeing of Cuba, the mass of the people are moved

far more deeply by a desire for revenge than by motives of philanthropy, and the battle-cry alike on land and sea is, "Remember the 'Maine.'" Dewey's fleet went into action at Manila under the inspiration of these words signaled from the flag ship. The same thing is true of several actions in West Indian waters, and every cracker in an order of over six hundred thousand pounds of hard bread for the army, now being filled in St. Louis, bears and is to bear the same motto of revenge, "Remember the 'Maine.'"

Now the writer believes that Cuba ought to be free and that Spain has by injustice and oppression forfeited all just right to govern that island: he also believes that the destruction of the "Maine" was due to a plot that must have involved Spanish officials, and that the perpetrators of the crime deserve punishment; but from the Christian standpoint these facts warrant neither individuals nor nations in seeking revenge. It is written in the Christian Scriptures, "Vengeance is mine; I will repay, saith the Lord." And let true Christians everywhere say, Amen.

The moral of this is that we should not deceive ourselves with the thought that civilization, even "Christian civilization" will ever abolish war. The Scriptures tell us very plainly that the last days of this world's history are to be days of unparalleled strife. And at the same time they tell us the people will be deceiving themselves with the cry of "peace, peace, when there is no peace." Unexampled preparation for war and unparalleled talk of peace,—much-talked of but never materializing sentiment against war,—are signs of the last days; and their language to all who will hear is, Get ready for the great day of God! Get ready! *Get ready!* GET READY! And the preparation that God would have all men to make is plainly indicated in Zeph. 2:1-3. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord." God help his people everywhere to heed the warning, and Get Ready.

C. P. B.

THE *American Review of Reviews* gives the following in explanation of the pope's desire for peace so fervently expressed in connection with the Spanish-American conflict:—

"In the early part of this century the property of the Roman Catholic Church in Spain absorbed a large part of the wealth of the country. In 1820 there were 150,000 monks and priests in Spain, besides many thousand nuns. At present there are only about 35,000 priests and monks in Spain, and 15,000 nuns. In all the struggles of factions and parties in Spain, clericalism has played a large part. In 1835 the success of a particular faction meant the crushing defeat of the clerical party. This led to sweeping confiscatory decrees, and these led to a long quarrel between the Vatican and the Spanish government. This was kept up for nearly a quarter of a century, when a new concordat between the Spanish government and the pope was established. In harmony with that a large amount of church property was sold

off, and there was issued to the church several hundred millions of dollars in interest-bearing Spanish bonds. This huge block of securities is now held by the Roman Catholic Church. No wonder the pope is anxious to intervene. The interest on these bonds cannot be paid unless Spanish credit is maintained, and protracted war between the United States and Spain means Spanish bankruptcy."

A Solemn Warning.—No. 4.

BY C. H. KESLAKE.

WE have seen that before the beginning of the fourth century Christianity had united with paganism in sun worship. This was made more complete by Constantine at the beginning of the fourth century.

With this union of Christianity and paganism in the worship of the sun, we have perpetuated the day which had centuries before been dedicated to the sun. Thus from this time forth we have Christianity and paganism united in the worship of the sun, and even known after Constantine's professed conversion to Christ as Christianity; thus we have in the Roman Catholic Church sun worship as Christianity—thus we have in time Christians unconsciously rendering homage to the "Unconquered Sun," at the same time thinking they were rendering homage to the Sun of Righteousness—Christ—and unconsciously keeping the day of the sun, the first day of the week, thinking all the time that they were in reality keeping the Sabbath of Jehovah.

It has been shown in former articles that sun worship was the "oldest, the most widespread, and the most enduring of all" pagan religions, and that God regarded it as being in his sight the most abominable of all.

Previous to the coming of Christ, sun worship, bad as it was, was at its worst only the rival of the true worship of God; but after Christ's time gradually, almost imperceptibly, it not only took the place of Christianity, but it was accepted as Christianity. This was the climax; the very "mystery of iniquity." Yet not quite.

The reader who is familiar with the history of sun worship will remember that the sun was worshiped under various forms and names. But whatever the form was, it was not that that was worshiped. That but served to remind the worshiper of something else.

It would not be strange if this practice should be continued after this sun-worship had taken the place of Christianity and bore its name.

In Roman Catholicism, it is carried out in the images that are erected ostensibly to this or that saint, but really in perpetuation of the old pagan practice. When Catholics bow down before the images representing some of the dead saints, and even of those representing Christ, and are charged with worshiping and adoring them, they deny the accusation. There is some truth in these denials. They do not worship them; but only that which they represent.

Ostensibly, it is Christ and these dead saints that are worshiped; in reality, it is the "Unconquered Sun."

In speaking thus of Roman Catholicism, it is not charged that Catholics understand this matter as presented. Indeed, one could hardly expect them to understand it in its true light. As before stated, it is the "mystery of iniquity." Outside of the Bible it is impossible to comprehend it fully. And here they handicap themselves; they cannot receive the testimony of God's Word, as they are forbidden to judge of the sense of Scripture only as it is expounded to them by the Catholic Church, and interpreted according to "the unanimous consent of the fathers." This may be seen from the following quotation found in the creed of Pope Pius IV., and to which all Catholics are bound to subscribe:—

"I also admit the Holy Scriptures, according to that sense which our holy mother the church has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers."—"*Catholic Belief*," p. 251.

To a greater or less extent this "Mystery of Iniquity" has prevailed. For a thousand years and over, this papal darkness—this Christianized paganism—has held sway more or less in every heart. But now the time has come for the truth to be known.

Let it be borne in mind always that sun worship was the most abominable in God's sight, and was the greatest rival to the true worship of Jehovah. And let it also be borne in mind that this system, through the papacy, has been perpetuated in some of its forms to this present day. And let it further be borne in mind that Sunday,—the "wild solar holiday of all pagan times,"—is the sign or mark of this great system of false worship; even as the Sabbath of the fourth commandment—the seventh day—is the sign of the true God and his worship.

But at this time, when the light of the glorious gospel of Jesus Christ is to shine forth with a splendor never before witnessed, not even in apostolic days, it is sought to enforce this mark of sun worship upon the consciences of the people—sought to perpetuate it as Christianity and in the name of Christianity. And this, too, when the chief apostles of this movement know perfectly well that the Bible is utterly silent concerning the observance of Sunday, and that its uniform testimony is, that "the seventh day is the Sabbath of the Lord thy God," and when they know too, or may know, if they will only stop and study, that Sunday was always and only the sign of the most iniquitous worship that ever arrayed itself against the worship of the Lord.

And it is because that in spite of this knowledge they persist in this work, which is virtually to put the creature in the place of the Creator, and which in turn is virtually to make God to cease to exist (see Isa. 30:11), that the solemn warning of Rev. 14:9-11 is given.

RELIGION furnishes the deepest motives of human action.



METHODIST journals and some others have of late been discussing the question of the cause of Methodist "statistical sterility," shown by the last denominational census, which reports an addition of only about 19,000 members to the denomination during 1897. The *Rocky Mountain Christian Advocate* gives this explanation, which is worthy of note:—

"Full many a time the devotional meeting of the chapter closes with tear-wet cheeks, and the uplifted hand or voice of penitence and desire for a saving knowledge of Christ; and the leaguers coming from the inner sanctuary of the mercy seat pour into the evening services only to hear a discussion of social science, or local politics, or an adjudication of science, or a manifestation of temper on this or that. The stricken lad hearing this kind of thing, crying in his soul, 'Sirs, I would see Jesus,' and hearing not, 'Behold the Lamb of God which taketh away the sin of the world,' but — goes out into the darkness, after the service is over. 'And it was night.'"

While this may not fully explain the statistical loss in a church of the size and popularity of the Methodist body, it does present a sufficient reason for the failure so far as concerns those whose desire is to see Jesus, rather than to engage in the various church schemes for cleansing politics and reforming society.

The *Christian Citizen* says that this is a "strange explanation;" and so it is from the "Christian citizenship" standpoint. That is a political standpoint, and not one from which an individual can "see Jesus;" for the Saviour of men was never in politics, and from this it is perfectly plain that there is nothing in politics that can save mankind.

THE chaplain of a Missouri regiment which is to participate in the war is Father Thomas Sherman, a Jesuit priest. In a recent address to the regiment he gave the Catholics enrolled in it permission to eat meat on Fridays and on fast days, saying that in so doing they would not be false to their religion. He assured them that God would forgive them for eating meat on such days, considering that they were supporting the hardships of a war waged for the freedom of their fellow-beings. His remarks, it is said, were hailed with delight by the soldiers.

THE motive for this absolution is not hard to dis-

cover. It is evident that without it the Catholic Church would be very likely to be brought into conflict with the Government by the circumstances attending a campaign. The rations of the troops are supplied by the Government; and in an enemy's country provisions are apt to be scarce. So that it might easily happen that at times meat in some form would be the mainstay of the soldier in keeping up his bodily strength, without which he would be of little service to the Government. The Government would insist, of course, that the soldiers keep themselves, when possible, in condition to do battle with the enemy; and it would be necessary for the Government or the Catholic Church to give way in the matter of eating meat. It would seem that in this case the Catholic Church has deemed it wise to give way before raising an issue in such a controversy.

THE incident calls attention to the primary principles of the papal religion. By the word of a man—a fellow-mortal like themselves—these Roman Catholics felt themselves absolved from what they believed to be the command of God, but which was in fact nothing more than the decree of man, since the Word of God says nothing at all about eating meat on Fridays or observing certain days as fast days. They receive the decree of men as the command of God, and then accept the word of man as having authority to release them from their obligations to God. It is thus that the papal religion puts man in the place of God.

IT is generally known that in Spain there is a union of religion with the state. The particulars of this union however, are not so well understood, and we present a few of them as given by a journal of this city:—

"The constitution of Spain says: 'This nation binds itself to maintain the worship and ministers of the Roman Catholic religion.' Of the 17,565,600 inhabitants, in 1887, 17,535,300 were Catholics. Public notice of any other worship than that of the Roman Church is prohibited by law. 'Spain has 65 cathedrals, 30 religious colleges, 18,564 churches, 161 monasteries, 1684 monks, 1,027 convents, 14,592 nuns, 11,202 sanctuaries and other religious houses not churches, and 32,435 priests.' The people know nothing but their catechism. A recruit must pass a religious examination before he can enter the army or navy, and the same is true of a candidate for any public office. The priests are active politicians, and ecclesiastics sit in the national parliament by virtue of their sacerdotal office. The prison doors are ready to fly open to any Spaniard who 'insults' the Catholic Church, and now, as in the days of Philip II., there is no place in Spain for a heretic."

All this reveals the internal rotteness that has made the once vast and mighty empire of Spain weak before the power of nations which, while vastly inferior in size, have embodied the virile principles of civil and religious freedom.

The Churches Losing Faith.

"The Waning of Evangelicalism," is the title of a seriously-written article in a recent issue of the London *Contemporary Review*, from the pen of an English writer, Mr. Richard Heath.

That the decay of evangelical enthusiasm in English-speaking lands is a plainly-apparent fact, is evident not alone from this article but from comments made upon it by the *New York Sun*. In summing up the situation the *Sun* says:—

"In the English Church the Evangelical party distinctively has almost ceased to exist, and the same is true of the Episcopal Church in this country, though at one time it included a great part of the pulpit eloquence of both. The Low Church school, once powerful, if not dominant, has passed away, and there remains only the two parties, the Broad Church, or liberal, and the 'Catholic,' or ritualistic, closely approaching the Roman Church in its devotion to church authority and sacerdotalism. The Congregational churches departed long ago from earnest sympathy with the Evangelical movement, and consequently the Unitarian rebellion, once active, is now quiescent.

"It is a receding movement, for Unitarians are finding that Evangelical orthodoxy itself has thrown down most of the barriers separating it from them. They are no longer fighting against it, for there is nothing of importance left to fight against. Presbyterianism, a very citadel of Evangelicalism, is surrendering the stronghold to its skeptical enemies. Some of its most prominent theologians are rejecting the infallibility of the Bible, and thus leaving it no ground on which to stand. A critical instead of a believing spirit prevails, and the latitude of Broad Church Episcopalians is attracting many of the laity. Defense of the Bible as the only rule of faith and opposition to the pope as the antichrist and to the church of Rome as the sum of all abominations have been succeeded by Presbyterian laudation of a Roman Catholic archbishop at a recent celebration, and sympathetic treatment of the church of Rome as one of the greatest and most valuable of Christian agencies.

"The *Contemporary Review* writer undertakes to discover various remote causes of the 'waning of Evangelicalism,' but there is no need of going further or deeper than this waning of earnest religious belief. The vital warmth of faith is passing out of it. It has become skeptical, or at least a spirit of skepticism has entered into its theological seminaries and thence spread widely through its pulpits. The Baptists and Methodists, especially bred or stimulated by the Evangelical movement, are less affected, perhaps are little affected as yet by this destructive spirit of criticism; but it is devitalizing the Presbyterian Church. How could it be otherwise when this new movement, now so powerful in Presbyterianism, is directed against the very foundation of its faith and whole system of theology?

"That is enough to account for the 'waning' of which the *Contemporary Review* treats. What can remain of Evangelicalism if the source from which lone it draws its inspiration is degraded by its own appointed defenders into a polluted stream of superstition, delusion, fraud, and ignorance, having its springs in the grōping of mere

human intelligence incapable of penetrating the mystery of life?

"Without an infallible Bible, sent as a revelation direct from God, Evangelicalism must necessarily wane and die."

We have an "infallible Bible, sent as a direct revelation from God;" that much is secure. That is as real now as it was in the days when evangelical enthusiasm was at its height. But that infallible Book contains the query, "When the Son of man cometh, shall he find faith on the earth?" Faith is dying out, and we are in the days when "the Son of man cometh."

Retrogression.

BY C. H. K.

PRINCE BISMARCK, according to the *New York World*, May 19, makes the following statement concerning the United States: "America's change of front means retrogression in the high sense of civilization. That is the fact most to be regretted about this war. The war cannot have a wholesome result either to America or Europe. The United States will be forced to adopt an intermeddling policy leading to unavoidable friction. She thus abandons her traditional peace policy, and in order to maintain her position she must become a military and naval power—an expensive luxury which her geographical position rendered unnecessary."

There is much food for thought in these utterances. They are the words of one who for years has stood in the front rank among statesmen, and who has watched closely the history of this country, and knows whereof he speaks.

"Retrogression" is an awful word at any time, meaning, as it does, a "going backward," a "declining from a better to a worse state;" but it is especially so when used in this connection. "America's change of front means retrogression in the high sense of civilization." And from now on she will be "forced to adopt an intermeddling policy leading to unavoidable friction."

This "intermeddling policy" is the one that has marked the history of the nations of the Old World, and it has always led to "unavoidable friction."

Therefore, from this time on, America will be on the down grade, from "a better to a worse state," until it reaches the level of these other nations.

Bismarck's words are a confession that the "traditional peace policy" of the United States has lifted her, to put it no stronger, above the nations of Europe in the scale of civilization.

But now, forsaking this peaceful policy, she must adopt an "intermeddling policy" which must lead her to "unavoidable friction."

"Friction" means the "rubbing of one body against another." The continual rubbing together of two bodies that are in their nature combustible must produce fire.

And everybody knows that nations—especially Christian(?) nations—are “combustible.” To-day this world is like a vast powder magazine. So when this rubbing begins and is continued, sparks at least will follow, and falling somewhere in this vast powder magazine, the result will be a tremendous explosion.

Let everybody take note that “Old Glory” is no longer the emblem of a peace-following nation; and that the unseen hand of Destiny is even now writing “Ichabod” upon her banner.

Prayer and Battle.

“Oswego Daily Times,” May 6.

THE queen of Spain has asked the pope to pray for the success of the Spanish arms, and from a thousand pulpits in America invocations have gone up to heaven for Spanish defeat. At a recent church conference, in particular, the delegates fairly shouted for war against “Catholic Spain.”

What is a perplexed Providence to do—assuming that Providence hearkens to all the prayers of the faithful? . . .

What is the real “Christian spirit” in such a case as the present? Shall we, in view of last Sunday’s victory at Manila, sing a new doxology, as suggested by a flip-pant New Yorker?—

“Four hundred Spaniards gone below,
Praise God from whom all blessings flow.”

It is a hard question, nor does it seem to grow easier however fast the advance of civilization (with a big C). After all, are we a whit better than our savage forbears? A year—two years—ago, we were talking as if the day of battles and bloodshed had passed, to make way for the new era of arbitration. Who talks of arbitration now? If anyone, his voice is lost in the clamor for the latest news from the fleet, raised in the blood-thirsty hope that the remnant of the Spaniards may all have gone to Davy Jones’ locker.

RECENTLY a Spanish gunboat in a Cuban port fired into a British ship which was near by, loaded with coal, and apparently about to leave the harbor. Later the Spanish officials represented to the British authorities that the shot was an accident, and this explanation seems to have been accepted; on account, perhaps, of the fact that the shot took effect in the hull of the British vessel.

It is reported that the Jesuit order numbers 14,251 members. Of these 6,000 are priests who read mass and 4,416 are students and novitiates. Of the twenty-two provinces into which the world is divided Germany is the strongest, having 1,662 fathers and 1,141 students; Spain comes next with 1,002 and 1,070; France, 1,633 and 689; England 989 and 920; Italy 782 and 601. The smallest province is that of Mexico where there are only 186 members in all.

Natural Enough.

EDITOR SENTINEL: When the news of Admiral Dewey’s victory at Manila reached this country an officer of Commodore Schley’s Flying Squadron stated, so it was reported in one of the New York papers, that he would willingly have given his right arm for the privilege of being in that battle. The reason assigned was that he had been educated for that kind of work, and he wanted an opportunity to put his knowledge into practice; and, it is to be presumed, show how well he had learned his art.

This is natural enough. What is an education for if it is not to put the knowledge acquired to the use for which it was intended? This man has been taught how to kill men in the most scientific manner, and it seems to him that without the chance to do this work his life is a failure, and his time wasted.

Never before, in this country, was the spirit of militarism so prevalent as it is now. It is everywhere. Even the school children, boys and girls, in some places are being taught the use of weapons of war.

Who cannot see that the same desire to kill men will be the logical outcome of this, as in the case of the naval officer referred to above.

The chances are quite good that opportunities for this kind of work will not be lacking from now on. The war spirit has taken hold of Americans. It will not easily let go.

It is plainly seen at home and abroad, that the military and naval strength of this country must be increased so as to make this nation second to none in the whole world. We see the beginning; who will see the end, and what will it be?

C. H. K.

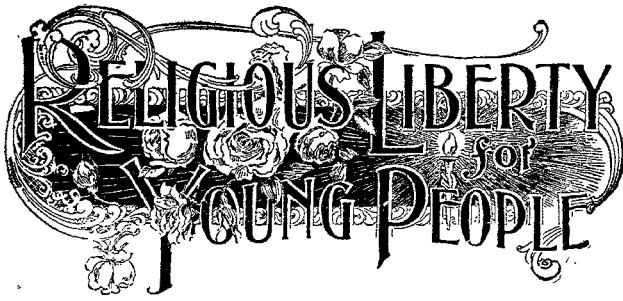
A New Map of the World.

EDITOR SENTINEL: The following editorial statement by the *Chicago Times-Herald*, April 27, was very significant when published. It is now doubly so in view of the threatened complications over the Spanish war:—

“Metaphorically, Europe is a powder magazine, which one spark would ignite. If a nation like France, for instance, should espouse the cause of Spain, all Europe would be ablaze with war within a fortnight. A new map of the world would have to be made when hostilities were ended, and on that map there would be no such country as Spain.”

There will, indeed, have to be a new map of the world after this looked-for conflict of the nations, and it can be said just as confidently that on that map there will be no such country as the United States. For “the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, *the earth also*, and the works that are therein shall be burned up,” and there will follow “a new heaven and a new earth,” where there will be “no more sea.”

J. D. BRADLEY.



Studies in French History.—24.

"CHARLES the Sixth," began Professor Carman, as he called the class to order, "was named 'The Well-beloved.' Poor boy! he took his father's throne when only twelve years old. He was a light-hearted and handsome youth, and his uncles did everything they could to prevent him from taking any interest in public affairs, for they wanted the reins of government in their own hands. These men did not have the real interests of the government at hand; all they wanted was to get rich at the expense of the people; so that all the benefits which Charlie the Wise had brought about, soon gave place to oppression and unjust taxation."

"Didn't the people complain any?" asked Edward Palmeter.

"They did, indeed, and most bitterly; so the royal dukes made them fair promises which they at once proceeded to break, when the danger to themselves was over, and then they punished the ones who had dared to complain, most cruelly."

"Probably they were killed, weren't they?" asked Milly Brown.

"O yes, and then sewed up in sacks and thrown into the river."

"About this time, the patriot Van Artevelde was having trouble with the Count of Flanders. So the young king's uncle took sides in the quarrel against the people of Flanders, and in a terrible battle which followed, the patriot was killed, and his army defeated with dreadful slaughter. Then the foolish uncle took poor little King Charles to gaze upon the awful sight of a field of mangled and dying men, giving the child to understand that he had won the great victory."

"I wonder the boy did not almost lose his reason—I'm sure I should have!" exclaimed Julia March.

"It was a severe shock to him, indeed, and he never seemed quite himself ever after it; in fact, he soon began to manifest those strange traits which showed unmistakably that insanity had marked him for its victim."

"O, the poor fellow! did he really go mad?" asked Milly Brown, shuddering.

"He did, finally, though not until after a number of years. But to show you how sadly unbalanced his mind must have been, I will just mention as an example of his strange freaks, his causing the city of Courtrai to be robbed and burned, and this when he was only fourteen

years old, and for a cause that was too trivial to mention. You can form no idea, perhaps, of what that rash order from his boyish lips meant. Immediately the streets of the ill-fated city were filled with a howling, frenzied mob. Neither women nor little children were spared and finally nothing was left to mark the spot where a few hours before was a pleasant town, but smouldering ruins."

"Was it this boy king, who formed the project of invading England? It seems as if I had read lately something of him in connection with this crazy plan," said Joe Palmeter.

"Yes; or it was during his reign, and a wild scheme it was, which resulted, of course, in a dismal failure—dismal at least to the poor fellows who had to be outrageously taxed to bear the expense of it."

"We were all talking about Charles the Sixth, this morning, and each one tried to tell some fact about him," said Edna Phillips.

"Well now, Edna, suppose you just mention briefly what was said."

"Mother said that once he got to feeling so big and pompous that he made the soldiers take the gates of Paris down and lay them on the ground for him to pass over, so the people might understand how far superior to them he was. And Uncle Jack said that the king forbade the citizens of Paris stretching chains across the streets as their custom had been, so as to keep people out of their city whom they did not want in. He said the people considered this as one of their few especial rights."

"What did you find out, Edna?"

"Not much; only that he married when very young a vain woman named Isabella, and that it was a sadly unfortunate marriage."

"Good!" said Professor Carman. "I sincerely hope you will each make these lessons the subject of conversation. It is the very best way to keep them fixed in your minds; and if we have our minds stored with useful facts and historical truths, there will not be much room left for trash."

"It seems to me, professor, that if King Charles became a maniac, that left the country without any king," said practical Jack.

"It was in a sad condition, indeed. The Duke of Orleans, who was the king's brother, and the Duke of Burgundy, his uncle, were in a perpetual struggle for the chief power. Then when the old uncle died, his son, John the Fearless, entered into the unhappy strife, with great eagerness. Meanwhile, with a crazy man at the helm, poor France became a hot-bed of strife and robbery and violence."

"Was he insane all the time, or only occasionally?" asked Julia March.

"No; he had intervals of comparative soundness of mind. His first serious attack was when the young king was only twenty-four. How sad it seems to think of his unhappy fate: his madness incurable, his friends false,

and not one true heart to befriend or care for him, for as Edna has told you, his marriage was a very unhappy one.

"Now, as considerable remains yet to be learned concerning this unhappy monarch, we will stop for today, and ask Edward Barnaby to write a few of the most important facts of this king's life which we have not mentioned to-day, and read to us next Tuesday what he has written."

"I'm afraid I can't find any facts to help me," said Edward, slowly, blushing. "You know, professor, we haven't many books at our house."

"I think I can lend you some helps, my boy," said his teacher, kindly, as he dismissed the class.

MRS. L. D. AVERY-STUTTLE.

"A Time of Trouble Such as Never Was."

"MAMA, when we were talking about making an image to the beast, you said that a decree would go forth to put to death those who would keep God's commandments in spite of the laws of the state; but that before it was carried into effect, the Lord would come, and deliver his own."

"Yes, Charlie. Though the world will be arrayed against commandment-keepers, and they will be looked upon as troublers in Israel, as Elijah was, yet the time of trouble such as never was, will fall upon the world, and not on the servants of the Most High. Please read what Daniel says of this time. Dan. 12:1,2.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time, and at that time thy people shall be delivered, every one that shall be found written in the book."

"The next verse speaks of the resurrection. Michael is another name for Christ as you will find by comparing 1 Thess. 4:16, John 5:25 and Jude 9. The voice of the archangel is the voice of the Son of God, and the archangel is called Michael. So Christ stands up, or reigns for his people, and delivers them in the midst of a time of trouble such as never was."

"Mama, what will make this terrible time of trouble?"

"The cause of the trouble will be the same cause that has always resulted in trouble—the forsaking of God, the transgression of his law. In forsaking God, the world puts itself from under God's protection, and abandons itself to the will of the powers of evil. We have already spoken of the agency of evil spirits in deceiving the people. These will act a large part in bringing about this time of trouble; for one result of forsaking God and his law will be world-wide war. You may read what the apostle John, in vision, saw done by evil spirits in gathering the nations to war. Rev. 16:14."

"They are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the

whole world, to gather them to the battle of that great day of God Almighty."

"You know, Charlie, that the war spirit is now working among all nations. The most terrible war implements have been invented, and nations are groaning under taxation to sustain vast armies. Our own nation is involved with Spain in an apparently righteous cause—that of delivering the oppressed Cubans; but before long, all nations will be in bloody strife, that will have no semblance of righteousness to justify or excuse it. James says, 'From whence come wars and fightings among you? Come they not hence, even of your lusts? . . . Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war.'"

"I know, mama, that when war does become general, it will be more terrible than any war of the past."

"Yes. It will not only bring frightful suffering to soldiers, but to those who do not go to the battlefield. Famine, pestilence, outrage, devastation, and death follow in the wake of war."

"Mama, how soon do you think these terrible troubles will break on the world?"

"I cannot tell, Charlie, how soon the world-wide aspect will appear; but, no doubt, the beginning of the time of trouble is upon us. The rich oppress the poor; the poor are becoming desperate. There will not only be war on the battlefield, between armed enemies, but war between rich and poor. James says, 'Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Ye have heaped treasure together for the last days.' Only yesterday, I saw an account of a bread-riot in Italy. You remember Coxey's army of unemployed men, who a few years ago marched to Washington. There are mutterings of the coming socialistic outbreak, when the cry of 'Bread or blood' will be the watchword of men and women made desperate by starvation."

"Mama, when all these horrors come upon us, who will have time to think of Sunday laws, and of persecuting Sabbath-keepers?"

"These very horrors will be attributed to Sabbath-keepers. They will be charged with bringing down the wrath of God on men."

"Why? What for?"

"Because they refuse to receive the traditions of men, and persist in keeping God's commandment. You must remember, Charlie, that Satan and his hosts are working to marshal the whole world against Christ. Those who stand loyal to God against the laws that Satan has instigated to force allegiance to him, will be a target for his malignity. Men will be deceived as they have been in the past, and will think they do God service in ridding the earth of the just, but the prince of evil will know what he is doing. He will work on the superstitions of men as he did in the Dark Ages, misapply God's Word, and hold up the innocent as malefactors. All the old agencies for deceiving the world are becoming active. Wizards, necromancers, mediums, astrologers, diviners, miracle-

workers, etc., are beginning to swarm over the earth. False prophets will tell the people that a millennium of peace and plenty is just beyond these terrible troubles, and that the silencing and subjection of those who break the Sunday law, is the only thing that stands in the way of its realization. Then the enmity of the world will focus on God's commandment-keeping people. You may read Rev. 12:17."

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

"The people of God will be tried as by fire. Daniel says, 'Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.'"

"But, mama, I thought you said they would be delivered."

"So they will, my boy. They will be tried; but not destroyed. Satan would delight to have Christ come, and find no living witness; but the martyrs of the past suffice to show his purpose, and so in the very midst of falling plagues, of war, pestilence, famine, and the general upheaval of earthly things, the heavens will depart 'as a scroll when it is rolled together,' and the King of kings will appear in awful majesty, with all his holy angels. Then the righteous dead will be raised, and the living children of God will be 'caught up together with them to meet the Lord in the air.' A happy day will this be for those whose names are found written in the Book of Life; for they are the ones that shall be delivered out of the time of trouble such as never was."

F. B.

A Card.

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

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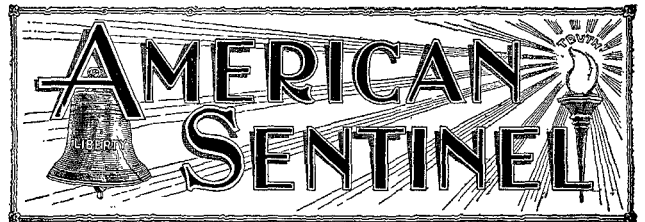
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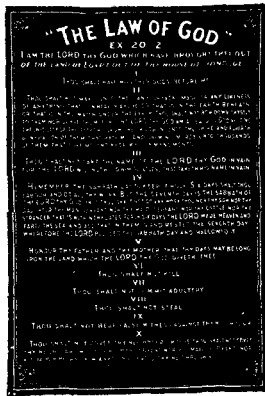
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American Sentinel.

NEW YORK, JUNE 2, 1898.

Do not skip the article beginning on page 340 because of its length. It is of historic interest, as well as a valuable presentation of the principles demanding separation of the state from religion. Long articles are printed in the SENTINEL not because they are long, but because they are good.

THE examination of volunteers for service in the army and navy, which has been in progress at the recruiting stations since the President's call for troops, has emphasized the fact that bicycle riding, as commonly indulged in, is detrimental to health. Derangements of vital organs of the body sufficient to debar the victim from enlistment on the ground of physical unfitness, were in many cases directly traceable to the cramping caused by the common bicycle posture. The bicycle rider should take pains to sit up straight.

VIEWED from any other than a diplomatic standpoint, some of the ways of civil government are mysterious. For example, the state forbids two persons engaging in a fight for pugilistic supremacy, but is now itself engaged in a fight for supremacy with the forces of Spain. The captain of a filibustering ship is held in prison by the Government for doing exactly what the Government itself is now doing with all the forces at its command. The state hangs a person for settling his differences with another person by killing him, and then proceeds itself to settle its differences with a foreign power by killing the subjects of the latter by wholesale. We wonder if there is more than one rule of moral conduct for citizens and members of society in this world. One—the Decalogue—is all that we have seen so far.

THE Universal Peace Union was recently granted free use of rooms in Independence Hall, Philadelphia, for the pursuance of their work, which they did by hanging up the Spanish

flag and writing a letter of warm sympathy to the Spanish premier and the Queen Regent. Quite naturally, the Government authorities did not take kindly to peace work conducted on this line. The Government refused to transmit the letter, and the Spanish flag was torn down by indignant citizens as an emblem which had no business in Independence Hall.

We believe in peace; but not on the basis of sympathy for Spain or regard for the Spanish flag. Sympathy for Spain in her present attitude is not sympathy with the cause of peace and justice; and peace work conducted upon that line will not attain nor deserve success. Efforts for peace should be made beneath the banner and in the name of the Prince of Peace; and this means the exaltation of his principles as the proper principles of human conduct.

SOME W. C. T. U. ladies of New England have sent a protest to Secretary Long against the use of the battle cry, "Remember the Maine," which has become so popular. It does not savor of the proper spirit, they say, which should animate American sailors and soldiers in this war. In view of which a New York City daily raises the query, Why not? and inquires if these people would have the brave sailor and soldier lads go into action chanting the mellifluous phrases of Sir Edwin Arnold. True enough; what consistency would there be between a peace phrase in the lips and an instrument of death in the hands, about to be brought into use? If Americans must engage in the business of killing the Spanish, we can think of no more appropriate phrase to accompany such action than "Remember the Maine."

THE Knights of Labor have announced opposition to the "deals" which force up the price of the necessities of life, by resolutions denouncing "the system which allows Leiter and his backers to succeed in placing a tax on 70,000,000 of people in this country, and in placing the staple article of food almost beyond the reach of millions of working people;"

and demanding that Congress "enact laws which will make it impossible for any one man or body of men to corner or to gamble in food products."

Gambling, to be legal in this country, must be done on a large scale. The Knights of Labor think gambling in wheat is as bad as any other kind of gambling, or worse; and have petitioned Congress for a remedy; but all such efforts are made in the face of the discouraging fact that human selfishness and greed, backed up by wealth, always find some way to evade any legislation that can be enacted for the protection of their victims. Only Omnipotent power can say to these enemies of human happiness, Hitherto shalt thou come, but no further.

THE threatened departure from the traditional policy of this nation, bequeathed by Washington and others of its founders—a departure which seems certain to be made—will be a stepping down from the heights of its greatness and prosperity, to the arena of international contention and strife. Founded upon the principles of civil and religious freedom, and pursuing a policy of non-interference in the affairs of other powers, this nation has been a beacon light to all mankind; and from all lands men who prize the privileges and principles of free government, have contributed to its greatness and strength. Now it is proposed to abandon this attitude and this policy, as something that has been outgrown, and which would hinder the nation's progress to a field of greater usefulness and glory. But that which has made the nation great, cannot now be discarded without the loss of that which has been gained by it. National greatness is not secured by numbers or by armaments or by the arts of diplomacy. It is secured by strict adherence to the principles of free government and to a policy of peace. It is not a coincidence that a national departure from the principles of the Declaration of Independence, and from the Constitution, and from the traditional policy of peace, should be almost simultaneous in their occurrence.



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

VOL. 13, No. 23.

NEW YORK, JUNE 9, 1898.

Single copy 3 cents.

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

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(Entered at the New York Post-office.)

IN the Decalogue, God addresses individuals only.

THE law is all right as a fence, but it is of no use as a walking-stick.

WHEN a nation tries to make itself Christian, it always makes itself anti-Christian.

NOT the Spaniards in Cuba, but the saloons in America, are the real curse of the Western hemisphere.

THERE is no person so dextrous that he can wield both the sword of steel and the "sword of the Spirit" at the same time.

IF professors of Christianity had never gone into politics, the professedly Christian Church would never have been responsible for religious persecution.

"REVERENCE for law" does not go to the foundation of good government. Without reverence for right, there would be few laws in the land that were worthy of reverence.

To say that the government is superior to the individuals who have formed it, is to say that the creator is inferior to the thing which he creates. But even God cannot create a thing superior to himself.

PUBLIC sentiment should not be confounded with

Christian sentiment. Public sentiment may be manufactured by various expedients known to politicians and others; but Christian sentiment comes altogether from the Word of God.

THE question of how much rest a person needs, and when it should be taken, is one to be settled by the physicians and not by the preachers, if it is to be settled outside of individual preferences.

"CIVIC righteousness," as defined by its advocates, is something altogether inferior to the righteousness which will count with God. It is, in fact, a counterfeit, and goes hand in hand with the counterfeit sabbath.

"EXCEPT your righteousness shall exceed the righteousness of the Scribes and Pharisees," said Jesus Christ, "ye shall in no wise enter into the kingdom of heaven."

What was the matter with the righteousness of the Scribes and Pharisees? Oh, it was all on the outside. It was all a matter of forms and ceremonies and respectable appearance. It was not a matter of the heart.

And this must be the case with all righteousness—so called—which is the product of civil law. The law cannot change the heart; it can affect only the outward deportment.

Reform by law can go no deeper than the outward deportment. But—to paraphrase the Saviour's words—Except your righteousness shall exceed that of a pious and respectable outward deportment, ye shall in no wise enter into the kingdom of heaven. Or, in other words, Except your righteousness shall be greater than "civic righteousness" ye shall not enter the kingdom of heaven.

Civic righteousness—the righteousnesses of outward forms, of scrupulous regard for the letter of the law, and of pious look and demeanor—did not stand very high in the estimation of Jesus of Nazareth. And it does not stand any higher in his sight now than it did when he rebuked the Pharisees and Scribes. The only righteousness we want is that which bears the genuine stamp.

Reverence for Law.

"REVERENCE for law" is a very essential thing in good government, but it is not the foundation stone.

Reverence for law is not in itself an energizing, purifying force in government. Its value in government is not intrinsic, but is conferred by something else.

Reverence for law never shook the throne of a despot, or broke the shackles from a slave.

Reverence for law did not inspire the writing of the Declaration of Independence.

If our forefathers had always adhered to the doctrine of reverence for law, the world would never have heard of that Declaration, nor of Magna Charta.

The pathway from despotism to liberty in government has been along the line of revolution, and often squarely across that of reverence for law.

Law, in itself, is not entitled to reverence. If it were, then the worst law ever enacted would be entitled to it equally with the best, and the "three worthies" in Babylon of old did wrong in not worshipping the golden image.

In the Declaration of Independence, our forefathers took a step from the standpoint of reverence for law, to that of reverence for right. And it was a very long step; it meant revolution.

The law of Great Britain said one thing; but right, as they asserted it, said another thing. Right said that human governments were instituted to preserve the unalienable rights with which all men are endowed by the Creator. From the standpoint of reverence for law this was treason; but in the conflict, right prevailed.

Reverence for right is the pole star of good government. It cannot be lost sight of without a resulting deviation from the course which leads to national prosperity.

A person who has no reverence for right, can have no true reverence for anything.

All Christian institutions are founded in right, and hence are entitled to reverence, irrespective of any law in their behalf; nor can any such law contribute at all to the reverence felt for them by human beings.

But there are religious institutions which have no foundation in right; and it is now sought to secure reverence for these from the people by pointing to them as being part of the law of the land. Prominent among these is the institution of Sunday rest.

In behalf of this institution very much is said about the necessity of reverence for law; but nothing at all about the necessity of reverence for right. All the right in the case has to be assumed; it does not rest upon evidence.

Reverence for right is reverence for the higher law of God,—that law which says nothing about the first day as a day of rest, but commands the observance of the seventh day. As against that law, and against the requisites of good government, the doctrine of reverence for human law can be of no force at all.

Which Is the Safest Course?

HAVING had Washington's advice against the United States ever forming any entangling alliance with European or any other foreign power, it will not be amiss to set down, for comparison, the arguments now offered in favor of such alliance and indeed directly against Washington's advice. Then the reader can estimate the relative weight of argument, and wisdom, of the two courses advised.

Hon. Richard Olney, who was attorney general and secretary of state in President Cleveland's cabinet, writes in the *Atlantic Monthly*, thus:—

"The rule of international isolation for America was formulated by Washington, was embalmed in the earnest and solemn periods of the Farewell Address, and has come down to succeeding generations with all the immense prestige attaching to the injunctions of the Father of his country and of the statesmen and soldiers who having first aided him to free the people of thirteen independent communities, then joined him in the ever greater task of welding the incoherent mass into one united nation. The Washington rule, in the sense in which it has been commonly understood and actually applied, could hardly have been adhered to more faithfully if it had formed part of the text of the Constitution.

"What is it that these utterances enjoin us not to do? What rule of abstinence do they lay down for this country? The rule is stated with entire explicitness. It is that this country shall not participate in the ordinary vicissitudes of European politics, and shall not make a permanent alliance with any foreign power. It is coupled with the express declaration that extraordinary emergencies may arise to which the rule does not apply, and that when they do arise temporary alliances with foreign powers may be properly resorted to. Further, not only are proper exceptions to the rule explicitly recognized but its author, with characteristic caution and wisdom, carefully limits the field which it covers by bounds which in practice are either accidentally or intentionally disregarded.

"If the Government can do its duty with an ally where it must fail without, and even if it can more securely and efficiently do that duty with an ally than it can without, it would be not mere folly, but recreancy as well, not to make the alliance.

"If we shall sooner or later—and we certainly shall—shake off the spell of the Washington legend and cease to act the rôle of a sort of international recluse, it will not follow that former alliances with other nations for permanent or even temporary purposes will soon or often be found expedient. On the other hand, with which of them we shall as a rule practically coöperate cannot be doubtful. From the point of view of our material interests alone, our best friend as well as most formidable foe is that world-wide empire whose navies rule the seas and which on our northern frontier controls a dominion itself imperial in extent and capabilities. There is the same result if we consider the present crying need of our commercial interests.

"But our material interests only point in the same direction as considerations of a higher and less selfish

character. There is a patriotism of race as well as of country, and the Anglo-American is as little likely to be indifferent to the one as to the other. Family quarrels there have been heretofore and doubtless will be again; and the two peoples, at the safe distance which the broad Atlantic interposes, take with each other liberties of speech which only the fondest and dearest relatives indulge in. Nevertheless, that they would be found standing together against any alien foe by whom either was menaced with destruction or irreparable calamity, it is not permissible to doubt. Nothing less could be expected of the close community between them in origin, speech, thought, literature, institutions, ideals."

Lyman Abbott, editor of *The Outlook*, published in the *North American Review*, an article on "The Basis of an Anglo American Alliance," in which he says:—

"The time has therefore passed when the United States can say, 'We are sufficient unto ourselves, we will go our way; the rest of the world may go its way.' The question is not, 'Shall we avoid entangling alliances?' We are entangled with all the nations of the globe: by commerce, by manufactures, by race and religious affiliations, by popular and political sympathies. The question for us to determine is not whether we shall live and work in fellowship with European nations, but whether we shall choose our fellowship with wise judgment and definite purpose or whether we shall allow ourselves to drift into such fellowships as political accident or the changing incidents of human history may direct. . . .

"It is for this reason I urge the establishment of a good understanding between the United States and England, in the hope that in time it will grow to a more formal alliance—civic, commercial, and industrial, rather than naval or military—and yet an alliance that will make us, for the purposes of our international life, one people, though not politically one nation. . . .

"It is true that in a sense the United States is neither a Christian nor an Anglo-Saxon nation. It is not officially Christian, if thereby is meant a nation which gives political or financial advantage to one religion over another. It is not Anglo-Saxon, if thereby is meant a nation which sets itself to confer political power upon one race over another. But though it is officially neither Christian nor Anglo-Saxon, it is practically both. Its ethical standards are not those of Mohammedanism or Confucianism, but those of Christianity. Its ruling force in the country, educational, political, and on the whole commercial, is not Celtic, nor Slavic, nor Semitic, nor African, nor Mongolian, but Anglo-Saxon. Thus in its religious spirit, though not altogether in its religious institutions, in its practical leadership, though not in the constituent elements of its population, and in its national history and the genesis of its political institutions, the United States is of kin to Great Britain. The two represent the same essential political ideals—they are both democratic; they both represent the same ethical ideals—they are Christian; and they both represent the same race leadership—they are Anglo Saxon. . . .

"It [an Anglo-American Alliance] would create a new confederation based on principles and ideas, not on tradition, and bounded by the possibilities of human development, not by geographical lines. It would give a new significance to the motto *E Pluribus Unum*, and would create a new United States of the World, of which the United States of America would be a component part.

Who can measure the advantage to liberty, to democracy, to popular rights and popular intelligence, to human progress, to a free and practical Christianity, which such an alliance would bring with it? Invincible against enemies, illimitable in influence, at once inspiring and restraining each other, these two nations, embodying the energy, the enterprise and the conscience of the Anglo-Saxon race, would by the mere fact of their coöperation produce a result in human history which would surpass all that present imagination can conceive or present hope anticipate."

In an interview a member of President McKinley's cabinet is reported as follows:—

"Under a broad and liberal territorial government established by the United States the people of the Philippine Islands will eventually be raised up to a condition of enlightenment and civilization that will make them able to establish a firm government.

"It is time that the people of this American Republic began to realize the greatness of their mission among the nations of the world. They must broaden their horizon, enlarge their views. Some people in their shortsightedness say that we cannot hold the Philippines without interfering with our established Monroe doctrine. So much the worse for the Monroe doctrine. Others say that we cannot hold outlying territory under the Constitution. We amended the Constitution at the close of the last war this country was engaged in. Why cannot we amend it again?

"An amendment to the effect that the United States may extend a protectorate over the islands of the sea (without assuring them a state government) for the purpose of affording the inhabitants thereof a good government, security to life and property, freedom of religion, etc., till they are able to set up a stable government of their own, would be agreed to by the people of this country if it were ever submitted to them.

"At the close of this war with Spain the United States will hold a very different position among the nations from that which it occupied previously. Our destiny is to extend the sphere of Republican government. Our Government will have an opportunity to show whether or not it appreciates the importance of that mission.

"These great questions have been brought to the front very suddenly. But I have no doubt that the American people will use their opportunity wisely and well."

In individual life when a person *has* great influence, he always lessens it by *trying* to exert it. It is admirable to have great influence for right principles. But it is possible for a person to become proud of his influence and be ambitious to make it felt. Such pride and ambition, however, is just as subtle and dangerous as is any other sort. And all this is true of nations, which are but collections of individuals.

Right influence is most powerfully exerted, whether by individuals or nations, always in quietness and humility.

"Cromwell, I charge thee, Put away ambition.
By that sin fell the angels."

A. T. J.

—▶▶▶◀◀◀—
"PRIDE goeth before a fall."

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

BY MRS. S. M. I. HENRY.

I AM not quite sure of my dates, but I think it was that same summer of '75 that a great temperance meeting was held on the fair ground at Bloomington, Ill., at which I was invited to speak for the growing boys of the nation; Hon. B. Gratz Brown, of Missouri, being announced to give an address on "Prohibition." The Cold Water Armies of the State were invited, and came by special train from every direction, dressed in nobby little uniforms of navy blue, carrying rattans instead of guns, for we had before this time seen that the gun and the military maneuver were not in harmony with the principles of peace which we believed, and must be repudiated by us as an organization.

The speakers of that meeting had arrived the evening before, and were taken in a carriage to meet the companies of the C. W. A. as they arrived. The city was full of people; long before sunrise they had been pouring in from all the surrounding country, and Mr. Brown and I had the felicity of trying to make a crowd hear, which by actual count of admission tickets (not for money, however), numbered more than twenty thousand. I state this to give my readers some idea of the interest that attached to the discussion of the temperance problem in those days.

A little later in the annals of our work, Mrs. Beal, of Wisconsin, came forward with an improvement on the Cold Water Army idea in the "Band of Hope." At least, in some features it was an improvement; not entirely up to the need, however. But the work grew in spite of all blunders and apparent failures, until Anna Gordon and Mrs. Rice, who are now so well known by the children of the world, found out how to select and combine the best from all former organizations into the Loyal Temperance Legion, and we became satisfied that we had the most complete system for training the young idea that could be developed in our generation, at least.

It has been the rule in the growth of the plan of work of the W. C. T. U. that one department calls for another almost *ad infinitum*; the limit of probable extension being found only at the boundary line of human needs.

"Applied gospel" might well be the name given to all our methods. We believed the salvation of Christ to be the one panacea for all human ills, and purposed to bring it to bear on all those sore places upon the body, politic and social, which had not as yet been "mollified with ointment" through other channels. When we have found a field thoroughly occupied by the church in any direction, we have not concerned ourselves so much with it; but we have believed ourselves especially called to supply the connecting links along the various lines of church effort, by which the truth, of which the church was the recognized depository, could be made practical to those who in every condition, rank, tongue, and nation the

world over were perishing for lack of it. Wherever the church in its *regular* methods had failed to reach the people, we must go; whatever it had neglected that salvation required we must perform; and when we found that for any reason the acknowledged teachers in any school of practical knowledge were withholding any essential truth from the people, then it was our office to promulgate that truth everywhere, anywhere that we could find ears to hear.

We have gone on the principle that was recognized by Paul when he stated his purpose to know nothing but Christ. Dogma of any sort, any points of necessary disagreement among denominations, we were sure must be avoided in all our associations. Many of us have labored together from the first without as much as asking "What church do you belong to?" Christ as *All* and in all was a large enough theme for us, and upon this we were always at one.

No more interesting study could be opened to the analytic mind than that of the machinery of W. C. T. U. departments; finding the logical beginning of each, and tracing it out from thence through divisions and subdivisions as it has at last become manifest in local district, state and national methods. It would be a speedy means of learning a new lesson in charity by those who do not understand what are the motives of W. C. T. U. work, either because they have never had the opportunity, or have been too prejudiced.

As we came partially at least to comprehend what was involved in physical ruin, the fact that Christ came to save the *whole* man to the uttermost assumed a new meaning; and "bodily religion" the "whole gospel for the whole man under all conditions," became as watchwords, and the old commission, "Go ye," took on an imperative mood, even in the lips of the most gentle of us all.

In the work for the children we soon saw that those who most needed the teaching (if there could be any such distinction) were not being reached at all; and many were the questions which arose as to how we could get out to this little "every creature"—to the children of the unchristian and the unchaste, as well as the worldly, to whom temperance was a by-word.

In our efforts to go out to this whole infantile world, the Band of Hope was soon supplemented by a department of Sunday-school Temperance Instruction under the superintendence of Miss Lucia Kimball, of Chicago, who devoted many years of her bright beautiful life to the most heroic efforts to win a place and recognition from ministerial bodies and Sunday-school lesson committees for temperance, as a real sound fruit of the Spirit; and when this had been in a measure accomplished, still there was left a large majority of the children who were hopelessly entrenched behind an environment which we could not penetrate; and to an organization less determined, less fruitful in expedients and resources, less rich in the All-things of the Holy Spirit, the cause would have seemed lost, crippled, or at least lame beyond remedy. But we were too earnest to know discouragement, and

He who said "according to your faith," had seen the need, recognized the determination, and had provided a woman to meet it in Mrs. Mary H. Hunt, of Boston, Mass. By many rare gifts of opportunity, culture, and by peculiar steadfastness of conviction she had been made ready to seize the opportune moment.

IF laws could make men good, man could become his own saviour, and the fundamental doctrine of heathenism would be vindicated as truth.

The Everlasting Gospel.

BY C. H. KESLAKE.

IN the last four articles of this series attention was called to the solemn warning found in Rev. 14:9-11 against the worshiping of the beast and his image, and the receiving of the beast's mark in the forehead or in the hand. It was pointed out in part why it could be that the unmingled wrath of God could be poured out in the manner described. Further study of this question will make it still plainer.

The text above referred to reads: "And the third angel followed them," etc. Going back to the sixth verse and reading from thence onward, we have brought to view three angels, the one mentioned in verse 6 being the first of the three. Of the second and third angels it is said that they "followed" the first angel. This does not mean that they followed each other in succession, each taking up his work when the preceding one had finished his particular work. The meaning of this word "followed" will be seen by referring to 1 Cor. 10:4, where precisely the same word is used. The text reads, "And did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ." The marginal rendering of the word "followed" is "went with them." Thus it will be seen that the word "followed" in the Scripture before us signifies "to go with." It is important to bear this in mind, as the meaning of them will be more clearly seen. It is as though it read, "And the second angel went with him," etc.; "And the third angel went with them." The idea, therefore, is that soon after the first one begins his work, the second and third angels unite themselves to the first angel, and then they all go together; their messages becoming a three-fold message.

This proves that the people to whom the message of the third angel is proclaimed have the others proclaimed to them also.

It has been proven in these articles (1) that the beast of Rev. 13:1-10 and the two-horned beast of verse 11 are respectively the papacy and the United States; and (2) that Sunday is the mark of the papacy. It has also been clearly proven that the work having in view the

enforcing of Sunday upon the consciences of the people is now being done. Therefore the conclusion is inevitable that the three messages under consideration are to be proclaimed at the same time and to the same people.

That being so, the attention of the people must now be called to these messages just as they read. That this is being done no one who cares to investigate can possibly deny.

What is the burden of the message of the first angel? It reads (Rev. 14:6,7), "And I saw another angel fly in the midst of heaven having the everlasting gospel to preach to them that dwell upon the earth, to every nation, kindred, tongue, and people; saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, the sea and the fountains of waters."

There is only one gospel by which sinners are to be brought into harmony with their Creator—the gospel of Jesus Christ. It is therefore the gospel of Christ that is thus proclaimed in the scripture under consideration; not the gospel in part, but the whole.

That being so, it is evident that the words, "Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, the sea and the fountains of waters," include all that God can possibly require, and all that man can possibly render—no more, no less.

It is perfectly natural that when the prophecy of Rev. 13:11-18 is being fulfilled and the work of compelling homage to the beast (papacy) by the enforced reception of its mark (Sunday) is going on, the gospel, demanding that worship be rendered to the Creator, to whom it belongs, should be proclaimed.

It must be clear to every candid mind that with the preaching of the everlasting gospel at this time, there can be left no possible excuse for anyone's worshiping the creature instead of the Creator.

What does the gospel require?—That we fear God and give glory to him. Anything that detracts from this cannot possibly be the gospel.

Before pointing out what is involved in the thought of fearing God and giving glory to him, it will be well to remark that at this time when the gospel is to be preached in the form in which it is here given, there must be some object, other than God, that man has been fearing; some object to whom or to which man has been giving glory. And further, we can see from the prophecy that the attempt at least will be made to continue this.

It is also natural that this gospel should be preached at this time, and with direct reference to the prophecy before us, in which the question of religious liberty is involved. When the consciences of all men are thus sought to be enslaved, even of those who in theory believe in religious liberty and in separation of church and state, what more fitting thing could be done—what less could a gracious God do—than to cause the gospel of Christ to be preached, through which alone true religious liberty can ever be obtained.

The Absurdity of It.

BY H. F. PHELPS.

SOME people seem determined to make themselves, and all others, believe that there is such a thing as a "public conscience," and that said "public conscience" is very much disturbed by the possible opening of the doors of the Trans-Mississippi Exposition on Sunday.

In the Minneapolis *Times*, of May 21, is found a report of the proceedings of the Presbyterian General Assembly at Winona, Ind. A resolution was adopted asking that the doors of the exposition "shall not be opened on the Lord's day;" and asking the directors to "announce that decision so that the public conscience shall be at rest on the subject."

Now there can be no such thing as a "public conscience," except it be the combination of the individual consciences. The consciences of the individuals, considered individually and taken collectively, must determine whether there is any special unrest upon this subject. Now, the truth is that there is no such unrest as would be indicated by the resolution, except it may be in the minds of a few misguided religious zealots. As a matter of fact, this nation is a nation of Sabbath-breakers, and no amount of resolutions will make it otherwise. Nothing but the preaching of the gospel of Jesus Christ as it is in Christ will make a Sabbath-keeper out of a Sabbath-breaker.

To an outsider there appears to be a very peculiar condition of things in the assembly. They were very much disturbed over the possible opening of the doors of the exposition, and adopted a resolution against such a desecration of the supposed sacredness of Sunday, and then they "turned down" another resolution "urging that President McKinley order that no unnecessary Sabbath work be done by the army and navy in the present war, and that battles be not begun on Sunday." It is stated that one of the "commissioners protested that the assembly should not advertise its folly by adopting the resolutions." But the assembly did "advertise its folly" by adopting the one, and its good sense by turning down the other.

However, there is an inconsistency in the action of the assembly which will be apparent on a moment's reflection. If it is wrong for men, women and children—if it is wrong for Christians—to visit the exposition and view the wonderful works of art on Sunday, why, in the name of true Christianity, would it not also be a wrong thing for Christians to fight on Sunday? Why would it not be wrong for them to fight on any day of the week? And if it is right for Christians to fight on Sunday, and it appears that this assembly thinks that to be the case, for they turned down the resolution against commencing battles on Sunday; then most certainly it cannot be a wrong thing for the directors to keep open doors, nor for the people to visit the exposition on Sunday.

But all this goes to show the utter absurdity in which religionists involve themselves in attempting to regulate the consciences of their fellow men by resolutions or coercive measures. It also emphasizes the folly of their intermeddling with governmental affairs. If civil governments deem it necessary to go to war, even on Sunday, and directors of corporations will to open their doors every day in the week, let them do so, for such is the right of each. But let ministers preach the gospel, and let all live the gospel. For in the doing of this they will do far more toward the accomplishment of the purposes of the gospel than anything else they can do. If they do this they will forever leave off this continued effort in the using of coercive measures, or in the doing of that which inevitably tends toward coercive measures. Will our Presbyterian brethren consider this carefully.

An Unfortunate Comparison.—No. 1.

BY JOHN D. BRADLEY.

It was hardly to have been expected that the national game of "ball" would become the redeeming virtue of the American people, or that this country would ever have its sports cited as the convincing evidence of the civilization, bravery, and enlightenment of its inhabitants. Nevertheless, one of the leading journals of the country (the *Chicago Times-Herald*), and one that is usually quite sound in its conclusions, has attempted in good faith to score a point against the Spanish people and in favor of the American people by a comparison of the national sports of the two countries.

It says truthfully that "sport after all is a serious matter," and that "the play hour and the manner of its spending, recreation, and the character of its indulgences, are considerations which become national in importance." It then portrays the brutality and cowardice of the Spanish bull fight in which the matador fights "with an inferior with tremendous advantage in his favor," and how "every lad from Barcelona to Cadiz dreams—sleeping and waking—of the hero in the ring, and imbibes in infancy, cultivates in growth and exercises in manhood the essentials of the ideal character." This character must first be cruel and then cowardly. All Spaniards, however, are not bull-fighters, the majority being even too cowardly for that, so that there is but one matador to many spectators, the spectators being fighters only "in their souls."

It then proceeds to compare with this the national game of America which "is said to be baseball, although football has gained a wide popularity." Its remarks are confined particularly to baseball, although we see no reason why they are not just as applicable to football.

The American in attending the national game finds the "very essence of his enjoyment in the equal terms—of intelligence and muscle and training—on which the contestants meet." The participant in the game "is training good human muscle and developing good human

brain in the only way which can yield a nation of men. He is matching human against human—not man against brute."

No one having the slightest acquaintance with the subject will wonder that football was shunned in this connection, notwithstanding its "wide popularity." It is virtually admitted, however, to be as much the American game as baseball, but whether it be admitted or not, we know that it is. It has all the virtues here ascribed to baseball. The game is too notorious and the tragic results of its "training of good human muscle" and its "matching of human against human" too fresh in our memories to require details here. Suffice it to say that during the last season eleven deaths, not to mention all the accompanying evils and minor brutalities, were reported in a short time, and one state was sufficiently aroused to abolish the game by rendering it a criminal offense.

An investigation of the details will not lead anyone to question the statement in the editorial under discussion, that "no bull-fighting nation on earth ever could come creditably out of a war with ball-players." There is one point in this connection that we wish to emphasize. With all their boasting the Spaniards have not, to our knowledge, pointed to the picadors and banderilleros of the bull-fight as the representatives of either their honor or their bravery, and we do not believe they represent the little intelligence with which Spain is credited. But the names and achievements of the "rushers" and "backs" of the American game of football, together with the accounts of the deaths, maimings, and injuries occasioned by them, are invariably connected with such names as Yale, Harvard, Brown, Pennsylvania, Princeton, and the various state universities. On the one hand we have the ignorant matador tormenting and slaying an animal in the arena; on the other we have the inmates of the highest educational institutions of this country, who are supposed to be basking in the full blaze of our enlightenment, and enjoying the very heights of its attainments, trampling over and kicking each other on the football ground almost in the shadow of those institutions. Is that a spectacle to be held up with pride as an evidence of our superior civilization? It would seem that all ordinary motives of humanity and self-respect would have led us, instead of glorying in this our shame, to have sought with averted gaze to cover the deformity. To what lamentable lengths do we go when determined to ignore the truth, and to substitute "gross darkness" where there is the clearest light.

There is another sport which has attained a "wide popularity" in this country and which also possesses the virtues mentioned above. In it the contestants meet "on equal terms of intelligence [which isn't saying a great deal] and muscle and training." They "match human against human—not man against brute," and they consider that they are using muscle and brain in a way which will show them to be "men." And it is not too much to say that many a youth from New York to

San Francisco aspires to be just such a "man," and that he, too, "dreams—sleeping and waking—of the hero in the ring, and imbibes in infancy, cultivates in growth, and exercises in manhood the essentials of the ideal character" fully as much as does any lad between Barcelona and Cadiz. It need not be said that the sport to which we refer is prize-fighting. The fame of the light and heavy weights of Spain has never reached us, but reliable statistics on prize fighting show that thirty-one pugilists have been killed in the arena between the years 1832 and 1897, and of these deaths, three occurred in England and the remaining twenty-eight in this country. No credit need be taken from the fact that the time extends back to 1832. Nine of these deaths occurred in 1897, and the whole twenty-eight in this country have occurred since 1876. It may be that there is more brutality in matching "man against brute" with "tremendous advantage" in favor of the man, than there is in matching "human against human" with the deliberate intention and expectation that one or the other will be cruelly maimed if not killed outright; but a person of average sensibility will not be able to realize it. To our mind it is "man's inhumanity to man" that is the great offense, and in that respect we think this country will have little difficulty in maintaining its reputation with Spain.

There is something else which sometimes occurs in this country, and which has an important bearing in determining the relative brutality and cowardice of the Spanish and American people. In it "human is matched against human" and in one respect it closely resembles the description of the bull-fight—"tremendous advantage" is on one side. But it is not necessary that we should add to the horrors of this list those of lynch law. Nor need we add many other things which properly belong in this category.

We are by no means defending the bull fights of Spain. We regard them as both cruel and cowardly. In fact, we know of but one thing which exceeds in barbarity the cruel and wanton destruction of animal life, and that is the cruel and wanton destruction of *human* life, whether it be on the football ground; in the prize ring, or on the deck of a man-of-war. The one exceeds the other in brutality just to the extent that the life of a human being is of more value than that of an animal.

The plain truth is that by nature and of himself the Spaniard and the American is one and the same. The average American goes to the football game or a prize-fight for exactly the same reason that he goes to war, or that the Spaniard goes to a bull-fight—because he experiences a certain infatuation and delight in seeing life and limb risked in a brutal encounter. But notwithstanding the fact that all men are of "one blood," there have been certain great influences which have operated for the elevation of the one nation and the degradation of the other. Next week we shall point out those influences by quoting from an authority who has investigated deeper than the "play hour and the manner of its spending."



SOME interesting correspondence relative to the Red Cross Society's work in Cuba, as affected by its alliance with the United States military forces, is given in an article by George Kennan, in *The Outlook*, for May 28. It is related that on May 2, Miss Clara Barton addressed a letter to the commander of the blockading squadron, Admiral Sampson, asking permission to land supplies of food in Cuba for the starving reconcentrados, from the steamer chartered by the Red Cross Society,—the "State of Texas." The quotation following is from this letter.

* * *

"PAPERS forwarded by direction of our Government will have shown the charge intrusted to me; viz., to get food to the starving people of Cuba. I have with me a cargo of 1,400 tons, under the flag of the Red Cross, the one international emblem of neutrality and humanity known to civilization. Spain knows and regards it.

"Fourteen months ago the entire Spanish government at Madrid cabled me permission to take and distribute food to the suffering people in Cuba. This official permission was broadly published. If read by our people, no response was made and no action taken until two months ago, when, under the humane and gracious call of our honored President, I did go and distribute food, unmolested anywhere on the island, until arrangements were made by our Government for all American citizens to leave Cuba. Persons must now be dying there by hundreds, if not thousands, daily, for want of the food we are shutting out. Will not the world hold us accountable? Will history write us blameless? Will it not be said of us that we completed the scheme of extermination commenced by Weyler?

"Fortunately, I know the Spanish authorities in Cuba, Captain-General Blanco and his assistants. We parted with perfect friendliness. They do not regard me as an American merely, but as the National representative of an international treaty to which they themselves are signatory and under which they act. I believe they would receive and confer with me if such a thing were made possible.

"I should like to ask Spanish permission and protection to land and distribute food now on the 'State of Texas.' Could I be permitted to ask to see them under flag of truce? If we make the effort and are refused, the blame rests with them; if we fail to make it, it rests with us."

* * *

To this the American commander replied, that he was charged with the duty of keeping supplies of food out of Cuba, believing that supplies sent to the island unaccompanied by a military force would fall into the hands of

the Spanish; and that therefore he could not grant her the permission asked.

This conclusion of course was natural enough from a military point of view. But this is not the Christian point of view. This is not the point of view of one who believes in the power of God and in God's readiness to exercise that power for the accomplishment of Christian work. Christian work must be undertaken with a reliance upon the power of God, and not upon the power of man. The feeding of starving women and children in Cuba should have been undertaken by Christians in the name of Christ and with a reliance upon divine power and protection. Let the civil government undertake the work, if it will, relying upon the power of its army and navy. Civil government cannot be expected to proceed in any other way. Its whole stock in trade is force; it must use this or nothing. But let Christians proceed by the power of love and of the Spirit of God. Not to do this is to demonstrate that they are Christians only in profession.

* * *

COULD not Christian people have had sufficient faith in God to have believed that he would open the way for them to have rescued the perishing, through the opposition of Spain and even of the American forces? As Miss Barton's letter indicates, there is reason to believe that Spain would not have been hostile to work done by the Red Cross Society, as such, and without an alliance with any military power; and as regards the opposition of Admiral Sampson, it is to be noted as a significant fact that an unarmed steamship—the "Gussie"—was permitted to attempt to land supplies in Cuba, unaccompanied by any armed force, precisely as Miss Barton requested permission to do.

* * *

ALL facts considered, it is clear enough that the work of relieving the suffering Cubans has been undertaken with very little if any manifestation of faith in God. The Government, of course, cannot be blamed for this; it could not proceed in any other way than it has done. But people who profess to be Christians, and who talk about this war as being undertaken from Christian motives, may well pause and ask themselves how much real Christianity there has been manifested in it, and how far they themselves are responsible for the terrible conditions that are now known to exist in the island. It is a serious matter, and will warrant serious reflection on their part.

* * *

THE well-known writer, George Kennan, in describing some recent experience at Key West, tells of meeting some of the captured Spaniards, who with their ships, had been taken by the vessels of the American fleet. In speaking of these he says that "On the schooner 'Power of God,' there seemed to be more wild, cruel, piratical types than on any other vessel, except perhaps 'St. James the Apos-

tle.''' Imagine the incongruity. It is just such ridiculous travesties of sacred truth that are always furnished by a union of religion with the state.

* * *

ONE can hardly blame Mr. Dooley, a character discovered by the *Chicago Journal*, for being more impressed with the religious aspect of the controversy with Spain than with the material aspect, in view of the tremendous activity of the ecclesiastical powers engaged, and the comparative quiet in the operations of the fleets and armies.

* * *

RELATING his impressions of the war recently to an acquaintance, Mr. Dooley is quoted as saying that while the "sthrateejans" in Washington have been holding their discussions "they'se been goin' on the mos' deadly conflict iver heerd tell iv between th' powerful preachin' navies iv th' two counthries." The bishop of Cadiz, he went on, "fired the openin' gun," and "sint a storm iv brimstone an' hell into us," and was immediately "answered be our whole fleet iv preachers. Thin he was jined be th' bishop iv Barsaloon an' th' bishop iv Mahdrid an' th' bishop iv Havana," and "to meet thim we sint th' bishop iv New York, th' bishop iv Philadelphia, th' bishop iv Baltimore, an' th' bishop iv Chicago, accompanied be a flyin' squadhron iv Methodists," Presbyterians, Baptists, and others. "Th' bishop iv New York" is now "blockadin' th' bishop iv Santiago de Cuba, an' they'se bin an' exchange iv prayers between th' bishop iv Baltimore an' th' bishop iv Havana without much damage." His impression was that we were having a shade the best of it so far, but the Spanish bishop, he said, "prays har'rd, an' 'tis no aisy wurruk to silence him."

* * *

MR. DOOLEY'S observations would be perfectly in order if we were to take seriously the attitude of the ecclesiastics belonging to the opposing sides in the war. As it is, they illustrate the absurdity of the idea which both parties are seeking to carry into effect, that God can be made a party to the mixing of Christianity with carnal warfare.

* * *

ONE of the speakers at a recent mass meeting of citizens of Nashville, Tenn. (mentioned in another column), called to consider means for suppressing the Sunday saloon, said he thought that saloon men ought to form an alliance to keep the laws, and in case one of their members should break over, "kick him out" of the organization.

* * *

THIS might be good policy for the saloons. But the fact is that the saloon is essentially a law-breaking institution; it is in its very nature an outlaw. Hence it is

not to be expected that the saloons would be able, even were they willing, to form and maintain an effective organization for the promotion of obedience to law. All they ask is to be let alone; and all their power is naturally exercised in the direction of securing conditions in which they will be let alone to the fullest possible extent.

* * *

THE saloon is a positive force only in the direction of evil.

"Civic Righteousness" in Nashville, Tenn.

THE "Ministers' Alliance" of Nashville, Tenn., has inaugurated a campaign for "civic righteousness" in that city. What is meant by "civic righteousness" may be seen from the following resolution, which is one of several passed at a mass meeting called by the Alliance, the evening of May 23:—

"Resolved, That it is the sense of the people of Nashville that gambling houses and open saloons on Sunday are a serious menace to the peace and good order of the city, and to the manhood of our youth, especially so since Nashville is an educational center and hundreds of young men are residents here during the formative period of their lives."

In other resolutions following, the meeting called upon the city authorities to permanently close the gambling houses and shut up the saloons on Sunday.

Righteousness has nothing in common with the saloon any more than it has with gambling or with any vicious indulgence. But "civic righteousness" says that the saloons may remain open and transact their nefarious business all days of the week except Sunday. It is evident, therefore, that "civic righteousness" is not righteousness at all.

It was not the fact that the saloons and gambling houses were open that draw the attention of the Ministers' Alliance; but the fact that they were open *on Sunday*. It is needless to say that it is regard for Sunday which prompts people to feel more concerned at evils seen on that day, than at those which show themselves on ordinary days of the week. But regard for Sunday is a religious sentiment purely, and one with which civil government has no concern.

"Civic righteousness" has its origin in religious sentiment. It means a form of city, state, and national government which has for its main object the exaltation of Sunday.

A MEETING of ministers of Jefferson, Ia., and vicinity, was held in that city recently, to devise a plan of action for opposing Sunday excursions on railways. Four Protestant clergymen and the Catholic priest joined in the call for the meeting, and all Catholic priests within a considerable distance of Jefferson were invited to participate in the conference. The effort resulted in the production of

resolutions designed to create public sentiment against this form of Sunday desecration. These resolutions were forwarded to all ministers in the vicinity of Jefferson, to be used by them in creating sentiment among the people within their reach. An appeal will also be made to the railway companies to run no Sunday excursions, and petitions to the same end will be forwarded to the railway officials by the middle of June. The *Jefferson Bee* says that the ministers are taking vigorous action in the matter, and their efforts may be expected to produce results.

THE *New York Sun*, of the 23rd inst., gives the following interesting observations on the session of the Presbyterian General Assembly, which began at Winona Lake, Ind., May 19:—

“Dr. Sheldon Jackson, the retiring moderator, preached a notable sermon, so far as concerned pulpit eloquence, but he made no direct reference to ‘the lapse of faith manifested in some parts of the Presbyterian Church, here in New York, for instance, unless in the remark that ‘we are living in one of the greatest crises of the world’s history.’ In saying this he may have had in mind merely the political conditions of this period, for he spoke surrounded by national flags and to an audience which was roused to enthusiasm by every appeal to patriotism. Unquestionably, however, we are living in a time when religious faith is passing through the greatest crisis in the history of Christianity and of all religions. It is a time when supernaturalism itself is assailed as mere childish superstition, a tissue of fairy tales and ghost stories, even by theologians themselves, and when the Bible, the source whence is derived the whole Protestant belief in supernaturalism, is relegated by a distinguished theological school to the place of a criticisable human production.

“Among the reports presented in the early routine of business was one complaining that the standard of ‘Sabbath observance’ has been lowered constantly in this country, the ‘Continental Sunday’ replacing the ‘American Sabbath’ in many places. Undoubtedly the old severity of Sabbatarianism has yielded under the pressure of both popular distaste and religious doubt. It is not surprising that when people begin to lose faith in the Bible, under the teachings of the Presbyterian critical school, they should become careless about keeping Sunday in the old Presbyterian fashion. Various suggestions were made against the reading of Sunday papers, bicycling on Sunday, and other and almost universal departures from the strict Puritanical observance of the day; but nothing definite as to them was done by the General Assembly.

“Whatever may be done in the way of prohibition will be of no practical consequence. Presbyterians, clergy and laity, will do as they think best in this matter without regard to the precepts of that body. They are now as eager as the rest of the people to get the news of the war, and they want it on Sunday as much as on other days. Sunday bicycling, moreover, has been encouraged by some pastors in the provision of receptacles for the machines in their churches; and, by means of a wheel, a missionary is enabled to conduct Sunday services at widely removed places.

“Moreover, when a Kansas delegate offered a resolution earnestly requesting President McKinley to use his influence and prevent ‘needless work by the navy and army, and especially the beginning of movements or battles upon the Lord’s day,’ the resolution was tabled almost unanimously, the Rev. Mr. Hudnut, of Brooklyn, arousing patriotic enthusiasm by declaring that ‘Dewey did a holy thing in striking at Manila on the Lord’s day.’”

“The Greatest Enemy of Christ and Humanity,” —Phariseeism.

Extract from a paper read at the Willard Hall Conference, Chicago, April 18, by Rev. G. A. Luckerman.

LOW HIGH CLASSES.

SHALL we ever learn the fact that there is not a single social evil which has not its root in respectability, modern phariseeism, the spawn of special privilege—that there is no corrupting influence which takes not its rise in what are called the higher classes? If we ever do we may learn, in the name of betrayed humanity, to say to all such influences, no matter how bold their effrontery, “Thou couldst have no power at all against me were it not given thee from above. Therefore he that delivereth me unto thee hath the greater sin.”

Oh, for an Isaiah to sound his Woe to them that call wealth success and poverty failure; that call pauperization charity and bribery legislation; that call policemanization law and love anarchy; that put respectability for righteousness and make the bestowal of hush money their religion. Woe to the Esaus, who rate man below property and mind below matter. . . . Woe to the professed followers of Christ who seek to be ministered unto rather than to minister, whose aim in life is to get without earning, who fear nothing in comparison with losing their social position and their soft job, who say “Master, master” with one breath and with the next “We have no king but Cæsar.”

For surely the picture is not overdrawn nor the implied comparison unwarranted. It was the dominant social class, the respectably religious, that rejected him then, not the rabble nor the Romans, and to-day it is the counterpart of the same class that hourly rejects his claim and delivers him up to be crucified; these, and not the saloon-keeper.

And, as of yore, that class is organized, has its hierarchy and its myrmidons. There is the eminently respectable and next to him the quasi respectable, and next to him the boss and the ward politician, and so on down the descending scale to disreputability of the lowest sort. And the man at the top is at the bottom of the deviltry. He is the arch-corrupter of youth, and not the saloon. He is the arch-debaucher of women, and not the saloon. He is the arch-foe of justice, and not the saloon. Indirectly, of course, and in the majority of cases unconsciously; but really and truly, nevertheless, for he holds himself aloof; he moves in the best set, so far as any one

knows, never moving out of it. The grievous and heavy-to-be-borne burdens of his business schemes and legislative measures he lays upon the back of his so-called attorney, whom he of course pays liberally, and who in turn employs others for the dirtier and less arduous work. These last he never sees, does not know, nor want to know. It might make him uncomfortable if he did. They are paid for what they do and are satisfied, presumably. What affair is it of his? Indeed, he seldom if ever thinks of them; the ward politician looks after all that.

AN EVIL HERITAGE.

He is blind; yet his blindness is not altogether willful, and in so far, therefore, he is not to be blamed. He was the product of the existing social order before he became one of its chief upholders, and the church which he supports has never told him—shall we say never dared to tell him?—in language he can understand that he is daily responsible for the crucifixion afresh of the Son of God through coöperation in a system which gives the lie to professions of faith in Christ and renders incapable of fulfillment the definite, practical injunctions of his teachings.

In this respect his experience is not unique. Each of us enters upon life with the innate capacity for Christlikeness, and the equally innate tendency toward Phariseism, and the very worst that can be said of the existing order, this so-called Christian civilization, is that it develops the Pharisee and kills the Christ in us. All of us are under its spell, and so the objects of divine displeasure. The differences are only differences in the degree of culpability dependent on the measure of received enlightenment and they who really see are the first to feel the force of the Master's command: "He that is without sin, let him cast the first stone."

AN EX-PHARISEE'S EXAMPLE.

Let us would-be reformers, therefore, not judge one another any more, but judge this rather, that no one of us put that worst of stumbling blocks, Phariseism, in his brother's way. To do this is not easy, but it is possible. For from out that old party of self-righteousness, respectability and special privilege there came a man who, having suffered the loss of all things of that sort, did count them as so much dung in comparison with the knowledge of Christ and acceptability with him, consequent upon that knowledge and that loss. In saying "Be ye followers together of me, even as I am of Christ," Paul, the ex-Pharisee, prisoner of Jesus Christ, said what each one of us, lay as well as clerical, must be able to say if he would be other than a blind leader of the blind. For the Master's requisition the necessary qualifications for real discipleship is the same to day that it was in the first century: If any man would come after me let him turn his back upon respectability and social station. Let him come out of that smug little world of his own imagining, out into the real world of the common people, bearing his cross of misrepresentation and ridicule and scorn, and

let him follow me in the search for rightness of personal relationship with publicans and sinners.

A REPRESENTATIVE of the Society of Friends, Mr. Richard Henry Thomas, writes the following to *The Independent*, in justification of the Society's attitude on the question of war:—

"We are unable to find anything in the example of Jesus, or in the spirit of the New Testament that justifies the assertion, when made without qualification, that 'self defence is Christian.' Within certain limits it is, as is also the defense of the weak, and the defense of the right. These limits may include any amount of suffering on the part of the defender, even unto death; but they admit of no departure from the spirit of love or from the spirit of His example who came not to destroy men's lives, but to save them, and to give his life a ransom for many."

THE following item from a Manitoba journal states in detail the "destruction of the enemy's fleet"—so to speak—in the battle between the forces of liberty and of religious legislation in the Manitoba legislature:—

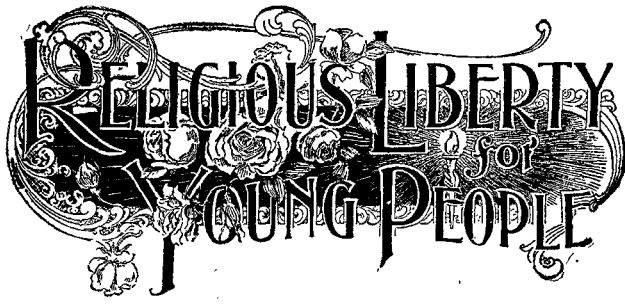
"Clause two of the Sunday observance bill, prohibiting the sale of goods and the performance of ordinary work was struck out, as was also clause three, prohibiting political meetings; clause four relating to games and amusements and clause five, with sub-sections relating to Sunday excursions. In place of clause four a provision was inserted making it illegal to advertize or attend games or entertainments for which a fee is charged. A clause was added providing that this bill did not repeal the general Sunday act now in force."

War About a Bucket.

"The Oriental Watchman."

EVERY one knows that a very small matter may grow into a quarrel, when two small people feel quarrelsome. And when grown people allow pride and selfishness to rule their hearts they can quarrel about as small a thing as children. So nations may fall out and fight, spending large sums of money and many lives over a very little thing. The following shows what "standing up for their rights" may lead men to do:—

"In the year 1005 a soldier of the commonwealth of Modena ran away with a bucket from a public well belonging to the State of Bologna. The bucket might have been worth a shilling; but it produced a quarrel which was worked up into a long and bloody war. Henry, king of Sardinia, assisted the Modenese to keep possession of the bucket, and in one of the battles he was made a prisoner. His father, the emperor, offered a chain of gold that would encircle Bologna, which is seven miles in compass, for his son's ransom; but in vain. After twenty-two years' imprisonment he pined away. His monument is in the Church of the Dominicans. The fatal bucket is still exhibited in the Cathedral of Modena, enclosed in an iron cage."



Studies in French History —25.

"I DON'T believe Professor Carman thought twice, or he would not have given Ed Barnaby that job to do," said Charlie White to Rob Billings, on their way home from school.

"What job?" asked his companion.

"Why, that essay to write. He never *could* write a composition worth a fig. I expected he'd refuse, point blank. Besides, you know, the Barnaby bookshelves are as barren of books as a Kansas garden is of vegetables after the grasshoppers have put in their work."

"I know it; I'm just sorry for those boys. Their father lost his job after his last spree, and Mrs. Barnaby has begun to take in washing, mother says, to support the family."

"I think it's wonderful how Ed and Will have stuck to school, and especially to the French history class."

"Well, I don't know; Professor Carman makes them pretty interesting. But what can we do to help Ed with his essay?"

"I'll tell you," said Rob. "Mother has a history of France which tells lots of interesting stories; maybe that would help him. I'll ask mother to lend it to him, and, then, besides, Professor Carman said he'd let him have some helps."

Robert Billings was as good as his word, and the next Tuesday afternoon, thanks to his kindness and the thoughtfulness of his teacher, Edward Barnaby had an essay, which he had worked very hard to prepare, and which, as the teacher has just called him up, we will hear him read:—

"King Charles VI. of France," began Edward, bravely, though his voice shook a little, for he always had a great dread of essays, "was also called the Well-beloved, though why, I can't see for the life of me, unless it was because he was so crazy, most of the time, that he did no particular harm. His people never seemed to pay much attention to him,—only they liked to see him out in public when he was able. I don't believe he knew they thought much of him till he died—and then of course he didn't know it. But then they cried and took on pretty bad. I'm sorry to say that's the way people do nowadays,—they wait till a fellow dies before they find out that he amounts to anything."

"That's true, Edward," interrupts the teacher, "and more's the pity."

"After the king began to get better from his first crazy spell, which lasted near a year, one of his silly courtiers thought he would invent a kind of fun that was entirely new. He did. It was a masked ball, in which the inventor of the sport, the king, and four or five knights dressed up in linen suits, which they covered all over with pitch, and then attached tow to the sticky pitch,—they must have looked odd, I think. At last the king's brother, the Duke of Orleans, carelessly held a burning torch so close to one of these human pieces of kindling wood, that the tow with which he was covered took fire, and that set all the rest afire except the king. His aunt threw her cloak around him, and so managed to get him out. The inventive genius who got the play up was burned to death. This man was so cruel toward the people that they hated him and were glad when he died. He used to whip them cruelly, and then, calling them 'dogs,' would tell them to bark. So when the funeral procession was going along the streets, these poor fellows would call out, 'Bark, dog, bark!'"

"Of course the king was too weak in the head to endure so much excitement, and he was soon crazy as ever. He even imagined his own wife was a stranger; but I don't know as there was anything so very queer about that, seeing she was so unkind to him. But he thought a great deal of his brother's wife, the Duchess of Orleans, and used to call her his sweet sister; he was always contented when she was near him.

"For weeks and even months the poor king was so neglected when in his crazy fits, that he did not even have his clothes changed. All this time he stayed in the Hotel St. Pol. His wife, Queen Isabella, was just as heedless of her children's comfort as she was of his; in fact the young princes and princesses were allowed to go quite destitute. Once when the king was told of this he cried, and took his cup of gold and told the attendant to sell it to get what was needed.

"At last he died after reigning from 1380 to 1422, or about forty-two years."

"Come now, Edward, never think again that you can't write an essay," said Professor Carman, as Edward took his seat. "You're good for any number of them, I'll guarantee.

"Now, though Edward has done well and has brought out many good points, he has omitted a number of incidents in the reign of the crazy king, which it will hardly do to let pass without notice. Almost his entire reign was one dreary quarrel for the supreme place, between the dukes of Burgundy and Orleans. At last the latter is most cruelly betrayed and assassinated by order of John the Fearless, Duke of Burgundy. This strange man wept at the funeral, when he saw the disfigured remains of his relative, and at last confessed the crime, but declared it was only an act of patriotism; and strange to say, although the murdered duke was a great favorite among the common people, he made a great many people believe it."

"Well, I think that when so-called patriotism leads to

downright murder, it's high time to call a halt," said Joe Palmeto, indignantly.

"You are right, Joseph; but not only did the Duke of Burgundy make the people believe him innocent, but he even forced a great preacher of the day to praise the act, which was nothing but the most dastardly murder,—in one of his public sermons."

"Do you think that was right to submit, professor, even though the duke threatened his life if he refused?" asked Julia March, who always wanted to know the moral bearing of any question.

"I will answer you next week, Julia," said the teacher, glancing at the clock and ringing the bell for dismissal.

MRS. L. D. AVERY-STUTTLE.

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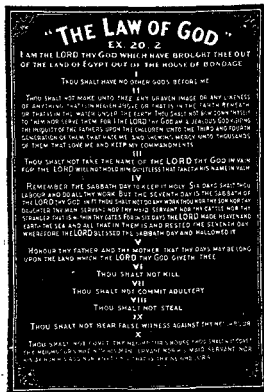
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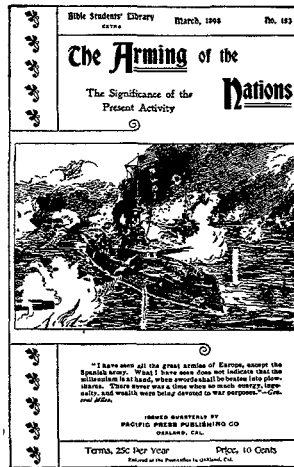
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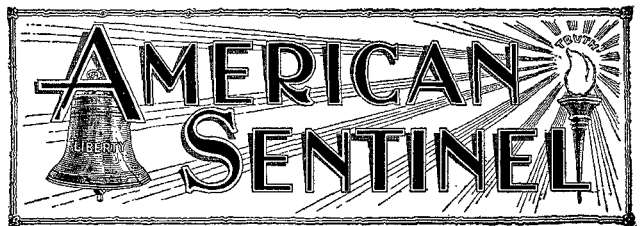
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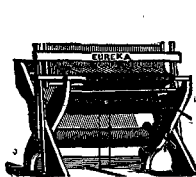
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SAMPLE PAGE OF INTERLINEAR GREEK NEW TESTAMENT.

XIII. XIV. I CORINTHIANS. 459

<p>13 Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἁγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἠχῶν ἢ κίμβαλον ἀλαλάζον. 2 Ἐὰν ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἔαν ἔχω πίσαν τὴν πίστιν, ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι. 3 καὶ ἔαν ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ ἔαν παραδῶ τὸ σῶμά μου ἵνα καυθῶμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελούμαι. 4 Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη οὐ ζηλοῦ ἡ ἀγάπη οὐ περιερεύεται, οὐ φυσιοῦται, οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογιζεται τὸ κακόν, οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. 8 Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. εἴτε προφητεῖται, καταργηθῆσονται. εἴτε γλώσσαι, παύσονται. εἴτε γνῶσις, καταργηθήσεται. 9 ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν. 10 ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται. 11 ὅτε ἦμιν νήπιος, ὡς νήπιος ἐλάλουν, ἴως ἀνηρ, καθήργηκα τὰ τοῦ νηπίου. 12 βλέπομεν γὰρ ἄρτι δι' ἑσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. 13 νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη. τὰ τρία ταῦτα. μείζων δὲ τούτων ἡ ἀγάπη. 14 Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά, μάλλον δὲ ἵνα προφητεύητε. 2 ὁ γὰρ λαλῶν γλῶσση, οὐκ</p>	<p>men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; 7 beareth all things, believeth all things, hopeth all things, endureth all things. 8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away. 11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13 And now abideth faith, hope, charity, these three; but the greatest of these is charity. XIV. Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. 2 For he that speaketh in an unknown tongue speaketh not unto men, but</p>
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ἢ κἂν LA. ἢ κἂν TR. ἢ μεθιστάνει LTT. * οὐδὲν EGW. ἢ κἂν LTR. ἢ ψωμίζω E.
 ἢ κἂν LA. ἢ καυθῶμαι I shall be burned T. ἢ οὐθέν T. ἢ [ἡ ἀγάπη] I TR. ἢ συν. T.
 ἢ πίπτει LTTA. ἢ [δέ] Tr. ἢ — τότε LTTAW. ἢ ἐλάλουν ὡς νήπιος LTTAW. ἢ ἐφρόνου
 ὡς νήπιος, ἐλογίζομαι ὡς νήπιος LTTA. ἢ — δὲ but LTTA.

A GREEK-ENGLISH LEXICON TO THE NEW TESTAMENT, Revised and enlarged by Thomas Sheldon Green, M. A., with a preface by H. I. Hastings, Editor of the *Christian*, Boston, Mass., and a Supplement by J. H. Thayer, D. D., Litt. D., Professor of New Testament Criticism and Interpretation in the Divinity School of Harvard University.
 Containing additional Words and Forms to be found in one or another of the Greek Texts in current use, especially those of Lachmann, Tischendorf, Trellis, Wescott, and Hort, and the revisers of 1881.
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American Sentinel.

NEW YORK, JUNE 9, 1898.

THE discovery of rich gold fields is reported from the Philippines. This will make the question of their future ownership a more perplexing one than ever for the "Christian" powers of the world to settle.

MINISTERS of Milwaukee have recently sent out a denunciation of Sunday baseball, and have appointed a committee to decide upon a plan of action for its suppression. Now let the baseball players and others appoint a committee to prohibit the ministers from palming off their opinions about war and politics upon the people in the name of religion.

"THE kingdom of God is within you," said Jesus Christ. Is it so? Is the kingdom of God within you? If it is, then you are not affected by the commotion and strife that are in the world. Commotion and strife are filling the world, and if the world is in you, its commotion and strife are there with it. But the kingdom of God is pervaded by peace and love. No matter how bad things get in this world, it is your privilege to live in the enjoyment of peace. "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

THE other day the historic "Sixth Massachusetts" regiment passed through Baltimore on its way South, and was received by the people with an ovation. The soldiers received flowers instead of the stones and bullets hurled at them back in '61. The incident was a very pleasing one, and is one of many indications that the old dividing line of animosity between North and South has passed or is rapidly passing away. Perhaps by the time the war is over there will be nothing left to mark this dividing gulf of former days, except—except the dividing line perpetuated by the "Church North" and the "Church South," as found in the Methodist

and some other denominations. How would it seem if the church should come to have a monopoly in this unbrotherly business?

Just when the seat of European political disturbance has been transferred to the precincts of the crumbling empire of China, and the forces of the powers are gathering by land and sea to enforce their respective claims for territory and commercial privileges, a new figure appears upon the scene, as "Uncle Sam," with one giant stride, steps clear across the Pacific and plants one foot squarely down almost at the edge of the field of controversy. What is now to happen? is the question in the minds of European statesmen, as they contemplate this new and not very welcome addition to their "war concert." Will "Uncle Sam" lift that foot and step back again to his own side of the earth? or will he keep it where it is? The indications are that the latter will be his choice. But the decision which is made in the matter will be of far greater consequence than any of the battles that may be fought in the existing war.

SOME idea of what would be involved in carrying out an offensive and defensive alliance with Great Britain may be obtained from these figures applying to the British Empire, given by the N. Y. *Christian Advocate*:—

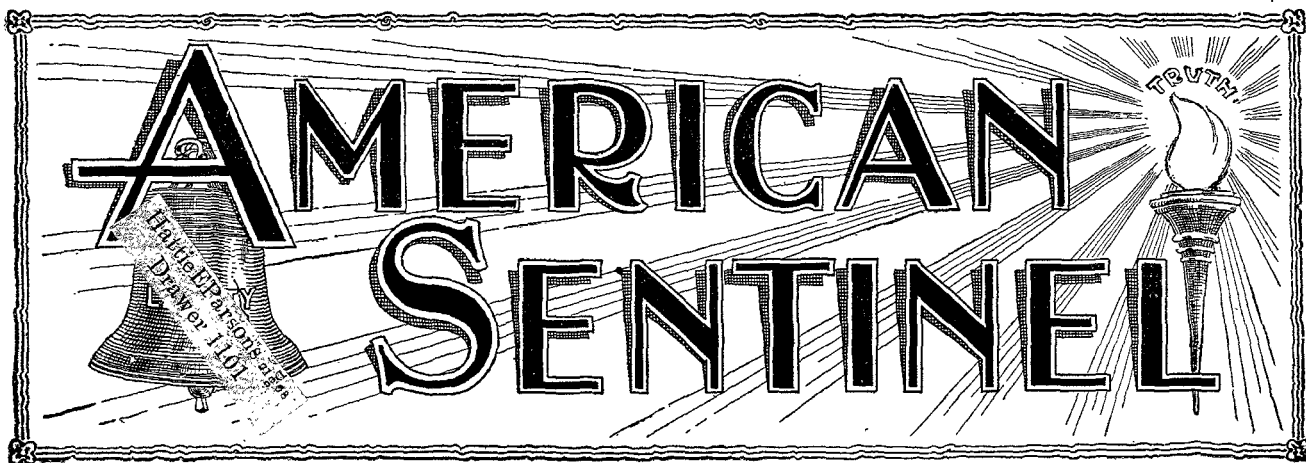
"At the present moment the British Empire is fifty-three times the size of France, fifty-two times that of Germany, three and a half times that of the United States of America, thrice the size of Europe, with treble the population of all the Russias. It extends over 11,000,000 square miles, occupies one fifth of the globe, containing one fifth of the human race, or 350,000,000 people, embraces four continents, 10,000 islands, 500 premontories, and 2,000 rivers."

The United States may well pause before making an agreement to share with Great Britain the task of defending this vast realm.

DOWN in Louisiana the other day, if press reports be true, a crowd of white people took a negro criminal, chained him to a stake, and burned him after the fashion of the *auto-da-fé* of the Dark Ages. The whole affair was executed as deliberately as heretics were wont to be executed by the church-and-state authorities in the days of papal supremacy. This and other like occurrences will constitute convincing proof in the eyes of European powers of the desirability of driving Spain out of Cuba and supplanting her rule with the "Christian civilization" of this Republic.

WHAT is the matter with the Sunday-school? is a question considered recently by Mr. Edward Bok, who is well known as the editor of that popular magazine, *The Ladies' Home Journal*. Mr. Bok says that there is decidedly something the matter with the Sunday-school; that, in short, its old-time efficiency is almost wholly gone. His statements raised a storm of protest, which he probably foresaw; but he spoke with a tone of conviction, fortified by his own experience and observations.

BUT the question, What is the matter? covers a broader field than the Sunday-school. Recently we printed an article from the *New York Sun*, on the subject of the decay of orthodoxy. There is something the matter with the orthodox churches in general. This is more especially evident in the Presbyterian body, where there is a feeling of dismay which cannot be disguised. The church and the Sunday-school are bodies so closely connected that it is only to be expected that a serious malady in one will make itself felt in the other. But whatever cause may be assigned for these alarming symptoms, one thing is certain: there is nothing the matter with the Christian religion. Man is a frail creature, continually failing and wandering away from the right path; but the wisdom and power of God are manifest in the gospel still, as they have been since time began.



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

VOLUME 13.

NEW YORK, JUNE 16, 1898.

NUMBER 24.

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

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 tears that they will be asked to pay for it.

(Entered at the New York Post-office.)

A CIVIL government cannot practice the principles of self-denial.

THE outlook is just as bright for the Christian to-day as it ever was.

THE gospel is the best remedy for the ills of humanity; war, the worst.

SUNDAY laws stand condemned by the premium they are obliged to put upon idleness.

No character is ever strengthened by leaning upon public sentiment or popular custom.

SIN entered the world through the individual, and through the individual it must be cast out.

THE power which is most to stir the world is not that of armies and navies, but "power from on high."

UNDER existing conditions the peace lover can well count himself, as Abraham did, a stranger and pilgrim in the earth.

A RELIGIOUS state cannot be an effective remedy for evil until it is possible for one person to be righteous for another.

THE devil never worries over any movement for moral reform which invokes the power of the state instead of the power that comes through faith.

THE duties an individual owes to God, and the manner of discharging them, are matters which stand unaffected by the fact that there are a great number of individuals in the world.

ANY religious action by the state means the interposing of man between God and man,—the substitution of a sinful, fallible mortal for the "one Mediator between God and man," Jesus Christ, and of human wisdom, authority and power for that which is divine.

LIEUTENANT HOBSON and his crew who took the "Merrimac" into Santiago harbor are not braver than the one who storms and takes the citadel of self, in the face of the fire from the forces of evil within it, and of the world without.

FOR religiously-inclined people, Sabbath laws are superfluous, since such people observe the Sabbath by their own preference.

FOR other people, Sabbath laws can do nothing but put them in a condition of enforced idleness. But such a condition is unnatural: Nature abhors it as she does a vacuum.

THE only periods of absolute idleness for which nature provides are the hours of sleep.

AS a worldly-minded man cannot be active except in a worldly way, and Sabbath laws are directed against the manifestation of worldly activity, they can, at most, only reduce such a person to a condition of idleness which is contrary to the laws of nature.

AND as the laws of nature are the laws of God, it is plainly true that Sabbath laws, to be enforced by civil authority, have no place in the economy of God.

That Southern Methodist Church Claim.

THERE is a very bad odor arising from that Southern Methodist Church claim of \$288,000 which Congress kindly disbursed from the pockets of the people a short time ago. The hope in the minds of the beneficiaries that the "incident was closed" when Congress had capitulated to their demands, was not to be realized. And while the case cannot be reopened by Congress, it can and will be reviewed by the general public in the light of facts which reflect anything but credit upon the Southern Methodist Church.

It was represented by those through whom the claim was brought before Congress, that no claim agents or paid attorneys were concerned in the matter, but that the money would all go for religious and benevolent purposes under the management of the religious corporation to whom it would be paid. Of course, this would in no way have justified the appropriation, if it had been true. But it was represented to be true when in fact it was utterly false. A telegram from Messrs. Barbee and Smith, managers of the Methodist Book Concern in Nashville from which the claim for damages proceeded, was read during the discussion in Congress, stating that no attorney or claim agent was financially interested in it. The truth is that no less than thirty-five per cent of the whole sum, or \$100,800, went as a fee to the agent through whose efforts the claim was successfully engineered through the National Legislature. This was the largest fee, and there were other smaller ones. The *New York Journal*, of June 10, gives these details:—

"The claim passed Congress after a hard fight. The principal argument in its favor was that the Methodist Church South would be the beneficiary, and the 'book agents' feature of it was always mentioned in small type. It turns out that the book agents were the principal beneficiaries, and that the lobbyists came next.

"Colonel Stapleman, it is reported, divided with Colonel Thomas, president of the Nashville Exposition. There were some smaller people in the deal, who are called 'holders of a five congressional flush' in lobby parlance—who received several thousand dollars each. One of them paid off an \$800 hotel bill of two years' standing. The money is out of the treasury, however, and no investigation can put it back."

And this was sanctioned by the Conference of the Southern Methodist Church, recently held at Baltimore. A minority of the conference, to their credit, wanted the whole transaction disavowed and the money returned to the Government; but the majority were not of this mind.

Probably no more effective comment upon the character of this transaction could be offered than the following from a Methodist lady of the South, Mrs. W. H. Felton, of Cartersville, Ga. In a letter to the *Atlanta Journal*, this lady says:—

"I have read very carefully the debate that took place on March 8, at the time when Messrs. Barbee & Smith

exploited that telegram of positive denial. The Methodist Church was put on her knees before Congress, begging for money to keep her worn-out preachers and their widows out of the county poor-house. That beggar role was worked for all it was worth. And now, when I find out that the claim agent was pumping up tears for that supposed class of our citizens, meanwhile holding a contract that he should get more than one dollar every time he pumped up three out of the strong-box of the nation, I feel as if the great Southern Methodist Church has been dragged through the mire and filth of humiliation and falsehood to very little purpose. I am ashamed that so much was done to humiliate, and I loathe the falsehood that made their success possible. I have no disposition to discuss the claim agent, nor do I care whether he got his pay out of the mission fund, the school-book fund, or whether the 35 per cent was delivered at the very counter at which Messrs. Barbee & Smith cashed that check on the United States Treasury for \$288,000.

"But I do care that I, in common with the rank and file of Southern Methodists, are now placed before the United States Senate in the attitude of swindlers, because the avowal was decided and complete that no money would be paid to claim agents, attorneys, or lobbyists, for pushing that war claim on the present Congress.

"I do not blame Messrs. Barbee & Smith for their official part in this matter. Doubtless they obeyed their superiors in office—however much I may condemn their individual weakness in doing evil that supposed profit might follow—but I do not hesitate to say that the general conference, in failing to rectify the mistakes of these persons, has placed the entire responsibility upon the body itself. It is now their act. Their agents, Messrs. Barbee and Smith, have been protected, and the odium of that false telegram lies at the door of the only legislative organization of the Methodist Church. . . .

"It will be some time before the stain of such a falsehood will be eradicated from the official pages of our church and our national reputation. The time to remedy the evil has surely passed, because that lying telegram has been assumed and condoned by the general conference at Baltimore. If protests were privately made, the edict prevailed—'Division and silence!'

"I fancy that august body in session, with the odor of that Barbee-Smith telegram in their nostrils, with saintly attitude and pious ejaculations, as the claim agent raked in the 35 per cent. Alas! Alas!!

"If those senators who heard Senator Bate [Pasco] read it could have attended some of their discussions as to where the remainder could be placed, to make most noise, either in China or Nashville, they would have wondered where were the starving old preachers and agonized widows who figured before the Senate after the fashion of Cuban half-breed reconcentrados when jingoism was in the political saddle some two months ago. What a spectacle for men and angels!

"And what a game for preachers to play at! Actually raiding the United States treasury by the art and tricks of claim agents (the new name for lobbyists) to rob the taxpayers!

"And Messrs. Barbee & Smith are to get \$500 each annually for being so sharp in politics! Thirty-five per cent. to the claim agent, \$1,000 per annum to these sharpers in canonicals, \$50,000 for a similar book concern plant in China (and as much to some other schemes

far and near); this war claim vanishes like 'butter before the sun,' and we have nothing left but that malodorous incident in the United States Senate, where Methodist preachers added falsehood to trickery to get in reach of the money to be thus spent in ventures and experiments, like other tricksters and traders in politics. Alas for the honor and good name of the Methodist church!"

It remains for the church people of this land to decide how much stigma of this sort they want fastened on the church, and for the people in general to decide how many times more they want Congress to be a party in such fraudulent business. Let no one be surprised that such fraud was connected with. The very principle by which the people's money was given by the Government to a church, is as fraudulent as anything can be. That such a principle should be recognized by Congress, is the worst thing in the whole transaction; and that there should be paid lobbyists to push the claim through Congress, is just as natural as that evils should associate together. The union of religion with the state always begets fraud and hypocrisy; and in this affair Congress and the people of the United States have a warning to keep religion and the state separate. Whether they will heed it or not remains to be seen.

A Rare Occurrence.

It is not often one hears of a person accepting the Catholic faith through the exclusive reading of the Bible. But that such a thing is possible seems to be the case according to the *Catholic News*, of April 2, 1898.

Even to the *News* it must have been an incident of rare occurrence, for it makes the most of it that it can, devoting exactly a column to the narration of the fact.

The *News* is careful to state that the one who did this "read no Catholic books, heard no sermons, was influenced by no living examples of the excellency of the true faith, but by the serious and unbiased reading of the Holy Scriptures, discovered the pearl of great price."

But the convert himself in giving his testimony as to how he was led to embrace Catholicism, says: "I profited by the warning of St. Augustine, 'Fly to the tabernacle of God, the Catholic Church.'"

If this man "read no books, heard no sermons, was influenced by no living examples of the excellency of the true faith," where did he ever learn of St. Augustine, and in what part of the Bible did he ever read St. Augustine's warning, "Fly to the tabernacle of God, the Catholic Church?" The writer has several versions of the Bible, including a copy of the Douay Bible. In none of the former has he read such a warning, nor has he any recollection of seeing it in the Douay version.

This convert is so glad that he has found the "pearl of great price" that he says, "The English language is inadequate to express my gratitude to many kind friends who lent me a helping hand to bring me into the true

fold, especially Father Wagner, of Champaigne, Ill., for his unremitting kindness throughout my instructions."

Notwithstanding we are told that the man "read no books, heard no sermons," etc., from the fact that he knew of St. Augustine and his warning to flee to "the tabernacle of God, the Catholic Church," coupled with the fact that there were many kind friends, especially a "Rev. Father," ready to help him, it is not clear by any means that the New Testament is responsible for the man's conversion to the Catholic Church.

C. H. K.

An Unfortunate Comparison.—No. 2.

BY JOHN D. BRADLEY.

WHILE we are absolutely certain that if America must depend upon the character of her sports as the evidence of her civilization she must at once take her place on a level with Spain, we are no less certain that in all lines of material and intellectual progress she far outranks Spain. We are fully conscious of the blessings and enlightenment of liberty; we recognize the ignorance and barbarity of Spain. But never shall we seek to explain that difference by such a piece of puerile sophistry as a comparison of ball and bull-fight. We are thoroughly convinced that that difference is due, not to "the manner of spending the hour of recreation" (for as we have seen there is here essentially no difference), but to the facts stated by Macaulay more than fifty years ago in language which no one may misunderstand. He says in his essay on Von Ranke:—

"It cannot be doubted that, since the sixteenth century, the Protestant nations have made decidedly greater progress than their neighbors. The progress made by those nations in which Protestantism, though not finally successful, yet maintained a long struggle, and left permanent traces, has generally been considerable. But when we come to the Catholic land, to the part of Europe in which the first sparks of the Reformation were trodden out as soon as it appeared, and from which proceeded the impulse which drove Protestantism back, we find, at best, a very slow progress, and on the whole a retrogression. . . . Compare the history of England and that of Spain during the last century. In arms, arts, sciences, letters, commerce, agriculture, the contrast is most striking. The distinction is not confined to this side of the Atlantic. The colonies planted by England in America have immeasurably outgrown in power those planted by Spain. Yet we have no reason to believe that, at the beginning of the sixteenth century, the Castilian was in any respect inferior to the Englishman. Our firm belief is, that the North owes its great civilization and prosperity chiefly to the moral effect of the Protestant Reformation, and that the decay of the Southern countries of Europe is to be mainly ascribed to the great Catholic revival."

Again, in his *History of England*, chap. 1, par. 22:—

"During the last three centuries, to stunt the growth of the human mind has been her (the Church of Rome) chief object. Throughout Christendom, whatever ad-

vance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor; while Protestant countries, once proverbial for their sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country around Rome with the country around Edinburgh, will be able to form some judgment as to the tendency of papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation, the elevation of Holland in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. . . . On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil."

Whatever has been, or is now, the enlightenment of the American people, we confess that we have little heart to congratulate them upon it, when the very moment they are denouncing another people for their ignorance, and barbarity, and general lack of all humane principles, past and present, they are themselves yielding to the control of the very power of lawlessness to whose domination is due the blackest pages of that history and the largest share of the present deplorable conditions. When the people of this country have so far forgotten the great Reformation and its benign influence upon their own destinies; when they have so far forgotten why their fathers came to this continent and why they established the American government; when they have so far forgotten the great and eternal principles of justice and liberty pronounced at the formation of that Government and which have ever been its true glory; when they have so far forgotten all the lessons taught both by the history of their own country and of Europe; when, in fact, they have so far forgotten everything that is worth remembering, as on the one hand to ascribe their national greatness to the fact that they "match human against human—not man against brute," and on the other to allow themselves without a word of remonstrance and almost with sycophantic complaisance to become "enclosed in the coils of the insidious diplomacy" of a power whose history for upwards of thirteen centuries has shown it to occupy "the highest place among the contrivances which have been devised for deceiving and oppressing mankind,"—we say when all this occurs with them, their condition stirs indeed with deep emotions the heart of every true patriot, but they are emotions not of pride and congratulation, but of pity and despair—of pity for them and of despair of their future freedom. Madison and Jefferson, were they living to day, would exclaim with even more vehemence than in its original utterance, "We know no name which will too severely reproach our folly!"

Would it not be vastly wiser and better in every respect, for the *Times-Herald*, instead of attempting to make capital out of Spanish bull-fights, and publishing laudations on "the patriotism of the Romon Catholics," and accounts of Archbishop Ireland's wonderful "peace efforts," to awake to the real danger to this country and speak accordingly—speak as would Jefferson, Madison, Macaulay, and every lover of liberty who has ever lived, were he and they alive to-day?

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

BY MRS. S. M. I. HENRY.

"THE universal education of successive generations" in the science and ethics of alcoholic beverages was Mrs. Hunt's burden, and she saw the public school as the medium by which this must be accomplished. Every boy and girl was due some time for a longer or shorter term at the public school-house, and here at this gate of entry she would station the representatives of truth. She would appeal to the boyish pride of strength, and the girls desire for grace and beauty; she would make nature itself cry out through these instincts that are as universal as life, against that indulgence which destroys the fine proportions of the growing animal; dwarfs, deforms, and degrades all loveliness. She would pit science as well as revelation against custom and appetite and see what it would do for the race after the third and fourth generation.

She began the discussion of her great theme in her home Union, and from thence worked out to the National, which in 1880 created for her the Department of Scientific Temperance Instruction in Schools and Colleges, and made her its superintendent (which position she still holds), and promised to stand by in her arduous undertaking.

Her's was the dream of a prophetess. All that she saw ought to be soon, will be by and by in the restoration of all things; but by "faith she brings it nigh," at least near enough to keep her in perpetual courage. No more practical woman can be found among us; none stronger nor more God-reliant as she keeps working away at her part of the great problem.

Mrs. Hunt recognized at once the relation of law to public school education, and with the habit of directness which is peculiar to her, she went for the legal end of the question at once. Since it was the law that fixed the school curriculum, she would make the law the friend of her client, the child of to-day, and those that should be of him.

She drafted a bill, and with such limited help as the National could give her, succeeded in persuading the legislature of Vermont to make it a law in November of 1882.

This law provided that all pupils in every school should be instructed in physiology and hygiene with spe-

cial reference to the effect of alcoholic drinks, stimulants, and narcotics upon the human system; and that no certificate should be granted any person to teach in the state who "shall not pass a satisfactory examination" (after a certain early date which I cannot recall) "in physiology and hygiene, with particular reference to the effects of alcoholic drinks, stimulants and narcotics upon the human system."

The legislature of Michigan passed the same or a similar law in '83, and from that time Mrs. Hunt and her heroic band of state superintendents have been bringing state after state into the temperance educational procession, until at this date but four remain to be persuaded.

The National Congress quite early in her campaign passed a law making this line of instruction a part of the regular course in the District of Columbia; in all territories, and all naval and military schools; this being the extent of their power to legislate in school matters. During all these years Mrs. Hunt has almost lived in state legislatures personally watching every bill on its passage and all for the sake of the growing children in *your* home.

We are now far enough away from the first starting point in the Cold Water Army movement to begin to reap samples of the harvest, and while some of us know from the statement of the Word which is given for our counsel that these dreams of a reconstructed and purified society cannot be realized in this age of the world's history, yet we do know that the labor is not in vain in the Lord, because of results which have already been harvested. Thousands of men have grown up under this better teaching to be strictly total abstainers who under the influence of their natural environment would otherwise have necessarily been left untaught to fall a prey to the same evils which had slain their fathers; and thus the fact is attested that God was in the principle of "Prevention" as it had been revealed to us, that it was an essential part of that *All* that is in Christ, and that he was pleased to honor the efforts, which if not perfect, if not even the best that we ought to have done, were yet so honest in the motive which was behind them that he could recognize and use them in bringing men to the knowledge of his Son.

I have myself had many beautiful surprises in the years that have passed since the organization of that first Cold Water Army, and they are still coming in the nature of firstfruits of the harvest which shall be reaped by and by. The personal correspondence and experiences of all our women are full of just such tokens of the truth that "Ye shall reap if ye faint not."

I was invited to a certain western city for evangelistic work. Upon my arrival I was met in the most cordial manner by four bearded men who greeted me almost like sons, and in explanation told me that they had been in my first Cold Water Army; had taken that "oath" on the Court House Green, and had been kept by it from falling into the drinking habits of their associates in the new West, for they had determined never to break that sol-

emn promise. They had all become Christians; were members of the three churches, and honoraries of the one W. C. T. U. of the town, and had united to invite me to bring the gospel to their neighbors.

Will you wonder if I tell you that I looked at them through wet eyes out of a laughing heart? And that I enjoyed the two weeks of service in which I was constantly supported by these four men and their wives, pastors, and associates in church work? The memory of it has always been refreshing, and also has served to illustrate the principle with which we started out, that all truth leads to Christ.

The Duty of the Christian Soldier.

JOHN the Baptist was the forerunner of Christ. His work was to "prepare the way of the Lord," to "make straight in the desert a highway for our God." All things which John spake of Christ were true as even the Jews admitted; while our Saviour himself declared that "among them that are born of women there hath not arisen a greater than John the Baptist." Therefore no doctrine can come to us with any higher sanctions than the teaching of John.

It was John's work to prepare the way for the new dispensation, therefore he spoke not alone to the Jews but to us as well. The morality which he taught was the morality, not of pagan philosophers, nor yet of self-righteous Pharisees, but the morality of Christ. The duties which John enjoined may not be neglected; the rules of conduct which he prescribed are in force to-day. What, then, did John declare to be the proper course of action for one who being a soldier would become also a Christian?

"And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages." Luke 3:14.

Observe that John did not say, Do violence to no man privately, or until commanded so to do by your superiors, but "Do violence to no man." The marginal reading is, "Put no man in fear." It must be evident that a "war" conducted on such principles would be even more peaceful and bloodless than Mr. McKinley's peaceful blockade of Havana which has caused no little dissatisfaction to the advocates of an energetic prosecution of the war with Spain. And not only would it be more peaceful than a peaceful blockade, but it would be likewise infinitely more effective, for only the Christian is capable of waging such a war; and his weapons "are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10:4.

Of course, from the standpoint of the world, the soldier who would heed the inspired admonition, "Do violence to no man," would be of no use as a soldier; but this only shows that Christianity, as taught in the Scriptures, and the spirit of war are irreconcilable. The fol-

lower of the Prince of Peace cannot and will not fight with carnal weapons; his weapons are mighty but not carnal. He wields a sword, but it is the "sword of the Spirit, which is the word of God" (Eph. 6:17), he has a defense—not indeed bags of sand, walls of granite, or armor of nickel-steel, but the breastplate of righteousness and the helmet of salvation. The rule of the Christian's life is "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. The Christian must be Christlike. Christ lives and works in and through him. Gal. 2:20. The Christian fights, but his enemies are not his fellow men, creatures of the same divine hand, bound to the same judgment bar; but the devil and sin. Like the Master his mission is not to destroy men's lives but to save them.

Such is the work and the only work of the Christian soldier, for "as he [Christ] is so are we in this world." 1 John 4:17. And again, "He that abideth in him [Christ] ought himself also so to walk, even as he walked." 1 John 2:6. Notice, the text does not say, "As He is so we must be in the future kingdom of God, but it does say, "As He is so are we in this world." "If any man have not the spirit of Christ he is none of his." It is not what one hopes to be in the future, but what he is at the present moment that determines his standing in the sight of God. The Christian can engage in no business, occupation, or calling in which Christ himself might not engage were he living as a man here upon earth, even as he once lived.

These things being true, will those who are engaged, or who are proposing to engage in Christian work among those who have enlisted to fight against Spain, will these Christian teachers, I ask, teach the soldiers and sailors of the United States these vital truths from the Word of God? Will they seek to make them real soldiers of Jesus Christ—to walk as he walked, to do in all things as he did, to revile not when reviled, to threaten not when they suffer, to retaliate not when smitten? Or will they teach them the gospel of force, of revenge, of destruction? To teach the first would be to disqualify for military service as many as received it; to teach the second would be to misrepresent Christ and to destroy souls for whom he died.

Christianity is opposed to war. True an apostate church has caused men to lose sight of this truth; but during all the years that it has been covered up it has not ceased to be truth; and to-day the word of Christ to each of his followers is, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." To obey this injunction requires courage, and that of a higher order even than to face the foe upon the field of carnal strife. Moral courage, the courage of Christ himself, will alone enable any man to be a Christian indeed in a time like this when God's word to every man is, "Choose ye this day whom you will serve."

The choice to be made is between the sword of Cæsar [the civil power] and the sword of the Spirit. The same individual cannot wield them both, for "no man can

serve two masters." It is not for Christians to right wrongs. "Vengeance is mine; I will repay, saith the Lord." God will in his own good time "Remember the 'Maine'"; he will also remember the oppressed in every land, the poor, the down-trodden of every age, and will visit with swift and terrible retribution all the guilty not only in Spain, but in every land. Let God's people bide God's time. C. P. B.

What Is the Everlasting Gospel?—No. 1.

BY C. H. KESLAKE.

IN the first chapter of Romans, sixteenth verse, the Apostle Paul declares; "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

The reason for this statement is that Christ is the sum and substance of the gospel, for Christ is the "power of God." 1 Cor. 1:24.

Any gospel that has no Christ in it does not have the power of God, and is a worthless thing.

Therefore the preaching of the everlasting gospel by the angel of Rev. 14:6, 7, is the preaching of the everlasting power of God, which is Christ.

That being so, that which Christ has to say to us in this everlasting gospel is: "Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, the sea, and the fountains of waters."

As said last week, anything that detracts from this cannot possibly be the gospel, and therefore must be opposed to Jesus Christ.

What the result must be in such a case may be seen from 2 Thess. 1:7, 8: "But to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire taking vengeance on them that know not God, and that OBEY NOT the gospel of our Lord Jesus Christ."

The gospel requires all to "Fear God." It must be perfectly plain that those who fail to do this do not obey the gospel, and therefore it must be on such that Christ will come to take vengeance.

How shall we fear God? The failure to do this as shown above is no light thing. No human authority is sufficient to answer this question. It must be settled by the Word of God, than which there is no higher authority. "For ever, O Lord, thy word is settled in heaven." Ps. 119:89. "Thou hast magnified thy word above all thy name." Ps. 138:2.

Before answering the question "How shall we fear God?" let us remember that all that the gospel requires of mankind is that we "fear God and give glory to him" . . . and worship him that made heaven and earth, the sea and the fountains of waters." When man does

this he does all that God himself can possibly require of him.

Now let us appeal to the Scriptures in finding the answer to the question "How shall we fear God?" The answer is found to be: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man." Eccl. 12:13. Put this scripture by the side of the one in Rev. 14:6, 7, and let the reader point out the difference between them. There is none. But we read further: "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments." Ps. 111:10. And yet again: "And unto man he said, The fear of the Lord, that is wisdom, and to depart from evil is understanding." Job 28:28. If to keep the commandments of God and to depart from evil are both "understanding," then to depart from evil is to keep the commandments.

Thus from all these texts it is plain that to "fear God" one must keep his commandments.

As therefore the everlasting gospel calls upon "every nation, kindred, tongue and people" to "fear God," and as to fear God one must keep his commandments, it is as plain as language can make it that the everlasting gospel calls upon all to keep the commandments of God; and it is equally plain that he who does not keep the commandments does not obey the gospel of Christ.

Another thing is equally plain. As has been already pointed out, anything that detracts from the fear of God cannot be the gospel, and as to fear God one must keep the commandments it is everlastingly true that anything that detracts from the commandments of God cannot possibly be the gospel of Christ. Still further: As Christ himself is the substance of the gospel, and anything that detracts from the commandments of God cannot be the gospel, it is absolutely certain that in the thing that so detracts there is no Christ.

The warning of the third angel could not be proclaimed until the time had come for that to be fulfilled against which the angel lifts his voice. And no one can deny that that against which the angel warns the people is the work brought to view in the prophecy of Rev. 13: 11-18.

Concerning this prophecy it has been shown that the beast that had the deadly wound and was healed (Rev. 13:2, 12) is the papacy; and that the two-horned beast (v. 11) is the United States. It has also been shown that the first beast mentioned above is identical with the "man of sin" (2 Thess. 2:4), who was to "exalt himself above all that is called God or that is worshiped, so that he as God sitteth in the temple of God showing himself that he is God."

That being so, the enforcement of the mark (Sunday) by which all are to be made to worship the papacy, would be a work carried on in this country ostensibly that worship may be rendered to God. In other words it would be represented as being genuine gospel work.

It has been further shown that that work has been

going on for upwards of forty years, and it has been and still is being represented as gospel work. But as the prophecy shows, its success does not exalt God, nor does it result in causing him to be worshiped.

When therefore this work is carried on professedly as gospel work, and when the third angel lifts his warning voice, it is perfectly fitting that the first angel should be present with his message showing what the gospel of Christ really is. It could not be that which results only in causing the papacy to be worshiped; it could not be that which would enforce upon the consciences of the people that which the prophecy calls the "mark of the beast;" but it would be that which calls upon all to "fear God, and give glory to him;" it would be that which calls upon all to keep the commandments of God; and it would be that which furnishes the power in order that those commandments might be kept.

"A Sword in Every Line."

BY T. R. WILLIAMSON.

THAT is what King Olaf of Norway called for according to Longfellow, a song that should have "a sword in every line." Olaf was a heathen in spirit though a Christian in name. He had advanced toward the religion of Christ only far enough to wear the title of Christian, but his heathen blood still leaped at the sound of clashing steel and his ears tingled with pleasure at the singing of war songs.

When we think of the literature that has been fed to the people of the world for ages, for all the ages so far, we cannot wonder that the war spirit so easily rouses to life, and that men crowd the martial ranks at the call of the bugle and the drum. You can scarce find a poet of fame either in old times or later, whose most popular lines, the verses into which the utmost energy was thrown, were not a war poem. English and American young men attending college have been exercised in Homer's *Siege of Troy*, or "Cæsar's Commentaries on the Art of War," or have been given Shakespeare to read, full to the brim with deeds of strife and bloodshed, or Scott with his talents all sounding out notes of battle, or Moore, or Byron, or Campbell, or Macaulay, and history itself is but a succession of descriptions of fights—Nebuchadnezzar and Alexander, Cambyses, Scipio, Pompey, Antony, Marlborough, Wellington, Napoleon, Washington, Grant.

These are the names that are spoken again and again, that histories are lighted with, and that the young *male sex have always idolized, and do yet idolize.* And the hosts of war always glare and blare in gold and blue and yellow and scarlet and feathers and brass.

And telling of these things, the literature of the world, history, poetry, or oratory, has through all time, like the song that King Olaf wanted, gleamed with a sword in every line. If a militia company is formed in a coun-

try town, they must, forsooth, march to a church, every once in a while, in full uniform, and have the minister preach to them, and set the eyes of the young all gazing with envy at the show of color, and glint of cloth and steel.

The military must have the place of honor every where, in a civic parade, in an agricultural fair, where stock and merchandize are supposed to be the chief attractions. And the crimes or misdeeds of a soldier, plundering, pilfering, marauding, are so covered over with glamour and splendor that they become deeds to imitate and emulate, rather than things to avoid.

Oh that people, especially young people, would learn that it takes just as much steady, honest, and honorable manhood to faithfully face irksome tasks day after day, at a continual plodding pace, as it does to storm a breach or to sink a fleet. It is the steady effort, continued through years of toil, either at study or at muscular labor, that builds the true heroic manhood.

Some time after the pension list of the last war had begun to grow large, a great laugh went the rounds at a joking pension claim, printed in the newspapers, that asked a pension for a crippled and ruined character, as a result of the war. The claimant urged that he had gone into the army a sober, modest, honest young man, and that in the service he had learned to drink, to smoke, and chew, to steal, to swear, and to be unchaste, and he thought these were as grievous hurts as if he had received a gunshot wound.

This may have been—presumably was—put out for a joke; but it was really no jest at all, and it will be repeated in this present war and in every war the world may ever see. That is what war does for its servants, its soldiers. That is war's natural teaching and tendency. I wish it were otherwise, or I wish it might be popular and pleasing to good people everywhere to tell them these things; but alas, people see heroism, where there is in addition to heroism all debasing circumstances. In active life the soldier is a marauder; in his quiet camp life he becomes an idler. And the accompaniments of his idleness are, in every camp, liquor, tobacco, gambling, and the other vices.

At home a man may have a wicked man for a neighbor, but he need not associate with him. In camp you have such for tent mates and for file comrades, for such men get into every company.

War draws such, and it makes more of the same kind.

Oh let us all pray that the day may hasten when the nations shall learn war no more.

THE last war between Russia and Turkey was undertaken by Russia in behalf of the Bulgarians, who had become the victims of Turkish atrocities. Of the result of this "war for humanity" the following is said in a recent number of the *Review of Reviews*:—

"To avenge the Bulgarian atrocities the Russians invaded Turkey, and for every Bulgarian man, woman and

child who had been massacred by the Turks, two Russian soldiers fell in battle or died of disease, and probably at least double that number of non-combatant peasants—Bulgarian, Armenian, Turkish—were done to death between the contending armies. The Bulgarian atrocities were avenged, no doubt; but at a very low computation it cost five lives to avenge one."

Upon which a London journal makes the pertinent comment that war, as a remedy for the ills of humanity, is worse than the disease. Must this not be the thought that is to day in the minds of many of the starving Cubans?

The Bible and the Catholic Church.

As stated in another article, the *Catholic News* is so elated over the fact that an individual was led into the Catholic Church through the exclusive reading of the Bible that it gives over a column in the telling of it. After saying, "This man read no Catholic books, heard no sermons, was influenced by no living examples of the excellency of the true faith, but by the serious and unbiassed reading of the Holy Scriptures discovered the pearl of great price," the *News* continues, "Yet the majority of adherents of Protestantism believe that the Catholics remain such merely because they are forbidden to read the Bible, and if once they could be induced to take it up and read there would be an overwhelming exodus from Rome."

If it is possible for a man to find his way to the Catholic Church through the exclusive reading of the Bible, why would not a careful reading of it keep him in the church after he gets there? If the reading of the Bible is not inimical to the Catholic Church, why are its members forbidden to read it? Yet everybody knows that the Catholic is forbidden to read the Bible, unless it is the Catholic Bible which has Catholic annotations.

Such confidence does the *News* have in this matter of reading the Scripture that it says, "The church may appropriately use to these outside her fold the challenge which her divine Founder uttered to the Jews on one occasion, 'Search the Scriptures, for ye think in them to have eternal life, and they do give testimony of me.'"

It is all very well to express such confidence in the reading of the Bible in this country which for the present is professedly Protestant; but it is an entirely different matter in countries which are dominated solely by the Catholic Church; for instance, Spain.

C. H. K.

A CENTRIFUGAL gun, discharging 30,000 bullets a minute, has been invented by an English engineer. The bullets are poured into a case from a hopper and guided into a disk, three feet in diameter, revolving in the case at the rate of 15,000 revolutions a minute. They are discharged from the edge of the disk.



A PROCLAMATION has been read in the camps of the United States troops calling attention to an order by the President directing that no Sunday work be done by the military forces except work of necessity. Has the President forgotten about Manila? In view of what recently occurred there, it would seem very inopportune to overlook Sunday as a day suited to the successful prosecution of military operations.

* * *

THIS proclamation, of course, reflects the Sunday-observance sentiment that is always seeking for recognition in governmental affairs. It has for a precedent the proclamation issued during the civil war by President Lincoln, which enjoined "the orderly observance of the Sabbath by the officers and men in the military and naval service." This proclamation was issued November 16, 1862, and was followed in December by the disastrous battle of Fredericksburg, and by other misfortunes to the Federal arms which made the close of that year a time of marked depression and gloom throughout the North. If any attention was ever paid to these instructions by the armies in the field, it has not become a matter of history. But whether there was or not, it is certain that this document contributed nothing to the success of the national cause.

* * *

BUT on the first day of January, 1863, the President issued another proclamation—not a restrictive measure, but one of liberty—the Proclamation of Emancipation. The hand of the chief executive had at last touched the plague spot which had long been poisoning the body politic, and the beneficial effect was felt at once. When it was decreed that the image of God in man should no longer be degraded to the level of the brute creation, as a thing to be bought and sold, but that there should be "deliverance to the captives and the opening of the prison doors to them that were bound," the right chord was struck at last which gave forth the tones of victory. Almost from that day success came to the Federal arms. In the early spring General Grant moved against Vicksburg, and before the middle of summer the fall of that stronghold and the decisive defeat at Gettysburg sounded the knell of the Confederate cause.

* * *

It is a curious fact which this religious proclamation brings to view, that the Government should feel bound

to obey the fourth commandment, while it feels at liberty to break the sixth. If it is so essential to observe the one commandment, why is it not also essential to observe the other? The Government disregards the commandment which says, "Thou shalt not kill." It is held, of course, that it is all right for governments to do this; it is wrong for individuals—acting in a private capacity—to kill; but in war the killing is held to be justified because done by the government. But if breaking the sixth commandment is justifiable because done by the government, why is not breaking the Sabbath also justifiable when done by the government? While neither of these commands—or any others of the moral law—are as we believe addressed to civil governments, this fact does not relieve the inconsistency of the Government's attitude in this matter.

* * *

PROHIBITIONS of Sunday work are wont to exempt "works of necessity and mercy." This is the usual provision in the Sunday laws of the States. Now, since the war with Spain is, as we are told, a work of mercy in behalf of the suffering Cubans, who are doomed to starve while they wait, why should it not be considered proper to prosecute the war as vigorously on Sunday as on any other day of the week? If it be true that the war is one undertaken in the cause of suffering humanity, why is it not at all times a work of necessity and mercy? Is the President's proclamation to be taken as a denial of the necessity or mercy of this war?

* * *

ANOTHER curious thing—which looks inconsistent to us—about the war is the fact that the Government holds an indictment against General Calixto Garcia, a prominent Cuban leader, for aiding the Cubans against Spain, while it is now actually joining hands with him in carrying on that very work. The troops of the Government, acting under the orders of men who represent the Government, are coöperating with General Garcia's men in the attack on Santiago; and at the same time the Government holds this same General Garcia to be a criminal, he having "jumped" bail after having been indicted as above stated. The judicial authorities of the Government have refused to quash the indictment against him, while at the same time the military authorities of the Government are coöperating with him, and that in the very work for which he is held under the indictment. To comprehend the ethics of such matters is beyond our power. We can only fall back upon saying that "all is fair in love and war."

* * *

THERE is a popular belief that the command "Thou shalt not kill," does not apply to the case of the man who goes to war. Seeing this view set forth in a recent letter from a correspondent, we fell to pondering the question as to which act is really the worse—to kill your

private enemy in time of peace, or to kill one or more of the "public enemy" on the field of battle?

* * *

In the one case the individual kills a person against whom he has some grievance. His victim may be one who has done him a grievous injury. He has a reason in his mind which to him seems sufficient, for taking the other individual's life. But in battle, on the other hand, men shoot down other men who have done them no injury at all,—men against whom they feel no personal animosity, and with whom, under any other circumstances, they would be on terms of cordial friendship. We make some excuse for the man who acts in the heat of passion. Without at all justifying his deed, we recognize that there is a difference—all laws relating to murder and homicide recognize it—between such a case and that of the person who takes life with cool, deliberate calculation. In battle men take the lives of their fellows deliberately, urged neither by the heat of sudden passion nor by the sting of real or fancied injury. In which case is there shown the most cool disregard of human life and of the divine image which God has stamped upon his creatures?

* * *

A good illustration upon this point is furnished by an incident of the civil war which devastated this country back in the sixties. The incident is that of the feat of a Confederate sharpshooter, Lamar Fontaine, in killing sixty men in sixty minutes. Mr. Fontaine carried after the war a written certificate of his deed signed by General Robert E. Lee, who witnessed its execution. The following mention of it was made not long since by a New York City paper:—

* * *

"It was in the battle of Waterloo Bridge, just below Warrenton, Va., in August, 1862, and immediately before the second battle of Manassas, that General Lee witnessed Fontaine's feat of killing 'sixty Yankees in sixty minutes.'

"Stonewall Jackson, under whom Fontaine served, was flanking Pope. The Confederate sharpshooters had possession of a long frame building, and were pouring death into Pope's ranks, when Lee rode up.

"The general had heard of Fontaine's wonderful ability as a marksman, and paid him a visit. A Federal battery was then directed on the sharpshooters.

"'Train your glass on No. 1, at gun No. 1,' Fontaine said to General Lee, 'and you will see him jump up in the air in a minute, and another man will have to take his place.'

"Then he went on and killed sixty men, one after another, each in about a minute, until Lee told him to stop.

"'Doesn't your conscience ever hurt you when you do work of this kind?' inquired Lee.

"'Why, general,' replied Fontaine, 'when I enlisted in the army it was with the understanding that I was to kill as many of the enemy as I could. If I had any conscientious scruples against it I would quit the army. Don't you expect us to kill?'"

AND thus, minute after minute for an hour, this man went on coolly taking the lives of his fellowmen, making widows and orphans, inflicting the most cruel suffering upon innocent people, taking away the natural protector from innocent little children, leaving them to suffer for want of the things the father would provide for their comfort,—and all this was a matter of no more concern to him than the killing of game by the sportsman; it did not cause a ripple upon the surface of his conscience. We cannot avoid querying if this represents the normal condition of the human mind. To us it appears monstrously abnormal, fully as much so, certainly, as that condition in which an individual does that which the law calls murder or homicide.

* * *

FONTAINE was a model soldier, so far at least as his conduct in battle was concerned. It is always desired that soldiers in battle shall take life coolly and deliberately, just as he took it; nor is it desired that they shall feel any conscientious scruples against it, for that would seriously detract from their value for military purposes. But we do not believe that such a condition of mind can be regarded as normal, much less Christian. In its normal condition there still remains in the human heart enough of the uprightness implanted by the Creator to cause an instinctive aversion to the taking of human life, whether for personal or political reasons.

The Significance of the Policeman.

THOSE persons who seized with such avidity, and who are constantly reiterating, the assertion of the Supreme Court "that this is a Christian nation," and who insist that civilization will soon produce the millennium, will do well to ponder carefully the following words by Editor Ridpath in the *May Arena*:—

"There is more in a policeman than appears on the surface. He is not so much a person as a fact. He is representative of much and expressive of little. He is said to stand for the state. If so, the state has a remarkable manner of revealing herself to the senses. This is true in particular of the Christian state. The Christian state is a sort of a professional entity that ought for the sake of consistency to be represented by something different from a bluecoat, a leer, and a billy.

"It seems, however, that civilization demands a policeman. If we are to reason from the facts, the higher stage of the civilized life requires an increased supply of policemen. This is what I am trying to explain. The more we civilize, the more we enlarge the Department of Public Protection. The Indians had no policemen. The seventy thousand inhabitants of Iceland have only one. A small Christian town in America requires several. The city must have many; the metropolis, an army. New York requires five thousand to keep her from robbing and killing herself."

And no larger "force" was required on the 28th of

February, 1892, the day before these cities and towns were made(?) Christian by the declaration of the Supreme Court than has been required every day since. The policeman *does* mean something. He means for one thing that the authority which he represents is in no sense Christian. He is the living and substantial contradiction of the whole "Christian nation" fallacy. And if he means so much, what shall we say of armies and navies?

J. D. B.

Murderous Millinery.

"Present Truth." (London, Eng.)

THE following letter was sent to the editor of the *Christian World*. It can hardly be wondered at that Christianity is regarded by so many as a sham when those who appear in public as its advocates and adherents manifest so inconsistent a disregard for its principles of kindness and all-embracing love. If not a sparrow falls to the ground without the notice of the Father, how must he regard the slaughter of his creatures for the adornment of those who profess to be his servants?

"SIR,—It is an extraordinary thing that, despite all that has been said on the subject of 'murderous millinery' and the proved and reiterated statement that every graceful 'osprey' plume nodding in a woman's bonnet means the slaughter of a whole family of birds, under circumstances peculiarly revolting, Christian women, some of whom are leaders in Christian work, still wear these barbarous adornments. At the May meeting of the different religious societies, ospreys are everywhere—even on the platform. At one meeting a woman pleaded for self-devotion—with ospreys in her bonnet! At an important ladies' missionary gathering the lady who presided, and one of the missionaries who described the cruelties of Indian life, both wore ospreys. It is hardly conceivable that, after all that has been said and written on the subject, any woman can be unaware of the barbarity of the trade in ospreys. Perhaps some comfort themselves with the *idea, sedulously fostered by drapers and milliners, that their ospreys are only 'imitations.'* But in nineteen cases out of twenty the plumes are real, and are only called 'imitations' in order to salve the easily soothed consciences of the women who buy them. As Ruskin says, a woman who will wear relics of murdered birds in her headgear would almost make her dead baby into an ornament if fashion demanded it.

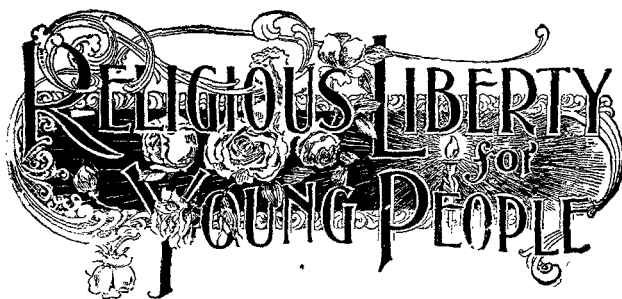
"Yours truly,

"A MAY MEETING WOMAN."

A letter to the *Chronicle* states that—

"Setting aside the sales in all cities and the sales that are made in towns and villages, and taking only the auctions in the city of London, there were recently sold the feathers or skins of 11,000 ospreys, 35,947 humming birds, 16,107 jays, 1,327 kingfishers, the aigrettes from 20,000 herons, and thousands of other birds."

SELFISHNESS means self seated upon the throne of God.



Studies in French History.—26.

JULIA thought a great deal about the question her teacher had promised to answer. She had already made up her mind that the man who yielded moral principle to the force of circumstances, even to save his neck and his credit, was at least not the kind of man she should call a moral hero, even if he were a great preacher. Still, she was a little anxious to know how the teacher would decide the question. So when Tuesday afternoon came again, Julia was on hand a little more promptly than usual, and listened attentively to every word, as Professor Carman arose and began:—

"Before we begin the regular study to-day, I will answer Julia's question as to whether it is right to yield a point even to save life, when Christian principle is at stake. The good Book certainly admonishes us to live peaceably with all men as much as in us lies, but that does not warrant us in weakly yielding to evil. We have the example of many noble characters in the Bible, and also of Christ himself. Who can mention any of these instances? let's see the hands."

"The three Hebrew worthies," replied Joe Palmeter, quickly. "They ran the risk of the king's displeasure, and even when they knew it meant death to them, they would not yield."

"Well, teacher, seems to me there's a text somewhere about being in subjection to the powers that be," said Milly Brown, who could never bear to offer any opposition to anything for fear of hurting some one's feelings.

"But the very case that I have mentioned proves that this text doesn't apply in matters of conscience, Isn't that so, professor?" urged Joe, earnestly.

"I am certain it is so, Joseph. Now who can think of another case to the point?"

"I believe Daniel would insist upon praying with his windows up, when it meant death by the lions if he did it," said Max Smith.

"Seems to me, professor, it's almost a question of religious liberty, isn't it?" said Joe Palmeter—Joe never could hold his peace whenever that point was touched.

"Yes, I think so; for certain it is that to force anyone to make a statement which is known to be both false and unjust is not allowing him liberty of conscience. Now I think we may consider Julia's question answered.

"The quarrel for supremacy between the houses of Burgundy and Orleans did not end with the murder of

the duke of which you learned last week. However, the Orleans party now came to be called the Armagnac, because of the marriage of the murdered duke's eldest son to a daughter of the Count of Armagnac. The next seven years was one period of unrest and trouble. First one and then the other of the contending parties was in the ascendancy.

"The worst class of society made this condition of things an excuse for all kinds of debaucheries and riots. If a villain wanted anything which he could not get by fair means, all he need do was to don the hood of blue worn by the Burgundians, or, if the other party happened just then to be the stronger, the white scarf of the Armagnac."

"I should imagine that the king of England would have taken advantage of the awful fix France was in, and have come over for a finger in the pie," said Florence Ray.

"Precisely what he did do, Florence. You are quite a strategic general. Yes, Henry V., of England, and many Frenchmen of royal blood met in the battle of Agincourt. The English were victorious; for the French were hot-headed and impulsive, while the English king took every advantage. After a while Normandy was entirely under the English rule.

"It was thought best, finally, to try to unite the two opposing French factions, and thus be better able to drive back the English. Finally, John the Fearless, the murderer of Orleans, met the young Dauphin Charles, son of the crazy king, on a bridge, where, under a pavilion raised for the purpose, terms were to be agreed upon whereby to ensure the greater peace and good of France. But while the duke was bending his knee to his sovereign's son, one of the king's attendants treacherously struck him on the head with a hatchet."

"I supposed that deed only aggravated the Burgundians," said Harry Ray.

"Of course; they did not seem at all to remember that God has said that vengeance was his, but they strove to mete it out themselves to their enemies, and a dreadful time they had of it; for now, instead of the two factions being united, Philip, son of John the Fearless took the side of the English, hoping thus to be better able to wreak his vengeance upon the hated Amagnacs.

"Queen Isabella, who hated her son, the dauphin, also joined the English, and the poor insane king signed a most shameful treaty, agreeing that he would give his daughter Catharine to England's king, and that after his death, Henry should be the king of France—thus virtually signing away his people and his country to England. Still the trouble does not end between the French people—they fight as desperately between themselves as ever.

"At last, after about two short years more, both the poor crazy Charles and King Henry die, though the latter dies first, and is constantly mourned for by King Charles, in whose wild fancy he takes the place of his own children, and when he died shortly after, it was with the name of 'dear son Henry' upon his lips. Then, as Edward Barn-

aby has told us in his essay, the people of France mourned for their hapless king, and when it was too late, arose to do him honor."

MRS. L. D. AVERY-STUTTLE.

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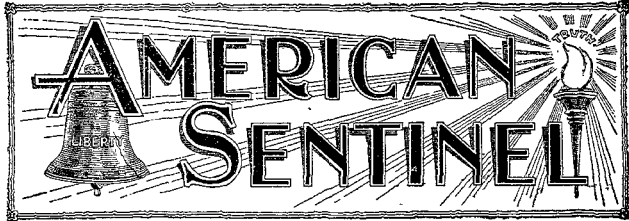
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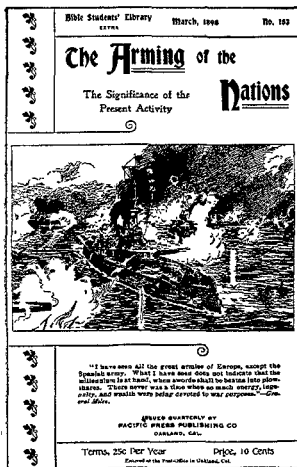
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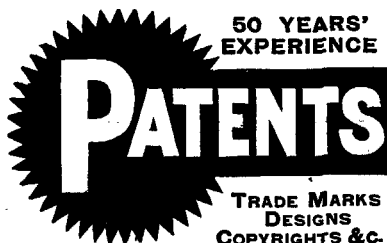
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XIII. XIV. I CORINTHIANS. 459

<p>13 Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἤχων ἢ κῦμβαλον ἀλαλάζον. 2 Ἐὰν ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ εἰδῶ πᾶσαν τὴν πίστιν, ὥστε ὄρη ἢ μεθιστάμεν, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι. 3 Καὶ εἰ ἴδω ἢ ψωμίσειν πάντα τὰ ἐπιχρονά μου, καὶ εἰ ἴδω παραδῶ τὸ σῶμά μου ἵνα κενθῶμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. 4 Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη οὐ ζηλοῖ. Ἡ ἀγάπη οὐ φεροῦνται, οὐ φυσιοῦται, οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παραξύνεται, οὐ λογιζεται τὸ κακόν, οὐ χαίρει ἐπι τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. 8 Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. εἴτε προφητεῖται, καταργηθῶσονται εἴτε γλώσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται. 9 ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν. 10 ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται. 11 ὅτε ἤμην νήπιος, ὥς νήπιος ἐλάλουν, ἴδιος ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου. 12 βλέπομεν γὰρ ἄρτι δι' ἰσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. 13 νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μεῖζων δὲ τούτων ἡ ἀγάπη.</p> <p>14 Διώκετε τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευματικὰ, μᾶλλον δὲ ἵνα προφητεύητε. 2 ὁ γὰρ λαλῶν γλῶσση, οὐκ</p>	<p>men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, hopeth all things, endureth all things. 8 Charity never faileth; but whether prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away. 11 When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.</p> <p>XIV. Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. 2 For he that speaketh in an unknown tongue speaketh not unto men, but</p>
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ἢ κᾶν I.A. ἢ κᾶν T.A. ἢ μεθιστάμεν LTT. ἢ οὐδὲν EGW. ἢ κᾶν I.T.A. ἢ ψωμίσειν E.
 ἢ κᾶν L.A. ἢ κενθῶμαι I shall be burned T. ἢ οὐθέν T. ἢ [ἡ ἀγάπη] I.T.A. ἢ συν. T.
 ἢ ἐπίπτει LTT.A. ἢ [ὅς] T. ἢ — τότε LTT.A.W. ἢ ἐλάλουν ὡς νήπιος LTT.A.W. ἢ ἐφρόνου
 ὡς νήπιος, ἐλογιζόμην ὡς νήπιος LTT.A. ἢ — δὲ but LTT.A.

Revised and enlarged by Thomas Sheldon Green, M. A., with a preface by H. I. Hastings, Editor of the *Christian*, Boston, Mass., and a Supplement by J. H. Thayer, D. D., Litt. D., Professor of New Testament Criticism and Interpretation in the Divinity School of Harvard University.
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American Sentinel.

NEW YORK, JUNE 16, 1898.

LAW is to be respected, not because it is law, but because it is the embodiment of right and justice. The fiat of the legislature cannot add anything to our personal obligation to do right.

THE New York *Sun* is authority for the statement that on June 9 the Western University of Pennsylvania conferred the degree of LL.D on Admiral Dewey, in consideration of the fact that Dewey's ships have Pittsburg armor plate on their sides, and that a member of the faculty manufactured some of the "range finders" used on Dewey's guns. It seems there are various ways in which a university degree may be gotten hold of these days.

"THE most murderous weapon ever invented" is a thing that is frequently being invented in these warlike days. The latest thing of the kind is a gun for throwing an aerial torpedo, and is devised by Mr. Hudson Maxim, brother of the inventor of the well-known Maxim gun. The projectile fired from this new gun can be filled with half a ton of high explosive, and be hurled—so it is said—as far as a shell from a modern high-power gun. Mr. Maxim is so anxious to try his new invention that he is trying to persuade the Government to let him use it against the Spaniards in Cuba, at his own expense for transportation and necessary preparations. He came all the way from England for this purpose. That is always the way with men who invent weapons of destruction, or who carry them around. They are always itching for a chance to try them; and if they can have a human target to experiment on, the affair simply becomes so much the more interesting to them.

A COMPROMISE seems to have been effected on the question of Sunday opening of the Trans-Mississippi Exposition. The present policy is to

open the grounds and buildings Sunday afternoons, and to make religious gatherings and sacred concerts features of the fair at such times.

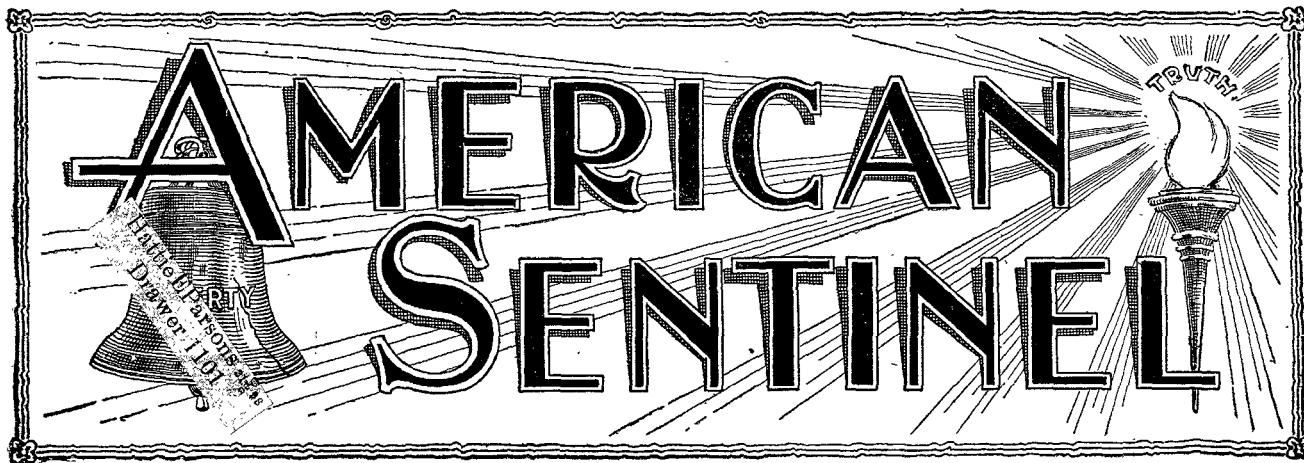
KENTUCKY distillers, it is said, propose to send 50,000 "one drink" bottles of whiskey to Cuba for the use of the American soldiers when they occupy the island. As the soldiers in Cuba evidently do not need anything beyond what the climate provides to keep them warm, at this season of the year, it is explained that the purpose of the whiskey is to put them in good fighting trim. That whiskey will do this for a soldier or any other person, is a perfectly sound claim; but it would be sad indeed if the men who went to the war under the inspiration of patriotism and love for humanity—as it is supposed the men of the army have gone—should have to fall back on whiskey to be enabled to prosecute the campaign. It is to be hoped the Government will not lend itself to any such scheme.

As has been stated frequently and at considerable length in the press reports, the volunteers for the army have been subjected to a rigid examination to ascertain their fitness for serving in the war. So rigid has this examination been that a large per cent. of the number failed to secure enlistment. But there is one thing that seems to have been strangely overlooked. It will be remembered that this is a Christian war—a war not only perfectly justifiable but actually demanded from the Christian standpoint. This has been declared so many times and with such positiveness by men in the pulpit as well as out of it that it is not to be supposed any question can be raised on that point. And yet we have not seen, so far, any intimation that a single one of the applicants for enlistment has been examined with reference to his Christianity. Apparently no interest whatever is taken by the authorities in the question whether the men are qualified from a Christian standpoint; but how can a Christian war be conducted by men

unqualified as Christians? What is the explanation of this seeming oversight?

WHAT are you doing to educate the people of this country in the principles of religious liberty? What do you purpose to do during the remainder of this year to help preserve the freedom which has been the heritage of the American people? Nothing—did you say? Then do not fall into the error of thinking there will be nothing done on either side of this controversy. There are people in this country who are not so indifferent toward what they regard as their opportunities and duties in the matter. *The other side are doing something.* They are doing a great deal more than they ever were before, to create public sentiment in favor of the rigid enforcement of religious laws. They believe in a campaign of education, and they have begun such a campaign in earnest. If you do nothing to educate the people, they will be educated, nevertheless; but it will be just the opposite of the education they ought to receive; and a heavy load of responsibility and of consequences will fall upon you who know the evil and the danger of the modern "reform" movements which involve a union of religion with the state. The activity and earnestness of the church and-state party proclaim that the hour has come for the decisive effort in setting the truth before the people. The wise man is he who sees the opportunity when it comes and grasps it. Don't merely say, "I'm going to." The good things you are *going* to do never gave the devil any concern.

THE Ministerial Association of Reading, Pa., are conducting a prosecution of the Reading baseball club for Sunday ball playing. A press item says: "The regular city ball ground was not used, but another ground two miles from the city, far away from any houses. The games were quiet and orderly, and pleased thousands."



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

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

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.)

"BLESSED are the peacemakers."

"In the direction of peace," is upward.

THE natural offspring of tradition is error.

WAR and sin will go out of the world together.

THE carnal nature is always "spoiling for a fight."

To know God, is the only sure way to "know thyself."

EXPANSION is not always an indication of healthy growth.

ANY day in the year is a good day to declare your independence of the powers of evil.

IT is better to be a "pessimist" with your eyes open, than an optimist with your eyes shut.

THE world has yet to invent a protective armor that is equal to the shield of Providence.

NATIONS, like individuals, perish far more frequently from internal disorders than from causes that operate from without.

WHEN the majority cease to feel any regard for the interests of the minority, the state has become unfit for self government.

THE person who believes that "the voice of the people is the voice of God," shows thereby that he is not familiar with the voice of God.

IT is beyond the power of legislation to broaden the "narrow way" of righteousness so as to accommodate the multitudes who are under the sway of civil authority.

AN erroneous but all too common idea of patriotism makes it a pedestal for the exaltation of self. The true patriot is willing to serve others without the hope of acquiring wealth or fame.

IT is affirmed in the Book of divine truth that there is "one God" and "one Mediator between God and man, the man Christ Jesus."

All men may come to God through Jesus Christ; and only through him can they come to God; for "there is none other name under heaven given among men whereby we must be saved."

But Jesus Christ is "the man Christ Jesus." And being a man, he is become the representative of the human race.

Thus in the government of God, which covers all our relation to him, we have a representative, "the man Christ Jesus." He stands before the Father's throne as the representative of all on earth who have accepted him as their Saviour. And God views all such as complete in him.

There is, however, a doctrine in the land which proclaims that man may represent his fellowman in religion; that religious acts may and ought to be done by the Government, in which each official is the representative of the people. It is the very common doctrine that "this

is a Christian nation." The declaration means that the officials of the Government ought to act for the people in religion.

Manifestly, this idea is wholly contrary to Christianity. One person cannot have faith for another; nor can one be righteous for another. If the people are sinful they must suffer for their sins, and no righteousness on the part of any official, from the President down, could save them. Speaking of a sinful land, the Lord by the prophet Ezekiel says (Eze. 14:13, 14): "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness."

The only righteousness which can save the sinner is the righteousness of Christ, which every person may receive by the exercise of faith. No government can give righteousness to anybody. There is no righteousness in the universe but God's righteousness, for he alone is righteous of himself; and his righteousness is the righteousness of Christ. And having God's righteousness Christ is perfectly fitted to be man's representative in religion; and he alone, of all beings in heaven or earth, is so fitted.

The "Christian race" must be run—the Christian life lived—looking not to the state, but "unto Jesus, the author and finisher of our faith." Heb. 12:1, 2. To look to the state in any matter of religious faith or practice is to look away from Jesus and to depart from the foundation principle of Christianity.

THE state is the embodiment of power. By power it lives and moves and has its being. Take away the power and there is nothing left of the state.

States are, by their very nature, independent powers. When the state yields to another power, its own identity is lost, and it remains but a part of the conquering power so long as the authority of the latter is exercised over it.

But the state cannot be Christian without yielding to another power and thus surrendering its independence. For the first step in Christianity is submission to the will of God. The state therefore would simply lose itself in the government of God. In that government there are no states.

And it is a truth which all Christians know, that no person can become Christian without first passing through death. The Apostle Paul says that he was "alive" before being converted to Christianity, but that "when the commandment came, sin revived, and I died." Rom. 7:9. And his experience is that of all Christians. Man, as he was before conversion, must die, before he can become Christian.

Christianity means a new creation. All that is of earth, must have a new creation before the stamp of Christianity can appear upon it.

And this utterly debars the state. For as nothing can become Christian without first passing through

death, the state would simply pass out of existence in the endeavor to acquire the stamp of Christianity.

There is no "new birth" for a state.

The New World-Power.

BETWEEN Spain and the United States there exists, and there has existed for some time, a state of war. As for the actual element of war, there has been so far very little. Yet from the little that there has been, there have already sprung prospects of possibilities that are of most profound interest to every soul in the United States, whatever his view or his attitude concerning it.

As a matter of fact, the incidents of this controversy are of far more importance to the country than all the actualities put together, so far. It is these things that the AMERICAN SENTINEL is watching and studying with most absorbing interest. We are not, in these things, criticising; we are simply calling attention to important developments.

One of these, which we have pointed out, is the distinct advance made, and point gained, by the papacy in her designs with regard to the United States. More will be heard from that before the controversy shall be ended.

Another is the proposal and prospect of an alliance between Britain and the United States.

And now a third is the proposal and serious prospect of a world career to be seized and followed by the United States all on her own part. This prospect has already become so tangible as to excite the serious attention of leading and thinking men both for it and against it. The most calm and considerate view of the situation as it is, that has yet appeared, is set forth by Col. T. W. Higginson in *Harper's Bazar* of June 11, under the title "A New World-Power," the substance of which is as follows:—

"It startles one a little to turn back to Bacon's Essays and read there the quiet remark, made three hundred years ago (in the essay on the 'Greatness of Kingdoms'), that the only two nations of Europe which excelled in arms were the Spaniards and Turks; though he admits 'great declination' as to the latter race. He little dreamed that a few hours in the bay of Manila were to reveal the existence of a wholly new power, which in his day had not even been born on the planet, and before which the Spanish race should apparently be destined to yield. It has been given to few men and to few events to construct so much of human history as was accomplished in those few hours by Admiral Dewey. Not only did it seal the downfall of one great world-power, but the arrival of another; and it will cost all the power of resistance on the part of moderate men to keep this country from following the steps of England into an imperial position on the globe. It is a curious fact that the Monroe doctrine—'let the Western Hemisphere alone and we will let the Eastern Hemisphere alone'—was the attitude held to be radical only so long ago as the days of Cleveland and Olney. Yet those who now hold that same Monroe doctrine, and propose to abide by it, are taunted as conservatives. There have been in political history few greater and more sudden transformations of public opinion.

"When the Athenian general Themistocles was asked to touch a lute at a feast, he said that he could not play on that instrument, yet he could make a small town into a great city. No matter how large the country, the temptation to make it larger is just as strong. Rome means to us the Roman Empire, and England the British Empire. There are none now living who can personally recall the excitement provoked when Jefferson bought the vast Louisiana territory in 1803; but although it was a direct violation of all his political theories, and perhaps actually unconstitutional, it evidently swept the nation and practically annihilated the opposing party. There are many living who uttered the threat, 'Texas and disunion;' yet who would now be willing to forego the national possession of Texas? It would certainly be the same with the much distrusted Alaska. It is inevitable that those who have seen, again and again, these successive steps in enlargement of our territory should be tempted to raise the cry of 'manifest destiny.' It is inevitable as the temptation, when a man has already enlarged his farm by buying an adjoining lot on the northeast, that he should look with increased favor on the offer of another adjoining strip on the southwest, and so on indefinitely.

"Yet the farmer who yields much to such temptations is pretty sure to come to grief sooner or later, and it is the severest test of the judgment and self-control of a nation when it knows how to stop. Practically, this nation holds Alaska by the grace of England, just as England holds Canada by the grace of this country; and perhaps this recognized interchange of hostages is a sufficient guarantee. The case is very different when we plan to go far from home and to become occupants of islands which may involve us with all the leading powers of the world. All the entanglements of the older nations become partly ours when we once set foot on their very ground. What is worse, all the safeguard of the Monroe doctrine vanishes, for there is no reason why those nations should not proceed to parcel out South America as they have Africa, the moment we depart from the traditions of Monroe. All this is to bequeath to our children a wholly different world of policy from that which their parents have dwelt in—a formidable result to follow from a few hours of target-practice at Manila.

There will be involved also the enormous expense and labor of keeping up an army and navy on the scale of European nations. And this, with our vast scale in the payment of pensions—an expense far exceeding that of European nations—will affect all taxation, and consequently our whole habits of living. Nothing that we can do in any foreign waters will be worth half so much to the world as to perpetuate a successful republic on this continent; and to endanger that is to forfeit our chief mission on this planet.

The only *republic* that ever went over this ground before was the republic of Rome. And when Rome once became imperial in *territory*, it was but a little while before she became both imperial and *imperious in spirit*, and then it was but a little while before she became imperial in *government*.

Anybody who is really acquainted with the course of Rome, can readily appreciate the wisdom of the following words of *Harper's Weekly* of June 11, 1898:—

"The sound American believes in the genius of the

republic and in the virtue of its institutions. His government was founded for the benefit of the individual citizen. Its task is the most beneficent of all the tasks performed by government the world over. Its burdens rest so lightly upon its citizens that they hardly realize its existence. It makes mistakes; it is sometimes ignorant; it is often awkward; it exasperates us; it is frequently inefficient as it is; it would be *always inefficient* if the burdens of large military establishments and of colonial government were imposed upon its executive power. Its virtues lie very largely in this executive weakness. But awkward and mistaken, inefficient and exasperating as it often is, it has worked more lasting good in the world than all the other governments combined. It does not govern colonies. It governs no man against his will, or without his consent expressed as to the smallest detail. Its accomplishments for the human race and its virtues are the consequences of its differences from other governments. Other governments can manage colonies because they possess the machinery for ruling men against their wills, for levying taxes without the consent of those who pay them. In the elements and features of our Government, which differ from those of Europe, lie its Americanism, and those who wish to maintain the government as it was framed and as it has existed until now are the true Americans, while those who want to go abroad in distant oceans for new territory thus express their distrust in our institutions, and their longing for a return to the flesh-pots of Egypt."

A. T. J.

A Higher Motive Needed Than Patriotism.

BY T. R. WILLIAMSON.

PATRIOTISM of the right kind is certainly a noble quality. Any man with a man's heart in him must love the neighborhood where he was brought up, where his parents lived, and his near and dear relatives, his playmates, and where he went to school, or to the worship of God on days of worship. These scenes are invested with a sacred charm and a man naturally loves them. And to love the nation is simply a broadening of this love of home, of neighborhood. But no matter how strong this love of country may be, it is not the highest actuating motive in human life.

The newspapers are blowing great gusts of fervid patriotism over the land, in order, largely, to sell papers, and from the way they go on, and from the way people talk who are set going by the papers, one would naturally suppose that there was no other main spring to life and action that can compare with love of country.

But this is a mistake. The highest life motive is that which prompts a man to high, pure living, to noble manhood, to making the best of himself in every way that he knows in order that he may correctly represent and serve the cause of humanity, the interests of the race. Millions are ardent patriots who yet debase their manhood in the very dust by using intoxicating drinks.

Patriotism, though a noble passion, yet may be and often is fervently and strongly felt in saloons as the

drinks go around to "one country and one flag," or as the German patriots put it, "Ein country, ein flag, zwei lager."

Patriotism may and often does stir the hearts in dens of vice to earnest wishes for the success of the national arms, but the love of country does not mold anew the character, the aspirations, the life, of any who frequent those places. Patriotism as a life reformer is altogether inadequate to the task.

The nation has called out two hundred thousand men to fight its battles, and seven hundred thousand have applied, and yet it has been a difficult matter to fill the call with healthy, able men, because of the prevalent habit of cigarette smoking. And though this fact is widely known it is certain that cigarette smoking, unless the law shall stop it in defense of the needs of the army, will go on as largely as ever.

Men and boys are ready to rush headlong into a charge, for their country, ready to sail straight into the teeth of deadly batteries, over mines and torpedoes and hidden death and mangling, ready to do and dare to the very utmost to serve the nation; but where are the men who are willing to live a pure, manly, noble life, for the nation?

It is not only charging, fighting, dying, frenzied heroes, that the country wants. It is men who shall be able to endure all hardships from day to day with the best possible chance of living through them, who shall be able to stand coarse fare, sleeping out, unhealthful surroundings, and to take all these with equable temper and patient performance of duty. And this want patriotism alone can never fill.

What is wanted by the nation and by the times is men of character, of pure life, of right habits, of earnest will, of loyal behavior, under all circumstances.

Such men are always in demand, and not the love of any earthly country can train them. Such men can only be trained by the love of heaven, the love of God, the enduring love of the meek and holy Christ.

A Dark Future.

It is surprising with what unanimity thinking men of every complexion and shade of political faith recognize the unwelcome truth that by the present war and, especially by the capture of the Phillipine Islands, the United States has been drawn into the maelstrom of world politics.

Only a few weeks ago the leading powers of Europe, the kings of the West, became by the initiative division of China, "kings of the East" (Rev. 16:12); and now by a war, started with no reference whatever to Eastern affairs, but wholly for the liberation of Cuba, the United States has become an interested party,—one of the powers that must necessarily have a voice in all matters affecting the East. It is thus that suddenly and unexpectedly the

world is prepared for the final act in the tragedy of history.

That the very last days of the history of this present world are to be marked by armies of unparalleled magnitude, and by conflicts the most bloody ever witnessed, is known by even the cursory reader of the Sacred Scriptures. For a quarter of a century soldiers and statesmen, judging alone from the condition of affairs in Europe and in the East, and without reference to the word of God, have foreseen a conflict likely to change entirely not only the map of Europe but of Asia and Africa as well. And while all this time the evidence has been sufficient to convince practically all men that such a conflict was impending, it has within the last month become almost a matter of sight. The world sees that it is coming. The only question is, when will the storm burst that is to wreck empires, overturn kingdoms and swallow up in its vortex of destruction the flower of the manhood of all civilized nations.

Ever since war with Spain became a fact, and even before hostilities actually commenced, an Anglo-American alliance was hinted at as one of the possibilities. It was even suggested that a triple alliance might be formed between the United States, England, and Japan. Now that war is no longer an eventuality but an accomplished fact, the friendly attitude of England cannot be mistaken. That some sort of an understanding exists between the authorities at Washington and the British Government, can scarcely be doubted. That it is in the form of an alliance nobody believes, for under our system of government such an alliance would have to be entered into by treaty, which would have to be ratified by the Senate; but that England is rendering the United States a service in the present emergency for which she may in the future justly expect a substantial return is not open to question.

Of course from the standpoint of patriotism and without reference to the future, the idea of an alliance of the Anglo-Saxon nations appeals strongly to most Americans, but in view of the impending conflict which all men have long seen must involve all Europe, and which it is now seen will almost certainly involve the whole world, one can only tremble at the knowledge that this Government has entered upon a career that can end only in involving it in a war more awful than anything that this world has ever yet witnessed.

Discussing this question editorially, in connection with the recent significant speech by Hon. Joseph Chamberlain, British Secretary of State for the Colonies, the *St. Louis Republic*, of May 17, asks, "Is it possible that we have been swiftly swept into this tempestuous sea of world politics?" and then says: "Chamberlain assumes that we have and rejoices because of it. Mr. Chamberlain counts on too much. We are not ready to enter into foreign alliances." And then as though overwhelmed by a sense of the stupendous force of probable circumstances, the *Republic* adds: "But the future may force us beyond our traditional policy."

Sure enough! And not only may the future force us

beyond our traditional policy, but the future is certain to so force all who do not speedily avail themselves of the only refuge that can possibly be of any avail in the time of trouble just before us. "God is our refuge and strength. A very present help in [this impending] trouble." In Him is safety. Out of Him there is nothing but certain destruction.

C. P. B.

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

BY MRS. S. M. I. HENRY.

IN prosecuting the Scientific Temperance Educational work of the W. C. T. U. as it concerned schools and colleges, it would have seemed when a State legislature had been persuaded into giving the authority of law to our efforts that at least the Rubicon had been crossed; and I am afraid that many of even our most earnest women had such an impression, and thought the time to "slack up" a little might be at hand. But there was yet many a perilous passage for the heroic leader in this enterprise and her band of devoted co-laborers. Not yet did the wisest fully understand the cunning of the foe with whom we had to deal; nor could they dream of the alert interest with which that foe watched every move of the W. C. T. U.; nor how deeply he was concerned as to the possible consequences to his business of even a simple call to prayer, or a meeting for consultation by a little band of timid women known as a "committee."

It took us years to find out how we were appreciated by the saloon power and why; we could not comprehend the *motives* that were back of its activities. It was almost impossible for us to separate the *father* from the *man*. We could but suppose that every *father* would be glad of any truth that would save his son from drunkenness, and protect his daughter from the fate of a drunkard's wife, even if it did interfere with so called business. So we felt that in this Scientific Temperance Educational plan we had something upon which all would unite, especially if the legislatures would give us the right sort of help. We had become a little shy of legislatures; but the *people*—they would surely be with us in this. And after the laws had been granted in State after State, with so many tokens of appreciation, what could be in the way of success?

The next step was taken with new courage. A literature was demanded. School books would be a necessity, such as would clearly set forth the principles which the new law required should be taught in the public schools. Mrs. Hunt, as the head of this department, began at once the labor of supplying this demand from the most scientific sources; and others began to make provision also; for the eye of greed had at once seen that there was "money in it;" and the liquor traffic, realizing what it would mean to its business to have the boys made afraid of all alcoholic liquors; and the dealers in tobacco, what it would mean to them to have the true science of their

product fully unfolded to the ambitious minds of growing athletes, both had their eyes upon that Scientific Temperance Educational department and its laws, and began to plan to meet it on its own ground.

Books was a game that two could play at; and could not publishers and school superintendents, as well as teachers, be influenced by such considerations as great business interests might possibly bring to bear? Judging all the world from their own standpoint, they naturally thought that any people but "women who had no sense" could be influenced; and thus began a war of wits and of influences; with truth, prayers, and life itself on one side; error, destruction, hard cash and cunning on the other. Books have been met with books; total abstinence, as a scientific principle by a so-called science, which is always willing to lend itself against truth for the sake of its client, Self-Indulgence. It has been a bitter contest and the end is not yet.

It would be of interest to read the history of investigation and its counterfeit, assumption. It would be a revelation of intrigue, duplicity, and fraud, such as could scarcely be believed, but of which the reports are carefully kept, as one belligerent always keeps any weapons which chance to fall into his hands, against a time when they might be turned upon the enemy.

The position of the W. C. T. U. concerning the use of alcoholic drinks was taken at first on what might be called a deliberate impulse; and, because it was so manifest that the drug was an enemy to every live tissue, we had the utmost confidence that science would "support the motion," with the force of a "unanimous vote." And yet as attack after attack has been made upon the point in question, while we have never for an instant doubted that the *eternal* truth was standing by us, it has often been a question as to whether we should be so able to bring those who were standing between us and the growing children, to acknowledge it; and so give the children a fair chance to know, beyond cavil, just what the truth is, before this generation, like so many before it, should become a prey to vice. And as so many years have already passed, and the controversy is still so fiercely waging, and the laborers are dropping so rapidly by the way, but for the knowledge that truth is truth forever although it may lie covered with chaff at the bottom of the bin, the stoutest hearts would begin to fail them in this struggle.

At different times it has seemed as though the enemy had really stolen a march on us, captured the fort, and turned the long range guns of educational influence which the White Ribbon Host had mounted, directly upon the innocent rank and file of the Nursery Brigade, and were about to sweep them all into the awful ruin of a besotted age. But by the almost superhuman efforts which have been put forth, and by the blessing of the Holy Spirit whose light sets all things in their true relation one to another, the danger that science shall be made to even appear to stultify herself on this question seems to have passed. She has spoken for *us* in reply to *our* question-

ing, and it is now a recognized fact that the text books on physiology which carry the indorsement of the National W. C. T. U. are scientifically accurate; all so-called scientific utterances against our position to the contrary notwithstanding; and from this time on, as Mrs. Hunt said at the last National Convention, "Negligent school boards will be responsible for the drunkenness of the future."

What Is the Everlasting Gospel?—No. 2.

BY C. H. KESLAKE.

It has already been shown that the message of Rev. 14:6, 7 is due to be proclaimed to the world at the very time when the work having in view the enforcing of "the mark of the beast" (papacy) upon the consciences of the people is in progress whereby they will be compelled to render homage to the papacy instead of to God.

The proof that this is so lies in the fact that the three angels of Rev. 14:6-9, each having a special message to proclaim, go together, as is indicated in the word "followed" which here means "to go with," and so they proclaim their messages at one and the same time, and, be it remembered, to the same people. And the message of the third angel is a solemn warning against the worship of the beast and his image, and the receiving of his mark, etc.

It has also been pointed out that the work of enforcing the mark of the beast would be carried on under the idea that it was a gospel work, and with the thought that thereby God would be honored and glorified.

This will be still more apparent when we remember that were it carried on under any other guise the truth concerning it would be perfectly understood, and many, who now will be deceived by it, would turn away from it with horror. In no other way than as a gospel work could it possibly succeed.

This is not to be wondered at, for we are told that "Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers also be transformed into ministers of righteousness, whose end shall be according to their works." 2 Cor. 11:14, 15.

But none need be deceived by this work, for all who will may know what the genuine gospel is; and "if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ should shine unto them." 2 Cor. 3:3, 4.

This genuine gospel is preached, when it calls upon all to "fear God, and give glory to him." There is no other gospel, and there can be no other. And in this most direct way we are brought face to face with the supreme question as to whether we will "fear God and give glory to him;" at a time too when even superhuman—not supernatural, be it observed—power will be displayed to

prove that the mark of the beast is the mark of God. For the controversy is to reach a point when to apparently settle the question, fire will be brought down from heaven (Rev. 13:12, 14),—the great masterpiece of deception,—and thus a lie will be proven(?) to be the truth.

In the last article it was shown that he who fears God will keep his commandments; and as the message of Rev. 14:6, 7 is a call for all to fear God, it is really a call to keep the commandments.

If in these articles there has been given a correct exposition of Rev. 13:11-16, and the work brought to view would be carried on as a gospel work—inasmuch as the true gospel, in the scripture under consideration, is a call to all to keep the commandments of God, it would follow that this pseudo-gospel work would also be a call to keep, professedly, the commandments of God. In either case, then, in the very nature of things, some point in the commandments would be the *test* of our obedience to the gospel, and that particular point would be the *mark*. Let this point be noted carefully. It will lead us infallibly to the absolute truth in the matter. There is no possibility of making a mistake.

As we have seen, the gospel of Rev. 14:6, 7 is a call to keep the commandments. That being so, and it being therefore a question of keeping the law, appeal must be made to the law itself. *From this there can be no escape.* The law itself must be the standard. What saith the Scripture?—"To the law and to the testimony; if they speak not according to this word it is because there is no light in them." Isa. 8:20

There is only one commandment in the Decalogue over which there could possibly be any controversy of the nature brought to view in the prophecy under consideration. For be it remembered, as set forth above, there is some point in the law concerning which the people would be at variance, and it is over that particular point concerning which efforts would be made to coerce the consciences of men. That particular point is the Sabbath of the fourth commandment. We repeat: Concerning the fourth commandment only could any one's conscience be coerced, so that before his fellowman he would be made to appear as though he were reverencing God.

The inevitable logic of the whole matter is that the Sabbath of the fourth commandment is the test of one's obedience to the law and to the gospel, and is therefore the mark of loyalty to God.

That being so, as already shown, the law itself must decide the question. There can be no other source of appeal.

What, then, does the law say with reference to the matter of the Sabbath? The answer is plain and unmistakable: "The seventh day is the Sabbath of the Lord thy God." The seventh day therefore is the mark of God. Any other day claiming to be the Sabbath, and sought to be enforced in the place of the seventh day, would be the mark of the beast.

The Lust of Conquest.

"The Christian Advocate," New York City.

THE intoxication of partial success and the mania for expansion have already so turned the heads of many that they say Washington in his farewell address did not have in view the possible development of the United States, but only suggested the course for the republic to pursue in its infancy. No sober mind can believe this proposition.

"Europe," said Washington, "has a set of primary interests which to us have none, or a very remote relation. Hence she must be engaged in frequent controversies, the causes of which are essentially foreign to our concerns. . . . Our detached and distant situation invites and enables us to pursue a different course. If we remain one people, under an efficient government, the period is not far off when we may defy material injury from external annoyances, when we may take such an attitude as will cause the neutrality we may at any time resolve upon to be scrupulously respected; when belligerent nations, under the impossibility of making acquisitions upon us, will not lightly hazard the giving us provocation; when we may choose peace or war, as our interest guided by justice shall counsel." The underlying idea of Washington in his address is the permanent isolation of the United States, the keeping ourselves free from such relation to foreign governments as would necessitate us "to implicate ourselves by artificial ties in the ordinary vicissitudes of the politics of Europe, or the ordinary combinations and collisions of her friendships or enmities."

He knew perfectly well what tendencies would be developed in the nation. No prophet saw more distinctly the peril which prosperity would bring in its train; hence he closed by saying:—

"In offering to you, my countrymen, these counsels of an old and affectionate friend, *I dare not hope they will make the strong and lasting impression I could wish, —that they will control the usual current of the passions, or prevent our nation from running the course which has hitherto marked the destiny of nations.* But if I may even flatter myself that they may be productive of some partial benefit, some occasional good; that they may now and then recur to moderate the fury of party spirit, to warn against the mischiefs of foreign intrigue, to guard against the impostures of pretended patriotism, this hope will be a full recompense for the solicitude for your welfare, by which they have been dictated."

Toss Washington's farewell address to the winds; affirm that the time has come for the United States to set up a policy of imperialism, to compete with England, France, Germany, and Russia in colonizing the far East! That will at least have the merit of consistency; but the insinuation that Washington did not foresee the very situation in which we now are, stamps the person or the paper who makes it as already far along toward that color-blindness which puts "bitter for sweet, and calls evil good."

The cry now is, "Annex Hawaii as a war measure, as

made necessary by the capture of Manila." "Reassert our claims upon Samoa; we shall then have stepping-stones through the whole Pacific." "Awake to the fact that together with the Philippines come the Mariana Islands, the Pelews, and the Carolines." These stretch eastward from the Philippines about forty-five degrees of latitude. On that basis the cry is raised "that a little further north and east are the Hawaiians. Should the United States then build one of the isthmian canals, she will not only control the oceanic water passage, but in the most strategic portion of the Pacific Ocean she can, as it were, cross that vast expanse of ocean upon her own stepping-stones."

Nor have the buccaneer party forgotten the Canaries and Balearic Isles. The former they will turn into a huge fortified sanitarium and prospecting center for our share of Africa. The Balearic Isles will intrench us in the heart of Europe. They add that "of course these acquisitions will widen the market for American capital and products; and we must be ready to dig ship canals, lay ocean cables, and enlarge our army and navy so as to equal those of any other nation."

Judging from what we have seen as respects war and other measures, and the efforts of the majority of the representatives in Congress and in the press, of each of the great parties, to outrun each other, it is quite within the bounds of possibility that there may be "a division of parties on issues compared with which tariff and finance may seem small."

It is cause for regret that the President of the United States has committed himself so earnestly to the annexation of Hawaii as to make it almost necessary, in the estimation of many of his congressional constituents, to enter upon this course. It has been a great stimulus to all other schemes of territorial aggrandizement.

Once entered upon, we may be sure that it will be carried to the last extent. One of the greatest evils resulting from one act of folly, in individuals or in nations, is the necessity, under the color of consistency and under the impulse of the force developed, of an indefinite number of acts of equal or greater folly. Rarely are men or nations willing to acknowledge in the face of the world that their past actions were unwise.

When that great standing army and that immense navy shall have been gathered, and the United States shall be competing with the monarchies and republics of the Old World, the idea that it can escape the complications and the final overthrow which destroyed every large republic on the face of the globe, prior to itself, is an illusion born of covetousness and vanity.

The worst of it is that those legislators who launch it upon such a career will neither suffer upon the field of battle, in the present war, nor have to endure any of the final consequences which their frenzy will entail upon the generations that come after them.

—◆◆◆—

"My sheep hear my voice."



WAR, though it may be begun professedly in the name of humanity, is never long conducted, even professedly, on that principle. Sooner or later it becomes a war of retaliation and conquest, and beside these every other sentiment sinks into insignificance. It was all very well to talk about the high and unselfish motives which prompted the interference with Spain in Cuba, before any loss had been sustained by the American forces; but when the "Maine" was blown up, the cry was everywhere raised, "Remember the Maine," and in every engagement that has been the animating sentiment in the minds of those representing this country; and now that some loss is being sustained by the troops investing Santiago, and Spanish soldiers have committed barbarities upon the dead bodies of some of their foes, the cry is raised for vengeance upon them because of these indignities.

THAT is the way it always has been and will be. When one side inflicts a severe loss upon the other, or sustains such a loss, as must sooner or later happen, the burning desire is to get even, to avenge the loss, and to wipe out the memory of the disaster. Such are always the animating motives in carnal warfare; and this war with Spain is no exception. First it was said that it must be undertaken as a high and sacred duty. Next it was said that Spain must be chastised on account of the "Maine;" then when the country had heard from Manila, it was said that the war must be prosecuted to establish an American Empire; and now it is said that Spain must be chastised as a nation of barbarians. And with every fresh ground for indignation and fresh desire for retaliation and conquest which is furnished in the course of events, there will be less said or thought about the interests of humanity which seemed to be paramount at the start. The church must find some other ground for giving her sanction to the war.

THE physical examination of applicants for military service under the Government, has revealed a fact which the Government may well view with apprehension. It has been found that a large per cent. of such applications have to be refused, because of injury the applicant has experienced from the use of tobacco; principally in the form of cigarettes. And what lends particular force to this fact is the further fact that this percentage has largely increased since the time of the Civil War, when similar examinations were conducted under the calls for volunteers then made.

IN the light of these facts it is easily seen that the cigarette is nothing less than a deadly enemy of the United States Government. It is really a much worse enemy than Spain. It disqualifies for service a much larger number of American citizens than would be disqualified by death and wounds in any ordinary war; and for all this there is no compensation in the way of loss to the enemy. The enemy keeps ever fresh and vigorous. Its harmfulness is not particularly felt under the circumstances attending war with a decadent power like Spain. But should there be war with a strong power, the seriousness of the evil which the cigarette has inflicted upon the nation would be painfully felt. A soldier physically unable to execute orders in a military campaign is as useless as one who would refuse to obey them.

NOR all the spies that Spain is reputed to have in her employ, nor all the traitors that may be in the land, can do the Government the injury that has been and is being done by the cigarette. Will the Government then recognize this baneful thing as a deadly foe and make its attitude toward it that of an enemy? If the cigarette is an enemy to the Government—as it clearly is, and a most dangerous one at that—why should not the Government be an enemy of the cigarette? Clearly, that would be the only consistent course.

UPON physical grounds, it is much better that men should not indulge in tobacco and intoxicants than that they should not rest from labor one day in seven. Yet the Government has never shown any disposition to curtail indulgence in these things, while it has exhibited unmistakably a disposition to curtail popular indulgence—if we may use the term—in work. The inconsistency can be explained only by admitting that the real reasons for the curtailment of labor one day in the week, are religious.

RECENTLY the "dynamite cruiser"—"Vesuvius"—was given a trial of her qualifications for actual warfare, in front of the fortifications of Santiago harbor, Cuba. Three shots were fired from her pneumatic guns, and upon observing their effect, the idea of which the "Vesuvius" is an embodiment was pronounced to be of the greatest practical value. The vessel is looked upon as a great success, and it is probable that steps will soon be taken by the Government to extend its military power in the direction of that which this new type of vessel represents.

THE underlying idea of the pneumatic gun is the use of high explosives. These could not be used in the projectiles fired from ordinary cannon, on account of the danger of explosion from the shock the projectile receives

when propelled by gunpowder. This danger is overcome in the dynamite gun by using compressed air in the place of gunpowder as the propelling force. The projectiles are filled with gun cotton or nitro-gelatine, the latter being a more powerful explosive than dynamite. The guns of the "Vesuvius" can throw two hundred pounds of this high explosive a distance of several miles; and no vessel afloat would be able to survive even a single blow struck by such a power. There are some of these guns in the forts at the entrance of New York harbor, and some at the entrance of San Francisco harbor. As an experiment one of the latter was used recently to throw a projectile filled with this high explosive across the Golden Gate, a distance of one mile, into some rocky hills on the opposite side; the result being that a hole was blown in the solid rock where the projectile struck, thirty feet deep and sixty-five feet in diameter.

* * *

THAT we have reached a time in the history of the world when such appalling agencies of destruction are being discovered and eagerly sought for by the governments of the earth for military uses, is a very significant fact. The use of such things in warfare cannot but have a most baneful effect upon the minds of those who become familiar with them. Human life has been held cheaply enough in the past, even in the most "civilized" warfare; but with the use of these new agencies, it is only to be expected that it will soon come to be held more cheaply than ever. And when human life is held cheaply there is not likely to be a very stable condition of peace.

Futility of Arbitration to Avert War.

IN making note of the "fourth annual Mohonk Conference on International Arbitration," recently held at Lake Mohonk, the New York *Sun* makes the following comments upon the idea of a coming era of general peace through the establishment of the arbitral method of settling national disputes:—

"It is a queer time for plans of international arbitration. The war between the United States and Spain is a striking evidence of the futility of international arbitration, except in comparatively picayune matters or where one of two nations at controversy is really willing to yield to the other. When the feelings of either nation are strongly stirred, as the feelings of Americans were by the long misrule of the Spaniards in Cuba and by the destruction of the "Maine," the talk of arbitration is preposterous. . . .

"It may be taken for granted that so long as a majority of the American people retain their common sense they will not submit any really important matter to arbitration. If any vital interest of the United States is menaced seriously, it must be protected by the strong hand. There is no other sure way of protecting it. A claim of right cannot be sacrificed to the chances of arbitration, which at the best is a mere lottery.

"Judge Rufus B. Cowing, of this city, told the Mohonkers, perhaps with some ironical intention, that 'altruism' was needed to 'secure arbitration and the dethronement of our armies and navies.' Precisely. But what would an altruistic nation be? A nation ready to prefer the interests of some other nation to its own. In other words, a fool nation. A country conducted on the altruistic plan would soon be driven to the wall.

"In view of the fact that arbitration is a hopeless humbug in the case of many strikes of workmen, the attempt to apply to the nations of the world a principle that is frequently a failure when applied to a bakery or shoe shop or any other small concern is amusing. Do the Mohonkers want an International Board of Arbitration that will vie in usefulness with that illustrious court, the New York Board of Mediation and Arbitration?

"Until national patriotism dies, and is supplanted by a feeling of international solidarity, or whatever our Socialist philosophers call it, international arbitration, save in the matter of unregarded trifles, must remain a foppery and a toy. The reasonably distinguished and generally amiable gentlemen who aired their views of arbitration at Lake Mohonk might, with as much practical effect upon the policy of nations, have discussed the question, 'Do the inhabitants of Mars shave?'"

CONGRESSMAN Elijah Morse, who has been prominent in connection with recent efforts to "put God in the Constitution," died at his home in Canton, Mass., June 5.

"War About A Bucket."

Co. 12, Nat. Mil. Home, Ohio, June 11th, 1898.

EDITOR OF AMERICAN SENTINEL:—As a subscriber to and reader of your paper, please permit me to make a small complaint. On p. 363, you quote from *The Oriental Watchman* an article, "War About a Bucket"—"a long and bloody war"—while in your comments thereupon you do not so much as mention to your readers another "War About a Bucket" quite as notorious and promising to be as bloody as that of A. D. 1005. Your paper is not lacking in comments elsewhere upon the "Bucket War" to which allusion is here made; but the subject was made so very apropos by your excerpt from the *Watchman*, that a more extended comparison might have been reasonably expected. The writer does not wish to burden your columns with what is flooding our daily papers (or would be but for military censorship); therefore will only add that according to a Spanish Lexicon owned by the writer, the Spanish word "Cuba" is defined as meaning "Bucket."

Very Respectfully Yours,

ALLEN M. BLANCHARD.

SENATOR LODGE has introduced a resolution in Congress calling for an investigation of the charges which have been made concerning the disposal of the \$288,000 appropriation recently gained from the national treasury by the Southern Methodist Church.

An Illustration of Papal Intolerance.

BY JOHN MCCARTHY.

WE hear much now-a-days of Catholic liberality. Papist historians, and theologians do their best to deceive the present generation, by glossing over the barbarous and unchristian acts of the Dark Ages, either by denying papal responsibility for the same, or by falsifying the facts in such a manner as to make it appear that the victims were criminals of the vilest class, which disqualified them from being tolerated in any civilized society.

We have before us a book by the Catholic bishop, Right Rev. John Milner, the "End of Religious Controversy," and in studying its pages we find that this complaisant bishop, tries to persuade his readers that the Roman Catholic Church *never* has persecuted those opposed to her doctrines; never authorized persecution even in the most minor degree; and in fact has even discouraged all idea of employing force to win converts from the ranks of heresy. Ed. 1895: pages 320—335:

To disprove and give the lie to such writers, we shall quote for the benefit of our readers, an incident of vital importance, to demonstrate how intolerant are the people who have been under the thumb of Rome for centuries. The republic of Peru is looked upon by the Papal See, as an exemplary republic, since the inhabitants of the same with rare exceptions, are members of her "communion." About eight years ago a friend of mine, the Rev. Penzotti, went to Peru to labor as a missionary and colporter, under the auspices of the Methodist Episcopal Church. He, by consecrated labor sought to turn people from the obscurity of error, to the truth as it is in Jesus. Soon the zeal he manifested in doing his "Father's business," drew the attention of the Catholic priests to him, and immediately they began to preach death and destruction to all heretics.

The fanatical populace, learning from their priests, that eternal rewards awaited all who should in any way maltreat, persecute, or kill the heretics, inaugurated a religious persecution against all who were favorable to the doctrines preached by the Rev. Penzotti; and not content with opposing the free preaching of the gospel, they actually sequestered all the Bibles and books of the aforementioned brother, and publicly burnt the same in the principal plaza. Now as is the case in nearly all strictly Catholic countries, the head ecclesiastical dignitaries, also occupy the principal judicial positions; so bigotry and fanaticism have an untrammelled course; so that after the priest in his capacity as "spiritual guide" of the people, advised the seizure of all "heretical books," and the persecution of the "heretical" invader, then the priest in his "judicial capacity" steps in to execute judgment against the disturber of the public peace, who had dared to disseminate "pernicious doctrines."

Now as heretics in those poor, benighted countries, are counted of lower order than a thief or a murderer, one would expect that their degradation would be of a more

debasement character, than would be allotted to either of the above criminals. And such indeed transpired in the present case, since the priest-judge, afraid to confine our brother within the prison walls, in company with the other prisoners, lest he should follow Paul's example, and preach the gospel there, decided to isolate him; and ordered him to be kept within a place in which pigs had formerly been confined, with a guard near by to watch his every action. Thus was this good brother detained for nine months. This cruelty and savage treatment would have continued for a much longer period, had it not been for diplomatic intervention, which delivered him from the paws of the beast, that would have crushed out his very life.

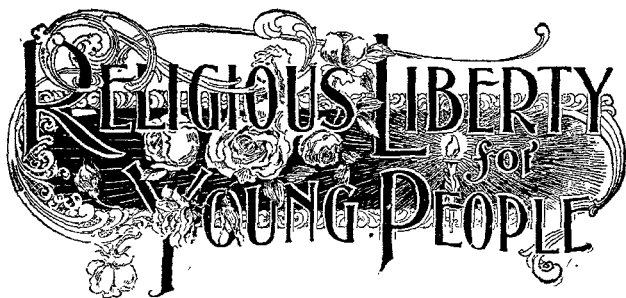
A Catholic journal or historian would tell you that such was not true; or if true, such an act was committed against the wishes of Santa Sede. But let me ask, why do priests seek to occupy political or judicial positions, if it is not to prosecute those whom they fail to convert to their ideas by logical reasoning? Yes, this is the only reason; and in this way the Catholic Church can disclaim that she, as an ecclesiastical power, ever persecutes; but hides the fact that the same church dignitaries in judicial capacities are guilty of such persecutions.

Many Protestants(?) closing their eyes to these facts, clamour for a union with the "Mother Church"; to gain which end they are willing to surrender every principle of truth that is so precious to the true believer. But let them understand that Rome yields nothing; she—according to the dignitaries occupying the most exalted positions—never changes; hence when she obtains the power to legislate as she did down in the middle ages; when the congresses and senates of the world are her slavish instruments, we may be confident of a re-enactment of the same diabolical methods as were then employed, to compel by innumerable tortures all to acquiesce to this man-made, and anti-christian religion.

Let not lethargy possess thee for a single moment my brother; be vigilant and valiant in the cause of truth; rally around the heavenly ensign carried by Jesus himself. It is true the conflict will be hottest there, it is also true that there are greater hardships for those who faithfully follow Jesus all the way, who will not compromise with error in the least degree; but only by fighting the good fight can we hope to overcome; and since only overcomers can ever enter the pearly gates of the Heavenly Jerusalem, the Holy City, this involves upon us the duty, or better still the privilege, of fighting against the powers of darkness with the divinely-appointed weapons; by beating down tradition, error, and erroneous dogmas with the sword of truth; knowing that eventually we shall be "more than conquerors through Him that loved us."

Buenos Ayres, Argentina.

IT is said of Benjamin Franklin that to the end of his life he maintained that "there never was a good war."



RELIGIOUS LIBERTY FOR YOUNG PEOPLE

Subjects of the Kingdom.

"MAMA, I've been thinking of Christ's coming, and trying to understand how everything fits together, and I must say I feel puzzled. I understand something about the reason why we have had such a history of woe for six thousand years. It is because earth has been the stage upon which the drama of good and evil has been working out—not only before men, but also before the angels of God. Lucifer's war against the government of God in heaven was transferred to the earth through the voluntary choice of Adam; for he was disloyal to God. I understand some things; but, mama, why has the world gone on six thousand years in sin and woe? Could not the angels see the malignity of Satan's plan of government long before this, and could not the government of heaven have been sure of their loyalty long ago?"

"Yes; I think so. It has been for man's sake, for Christ's sake, for the fulfilling of the purpose of God."

"How, mama?"

"What did God create this earth for, Charlie? You may read Isa. 45:18."

"For thus saith the Lord that created the heavens, God himself that formed the earth, and made it; he hath established it, he created it not in vain, he formed it to be inhabited."

"Well, I am sure I cannot see how that answers the question. It only mixes things up more. If the world is to be inhabited, why does it have to come to an end?"

"I am going to ask you a few questions now," said Mrs. Ross. "How many people out of each generation do you think have been loyal to God?"

"There were not very many in Noah's day," said Charlie, thoughtfully. God told Elijah that there were seven thousand in his day. At the time of Christ there were not very many, but afterward a good many thousand were converted. During the Dark Ages there were millions who were true unto death, and to-day there is a very great number who believe in Jesus. I suppose, though, that when the test of the last days comes, many will go back to this world."

"No doubt," said Mrs. Ross. "But what proportion of the generations of the world have been heirs of the kingdom of God?"

"O, only a small proportion," said Charlie.

"Do you remember who is called the father of the faithful?" asked Mrs. Ross.

"Yes, Abraham."

"You remember that Jesus said to the Jews who claimed to be Abraham's seed, that they were not the seed of Abraham, because they did not believe on him. I am speaking of this to show you that God compares his children to seed. 'If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.' God has chosen those who are rich in faith to be heirs of the kingdom; but it has taken a long time, and many generations to gather out a sufficient number of faithful souls to repeople the earth. It was to redeem an inhabited earth that Christ died on the cross. Lucifer, under the blaze of the throne, doubted God's love. The people of God are to be under the blaze of the throne; they must be tested on the point of faith in God as a God of love so that 'affliction shall not rise up a second time.' Now do you see why the history of the earth has dragged through six thousand years?"

"Y-e-es; but how is it, mama? Is the number nearly made up?"

"It is, Charlie. You remember reading how Satan, who is called the prince of this world, because he has usurped Christ's place, is said to have come down having great wrath because he knoweth that he hath but a short time. He is having his last chance to display his scheme of government."

"How will Christ come?"

"John says, 'Behold, he cometh with clouds and every eye shall see him.' Matthew tells us that 'all his holy angels will come with him,' that 'he will sit upon the throne of his glory.' He whose right it is to reign will confront his rebellious world: Those who have cast aside his law will then be in view of what they have lost, and will 'wail because of him,' crying for 'the rocks and mountains to cover them.' But the heirs of the kingdom will say joyfully, 'This is our God, we have waited for him, and he will save us. This is the Lord, we will rejoice and be glad in his salvation.' At that day those who have loved God and made their love manifest by loyalty to his government, will be vindicated and exalted."

"I see," said Charlie. "It is just as if a king of this world had been thrust from his throne by a usurper who won part of the subjects away from the true king, and then the king comes back with an army and power to overcome the enemy. But, mama, will Christ begin his reign on the earth immediately?"

"He will manifest his power, but will not come to the earth. Paul says, 'The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air.' Jesus says that he will send forth his angels to gather together his elect from all parts of the earth. This gathering together of the resurrected and living saints will be the gathering together of subjects of Christ's kingdom. The coming of Christ is compared to the harvest. 'The harvest is the end of the world.'"

"What does that mean, mama? Will the earth be burned up, and then will Christ make another world for his kingdom?"

"O no." He says he will 'not make a full end.' The end of the world means the end of the age, the end of human affairs as they are run to day. You can see that by the gathering up of Christ's subjects from the earth, the wicked alone will be left."

"Will they be alive, mama?"

"No, Charlie. The prophet says, 'The slain of the Lord at that day shall be from one end of the earth to the other.' The cities will be broken down at the presence of the Lord. Every island and mountain will be removed. The atmospheric heaven will pass away, and total darkness will reign. The birds of the heavens will eat the flesh of the slain and die, and in the midst of silence, darkness and chaos, Satan and his angels will be bound for a thousand years."

"Where will God's people be, mama?"

"They will be in heaven with Christ. Before them will be unfolded the whole history of the controversy between good and evil. Judgment will be given unto them, and the saints will judge the world and fallen angels. Things will be reversed when Jesus comes."

"But, mama, when will Christ's kingdom be set up on earth?"

"At the end of the thousand years. Then 'the glory of the Lord will cover the earth as the waters cover the sea,' and 'the meek shall inherit the earth, and delight themselves in the abundance of peace.'" F. B.

Studies in French History —27.

"MEANTIME it was quite hard to tell, for sure, just who had a right to France, whether it was the Dauphin Charles or the infant king of England, who was only a very little babe when his father died. However, he was proclaimed King Henry the Sixth, in Paris."

"I imagine that business didn't suit the dauphin very much," said Florence Ray.

"No; it was not at all to his taste, but he was of an indolent, lazy disposition, not inclined to anything harder than dancing and having a good time. Of course he was very young at this time (1422), being only twenty years old. Perhaps this may in part have accounted for his indolent, careless way of living. But when we stop to consider the condition of France at this time; that England had actually conquered a goodly portion of it, and that the infant Henry, of England, had been proclaimed king, right in the ancient capital and metropolis of the land of the Capets, we are astonished that Charles VII. could have been so reckless as he was,—even thinking of going out of the country entirely, and leaving his people to their fate."

"He did not seem to inherit much of the blood of Hugh Capet," observed Edna Phillips.

"No; he inherited his throne, though indeed it had

become a tottering one, but he did not fall heir to his patriotism or his courage. The English, indeed, claimed the most of the northern part of France, but Charles might have busied himself to good advantage in relieving the terrible necessities of his poor, starving people. But he seemed incapable of doing anything more serious than dancing."

"Perhaps he did not know of the bad state of things," said Milly Brown, with characteristic sympathy.

"It seems that he could scarcely have been ignorant of the fact that his people were so starved that the poorer classes were very glad to get the dead carcass of a dog to devour. It was at this time that the horrible amusement called the 'Danse Macabre' became quite popular among the wretched people."

"It seems so sad, professor, that I do not like to think about it, and it almost seems a pity to learn about those dreadful things. One almost gets tired of the same old story of horrors. Don't you think so?" asked Julia March.

"Yes; it seems sad to think about or even to learn about. But of course we must take history as it comes to us. We can neither make it better nor worse. But one thing we may do: we can make such a history of our own lives, Julia, that we shall not fear or blush to have it read."

"Will you please tell us a little about that awful play, or something of the kind, you mentioned? I want to know more about it," said Charlie White.

"Certainly; I will tell you all you need to know about it. Remember this was in the early part of the fifteenth century. The name, Danse Macabre, signifies the dance of death. It consisted only in wild and aimless dancing and yelling among the graves. It was participated in by hundreds who desired to do something to forget for a while their miserable existence. This wild revel they would keep up till morning, and then, exhausted and wretched, they would slink away, to return again at night."

"Didn't these horrors disturb the mind of Charles?" asked Will Palmeter.

"Not in the least; nothing of a serious nature ever disturbed him."

"I can't see what made them call him The Victorious, if he was so cowardly," said Will.

"I think they had no reason for it; but I suppose the title pleased his vanity."

"Was this king as eager to get money from his people so that he could live in luxury as some of the other kings had been?" asked Max Smith.

"No; this did not seem to be his disposition. He was too indolent to let money matters trouble him. You will believe this the more readily when I tell you that it is related of him that he once needed a pair of shoes, and ordered them delivered. But the shoemaker, being of a more thrifty disposition than Charles, seeing that the money was not forthcoming, refused to leave the shoes. So the king had to get along as well as he could without.

But this neither disturbed his peace of mind nor robbed him of his determination to have a good time."

"I think you said that little Henry VI. of England had been announced king in Paris, after his father died," said Edna. "Didn't he appoint some one to act as king till the baby grew?"

"O yes, indeed; he did not forget that. He was too cool-headed to neglect to make secure the great victories he had won. So the important office of regent was held by the Duke of Bedford."

"I think I've read that he was a wise and good man," said Edna; "affairs must have prospered with him at the head of government."

"I've no doubt they would have prospered better, but for the fact that the duke was more anxious to gain the rest of France for the English crown than to mitigate the sufferings of the people, though he would gladly have done both."

"I would like to know what became of Queen Isabella. I think you have not mentioned her since poor crazy Charles died," said Maggie Palmeter.

"She lived in the very place—the same hotel St. Pol, where her poor neglected husband passed so many years. She lived for a long time, and let us hope she was sorry for the wretched part she had acted before she died."

"Why, let me see," said Will Palmeter, "she must have been the grandmother of the little English king, Henry, wasn't she?"

"Why no; how could that be?" chimed in Rob Billings. "I thought she was the French queen, and the mother of the Dauphin Charles the seventh."

"She was all of that, and yet Will is right. Who can explain? Hands up! Who remembers about this? Jennie Jacobs may answer."

"Why, it is easy enough, I think. Rob forgets that King Henry V. married Catharine, the daughter of crazy Charles and Queen Isabella, so of course their little boy Henry would be the grandson of Isabella."

"I remember it now," said Robert. "I'll just note that in my book, and then I won't be apt to forget it again."

"When the kings and queens of different countries marry each other, it is apt to make quite a change in the map of the countries concerned, and so it is well to make it a point to remember such things."

"Uncle Jack says that when Isabella died, they put the image of a wolf over her as a monument," said Edna.

"So they did, and it was not at all complimentary to her disposition and virtues. Though once she wept when little Henry lifted his baby cap to her, in token of respect, I suppose she did not think she deserved so much. So let us hope she was not entirely without feelings of tenderness.

"About this time a remarkable woman named Jeanne Darc arose, claiming that she was sent of God to deliver France. I would like Robert Billings to tell us all he can of her history, either verbally or in writing, just as he likes, at our next study."

MRS. L. D. AVERY-STUTTLE.

BACK VOLUMES of the SENTINEL.

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SAMPLE PAGE OF INTERLINEAR GREEK NEW TESTAMENT.

XIII. XIV. I CORINTHIANS. 459

<p>13 Ἐάν ταις γλώσσαις τῶν ἀνθρώπων λαλῶ, καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκός ἢ κίμβαλον ἀλαλάζον. 2 Ἐάν ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἔχω πίσαν τὴν πίστιν, ὥστε ὄρη μεθίστανειν, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι. 3 καὶ ἔάν ψωμίσω πάντα τὰ ἰπάρχοντά μου, καὶ ἔάν παραδῶ τὸ σῶμά μου ἵνα καυθίσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. 4 Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη οὐ ζηλοῖ. ἡ ἀγάπη οὐ φερπερεύεται, οὐ φυσιοῦται, 5 οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογιζεται τὸ κακόν, 6 οὐ χαιρεῖ ἐπι τῇ ἀδικίᾳ, συγκαιρεῖ δὲ τῇ ἀληθείᾳ, 7 πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. 8 Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. εἴτε προφητεῖαι, καταργηθῶσονται· εἴτε γλώσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται. 9 ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν· 10 ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται. 11 ὅτε ἦμην νήπιος, ὥς νήπιος ἐλάλουν, ὥς ἀνήρ, καθήργκα τὰ τοῦ νηπίου. 12 βλέπομεν γὰρ ἄρτι ὡς ἐσόπτρον ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. 13 νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μεῖζον δὲ τούτων ἡ ἀγάπη.</p>	<p>men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 5 doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; 6 rejoiceth not in iniquity, but rejoiceth in the truth; 7 beareth all things, believeth all things, hopeth all things, endureth all things. 8 Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part, 10 But when that which is perfect is come, then that which is in part shall be done away. 11 When I was a child, I spake as a child, I understood as a child, but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13 And now abide faith, hope, charity, these three; but the greatest of these is charity.</p>
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XIV. FOLLOW AFTER CHARITY, AND DESIRE SPIRITUAL GIFTS, BUT RATHER THAT YE MAY PROPHECY. 2 FOR HE THAT SPEAKETH IN AN UNKNOWN TONGUE SPEAKETH NOT UNTO MEN, BUT

A GREEK-ENGLISH LEXICON TO THE NEW TESTAMENT,

Revised and enlarged by Thomas Sheldon Green, M. A., with a preface by H. I. Hastings, Editor of the *Christian*, Boston, Mass., and a Supplement by J. H. Thayer, D. D., Litt. D., Professor of New Testament Criticism and Interpretation in the Divinity School of Harvard University.

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American Sentinel.

NEW YORK, JUNE 23, 1898.

"EDUCATE, educate, educate." This is the duty call of the hour.

OUR next issue will illustrate, by original and specially designed cuts, some very pertinent points in the present status of religious liberty in this country.

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To those of our readers who are deeply interested in the special line of work to which the SENTINEL has been called, but who have not had the privilege of being thoroughly conversant with it in the past, and to those also who value the SENTINEL for reference and help in their work, we would respectfully call their attention to our "Bound Volume" ad. which appears in this issue of the paper.

It is pointed out by some who defend the policy of territorial extension upon which the nation has entered, that the same objections now made against this policy were made when the nation acquired "Louisiana" and other territory on the North American continent. But this comparison loses its force in view of the fact that the present policy is one which will plant the national flag in the midst of the political strifes of the Old World. To keep possession of the Philippine Islands, the United States will need as big an army and navy as if "Uncle Sam" himself were an Old World power.

INTERNATIONAL diplomacy was defined recently by a well known clergyman of this city, as being "the art of lying;" and this definition finds support in a statement credited to Bismarck, that the surest way for one diplomat to deceive another in a matter of international controversy would be to tell him the exact truth.

And yet this diplomacy is considered an indispensable thing by all the powers which are called "Christian."

SOME people are so short of time in this world that they are very likely to be eternally short of time in the next.

GERMANY has reinforced her naval squadron in the Philippine Islands, and now has a naval force in Manila bay that is considered quite the equal of that under command of Admiral Dewey. This is done, of course, with friendly assurances on the part of Germany; but probably it is nowhere more true than in diplomacy that "actions speak louder than words."

THE present war, ostensibly Christian though it be, furnishes illustrations of the spirit of war that do not at all differ from those furnished by war in general. A young sailor on the cruiser "Montgomery," writing to a relative in Jersey City, describes a battle with two Spanish gunboats, and makes these illustrative remarks about himself: "I look like a pirate;" "I don't know if we killed any Dons or not, but I hope we did." A victory is always welcome in war; but somehow it is never so welcome to the winning side as when there has been a tremendous loss of life on the other side.

A JOURNAL of this city quotes Justice Brewer, of the Supreme Court, as the author of a recent decision which for lack of solid ground to stand on, is comparable only to his decision in 1892 affirming that "this is a Christian nation." The case was that of a railway which had entered into a contract with Mercer County, Ky., to run "through" the county, but had terminated two miles short of the county line. Justice Brewer held that this was to be considered a fulfillment of its obligation in the matter, and in proof quoted from John Bunyan: "As I walked through the wilderness of this world I lighted on a certain place where there was a den," etc. As Bunyan had not gone from

one end of the wilderness to the other, it followed that to go "through" a place might mean to go only part way from one side to the other! From this it would appear that the dictionary is not held at a premium in the Supreme Court.

THE Wisconsin W. C. T. U. have dropped the "Department of Sabbath Observance" from their program of work for the coming year.

EVERYBODY seems to be agreed that the exploit of young Lieutenant Hobson and his handful of men in Santiago harbor is almost beyond praise as an exhibition of courage, skill and patriotism. But precisely what advantage it is to have the harbor of Santiago blocked against a powerful fleet lying outside, and which would quickly terminate the campaign if it could only get at the enemy's forces lying within the harbor, does not seem to be so clear in the public mind. At least nobody seems disposed to point it out.

It is reported that Spain has made another appeal to the pope to use his influence in securing peace, by calling for intervention from the Powers of Europe.

ROMAN CATHOLIC priests in Mexico are reported to be lending their influence to the cause of Spain. The Catholic clergy are generally favorable to Spain outside of the United States.

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AMERICAN SENTINEL

LIBERTY

TRUTH

The Christian Educator

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

VOLUME 13.

NEW YORK, JUNE 30, 1898.

NUMBER 26.

The truest patriotism is not the noisiest.

—oo—

A MAN'S time is an important part of his wealth.

—oo—

It is the business of the church to invite, not to command.

—oo—

The gospel of force is the devil's counterfeit of the gospel of love.

—oo—

NEITHER the church nor the state is the custodian of an individual's rights.

—oo—

IN gospel work, coercion is not a remedy for failure in the line of persuasion.

—oo—

THE church is effectual for righteousness only as she is energized with power from on high.

—oo—

GOD worked upon the first day of the week and he will not punish any one for doing what he has done himself.

—oo—

THE important question is, not what the country did for you a century ago, but what you are doing for the country to-day.

"HIGHER criticism" will have to get a good deal higher than it is before it reaches the level of that Word which it professes to dissect.



"I demand one seventh of your time; it is the law of the land."

UNJUST TAXATION.—A century ago, our forefathers made war with Great Britain and declared their *Independence*, because they were required to pay an unjust, though very slight, Tax in Money. To-day, vast religious organizations purpose, through the *Sunday Law*, to impose upon the American People the enormous Tax of *One Seventh of All Their Time*. This will become a reality if the Sunday Laws are revived and enforced. Will the American People submit to this most unjust Tax? Or will they declare their *Independence*?

"WHOSOEVER will, let him take the water of life." Rev. 22:17.

POLITICAL methods find no place in Christianity.

—oo—

THE approval of conscience is worth more than the applause of the multitude.

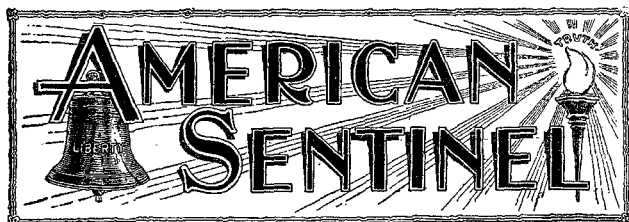
—oo—

"CHRISTIAN politics" combines the worst form of religion, with the worst form of politics. It is not Christian in any sense.

—oo—

THE *Christian Statesman*, in an argument made to demonstrate the awful recklessness of deeds which constitute a desecration of Sunday, says that "Every battle begun on the Sabbath as a historical fact resulted disastrously to the aggressor."

This was printed by the *Statesman* just about the time that news came of Dewey's great victory in Manila harbor, on Sunday. As a matter of fact, it is not historically true that battles fought "on the Sabbath" have always resulted disastrously to the aggressor; but the engagement in Manila harbor, fresh in the minds of all Americans, should constitute a



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(Entered at the New York Post-office.)

complete answer to the current sophistry that the Government ought, as a measure of safety, to avoid the desecration of the first day of the week.

THAT which is of most value to any person, is character.

And that which, above all other things, is effectual for the development of a strong, sound character, is faith.

But faith does not call the individual's attention to the multitude of other people around him. It does not call attention to public sentiment nor to popular customs and maxims. By faith, the individual sees none of these.

By faith, the individual beholds Jesus Christ, the author of salvation to all who believe on him. The life of the Christian is lived by "looking unto Jesus, the author and finisher of faith." Heb. 12:2.

By faith the individual sees "no man, save Jesus only." If he is looking at some other man or set of men, or if he is looking at human customs, opinions, and laws, contemplating the question of how much help he may derive from them in right doing, he is not beholding Jesus at all. He is not walking by faith; he is not forming a character which will be worthy of perpetuation beyond this life.

And when laws are passed to prescribe moral duties to the individual, or those things necessary to the formation of right character, their only effect must be to point him away from Jesus Christ to the multitudes of the world, and to the sentiment of the multitudes, which the law embodies. Such laws can tend only to weaken character, not to strengthen it.

Jesus Christ is the standard of righteousness. He is the divine standard; and any standard set up by human law, whether by people in the church or out of it, can be only a human standard, and altogether below the required excellence.

Laws which are passed with the intent of doing more than to protect the rights of the individual, are worse than useless.

BE true to yourself by being true to God.

"Imperial America."

"IMPERIAL AMERICA" is a term now seriously proposed and actually used to suggest the "manifest destiny" of the United States in the "enlarged sphere" opened to her by the guns directed by Dewey on the morning of May day at Manila. This sentiment is fast growing. In a speech at a dinner tendered to him a few days ago at San Francisco, Major-General Merritt, the proposed military governor of the Philippines, said:—

"I believe in the new national policy of the United States, which looks to the acquisition of additional territory represented in outlying islands that are requisite for the development of national strength and growth. The war was begun for the enforcement of the idea of human liberty, and with no thought of national aggrandizement; but the logic of events has brought about an unexpected result and the Government has taken the Philippines by right of conquest. What the navy has won the army will hold. The strong hand of the Government on those islands ought never to be loosened. This great people is in need of room in which to spread. The people feel this, and the Government will never be able to let go of the islands that have been won by American prowess."

The Chicago *Times-Herald* is almost strictly an administration paper. With General Merritt's words—"What the navy has won the army will hold"—for a text, the Washington correspondent of the *Times-Herald* tells what he finds at the National Capital as follows:—

"What the navy conquers the army must hold."

"So said Major-General Wesley Merritt, prospective military governor of the first colony of the United States, and his sentiment has awakened a responsive echo from the nation.

"Admiral Dewey's victory at Manila has filled the American blood with the fever of conquest. Conservatives may preach on the 'policy of the fathers,' but they cannot hold the ears of the masses while the fever is on. The cooler judgment of the second sober thought may quiet the public pulse, but there is abundant evidence that for the time being the sentiment of the nation is against the surrender of any territory wrenched from the grasp of Spain, with the exception of Cuba.

"FLOOD OF PUBLIC SENTIMENT."

"Hawaii will be annexed as one of the first results, and, once launched on a policy of colonial expansion, who can say where it will end? Speaker Reed and the sugar trust and other powerful interests were opposed to Hawaii, but they have been engulfed in the flood of public sentiment. The House of Representatives will vote for annexation Wednesday afternoon. The opposition in the Senate may filibuster indefinitely, but the wearers of the toga might better accept their fate gracefully, for the handwriting is on the wall.

"But it is the jewels of Alfonso's crown at which the newborn lust of conquest aims. It is the Spanish isles of the Orient and Occident that have challenged American prowess. It is the idea of empire that has filled the American soul with world-wide ambitions. These aspirations are a new force in American life, and sooner or later the guiding statesmen must face that force. Washington is the nerve center of the country, and the new sentiment is

surging to this center with such intensity as to command earnest attention.

"SPAIN'S ISLAND POSSESSIONS.

"Already the cry is that Spain must be stripped of all her island possessions in American and Asiatic seas. Let the figures tell the price of that stubborn quality termed 'Spanish honor.' This is the list of the principal islands, with their area and population, according to the latest statistics:—

AMERICAN.		
	Square Miles.	Population.
Cuba.....	41,655	1,631,687
Porto Rico.....	3,670	806,708
ASIATIC.		
Philippines.....	114,326	7,000,000
Sulus.....	950	75,000
Carolines and Pelews...	560	36,000
Ladrones, or Marianos	420	10,172
Total,.....	161,581	9,559,567

"President McKinley has no colonial policy. He is not counting any chickens before they are hatched. He will not cross the bridge until he comes to it. It is his purpose to bring the war to a successful end before formulating any policy for the disposition of the pearls of the sea garnered by American valor, but there is a tide of public opinion already set in for colonial expansion that may sweep all opposition before it. This statement must not be taken as an implication that the President will oppose such a policy, for he has stated distinctly to close friends that he will not be diverted by such problems from the main purpose of crowning American arms with complete and lasting victory.

"MERRITT HITS POPULAR CHORD.

"Unused to the possession of insular colonies, taught by a hundred years of precept and example to avoid it, the first thought of Americans on learning of the triumph of Admiral Dewey was that Spain should not be punished by the loss of the Philippines. American sentiment has changed. It has become familiar with the thought of 'colonial empire,' and there is something in the sonorous term that appeals to the imagination. Advocates of colonial expansion have sprung up on every hand. The disease is contagious, and the masses have caught the fever.

"General Merritt not only touched a popular chord, or at least awoke a dormant chord to responsive rhythm, but his phrase has furnished the country with a telling shibboleth. Statesmen may make the laws, but greater than they is he who turns the sentiment or passion of a nation into a pat epigram. General Merritt has made the epigram, and if he were a younger man it might make him President of the United States and its dependencies.

"NEW NATIONAL DESTINY.

"By one of the accidents with which all history is strewn the American people have a new destiny opened before them. One need not be for or against a policy of colonial expansion to recognize the fact that the nation is at the parting of the ways, nor should one be blind to the wonderful possibilities and the grave responsibilities presented to the United States for its choosing, but a calm survey of the field from Washington is calculated to convince one that there has been a remarkable trans-

formation in the American habit of thought. It has been revolutionized, apparently, within a few weeks. The change is reflected in Congress, for the representatives of the people are quick to catch the public pulse.

"The American Government entered on this war to free Cuba and hand it over to the Cubans, but the American people may change their mind. Influences are at work that may ultimately force the retention of the pearl of the Antilles, though this Government would be quick to disavow such a possibility. It is conceded that a protectorate will probably be established over Cuba for a time, until the Cubans shall have organized a competent government of their own, and from a protectorate it may be a short passage to actual possession. There are faint murmurings that betoken the growth of a new sentiment for the retention of Cuba, and the Government may have to face a tidal wave when the war is over and the cost is counted."

In a sermon only a few days ago President Patton, of Princeton, said:—

"History knows not what it is to retreat. Every step we take shuts a door behind us. The boom of Admiral Dewey's cannon across the Pacific made us forget Washington's farewell address and throw the Monroe doctrine for a time into the background. It is impossible, some one says, for a nation to secede from the family of nations, and if it stays in the family it is going to have family complications."

All these things are worthy of thoughtful consideration; for no one knows what "manifest destiny" may produce. And if we mark events as they pass, we shall be able better to understand each new phase that may open to the world. These are times in which the world moves rapidly, and much may occur in a day. "Blessed is he that watcheth, and keepeth his garments."

A. T. J.

Which Is Lawful?

BY JOHN D. BRADLEY.

ONCE there was a set of religionists bent on having other people follow their ideas of Sabbath observance. Certain things were being done that they could not endure. At the very moment when they were eagerly seeking what they might do to prevent these things, this question was presented to them: "Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?" They did not go so far as to declare in words their answer, but they proceeded forthwith to declare by their actions that in their minds the destruction of life was better Sabbath observance than those acts of mercy which they were seeking to prevent. For they "went forth and straightway took counsel with the Herodians against Him, how they might destroy Him."

On May 20th, in the town of Winona Lake, Ind., another company of religionists were assembled. They, too, were grieved by certain things which conflicted with their ideas of Sabbath observance, and were seeking how they might stop the one and carry out the other. While

engaged in this work substantially the same question was presented to them. And they answered it as unmistakably as did the others, and declared in words, and as far as actions could go on the occasion, exactly what the others declared.

It came about on this wise. And, by the way, this assembly was the 110th General Assembly of the Presbyterian Church of the United States. In the discussion of what could be done and what could not be done according to their ideas of Sabbath observance, they naturally came to the point as to what the President of the United States should be allowed to do and what he should not be allowed to do. It was proposed that he use the army and navy as little as possible on Sunday. But, lo and behold, the exclamation went up in a moment, "If Dewey had not struck the blow in Manila Bay—and I claim it was a holy act—he might never have ——" That was enough; the conclusion was lost in a burst of applause by the assembled ministers. Some one exclaimed, "We as a church have every confidence in the President's ability to direct the armed force of the nation," and "another volley of cheers and applause shook the auditorium." A spectator declared that "it was just as significant as though a formal vote had been taken on the President's war policy." And it was. But later they "most earnestly recommended to the directors of the Trans-Mississippi Exposition to be opened at Omaha June 1, immediately to decide that its doors shall not be opened to the public on the Lord's day."

If these actions mean anything, they mean that the Presbyterian Assembly looks upon the destruction of 400 lives on Sunday as a "holy act," but that they cannot bear such desecration as an exhibition on that day of the fruits of peace and industry. This need not be regarded as a strange thing. There is an affinity between even the slightest enforcement of religious ideas and the taking of life. The spirit which inspires the one is the inspiration of all the other steps in the career of intolerance. And every step in that career is animated by the father of lies who "was a murderer from the beginning." It is therefore not remarkable that the first and last steps are avowed at one and the same time.

No result of the present war could be so disastrous to America as a relapse on our part from this Christian temper of cosmopolitan love, to an insular and barbarous hatred of other nations. Interruption of commerce, loss of property, the sacrifice of some, or even of many, lives, would not be so deplorable; for no one of these, nor all of them combined, could turn back or materially retard that majestic march of civilization in whose van we have been grandly holding our place for more than a century. But if our hearts should be hardened toward men beyond our own borders, if our sympathies should be chilled and our respect turned into suspicion and enmity, we should suffer a loss in our national character that it would require several generations and incalculable

efforts to repair. "Confidence is a plant of slow growth," even between individuals; proportionately more so between communities and nations. And impairment of national, like personal character, is inestimably more serious than of national wealth or even of national domain.—*Teunis S. Hamlin, D. D.*

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

BY MRS. S. M. I. HENRY.

It is not possible for me to give the chronological order in which the departments of the W. C. T. U. work developed. All I can do is to present them in what might be called their logical order.

We had not been long at work for the children until we discovered the ignorant mother and needy home, in which the profligate, careless or absorbed father was an important factor; and this led out to many other discoveries which filled our hearts with a great longing after all the powers with which it is possible for the Spirit of God to equip a human being for service.

The Department of Work among Mothers was made one of the first subdivisions of the Evangelistic Department, and nowhere have we been made to realize in a greater degree than here the force of this evil against which we have dared to array ourselves; for one woman who was intimately associated with the work of this department, while still in active service, was compelled to live through the arraignment, trial and execution of her son for one of the most terrible crimes in history, and is lingering out the life of a heart broken mother, while her sisters who knew and loved her, are continually sending after her in the seclusion from which she never comes, tender thoughts and prayers that all of comfort that can possibly be administered to her from the Holy Spirit of God may be granted until the end.

The principle that is at the foundation of our work among mothers, is that of the right of God in every human being, as stated by David in Ps. 127:3: "Children are the heritage of the Lord, and the fruit of the womb is his reward." In connection with this we have taken the statement of Paul in 1 Cor. 3:9, that "we are laborers together with God." In these words of divine authority we have all these years found our inspiration and consolation, for we are sure that the blessing of God must follow every effort that we make to preserve his heritage and to assure his reward to him; and that since he has chosen to be our fellow-laborer, he will be at least as faithful in doing his part as we can be in doing ours.

We have been a long time in getting down to the meaning of that "working together with God," but some of us saw years ago that it covered a vast range, touching not only the drink question, but that of food for body and soul and all habits of thought and action, dress reform, and every point of education; a field so wide that the only possible provision for it must be found in the whole Gospel for the whole man.

No more remarkable experience could ever come to a Christian worker than to our women when, filled and enthused with the greatness of this gospel, seeing it in its own clear setting of eternal glory, realizing what it and it alone can do, they have gone for the first time into some home in which Egyptian darkness reigned, and have begun the effort to awaken an ignorant and prejudiced mother, perhaps a hardened, discouraged and vicious one, to some understanding of her responsibilities and privileges as one who has been entrusted with a portion of God's heritage and reward.

In my work as National Evangelist it was my duty to hold institutes and teach methods of reaching mothers of all classes; and I can probably do no better than to give an outline of the plan of work which has been followed for years, and which has borne blessed fruit. The first point emphasized was to keep the work as near the cradle as possible. Let any father and mother discover that you have a genuine interest in the baby, and they will listen to anything which you may have to say that concerns the life and well-being of any child. I have known men of the world to abandon the use of tobacco as well as strong drink, and make as thorough a reformation as possible in their habits of life, because of truth which the mother had learned

in the talk of the W. C. T. U. evangelist over the cradle of her child, or in a mother's meeting, and which she repeated to the father. One father came to me at the close of a Sunday service and said:

"I thought you might be glad to know that what you have said to the mothers has led me to give up my tobacco entirely, and reform in many other things."

"Then," I said, "you believe that I told the truth."

"As to that," he said, "I thought it might be that some things were put rather strong, but I reasoned this way: I am absorbed in business; I have not time to look into these subjects that you have, and I had to believe that there must be truth in it, for you would not dare to

go out representing that great body of the best women in the world and teach falsehood, and I concluded if there was a shadow of truth in what you have taught about parental responsibility and pre-natal influence, and the effect of a father's habits on his children, that I could not afford to risk it any longer for the sake of the children which I expect to have; so I have set myself to work to clean my life up to the best of my ability."

And I am sure no one will be surprised to know that as he went on honestly in this endeavor, he soon found his need of a power greater than his own will, and so surrendered to the Holy Spirit, accepted Christ, and began with his wife to make a truly Christian atmosphere into which

to welcome the child that was expected in their home.

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The Everlasting Gospel.—No. 3.

BY C. H. KESLAKE.

THE gospel of Rev. 14:6, 7 is the gospel of Jesus Christ, for there is no other. All that the gospel requires is expressed in the words: "Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, the sea and the fountains of waters."

With reference to the foregoing it has been shown that the call to "fear God," etc., is really a call to keep the commandments of God.

It has also been shown that this gospel message, as expressed in those words, must be proclaimed at the time when the prophecy of Rev. 13:11-17 is being fulfilled. Furthermore it has been shown that the two-horned beast of verse 11 is the United States, and that consequently it is in this country and by this Government that the work of enforcing what the prophecy calls the "mark of the beast" is to be carried on.

With reference to this work, it has been pointed out that in the very nature of things it would be propagated as a gospel work, having for its object that which would be professedly the worship of God, but which in reality would be the worship of the "beast" of verse 1, which is a



Jesus Teaching His Disciples that Gospel Work Does Not Sanction the Destruction of Men's Lives.

Because the people of the Samaritan village refused to receive Jesus, his disciples asked him, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

symbol of the papacy; and that this worship would be realized in the reception of that which the prophecy calls "the mark of the beast;" and further, that as the true gospel is a call to keep the commandments of God, so in this professedly gospel work which embraces the mark of the beast, a like claim is made with reference to the commandments of God.

Let it be remembered that when this mark, and consequently the worship, is enforced, it will not be openly as the mark and worship of the beast, but professedly as the worship of God. As already shown in previous articles, anything else but that would be simply to expose the whole thing. It must be claimed as the work of God, although such a claim will be absolutely false.

Now as the everlasting gospel calls upon all to "fear God and give glory to him, . . . and worship him that made heaven and earth," etc.; and as this gospel is proclaimed at the very time when by the enforcing of the mark the beast itself is to be worshiped, it will be perfectly clear that the worship of God and of the beast cannot possibly be represented by the same mark. If such were the case it would be equal to saying that the beast is a symbol of God. This indeed would be most dishonoring. But this will be still more apparent when it is remembered that the third angel warns against the worship of the beast and the reception of his mark. But God will certainly not punish those who worship him.

Furthermore, if it should be that the mark of the beast is also the mark of God, it could not be distinguished, so far at least as outward appearances are concerned, who it was that was being worshiped, God or the beast.

Now, leaving out for the time being what has been said thus far in these articles with reference to the question of what the mark of the beast is, let the reader bear in mind that whatever the mark is, *it cannot be found anywhere in the Bible*. If it could, it would not be the mark of the beast, and the writing of the prophecy and the warning against it would be an absurdity, and an impeachment of the wisdom of the Holy Spirit, by whose inspiration it was written.

In view of the fact that the gospel of Rev. 14:6, 7 is a call to keep the commandments of God, it will be well just here to recall a statement made in last week's article: "There is only one commandment in the decalogue over which there could possibly be any controversy of the nature brought to view in the prophecy under consideration." It was shown there that that commandment is the fourth.

Now recall that which has been stated in this article, that in the very nature of things the mark of the beast is something that cannot be found in the Bible; and then recall too that the mark is enforced with reference to the commandments, and it will be still more evident that the controversy is narrowed down to the fourth commandment.

But what does the fourth commandment require? Simply that we keep holy the Sabbath day.

Now it is a fact that for upwards of forty years a strong effort has been made, gathering strength year by year, until now there are millions of people, represented by various religious societies, committed to the movement, to have a day enforced as the Sabbath of the fourth commandment which cannot be found in the commandment itself, nor anywhere else in all of God's word; and that day is the Sunday. And Sunday—mark it well!—is positively the only day sought to be enforced by civil law which has ever been called a *mark*.

Concerning this day (Sunday) it is everlastingly true that in the Bible it is never called the Sabbath day; there is not a text which says directly or indirectly that at any time it was to take the place of the Sabbath—the day that God blessed and sanctified—only as such an attempt would be made by the "man of sin" (2 Thess. 2:3, 4; Dan. 7:25). Never does the Bible say that either Christ or the apostles ever kept Sunday as the Sabbath or Lord's day; nor is there the slightest proof that it was ever regarded as a sacred or holy day. And when those who for years have been at the head of this work for the enforcement of Sunday as the Sabbath—when they have been asked, and that, too, repeatedly, for such evidence, they have been forced to acknowledge that the Bible is silent concerning it. And this again proves that which in these articles has been abundantly proven, that Sunday is not the mark of God, but the *mark of the papacy*.

Lord Erskine on Religious Liberty.

THE universal God of Nature—the Saviour of mankind—the Fountain of all light, who came to pluck the world from eternal darkness, expired upon a cross—the scoff of infidel scorn; and his blessed apostles followed him in the train of martyrs. When he came in the flesh he might have come like the Mohametan Prophet, as a powerful sovereign, and propagated his religion with an unconquerable sword, which even now, after the lapse of ages, is but slowly advancing under the influence of reason, over the face of the earth. But such a process would have been inconsistent with his mission, which was to confound the pride, and to establish the universal rights of men. He came, therefore, in that lowly state which is represented in the Gospel, and preached his consolations to the poor.

When the foundation of this religion was discovered to be invulnerable and immortal, we find political power taking the church into partnership; thus began the corruptions both of religious and civil power, and hand in hand together, what havoc have they not made in the world!—ruling by ignorance and the persecution of truth.

Constraint is the natural parent of resistance, and a pregnant proof that reason is not on the side of those who use it. You must all remember Lucian's pleasant story:—Jupiter and a countryman were walking together conversing with great freedom and familiarity upon the subject of heaven and earth. The countryman listened with attention and acquiescence, while Jupiter strove

only to convince him; but happening to hint a doubt, Jupiter turned hastily round and threatened him with his thunder. "Ah! Oh!" says the countryman, "now, Jupiter, I know that you are wrong; you are always wrong when you appeal to your thunder."

In Puritan Days.

THE wish which some good people in this country have expressed, for a return of Puritanism, is one which, charitably construed, may be attributed chiefly to ignorance. At this distance, under the softening but deceiving touch of time, it is easy to mistake the austerity, intolerance, and rigid formalism of Puritanism for the higher qualities of character imparted by true religion, the need of which is so strongly felt in all lands; but a closer view of Puritanism will convince any candid observer that were Puritan ways, customs, and ideas of morality to become again prevalent here, many of those who are now foremost in asserting the country's need of Puritanism would be foremost in raising an outcry against it.

It is well known, for example, that Puritanism was very tolerant of indulgence in intoxicating drink. The following "ordination bill," dated at Hartford, Conn., in 1784, is one that has been recently printed as a curiosity:—

	£	s.	d.
"To keeping ministers.....	0	2	4
" 2 mugs tody.....	0	5	10
" 5 segars.....	0	3	0
" 1 pint wine.....	0	0	9
" 3 lodgings.....	0	9	0
" 3 bitters.....	0	0	9
" 3 breakfasts.....	0	3	6
"15 boles punch.....	1	10	0
"24 dinners.....	1	16	0
"11 bottles of wine.....	0	3	0
" 5 mugs flip.....	0	5	10
" 3 boles punch.....	0	6	0
" 3 boles tody.....	0	3	6

Alice Morse Earle, well known as an authority upon facts of Puritan history, says of this bill, of which she was the modern discoverer: "I sadly fear me, that at that Hartford ordination, our parson ancestors got grievously 'gilded,' to use a choice 'red-lattice' phrase."

The same authority mentions other ordination bills which included among the items of expense barrels of rum and cider and metheglin, bowls of flip and punch, toddy, etc.

Not quite so bad as this, but no more justifiable from a Christian standpoint, was a feast held on the occasion of the ordination of Dr. Cummings as pastor of the Old South Church, of Boston, in 1761, which is thus described:—

"There were six tables that held one with another eighteen persons each, upon each table a good rich plum pudding, a dish of boiled pork and fowls, and a corn'd leg of pork with sauce proper for it, a leg of bacon, a piece of alamode beef, a leg of mutton with caper sauce, a roast

line of veal, a roast turkey, a venison pastee, besides chess cakes and tarts, cheese and butter. Half a dozen cooks were employed upon this occasion, upwards of twenty tenders to wait upon the tables; they had the best of old cyder, one barrel of Lisbon wine, punch in plenty before and after dinner, made of old Barbados spirit. The cost of this moderate dinner was upwards of fifty pounds lawful money."

The dinner given at the dedication of the Old Tunnel Meeting House, of Lynn, Mass., in 1682, is described as follows:—

"Dainty meats were on ye table in great plenty, bear-stake, deer-meat, rabbit, and fowle, both wild and from ye barnyard. Luscious puddings we likewise had in abundance, mostly apple and berry, but some of corn meal with small bits of sewet baked therein, also pyes and tarts. We had some pleasant fruits; as apples, nuts, and wild grapes, and to crown all we had plenty of good cyder and ye inspiring Barbadoes drink. Mr. Shepard and most of ye ministers were grave and prudent at table, discoursing much upon ye great points of ye dedication sermon and in silence laboring upon ye food before them. But I will not risque to say on which they dwelt with most relish, ye discourse or ye dinner."

The following relates to a different matter, but is no less characteristic of Puritan times. It is a leaf from the diary of Obadiah Turner, dated at Lynn, Mass., two and a half centuries ago. The diary was discovered recently by an antiquarian, and the extract was published in the *Christian Advocate*, of this city:—

"1646. Iune ye 3. Allen Bridges hath bin chose to wake ye sleepers in meeting. And being mch proude of his place, must needs have a fox taile fixed to ye end of a long staff wherewith he may brush ye faces of them yt will have napps in time of discourse; likewise a sharp thorne wherewith he may prick such as be most sounde. On ye laste Lord his day, as hee strutted about ye meeting house, hee did spy Mr. Tomlins sleeping with much comforte, hjs head kept steadie by being in ye corner, and hjs hand grasping ye rail. And so spying, Allen did quicklie thrust his staff behind Dame Ballard and give hjm a grievous prick vppon ye hand. Wherevppon Mr. Tomlins did spring vpp meh above ye floore and with terrible force strike with hjs hand against ye wall, and also, to ye great wonder of all, prophainlie exclaim, in a loude voice, cuss ye woodchuck; he dreaming, as it seemed, yt a woodchuck had seized and bit his hand. But on coming to know where hee was and ye great scandall hee had committed, he seemed mch abashed, but did not speake. And I think hee will not soone againe go to sleepe in meeting. Ye women may sometimes sleepe and none know it, by reason of their enormous bonnets. Mr. Whiting doth pleasantly say yt from ye pulpit hee doth seem to be preaching to stacks of straw with men sitting here and there among them."

Certainly there can be no good reason for desiring a return to Puritan ways, or as some deluded persons have expressed it, "a rain of Puritanism." The independence of Puritanism which the country achieved through the efforts of Washington, Jefferson, Madison and their co-laborers, is as worthy of perpetuation as is its independence of Great Britain.



PUBLIC opinion is an unstable thing. Only a few months ago, when President McKinley's predecessor was in office, the whole country gave a shout of approval over the message of the chief executive which threatened Great Britain in the matter of Venezuela, and declared that the "Monroe doctrine" must be upheld at all hazards. Now, the whole country signifies its approval of a national policy which is the opposite of that doctrine. While a few dissenting voices are heard, public sentiment as voiced by both press and pulpit strongly approves the idea of an American empire which shall extend to the very borders of the Asiatic continent. But the Monroe doctrine forbids American conquest in the Old World as certainly as it forbids the extension of European conquest in the New.

* * *

THIS change in public sentiment is a very significant fact, and one worth bearing in mind. It admonishes us that we may be greatly mistaken in counting on the stability of public opinion, even for a short period of time. Men say that this or that thing can never happen because public sentiment is strongly against it; but the fact affords no real evidence in support of such a conclusion. The only sure evidence of what is to be expected in the developments of the future, is found in the statements of inspired prophecy. Those statements are the guide of the Christian, and by their light he is saved from the fatal blunders of those who try to forecast the future by means of the finite resources of the human mind.

* * *

THE word of prophecy assures us that some things are soon to take place which have not as yet been strongly indicated in public sentiment. And now, in addition to that word—if any further evidence could be needed—we have this object lesson on the point of the great rapidity with which public sentiment may undergo a complete change. Events that cannot now be foreseen, but which may be very near, may contribute as powerfully to turn public sentiment into channels leading to the fulfillment of the prophetic word, as Dewey's victory at Manila did to turn such sentiment in favor of a world-wide American empire.

* * *

THE political machinery necessary to the government of an empire is altogether different from that suited to a republic. The American people seem to want an American empire—do they also want a revolution in the Ameri-

can system of government? France, with her foreign colonies, calls herself a republic; but in fact, as recent events have shown, she is a military despotism; and France is the only colony-holding nation which is a republic even in name.

* * *

THE following resolution recognizing the dangerous character of much that passes for patriotic teaching, was passed recently by the Women's Press Association of Michigan:—

"Recognizing that in the efforts to inculcate patriotism in the minds of our youth there is a danger that we may teach militarism, and in trying to incite to duty to country we shall induce a spirit of retaliation, therefore,

"Resolved, That we will use our best efforts to teach the young that war is greatly to be deplored, even when a necessity; that mercy is compatible with justice, and that defense of the weak and oppressed should not arouse a spirit of revenge toward the oppressor."

* * *

PRESS reports state that the State Prohibition party of Kansas have nominated Senator W. A. Peffer for governor, on a platform in which appears this declaration:—

"We regard civil government as an ordinance of God and recognize the Lord Jesus Christ as King of Kansas, and therefore believe that the administration of civil affairs should be in harmony with the law and in his spirit."

* * *

IN making note of this the *New York Sun* observes that these Prohibitionists are "violating the spirit of the Constitution, and presenting a totally false theory of the relation between religion and civil government in the United States. This same platform 'claims for all persons of legal age and requisite qualification, regardless of race or sex, the right of a free ballot;' and yet if the Kansas Populists carry out the theory set forth in their politico-religious resolution they must hold that no atheist or agnostic or disbeliever in the divinity of Christ should be allowed to vote; and so they would restrict instead of enlarging the right to vote."

* * *

NOTHING but inconsistency, injustice, and hypocrisy can come out of the effort to join Christianity with the State. The Prohibition party make a fatal mistake when they put this into their program of work.

* * *

THE attitude of the Prohibition party towards Sunday observance in many places leads a journal of this city to remark that "it is sometimes hard to tell whether the Prohibition party seeks to suppress liquor because it is an evil or because saloons violate the Sunday law."

The Prohibition party would gain immensely by a change of attitude in this respect.

Is This a Christian Nation?

No, it is not; and it is gratifying to find those who have such sound ideas on the matter, as is indicated by the following, which we take from the editorial columns of the *American Banner*, of Philadelphia, Pa.:—

“Many people, of all shades of belief, have become very fond of claiming that ‘this is a Christian nation.’ The thing is ABSOLUTELY IMPOSSIBLE! Only an individual can become a Christian, and a comparatively few Christians in a nation does not make it a Christian nation, any more than a few righteous people in Sodom and Gomorrah made those cities righteous. To claim that this is a Christian nation is tantamount to saying that religion and civil government are already united in this country, for no government becomes ‘Christian’ without forming a union with the church, the same as the individual does upon joining, to be subject to her laws and doctrines.”

W. E. C.

SOME idea of the reasons which are usually set forth in an application for appointment to the office of chaplain, may be had from a published letter of application made by a minister of Iowa to Governor Shaw, of that State. A religious journal enumerates the points made in the application:—

“He was a missionary to South America in Panama and Aspinwall, and was chaplain of the Panama Canal Company. He is immune against yellow fever, having been through a siege of it, and is familiar with the diseases and dangers of the climate. He has preached on decks, wharves and streets, in city and country, for twenty years. He is an American and has great hopes for the future of the country. His father raised a company at the outbreak of the war in 1861; his grandfather was in the War of 1812; and his great-grandfather and three brothers were soldiers in the War of the Revolution. The first of the family came over in 1635, landed at Cape Cod, and dwelt in Plymouth. He can read Spanish well and speak it some. He says that if appointed he will wage war against ‘Rum, Romanism, and Rebellion,’ which he charges have been the curse of all the republics in South and Central America.”

We see nothing in this to prove the applicant was spiritually qualified to minister divine grace to the soul; but this is a point about which a civil ruler is not supposed to concern himself, as there is nothing in a civil office which qualifies the holder for discernment in spiritual affairs. In such appointments, the spirituality of the applicant is the least of all matters considered. In the very nature of things, it could not be otherwise.

THIS is the resolution with regard to the claim of the Methodist Church South, introduced in the Senate June 9 by Mr. Lodge, of Massachusetts:

“Resolved, That the Committee on Claims be directed to inquire and report to whom the money was paid under the claim of the Methodist Book Concern South; and also as to all circumstances connected with the passage of the bill providing for the payment of said claim, and with

the subsequent payments of the money under said act of Congress.”

Since the trickery of the Methodist agents in getting this claim allowed has been exposed, some of the ministers are trying to save the reputation of the church by loudly demanding that the money be returned to the treasury of the United States, which of course cannot be done, as the attorney already has his fee of \$100,800, and a large part of the balance has been distributed by order of the conference. *Zion's Outlook*, a Methodist paper published in Nashville, has three condemnatory articles in one issue, perhaps inspired by the proposition to make a rival Methodist paper, the *Advocate*, a daily on a capital of \$75,000 drawn from the fund. The Rev. Dr. Lovejoy, of Atlanta, one of the most prominent Methodists in the South, calls the money tainted because some of it went to a lawyer for lobbying the claim. But all these gentlemen are too late in discovering the “taint,” which does not consist so much in hiring an attorney on commission as in presenting the claim in the first place. Every dollar paid out of money raised by general taxation, for the benefit of ecclesiastical institutions, is tainted with the corruption of illicit relations between the state and the church.—*The Truth Seeker*.

SOME timely observations upon the duties which a true patriotism imposes upon American citizens in the situation which has arisen from the prospect of territorial extension in foreign lands, were made by ex-President Cleveland in his address to the students of Princeton University, June 21. In part, Mr. Cleveland said:—

“The American people are tempted every day and every hour to abandon their accustomed way and enter upon a course of new and strange adventure. Never before in our history have we been beset with temptations so dangerous as those which now whisper in our ears alluring words of conquest and expansion and point out to us fields bright with the glory of war.

“Since patriotism underlies good citizenship you should avoid a misconception of the meaning of this word. I believe there is sometimes a tendency to think of patriotism as something bellicose and defiant, best illustrated by noisily bragging of our national prowess, quarrelsomely seeking some one who dare dispute it and threatening war against the combined world on the slightest pretext. Of course true patriotism is a very different thing. If it is exhibited by the man who leaves home and friends to follow our flag in war and risk his life in his country's quarrel, it is none the less exhibited by the wife or mother who remains at home to weep and mourn.”

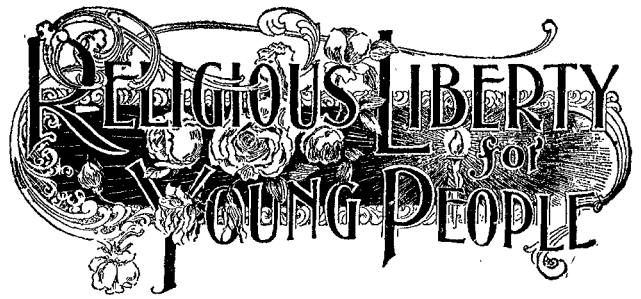
“Do not fail to gain by study and reflection a just apprehension of the purposes and objects for which our Government was established to the end that you may detect any proposed departure from such purposes and objects and be able to form an opinion as to its justification or desirability. You will probably be led by your study and reflection to the conclusion that our Government was formed for the express purpose of creating in a new world a new nation, the foundation of which should be man's self-government, whose safety and prosperity should be secure in its absolute freedom from Old World

complications, and in its renunciation of all schemes of foreign conquest, and whose mission should be the subjection to civilization and industrial occupation of the vast domain on which it has taken root. If you believe these things do not permit any accusation of ultra and unprogressive conservatism to trouble you. If the suggestion is made that the time has come for our nation to abandon its old landmarks, and to follow the lights of monarchial hazards, and that we should attempt to force the simple machinery of our popular and domestic Government to serve the schemes of imperialism, your challenge of the proposition is entirely in order. If you are satisfied that foreign conquest and unnatural extension or annexation are dangerous perversions of our national mission, and if it shall seem to you, in the light of reason and history, that such perversions bring in their train a people's demoralization and a decay of popular contentment and virtue, more surely destructive to republics than armies with banners, you will not necessarily be wrong.

"Recalling what we have done and what yet remains for us to do under the guidance of the rules and motives which have thus far governed our national life, you surely are entitled to demand the best of reasons for a change in our policy and conduct, and to exact a conclusive explanation of the conditions which make our acquisition of new and distant territory either justifiable, prudent or necessary. Perhaps you should be satisfied with the excuse that such acquisition is necessary by way of warlike preparation or precaution. This, however, will immediately suggest to you that we have found heretofore a constant source of congratulation in the fact that the contemplation of war and its contingencies is not, and should not be, familiar to our ordinary national life; that it has always been our boast that a large standing military establishment and warlike precautions are not among the needs of a people whose victories are those of peace, and whose immunity from armed conflict is found in their freedom from the foreign relationships that give birth to war; and that, though it has been abundantly demonstrated that the courage and splendid fighting qualities of our countrymen will never fail in time of need, it is still a grave question whether the cheapening of our estimate of the value of peace by dwelling upon war and warlike preparation is calculated to improve the quality of our national character.

"It is difficult to deal with the question of war just at this time and avoid misconception and misrepresentation; but we are considering American citizenship and endeavoring to find its bent and most useful characteristics and how they can be most effectively cultivated and securely preserved. From this standpoint war is a hateful thing, which we should shun and avoid as antagonistic to the objects of our national existence, as threatening demoralization to our national character and as obstructive to our national destiny. If you believe this you should stand bravely for your belief, even though a shower of stupid cat-calls may fill the air. If, on account of this belief, you are called milksops and cowards, wanting peace at any price, you will find yourself in splendid companionship."

DIPLOMATIC relations between the pope and the republic of Chili have been resumed, after an interruption of ten years.



Studies in French History.—28.

"WELL, Rob, you're in the limboes, as they say, now, I suppose," said his friend, Charlie White, as they walked home from school that afternoon.

"Good enough!" chimed in Edna Phillips, it will be good for you,—strengthen your memory, you know."

"Well, you are about as comforting to a fellow as Job's three friends, I must say!" exclaimed Rob. But I imagine I can find more to say of interest about Jeanne Darc, Charlie, after you and I have been to visit the very places where she lived and moved and had her being;—let's see," mused Rob; "it isn't so very long now. Examination comes,—and I suppose that decides it,—in only three weeks, and if we pass,"—and Rob drew a long breath.

"Yes," echoed Charlie; "if we pass."

The boys had been in the habit of counting the weeks to examination, and at last the days, for a long time. They were to start on the long-anticipated journey in a few weeks afterward.

"Mother," said Rob at the breakfast table next morning, "Professor Carman has appointed me to read something about Jeanne Darc,—it must be original, you know; or I can give a little talk about her, just as I like."

"I am thinking it would be well to talk instead of write; you are quite handy with your pen any way, much more than with your tongue."

Tuesday afternoon came once more, and all too soon for Rob, who thought he had never seen a week pass so fast, for he had been very busy. But although he hardly felt equal to the task before him, he stepped to the desk in response to his teacher's invitation, and began his little story:—

"The home of Jeanne Darc at the time when she began to fight for her country, was a little village in the north-eastern part of France called Domrémy.

"This girl pretended to have visions, which fact led her to leave home and go to Orleans as fast as she could, to raise an army to fight the English. She didn't like English people at all, and she didn't want them in her country."

"I wonder if we would confuse Rob if we asked questions once in a while," piped Will Palmeter.

"No, I guess not; if I can't answer them, may be Professor Carman will help me."

"Well," said Will, "I was wondering if this girl had

any parents or relatives, and if they were willing for her to go."

"Why, yes; she had folks, and they tried their best to keep her at home, but she was bound to go,—I forgot to speak about that. When she was only a little girl, the English came and drove all the native French people out of the little village where she lived with her parents, and ever since then she had an awful horror of the English. Of course when the people came back there was not anything left to speak of, of their pretty homes, only just ashes."

"I wish Rob would please tell us something about her looks," pleaded Milly Brown.

"Well," said Robert, good-naturedly, "I have read in something, somewhere, that she was 'tall and fine looking.' She wore men's clothes, though, and that would spoil any woman's looks, I think."

"May be that was so she could ride her horse easier," remarked Julia March.

"I think so; but she did not appear to make a very favorable impression on the French general who had command of the French forces at Orleans. When he received word that the Maid, as she was called, was coming, and had promised to 'raise the siege of Orleans, and crown the French king, the Dauphin Charles, he said they would better 'box her ears and send her home.'"

"That was not a very gallant reply for a French general to make," smiled Professor Carman.

"No, not very; I presume the French were not so noted for their polite manners as they are now. The general soon saw the time when he repented his speech, for the brave girl did as she had said. She entered the city in triumph, though it is awfully queer that the English ever let her do it; but they did, and after very much coaxing from the Maid, the indolent Charles at last consented to go to Rheims, and be crowned king. This city was also in English hands, and here again, strange to say, they opened the gate, and surrendered the keys to Charles.

"After the king was crowned, this simple-hearted girl only asked to go back to her parents, and take care of her sheep. But the king did not let her do this, though I don't think he half appreciated what she had done for him and for France. At last, while in a battle, the Maid and a few soldiers found themselves surrounded by the English, who captured them."

"Where was this battle fought, please?" asked Harry Ray.

"I don't believe I can remember that. Will you please answer, professor?"

"This was the battle of Compiègne," replied the teacher. "Most of the French troops had already entered the city, when 'the drawbridge was raised,' and thus the poor girl was made an easy captive."

"Count John, one of the Burgundians, which party, don't you remember, had joined the English so they might have greater vengeance on the Armagnacs, is the man into whose hands the maid fell. He sold her to the

English—the Duke of Bedford, regent of France,—for 10,000 francs, in spite of his wife, who tried her best to prevent it."

"How much would that be in our money?" asked Will Barnaby, pencil and note book in hand.

"I think a single franc is nineteen cents in our money, so you can soon reckon it for yourself.

"The English finally burned the poor maid alive, and a great shame it was, indeed."

"Bravo!" said Professor Carman, as Rob took his seat.

"We will study a little more about this strange maiden on next Tuesday afternoon."

MRS. L. D. AVERY-STUTTLE.

An Opposition Kingdom.

"MAMA, since our last talk about the subjects of Christ's kingdom, I have heard Mr. Metcalf talking about the millennium. He says that all the world is to be converted; but it seems to me he has some very strange theories about how it is to be done."

"What were his theories?" asked Mrs. Ross.

"Well, in the first place, he thinks that we will have a terrible time of trouble,—war among nations, socialistic revolution, famine and pestilence. But out of this state of things will evolve peace and righteousness on earth. He said that a taste of war now-a-days, would result in men seeking arbitration; that riots among the poor against the rich, would cause an equal distribution of property; that famine and pestilence would lead the state to legislate in harmony with God's laws; and that everybody would learn that he must do right. Then the millennium would begin, and God's will be done on earth as it is in heaven.

"Mr. Sawyer did not agree with him about the time of trouble coming, but said the world was growing better, kinder, and that in the course of time we would see the golden age. Neither of them think that Christ will come very soon. Mr. McAllister said that it was nonsense preaching so much; that what we needed was law to compel men to do right until they learned to like to do it. He said this was the only scientific way to convert the world. He said that sensation had to be specialized along moral lines as well as along mental and physical, and that people had to 'learn righteousness' by right doing; and as they would not do right without law, that it was clear that law was the solution of the world's problem. He said he was glad that there were thousands of people waking up to the fact to-day, who were not theorists; but were going to see to it that religious reforms took the form of law, and that those who *would not* now do right, would soon be placed where they *could not* do wrong."

"Righteousness on earth by law, has ever been the *will-o'-the-wisp* that the prince of this world has kept the world chasing after. It is not strange that just as the

subjects of Christ's kingdom are about to be made up, there should be a renewed effort to make men trust more fully in the delusion that his kingdom is to be of this world. But of how much value to God or man would the righteousness be, that is the result of law?"

"Mama, they said the Bible said that there was to be a millennium on earth, and that nations would beat their swords into plowshares, and their spears into pruning hooks."

"No, Charlie; the Bible says that the nations will say that they will do this. But *saying* and *doing* are two different things. Suppose we turn and read the passage referred to in Micah 4:2, 3.

Charlie read, "And many nations shall come and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem, and he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

"Now read the first four words of the first verse to answer the question, when will many nations be talking like this."

"In the last days," read Charlie.

"Timothy says, 'In the last days perilous times shall come,' that men will be 'lovers of their own selves,' and that even in the church there will be 'a form of godliness' without the 'power thereof.'"

"Why is it, mama, that people believe the world is growing better?"

"It is because they are deceived by appearances. The whole world is running into sentimental delusion. In the time just before the French Revolution, the people at Paris were under the same impression. Because they could weep over the sorrows and trials of the hero of a novel or drama, they reckoned themselves sympathetic and noble; but they were content with emotional nobleness, as it seemed, and never gave it a practical outlet. The poor who were ground down on their country estates, felt the outrage of this kind of goodness, and hurried their tender-hearted oppressors to the guillotine and gallows."

"What a delusion that is!" said Charlie. "And it is one that is easy to fall into."

"So it is. While the church will profess to be more religious than ever before, it will depart more fully from God's word. We can see to-day how 'higher criticism' so called, has presumed to throw aside God's word; how infidelity is preached from professedly Christian pulpits; how the church, that has long been wooing the world, now comes to lean on the arm of human law for the enforcement of religious observances. While professing to trust in God, she denies it by her dependence upon the state. The same inconsistency is in the world. While nations say they will not learn war any more, they pre-

pare for war, and wake up their mighty men.' While they talk of arbitration, they send forth armies. While they prate of brotherhood, they reduce the poor and grind down the weak. While their wickedness brings its own result,—famine, pestilence and perplexity—they charge these evils upon those who obey God. The plea has already been urged that Sunday observance must be enforced by law, because the Bible says that judgments will fall on those who fail to observe the Sabbath, and those who have presented this plea for Sunday enforcement, know that the Sabbath is the seventh and not the first day of the week."

"Mama, how do you account for these inconsistencies?" asked Charlie. "It seems as if they were losing their minds."

"There is a verse that accounts for it. It is the one that says, 'The devil hath come down unto you having great wrath, because he knoweth that he hath but a short time.' Falsehood is always inconsistent. Those who choose to be deceived will have strong delusion, that they may believe a lie. One of the most pleasing delusions is the delusion of a temporal millennium. It is the siren's song of this century. Bellamy's 'Looking Backward' was a dream of a millennium that has taken hold of the popular desire. In that book he pictures the world under the working of what would seem righteous laws, aided by invention, education, religion and brotherhood.

"Men are chasing up this delightful delusion, while Infinite Love points them to the New Jerusalem, to the coming of the King of kings, and urges souls to prepare for 'him whose coming is after the working of Satan with all power and signs and lying wonders;' for when they shall say 'peace and safety, then sudden destruction cometh upon them.' Satan will keep up his idea of an opposition kingdom to the bitter end." F. B.

For three centuries after the beginning of the "Christian era," Christians refused to enter military service, because they regarded such an occupation as contrary to the spirit and teachings of their Master.

THE American Bible Society, after an interval of sixty years, has obtained a footing once more in Ecuador for Bible work. Sixty years ago its agent was banished by the Government at the request of the bishop of Quito. Repeated efforts have been made since that time to renew the work, but in vain. Eleven years ago a ton of Bibles was barred out because the ecclesiastical authorities were not willing to have them circulated without accompanying notes. Under the new political régime in Ecuador the Bible Society is again at work. There is at present a large measure of liberty. The agent of the Society, Señor Antay, a Peruvian, recently had access to President Alfaro, who became much interested and bought a Bible for himself, paying \$7.50 in currency for it. It is hoped that by legislative enactment the Scriptures may be made entirely free from import duty. The difficulties the agent

has met so far are the indifference of the Liberals toward religion and toward the Society's books and the general prejudice against Protestantism.—*The Independent*.

At the late session of the Presbyterian General Assembly the "Committee on Sabbath Observance" presented a report, which was adopted, "declaring the law of the Sabbath to be a perpetual obligation upon all men; calling upon all within the church to use their influence for the biblical observance of the day by abstaining from the purchase and reading of the Sunday newspaper, from all forms of amusement and unnecessary work on the Lord's Day; deprecating the opening of the gates of the Omaha Exposition on Sunday; commending the American Sabbath Union and its allied societies, and recommending that each pastor preach on the subject on some Sabbath in next October. The Board of Publication and Sabbath-School Work was requested to prepare a lesson on Sabbath observance."

New Tracts.

The three new numbers of the *Apples of Gold Library* treat of The Power of God, The Sabbath, and Coming of the Lord. Following is a description:—

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SAMPLE PAGE OF INTERLINEAR GREEK NEW TESTAMENT.

XIII. XIV. I CORINTHIANS. 459

<p>13 Ἐάν ταις γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ ἦν ἄγγελον, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἠχῶν ἢ κίμβαλον ἀλαλάζον. 2 Ἐκαὶ ἰάν¹ ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἰάν² ἔχω πίσαν τὴν πίστιν, ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐθὲν³ εἶμι. 3 καὶ ἰάν⁴ ψωμίσω πάντα τὰ ἰπάρχοντά μου, καὶ ἰάν⁵ παραδῶ τὸ σῶμά μου ἵνα καυθῶμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν⁶ ὠφελοῦμαι. 4 Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη οὐ ζηλοῖ, ἡ ἀγάπη οὐ περπεοῦνεται, οὐ φουσιούται, οὐδὲν ἄσχημον εἶ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογιζέται τὸ κακόν, οὐ χαίρει ἐπι τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, πάντα σέγει, ἵπάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. 8 Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. εἴτε⁹ εἴτε¹⁰ προφητεῖται, καταργηθῆσονται εἴτε γλώσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται. 9 ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν. 10 ὅταν εἴη τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται. 11 ὅτε ἡμῖν νήπιος, εἰς νήπιος ἐλάτουν, ἡμῖν νήπιος ἐφρόνου, ὡς νήπιος ἐλογιζόμεν, ὅτε εἰς γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου. 12 βλέπομεν γὰρ ἄρτι δι' ἑσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. 13 νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μεῖζον δὲ τούτων ἡ ἀγάπη. 14 Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε. 2 ὁ γὰρ λαλῶν γλῶσση, οὐκ</p>	<p>men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, hopeth all things, endureth all things. 8 Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away. 11 When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known. 13 And now abideth faith, hope, charity, these three; but the greatest of these is charity. XIV. Follow after charity; and desire spiritual gifts, but rather that ye may prophesy. 2 For he that speaketh in an unknown tongue speaketh not unto men, but</p>
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¹ ἰάν LA. ² ἰάν TR. ³ μεθιστάνει LTR. ⁴ οὐδὲν EGW. ⁵ ἰάν LTR. ⁶ ψωμίσω E. ⁷ ἰάν LA. ⁸ καυθῶμαι I shall be burned T. ⁹ οὐθὲν T. ¹⁰ [ἡ ἀγάπη] I TR. ¹¹ συν. T. ¹² ἐκπίπτει LTR. ¹³ [δὲ] Tr. ¹⁴ — τότε LTRAW. ¹⁵ ἐλάτουν ὡς νήπιος I TRAW. ¹⁶ ἐφρόνου ὡς νήπιος, ἐλογιζόμεν ὡς νήπιος LTR. ¹⁷ ε — δὲ but LTR.

Revised and enlarged by Thomas Sheldon Green, M. A., with a preface by H. L. Hastings, Editor of the *Christian*, Boston, Mass., and a Supplement by J. H. Thayer, D. D., Litt. D., Professor of New Testament Criticism and Interpretation in the Divinity School of Harvard University.

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American Sentinel.

NEW YORK, JUNE 30, 1898.

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THE Rome (Italy) correspondent of the New York *Sun* states that the health of the pope is very feeble, and that the chief cause of his indisposition is anxiety over the outcome of the Spanish-American war.

WITH the invasion of Cuba by the United States troops, the war is taking on an aspect which brings the reality of it painfully home to this country. With every day of the fighting around Santiago American citizens are falling in battle, and homes and hearts far away from the battle field are filled with gloom and pierced with the deepest sorrow. Creation groans for the time when wars shall forever end,—when "the meek shall inherit the earth, and shall delight themselves in the abundance of peace."

THERE are a number of calls going to the world to-day; to which are you listening?

THE illustrations in this issue were made expressly for the AMERICAN SENTINEL. And there will be others following, if not in every issue, at least at frequent intervals. These will help much to sell the paper, and may be counted on by those willing to work to extend its circulation.

FOLLOWING our usual custom of omitting one paper at or near the completion of the half volume, we drop an issue at this time; so there will be no SENTINEL next week. The date of the next issue will be July 14. It will be a good number, and illustrated. Look out for it.

OUR forefathers of Revolutionary days fought against the *principle* of arbitrary government embodied in an act of Parliament imposing a tax on tea. The tax itself was very mild; but the unjust principle was just as big in the mild tax as it would have been in a heavy one. And so of a Sunday law; the unjust principle embodied in the law is in no wise affected by making the requirements of the law mild instead of severe. It is against the principle of such measures that we need to be guarded.

"WHY don't God kill the devil?" some people foolishly ask. The answer is that God believes in religious liberty, and is now giving the human family an opportunity, through the enjoyment of that liberty, to develop character. God purposes to dispose of the devil and sin and all that is evil at one and the same time; for all these things belong together and all tend toward the same end. But if God were to destroy sin now, all sinners would be destroyed with it; but sinners are yet on probation, and have an opportunity to separate from sin, so that the destruction of sin will not involve them with it; and besides, God is able to deliver all persons from the devil, so that so far as that is

concerned, the devil doesn't need to be destroyed. If God were to kill the devil now it would be an acknowledgement that he could not successfully contend with him on even terms.

SOME people find fault with the AMERICAN SENTINEL for speaking so much in a tone of challenge. They think it should have more to say in the line of "All's well," or "Good time coming." We assure our friends that the SENTINEL would be glad to make this report if it could do so upon evidence. It proceeds upon the principle that it is better to know an unpleasant truth, than a pleasant lie. There is a good time coming, but we will not survive to see it unless we know how to meet and escape existing perils.

To those of our readers who are deeply interested in the special line of work to which the SENTINEL has been called, but who have not had the privilege of being thoroughly conversant with it in the past, and to those also who value the SENTINEL for reference and help in their work, we would respectfully call attention to our "Bound Volume" ad. which appears in this issue of the paper.

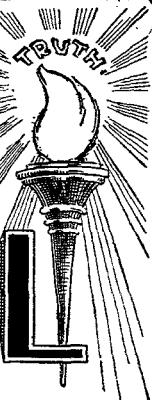
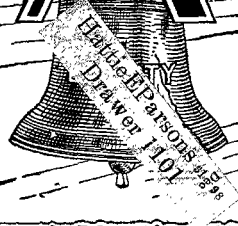
NEWS received from Havana and other parts of Cuba under Spanish control discloses a terrible condition of affairs due to the blockade, which has shut off almost all supplies from the island. Nearly all the reconcentrados around Havana, it is stated, have died from starvation, and the poorer classes in other parts have only death staring them in the face. And the end of the war is seemingly a long way from being in sight.

A NEW CATALOGUE of all our publications, circulars of our new line of Combination Family Bibles, and a fine circular showing full-size illustrations of our SENTINEL Premium Bible, both closed and open, will be sent to any one sending their name and address together with a 2-cent stamp.

PACIFIC PRESS PUB. CO.

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AMERICAN SENTINEL



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

VOLUME 13.

NEW YORK, JULY 14, 1898.

NUMBER 27.

THE carnal nature is the architect of hell.

Not all is Christian that appears angelic.

"THE weapons of our warfare are not carnal."

THE gospel of God cannot be preached by the law of man.

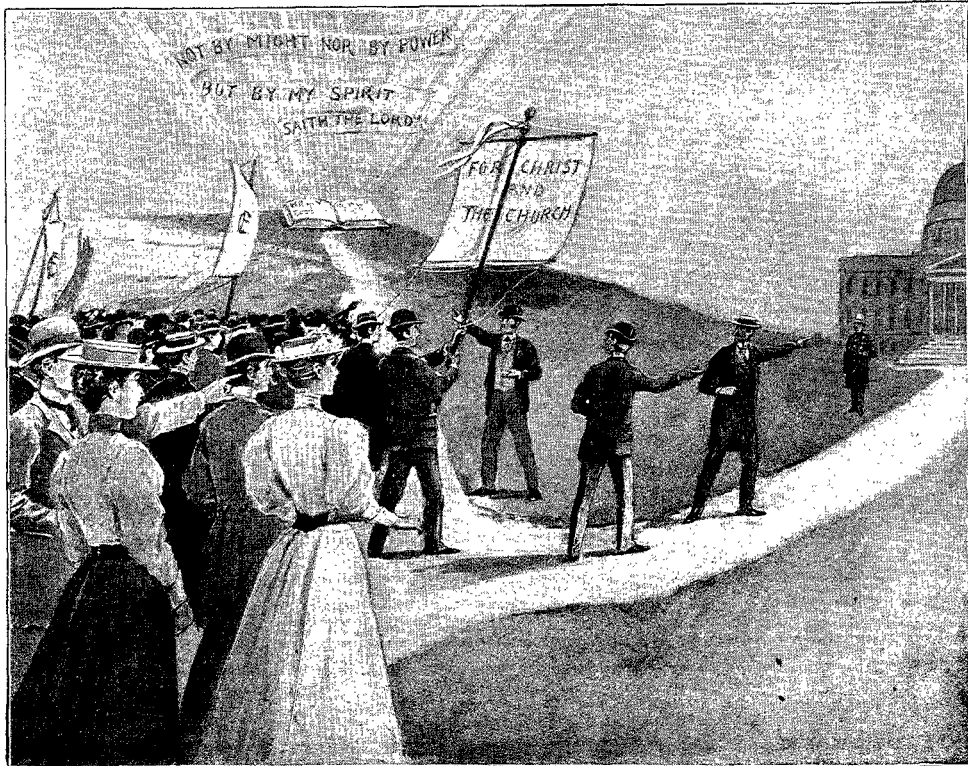
ANY "moral reform" that is not wrought in the heart is a delusion.

CONSCIENCE is one of the things which the Sunday law aims to close up.

"CHARITY" is never found far from her sister graces faith and hope.

IT is useless to invoke the aid of human law in the warfare that is not against flesh and blood, but against "spiritual wickedness in high places."

TRUTH and righteousness cannot fall to the ground while God remains upon his throne. That which embodies truth and righteousness needs no support from the civil arm.



Which Path: to the Word of God or to the Legislature?

This all-important question is being settled to-day by great organizations of Christian young people, of which the Society of Christian Endeavor is now the foremost example. Shall they seek to the legislature—to politics—for power to accomplish the Christian work they have undertaken? or shall they seek "power from on high"—the power of God? In the illustration the movement seems to be towards the legislature; and this, unfortunately, correctly represents the situation. And in this lies the gravest peril to them and to the country.

"THUS saith the Lord, Stand ye in the ways, and see, and ask for the OLD PATHS, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16. "I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." Isa. 48:17.

IF law could make men better, there would be no need of the gospel.

NO amount of legislation can separate conscience from the Sabbath.

THE "snapshot" is a poor way to get a correct photograph of character.

ALL Christian institutions have their support in God; and they need no other.

THE institution of the Sabbath can be neither civil nor uncivil. It is purely religious.

ANY religion might as well go down

which cannot be sustained by love to God and to one's fellowmen.

SOME of the most troublesome people in the world are those who have a surplus of conscience—enough for themselves and for all their neighbors.

THE test of Christianity is love; not that which men may call love, but the love of God. Christianity means being like God in our disposition toward others.

But what is the love of God? The Scripture says: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins;" and "God commendeth his love toward us in that, while we were yet sinners, Christ died for us." John 4:10; Rom. 5:8.

As God loved those who were his enemies, so must Christians love their enemies. They must love all men and count all as their brethren.

But how is love of our enemies to be manifested? The answer is plain. If we are actuated by the spirit of God, our love for all men will be manifested in sacrificing for them even as God did. "For God so loved the world, that he gave his only begotten son, that whosoever believeth on him might not perish, but have everlasting life." John 3:16.

How then can the spirit of love—the love of God—be reconciled with the spirit of war? We cannot reconcile it. The spirit of love says that we should lay down our lives for our enemies. The spirit of war says that our enemies should lay down their lives for us.

The Christian warfare does not mean death to our enemies, but death to self. And if Christians are engaged in this warfare, they will not at the same time be engaged in any other.

Persuasion Vs. Compulsion.

BY H. A. HELLIER.

It is the duty of the State to protect liberty of conscience, and in matters of religion the extreme limits of its authority have been reached when it does that. It was because they recognized this principle clearly that the evangelical princes of Germany uttered that memorable protest, when in answer to the decree of the papacy, demanding the suppression of the Reformation, they said, "Let us reject this decree. In matters of conscience the majority have no power."

The announcement of this principle is made more significant when we remember that when the princes said that, they realized that they were fighting against the powers of earth and hell, and that they would probably pay the penalty with their property, freedom, and even their lives. It is in the footsteps of these noble men that the Protestants of the world to-day profess to be follow-

ing, yet how far have they strayed from that path! All over the land they have organized societies that have as their object the domination of the State by the Church. This they deny, and say, "We merely wish the State to put on righteousness," or "We wish to see Christ enthroned as King of the Commonwealth."

Now, religion has nothing to do with the State, or the State with religion if they both keep in their proper sphere, and only when religion has lost its vitalizing principle, and has become but a form, does she seek union with, or aid from, the State. Therefore, those, the majority who are clamoring for Sunday laws, and insist that the minority must observe their Puritanical Sabbath in deference to the majority, have, in this age of enlightenment lost sight of the vital principle of freedom of conscience, which was so clearly recognized by the evangelical princes amid the moral darkness of the sixteenth century.

How strange it is that these people cannot see that the State cannot put on righteousness, and how strange that they do not realize that this movement betrays the print of Satan's cloven foot, inasmuch as it is, like everything else emanating from him, the antipodes of the teachings of Christ; for he never attempted to legislate righteousness onto the State, or on the individuals composing it. No, indeed; his gentle voice of entreaty sinks into the hearts of individuals, saying, "Come unto me, al ye that labor and are heavy laden, and I will give you rest," and "Whosoever will, let him take of the water of life freely." Again, "If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world."

In everything Christ leaves the individual to choose whom he will serve; but his professed followers instead of following him and presenting his righteousness, thus persuading the sinner individually to accept it, must needs make(?) the sinner righteous by legislating righteousness onto the State. How they can make the State holy without first converting every sinner composing the State, they do not undertake to explain, for they cannot. If those who are doing this work of Satan, but who do not realize it as such, and who honestly think as did Paul, that they are doing God's service, would only go on bended knees before the throne of grace with hearts humbled by Christ's Spirit and ask for light on this question, God would flood them with light, and his Spirit would show whither their feet were tending, and lift them from the groveling ranks of the arch-enemy to the mighty ranks of the Omnipotent Prince who will soon vanquish all intrigue and sin, and rule the universe in peace and righteousness.

THE city authorities of Cleveland, Ohio, maintain an attitude of firm hostility to all desecration of Sunday by baseball games and public sports, and as a result it is said the Cleveland League Ball Club will be transferred to some other city.

A Little Piece of Ancient History Which Is Also Modern.

IN considering the new and "imperial" career that is being opened before the United States, and sanctioned by so many in high positions, we have remarked that there was one republic that had passed over this ground once before in the history of the world. That republic was Rome. It is interesting to read the statements made to-day concerning this "colonial policy" and "colonial career" that is opening up before "imperial America," and compare it with what has long been written of the course of Rome as she passed over the same ground. It is now claimed on behalf of the new, "Imperial America," that she must accept this great responsibility that has fallen upon her of extending the blessings of liberty to the world. And that she must discharge this sacred office by beginning to deliver from the oppressive rule of Spain, the people of the Phillipines, San Juan, Cuba, perhaps the Carolines and so on to the other oppressed peoples of the world. It is said that America will thus extend the blessing of liberty, just *because* of the blessing of liberty, she will bestow freedom, entirely from love of human freedom as far as possible to all the world.

All this is precisely what Rome proposed to do. Rome claimed that she never wished to make any conquests of any people, nor to control any territory, outside of her own boundaries of Italy. All that she ever did outside of Italy was altogether out of pure benevolence and solely to extend to oppressed peoples the blessings of liberty, of which the Romans were the exemplars before the world, and in behalf of the world, and which they so sincerely loved that they couldn't be content at all so long as any other people were not enjoying this wonderful liberty. Therefore they would man fleets and raise armies, send them over seas at great sacrifice and immense expense to fight battles for strange peoples, only that those peoples might have the blessing of liberty of which Rome was the world's conservator.

One example will illustrate this whole subject. The Romans had sent an army into Macedonia to fight against Philip the Second in behalf of the States of Greece and to save them from being oppressed by Philip. The Roman army was successful, Philip was thoroughly conquered and a treaty of peace was concluded, but "all Greece was in uncertainty" as to what should be their fate, now that the Roman power was predominant in both Greece and Macedonia. It was the time when the Isthmian games were celebrated in which all Greece participated and where vast crowds were assembled to witness the contests, then "the multitude being assembled in the stadium to see the games, a herald came forward and published with a loud voice" the following proclamation:—

"The senate and people of Rome, and Titus Quintius, their general, having overcome Philip and the Macedonians, ease and deliver from all garrisons, taxes and imposts, the Corinthians, the Locrians, the Phocians, the Euboeans, the

Phthiot Achaeans, the Magnesians, the Thessians, and the Perrhoebians; declare them free, and ordain that they shall be governed by their respective laws and usages."

"At these words, which many heard but imperfectly, because of the noise that interrupted them, all the spectators were filled with excess of joy. They gazed upon and questioned one another with astonishment, and could not believe either their eyes or ears; so like a dream was what they then saw and heard. It was thought necessary for the herald to repeat the proclamation which was now listened to with the most profound silence, so that not a single word of the decree was lost. But now, fully assured of their happiness, they abandoned themselves again to the highest transport of joy and broke into such loud and repeated acclamations that the sea resounded them to a great distance; and some ravens which happened to fly at that instant over the assembly fell down in the stadium; so true it is, that of all the blessings of this life, none are so dear to mankind as liberty! The games and sports were hurried over with neglect and disregard; for so great was the general joy upon this occasion that it extinguished every other thought.

"The games being ended, all the people ran in crowds to the Roman general, and every one being eager to see his deliverer, to salute him, to kiss his hand, and to throw crowns and festoons of flowers over him, he would have run the hazard of being pressed to death by the crowd had not the vigor of his years, for he was not above thirty-three years old, and the joy which so glorious a day gave him, sustained and enabled him to undergo the fatigue.

"The remembrance of so delightful a day and of the invaluable blessing then bestowed was forever renewing and for a long time the only subject of conversation in all times and in all places. Everyone cried in the highest transports of admiration and a kind of enthusiasm that there was a people in the world, who at their own expense and the hazard of their lives, engage in a war for the liberty of other nations; and that not for their neighbors or people situated on the same continent, but who crossed seas, and sailed to distant climes, to destroy and extirpate unjust power from the earth, and to establish universally, law, equity, and justice. That by a single word, and the voice of a herald, liberty had been restored to all the cities of Greece and Asia. That a great soul only could have formed such a design; but to execute it was the effect at once of the highest good fortune and the most consummate virtue.

"They called to mind all the great battles which Greece had fought for the sake of liberty. 'After sustaining so many wars,' said they, 'never was its valor crowned with so blessed a reward as when strangers came and took up arms in its defense. It was then, that almost without shedding a drop of blood, or losing one man, it acquired the greatest and noblest of all prizes for which mankind can contend. Valor and prudence are rare at all times, but of all virtues justice is most rare. Agesilaus, Lysander, Nicias and Alcibides had great abilities for carrying on war, and gained battles both by sea and land; but it was for *themselves* and for *their* country, not for strangers and foreigners, they fought. That height of glory was reserved for the Romans.'"

Honest old Rollin's "reflections" upon this, are important to-day, as the United States seems about to start

in this same identical path. These reflections run thus:—
 “The reader may perceive in the events above related one of the principal characteristics of the Romans which will soon determine the fate of all the States of Greece and produce an almost general change in the universe: I mean a spirit of sovereignty and dominion. This characteristic does not display itself at first in its full extent. It reveals itself by degrees; and it is only by insensible progress which at the same time is sufficiently rapid, that we see it carried at last to its greatest height.

“It must be confessed, that this people, on some occasions, show a moderation and disinterestedness, which from a superficial view, seem to exceed everything we meet within history, and which we feel it incumbent on us to praise.

“Was there ever a more glorious day than that in which the Romans, after having carried on a long and dangerous war, after crossing seas, and exhausting their treasures, caused a herald to proclaim in a general assembly, that the Roman people restored all the cities to their liberty and desired to reap no other fruits by their victory, than the noble pleasure of doing good to nations, the bare remembrance of whose ancient glory sufficed to endear them to the Romans?

“Had this deliverance of the Grecian states, proceeded merely from a spirit of generosity, *void of all interested motives*; had the whole tenor of the conduct of the Romans been of the same nature, with such exalted sentiments, nothing could possibly have been more august, or more capable of doing honor to a nation. But if we penetrate ever so little beyond this glaring outside, we soon perceive, that this specious moderation of the Romans was entirely founded on a *profound policy*; wise indeed, and prudent, according to the ordinary rules of government; but at the same time very remote from that noble disinterestedness so highly extolled on the present occasion. It may be affirmed that the Grecians then abandoned themselves to a stupid joy: fondly imagining that they were really free because the Romans declared them so.

“The Romans declared loudly in favor of those republics [of Greece]; made it their glory to take them under their protection, and *that* with no other design *in outward appearance*, than to defend them against their oppressors; and further, to attach them by a still stronger tie, *they hung out to them a specious bait*, as a reward for their fidelity—I mean liberty, of which all the republics in question were inexpressibly jealous, and which the Macedonian monarchs had perpetually disputed with them.

“The bait was artfully prepared, and was eagerly swallowed by the generality of the Greeks, whose views penetrated no further. But the most judicious and most clear-sighted among them, discovered the danger that lay concealed beneath this charming bait; and accordingly they exhorted the people from time to time in their public assemblies, to beware of this cloud that was gathering in the west; and which, changing on a sudden into a dreadful tempest, would break like thunder over their heads to their utter destruction.

“Nothing could be more gentle and equitable than the conduct of the Romans in the beginning. They acted with the utmost moderation toward such states and nations as addressed them for protection; they succored

them against their enemies; took the utmost pains in terminating their differences and in suppressing all trouble which arose among them; and did not demand the least recompense for all these services done for their allies. By these means, their authority gained strength daily and prepared the nation for entire subjection.

“Under the pretense of manifesting their good will, of entering into their interests, and of reconciling them, they rendered themselves as the sovereign arbiters of those whom they had restored to liberty, and whom they now considered in some measure as their freedmen. They used to depute commissioners to them to inquire into their complaints, to weigh and examine the reasons on both sides, and to decide their quarrels; but when the articles were of such a nature that there was no possibility of reconciling them on the spot, they invited them to send their deputies to Rome, but afterwards they used to summon those who refused to be reconciled; obliged them to plead their cause before the senate and even to appear in person there. From arbiters and mediators, having become supreme judges, they soon assumed a magisterial tone, looked upon their decrees as irrevocable decisions, were greatly offended when the most implicit obedience was not paid to them, and gave the name of *rebellion* to a second resistance. Thus there arose in the Roman senate, a tribunal which judged all nations and kings, and from which there was no appeal.

“We see by the event to what this so-much boasted lenity and moderation of the Romans was confined. Enemies to the liberty of all nations, having the utmost contempt for kings and monarchy, looking upon the whole universe as their prey, they grasped with insatiable ambition the conquest of the whole world. They seized indiscriminately all provinces and kingdoms, and extended their empire over all nations; in a word, they prescribed no other limits to their vast projects than those which deserts and seas made it impossible to pass.”

This extract will be good to keep, and to read along with much spread-eagleism that has been and that will be manifested upon “Imperial America,” “our colonial policy,” and “our obligations to extend the blessings of liberty to oppressed peoples” and “to all the world.”

A. T. J.

IN Congress recently, during the consideration of a bill appropriating \$25,000 to make improvements upon a piece of ground near the city of Washington, it was intimated that this was desired mainly to increase the value of a tract of land held by Methodists, who hoped to erect upon it a Methodist college. Mr. Henderson offered in favor of the measure the argument that “we have in this city a Catholic university, and Congress has given it every facility, by roadways and street improvements, to afford it easy facilities in connecting with the city.” This illustrates how easily and naturally one wrong is sought to be justified by another wrong, when a wrong precedent has once been established.

“ACQUIRE a government over your ideas, that they may come down when they are called, and depart when they are bidden.”

Three Sabbaths.

THE LORD'S SABBATH—THE JEWISH SABBATH—THE POPE'S SABBATH.

BY E. J. WAGGONER.

ONE can in truth speak of sabbaths in the plural only as one can speak of many gods. "There is no God but one. For though there be that are called gods, whether in heaven or on earth; as there are gods many and lords many; yet to us there is one God, the Father, of whom are all things, and we through him; and one Lord, Jesus Christ, through whom are all things, and we through him." 1 Cor. 8:5, 6. So, though there be various sabbaths, so-called, there is but one true Sabbath, the Sabbath of the Lord.

THE LORD'S SABBATH.

The word Sabbath means *rest*. It is a Hebrew word transferred into the English language. When the Hebrews used the word "Sabbath," it conveyed the same idea to them that the word "rest" does to us. The fourth commandment therefore really says to us: "Remember the *rest* day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the *rest* of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the *rest* day and hallowed it."

We must not make the mistake of judging the Lord's rest from what men are accustomed to call rest. God is not a man. We should rather learn from God's rest what rest really is. God's rest is not mere physical rest from weariness. This we know from two facts. First, "God is Spirit." John 4:24. Not "a spirit," as though he were one of many; but he is Spirit, as it is rendered in the margin of the Revision. Second, "The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary." Isa. 40:28. The Lord therefore did not rest because he was tired, and his rest is not physical, but spiritual, since he is Spirit. "They that worship him must worship him in Spirit and in truth."

God rested, not because he was weary, but because his work was finished. When work is finished, and is well done, nothing but rest remains. In six days God finished his work, and as he surveyed it, he pronounced it "very good." There was no flaw in it. It was without fault before him. Therefore since God's work was done and well done at the close of the sixth day, "He rested on the seventh day from all his work which he had made." He had no sad reflections, no regrets. His rest was not marred, as what man calls rest so often is, by any such thought as, "To-morrow I must go at that work again;" nor, "I wish I had done this portion a little differently;" nor, "If I could do that over again, I could make an im-

provement;" nor, "That last day's work is so bad that I cannot bear to look at it; I was so tired when I got to it that I couldn't half do it." Nothing of the kind. Every portion of the work, even man, was as perfect as it was possible for it to be, and God took pure delight in contemplating the work from which he was resting because it was complete and perfect.

This is the rest which he offers to us. It is not something he imposes on us, but which he in everlasting love and kindness gives to us. Rest is not a task that is laid on one. It is not a burden. They who look upon the Sabbath as a burden, have no idea of what the Sabbath of the Lord is. It is rest, perfect, unalloyed rest.

Jesus Christ is the One by whom the worlds were made, "for in him were all things created, in the heavens, and upon the earth," therefore he is the One who offers us this rest. To every soul he cries, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. The rest is found in him, because in him the works of God are completed. In him is the new creation, and if any man be in him, he is a new creature. On the cross Jesus cried, "It is finished," thus showing that in his cross we find that perfect rest that comes alone from the finished work of the Lord.

This rest is gained by faith. "We which believe do enter into rest." Howso?—Because by faith we have the finished, perfect work of the Lord as our own. "This is the work of God, that ye believe on him whom he hath sent." John 6:29. Believing him means receiving him; and since in him the works of God are complete, it follows that by believing on him we find the rest.

The rest that Jesus gives is rest from sin. The heavy laden whom he calls to him are those who are burdened with the weight of their sins. All men are thus burdened, "for all have sinned." Our best works are utterly worthless. Christ will have a people who are "zealous of good works" (Titus 2:14, 15), but the good works must be those which God himself has wrought for us in Christ. Only his work is enduring. "His work is honorable and glorious; and his righteousness endureth for ever." Ps. 111:3. Therefore, "by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before prepared, that we should walk in them." Eph. 2:8-10. It is "not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Ghost, which he poured out upon us richly, through Jesus Christ our Saviour." Titus 3:5, 6.

It is by the works of God, therefore, that we are saved, and not by our own. Good works there are in abundance, and they are for us too, but through no work of our own; solely through the perfect work of God in Jesus Christ. If the works were our own, then the rest would be our own; but God gives us *his* rest, not ours, because only his works can yield perfect rest. "He hath made his wonderful works to be remembered" (Ps. 111:4), or, lit-

erally, "He hath made a memorial for his wondrous works." That memorial is the seventh day, the day on which he rested from all his works. That day he has blessed and sanctified, made holy. Its holiness has never departed from it, for "whatsoever God doeth, it shall be for ever." No matter what man does, nor how man regards the day, its holiness remains.

"There remaineth therefore a rest to the people of God;" and the seventh day, which God for ever declares to be his rest, is that by which he makes known to us the perfection of his rest, because it calls us to contemplate a finished and perfect new creation. It reveals to us the everlasting God, the unwearied, almighty Creator, who has wrought and laid up great goodness for them that trust in him before the sons of men. Ps. 31:19. It reminds us that we are "complete in him, which is the head of all principality and power." It tells us that, although we have sinned, and brought the curse upon God's perfect creation, the cross of Christ, which bears the curse, restores and perpetuates the perfect work of God, so that through it we may stand without fault before the throne of God, just as when man was first made. "Thanks be unto God for his unspeakable gift."

THE JEWISH SABBATH.

There is such a thing as "the Jewish Sabbath," or the Sabbath of the Jews, but it is a far different thing from the Sabbath of the Lord. Many people imagine that if one observes the seventh day he is keeping the Jewish Sabbath; but that does not at all follow. No one keeps the Jewish Sabbath if he keeps the Sabbath "according to the commandment." There is the same difference between the Jewish Sabbath and the Sabbath of the Lord, that there is between a man and God. Let us explain:

"The seventh day is the Sabbath of the Lord;" but we have seen that the Lord's rest is spiritual rest, which the seventh day commemorates. A man may cease from physical toil on the seventh day of the week, and not keep the Sabbath of the Lord. If a man stops work on Friday evening at sunset, and abstains from all labor until the next day at sunset, merely as a form of worship, and in order that he may be physically better able to go at his work again, or with the thought that he is thereby discharging a duty, and gaining the favor of God, that is not keeping the Sabbath of the Lord. To keep the Sabbath of the Lord is to delight in the Lord. Those who do not delight themselves in the Lord, do not keep his Sabbath, no matter when they abstain from labor.

It is absolutely impossible for one who is not a Christian to keep the Lord's Sabbath; for, as we have seen, God's rest comes only from his perfect work, which is found only in Christ. "We which believe do enter into rest." Therefore no Jew, so-called, as distinguished from a believer in Christ, keeps the Sabbath of the Lord, even though he apparently rests on the seventh day of the week. His rest is his own rest, and not the rest of the Lord.

Do you see the difference? The Jewish Sabbath falls

on the same day of the week as the Sabbath of the Lord, but it is not by any means the same thing. It represents only the man himself, and his own work. Instead of being the sign of justification by faith in the work of the Lord, it is the sign of self-righteousness, as indicated by the question which the Jews asked of Jesus: "What shall we do, that we might work the works of God?" They counted their own works equal to God's works. Their obedience was not the obedience of faith, but only of form. From such a Sabbath may the Lord deliver us. It is from it that we are delivered in the Sabbath of the Lord, for we are saved from our own works, and given the perfect works of the Lord. "The seventh day is the Sabbath of the Lord," but let us beware of making it a mere caricature of rest. Let us take it for what it is: the rest of the Lord.

THE POPE'S SABBATH.

This is something entirely different from the Sabbath of the Jews, and infinitely different from the Sabbath of the Lord. The Sabbath of the Lord is the acceptance of God's own works, and rest in them alone, allowing him to work both to will and to do of his good pleasure; the Jewish Sabbath represents the vain attempt of zealous and self-confident men to do the works which God himself does, and which God alone can do; but the pope's sabbath signifies the substitution of man's work for God's work, as being not only as good, but even better. It dispenses with even the form of the commandment of the Lord. Let us see how this is.

The Lord's Sabbath has been sufficiently dwelt on for the present. We know what it is. We have seen that the Jews' sabbath is the observing of the *form* of the Lord's Sabbath, without the substance which can come only by faith. It falls on the same day, but is man's sabbath, not the Lord's. The pope's sabbath has nothing in common with the Sabbath of the Lord, not even in form, but utterly repudiates it. Thus, a papist book, entitled, "A Sure Way to Find Out the True Religion," says:—

"The keeping holy the Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says, "Remember the Sabbath day, to keep it holy (Ex. 20:8), which is Saturday, and not Sunday; therefore the Bible does not contain all things necessary to salvation."

This is only one out of many similar citations that might be given, but is sufficient to show that in the observance of Sunday the Catholic Church deliberately repudiates the Word of the Lord, and sets itself above it. It has placed its sabbath on an entirely different day from the Sabbath of the Lord,—a day which even God himself could not possibly have made his Sabbath since on it he began his work,—in order to emphasize its claim to be above God. It would teach men that they are to obey the church rather than God.

Notice that the citation speaks about the necessity of "keeping holy the Sunday." But God has not made the

Sunday holy. In fact, the Bible knows nothing about such a day. It does know the first day of the week, which it calls a working day, but the Sunday, a day composed of parts of two days, was made in Rome. The only day that God has ever spoken of as holy is the seventh day of the week. That day He himself has made holy, and all he asks of us is to *keep it holy*. But since God has not made the Sunday holy, it follows that if man is to keep it holy, man himself must make it holy. All the sacredness in the world that Sunday has is that which man gives to it. The Sunday-sabbath, therefore, stands as the sign of man's pretended power to make things holy. For if man can make one thing holy, it is evident that he can make anything holy. If man can make and keep a day holy, then he can make and keep himself holy. The pope's sabbath is thus the sign of his claim to take the place of the Lord as the sanctifier of sinners.

While the seventh day is the sign of God's power to save by his own works, the Sunday is the sign of man's assumed power to save himself by his own works entirely apart from, and in spite of the Lord. It repudiates the Lord, in repudiating his Word. Take notice that this is said of the pope's Sunday, and not of all those who regard it as a holy day. There are thousands who are keeping the pope's day, honestly supposing it to be the Sabbath of the Lord. Such of course believe in justification by faith, although they unwittingly observe the sign of justification by works. It is for the benefit of such that this article is written, that they may be wholly consistent in their profession of faith. We are dealing with facts, regardless of how men may stand related to them; and the facts are that the Lord's Sabbath is justification by faith; the pope's sabbath means justification by works, and that man's own works. On which side will you stand?

What Is the Everlasting Gospel?—No. 4.

BY C. H. KESLAKE.

THE everlasting gospel, as brought to view in Rev. 14:6,7, is to be proclaimed at the very time when the work of enforcing the worship of the beast through the reception of the mark, is in process of fulfillment. Not only is this so, but it is with direct reference to this work that the gospel is to be proclaimed. This will be seen from the reading of the message itself: "Fear God and give glory to him . . . and worship him that made heaven and earth, the sea and the fountains of waters."

It has always been the duty of all created beings to worship him that made them. No one will dispute this. To this end has the gospel ever been preached. Why then should it be necessary to give a special message for this purpose as expressed in the Scripture under consideration? It is in view of the fact that at such a time a professedly gospel work is being carried on with the avowed object

of compelling the people to worship God. But as we have seen, the truth is that those who would yield to the influences brought to bear upon them, would not be worshipping God, but the power symbolized by the beast of Rev. 13:1, which we know is the papacy. And there are many true-hearted Christians, who are walking in all the light they have, and who have no other desire than to serve God with undivided affection. For their sakes, as well as for others who would heed the invitation, the gospel must be proclaimed.

Being professedly a Christian work, it could not be wondered at that at first there would be thousands who would have no other idea but that such a work was really Christianity, and so for a time be deceived. And they would also be given to understand that the mark to be enforced would be set forth as the test of Christianity as to whether one was really worshipping God or not.

Inasmuch as this work would be professedly gospel work it will be clear to all that when begun it must be started by Christians.

It is of the highest importance that we do not lose sight of the fact that the gospel call to "Fear God" etc. is really a call to keep the commandments of God; for it will then be seen that the point wherein one is failing to fear God and to give glory to him is with reference to one of the commandments.

In view of the fact that this work will be carried on by Christians we may ask what has been the attitude of the Christian Church with reference to the law of God and one's obligation to it? From the time of the Reformation the church has been divided on points of doctrine, but never in their teachings have they been disloyal to the law of God. With one accord they have taught that it is necessary for the commandments to be kept by all.

But while this is so they have with one accord taught their communicants and others to violate one of the commandments. The fourth commandment, as all know, requires that the seventh day shall be kept holy unto the Lord. But notwithstanding it is so plainly enjoined, another day has been put in its place—a day, as pointed out last week, that was never kept by the Lord Jesus; a day that he never commanded his followers to keep; a day that his apostles never did keep, nor thought others to keep; a day for which in the Scriptures there is not the slightest hint of sacredness or sanctity. And that day is the day commonly called Sunday.

We have pointed out that the mark, whatever it is, is something that cannot be found in the Bible, and yet would be enforced as one of the commandments of God. Yet the fourth commandment is the only one concerning which the church fails, in her practice, to regard, putting this other day (Sunday) in the place of the day the commandment itself requires, and this Sunday is the only day ever sought to be enforced by civil law and called a *mark*. Thus again it is proven that SUNDAY IS THE MARK OF THE PAPACY (or the beast). And thus Sunday

being the mark of the papacy it is absolutely certain that it is not, cannot be, nor ever was rightly the mark of God.

But while this is so, it must ever be remembered that it by no means follows that those who have honestly observed Sunday supposing it to be the Sabbath of the commandment, have been accounted by God as beast-worshippers; nor would we insinuate such a thing. To quote the language of another on this point, we would say that "the test upon this question does not come until Sunday observance is enforced by law, and the world is enlightened concerning the obligation of the true Sabbath. Not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of men, will those who continue in transgression receive the mark of the beast."

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

BY MRS. S. M. I. HENRY.

WE instructed our Unions in this work among mothers to organize what we called "Mothers' Circles" to meet once a week if possible. First, in order, was to district the village or city, and make a canvass of all homes. We were to go to rich and cultured who might be totally unconscious of any lack in themselves, and arouse them to interest in the poor, the ignorant and degraded. By this means two purposes would be served; the poor would have friends raised up for them, and the rich might be led to discover their own hearts and their own needs.

I could draw from many experiences to illustrate how this worked, and will select one notable case.

I had held an institute in an eastern city and given this plan of work, and a year or so later was recalled to continue it by a series of evangelistic services in the churches. I was met at the depot by the president of the leading Union, and she said: "I came for you myself because I have something to tell you at once. We have carried out this plan of work which you gave us, and as a result one of the wealthiest ladies of the city is waiting with such eagerness for your coming that I expect she will be at your home to meet you before you will get your lunch eaten. It came about in such a way that we all see that God was in it. The member of the Union to whom the district was given in which this lady lives is not such a very able woman, nor very courageous, but good and true as gold. She was very timid about calling on this rich lady but she came to the visitor of another district and said 'I want to borrow your drunkard's family with the crippled child for a lady in my district. I don't know of any other way to approach her.'

"This lady is literary, artistic, beautiful; has always been in society, and seems absolutely beyond us, but this funny borrowing was agreed to, and our little timid vis-

itor called on her rich lady, and without any preliminaries began to tell her about our work for mothers and children, and about the poor little baby who had been crippled by its father in a drunken outbreak. The child needed many things that would cost money, and which the Union would not be able to provide. There was hope that its condition might be greatly bettered by treatment if it could be provided. She told the story with all the earnestness of a thoroughly aroused motherly woman, and the Spirit of God helped her. Before she got to the end the eyes of her listener were full of tears, and she began to express herself by saying,

"I thank you for coming to me with this. I did not suppose any one would have so much confidence in me; no one ever did before. I will be glad to help. I am thoroughly sick of the selfish life I have lived. I will order the carriage and we will go at once to see this poor baby."

"So the carriage with the coachman in livery was called and the two went together to the drunkard's home.

"The interest aroused in this woman did not stop in one child, but reached out to all the sin-cursed children of the city, and the result was a plan for many things by which it was hoped to alleviate the distress of the victims of vice and poverty. Among the plans which she is hoping to realize is a free kindergarten, and it is about this that she is so anxious to see and talk with you."

I was still at my lunch when she came. She was as full of projected good works as an egg is of meat, and eager for information as to how to proceed. She said:

"This work has been such a blessing to me that I wish to give everybody a chance to help in it, and will it be too much to ask you to mention it in your meetings, and tell every one who would like to assist that they can have an opportunity by handing their contribution to the Treasurer of the W. C. T. U."

She did not dream of the delight and wonder with which I looked at her and listened, nor of how more than glad I was to say "it will be no trouble. I will gladly aid you all I can in every meeting. Please write out a statement of what you would like to have me present and I will use it as a mark for my Bible lesson, so I will never forget it."

This she did, and was then so interested to know just how I would present her plan that she came to every service following the meeting from church to church all over the city, and before we had finished she came and said:

"I want to join you and put on the white ribbon. I will banish the wine from my home forever."

This she did and soon added thereto the consecration of herself to Christ and work for his neglected poor.

"God has so framed us as to make freedom of choice and action the very basis of all moral improvement, and all our faculties, mental and moral, resent and revolt against the idea of coercion."



THE country is at war. It has been at war for two months and more; but now that heavy fighting has begun between the armies on Cuban soil, and many are falling in battle, the terrible fact of war becomes far more real to the public mind than it could be made by reports from the blockade around Havana. The fighting spirit of the people is aroused, and war and fighting are glorified in the popular sentiment of the day.

* * *

You are one of the people. The events which are transpiring upon the fields where the honor, prestige, and power of the Government are being put to the test, have an effect upon you, as they do upon others. The nation is developing national character, and this must affect, sooner or later, the fortunes of every individual under its jurisdiction; but more important to you is the fact that you are developing individual character, either through the influence of public sentiment around you, or from some other source. No one is an idle spectator of the great change that is in progress in national policy and sentiment. It affects in some way every person who dwells under the national flag.

* * *

THE question is, Do you realize what duties and responsibilities are brought to you by the swift procession of events? Do you stand as an individual? or do you stand as one of the mass? To do the former means more than to do the latter. Do you act upon your own judgment? or upon the judgment embodied in public sentiment? Are you willing to stand, if necessary, upon your own convictions of right, against a multitude who hold different views? These are questions that an individual may properly propound and answer to himself at any time after he has arrived at years of discretion.

* * *

THE tendency of the age is to lose individual identity in the mass. The teaching which comes from sources regarded as authoritative says that individual judgment must be sacrificed to that of the majority, for the general good. This is quite proper in all matters which do not involve questions of moral right or wrong. But it is now said that public morality is paramount to individual morality; that there is a State conscience, and that to this the individual conscience must give way. And let no one imagine that these are questions which do not per-

sonally concern him. The issue may arise at any time which will oblige you to choose whether you will stand with the crowd upon their convictions, or against the crowd upon your own convictions; and the decision will depend upon the nature of the elements you are putting into your character to-day.

* * *

CHARACTER is the essential thing; not the character of a state or government, or of a body of men taken together, but individual character. Upon individual character depends national character. But whether politicians and legislators recognize this truth or not, it is important for you to recognize that your own character is, for you, more important than all things else. It is more important for you, that your own character should be upright, than that the like character should belong to the nation.

* * *

THE first step in the formation of a proper character is independence. The national character began with the Declaration of Independence; and that was a result of the individual independence which ruled in the breasts of its signers. Independence means simply cutting loose from unnecessary supports. It was not intended that you should lean mentally upon some one else, any more than that you should lean upon some one for physical support. The child learns early to stand alone, and then to walk alone; and to the mind is due the like degree of development. Some people never get beyond the creeping period, mentally, and must depend all their lives upon others for mental support; but this is a terrible misfortune. The mind, no less than the body, was endowed by the Creator with the capacity for independent action; and it is an important moment in the life of an individual when he stands for the first time—mentally—alone; even more so than when he first stands alone or takes his first step unsupported, physically.

* * *

It is not intended that you should lean upon public sentiment. Public sentiment is not an argument,—at least not a conclusive one. And in questions relating to moral right and wrong it is to be remembered that public sentiment is most often in the wrong. That public sentiment now glorifies war and demands an expansion of military power and of territory, does not settle the question for you. The decisions of other people do not settle any question of moral right for you. You must settle such questions for yourself; not of yourself, but by your own judgment, your own conscience, and that Word which is the divine standard of righteousness. Anything less than this is popery, and will if continued result in failure to form that character which is the all-important thing to be gained in this present life.

* * *

NO MAN who leans upon the masses can tower above

the masses. History bears no record of such persons as individuals. And not only do they fail of true success in this life, but they lack the faith to lay hold upon the greater life to gain which all sacrifice in this life is but cheaply made.

DANIEL WEBSTER gave utterance to these forcible words: "If clergymen in our day would return to the simplicity of gospel truth and preach more to individuals and less to the crowd, there would not be so much complaint of the decline of true religion. Many of the ministers of the present day take their text from St. Paul and preach from the newspapers. When they do so, I prefer to enjoy my own thoughts rather than listen. I want my pastor to come to me in the spirit of the gospel, saying: 'You are mortal. Your probation is brief. Your work must be done speedily. . . . You are hastening to the bar of God. The Judge standeth before the door.'"

SENTIMENT against the new policy of imperialism upon which the nation is entering was voiced in a recent mass-meeting in Faneuil Hall, Boston, at which a large number were present. Mr. Moorfield Story was the principal speaker, and presented the following among other reasons against the annexation of Hawaii and the Philippines:—

"We are here to insist that a war begun in the cause of humanity shall not be turned into a war for empire, that an attempt to win for Cubans the right to govern themselves shall not be made an excuse for extending our sway over alien people without their consent. It is said that the people are unfit for self-government. Not such the spirit of our fathers. There was no exception in their generous statement that all men are equal before the law and have equal political rights.

"Nothing can wipe from our flag the disgrace if it floats over any but a free people. It should be enough that if we adopt this policy of conquest we are false to our principles and false to our express promises.

"But this case does not end here. We not only disregard that wise policy of non-intervention in European troubles which Washington preached and which until now we have followed. We become a military power, burdened with a standing army and an enormous navy, threatened with complications thousands of miles away, and exposed to constant apprehension. We take up the burden which is crushing Europe. Our domestic difficulties will be neglected, for our attention must be divided.

"When we undertake to govern subject peoples separated from us by half the world, let us remember how we despoiled the Indians at our doors, and how impossible it has been to keep that service pure. Let us not forget the carpetbag governments of our Southern brothers, whose complaints fell on deaf ears, though they spoke our language and we heard them every day. What, think you, shall we hear of wrong in Manila or the Ladrões, and how can we reform abuses there? Such a system means great increase of wealth and fresh fields for corruption. It means a growth of a class little accustomed

to respect the rights of their inferiors. It means the spoils system enormously extended."

There are some people who see the injustice and the danger to the nation involved in the new policy, but they are in a hopeless minority. The sentiment of the majority will prevail, and the ship of state will set sail upon the untried seas where so many nations before her have followed after glory and met shipwreck.

THE Constitution of the United States provides that no slavery nor involuntary servitude, save as a punishment for crime whereof the party shall have been duly convicted, shall exist within the territory or under the jurisdiction of the United States.

This is in harmony with and demanded by the idea of "government of the people, by the people and for the people." It means that no people shall be governed by the United States without their consent.

But it is now proposed to annex the Hawaiian and Phillipine Islands and to extend over the inhabitants of the same the jurisdiction of the Government, independently of their consent. The case of Hawaii is especially prominent at this time. The question of annexation has long been before the peoples of both countries, and the Hawaiians have never signified that they desired it. Their attitude, on the contrary, has been distinctly against it. By annexation, therefore, they will be brought involuntarily into subjection to the American Government.

But the experiment of involuntary subjection has already been tried by this Government, and the result was such as should never be forgotten by the American people. For many years after the establishment of the Constitution involuntary servitude was maintained in many of the States, and was sanctioned by the Federal authority. And the final result was the terrible civil war.

With that warning lesson before their eyes, the American people may well hesitate to approve that which will again violate the spirit if not the letter of the Constitution, and set up the ensign of liberty and union over a people held in subjugation.

This nation was established to proclaim to the world liberty in government; and when it ceases to do this, by annexing to itself a conquered territory and people, it becomes useless for the purpose for which it was divinely ordained and may no longer count upon a favoring Providence.

"YE cannot hear my word," said Jesus to the angry Pharisees. The voice of prejudice and the clamor of self made it impossible for them to hear the simple truths which the common people heard gladly. He was speaking of life and righteousness, and simple souls who wanted help and strength for right living hung upon his words. The proud and worldly leaders of the church, to

whom religion was unconnected with life, heard the same sound of words, but the words of life fell on deaf ears.—*The Oriental Watchman.*

Sunday Closing in Brewer, Maine.

"Bangor Daily News," June 27.

THERE is a strange condition of affairs in Brewer now, as a result of the effort to have all the stores, except drug stores, remain closed during Sundays.

A petition to the mayor last week, asking that the law against transacting unnecessary business on Sunday be enforced, resulted in City Marshal Ficketts making a tour of the city on Saturday and notifying the dealers who have been keeping open shop on Sundays to close up in the future.

The dealers didn't like it a little bit, but it was thought that they would obey the order and keep their doors locked on Sunday.

They didn't close, however, for there was no time Sunday when a person could not have purchased anything that he wished in the way of ice cream, soda, cigars and groceries, and it must be said that many—yes, a great many Brewer people availed themselves of the opportunities, as they have for years past; and appeared glad that the order had not been obeyed.

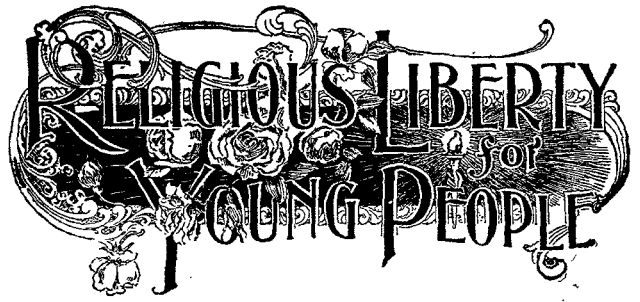
It is understood that the signers of the petition are going to do their utmost to have the law enforced, while on the other hand the business men affected by the order say that they will make a fight.

Said one of the business men: "If they make us close our stores on Sunday, which is our best day, we'll take a hand at having the old Blue Laws enforced. They've no right to say that the soda and cigar stores shall be closed, but that the drug stores can keep open. The law doesn't give the drug stores the right to sell cigars and soda on Sunday, while the straight cigar and soda places must close.

"Another point if they persist in closing us up, we will see what we can do about closing business of all kinds, stables, drug stores, street cars, milk wagons and bakeries, and I guess we can stop Sunday pleasure riding and walking.

"Yes, sir; I think we can be able to give them all the Blue Laws they want."

A CIGAR dealer of South Norwalk, Conn., was recently fined for selling cigars on Sunday, the judge of the court holding that tobacco is not a necessity of life, and hence cannot be included among the things exempt from the law. In this the judge has struck out one of the absurdities of the Sunday law,—that which allows the sale of tobacco and forbids the sale of bread—but the unjust principle of Sunday laws is not made any better by relieving them of their inconsistencies.



Studies in French History —29.

"Who was the Duke of Bedford?" asked Charlie White, as the scholars took their places in the pleasant classroom. "Rob and I both got a little mixed over that point."

"Can any of my girls or boys help him out? if so, don't be afraid to speak," replied the teacher.

"I was a little uncertain on this very point, and so I asked Aunt Eunice," said Julia March. "She said that the Duke of Bedford was the man whom the king of England—Henry Fifth—before he died, appointed to act as ruler in France till the baby king of England grew up big enough."

"That is quite good, Julia. I'm glad you care enough about these lessons to ask questions about them. Now we will go on with our lesson about Jeanne Darc, or Joan of Arc, as she is sometimes called.

"Charles VII. was an extremely selfish and ungrateful fellow, for he made no effort to do anything for the poor creature who had done so much for him,—not even offering a ransom for the devoted maid, who had risked all for love of her country and her king. The English duke dared not put her to death, for he feared as well as hated her. So he did a contemptible thing; he set human blood-hounds,—the bishops of the church,—upon her track."

"I don't see what right the bishops had to meddle with the matter," protested Joe Palmeto, indignantly.

"They ought not to have had anything to do with it, Joseph, but alas! they did,—they did; and they pretended to find some trouble with her religious belief. At least they did not agree with her in every particular, and this was sufficient to send her to the stake."

"You don't mean to say, professor, that this is the reason she was burned," said Florence Ray.

"They made it an excuse, and over her head the cruel bishop wrote the words, 'Heretic, Apostate, Idolator.' The work of the Maid of Orleans, as she was also called, did not stop at her death," continued the teacher, "but it was taken up by others,—the Count of Richmond taking a prominent part, until the country was all retaken from the English, and Charles the Victorious, as he was called, marched into Paris a proud conqueror."

"Who was the Count of Richmond, professor?" asked Will Palmeto. "You say he acted a prominent part in the retaking of France from England."

"He had been Constable of France, but on account of some jealousies had been banished. Charles finally sent for him and made him prime minister."

"I can't see how France could prosper enough to become free while the Burgundians and Armagnacs were quarreling among themselves," commented Julia March.

"I'm glad you spoke of that point, Julia, I was forgetting to mention that these two factions had about become tired of fighting each other, so the Burgundians became reconciled to their own king, and Charles forgave them. However, it is almost doubtful whether France would have recovered herself, had it not been for the help given to Charles by a very rich merchant, who helped him to large sums of money. But as was his disposition always, he was very ungrateful to him.

"This, you must remember, was in the fifteenth century.

"It seems almost impossible that only about 400 years ago there could have been such dreadful crimes committed and left unpunished as these were. The most horrible crimes were tolerated, provided the actors were only of noble blood,—and yet we can see something of the same condition of things to-day, not only in this country, but all over the world. Juries and judges are bribed, and money frees the greatest villains very often, even to-day; it seems to me indeed that truth has fallen in the streets. History tells us of a man who puts his own brother in prison and starved him to death; of an inhuman son who forced his old father to walk through the snow a long way, only to be imprisoned in a loathsome dungeon at his journey's end; and of a wretch who cruelly murdered 100 innocent children. Although *this* man was executed finally, yet he was shown some clemency on account of his noble blood."

"Well, Professor Carman, I very much prefer a noble character to all the noble blood in the world," said Julia March.

"Was King Charles always just as lazy and indolent as he was when Jeanne Darc had to coax him to go to Rheims to be crowned?" asked Jennie Jacobs.

"No; he seemed to become quite an energetic fellow along in middle life, and it was well for the country that he did. The year 1453 saw the entire country taken from the English, only Calais and a little bit of land around it. So at last the hundred years' war was over, and poor bleeding France might again breathe freely.

"But Charles now began to have trouble of a serious nature right in his own family. His oldest son, the Dauphin, Louis, tormented him in many ways, till at last the king became demented like his ill-fated father, Charles VI., and imagined that the dauphin was trying to poison him; so he refused to eat, and after a few days of suffering, died.

"Now," continued the professor, earnestly, "as examination day is approaching, I must speak a word of warning. I hope none of you are studying simply *to pass*. If this is your highest motive, it would be better to stop

where you are. I trust your object is the more noble one of so improving the talents given you that you may be better fitted for usefulness."

Charlie White glanced a little uneasily at his friend Rob, who blushed deeply; and on the road home, if you and I had followed them, we would have heard him say:

"Look here, Charlie, I'm afraid I'm thinking more about that trip to Paris than any higher motive."

"That's so," replied Charlie. "Say, Rob, let's try to forget all about going, till after examination."

MRS. L. D. AVERY-STUTTLE.

The Millennium On Earth And In Heaven.

"WHERE do men get the idea of a millennium on earth, mama?"

"The only place where the word millenium is found in the Bible is the 20th chapter of Revelation, where it is translated 'a thousand years.'"

"Yes, I have read the chapter," said Charlie.

"Do you understand it?"

"No; not fully."

"Hand me the Bible, then, and find the place.—Who have a part in the first resurrection?"

"The blessed and holy," said Charlie.

"What is the resurrection of the blessed and holy, called?"

"The first resurrection."

"How long before the rest of the dead are raised?"

Charlie read, "The rest of the dead lived not again till the thousand years were finished."

"Then you see clearly that there is a millennium, or a thousand years, between the resurrection of the righteous and of the wicked?"

"Yes, mama."

"Now when does the resurrection of the blessed and the holy take place?"

"When Christ comes. I remember reading, 'The Lord himself shall descend . . . and the dead in Christ shall rise first.'" 1 Thess. 4:16.

"The next verse says, that those who are raised from the dead at that time will be caught up to meet the Lord in the air. Now if they are caught away to be with the Lord at the beginning of the thousand years, who will be left to have a millennium on earth?"

"The wicked dead, and Satan and his hosts."

"That is right. And how do you think they will enjoy the millennium?"

"Not very much, mama. It says an angel comes down from heaven and lays hold on Satan, and binds him for a thousand years in the bottomless pit. Does that mean the earth?"

"Yes, it is the same word that is translated 'deep' in the first chapter of Genesis, where the earth is described in a state of chaos. Darkness, desolation, and death will surround him who has deceived the nations of the

dead. This is the kind of a millennium that will be on earth; but it is not the only millennium; for there is a millennium in heaven. How long do the saints reign with Christ?"

"And they lived and reigned with Christ a thousand years."

"This is the reign that Satan hates. He who hated and defied the law of God, and sought to set up a rival government, to make his authority supreme on earth, will have the bitter privilege of pondering on the results of rebellion against omnipotent love."

"And mama, will it subdue him, and cause him to repent?"

"No Charlie. He repents his failure, and laments the results; but knows nothing but hatred against God and his law."

"Then why does God let him live on?"

"For our sakes, for the sake of the universe. We are to judge the world, to judge the fallen angels. When the death-sentence is finally executed, the whole universe will cry, 'True and righteous are thy judgments.'"

"At the end of the thousand years, the camp of the saints, the beloved city, the New Jerusalem, will be found on earth. Some day the glorious city, with walls of jasper, garnished with all manner of precious stones, will come glittering down from heaven. The chaos of earth will present one plain of order for the beautiful city. The saints of the most High will be within, the Lamb will be the light of it. Then the voice of the son of God will break the long silence of the grave and the hosts of the wicked will be raised that they may fully understand the malignity of evil, and the goodness of love. But this revelation, despised during probationary years, will not change their spirit after death and the resurrection, though it will compel them to acknowledge the love of God, and to assent to the vindication of the Most High.

"As soon as they are raised from the dead, Satan is loosed out of his prison for a little season. And now, Charlie, what does he do?" Rev. 20:7,8.

"And when the thousand years are expired Satan shall be loosed out of his prison, and shall go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: The number of whom is as the sand of the sea."

"Whatever does he think he can do with the nations, mama?"

"He thinks, or at least, he makes the nations think, that they can still war against God, that they can still make the earth a kingdom of hell, capture the city and the saints of God, overcome Him who once was crucified for the world's sin, and wrest from heaven the planet earth, so that never can God's will be done on earth. Now read the first part of the ninth verse."

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city."

"What a scene that will be, Charlie. Around that glorious city whose builder and maker is God, will stand

the hosts of evil. The same contrast will be seen between them and the redeemed as will appear between the city and the desolated earth. Through the transparent walls of the New Jerusalem, the rebel armies will see the holy people, radiant in light and love. They will behold the king in his beauty. What a contrast will they present! Marked with evil, scarred with sin, sorrow, sickness and death, ruled by the tyrant king, the deception of hell will be masked, and the end of delusions be made manifest. Rage and horror will mingle in the acknowledgment of God's justice and love; but the fire of heaven will fall upon the refuse of the kingdoms. Please finish the verse."

"And fire came down from God out of heaven, and devoured them."

"This will be the last event of the millennium. Then the universe will ring with unto'd praise and joy; for God's kingdom will have come, his will be the law of all worlds, the will of every creature."

F. B.

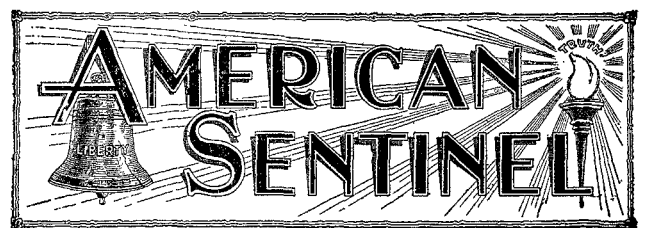
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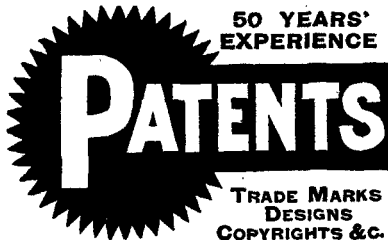
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SAMPLE PAGE OF INTERLINEAR GREEK NEW TESTAMENT.

XIII. XIV. I CORINTHIANS. 459

<p>13 Ἐάν ταις γλώσσαις τῶν ἀνθρώπων λαλῶ, καὶ τῶν ἄγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἢ ὡν ἢ κίμβαλον ἀλαλάζον. 2 Ἐάν ἔχω προφητείαν, καὶ εἰδῶ μυστήρια, πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἔάν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι. 3 καὶ ἔάν ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ ἔάν παραδῶ τὸ σῶμά μου ἵνα καυθῶμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. 4 Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη οὐ ζηλοῖ ἡ ἀγάπη οὐ περιπευέεται, οὐ φισοῦται, 5 οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογιζεται τὸ κακόν, 6 οὐ χαίρει ἐπι τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. 8 Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. εἴτε εἴτε προφητεῖαι, καταργηθῶσονται· εἴτε γλώσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται. 9 ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν· 10 ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται. 11 ὅτε ἤμην νήπιος, ἕως νήπιος ἐλάλουν, ἕως ἀνήρ, κατήργηκα τὰ τοῦ νηπίου. 12 βλέπομεν γὰρ ἄρι ἕως ἵσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. 13 νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.</p> <p>14 Διώκετε τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε. 2 ὁ γὰρ λαλῶν γλῶσση, οὐκ</p>	<p>men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I stow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 5 doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; 6 rejoiceth not in iniquity, but rejoiceth in the truth; 7 beareth all things, hopeth all things, endureth all things, 8 Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away. 11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.</p> <p>XIV. Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. 2 For he that speaketh in an unknown tongue speaketh not unto men, but</p>	<p>men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I stow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 5 doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; 6 rejoiceth not in iniquity, but rejoiceth in the truth; 7 beareth all things, hopeth all things, endureth all things, 8 Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away. 11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.</p> <p>XIV. Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. 2 For he that speaketh in an unknown tongue speaketh not unto men, but</p>
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Revised and enlarged by Thomas Sheldon Green, M. A., with a preface by H. I. Hastings, Editor of the *Christian*, Boston, Mass., and a Supplement by J. H. Thayer, D. D., Litt. D., Professor of New Testament Criticism and Interpretation in the Divinity School of Harvard University.

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American Sentinel.

NEW YORK, JULY 14, 1898.

THE Editor is in attendance at the International Convention of the Christian Endeavorers, now in session at Nashville, Tenn., and we shall probably hear from there in our next issue. Don't miss it.

THE Canadian Parliament has excluded from Canada newspapers published in the United States on Sunday. By this the Parliament is enabled both to demonstrate its high morality and gratify the natural instinct of the flesh to speak disparagingly of one's neighbor.

THE battles now being fought in Cuba are the first in which civilized nations have used weapons of modern manufacture against each other. The result is terrible execution when the projectiles reach their mark; but the casualties do not seem to be greater on the whole than occurred in the battles of former wars.

THE army of the United States now in Cuba is probably the finest for its size that ever fought under the stars and stripes. Both physically and in point of *morale* and enthusiasm, the men are almost above criticism. And probably no American army ever surmounted such difficulties as have been overcome without a murmur of discontent by the soldiers at Santiago. And this suggests one of the worst things about war: its victims are not the worst men in the country, but the best.

SOME things that seem mysterious in the circumstances of the war are, that after having repeatedly cut the "last cable" between Cuba and other lands, Havana still remains in cable communication with Madrid; that the Spanish destroyer "Terror," after being sunk by the fleet in an effort to run into Santiago, is able to make an attack on the "St. Paul" at San

Juan; and that the decrepit Spanish government is able to supply its soldiers in Cuba with smokeless powder, to their great advantage, while the soldiers of "Uncle Sam" can only be supplied by their great country nearby with ordinary powder, the use of which in battle makes them a conspicuous target for the enemy.

THE American "reconcentrados"—the wives and children of our great army of drunkards—are suffering and starving by thousands all over the national domain. For them no army appears with its devoted heroes ready to brave any danger and difficulty to effect their rescue. It seems to be the opinion of those who justify war in Cuba on the ground of humanity, that the cause of humanity is not represented in these hapless women and little ones at home.

THE "Centerist" or Roman Catholic party in the German Reichstag, have recently so gained in strength that they have demanded the repeal of the law banishing the Jesuits, and the re-establishment of the Catholic department in the Ministry of Public Worship. Emperor William, however, is reported to have said that as long as he is King of Prussia there shall be no vote sanctioning the return of the Jesuits.

POLITICAL corruption is apt to be far more manifest in the government of a colony than in the administration of home affairs. The *N. Y. Voice* declares that the government of the territory of Alaska is almost as corrupt as is that of Spain in her colonies; and if this is true, the prospect for good government in territory so far distant as Hawaii or the Philippines cannot be said to be bright.

We are told disaster will befall the nation because of its disregard for Sunday; we are told that God's displeasure is upon those who desecrate it; we are told that God will not fight the battles of those who do not honor

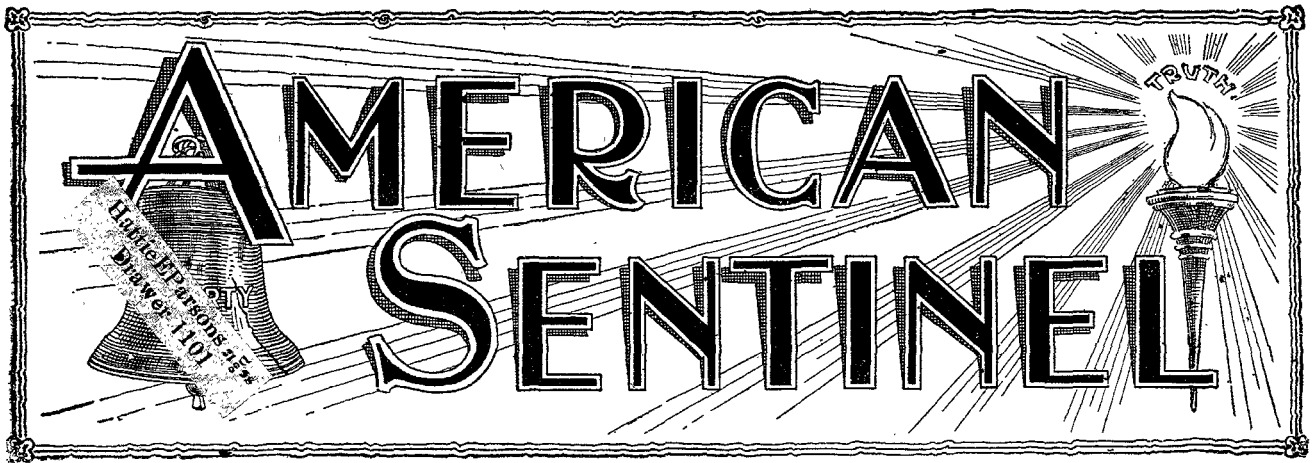
that holy (?) day; and yet, in spite of all this, it would seem that the very opposite is the case. Two whole fleets have been wiped out of existence, with not the loss of a ship and only the death of one man on the American side; and to-day the nation is rejoicing because of the favor which they say God is bestowing upon them in their war with Spain.

It will now no doubt be the order of the day for the churches throughout the land to erect their poles and have their flag-raising exercises. The initiatory, we believe, has been taken in this direction by the Trinity Baptist Church of Jersey City. On July 4, on a grass plot in front of the church, an American flag was hoisted to the top of a sixty foot pole, and unfurled to the breeze with much ado. Patriotic addresses were made by several ministers from other churches; the Declaration of Independence was read, and "America," "The Star Spangled Banner," and "Columbia, the Gem of the Ocean," were sung, and a gun salute was given by the Boys' Brigade.

Christ said to his church: "Ye shall receive power when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth." Has the church received the power? Are they His witnesses? Christ said to the church: "Go ye into all the world, and PREACH THE GOSPEL to the whole creation."

Is the church preaching the gospel? Christ said of his church: "They are not of the world, even as I am not of the world." Reader, is that true of the church to-day?

RITUALISTIC practices are found in fully half of the churches in England, according to the *Tourists' Church Guide*, published by the English Church Union. Out of 8,183 churches 4,334 use altar lights, 4,030 the mixed chalice, 2,026 vestments, while in 7,044 the eastward position is observed for the altar.



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

VOLUME 13.

NEW YORK, JULY 21, 1898.

NUMBER 28.

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THE peace which is needed in this world is not the kind that has to be imposed on people by force.

THE Sabbath, as God's memorial, can no more be lost or changed by the acts of men than can the rainbow.

JESUS CHRIST is the true rest-giver; but he commands no person to receive it; he only invites men to come to him.

THE country has plenty of men who are willing to die for it; what it needs is men who are willing to live for it.

THE world's peace is maintained by the rule of earthly powers; with the Christian, peace itself is the ruling power.

A LEGISLATURE can enact a Sabbath law with exactly the same propriety that it could set about the task of manufacturing rest for the people.

THE boy who tries to lift himself by the straps of his boots, is father to the man who thinks people can be made better by religious legislation.

THE Sabbath day is restful only to him who uses it religiously, as the Creator designed. It is God's rest, and therefore the rest cannot be other than religious.

Defining Sin.

A PRESS item announces that "By invitation of their General Assembly, the United Presbyterians are to vote in their presbyteries on the question whether the use of tobacco is a sin."

But how can the vote of the presbyteries settle the question, any more than a certain Presbyterian vote some years ago settled the question of infant damnation, or than the vote of the papal Ecumenical Council settled it that the pope is infallible? The principle of all such voting is papal and not protestant.

The Apostle Paul tells us that he discovered what was sin by means of the law. "I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

And the Apostle John says also: "Sin is the transgression of the law." 1 John 3:4.

And that law demands that an individual love the Lord with all his heart, mind, and strength, and his neighbor as himself. Is this consistent with the love of tobacco?

We think not. The smoking and chewing of tobacco

is an utterly useless indulgence, to say nothing of its harmful character, as established by medical testimony and the facts of observation; or of its filthiness, utterly inconsistent with sanctification of the flesh and spirit. And being utterly useless, the love of it, which all users of the weed acquire, is certainly altogether inconsistent with that love to God which demands that we devote all our energies and means to the service of God and our fellowmen. Every useless indulgence proclaims that the individual does not love God supremely, as the law requires.

Just what the law does require, in any case, must be brought to the consciousness of the individual by the Word of God, and the convicting power of the Spirit.

It is useless for any assembly of men to try to define sin. The law of God has settled every such question for all time. The principle of such a proceeding leads directly away from the law, and from its Author.

The Christian Endeavor Convention.

THIS convention—the seventeenth annual convention of the united societies of Christian Endeavor—was held in Nashville, Tenn., July 6-11.

In one respect the convention was a disappointment to the friends of the Endeavor movement,—the attendance fell far below the number that had been anticipated. Those in attendance were only about one third of the number that had been counted on by those in charge of the gathering. But the usual zeal and enthusiasm which has marked the Endeavor work hitherto, was manifested on this occasion, and the president and other leaders betrayed no doubts, if they felt any, that the convention was in every way a grand success.

Two large buildings on the grounds of the recent centennial exposition held in Nashville were utilized for the large general meetings of the convention, and at other times meetings were held in the various churches, which were plentifully scattered throughout the city. It is proclaimed as a cardinal feature of Christian Endeavor that the movement aims to teach loyalty to the church, and to closely identify itself with the regular church work in the respective denominations which it represents.

It would not take an observer long to discover what was the spirit of the convention. Fraternity was the uppermost thought in nearly every speech, and the verse of the familiar hymn beginning "Blest be the tie that binds" seemed liable to be called into use at almost any moment. There was fraternity between North and South, there was fraternity between white man and negro, and fraternity between American and Canadian, the latter being represented by a delegation from Toronto. In fact there was a very fraternal feeling for the people of all nations and countries, with one exception. That exception was a marked one; namely, the poor

Spaniards who were in resistance to the arms of the United States. Whatever brotherly feeling for them might and doubtless would have been manifested under other circumstances, was on this occasion swallowed up in the tremendous enthusiasm felt and shown for the success of the national arms.

This indeed was the dead fly in the ointment of Christian love which seemed to be so prominent a feature of the gathering. In all justice to the rank and file of the Endeavor army, it must be said that one cannot long associate with them without receiving the impression that they are as sincere as they are earnest. They simply do not see that the spirit of Christianity and the spirit of nationalism do not harmonize with each other. The idea of working for Jesus in fulfillment of the great commission by him to his disciples, was made to blend completely with that of working to further the interests of the United States Government; and if there was in the minds of the speakers any conception of a difference between Christian warfare and the warfare of American soldiers before Santiago, there was nothing said or done to indicate the fact.

The report of the secretary, Mr. Baer, showed that there are Christian Endeavor societies in nearly every land, not excepting Spain. Indeed, it was mentioned in the report that Spain stood at the head of all countries in point of the proportionate increase of Junior societies; so that it is plainly to be inferred that the Endeavor movement has made considerable progress in that land. It was mentioned also that there are Endeavor societies among the troops now at the front fighting the battles of the nation in Cuba; and this statement led us to query whether there might not also be some societies among the troops on the Spanish side, and if so, what would become of the "tie that binds" when two societies should meet and stand opposed to each other in arms. It is strange that with such considerations plainly before them, Christian people should fail to see that "patriotism," which calls to the defense of the national flag, in Spain as well as in every other land, cannot harmonize with a work which embodies the divine principle of love to all men, without distinction of class or nation. We cannot say that we love those whom we are trying to kill.

An incident related by one speaker at the "Sabbath Observance" meeting, held in the First Presbyterian Church of Nashville, on Sunday, the 10th, illustrates how the spirit of "patriotism" tends to substitute itself even for religion in the unguarded mind. A teacher of a youthful Sunday-school class was questioning his pupils on the subject of the ten commandments. Coming to the fourth, he asked who could repeat it, and no one responding, he thought it might be well to prompt them a little, and so he began with "Remember," when with a look of sudden confidence one boy with upraised hand signified his readiness to answer.

"You may tell us," said the teacher.

"Remember the Maine!" was the prompt reply.

And one would have thought, from the prominence given at the convention to the glorification of the war spirit, or rather, of the spirit of nationalism which at that time was finding its fullest expression in the war, that "Remember the Maine" was accounted even there as having almost the moral obligation of a command of God.

There was no manifest move made on this occasion in the direction of influencing legislation for the promotion of religious ends, or of exercising the power of the society through political channels; though it is not to be supposed that the society has changed its attitude toward such projects from that shown at previous conventions. The ideas which have been put to the front by the war with Spain and the projected Anglo-Saxon alliance, overshadowed others which, had the situation been different, would no doubt have been given some prominence. It was evident that the society considers itself an important factor in the solution of problems of national and international importance. It will lend its power in this way to the Government, and—what would naturally follow, though perhaps not now contemplated—will receive in return the exercise of governmental power and authority for the promotion of its ends. The society takes to itself—rightfully perhaps—no small credit in bringing about the happy obliteration of sectional animosity between North and South, and it was affirmed by one speaker that had the society been in existence previous to 1861, the Civil War would never have occurred.

The prominence given to the idea of Anglo-Saxon fraternity was indicated by draping the speaker's desk in the auditorium with the English and American flags; and with the various military airs which were rendered, the convention did not forget "God Save the Queen." The statement was made by a prominent speaker that at the convention of 1900, which is to meet in London, Eng., there will be drawn up, signed and sealed, through the influence of Christian Endeavor, the long-talked of international alliance between Great Britain and the United States. This was received by the audience with great applause.

And thus, by its blending of Christianity with nationalism,—with the aims and purposes of civil government, carried forward by carnal agencies, as is the present war with Spain; by its adoption, in short, of the idea of national Christianity—does the great Christian Endeavor movement lend itself—unconsciously it may be but none the less truly—to the general movement so widespread throughout the religious world, which aims at the establishment of an earthly, political, sensual, impossible, kingdom of God.

The convention of next year will be held in Detroit, Mich., and will no doubt be largely attended, not presenting the objection of a long journey to the South which seems to have been mainly responsible for the absence of so many expected delegates from the convention of 1898.

Another Piece of Ancient Republican History Which Is Also Modern.

THE example of the republic of Rome in becoming imperial in territory, is a point worthy of careful consideration just now in view of the career of imperialism in territory that is just now opening before the republic of the United States. This, because imperialism in territory was the open road through which the republic of Rome walked to every other sort of imperialism.

Foreign territory once acquired, must be governed, and the governors must be sent from Rome. The Senate was the governing power of the provinces, and had the appointing of the governors. And the governorship was the goal of wealth. A governor could go out from Rome poor, perhaps a bankrupt, hold his province for one, two, or three years, and return with millions.

"To obtain a province was the first ambition of a Roman noble. The road to it lay through the praetorship and the consulship; these offices, therefore, became the prizes of the State, and being in the gift of the people, they were sought after by means which demoralized alike the givers and the receivers. The elections were managed by clubs and coteries; and, except on occasions of national danger or political excitement, those who spent most freely were most certain of success.

"Under these conditions the chief powers in the commonwealth necessarily centered in the rich. There was no longer an aristocracy of birth, *still less of virtue*. . . . But the door of promotion was open to all who had the golden key. The great commoners bought their way into the magistracies. From the magistracies they passed into the Senate."—*Froude*. And from the Senate they passed to the governorship of a province.

To obtain the first office in the line of promotion to the governorship, men would exhaust every resource and plunge into what, otherwise, would have been hopeless indebtedness: yet having obtained the governorship, when they returned they were freely able to pay all their debts and still be millionaires.

The highest officers of the State were open in theory to the meanest citizen: they were confined in fact to those who had the longest purses, or the most ready use of the tongue on popular platforms. Distinctions of birth had been exchanged for distinctions of wealth. The struggle between plebeians and patricians for equality of privilege was over, and a new division had been formed between the party of property, and a party who desired a change in the structure in society."—*Froude*.

Everybody can see how exactly this sketch of the political character of Rome in her republican days is paralleled already in the political character of the United States. And now this prospective imperialism in territory of the United States opens the door to be a further parallel and a further development of the imperial spirit, through provincial and colonial systems of governments.

Of course, republican Rome did not go the full length at a plunge. She began in genuine "republican simplicity." Indeed, "the governor was bound by law to administer his office with republican honesty and frugality." Accordingly, "Cato, when governor of Sardinia, appeared in the towns subject to him on foot and attended by a single servant who carried his coat and sacrificial ladle; and, when he returned from his Spanish governorship, he sold his war-horse beforehand, because he did not hold himself entitled to charge the State with the expenses of its transport."

But, "The new provincial system necessitated the appointment of governors, whose position was absolutely incompatible, not only with the welfare of the provinces, but with the Roman Constitution. As the Roman community in the provinces took the place of the former rulers of the land, so the governor appeared there in the position of a king." "But it is not practicable for any length of time to be at once republican and king. Playing the part of governors demoralized the Roman ruling class with fearful rapidity. Haughtiness and arrogance toward the provincials were so natural in the circumstances, as scarcely to form matter of reproach against the individual magistrate."—*Mommsen*.

Now read the following analysis by *Harper's Weekly*, of what will be the governing power in the colonial possessions, which by the present war, are being almost forced under the authority or the protectorate of the American republic:—

"There is no doubt as to the power of Congress to acquire territory. The power to declare war and the power to make treaties imply the power to acquire territory. There is no one who questions its existence. It has been declared over and over again by the Supreme Court. Neither is there any doubt as to the power of Congress to govern territory so acquired. This is expressly granted to Congress in the provision of the Constitution which authorizes the legislative branch of the Government to make needful rules and regulations respecting territories. As Justice Bradley said in 'The Late Corporation of the Church of Jesus Christ of Latter-Day Saints vs. United States': 'It would be absurd to hold that the United States has power to acquire territory and no power to govern it when acquired.'

"Nothing, then, can prevent the annexation of territory that may be acquired in war with Spain or through a treaty of peace; whether a resolution of annexation would hold is another question, which, however, is not likely to be raised. And territory once acquired, *it will be governed absolutely by Congress*; the President and the regular judiciary having nothing to say in the matter after the organic law establishing the territorial government, if such a law be passed, is once in operation. If, however, Congress assumes full control as a local government, it will be free to do as it will—to pass one law for one territory and another for another, or to neglect all impartially; while as to the executive and judicial authorities of these territories, they will be such men as the politicians of Congress prefer."

Thus in this "imperial" career that opens before the republic of the United States, and which the multitude

are insisting that she shall accept, the Congress of the United States will stand exactly in the attitude in which the Senate of the Roman republic stood. And with politics already in this republic, an exact parallel with that in the Roman republic, who can soberly and honestly doubt that the like results will follow here, that followed there, as certainly as this republic allows herself to be drawn into this course of imperialism which now is opened?

A. T. J.

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

BY MRS. S. M. I. HENRY.

It has seemed the rule among our departments that one very soon called for another; and in giving these items of history I must adopt the method that is often employed by story tellers; breaking suddenly off in one scene to introduce another for the purpose of maintaining the real connection between incidents and revealing the true line of progression.

The scheme of departments as it has been perfected leaves them grouped under six general heads—Organization, Prevention, Education, Evangelistic, Social, and Legal. From the beginning the Evangelistic was in the lead of all our methods, as I have endeavored to show in articles already written, and it still remains as the heart and soul of every line of work. We all agree that no department can get on without an intimate relation with the truth as given in the Word of God, and it is generally recognized that the inspiration of every line of work must be from the source of all power, which is the Holy Spirit. In addition to this there is recognized the necessity of correct methods. Each department grew out of some urgent necessity, which arising in some little corner became recognized as universal, and as soon as discovered the question would be asked, "What shall we do about it?" and immediately that question would become as universal as the need, and the effort to answer it would engage the attention of the entire body. "What shall we do?" "How shall we go to work?" "How shall we meet this obstacle?" "How shall we carry forward this important truth?" were always live questions to every white ribboner.

Trained workers was one of the earliest necessities realized among us,—women skilled in dealing with souls, in giving practical help of all kinds such as would meet all sorts of needs. It was in the Evangelistic Department that this necessity first became urgent, and, I think, in '76 or '77 at the Temperance Convocation held at Lake Bluff, Ill., I made the first effort to organize a Training School, at which we discussed principles and methods, as well as needs, and how to bring about the very best application of the one to the other.

We began in the little hall which had been erected by the W. C. T. U. of Chicago for their meetings on the Assembly Grounds. The beginning was small and all the

efforts were of an experimental nature. None of us had any really definite idea as to what we should teach, or how to teach it. We only knew it was necessary to learn from some source how to do our work; and with a profound sense of our dependence upon God, we came together for our first session. Among the number present and interested was Mrs. Jennie F. Willing, not at that time especially active in the W. C. T. U., because her time was fully occupied as wife of a city pastor, but she had been one of that company at Chautauqua who took the initial steps toward the organization of the National, and being interested in everything pertaining to W. C. T. U. work, she became one of the most faithful and earnest attendants and helpers in this first training school, and is at present in her widowhood superintendent of the last and best result of this growing idea, which is to be found in the Home and School for W. C. T. U. evangelists and missionaries located in "Hell's Half Acre," New York City.

The advantages to accrue from trained workers became at once so apparent, that the Training School was adopted and made a department of the National at the next convention, with the writer as superintendent. I could not, however, possibly accept this addition to my responsibilities, since I already had the superintendency of the Evangelistic Department, and my work as evangelist also. This was not an easy department to fill, but after a while Mary Allen West, of most blessed memory, a practical teacher, and for many years superintendent of public schools in Galesburg, Ill., was induced to take the work of organizing in this important line, and the "School of Methods" grew up under her forming hand into a power that was felt far and wide. She gave to this effort her most earnest service, and accomplished for the untaught and untrained in our ranks what can never be adequately appreciated. Her work was of the same character as that which is to be found in the silent forces of atmosphere, gravity, sunshine, cause and effect; things which are so necessary, so unconsciously appropriated, that sometimes we even forget to say thank you for them. Mary Allen West was a woman whom we could not afford to lose, but in the midst of her most arduous labors she died after a short illness in Japan.

The Evangelistic Institute was one of the developments of the new department, and was my own special field. In prosecuting the work of this institute, my plan was to occupy the early morning hour at conventions with an Institute drill, taking up each department, and teaching the gospel principles as related to it, and the methods required for its successful operation. Local unions would also call for an institute, sometimes two or three combining for a week's study. Sessions of two hours each would be held during the morning and afternoon, with a public lecture in the evening. The women were enrolled, and came to the work like pupils in school. We would study together everything that was involved in the departments grouped under the six different heads which I have already given. These institutes were al-

ways occasions of great spiritual growth and power. They were not confined to members of the Union. Ministers, teachers, members of churches, and all who were interested in philanthropic work would come and study methods with us. Many times beginning in a small room in some church, we would be obliged after two or three sessions to take our school into the Auditorium, and it not infrequently developed into a regular revival in which souls would be converted, and workers brought out into a rich experience, in both truths and methods, such as they had not known before, by which men and women were rescued from vice.

From "Gospel" to "Patriotism."

BY L. W. FELTER.

JESUS said, "Go ye into all the world, and preach the gospel to every creature;" but one might be led to believe at the present time, judging from the popular oratorical efforts called sermons, that the great commission had been revised to read as follows: "Go ye into all the world, and preach patriotism to every creature."

"God forbid," exclaimed the apostle, "that I should glory, save in the cross of our Lord Jesus Christ;" but the cross has been placed in the background, and the flag is the supreme object of adoration.

The truthfulness of the above was witnessed in Kansas City, Mo., Sunday, July 3, when the different ministers seemed to vie with each other in the effort to work their audiences up to the highest pitch of patriotic excitement. One said, "God has placed his choicest vine, the Anglo-Saxon race, in this most fruitful of all hills—America. The race is the foremost in the world, and if but combined can dictate and enforce universal peace in the present and future."

But peace which has to be enforced is not the peace of the gospel. That is the "peace of God which passeth all understanding," which is in the heart and life, and keeps everyone who possesses it at peace with all mankind. But the peace which has to be enforced is like a caged tiger, ready to tear and destroy the moment the restraint is removed. Surely ministers of the gospel should preach the peace of the cross and not of the sword.

Another statement was, "The other stones that he has removed are slavery, bigotry, and religious persecution—all gone, forever gone." That was a pretty bold statement to make in the face of the fact that within the last few years there have been something like one hundred and fifty cases of religious persecution under the shadow of the much-lauded emblem of liberty—the stars and stripes. Does this minister not know that as high as eight men at one time have been worked in the chain-gang as common criminals just because their religious ideas and practices happened to differ from those of their persecutors?

These apostles of patriotism do not agree concerning the course the nation should pursue. One says, "No nation ever had a more noble cause than that which led us to the Philippines, to Cuba, Porto Rico, and will soon lead us to Spain, where the thunder of our artillery shall strike terror into the hearts of the proud Spaniards, our shells shall silence her batteries and lay her cities in the dust," encouraging the spirit of conquest; but another chimes in with, "A righteous purpose should not be endangered by patriotic ambition. America should not make territorial conquest. To do so is to bring upon us sin's reproach. I make no objection to reimbursing ourselves for actual outlay but to make conquest for one penny additional is to belittle ourselves before God and men."

And thus it goes, confusion upon confusion, and that too at the very time of all times when the ministers should stand as faithful watchmen on the walls of Zion, sounding the invitation to the marriage supper of the Lamb. "Blessed is he that watcheth and keepeth his garments."

A "Declaration of Dependence."

THE "National Christian Citizenship League" has published a "Declaration of Dependence," for which it would like to have the indorsement of all American citizens, or at least of a sufficient majority to give it national recognition. It was written by President M. Woolsey Stryker, of Hamilton College. It reads as follows:—

"God alone is the author of being and the head of nations. His service alone is liberty. Law has its authority and its sanctions in him. Freedom, security, truth, concord, peace, are his gifts. Obedience to him comprehends and guarantees all personal and all public blessings.

"Therefore we, the citizens of the United States of America, do pronounce this *Declaration of Dependence* upon his gracious care and government.

"We acknowledge his revelation of human duty and hopes, declared in the Son of man as the Redeemer of all souls and of all peoples, and we affirm that the gospel of God has been and shall increasingly be the light of the world.

"We avow our singular history to have been an exhibition of his merciful providence, and we hold our land, our government, our resources, to be a holy trust for the blessing of all mankind. The peoples of the earth are the wards of God's love, and their enlightenment and responsibility to God alone must be the goal and true glory of nations.

"We implore this Supreme Ruler to vindicate Himself anew in overruling the forces of unrest and hate, and in hastening the abolition of war with its attendant cruelties and burdens.

"We declare that the law of Christ is the only solvent of false conditions, and that its application to all relations affords the only security against social disaster and international catastrophe. Whatever is unmindful of

God's one Fatherhood, and man's one brotherhood thereunder, is the foe of order, of justice, and of the freedoms so hardly won.

"We confess our personal and national sins against this Blessed and only Potentate. We deplore our unmindfulness of his promises and his patience. We entreat his pardons and his gracious recovery of our alienation and his merciful succor that we may yet abide his whole decree.

"We humbly supplicate his grace that our rulers and magistrates may become such as fear him, and that in all our communities a new spirit of righteousness may live and abound. And therefore we do pledge ourselves to seek those ways which exalt a nation, and to resist the selfish and corrupt forces which lie against the Creator and frustrate the common good.

"That 'his will may be done on earth' we will unite our hearts, our thoughts and our hands; and to this Declaration and testimony we offer our lives, our fortunes and our honor. So help us God!"

This "Declaration of Dependence" says, in principle, exactly the opposite of what is said in the Declaration of Independence. This will be evident upon examination.

The Declaration of Independence asserts that all men are created equal, and are endowed by their Creator with certain unalienable rights, to preserve which governments are instituted among men; and that governments derive their just powers from the consent of the governed.

But this Christian citizenship document asserts that citizens of the United States must be Christians. "We, the citizens of the United States, do pronounce this Declaration," etc. It denies to all others the right to be citizens of this nation. And thus denying to them participation in the affairs of the government, it denies that all men have those rights which are affirmed in the Declaration of Independence. Only "Christians" participating in the government, and applying the "law of Christ" in governmental procedure, the "consent of the governed" would become the consent of "Christians" only; and all others might be governed without their consent and forced to conform to "Christian" laws of the government, or they could emigrate to some distant and more hospitable land.

The government founded upon the principles of the Declaration of Independence gives equal rights to all persons, without distinction of race or sect. By those principles it has grown great, and by them its greatness, if not lost, will be maintained.

It is strange that many people do not see—or profess not to see—that what would be proper and fitting for an individual, or for a church, in respect of an acknowledgment of dependence upon God, would be an utterly improper policy for a civil government. The government represents force, coercion, and cannot combine with religion without bringing coercion to bear upon some at least in religious matters. And this is directly contrary to Christianity.

CHRISTIANITY still shuns the road to popularity.

What Is the Everlasting Gospel?—No. 5.

BY C. H. KESLAKE.

In following these articles, and noting especially what has been said with reference to the Sabbath, it may still be possible that some one will contend that we are attaching too much importance to this question—that we are making one's loyalty to the whole gospel hinge upon the keeping of the Sabbath. With regard to this last point we confess that it is logical and accept the conclusion.

But the reader will please bear in mind that we are not alone in this. The logic of this whole question was seen long ago by National Reformers and their allies.

Leaving out for the moment the question of which day is the Sabbath, we could not put the matter more definitely and clearly than they have done it. To show this we will recall a few utterances that have already been quoted in these articles, and which were made by National Reformers. Speaking of Sunday, Dr. Everts says: "It is the test of all religion." Again he says, "The people who do not keep the Sabbath have no religion." These statements are strong, but the climax is reached when it is said, "He who does not keep the Sabbath does not worship God; and he who does not worship God is lost."

Keeping these quotations in mind we will now read from the Scriptures as to how sinners are saved. The apostle says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." Rom. 1:16. The gospel of Christ is the power of God unto salvation, because the *gospel of Christ is Christ himself*, for he is the power of God. 1 Cor. 1:24. What this salvation is, we are told in Matt. 1:21: "And thou shalt call his name Jesus; for he shall save his people from their sins." It is not necessary to multiply scriptures on this point, but we will quote one more to show what the result will be to the sinner who rejects the gospel: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:7-9.

From these scriptures it will be seen that he who rejects the gospel is lost. Now place by the side of this the words of Dr. Everts, "He who does not keep the Sabbath does not worship God; and he who does not worship God is lost." No one will fail to see the argument of Dr. Everts. If his proposition is true, then it is true that he who does not keep the Sabbath is lost. But those only are lost, as we have seen from the scriptures, who reject the gospel. That being so, it is as clear as day, according to Dr. Everts, that he who does not keep the Sab-

bath rejects the gospel. It is therefore the truth that those who are laboring so earnestly to have Sunday enforced by civil enactment hinge one's loyalty to the gospel upon the keeping of that day, supposing it to be the Sabbath. And it is because of this that they call Sunday a mark or sign.

The logic of the whole situation therefore is this: no matter on which side of the question one stands—whether he believes the seventh day or the first day to be the Sabbath—he is bound to the conclusion that one's attitude to the Sabbath determines his attitude to the gospel. From this there is no escape.

But the seventh day and the first day cannot both be the Sabbath any more than the mark of the beast can be the mark of God. And as one's attitude to the gospel is determined by his attitude to the Sabbath it is impossible that too much importance can be attached to the question. And that being so, it is of the highest importance that we know which day is the Sabbath. And further, it is of the highest importance that we know the relation that the Sabbath sustains to the gospel.

The Wisdom of Solomon.

"Present Truth" (London, Eng.)

SOLOMON wrote, "He that passeth by, and meddleth with strife belonging not unto him, is like one that taketh a dog by the ears." Bishop Thomas W. Dudley, of whom the following story is told, had evidently learned some lessons at the same school that Solomon did:—

"When it was first known in the city in which he was settled that he was to go to Kentucky, some of his friends were disposed to be critical.

"You are not going to Kentucky, are you?" asked one.

"Yes, indeed."

"Do you know what kind of a State that is? I saw in the paper that one man killed another in a Kentucky town for treading on a dog."

The bishop said nothing, and the man continued, impatiently, "What are you going to do in a place like that?"

"I am not going to tread on the dog!" was the calm reply.

The quarrelsome man is the one who is always in difficulty. A man of peace can live peaceably even among ill-disposed people. No man ever has any use for weapons, except the man who always carries them.

THE poor shooting in the war is not all on the side of Spain. The Government struck at Spain in Cuba, and the first shot hit Manila, on the other side of the Pacific.

THE lesson of the war as regards the most efficient type of naval architecture, is that the prowess of torpedo boats and "destroyers" has been greatly overrated. A heavy battery of rapid-fire guns, and the use of smokeless powder, are demonstrated to be essential to success.



WE are told in the Scriptures of divine truth that "God hath made man upright, but they have sought out many inventions." "Invention" is from a Latin word meaning to come upon, to discover. Men have made many discoveries, and by these things they have been led away from their uprightness.

* * *

THE only discoveries the Creator intended man to make, are those to be met with in the field of divine truth. But when man fell, he turned away from this field into a realm where he was led on by the imaginations of his own heart. As a result he has ever since been making discoveries—so called—which would better never have been made. There is a saying attributed to "Josh Billings,"—"It's better not to know so many things, than to know so many things that ain't so." The observation is a very apt one for this time. In the midst of all the "things" that one reads, and hears, and imagines, to day, it requires a superhuman power of discernment to avoid acquiring a large amount of that "wisdom" which is foolishness with God.

* * *

MAN started out on his career of separation from God and uprightness by making a "discovery" that "wasn't so." He had been commanded, in the Garden of Eden, not to eat of the fruit of the tree of knowledge of good and evil. But after listening to a persuasive speech by the serpent, Eve "saw" that the fruit of the tree was to be desired to make one wise. This is what the devil had told her, and this is what she "saw." That was a discovery, and she communicated it to Adam; and the only wisdom they got out of it, along with all their misery and the ruin of the race, was that God meant exactly what he said, which was a thing they ought to have known at the first.

* * *

TO-DAY the world is full of the "discoveries" that have come down to us from past times, and those that have been and are continually being added to the number in our own day. In very many things men have discovered, as Eve did, that it is "wisdom" to disobey God. They have discovered, among other things, that they can't get along well in life if they are to be strict in observing the divine requirements. They have discovered that they can't well keep God's commandments when the majority of people are doing otherwise. They have discovered

that they can't do right when some man who is their employer doesn't want them to, and hence must have a law passed to coerce the employer and help them to obey the dictates of conscience.

* * *

THEY think that with the help of the law they can stand upright, when the truth is that doing "right" by law is not obeying conscience at all. Conscience never says anything about any law but the law of God. And conscience never hints that you need any help to do right but the help that comes from God. An individual who obeys the dictates of conscience, steps out in the path of duty simply because it is right. God gives him, and every one, the opportunity to do right from the simple, sublime motive of love for the right; but with the pathway of right all hedged about by the law with its pains and penalties, as some men would have it, it would never be known whether men would be true to the dictates of conscience or not.

* * *

THE Creator made man upright; and he would have him upright to-day. That means that he does not have to lean on something to stand erect. It means that he is not to crouch down into a servile attitude for fear of losing the favor of his fellowman, or for fear of his displeasure and the temporal loss which the ill will of men may occasion. It means that he is not to wait to see how somebody else thinks before daring to think for himself. It means that he is without fear—that the love of truth and of right has cast out all fear—save the "fear of the Lord," which is an abhorrence of evil. Uprightness is the birthright blessing of inestimable value which the foolish and profane sell for a mess of pottage. It is the blessing which is restored to man by the gospel. It is the blessed condition of the upright One dwelling in the heart by faith—"Christ in you, the hope of glory." To be upright, is better than to be president or king.

REFERRING to the political attitude taken up by the Council of Churches, the *Australian Christian World* says: "The day has come when the Christian church must be the ruling power in the State." "The Council of Churches is working toward this end, and we wish it success."

But Jesus has said, "My kingdom is not of this world." "Be subject to [not rulers of] the powers that be."

To see the world ruled in righteousness by the Lord Jesus Christ is a consummation devoutly to be desired, but to see it ruled by any set of men who may assume to themselves the right to govern as his vicegerents and to interpret his law, is another matter altogether.

The former is to be brought about by the coming again of the Lord in the clouds of heaven. The latter,

with its attendant dangers is all that can be expected from religio-political agitation.

Let no one be misled into hoping to see the kingdom of heaven advanced by political schemes.

The gospel, and not the ballot box, is the power of God unto salvation.—*Bible Echo*.

Religious Conditions in the Philippine Islands.

A STUDY of the religious conditions prevailing in the Philippine islands, is of particular interest at the present time in view of the prospective absorption of the islands and people by the United States. From what is said on the subject by individuals who can speak from personal observation and experience, it appears that changes of a most radical nature will be necessary to bring about conditions there, in harmony with free government and separation of church and state.

In the *Literary Digest* for June 25 some quotations are given upon this subject from the Rev. F. De P. Castells, a missionary now in Guatemala, and Professor Worcester, of the University of Michigan. The former claims to be the only Protestant who ever tried to preach in the Philippines. As may be conjectured, he had a trying experience. He was thrown into prison, and in various ways persecuted till he was compelled to leave. He asserts that the Catholic clergy derive from the islands a yearly revenue of nearly \$24,000,000 in gold. This is one thing that Spanish rule in the Philippines means to the Catholic church, and throws light upon the intense desire of the head of that church for peace between Spain and the United States before the islands should be wrested from Spanish control. Of the power of the Friars in the Philippines he says:—

“The Spaniards wonder at times that the priests should have gained so much influence over the natives. How has this come about? It was simply through the king lending them his authority and military power, and allowing, what we find even now in Spain, a servile subordination of the civil to the spiritual power. The maxim underlying all their ‘mission work’ was this: *All the king’s subjects shall be Catholics*. And no territory was considered altogether conquered until its inhabitants had been baptized. When once the friars had obtained control of the islands, they were careful not to let their power be lessened. Orders came, indeed, from the Spanish government for the establishing of schools and the teaching of Spanish to the natives, but these laws were disobeyed. It was proposed that the Mohammedan populations of the South should be subjugated, but the friars invariably hindered this by turning the expeditions into a sort of religious crusade. In spite of all the precautions taken, however, some of the natives have learned to read Spanish, and have imbibed Western ideas. It is this class which started the revolution—and their attitude to the church of Rome is shown by the fact that, whenever they capture convents, the inmates are ruthlessly butchered.”

The following quotations are from an article by Professor Worcester in *The Independent*:—

“The great power in every native village is the *padre* or village friar. Friars belonging to orders not allowed to hold parishes in any other part of the world, have no difficulty in securing them here. Recruited as they are from the lower classes in Spain, their ignorance is, in many cases, almost beyond belief. Once settled over an out-of-the-way parish the friar becomes a demigod. He is regarded with reverential awe by the native members of his flock, who kiss his hands whenever he appears in public, and obey implicitly his every order, while Spaniards living near him learn to know and fear his power, and, as a rule, act upon his suggestions. In spite of their vows of poverty and chastity, two or three of these orders of friars constitute the wealthiest, as well as the most shameless, class in the islands.”

“Nominally, the highest power in the Philippines is the governor-general. Actually the controlling power is vested in the clergy, and woe betide the official, be he civil, military, or religious, who attempts to interfere with Philippine monastic life as it exists. One of two results has invariably followed any vigorous attempt to correct the crying evils which I have enumerated. The too ambitious official has found that money would procure the recall even of a governor-general, or he has met a sudden and mysterious death.”

Under such conditions as are here set forth, the task of establishing a government in the Philippines which will be consistent with American principles of liberty and separation of church and state, must be one from which any nation might well shrink. These are internal difficulties which must be met in addition to the complications sure to arise from the jealousy of European powers in case the United States decides to make the islands a part of American territory.

The “First Fruits of Imperialism.”

Now that Hawaii has become a part of United States territory, it is beginning to be realized that the acquisition is accompanied by some complicated and curious—not to say undesirable—results, growing out of the relation of such territory and its people to the Government, as determined by the decision of the judicial authority of the nation. It appears, in fact, that the present government of Hawaii, and that which must continue for an indefinite period of the future, under the authority of the United States, constitutes the most perfect type of absolute monarchy to be found anywhere in the civilized world. This is a rather startling thing to contemplate from the standpoint of the Declaration of Independence, of the Constitution, and of the national traditions handed down from the days of Washington and Jefferson; yet probably but few people in the land will be startled at it to-day. Some are, however, including the editor of the *Baltimore Sun*, who states some interesting facts concerning the situation in a late issue of that journal. As these are worthy of consideration by every American interested in the national welfare, we reproduce them here, as follows:—

“Now that Congress has declared the Hawaiian

Islands to be 'a part of the territory of the United States and subject to the sovereign dominion thereof' the exact legal effect of that declaration becomes a matter of interest. As was pointed out, repeatedly, during the discussion of the annexation resolutions in the Senate, there is no precedent in our history for the proceedings taken in the case of Hawaii. Previous acquisitions of foreign territory by purchase, cession, and by annexation there have undoubtedly been. The only case of the annexation of an independent foreign State is that of Texas. Louisiana, Florida, California, Alaska, were all acquired as so many square miles of territory; acquired by purchase or cession from the previous owners. Texas, like Hawaii, was a sovereign and independent State, having an organized government and a separate national existence, which was extinguished by the fact of annexation and absorption into the American Union. Louisiana, Florida, California and Alaska had no such separate national existence, but were ceded by France, Spain, Mexico, and Russia, precisely as one individual might cede or deed a farm to another. Texas came into the Union as a sovereign State, and was admitted to all the privileges of statehood at once.

"The precedent of Texas, however, has not been followed in the case of Hawaii, nor was there any proposition made to Congress looking to the admission of the republic of Hawaii into the Union of States. On the contrary, it was freely admitted by some of the most earnest advocates of annexation, that Hawaii, although an independent nation, recognized by ourselves and by foreign powers as such, is not fit to become a member of this Union.

"The immediate effect, therefore, of annexation is that Hawaii ceases to be a State altogether. She is no longer an independent state, neither is she nor can she become without further action on the part of Congress one of the United States, a State of this Union. She is simply like Alaska, a dependency, a territorial possession, 'subject,' as declared in the annexation resolutions, 'to the sovereign dominion' of the United States, and to the operation of that clause of Article 4 of the Constitution, which authorizes Congress to dispose of and to make rules and regulations concerning the *territory* and other property of the United States. Moreover, this power of Congress, which is unrestricted by any further provisions in the Constitution, has been held to be an absolute, and, it may be said, a despotic power. Without reference to other and earlier decisions of the Federal courts upon this point, there is a recent decision of the United States Court of Appeals, sitting in the city of San Francisco, respecting the extent and nature of the legislative authority of Congress over the territory of Alaska, which strikingly illustrates this principle.

"The question which arose upon an appeal from the district judge in Alaska, was as to the power of Congress to subject the liquor traffic in that territory to executive regulation and restriction. Various objections were urged upon constitutional grounds to the act of Congress and to the executive orders issued under it, but are all disposed of in the following sweeping sentences of the opinion of the Court of Appeals:—

"The answer to these and the other like objections urged in the brief of counsel for defendant, is found in the now well-established doctrine that the territories of the United States are entirely subject to the legislative authority of Congress. *They are not organized under the*

Constitution, nor subject to its complex distribution of the powers of government as the organic law, but are the creation, exclusively, of the legislative department, and subject to its supervision and control. The United States having rightfully acquired the territory, and being the only government which can impose laws upon them, have the entire dominion and sovereignty, national and municipal, federal and State.'

"Under this full and comprehensive authority,' the opinion goes on to state, 'Congress may legislate in accordance with the needs of each locality and vary its regulations to meet the circumstances of the people, . . . in a territory, all the functions of government are within the legislative jurisdiction of Congress, and may be exercised through a local government, or directly, by such legislation as we have now under consideration.'

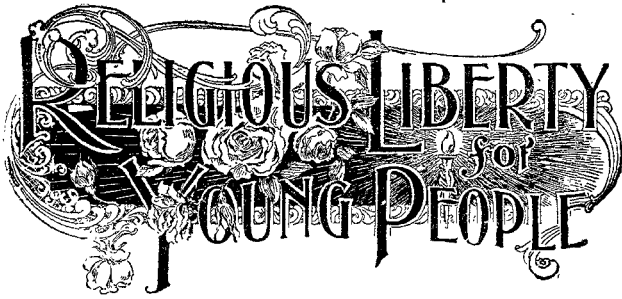
"In accordance with this view of the unfettered and 'sovereign dominion' of Congress the annexation resolutions provide temporarily for the government of the Hawaiian Islands. 'Until Congress shall provide for the government of such islands all the civil, judicial, and military powers of the existing government in said islands shall be vested in such person or persons, and shall be exercised in such manner as the President of the United States shall direct, and the President shall have power to remove said officers and fill vacancies so occasioned.' In all but name Mr. McKinley is constituted by Congress King of Hawaii, with greater powers than Queen Liliuokalani or King Kamehameha ever possessed. The President may vest all the executive powers of government and all 'civil, military, and judicial powers,' in one person or in several. He may make anybody he pleases Pooh Bah of the islands, captain-general, governor, lord high chancellor, chief-justice, and everything else. The commissioners, whom, by the resolutions, the President is authorized to appoint, and has already appointed, are not clothed with any powers except those of suggestion and recommendation. 'They shall as soon as reasonably practicable *recommend* to Congress such legislation concerning the Hawaiian Islands as they shall deem necessary and proper.'

"Meanwhile, and until Congress shall otherwise determine, the municipal legislation of Hawaii, not inconsistent with the joint resolutions, nor contrary to the Constitution of the United States, and not enacted for the fulfillment of any of the treaties of the Hawaiian republic with foreign nations which the joint resolutions profess to abrogate and annul, is continued in force. The present Hawaiian legislature, of course, disappears. While there is no express declaration to that effect in the resolutions, it necessarily follows from the fact that all legislative authority over the islands in matters great or small, is by the act of annexation and absorption vested exclusively in Congress.

"It is clear that no legislative powers are given to the five commissioners, but only the power to recommend legislation to Congress.

"It would be an extreme construction of the power conferred upon the President to designate 'the person or persons' in whom the civil, judicial, and military powers exercised by the officers of the existing government shall be vested, to say that the President may appoint a legislature, as well as a court and a governor, and may unite all these functions in one 'person.' Still, as the United States Court of Appeals say in the Alaska case, acquired territory, such as Hawaii, is not subject to the Constitu-

tion, 'nor to its complex distribution of the powers of government as the organic law.' Executive orders may take the place of legislative acts. The provisional government of Hawaii as arranged for by a republican congress, appears to be the most perfect type of an absolute monarchy on the face of the earth. Hawaii has no constitutional status. It is the mere creation and offspring of legislative caprice, turned over, provisionally, to executive discretion to nurse, absolutely without legal restrictions or constitutional guides or safeguards of any kind or description. Is this the first fruit of imperialism?"



Studies in French History.—30.

"THE historian does not certainly give Charles the Seventh a very good name," began the teacher, "and yet he must have had some sense of his own shortcomings, because he named his oldest son, who he knew would follow him as king, after the good Saint Louis, who lived so many years before, hoping that he would follow his example. Can any one remember who Saint Louis was, and in what century he lived?"

"Well, I'm glad to see *your* hand raised, Jack; how did you happen to remember? I rather expected to see Edna's hand."

"Why, professor! you didn't think I could always remember everything, did you? 'cause if you did, you are quite wrong. I only wish I could," said Edna, blushing.

"O no, Edna; but you generally do pretty well. Now, Jack, you may tell me. Who was Saint Louis? and where did he live?"

"I wouldn't have known, teacher; only I just happened to be looking over my note book this morning, and I had made a note of it weeks ago, when we passed that point. My book says that he was the ninth of the Capetian kings and reigned in France about the middle of the thirteenth century; am I right, professor?"

"Quite right. I am glad to see you still interested in these studies. I am quite sure they will be profitable for you all.

"Louis the Eleventh, although named after so kind-hearted and conscientious a man, was not in the least affected for the better by this circumstance. He began his reign in 1461, reigning until 1483. The only religion he ever had was a base superstition. He used to have a habit of carrying many little metal images of saints

around in his cap. Then when he wanted divine help he would quickly take from his cap the particular image of the saint who, as he imagined, would be more likely to hear his prayer than the others, and placing it hastily before him, he would pray fervently for success in his undertaking."

"I don't see much difference between that way of doing and the heathen's way," said Julia March.

"Really there is but little difference, though I suppose King Louis would have felt highly indignant had any one said as much to him. He was the first European monarch, so says Miss Kirkland's history of France, to whom the title 'your majesty' was applied."

Milly Brown always had a great desire to know how every famous character looked. So this at once aroused her curiosity, and she asked:—

"Was it because King Louis was a magnificent and majestic looking man? I suppose he was, for I cannot imagine a king looking any other way."

"But you know they often do, Milly, and Louis the Eleventh was less kingly in feature and form—yes, in manner also—than almost any of his predecessors. His face wore a look of low cunning, his manners were ungentle, and his dress hardly decent."

"I don't see what good it was to be a king at all, at that rate," said Milly, whose mental picture of kings and queens was one confused mass of gold and silver and scarlet and royal purple, covering majestic personages with flowing robes and massive crowns.

"I wouldn't care so very much what he wore," chimed in practical Jack Smith, "if he would only treat the people well and respect their rights."

"The trouble is, Jack, he did not. He acted much as if no other human being had any rights but himself. He was equally as intolerant toward the rich nobles as toward the poor,—all were serfs from his point of view, and he continually devoted himself to the task of compelling others to agree with him."

"I suppose the rich people objected to his tyranny," said Will Palmeter.

"Indeed they did. They were not as accustomed to being treated like dogs as were their poorer neighbors, and they protested most vigorously. The society called 'The League for the Public Good' was formed by them; but pure selfishness was at the bottom of it, and the king knew it as well as they did, so of course it did not prosper.

"To give you a little idea of this king's cruel and unforgiving nature, I will tell you of an instance to the point. There was a poor man whom Louis had raised to great prominence, for, on account of his good judgment and keen foresight, I suppose he thought he would be useful to him. This man's name was Balue. At the king's request, the pope made him a cardinal. At length Louis found out that this man's friendship was false, and he did the cruel deed of putting him in a little iron cage and keeping him there for years."

"Horrible!" exclaimed Julia March. "Did he never let him out? How did he get anything to eat?"

"He did not let him out for many years,—the king's heart knew no mercy. As for eating, that little item did not trouble Louis much, he had only to arrange with the keeper of the horrible little cage to shove in enough victuals through the iron grates to keep the wretched soul and body together. The iron door was never allowed to be opened."

"O what a horrible punishment! I should think he would have grown to look like the wild beasts, as King Nebuchadnezzar did," said Harry Ray.

"That is exactly what he did do," answered Professor Carman, for his nails grew like claws and his hair like eagles' feathers."

"Did King Louis ever see him in this awful condition," asked Maggie Palmeter, shuddering.

"O yes; he used to go on purpose to see him, to gloat his eyes on the awful sight. In our next study we will learn something about a great quarrel which Louis the Eleventh had with the Duke of Burgundy, Charles the Bold."

MRS. L. D. AVERY-STUTTLE.

"Thy Kingdom Come, Thy Will be Done on Earth."

"But what about the verse that says 'God's glory shall cover the earth as the waters cover the sea'?" asked Charlie. "I'm thinking of the millennium," said Charlie, as Mrs. Ross looked up inquiringly.

"But that verse will be fulfilled after the millennium."

"How, mama? The last we studied about was the fire coming down from heaven and devouring Satan and his hosts. I want to ask you a lot of questions about that too."

"Let me answer your first question first. The fire that falls on the evil hosts will also consume from the earth itself, the curse that has caused it to wither and decay. Peter says, 'The elements shall melt with fervent heat.' Isaiah says, 'It is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.'"

"Where will the city be during the terrible fire?"

"I believe it will be in the midst of the fire. The prophet asks, 'Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?' The answer is, 'He that walketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil.' The prophet tells what such people will see. He says, 'Thine eyes shall see the King in his beauty; they shall behold the land of far distances. . . . thine eyes

shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down.'"

"Everlasting burnings? Will the city always remain in the midst of fire? Is the earth to be hell? I keep getting mixed up in my ideas, mama."

"No; the burnings will cease when all that will burn is consumed. Malachi says, 'Ye shall go forth, and tread down the wicked; for they shall be ashes under your feet.' When speaking of the burning of the earth, Peter says, 'Nevertheless we according to his promise look for new (or more properly, renewed) heavens and a new (or renewed) earth wherein dwelleth righteousness.' John saw just how it would appear in its renewed state, and says, 'I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no more sea.' Isaiah says, 'The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose.'"

"How beautiful!" exclaimed Charlie. Will it really be the earth, the solid old earth?"

"It will be a solid earth then, my boy; but not an old earth. It will be the earth as it was when it first came from God's hand in its primeval glory."

"How long will we live in the earth then?"

"Always, Charlie. The earth was given to the children of men."

"Well, I always thought the earth was all right if the people in it were only well, beautiful, and good."

"They will be there. 'The inhabitant shall not say, I am sick, the people that dwell therein shall be forgiven their iniquity.' As for the beautiful, John says, 'It doth not yet appear what we shall be, but when He shall appear, we shall be like him,' and you know he is 'altogether lovely.' And 'God shall wipe away all tears from their eyes;' and 'the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.'"

"There will be no oppression in the new earth, mama."

"No indeed. God's glory, and his glory is love, will cover the earth as the waters cover the sea."

"They won't need any prisons. No one will be looking for heretics. Those who dwell there will have no check put on thought and love. They will follow the Lamb whithersoever he goeth, and there will be no Calvary in the path."

"Do you suppose we will live as we do here, mama?"

"Isaiah says we 'shall build houses and inhabit them, plant vineyards, and eat the fruit of them.'"

"Why, mama, eternal life never looked more delightful to me. Will we do just as we please?"

"Yes, because we shall delight in the law of God."

"Will we keep the Sabbath there, mama?"

"Yes indeed. God's memorial is from generation to generation. The memorial of his creative power will stand forever. Isa. 66:22, 23, says, 'For as the new heavens and the new earth which I will make, shall

remain before me, saith the Lord, so shall your seed and name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

"Then the time will come when all on earth will keep the Sabbath."

"Yes, Charlie."

"What will the Sunday keepers think about it mama? for many will be saved who here always kept Sunday."

"Yes, through ignorance, believing it to be the Sabbath of the Lord. Oh, how glad they will be to go up before God on his blessed holy day. They will call the Sabbath a delight, the holy of the Lord, honorable."

"What glorious worship we shall be able to give to God then! How the beautiful city will ring with our praises! How good it will be to be there, when the glory of the Lord covers the earth as the waters cover the sea," said Charlie.

"Thy kingdom come, thy will be done on earth as it is in heaven," said Mrs. Ross, reverently.

F. B.

Wait a Little.

GIVE the child a chance. Suppose he has not done exactly right. Perhaps he sees his error, and is sorry for it, but has not come to the point of expressing his repentance. Wait a little. Do not nip the tender bud of regret by the harsh breath of blame. Think how patient God is with you. Think how all the laws of his great household are made with a view to his children's development, their growth in all spiritual perfections.

"But," says the father, "the child's got to obey, and that's the long and short of it."

"Is that the way men talk about their corn and their potatoes, their wheat and their grass crops? No, indeed! Soils, methods, fertilizers, are studied anxiously, carefully; but alas, in what haphazard fashion is the precious human product cultivated.

Make the child happy when it is possible. See what plans God has made for his children's happiness. In the sunshine of joy the little human heart develops naturally, harmoniously. In grief, and anger, and sullenness, he is repressed, chilled, thwarted, distorted.

A child should be allowed to have "his own way" whenever that way is innocent. The child's natural, innocent ways are the Maker's ways. Do we not thwart God when we thwart the impulses that he has put into little children? If we would become children with them, we might enter into their heaven. Becoming one with them in love, our knowledge and experience would be available for their safe and tender guidance.—*Selected.*

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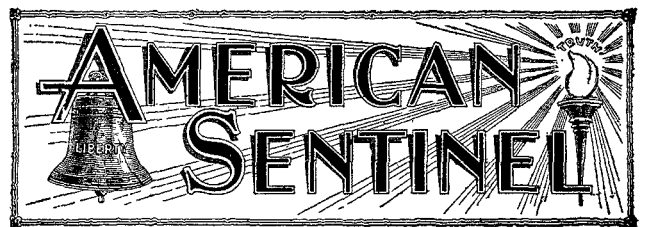
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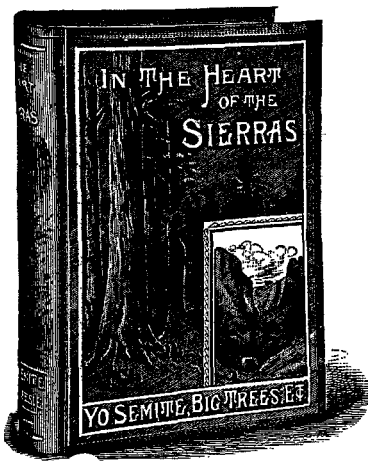
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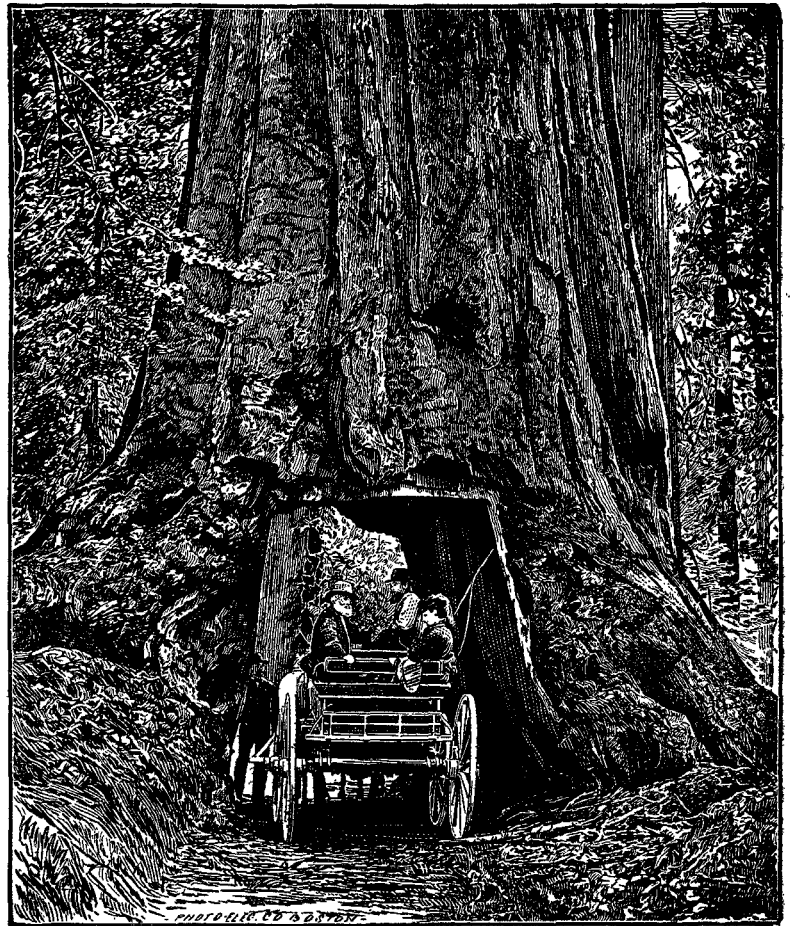
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RV just before a word or passage shows how the same word or passage is rendered in the Revised Version as seen in the corresponding foot-note.

RO before a word or passage in the text indicates that the words inclosed in parentheses in the foot-notes are omitted in the Revised Version.

The numbers of the verses in the foot-notes correspond to the numbers of the verses in which these changes occur. In every instance where the King James Version is changed, the change in the text, whether an addition or omission, is shown at the bottom of the page.

The different foot-notes are separated by dashes, which indicate a returning to the text, which is to be read until a new **RV** or **RO** indicates another change which will be found in the foot-notes.

Whenever any doubt arises as to where to continue in the text, connecting words (catch words) are used in the foot-notes, so that a foot-note often ends with one or two words common to both versions, which words accordingly are also found above in the text. By this arrangement the reading is made very simple and easy.

THE READING EXEMPLIFIED.

On this circular we print page 1129 of our Combination Bible, and the following paragraphs show how it is to be read. It is printed from an electrotype plate of this Bible, and shows the large clear type, size of page, etc.

The first **RV** in St. Luke appears in the first verse, before "set forth." In the King James Version the reading is, "set forth in order a declaration of those things which are most surely believed among us," By referring to verse 1 in the foot-notes, it will be seen that the Revised Version reads, "draw up a narrative concerning those matters which have been fulfilled among us,"

In the third verse the King James reads, "had perfect understanding of all things from the very first," By reference to the foot of page, it will be seen that the Revised Version reads, "traced the course of all things accurately from the first."

In the fourth verse there is an **RV** before the word "of." The King James Version reads, "of those things, wherein thou hast been instructed." By reference to figure 4 at foot of page it will be seen that the Revised Version reads, "concerning the things wherein thou wast instructed."

In the fifth verse there is an **RO** which denotes an omission. Refer to the foot-notes, and (the) will be found in parenthesis. Every omission is placed in a parenthesis in the foot-notes, and the Revised Version in this instance reads, "Herod, king of Judea," the word "the" not appearing before "king," as it does in the Old Version.

Thus it is seen that the Revised Version is easily read in connection with the King James Version. The system is so simple and so easily understood that no reader finds any difficulty in comparing the two versions.

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The apostles sent forth to preach. ST. LUKE, I. The birth of John the Baptist foretold.

their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 ^o And he said unto them, Go ye into all the world, ^p and preach the gospel to ^{rv} every creature.

16 ^q He that believeth and is baptized shall be saved; ^r but he that ^{rv} believeth not shall be damned.

17 And these signs shall follow them that believe; ^s In my name shall they cast out devils; ^t they shall speak with new tongues;

18 ^u They shall take up serpents;

A. D. 33.

^o Matt. 28. 19.
^p John 15. 16.
^q Col. 1. 23.
^r John 3. 18.
^s Acts 2. 38;
16. 30, 31, 32.
Rom. 10. 9.
^t 1 Pet. 3. 21.
^u John 12. 43.
^v Luke 10. 17.
^w Acts 5. 16; 8. 7; 16. 18; 19. 12.
^x Acts 2. 4;
10. 46; 19. 6.
^y 1 Cor. 12. 10, 28.
^z Luke 10. 19.
^{aa} Acts 28. 5.
^{ab} Acts 5. 15, 16; 24. 51. ^{ac} Ps. 110. 1.
^{ad} Heb. 2. 4.

and if they drink any deadly thing, it shall ^{rv} not hurt them; ^x they shall lay hands on the sick, and they shall recover.

19 ¶ So then ^{rv} ^y after the Lord had spoken unto them, he was ^z received up into heaven, and ^{aa} sat ^{rv} on the right hand of God.

20 And they went forth, and preached every where, the Lord working with ^{them}, ^b and confirming the word ^{rv} with signs following. Amen.

^a Heb. 2. 3.
^b 1 Pet. 5. 1.
^c 2 Pet. 1. 16.
^d 1 John 1. 1.
^e Mark 1. 1.
^f John 15. 27.
^g Acts 15. 19, 25, 28.
^h 1 Cor. 7. 40.
ⁱ Acts 11. 4.
^j Acts 1. 1.
^k John 20. 31.
^l Before the Common Account called Anno Domini the sixth Year.
^m Matt. 2. 1.
ⁿ 1 Chr. 24. 10, 19.
^o Neh. 12. 4, 17.
^p Gen. 7. 1;
17. 1.
^q 1 Kin. 9. 4.
^r 2 Kin. 20. 3.
^s Job 1. 1.
^t Acts 23. 1;
24. 16.
^u Phil. 3. 6.
^v 1 Chr. 24. 19.
^w 2 Chr. 8. 14;
31. 2.
^x Ex. 30. 7, 8.
^y 1 Sam. 2. 28.
^z 1 Chr. 23. 13.
^{aa} 2 Chr. 29. 11.
^{ab} Lev. 16. 17.
^{ac} Rev. 8. 8, 4.
^{ad} Ex. 30. 1.
^{ae} ver. 29.
^{af} Judg. 6. 22;
13. 22.
^{ag} Dan. 10. 8.
^{ah} ch. 2. 9.
^{ai} Acts 10. 4.
^{aj} Rev. 1. 17.
^{ak} pver. 60, 63.
^{al} ver. 58.
^{am} Num. 6. 3.
^{an} Judg. 13. 4.
^{ao} ch. 7. 35.

7 And they had no child, because that ^{È-lis'g'-bèth} was barren, and they both were ^{now} well stricken in years.

8 ^{rv} And it came to pass, that while he executed the priest's office before God ^k in the order of his course,

9 According to the custom of the priest's office, his lot was ^l to ^{rv} burn incense when he went into the temple of the Lord.

10 ^m And the whole multitude of the people were praying without at the ^{rv} time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of ⁿ the altar of incense.

12 And ^{rv} when ^{Zäch-g-rí'as} saw ^{him}, ^o he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, ^{Zäch-g-rí'as}: ^{rv} for thy prayer is heard; and thy wife ^{È-lis'g'-bèth} shall bear thee a son, and ^p thou shalt call his name ^{Jöhn}.

14 And thou shalt have joy and gladness; and ^q many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and ^{rv} ^r shall drink neither wine nor strong drink; and he

CHAPTER I.
¹ The preface of Luke. ⁵ The conception of John the Baptist. ²⁶ and of Christ. ³³ The prophecy of Elizabeth, and of Mary, concerning Christ. ⁵⁷ The nativity and circumcision of John. ⁶⁷ The prophecy of Zacharias.

FORASMUCH as many have taken in hand to ^{rv} set forth in order a declaration of those things which are most surely believed among us,

2 ^a Even as they delivered them unto us, which ^b from the beginning were eyewitnesses, and ministers of the word;

3 ^c It seemed good to me also, having ^{rv} had perfect understanding of all things from the very first, to write unto thee ^d in order, ^e most excellent ^{Thè-öph'í-lüs},

4 ^f That thou mightest know the certainty ^{rv} of those things, wherein thou hast been instructed.

5 ¶ **T**HERE was ^{2g} in the days of ^{Hèr'od}, ^{ro} the king of ^{Jü-dæ'á}, a certain priest named ^{Zäch-g-rí'as}, ^h of the course of ^{Á-bí'á}: and ^{rv} his wife was of the daughters of ^{Aâr'on}, and her name was ^{È-lis'g'-bèth}.

6 And they were both ⁱ righteous before God, walking in all the commandments and ordinances of the Lord blameless.

15 the whole creation. 16 disbelieveth shall be condemned. 18 in no wise hurt them; 19 the Lord Jesus, after he had spoken unto them, was—down at into the temple of the Lord and burn incense. 20 by the signs that followed. Amen. 1 draw up a narrative concerning those matters which have been fulfilled among us. 3 traced the course of all things accurately from the first, 4 concerning the

things wherein thou wast instructed. 5 (the)—he had a wife of. 8 Now it came to pass, while he 9 enter into the temple of the Lord and burn incense. 10 hour of 12 Zacharias was troubled when he saw him, and fear 13 because thy supplication is heard, 15 he shall drink no wine

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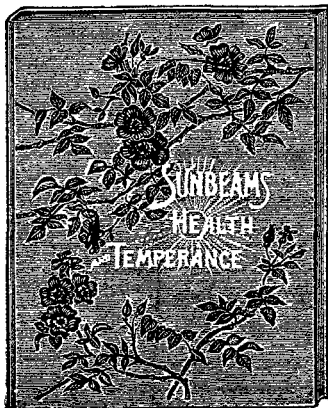
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American Sentinel.

NEW YORK, JULY 21, 1898.

OUR first-page illustration designed for this week has been delayed, but will appear in the next issue.

THE President, by recent proclamation, directed that the nation's thanks to God should be mingled with their rejoicings in view of the great successes achieved by the national arms against the Spanish. In the nature of things this amounted to a request upon the church, to which of course they were willing enough to respond. It being a poor rule that will not work both ways, we may look for the churches to be making requests of the President one of these days.

ONE of the many pleasant things to be observed at the meetings of the late Christian Endeavor convention in Nashville, Tenn., was the abolition of the "color line" which is supposed to exist in every section of the South. Negroes and white people sat in the same seats, and no discrimination against the former was visible in any way. Two prominent speakers at the convention were negroes, and the finest music to which the audiences listened was furnished by the Fisk Jubilee singers, all colored. Jesus Christ died for all; hence there is no color line in Christianity and in Christian endeavor. And to deny to one of dark color equality with those of lighter hue in point of natural right, does not tend to the uplifting of the former in the scale of moral and social worth.

THE report of the committee of Congress appointed to investigate the character of the transaction by which the Methodist Book Concern at Nashville, Tenn., and its hired lobbyist, received \$288,000 of the people's money, severely scores the agents of the Book Concern and the attorney who was given 35 per cent. of the collected claim. It absolves the M. E. Church, South, from blame.

The agents and the attorney claim

that it was none of the business of Congress as to what use was made of the money after Congress had paid it over to the Methodist institution; and in this they are clearly right. The suit was for damages, and as such was no more subject, properly, to a restriction upon the use to which it might be put than would be any claim for damages paid in any other suit. If the claim was just at all, the money was the absolute property of the claimant, and Congress could have no more right to say what should be done with it than it would have to dictate in such a matter to any private citizen. The fact that the committee of Congress did assume the right to dictate upon this point shows that they recognized that the claimants had not a clear right to the money paid them.

The party most deserving of censure in this affair is the party by whose vote this church claim upon the people's money was recognized as valid and the principle of separation between church and state violated. That deception was practiced upon Congress in such a matter was only a natural incident in connection with a transaction thoroughly bad and thoroughly unamerican in principle.

ANOTHER Sunday-law decision is at hand, and it comes from the Supreme Court of the United States. The case is that of a New York City barber, Henry Havnor, who in 1895 refused to obey the barber Sunday law of this city, which prohibits barber work on Sundays after one o'clock P. M. The case was appealed to the State Supreme Court, then to the Court of Appeals, and now comes the decision of the Federal Supreme Court affirming the opinion given in these lower courts. Mr. Havnor's counsel contended that he was deprived of the equal protection of the laws by being forced to close his shop on Sundays, and that such interference in his business was an unwarrantable exercise of the police power. Upon these points therefore a contrary verdict has been given by the highest court.

THE report comes from "Camp Alger," one of the military camps of the volunteer army of the United States, of a proceeding under military authority which would disgrace any nation laying claim to civilization. It is quite proper, of course, to maintain camp discipline, even by rigid regulations; but in this case a private named Cooper, belonging to the 159th Indiana volunteers, was punished for being absent without leave, by being made to sit astride a sharp-edged "saw-horse," with hands and feet tied, for four hours underneath a burning sun, and subjected the while to the jeers and taunts of his companions. His sentence, which was by court-martial, called for eight hours of this torture; but upon being taken down at the end of four hours the victim was unable to stand, and was carried to his tent, where for several days he remained in a critical condition, the account stating that he would probably "pull through."

SUCH a mode of punishment is one that rivals the tortures of the Inquisition. It was once practiced in the British army, but was long since abolished as a relic of mediævalism unfitted to survive among the customs of an enlightened age.

The Constitution of the United States declares that "cruel and unusual punishments shall not be inflicted" upon any persons subject to the laws of this Government. But the tendency of militarism is to override all other power and authority. In its very nature it is essentially arbitrary and despotic.

And this is done in the army by whose agency the Government is conducting a "holy war." Verily the incident savors of the "holy wars" of former times. Let us talk less loudly about the cruelties of Spanish rule which the Government is waging war to displace with our own high civilization. And as for a "holy war," it need only be said that such a war can be conducted only by a holy agency; a holy war cannot be waged with carnal weapons, or by other than holy men.

AMERICAN SENTINEL

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

VOLUME 13.

NEW YORK, JULY 28, 1898.

NUMBER 29.

"THE wrath of man worketh not the righteousness of God."

HUMAN nature has always believed in a political gospel.

THE devil is the inventor of the much-trying plan of driving people to do right.

HEAVEN is free to all, but you cannot get into the other place without paying for it.

THE "higher" criticism of God's Word, the lower is the source from which it emanates.

POLICY is the sand upon which stand the houses that will be overthrown by the coming storm.

IF by God's perfect law the world is condemned, how then by man's crude law can it be saved?

WHEN men turn their backs on the Bible, they naturally think that the Bible is behind the times.

In every transgression of the divine law, we bid an eternal farewell to all that we hold most dear.

THE lightest sin is heavy enough to sink the soul; the smallest is big enough to contain Calvary.

THE devil never pastes his true likeness upon the bill boards or gives his photograph to the public.

THE pathway of righteousness is too narrow and rough to be used by the "political machine." The broad way is the path for it.

THE armory of the Christian supplies no weapons for killing men.

THE power of God unto salvation cannot reach the soul through

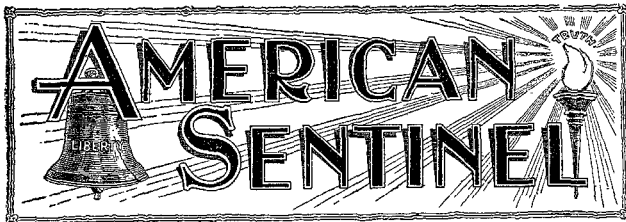


A MISTAKEN CONCEPTION OF GOSPEL WORK.

The artist has depicted it in the effort of the clergyman to drive people out of the broad path of worldliness and carnality into the narrow way of righteousness, by bringing upon them the penalty of civil law. The attempt only drives them against a perpendicular wall which no human power can enable them to scale. No human power can place an individual in the pathway of obedience to God; all laws enacted for such a purpose are utterly futile. The individual must be lifted up from the broad and downward way into the high, narrow and upward way by the power of *faith*. Civil law is effective only in the field of natural rights.

the channel of human law.

To DENY self until self is dead is the hardest battle a human being can fight, and the victor attains the loftiest heights of heroism.



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(Entered at the New York Post-office.)

God and Religious Freedom.

THE leading organ of "free thought" in this section, *The Truth Seeker*, notes with a tone of some surprise the answer in a late SENTINEL to one of its pet conundrums, "Why don't God kill the devil?" It says the question has not been answered, and in proof of this submits several questions, and hints at others equally unanswerable in reserve. We notice those bearing directly on the point at issue:—

"Why could not God kill the devil and save the sinners?"

"If God is able to deliver all persons from the devil, why does he not do it?"

"If there is no need to destroy the devil, then he must be powerless; and if he is powerless, what are the Christians afraid of?"

"If God can successfully contend with the devil, why do the vast majority of the race sin and go to hell—that is, if Christian theology be true?"

These questions can be answered because God believes in religious freedom. If he did not they could not be answered.

God could force all things to come to his terms; but he did not force his creatures in the past, and does not force them now, because he does not believe in a forced service.

God might have forced Lucifer to have remained obedient in his station in heaven. But what would have been the worth of such obedience? and what would Lucifer have been without a character?

Lucifer sinned and became the devil; and he led countless multitudes to rebel with him. But better was it that all this should be, than that God's creatures should have been deprived of their free will, to prevent their sinning. And what a testimony is this to the value of individual freedom in the sight of God!

Because all have this individual freedom, many—even the great majority—choose to go contrary to the will of God. They choose not to submit themselves to him. This is the only reason why he cannot save them.

God will—and does—deliver all persons from the devil

who choose to be delivered. But it is in the power of every person not to let God deliver him. The Scripture says, "Submit yourselves therefore unto God; resist the devil and he will flee from you."

The devil is powerless with regard to any individual who chooses to let God keep him from the devil. The individual who chooses otherwise finds the devil very powerful indeed. The individual who chooses the devil's pathway instead of the Lord's, cannot reasonably expect that God will preserve him from harm. The individual who sins, chooses sin and its consequences; and God cannot, without being arbitrary, interfere with his choice.

The vast majority of the race sin and doom themselves to destruction because they choose to walk in that way rather than in the way of life. This constitutes no evidence that God cannot successfully contend with the devil. It proves only that God is not arbitrary in his dealings with them.

God allows the devil to live and work with all his power to destroy souls, and at the same time he saves from all the power of the devil and from the power of the world and the power of sin, every individual who comes to him through the avenue of salvation he has opened. And thus he gives to the universe a mightier testimony of his power to save than could be given were he to remove the devil by destroying him. That indeed would be a virtual confession that God could not save people while the devil lived. But that confession would be a stupendous lie.

Seemingly it is the mind of the *Truth Seeker* and of the class for whom it speaks, that God—admitting his existence—should have made man an automaton, having no will of his own, or without power to use it, and hence without character, capable only of acting by the choice of another's mind, and hence without any necessity of possessing any mind of his own. In that way God could have made it impossible for man to have disobeyed him. Then there would have been no sin, and what a delightful world we would have had, to be sure!

The Great Need.

THE great need of the cause of God to-day is not money; neither is it talent. The great need is of something the Lord himself cannot furnish, but which men can furnish. It is consecration.

God could rain gold down from heaven, as he once did manna. But that would not help the situation. There is as much gold in the world already as is needed, and any more would only be superfluous.

There is also talent enough; there is any amount of talent going to waste in channels that supply nothing for the real betterment of the race. Why should the Lord increase the supply of this? A wise father does not lavish money upon his son when he is squandering it.

When there is consecration enough, there will be

money enough, and there will be talent enough. A call for means is really a call for consecration; and a lack of eloquence and power for the proclamation of the word, or of ability in any line of spiritual work, is also a lack of consecration.

Consecrated talent will grow, always. Growth is a law of heaven; and from the humblest beginning, where the grace of God has free course, there may be evolved the most surprising results. God made the most talented men that have ever lived by starting with nothing; he can then make talented men now out of those that are little more than nothing.

If you would see the cause advanced, "consecrate yourselves this day to the Lord." You furnish the consecration; then God will furnish the rest.

What Now?

HAWAII has been annexed to the United States, and is now United States territory. Thus a colonial career has been opened in fact, and no doubt will be extended to the Philippines, the Ladrões, Porto Rico, and Cuba. Next a colonial policy will have to be discovered and put into operation. And of what sort shall it be?

We have pointed out how the Roman republic passed over this course, and what resulted. We have seen that Rome started with precisely the same professions as those with which the United States has now started upon its new career.

And we have seen how, from whatever cause it may have been, the Roman republic with its high pretensions of love of liberty for others became the greatest, the most absolute, and most destructive, despotism that ever was on the earth. What will this second great republic now do, upon precisely the same professions, as she proceeds upon a course like that first great republic? These are live and interesting questions just now.

What will be done with Hawaii? How will she now be governed? What will be the basis of representation?

Will Hawaii be made a State, entitled to two senators upon an equality with the State of New York or Pennsylvania? And if so, will that State government and organization be a continuation of what has been in the so-called republic of Hawaii? For everybody knows that the "republic of Hawaii" never was in any true or proper sense a republic. It never was a government of the people by the people: it was a government of the people by a clique. It is well known that those who seized the kingdom of Hawaii and set themselves up there to rule, never dared to submit to the people of Hawaii the question as to what government they would have. This clique knew that they were so hopelessly in the minority, that to submit any question truly to the people would only overwhelmingly defeat themselves. Therefore they admitted to the franchise, only such as they themselves approved, and, being already in power, confirmed themselves in power by a "popular vote"!

That is the government of Hawaii, as it was when it became United States territory. Will that style of government, that sort of a republic, be perpetuated now that Hawaii is a part of the United States? It was contrary to every principle of the Declaration of Independence of the United States. Will it now, *under that Declaration*, be continued as it was? It was a despotism: will it be continued so? If so, then the pose is already set for spreading a like despotism over all the other island possessions. And if so, then a revolution has already been accomplished: and the United States will no longer be truly a government of the people by the people for the people; but a government of the people by a self-seeking few of the superior sort for this same self-seeking few of the superior sort. And it will be for *these* to decide who are, and who are not, "capable of self-government;" and of course all who are *not*, must be governed by *this superior set*.

Some words of Abraham Lincoln are worthy to be reprinted in this connection:—

"These arguments that are made, that the inferior race are to be treated with as much allowance as they are capable of enjoying; that as much is to be done for them as their condition will allow—what are these arguments?—They are the arguments that kings have made for enslaving the people in all ages of the world. You will find that all the arguments in favor of kingcraft were of this class; they also bestrode the necks of the people, not that they wanted to do it, but because the people were better off for being ridden."

Now, I ask in all soberness if all these things, if indulged in, if ratified, if confirmed and endorsed, if taught to our children, and repeated to them, do not tend to rub out the sentiment of liberty in the country, and to *transform* this government into a government of some other form?

Are we on the verge of the time when, are we crossing the line where, government of the people, by the people, for the people shall have perished entirely from the earth?

This is a time for most careful thinking.

A. T. J.

MUCH is being made in the secular press these days of the "heroism" of Roman Catholic priests, chaplains, etc., in occasions of emergency such as those furnished by the destruction of the "Maine" or the sinking of "La Burgogne." In connection with the latter a pen picture is drawn of a Catholic chaplain giving "absolution" to a company of the passengers on the deck of the fast-sinking ship. Bravery and devotion are high qualities, and we do not question what is said of Catholic chaplains in this respect; but there are times when the most religious duty, the highest heroism, takes the form of quick, energetic action for the saving of human life, and such a time was that when the "Burgogne" was settling, with its human freight, into the watery abyss. The energy to work is God-given as well as the faith to pray.

Which Power Shall We Employ?

BY JOHN MCCARTHY.

NOT all earth's legislative halls
 Can e'er regenerate one soul:
 Nor can the best religious laws
 Enact a statute to control
 The passions vile of fallen man:
 'Tis but God's power alone that can.

Learn well the lesson Jesus taught,
 That only He has power to draw
 The wandering ones, in sin's net caught,
 Unto Himself, no human law
 Can make the evil-doer good,
 Nought can avail but Jesus' blood.

How vain we strive this end to gain
 By seeking legislation's aid:
 We from such methods should abstain
 Since force hath ne'er true converts made.
 With cords of love, the Spirit's sword,
 Draw erring ones to Christ our Lord.

Read history's pages through and through;
 Doth it not cause thee constant pain
 To know the gibbet, stake, and screw,
 Were used religion to sustain?
 Thus covering Christ's holy name
 With baneful ignominy, shame.

Ah yes, religion's virgin dress
 Has e'er been stained by martyr's blood:
 Shall we continue to oppress
 Those of a different faith, and mood?
 Or shall we learn in Jesus' school,
 To practice well the Golden Rule?

Thus loving Jesus, thou shalt love
 Thy neighbor as thyself, alone
 Shalt thou use power from above
 Fallacious doctrines to dethrone.
 No force could'st thou through life employ,
 That would thy brother's rights destroy.

All men are equal, why should thou
 Then seek another to enchain?
 Dost thou claim freedom? then allow
 The same to others; ne'er sustain
 An act that would their rights curtail,
 Or their blest privileges assail.

Do unto others, true refrain,
 As thou would'st have them do to thee:
 Follow this rule through life's campaign
 If thou on earth true joy would'st see.
 Only as we make others glad,
 Can we reap joy we ne'er have had.

Republica Argentina.

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

BY MRS. S. M. I. HENRY.

THE last chapter was a connecting link between the preceding one and this, in which I wish to resume the story of our work for mothers, and through them for the children. We early became convinced that the work for mothers must be fundamental to every line of effective Christian endeavor, and I may seem to be giving more time and space in these articles to this line than any other; but as I believe the methods adopted to be the very best in securing practical results for father, mother, child, church, and society, I may be pardoned for dwelling upon them.

Another bit of incident will illustrate the methods and the practical result. I conducted an institute at the New York State Convention in '79 I think, giving a large share of the time to preventive methods and mother's circles.

When the National Convention was in New York in '80 or '81, a White Ribboner came to me saying that she had attended that institute, and had gone to her home in a New Jersey suburb of New York City to put the methods to the proof, with results of so gratifying a nature that she wished to show them to me. Accordingly I gladly accepted her invitation to visit her immediately after adjournment. I found her and her husband working together in the most unselfish manner to alleviate human suffering and ignorance. She had begun to apply what she had learned by calling to her help all whom she could interest in the principle of organizing everything that was good against everything that was bad. The city had been districted, and the workers had begun visiting, going into every home; into some for the purpose of getting help; in the others for the purpose of taking help.

The first aim was to reach the mothers of the neglected class. The plan was to organize a weekly mother's circle to meet in their own cottages. Three ladies were required for the work of the mothers' circle. All agreed between themselves beforehand as to what each should do in the work of the afternoon. The entire afternoon was required. The women brought their darning and patching. The three ladies upon whom the responsibility rested distributed the service among themselves in this fashion: one read aloud while the others plied the needle, from something carefully selected from the literature that had been produced by the W. C. T. U. for the purpose of meeting this very need; short, concise, scientific papers, easily comprehended by those who had any special interest in the subject. The ladies would decide beforehand what points should be emphasized in the conversation which accompanied the reading. One would act as a questioner, that she might lead the timid women, who, themselves unable to lead out even in questioning, would eagerly listen, and soon learn to formu-

THE Armenian patriarch has sent to the Turkish Relief Committee a list of forty churches wholly or partially destroyed during the massacres in Anatolia, and fixing the number of orphans whose parents were killed, at 40,000.

late crude, and often pathetic inquiries for themselves, which would lead naturally on to the "whole gospel for the whole man."

The women were encouraged to bring their children, as many could not otherwise come. The third lady would take these children into another room, or, if there was not one to spare, would go with them wherever it seemed most suitable, to spend the time with them. A little kindergarten was the natural outcome of this part of the method. Once a month the meeting would be continued into the evening, the mothers of the circle and the W. C. T. U. women taking their tea together. Sometimes a general invitation was given to the men and women of the neighborhood, and the tea would be followed by a gospel meeting.

My hostess said to me the next day after my arrival: "I would like to have you remain in your room this afternoon, if you will; or at least, do not come into the drawing-room until I come for you."

I said: "Are you preparing a surprise for me?"

She said, "If it is to be a surprise, and I answered you, I am afraid I should spoil it."

"Do not speak for the world," I said. "I will remain in my room until you come for me, so as not to spoil anything."

A Lesson from Two Speeches.

How natural it is for false principles to skulk under the cant of formal piety! The traitor angel who was

"The first
That practiced falsehood under saintly show,"

was by no means the last. From Eden down the worst evils that have afflicted the human race have appeared in a garb of deception, and to-day the mild appearance of the lamb is belied by the harsh tones of the dragon.

The new foreign policy of this country, which its supporters do not hesitate to call "the policy of imperialism," is properly receiving at this time considerable attention. It is to two speeches on this subject, delivered on June 21, that we wish to call attention. One was made by a man high in the councils of the party now in power, and who is known to be the spokesman for the administration. The other was by a man who has twice held the office of president at the head of the other great political party.

The first speech was an enthusiastic announcement and indorsement of the new policy as shown in the following sentence which was received with great favor: "I doubt very much whether you and I will live to see the day when by the order of a republican administration, and surely not by the order of McKinley's administration, the starry banner of your country's glory shall be pulled down from any flagstaff where conquest of arms has placed it." In striking contrast with the avowed object of the war, but not with the sentiment of this speech, is the obscurity that is thrown upon the nature

of the future government of these islands that are being "set free for humanity's sake." Speaking first of Hawaii, the speaker said: "It will be the policy of the administration to plant the flag of the United States at Hawaii, to occupy it and fortify it and make it a part of the territory of the United States, and when the war is over we will then settle the question of what sort of a government we will have over there. . . . Let us wait. It is not important to settle the status of the Philippine Islands now. It is not important to settle the character of the government, the stable government, which we promise to Cuba." In connection with that note the following expressions: "The diplomacy of a *great Christian nation* could not rescue us from war when it was decided both upon *moral* and material grounds to drive the Spanish flag off the Western hemisphere." Where the flag is placed "we will take, hold, fortify, and eternally, *with the blessing of God*, defend." And this will all be done "patriotically, wisely, and from the standpoint of American progress and in the career *that God has marked for us in the world.*"

This speech is only an incident showing how religious sentiment is being connected with this new policy. The popular religious press and pulpit of the country is almost a unit in favor of "expansion." It is to warn against this kind of piety, whether proclaimed by orators or preachers, that is our purpose here.

The other speech was well headed by the newspapers, "A Note of Warning." Calmly and dispassionately it portrayed "the folly of a departure from national purposes and the crime of unnecessary and unjustifiable war." Here are some of the statements: "Never before in our history have we been beset with temptations so dangerous as those which now whisper in our ears alluring words of conquest and expansion, and point out to us fields bright with the glory of war. . . . Our government was formed for the express purpose of creating a new world, a new nation, the foundation of which should be man's self-government, whose safety and prosperity should be secured by its absolute freedom from old world complications, and in its renunciation of all schemes of foreign conquest. . . . If, then, the suggestion is made that the time has come for our nation to abandon its old landmarks and to follow the light of monarchical hazards, and that we should attempt to employ the simple machinery of our popular and domestic government to serve the schemes of imperialism, your challenge of the proposition is entirely in order. . . . Such perversions bring in their train a people's demoralization and a decay of popular contentment more surely destructive to the republic than armies with banners. . . . The people whose victories are those of peace and whose immunity from armed conflict is found in their freedom from the foreign relationships that give birth to war, will not improve the quality of their national character by a cheapening of their estimate of the value of peace, or by dwelling upon war and warlike preparations."

. . . Notwithstanding the bright dress and gay trappings which war puts on, in the light of true American citizenship it is a hateful thing, which we should shun and avoid as antagonistic to the objects of our national existence. If you believe this you should stand bravely for your belief, even though a shower of stupid catcalls may fill the air. . . . If you are tempted pleasantly to drift with the current of thoughtless popular sentiment, look carefully to see if the stream runs in a safe direction."

Altogether this second speech was the soundest and wisest utterance from a political standpoint that had been delivered on the subject up to that time, and there will be no question as to which of the two is more in accord with those words of Scripture, 'Seek peace, and pursue it,' and "As much as lieth in you, live peaceably with all men." But nowhere does the speaker claim that he is urging that which has been the purpose of "a great Christian nation," nor does he claim that "the blessing of God" will attend an adherence to original principles, or that such adherence is "the career that God has marked for us in the world." He simply refers to "the rules and motives that have thus far governed our national life;" that experience has shown them to be correct, and that therefore they should not be abandoned. As if to make the contrast more striking these speeches were reported side by side in a prominent newspaper, and at the very point in the column where one declared that the new policy was "the career that God has marked for us in the world," the other, just across the column rule, declared that "the rules and motives that have thus far governed" our national life forbid such dangerous perversions."

We wish to impress the fact that truth, justice, and uprightness need no cant. It is infinitely better to declare what is just and upright and attribute it to no higher source than the "rules and motives that have thus far governed," than it is to mingle with false principles the most reverent and pious expressions. God has long ago proclaimed that it is an amending of the ways, an execution of judgment between a man and his neighbor, a withholding of the hand from oppression and blood, and not a trust in profitless and lying words that secures his blessing. Justice and judgment are the habitation of his throne, and wherever they are found, even if unaccompanied by formal declarations, he is there just so certainly as he is *not* with that piety that would serve as a cover for the baldness of injustice, pride, ambition, and conquest.

Such piety is indeed a drawing nigh with the lips, but in this instance the heart is evidently far away in Puerto Rico, Cuba, Hawaii, and the Philippines. This is the kind of piety that, mistaking words for godliness, would "acknowledge" God in the Constitution by excluding therefrom his principles of justice and liberty which are the guarantees of the dearest rights that he has conferred upon man. This is the kind of piety that is so anxious to obtain a formal "Sabbath" observance that it im-

prisons upright and God-fearing men. It is the kind of piety that indeed sayeth, "Lord, Lord," but which is unknown in heaven, and which will finally hear the words, "Depart from me; I never knew you."

When Mr. Burke was remonstrating with the ministers of George III. against the folly and inconsistency of their course in taxing the American colonies, he exclaimed: "Do you mean to tax America, and to draw a productive revenue from thence? If you do, speak out: name, fix, ascertain, this revenue; settle its quantity, define its objects; provide for its collection; and then fight, when you have something to fight for. If you murder, rob; If you kill, take possession; and do not appear in the character of madmen as well as assassins." In like manner it may be said to those preachers and orators who to-day stimulate and attempt to sanctify the ambition for conquest: Do you mean to take and control foreign possessions, and to draw an increased power and revenue from thence? If so, take them, subdue them, and receive all the benefits that they give. Do you mean to pursue the policy of imperialism and aggrandizement in the face of all just principles? If so, pursue it; but do not appear in the character of Christians and benefactors as well as conquerors and dictators. Do not assume the garb of piety and philanthropy when reaching for the scepter of conquest and imperialism. Do not talk of holding and fortifying distant islands "with the blessing of God," or say that that is "the career God has marked for us in the world."

And where has God marked this? No one knows, and no one ever can know, for God has *marked* for us no such thing. He has indeed *pointed out* for us in prophecy that this would come to pass. But certain preachers and politicians are attending with the utmost expedition to the *marking*.

In this thing is another parallel to Roman history. In the days when republican Rome was expanding her territory "public men spoke conventionally of Providence, that they might throw on their opponents the odium of impiety. . . . The whole spiritual atmosphere was saturated with cant—cant moral, cant political, cant religious; an affectation of high principle which had ceased to touch the conduct, and flowed on in an increasing volume of insincere and unreal speech."

Those who were told that they would never live to see the day when "the starry banner of their country's glory shall be pulled down from any flagstaff where conquest of arms has placed it," will not need to live long in order to see that very thing done, and, in common with the majority of their countrymen, to rue the day,

"When pride and worse ambition threw them down."

"When his [Nebuchadnezzar's] heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him." Dan. 5:20. That text means to-day that when the hearts of the American people are lifted up, and their minds hard-

ened in pride, then will they be deposed from their republican government, and their glory shall be taken from them.

J. D. B.

What Is the Everlasting Gospel?—No. 6.

BY C. H. KESLAKE.

As THE question of the relation of the Sabbath to the gospel of Jesus Christ is considered, it is hoped that those who have followed us thus far in these articles will remember that not only has it been shown that Sunday is the mark of the papacy—which is the power symbolized by the beast of Rev. 13:1,—but also, that the power symbolized by the two-horned beast of Rev. 13:11, which is to enforce this mark upon the consciences of the people, is the United States.

It must be remembered too that the burden of the gospel message of Rev. 14:6, 7, calling upon all to “fear God and give glory to him,” etc., and which is really a call to keep the commandments of God, is with direct reference to the mark of the beast—no matter for the moment what such mark might denote—which is thus to be enforced.

Remembering all this, it will be seen that the time will come when the power of this nation will be arrayed against the gospel of Jesus Christ. In addition to the proofs that have already been adduced that this country is the one symbolized by the two-horned beast, it will be our duty to show that public opinion is being so molded that it is now being seen(?) that the interests of this nation are identical with the mission of the gospel to the extent that anything said antagonistic to what will be regarded as the gospel will be regarded as antagonistic to this Government, and the subversion of the one be regarded as the subversion of the other. Indeed some evidence has already been set forth in these articles that this is so, but we purpose presenting more in subsequent articles.

For the present we wish to deal with the question of the Sabbath in its relation to the gospel, and thus further show that it is impossible that Sunday can be anything else than antagonistic to the gospel.

In our last article it was shown that those who are laboring so earnestly to have Sunday enforced by civil law, frankly confess that one's whole attitude to the gospel is determined by their attitude to the Sabbath (Sunday) thus setting forth that the Sabbath is the supreme test.

We do not for a moment think that such a conclusion has been reached in a haphazard way or that they are in any sense arbitrary; on the contrary we believe they are perfectly logical.

At first it was recognized by only the few who started this Sunday-enforced-by-law movement; but as others have been drawn into it they too have seen it, so that now multitudes seeing the logic of the thing accept it. And it is only a question of time when all will see it.

That being so, we do not for one moment wish to dodge the issue; we firmly believe as much as they, that the Sabbath is the test of one's loyalty to the gospel. The only question with us is, which day is the Sabbath which is thus a test? But whichever day it is, we are uncompromisingly opposed to its being enforced by law. That phase of the question will also be considered later on.

Some there are who profess to believe it does not matter which day is the Sabbath. To reason thus is puerile in the extreme, and is simply a begging of the question. But taking that position, they cannot possibly help being on the wrong side of the question.

There *is a difference*; and those who say there is none contradict themselves.

The writer is personally acquainted with an estimable gentleman—a Christian doubtless—who has repeatedly contended that there is no difference, and yet has just as strongly contended that no matter what one believes Sunday should be enforced by law. And further: while he freely acknowledges that there is not a particle of evidence for Sunday observance, and that the only Bible Sabbath is the seventh day, yet he believes there is a difference in that he observes the Sunday preferably to the seventh day, and as stated above, would have all men compelled to keep that day. Who cannot see that all such contradict themselves?

Now as the Sabbath is being set forth as the test or mark of one's loyalty to God and to the gospel, and as it is proposed to enforce Sunday as the Sabbath, it must be clear to all who will think, that upon the stand they take with reference to this matter they stake their all—upon it they stake their eternal destiny.

So much being involved in this question it becomes a matter of the highest importance that the Sabbath be studied earnestly and prayerfully.

Is Sunday the Sabbath? Then it ought to be kept. Whether there is a civil law for its observance or not will not have a feather's weight with the one who loves the Lord. But the consequences being so great, there should be the clearest evidence that it is God's will that Sunday should be kept.

It is not enough however to know that the day has been observed, and taught to others, by learned men. Even the greatest and best of them have been mistaken in some points of doctrine, and it is at least possible that they may be mistaken in this matter. No one will claim that error taught by even these thereby becomes the truth.

Nor will it do to keep the Sunday simply because it is the law of the nation. In doing that one would be receiving the day from a man or men as the case may be, for that is all the nation is comprised of. And to do this would be simply to put the nation—men, including himself, for he is a part of the nation—in the place of God. But he who does that, even allowing that Sunday is the right day, is lost.

Surely no one will risk their eternal destiny upon such evidence. Let him rather go to the Word of the Lord, and receiving it as the voice of the Almighty, and guided by the Holy Spirit, learn where lies the truth in this momentous question.



In this world filled with finite minds, two forces claiming each to be the avenue of knowledge from beyond the finite limits, contend for the mastery. One is faith, the other is superstition.

* * *

PEOPLE who reject the Word of God say that faith and superstition are one and the same thing. But the truth is that they are opposites. Where the Word of God is least found, there superstition is most abundant. Any traveler in heathen or in papal lands can see this for himself.

* * *

FAITH stands upon the Word of God; superstition, upon the word of man. Superstition is merely the result of the effort of the finite mind to grasp things that are beyond its reach. That the human mind is finite, all intelligent persons know. The most learned of men have acknowledged that they had been able only to gather as it were a few pebbles of knowledge along the shore of the great sea of truth.

* * *

YET the finite mind desires to know the things that lie in the realms beyond, and unless it accepts the revelations made by an infinite mind, it will reach out itself after the unattainable like a child reaching for the moon; and, of course, will grasp nothing more substantial than a delusion. And this delusion it will fondly hold in place of the truth.

* * *

THE world to-day is full of superstition. The Word of God being but little known and still less believed, only this result could be expected. Whatever destroys faith in the Word of God—as for example, the “higher criticism”—builds up belief in superstition. The Catholic Church has become the home of superstition in civilized lands by its suppression of the divine Word, and substitution therefor of the word of man, in the form of decrees of councils and of popes, the dictum of the priest, and the church traditions in general. The more implicitly

these traditions are accepted by an individual, the more ready is he to seek for superhuman aid to some “holy” bone or other relic, or to put faith in the stories circulated ever and anon of miraculous occurrences like that relating to the “sacred winding sheet” in Turin, Italy, now heralded by the Catholic press. Such superstition blinds the eyes of men to a vital truth.

* * *

THERE is salvation only in the Word of God. God’s Word is the truth, and those who love the truth will love that Word and will not turn from it to the word of man. And there is to be in the world in the last days, prophecy declares, two classes as regards the truth,—those who receive the love of the truth, and those who receive it not; and the latter class are to be overtaken by “strong delusion,” and believe a lie, “that they all might be damned.” This delusion will be upheld, of course, by the word of man, and if we have learned to put confidence in the word of man as concerning the things which pertain to salvation, we shall be unprepared to escape this “strong” deception. What is the training we are receiving now in this respect? Out of this question will come momentous results.

* * *

A MEMBER of the Volksraad, the legislative body of the Orange Free State, is reported as having recently declared to his fellow-members that if stringent Sunday regulations were enforced, “rinderpest and all other plagues would banish.” This was in the course of a debate on the propriety of new Sunday legislation. It illustrates how superstition connects itself with the cause of Sunday enforcement.

* * *

ROMAN CATHOLICS in this country have, not unnaturally, taken umbrage at the assertions from a Protestant source that “God has given into the hands of American Christians” the regions taken by the army and navy in Cuba. Previously to this these regions have been in the hands of American Catholics; hence the statement plainly implies that the Catholics are not Christians. Thus in one way and another the question is coming up for settlement, as to what class or classes of people constitute Christians, and what do not.

* * *

THE question of allowing church buildings upon the military reservation at West Point, has been settled, for the present, in favor of such buildings as the Secretary of War sees fit to allow to be erected. The matter is left to his “discretion.” This being so, we may expect that a Roman Catholic chapel will be forthcoming shortly.

* * *

THE exemption of church property from taxation, is an injustice which is particularly manifested when a war tax is put upon the common necessities of life.

A Vanquishing Dream.

AS THE Cuban war progresses, indications are pointing more and more clearly to the probability that the United States will, from necessity if from no other motive, take such action at the close of the war with reference to the future of Cuba as will belie, in the eyes of European peoples, the professions of disinterestedness with which she began the war.

The universal testimony of Americans who have come in personal contact with the Cubans, is anything but flattering to the latter. There is friction between the American troops and their Cuban allies, and already the Washington Government finds itself in serious perplexity over the situation. The halo of heroism which American eyes looking through the press reports saw encircling the heads of the Cubans, seems to have been dissipated completely; and with it has vanished in large part at least the idea of a Cuban republic flourishing under the hands of the natives now in arms against Spain.

There is every indication that at the close of the war it will be clearly seen by the authorities here that the power and authority of the United States are necessary to insure a stable and proper government in Cuba.

The trend of sentiment in this direction is well voiced in an article in *The Independent*, of July 21, by the governor of Colorado. In reference to the fulfillment of the purpose of giving liberty to the Cuban people, which the nation proclaimed to the world as her justification in taking up arms, he says:—

"I preach a new political gospel; a creed to which I am in part a recent convert. I have always believed that Cuba should be under the Stars and Stripes; to-day I believe that duty and destiny demand that the United States retain control of every island captured from Spain in the West Indies or in the Pacific. Our quixotic friend proclaims that we are engaged in a war of humanity, not of conquest—that we must give up every acre we gain at the cost of our treasure and the rich blood of our sons. How can we better meet the demands of humanity than to place our flag over lands that have been riven with revolution or debased by tyranny and misrule? Congress declared that we sought not Cuba, but its independence and freedom. How can Cuba be more free or independent than as a territory of the United States? The fourth Senate resolution, as were all declarations, was rendered null and void by the action of Spain in sending the American minister from Madrid before receiving the ultimatum from the United States.

"Are the natives of Cuba prepared for independence? Are they qualified to maintain a free State worthy of the sacrifice we are making in their behalf? If the history of similar people be a guide it would not be ten years before an independent Cuban republic would involve us in controversy and perhaps war with some first-class Power. For one hundred years it has been a menace to our peace—a fountain of contagion. Under our rule it would become a paradise, an ideal land of beauty and liberty, in strange contrast to its four centuries of blood and bondage."

Of course the United States will explain to the world that it is necessary to the welfare of the Cuban people that the island should be under the protectorate of the great American Republic; but who can suppose that the cynical-eyed powers thus addressed will be ready to accept this explanation? All things considered, the lofty ideal of the United States standing as the bestower of freedom and independence upon the oppressed peoples of the earth, might as well be regarded as a vanishing dream.

Sunday-law Prosecutions in Australia.

THE *Melbourne Age*, in its issue of May 23, last, makes the following note of several cases which have come before the courts there under the law against "Sabbath breaking":—

"Numerous complaints have been made to the authorities of the practice of Chinese and other market gardeners working in their gardens on Sundays in Brighton District, and it was recently decided that a raid should be made upon them by the police. Accordingly Constables Healy and Ward yesterday detected six Chinese thus Sabbath breaking, and one Englishman, who claims to be a Seventh-day Adventist, and who therefore observes Saturday as the Sabbath prescribed in the Scriptures. Summonses will be issued against the seven men under an act of Charles II., passed for the proper observance of the Sabbath. The penalty upon conviction is a fine of 5s., in default distress, or 24 hours in the stocks.

"As there are no stocks in use in this colony at present, in the event of the Chinese or the European defendant requiring them, the authorities will of course make stocks. In the case of the seventh-day Adventist, it is understood that the case will be fought by that body, and some interesting legal arguments may be expected.

"The Chinese aver that they do not want to work on Sundays, but being only the employes of rich countrymen in Melbourne, who own most of the gardens, are compelled to toil whether they like it or not. Their pay, as a rule, is 10s. per week, and their board and lodging. The cases will be heard at the Brighton Police Court on Friday next."

With reference to this the following appropriate observations were made in the June issue of the *Melbourne Southern Sentinel*:—

"Through 'numerous complaints' made against the poor Chinese market gardeners around Melbourne, the Sunday law of Charles II. has been set in motion again in Victoria, as appears from an article in another page. We have never heard of anyone, from the time of Constantine's Sunday law in 321 to the present day, ever having been converted to Christianity through the enforcement of Sunday laws. To fine men, and talk of putting them in the stocks for failure to observe a religious institution reminds us very forcibly of the days of religious intolerance and persecution. Mr. Wise spoke well when in the Federal Convention, in support of Clause 115, he said:—

"I wish I could share Mr. Barton's optimistic views

as to the death of the spirit of religious persecution. But we have seen in our own time a recrudescence of that evil demon, which, I fear, is only scotched and not killed. At any rate, the period during which we have enjoyed religious liberty is not long enough for us to be able to say with confidence that there will be no swinging back of the pendulum to the spirit of the times from which we have only recently emerged.

"To resurrect and put into operation the Sunday law of 1667 here in the year 1898, is certainly a swinging back of the pendulum to the spirit of the times when religious persecution was rife. Every government on earth ought to repudiate the principle of state censorship over men in religious things. Every civil constitution ought to have in it a clause similar to Clause 115 of the Federal Constitution. Then we would hear no more of stocks or Sunday laws. Every man would be left free to worship God according to the dictates of his own conscience, just as he should be."

A New Kind of Christianity.

At a recent convention of the Epworth League, held in Wheeling, W. Va., one of the prominent speakers made the following queer utterance: "I would like to give the Sultan of Turkey a dose of Christianity with a hundred-ton Krupp gun, red hot. And I would like to do the same for every Spaniard on the American continent."

This certainly is a fearful statement, and one that does not correctly represent Christianity. Christianity cannot be shot into people, however great may be their sins, with a hundred-ton Krupp gun, or guns of smaller caliber. The speaker could not have been actuated by the love of the Master who said, "*Love your enemies, bless them that curse you, do good to them that hate you, and pray for [not against] them which despitefully use you, and persecute you*" (Matt. 5:44); but he certainly must have been fired with what passes for the spirit of patriotism. We do not wish to speak hard of the brother who made this expression, because we hardly believe he would really want to do as he said, but the idea of calling such a *spirit* Christianity, deserves severe censure.

Christ rebuked it whenever it appeared in his disciples. When they desired to call down fire from heaven to consume those who chanced to show enmity towards them, he turned and rebuked them, telling them they did not know what manner of spirit they were of. He further instructed them that he had not come all the way from the courts of glory to "destroy men's lives," but he had come to save them. His gospel is to the world, not to any particular class or nation. A Spaniard, who truly confesses his sins, and looks to Jesus Christ for pardon and mercy, stands just as good a chance to receive everlasting life as an American sinner, doing likewise.

Patriotism, however true and pure it may be, is not Christianity. Christianity is above patriotism. Patriotism takes in the love *only* of one's native country,

primarily, while Christianity includes the proper love of every country, and above all this the love of every soul of whatever nationality it may be. He that has passed from death unto life, through the inexpressible love and goodness of God manifested through his precious Son, will be anxious that others shall enjoy the same blessed experience. He will not want to shoot down his fellow-man, but extend to him love and sympathy.

Think of the Lord using a gun to bring his subjects into subjection! Yet this is just what an under shepherd(?) recently did as reported in the *New York World*: "How Brave Chaplain Galloupe Shot and was Shot at Santiago," is the title of an article. In a hospital he was interviewed. The chaplain went on to tell his experience. He said: "I could not help taking part in the fight. I at first confined myself to the duties of my office, caring for the wounded as the battle progressed; but when our men began to reel under the concentrated Spanish fire, I felt the American rise in me, and tearing the red cross off my arm, I snatched up the gun and cartridge-belt of one of our men, and *went to shooting just like the rest of them.*"

All such forget that Christ's kingdom is *not* of this world. This world is at enmity with God. He who gains the applause of this world, and its spirit, has not the applause of heaven. "Know ye not that the friendship of the world *is* enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4: 4. All those who profess to be servants of Christ, and who use or thirst to use carnal weapons against their fellowmen, are not doing God service. They are not Christ's servants; for in John 18:36 he plainly says: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, . . . but now is my kingdom not from hence [the world]." Therefore *his* servants will not fight.

T. E. BOWEN.

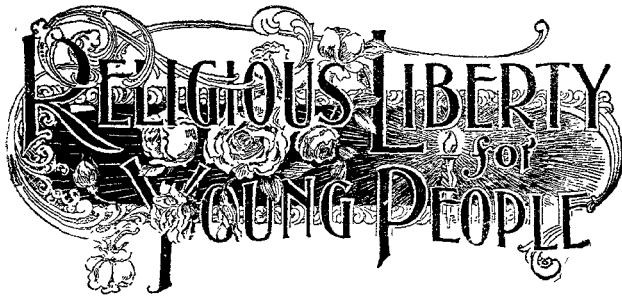
Newburg, W. Va.

EQUALITY before the law is the birthright of man to-day.

It is said that fifteen thousand Jews have been led to Christ by reading Dr. Delitzsch's Hebrew translation of the New Testament.

A GREAT temperance convention is to be held at Guttenburg this summer, at which there will be delegates from Germany, Denmark, Norway, England, and America.

THE British papers assert with emphasis that the Christian Endeavor Convention held in Glasgow last month, was the largest religious body ever convened on that side of the Atlantic.



Stone Throwing from a Glass House.

It was Sunday afternoon, and Mrs. Peters had just finished washing at the usual pile of Sunday dinner dishes. Mr. Peters had been to church in the morning, and the children to Sunday-school. Mrs. Peters and Aunt Mae had stayed at home to prepare Sunday dinner. Aunt Mae had no conscientious scruples about working all morning, because she did not believe that Sunday was the Sabbath or the Lord's day, and Mrs. Peters hushed her conscience by saying it was the only day when the whole family could be together for dinner, and John always looked for something extra on Sunday. Mrs. Peters was tired out with the Sunday work, and now sat down to rest—and read and get into a worshipful frame of mind, when a crowd of boys and men swarmed into the vacant lot on the corner, and began to shout and run as they joined in their usual Sunday baseball game.

"O dear!" exclaimed Mrs. Peters, in an annoyed tone. "There are those ruffians, as usual. I suppose we are never to have another quiet Sunday again. Why don't they stay at home, or go to church? Whatever do they want to come over here every Sunday, and annoy respectable Christian people by their desecration of the Sabbath?"

Mr. Peters looked up from the Sunday paper, and said, "O, I suppose they have been housed up all week, hard at work, and want a little out-door air and recreation."

"Why, John Peters! you talk as though it was a holiday instead of a holy day."

"That's exactly what it is to them," said Mr. Peters. "They do not look upon Sunday in any puritanical way."

"Well, they ought to. Don't you suppose that God's law means anything? The commandments says, 'Remember the Sabbath day, to keep it holy.'"

"Mama," said little Ray Peters, "Aunt Mae says that God didn't mean Sunday when he said that."

"Hush!" said Mrs. Peters, "little boys should be seen and not heard. Those men and boys ought to know better than to play ball on Sunday; and if they don't know better, it is about time they were taught something."

"Well, mama, you seem to see their needs. Why

don't you step over and teach them? Our text this morning was, 'Go ye into all the world, and preach the gospel to every creature.' There's a very good chance," said Mr. Peters.

"You are too provoking. What do we have churches for? What do we pay the ministers for? Do you think I belong to the Salvation Army? The kind of gospel those men need is law administered by a man in a blue coat with a star on his breast."

"Why, mama, do you think that kind of preaching would be likely to make Christians of them?" asked Mr. Peters.

"It would make them act more like Christians, any way."

"You would have to carry things still further to have them act like Christians. Christians go to church."

"Well, I'd have them go to church. Do you suppose there would be less or more chance for them to be converted in or out of church?"

"You would have been a delight to John Endicot and Cotton Mather. Would you have a law to compel them to pray?"

"I'd have a law to stop this noise on the Sabbath day. It's disgraceful! It's so annoying to those who want to keep Sunday."

"Perhaps I don't care about keeping it, for it does not annoy me. I know the poor boys are really better off playing ball than doing nothing. Sunshine and exercise are good for the health. If we had a law prohibiting all sorts of Sunday recreation and work, we would be sure to suffer worse than we do now; for Satan finds some mischief still for idle hands to do."

"Well; but suppose they all went to church?"

"They wouldn't do it, except as hypocrites. Compulsory religion is the devil's own kind. Nothing makes worse knaves than cant and compulsion. It wouldn't be long before we should have the inquisition and the stake. The only safe method of making Christians is the way I have spoken of—preaching the gospel."

"Well, John Peters; if things go on as they are now, it will not be long before Sabbath-keeping will be a thing of the past."

"Aunt Mae keeps Sabbath on Saturday," said Ray.

"Yes," said Mrs. Peters. "There's no unity anywhere. On one hand the Sunday-keepers wink at desecration, and on the other hand a small minority ignore Sunday and keep Saturday."

"Well, and why shouldn't every soul do as he likes about Sabbath-keeping? Who does it belong to, anyhow?"

"It's God's day," lisped Mabel. "Teacher said so."

"Yes; and every man shall give an account of *himself*, not of somebody else, to God," said Mr. Peters.

"Well, it annoys me to have this noise going on when I want to be quiet," said Mrs. Peters.

"Did it annoy Aunt Mae yesterday when you were scrubbing and making a noise?"

"O no," laughed Aunt Mae. "People can afford to be very good-natured about what they can't help. Beside the commandment shuts me up to God and myself alone. For it says, 'In it *thou* shalt not do any work,' and does not give the right of dictating to any one outside my own household. But the real bottom of Mrs. Peter's trouble is weariness. Go upstairs and rest, and the noise will not worry you so."

"Yes," said Mr. Peters. "It was that big dinner that has made the trouble."

"Well, it's the only day we are all at home," sobbed Mrs. Peters. "And it seems a work of necessity and mercy to get the dinner."

"That's the way the ball players think about their Sunday game. I heard them talking it over one day," said Mr. Peters.

"Come, dear, go upstairs and take a nap, and let him that is without sin cast the first stone; for the greatest commandment is, 'Thou shalt love the Lord thy God with all thy heart;' and the second is, 'Thou shalt love thy neighbor as thyself.'" F. B.

Studies in French History.—31.

EXAMINATION day, which meant so much to Rob and Charlie, had at last come and gone, and the two boys had passed very creditably. So it was fully decided that they should accompany their fathers on the long anticipated voyage. The party was to sail in a short time, and at least *two* very enthusiastic boys sat side by side the next Tuesday afternoon to listen to Professor Carman, so that they might get as much history as possible before their visit.

"Well, boys," said their teacher, smiling in the direction of Rob and Charlie, "I shall expect you to favor us with at least a letter or two while you are away, we shall all feel anxious to hear how you are enjoying your trip, and to see what you are learning."

"O yes, professor," cried both lads at once, "you may be sure we shall write to you."

"You remember," begins the teacher, "that the king was not willing to allow even his nobles any authority or power,—"

"What king, please?" interrupted Florence Ray.

"Louis the Eleventh," volunteered Edna Phillips.

"Right; and the result of this was a continual quarrel with them. But the duke proved himself equal to the king in diplomacy and cunning, as we shall see."

"O yes," said Ed Palmeter; "you were going to tell about a quarrel which Louis XI. had with one of his nobles,—I had almost forgotten."

"Well, they had a great many quarrels, but once King Louis took it into his head to go over to Peronne and see the duke,—I think I mentioned last week that his name was Charles the Bold. He was a very important personage at this time, for he was ambitious to become

king of Burgundy. This province is in the east of France separated from Switzerland by the River Rhone and the Alps," continued Professor Carman, pointing to the map "and had at one time been a kingdom. So Charles the Bold thought he would become king instead of duke. He was a very large and strong fellow, and I presume he thought he would be as fine a king at least as the ungraceful, untidy, and superstitious Louis XI."

"Well, but what did Charles do when Louis went to see him at Peronne?" questioned Milly Brown.

"He went to meet him and was very kind to him, and it almost seemed they were in a fair way to settle all their quarrels, when it happened that Charles heard that Louis was secretly plotting against him. Of course he was treacherous and blameworthy in this act, we must allow; but certain it is, Charles should not have flown into such a dreadful rage. He shut the king up in the very castle where he was being entertained as a guest, and spent all one night in walking his room in ungoverned rage, trying to think in what way he could best dispose of his enemy, most to humiliate him before his death,—for he fully intended to take his life for his duplicity and double dealing."

"Then the duke had him killed, did he?" questioned Milly Brown.

"No; he listened to his good advisers, who begged him not to violate his promise that the king should be treated well, for he had given him a *safe conduct* before his starting out on the visit."

"King Louis must have been a very reckless kind of man even to start out that way to visit an enemy," suggested Joe Palmeter.

"On the contrary, he was ordinarily a very cautious man, and it is quite strange why he did it. He always had such a horror of death that he would not allow it to be mentioned in his presence, and was quite a coward at heart; for cowardice and superstition almost always go together."

"Please tell us what you mean by a *safe conduct*," asked Florence Ray.

"It was a writing given by those in authority to insure the safety of travelers through the country over which they had rule. So the duke at last made up his mind to spare the king's life."

"Didn't he punish him in any way?" asked Max Smith.

"O yes, indeed; and a punishment which was to the angry king but little better than death itself. He forced him to go into the very town where he had planned the treason to the duke, and cry 'Hurrah for Burgundy!' at the top of his voice. Then Charles burned the town, and again compelled Louis to go with him to church and thank Heaven for the great victory over the duke's enemies, but his *own* friends. What a solemn mockery such a giving of thanks must have been! *hatred* in the heart and *thanks* upon the lips!"

"That is just what it seems to me *all* forced worship is," said Joe Palmeter, "solemn mockery."

"Exactly what it is, Joseph. This compelling men and using force to make them profess a sanctimoniousness which is not in the heart, is nothing but compelling men to be hypocrites."

"I'm thinking there is a good deal of that done today under the name of patriotism and Christianity," added Joe, "I'm pretty sure that when a person's truly pious, he won't need a whip at his heels to drive him to his prayers."

"Your idea is correct, Joseph. When men are forced to attend church they are apt to feel a great deal as King Louis did, full of rage and bitterness instead of piety."

"I wonder how the people of Paris felt when their king was sent back home," said Max Smith.

"They were not very much in fear of him, but quite inclined to laugh at him. In fact a number of the people had taught their parrots to scream 'Peronne!' at the top of their voices when the king passed by. This so enraged him that he ordered one of his servants to wring the poor bird's necks.

"At our next study we will learn something more of the history of Charles the Bold, because he was the duke of Burgundy; and as this is a part of French history, we shall not feel that we are wandering from the subject."

Mrs. L. D. AVERY-STUTTLE.

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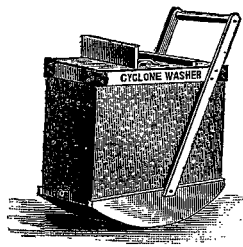
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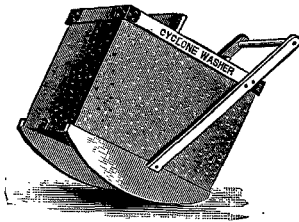
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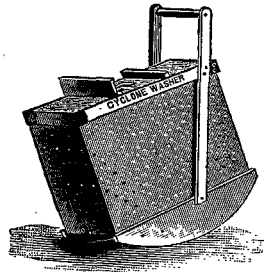


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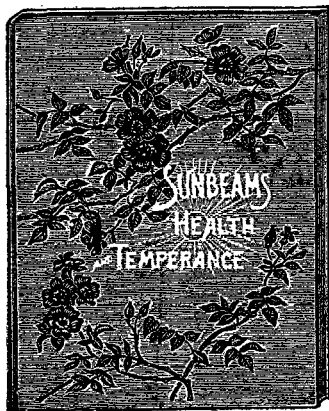
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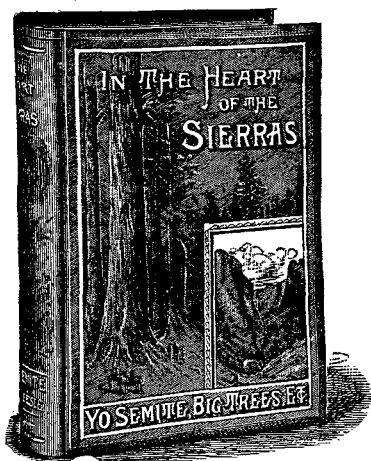
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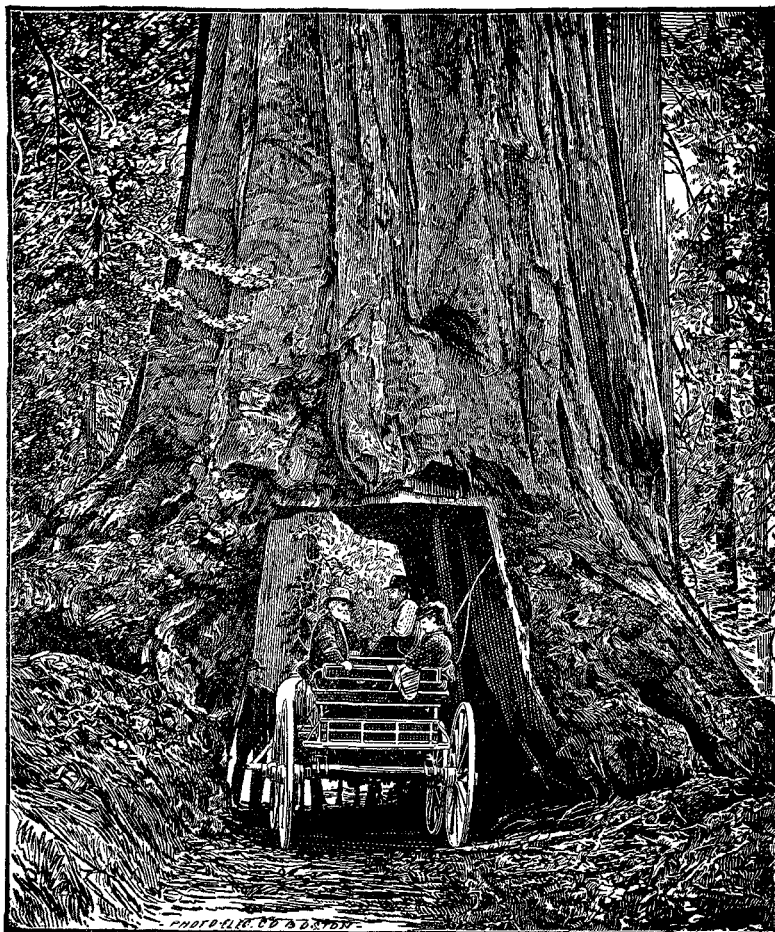
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American Sentinel.

NEW YORK, JULY 28, 1898.

It is reported that the Powers of Europe, not including Great Britain, have decided not to allow annexation of the Philippine Islands to the United States.

IN New Jersey indignant lovers of justice have combined to fight a decision recently given in a State court by which trolley companies would be allowed to kill children by their cars for one dollar apiece.

THE health of Pope Leo, says the *New York Sun*, is so precarious that the pontiff is preparing for an early demise, and conferences of cardinals are discussing the question of his successor. It is the wish of the pope that his body be buried by the side of Innocent III. The latter is a conspicuous figure in mediæval history, and was one of the worst popes that ever lived.

ONE great reason that is given for the decadence of Spain is expressed in the word "manana," which falls so naturally from the Spaniard's lips, and means "tomorrow." Its real significance may be expressed by reversing a well-known Anglo-Saxon motto,—Never do to day what you can put off till tomorrow. In addition, fully half the calendar year, it is said, is made up of saints' days and holidays, upon which no work is expected to be done. It would not be unnatural to suppose that the prevalence of saints' days and holidays is responsible for the use made of the term "manana." And it may be fittingly observed that when a nation begins to multiply "holy" days and holidays, it is exhibiting sure symptoms of decadence.

A RESIDENT of this city, Mr. Michael Powers, was recently fined \$50 by Justice Bennett in one of the city courts for the crime of blasphemy. As reported, the justice in passing

sentence said: "I find you guilty of the charge of swearing in the public streets contrary to the laws of the State of New York, and also of disturbing the quiet of your neighborhood. I, therefore, fine you \$50, or fifty days in jail. You stand committed until the fine is paid."

It is quite proper, of course, to prohibit by law such conduct on the part of any person as properly constitutes a nuisance. But when the offense is one which derives its force from religious belief, as in the case of profanity, it is one beyond the province or the power of civil law to correct. "Blasphemy" is a term which, as defining an offense punishable by civil law, has a tendency to become very broad, and to include any word spoken derogatory to the prevailing religion. As such it has often been made the means of religious persecution; and to admit the propriety of legislating against it, is to throw down the barrier between church and state.

Profanity is a fault that may be eradicated by the grace of God, but not by the lash of the law. It is altogether likely that Mr. Powers' tendency to profanity was strengthened rather than diminished by the punishment imposed upon him by the court.

CERTAIN Roman Catholic journals are with all seriousness offering to the public an account of a wonderful "miracle" which occurred recently at Turin, Italy. It is described by the Rome correspondent of the *Freeman's Journal*, thus:—

"While the sacred winding sheet was exposed for public vision in Turin a couple of weeks ago, permission to photograph it was asked of King Humbert by Signor Secondo Pia, a member of the committee of sacred art of the Turin exposition. The first proof was a failure, but the second revealed a marvelous fact. As I explained a couple of weeks ago, the winding sheet bears a double impress of the figure of our Lord—but faintly, and showing only the outlines. It was naturally expected that the photographic negative would contain no more than was visible to

the naked eye in the original. Instead, however, the photograph reveals a perfect design of the sacred face, hands, and limbs; so, after nearly nineteen centuries modern science manifests to us what manner of man our Lord was in his sufferings and death."

The "sacred winding sheet" has come to public notice through the mediumship of the Catholic church, and this miraculous occurrence of course attests the truthfulness of the church's claim to be the genuine and only medium through which the power of God is manifested for the salvation of human souls. That is what all these Catholic "miracles" are designed to teach to a credulous public.

But to discount the claim which is made for the church in this instance, it is not necessary to discount the story itself. Were the account true, it would be proof that God had nothing to do with the phenomenon. This may be known from the fact that God does not manifest his power in that way. The phenomenon—if such there was—indicates a power which appeals to the senses, one suited to a sensual religion. It is altogether appropriate that such things should be connected with a religion which appeals, as does the Catholic, to the eye and ear with form and ceremony calculated to dazzle and strike with awe rather than enlighten with truth.

God is working to-day not as a showman, doing wonders merely for people to behold, but to exalt his Word. Any "miracle" may be safely discounted which stands disconnected from that Word. His Word is mighty to convict of sin and save the soul, and it is always for this purpose that God manifests his power to-day. That is the work God is doing now. By and by this work will be finished, and then will be seen the manifestation of the power of God in a strange work upon material things. The all-important thing now is to know the power of God working in the heart by faith.

THERE is no red tape connected with the service of Christ.

AMERICAN SENTINEL

LIBERTY

TRUTH

Wm. H. Parsons, Prop. No. 1101

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

VOLUME 13.

NEW YORK, AUGUST 4, 1898.

NUMBER 30.

It is never right to deny rights.

THE human race cannot legislate itself above itself.

TO DENY the rights of one individual, is to deny the rights of all.

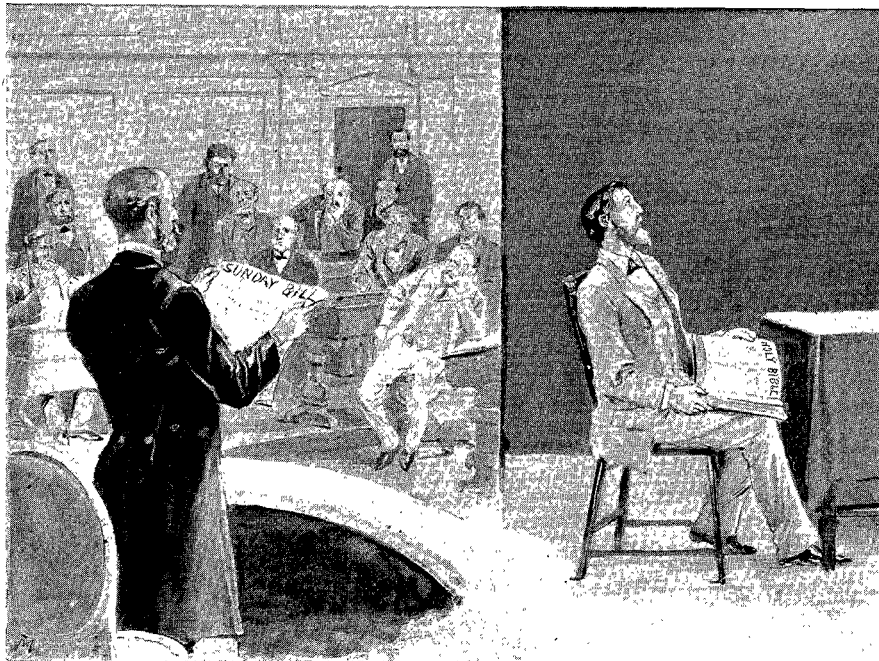
THE more fighting there is done in the world, the more of it there seems to remain to be done.

THE worst form of dependence—the farthest from true independence—is to be dependent on sin for your enjoyment.

LET government guard the interests of the individual, and the interests of the masses will take care of themselves.

THE trouble with legislation as a lifting force, is that it has to use the earth as a fulcrum; consequently it can elevate nothing on the earth.

THERE is no more need of human legislation to enforce the law of God than there was for Uzzah of old to put forth his hand to steady the ark of God, for which he was immediately struck dead.



THE "STATE CONSCIENCE" vs. THE INDIVIDUAL CONSCIENCE.

Must the individual conscience give way to the "State conscience," expressed by act of the legislature? A large religious element in this country boldly says that it must. At the hearing before Congress on the bill for a religious amendment to the Constitution, in 1896, Dr. David McAllister, its champion, said: "Here is the nation, which gives its decision according to its sense of right and wrong. That is the national conscience, and when the nation thus gives its decision, . . . the individual conscience must yield to the conscience of the whole people." This religious party are trying hard to become conscience for "the whole people," and to secure legislation which will recognize their views as the nation's "sense of right and wrong."

THE amazing unselfishness of God is revealed in the words spoken by him to sinful man—"Receive ye the Holy Ghost."

IN ancient times men used to worship gold when it was made into a molten or a graven image. To day they have so far degenerated that they

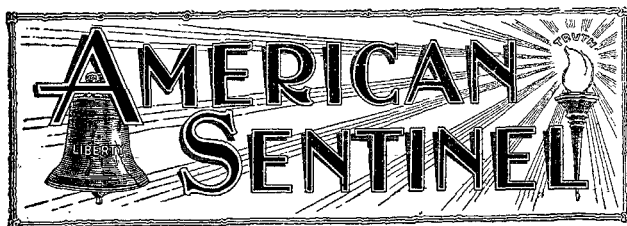
worship it in the crude state in which it is taken from the earth.

THE conscience of but a single individual may have all the authority and power of Omnipotence behind it.

"THE state conscience" is one of many names by which despotic seeks to hide his identity from the public.

NO MAN was ever able to "kill time," but in trying to do so, a good many men have succeeded in killing themselves.

THE person who goes out of the pathway of God's law to gain time, is quite apt to lose eternity as the result.



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

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.)

The Powerful Law.

THE law of God is a law not only of prohibitions, but of power. It not only commands, Thou shalt not, but is an expression of the power of God for righteousness, to which power man has access through the gospel.

In this the law of God is as superior to the law of man as heaven is superior to earth.

To the Jews, speaking of the laying down of his life, Jesus said, "I have power to lay it down, and I have power to take it up again. This commandment have I received of my Father." John 10:18. And all the commandments of God are expressions of his power.

It is a common idea that the commandments of God are the expression or measure of our power toward God—that by exerting our utmost endeavors we will be able to comply with the law, and therefore God requires it of us. But this is as far as possible from the truth. The commandments are the measure of God's power toward us, even in our sins. Hopeless indeed would the sinner's case be but for this.

The deeds of the law are infinitely beyond our human endeavors, but God has destined us for a station infinitely beyond that of fallen, erring humanity. Seen through the gospel, the law speaks to us of a power infinitely beyond our own, to lift us up from the plane of human frailty. "Thanks be unto God for his unspeakable gift!"

And this is why it is that "The law of the Lord is perfect, converting the soul," and is seen in the motions of sun, moon, and stars, as described in the nineteenth Psalm; for in them all is the manifestation of his power.

This is why the believer is "not under the law." Having exercised faith in Jesus Christ, the law of God—the power of God—is within him. He is not under the law, nor is he above it; but it is within him as his life is within him; for it is the life of God that is the power of God. He is not under the law, but "under grace."

But not so of the law of man. That can only supply man with the knowledge of its requirements; but in the domain of morality, knowledge is not power.

And thus it is only the worst foolishness for the legis-

latures of earth to think of reenacting the law of God, or of attaching penalties to the commands of that law.

No law of man was ever perfect, or ever converted a soul. The law of man is effective only in giving men freedom in the exercise of their natural rights.

There Are Quiet Revolutions, As Well As Violent Ones.

UNDER the false impression that revolutions can be accomplished only by violence and visible upheaval, the American people are in great danger of passing through a revolution and of finding themselves in the clutches of a new and strange power before they realize that any such thing is going on at all.

It should not be forgotten by any member of the American Republic that the Roman Republic passed through the despotism of two triumvirates, the second far worse than the first, each ending in the despotism of one man; and then passed into the "furious and crushing despotism" of the Roman monarchy; all in the name of the Republic. All this occurred inside of forty years, before the eyes of all the people, while they were pleasing themselves with the fancy and the name that they were still a republic.

Even when Augustus had become emperor this fiction was played by him before the eyes of the people; and the people were pleased with it. For, as Gibbon most pointedly remarks, "Augustus was sensible that mankind is governed by names; nor was he deceived in his expectation that the Senate and people would submit to slavery, provided they were respectfully assured that they still enjoyed their ancient freedom." Upon this safe assumption he accordingly deceived "the people by an image of civil liberty, and the armies by an image of civil government." He was eminently successful, and both people and armies congratulated themselves upon the greatness, and the new and wonderful career, of the Roman Republic.

With these facts in mind the following extract from the speech of Ex-Attorney-General Harmon, to the Ohio Bar Association at Put-in-Bay, Ohio, July 12, are intensely suggestive to citizens of the American Republic:—

"Mere expansion is not growth. It is only swelling. We may push across the seas, but we cannot grow there. Elephantiasis is not an unknown form of national malady, and has always proved fatal. There are still chapters of English history to be written.

"We should have to change both the name and the nature of our nation to admit any State out of America, especially if it be populated by alien races. Few, if any, are now bold enough to advocate this. To get dominion over strange peoples for the mere purpose of governing them, not admitting them as equals in a family of States, stretching into permanency for that purpose a power meant to be temporary and occasional only and for that reason left unrestricted, is rightly called an imperial policy. It would belie and discredit the Declaration of Independence, and convict us of hypocrisy. We cannot under

our system govern any people without letting them help govern us. The reaction would be swift and sure. We should see what Patrick Henry meant when he said in his famous resolutions of 1765, that such government of the colonies by Great Britain 'has a manifest tendency to destroy British as well as American freedom.'

"An imperial policy will as surely some day lead to an emperor. He may assume some softer name if our sensitiveness survive, as is often the case. But an imperial policy and a republic make a contradiction in terms. The policy must go or the emperor in some new form must come.

"But what are we to do with countries we take? If where our flag is carried in battle it must remain as the emblem of permanent authority, victory will become more perilous than defeat. There is no dishonor in bringing home our victorious banners, as we did from the walls of Mexico. There is dishonor, and danger, too, in pulling down the landmarks of the union. No obligation, legal or moral, prevents our leaving such countries as we find them, or giving their people control of their own affairs if we think best. Desire only, not duty, suggests the assumption of authority over them.

"If we must provide fuel for our ships, we want coal-bins, not provinces nor colonies. We can hold them as property. We need not broaden them into domain. If they must be fortified and guarded so we may fight our way to and from them, let us keep them as England does Gibraltar. She does not have to rule Spain. If we must have purely national property abroad, we can at least keep our politics at home where we can have a close eye on them.

"Congress was authorized merely 'to regulate commerce.' Our ancestors knew commerce can be captured and kept, only by better goods and lower prices. Yet it is more than hinted that it would be a proper exercise of this power to conquer foreign nations in order to make them trade with us. Conquest is even suggested as a means of spreading the gospel. . . .

"But who is authorized to abandon the ocean ramparts with which God has surrounded us, because the inventions of men have made them somewhat less effectual. They will always be our chief defences while the earth revolves. Our country can be no further from danger than its nearest part. Where is the right found to expose our national honor, pride and welfare in dominions beyond the seas, when they may abide in safety forever in the home which the kindness of nature and the wisdom of our fathers have provided for them.

"It is not pleasant to play Cassandra. It is easier to join in the shouting and the dancing of those who seem to think the past is dead and the future assured. But one's duty to his countrymen is to give warning of evil when he believes he detects its approach."

A. T. J.

The President's Call to Prayer.

"New York Times."

THERE is real weight in the criticism of those who charge the President with the sort of unwisdom and bad taste that always is involved in the giving of unasked and unnecessary advice, however good the advice may be. There are rumors that more than one clergyman

has shown a trace of irritation over this earnest and public appeal for him and his class to do something which they were sure to do anyway, and the same feeling exists among religious laymen to an extent greater than they would care to reveal. It may be said that the President's proclamation had at least as much justification and was as inoffensive as those which he and state governors issue in November. The cases are slightly but materially different. Long custom has turned the Thanksgiving Day proclamation into a formality about which nobody thinks very much, and though the people who object even to an oblique hint of a connection between church and state sometimes find fault with it, they are not seriously troubled. In the present instance the gratuitousness of the exhortation to prayer is not mitigated by a knowledge that the action taken is merely a survival from the past.

A Suggestive Incident.

IN the Boys' High School of Reading, Pa., about June 27, 1898, a lad named Deeter was the valedictorian of the graduating essay in which, says *Harpers' Weekly*, he "commented unfavorably on the practice very much in favor now in American schools of attempting to instill patriotic sentiments into school children by drilling them in singing patriotic songs, and by causing them to repeat, somewhat parrot-like, high sounding sentiments which few of them can be expected to understand."

This, the principal of the school, one "Dr. Shribner," decided to be "unpatriotic:" and for it, he punished the boy by refusing to sign his diploma. However the "Dr." (with the foreign name) would let the boy have his diploma if he would "take it unsigned."

That boy is highly honored by being so "punished" for such an "offense." A diploma without *that* man's name to it would be a far greater honor than with it. We hope the boy eagerly accepted the diploma without that name signed to it.

Harper's truly says, "The expediency of this feature of public school education seems fairly open to discussion: and attempts to choke off reasonable and decorous criticism of its methods are likely to have an effect the opposite of that desired. The sort of patriotism that is so boisterous about 'Old Glory' that it discourages free speech should try to get its bearings, and make sure it is not off its course."

But the trouble is that these "Dr's." with foreign ideas as well as foreign names, have not yet got their bearings as to either free speech or patriotism. And they think they must enforce in American schools and upon American children, their foreign and despotic ideas and make them count and be accepted for patriotism. Such persons are not fit to be in any American school—except as pupils to be taught American ideas.

The other great trouble in this connection is that there are too many people who profess to be Americans

and patriotic and loyal to American ideas, who will not only employ these fellows with foreign ideas and names, but will support them in their un-American and despotic conduct toward American boys who advocate sound American principles.

And thousands of other school teachers, principals, etc., who profess to be Americans and patriotic and loyal to American ideas, to free speech, etc., think themselves exceptionally patriotic in endorsing the foreign and despotic principles, and in aping the tyrannical conduct of these men of foreign ideas as well as foreign names.

The people of Reading, Pa., should without delay see to it that there is placed at the head of their boys' high school a man who knows the American principles of both patriotism and free speech; and who will not make himself a despot in the interests of "patriotism."

And there are just now many other places in the United States where the people should attend to the same thing.

A. T. J.

Alexander Campbell Vs. Societies to Promote Morality by Law.

I SHALL, for the sake of argument, suppose that the members of these societies are all Christians, and that they are associated for the express purpose of suppressing vice and immorality by civil pains. I shall further suppose that they are about to inflict civil pains on some men of the world, who are not convicted of the crimes of drunkenness, Sabbath-breaking, and profane swearing. In this case, then, I say they are positively prohibited, both by the letter and spirit of Christianity, from exercising judgment and inflicting punishment upon them. The apostle, in the fifth chapter of his epistle to the Corinthians, when he forbids Christians to associate with or to retain immoral professors in the church (some of which he specifies as fornicators, drunkards, railers, etc.), in regard of such characters *out* of the church, he peremptorily, and by the strongest figure of speech, prohibits any interference, in the words (verses 12, 13), "What have I [as a Christian or an apostle] to do to judge them also that are *without*? do not ye judge them that are *within*? But them that are *without* God judgeth." No precept was ever more definite, more authoritative, or more perspicuous, than this.

It is, however, no more than following the example of the founder of Christianity, who, when solicited to divide an inheritance, or to use his authority between two brothers who acknowledged him a master in settling a quarrel about an inheritance, replied, "Man, who made me a judge or a divider over you?" He confessed before a Roman governor that his "kingdom is not of this world." Consequently his servants *as such* have no right to interfere with men of the world in anything pertaining to God and conscience. Let the men of the world alone; let them stand by their own master and judge.

"Follow peace with all men," and take heed to yourselves and those who profess to be under your guardian care, and then your mild, peaceable, upright example will do more to reform the world than fines and imprisonment; *walk wisely* toward them that are *without*. Such is the spirit and tendency of Christianity. What a contrast! Constables, fines, imprisonment, to make men wiser and better!

But I shall place the above supposition in another point of view. I shall suppose that a society of Christians assemble for the above purposes, and that they have before them a number of professed Christians convicted of the aforementioned crimes: what then is the course to be pursued in relation to them? Does Christianity allow or authorize them to call on the civil law or civil power to punish them?—"Yes," says the Romanist; but the Protestant says, "No." The Protestant asks, "What are the means commanded to be used toward offenders in the Christian Church?" The Catholic replies, "Excommunications, bulls, racks, gibbets, fire, and every species of cruelty." So they said in former times; perhaps they are wiser since the establishment of the cortes and constitution. But the Protestant replies, "Admonition and exclusion, or excommunication." The heretic and immoral professors are treated alike. Hear Paul: "A man that is an heretic after the first and second admonition *reject*." With respect to *the immoral*, his words are equally plain and conclusive: "Put away from among yourselves that wicked person." After the heretic and the immoral are excluded from the church, they are to Christians ecclesiastically dead. They have no power or jurisdiction over them. The words of their Master are, "If he neglect to hear the church, let him be to thee as an heathen man and a publican." "But," says the moralist, "let us fleece him after he is ecclesiastically dead; let us send after him and devour his substance! Let us raise him from the ecclesiastical grave, and plunder his sepulcher. Who knows but he may be brought to life again!" If their proceedings have any meaning, if they are not deliberate robbery, such is the meaning of them.

I hope, sir, there are many members of these associations who are led in unawares; but their leaders are crafty and designing men. No people more richly deserve the ordeal of criticism, the keenness of reproof, and the fulness of exposure, than these *would-be* heads of the inquisition.

Of these things which I have spoken, this is the substance:—

If the "moral societies" are heterogeneous, if they claim jurisdiction over all things civil, moral, and religious, they are antichristian.

If they are all Christians, they are prohibited from the exercise of any power over them that are not members of the churches, by the express law of Christ.

And, if they were even a Christian church, and the offenders professed Christians, it is antisciptural for them to punish them by any civil pains.

In a word, I affirm that the Bible will justify them equally in burning a man or stoning him to death, as it will in exacting money of him, for his sins. Yea, I will go further, and say that it is more scriptural to stone a man to death for sinning against God, than it is to take four dollars or four cents from him on the same account. Thé former has been done in Old Testament times; but the latter was never done in the days of the Bible. But in New Testament times we read of but one instance of stoning a man to death for the good of his soul; this was the martyr, Stephen. And in *it* we read of but one society of covenanters—this society bound itself by a solemn league and oath that they would neither eat nor drink until they had killed Paul. . . .

In the epistle of James, I read these words: "He that said, Do not commit adultery, said also, Do not steal." The doctrine deduced from these words is, that as it is the same authority that prohibits all vices, all immoralities, he that is guilty of any one of them equally offends that authority as he who is guilty of another, or he who is guilty of all. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Now, sir, how I shall bring this to bear upon the subject, you will see when I have done.

The law of Pennsylvania, I understand, values the profanation of the Sabbath at four dollars, the profanation of the Divine name at less than one dollar, drunkenness at so much, etc. Now let me ask why is each sin valued at a different price, and why is any of them at a fixed price? Sins, like other commodities, if they are to be valued at a certain price, should bear a proportion to the state of currency; what was worth four dollars three years ago is worth but two now. From a parity of reason I would suppose that two dollars is the full value of the above, provided that four dollars was its full value three years ago. But why fix upon four dollars, if this was not supposed the full equivalent of the guilt contracted; why was it not one thousand dollars, or only six and one-fourth cents, if they did not think that four dollars was the precise price? If one thousand dollars was too much, and if six and one fourth cents was too little, four dollars must, in their judgment, be something equivalent.

Then why is the violaton of the third commandment fixed at about one fourth of the sum which pays for the violation of the fourth? Is the former a sin only against a demi-god, and the latter a sin against the mighty Jove? Or, is there but one fourth of the guilt in profaning the Lord's name that there is in profaning the Lord's day? He that said, Thou shalt sanctify the seventh day, said also, Thou shalt not take the name of God in vain. So much for my text.

But, sir, it is not because there is four times as much demerit in the sin of Sabbath-breaking as there is in that of profaning the Lord's name, that this difference in price is allowed. I will make you acquainted with the philosophy of the principle! When a man sins against his Maker,

by profane swearing, he sins against heaven alone. But when he does not observe the seventh day, he sins against heaven *and the clergy*, in not honoring them with his presence to hear them preach. Now, sir, all sins being alike, as they affect the Creator, the one dollar pays for the sin in that sense as it pays for other sins; but the three dollars pays for the insult offered to the *clergy*.

What other grounds there are for this difference I can not see. Again, when a man is fined for any offense, the fine is proportioned to the damage he has done, and the fine is designed to cover the damage, so as to become an equivalent to the injury sustained. Thus, when a man is fined for slander, the fine is proportioned to the injury done the slandered, and the slandered receives it as a compensation for the loss sustained. Thus, when a man is fined for Sabbath-breaking, the fine is unquestionably, as in other cases, designed to atone for the damages. The informer is to receive a part for the damages he has sustained in giving the information, and the risk to which he has exposed himself in so doing. The injured party, in this case, if we are to suppose the crime to affect Heaven, cannot receive the fines; but it is bequeathed to his favorites on earth, to dispose of for their own ends. If they cannot show such a bequest, I do not know by what authority they take it. It comes naturally to this conclusion, from the above considerations, that it is as immoral to take that from a fellow creature to which we have no right, as it is for him to sin against the divine law. And he that pockets four dollars is as great a sinner as he who breaks the Sabbath.—*Published in "The Reports," Washington, Pa., June, 1820.*

The Late-Staying Caller.

HE ABSOLUTELY FORCES HOST AND HOSTESS INTO
UTTERING FALSEHOODS.

FRIEND STAYLATE makes a call in the evening. Conversation blithe and joyous, and repeated requests for him to remain yet a little while, lead him, not at all unwillingly, to prolong his visit. He looks at his watch with a gasp of genuine dismay, and hurries away slowly at last with profuse apologies for keeping us up until such an unearthly hour. "Oh, indeed, no!" choruses the entire family. "This is early for us! We never think of going to our rooms until an hour later than this." Friend Staylate loiters a moment after he gets outside the gate. Slam goes the door; bang! wang! slam! go the shutters, calling harshly to each other, "Thought that fellow never would go!" Bang! "Why didn't he stay all night?" Slam! And the rattle of the chain cries, "Gone at last!" The darkness of the dungeon settles down on the house; the family has gone to bed, having relieved its mind by doors and shutters that are ready to tell the truth any time they are given a chance.—*Robert J. Burdette, in August Ladies' Home Journal.*

Can Christians Rightfully Go To War?

BY T. R. WILLIAMSON.

I SHOULD think not. And I think so even though it becomes necessary to differ in opinion from the greatest pulpiteers of the world.

What a good thing it is for a humble Christian that he need not take his conceptions of duty from great men, not even from great preachers.

Three millions of slaves, embruted by the lash, and hardened by severest labor, understood inspiration at first hand, from God's lips at Sinai, and from Moses' lips for forty years afterward. Fishermen understood Christ; and the "common people heard him gladly." Then of course common people can understand his words now, and all the words of Scripture, as well as can the great preachers, and with a prayer for the Holy Spirit for guidance, all may and will see Bible teaching alike, while preachers differ. Their learning has often too much "higher criticism" in it.

Bible words just as they stand are not final authority to many of the preachers.

And what do Bible words say on the war question? Why they say to those who love God, "All ye are brethren." "Love as brethren, be pitiful, be courteous." "We ought to lay down our lives for the brethren."

All who love God are related one to another, and these brethren of the Lord and of one another are scattered over the world, through all countries.

They are of all churches and all nationalities, and can they "love as brethren," "be pitiful, be courteous" as brethren, and yet meet in deadly battle and fire into one another's faces? Can a Christian say to a man, Brother, I love you, and at the same time plunge a bayonet into his brother's heart? Would it be possible to express a heart full of affection for a brother and at the same time blow the brother's brains out just because that brother lived on the other side of some national boundary that separated the two nations to which these men belonged?

Could a Christian yearn in care and kindness for a brother of another nation, and fire the other's home, drive away his family, and loot his household goods?

Would it be in accordance with these quoted words of the Lord and his apostles, for a ship manned with Christians to aim, some day during worship hours, a monster gun, at a town where Christians dwelt, and send a shell into a worshiping congregation, perhaps a Bible school of little scholars, and maim and slay a score or two?

When Christ was here he bore blows, hard words, shameful spitting on, and even a slave's dreadful death, with never a return blow, though an army of angels was at his call.

He lived as he would have his followers live. Can it be thought that if Christ were here now, he would lead the troops in some terrific charge, or command a fleet in furious battle? And if it be answered that such action

by him is not, by any means credible to our minds, or conceivable, then where do we get any warrant whatever for thinking that his followers may take part in scenes of blood, willingly, and with desire to mangle, and maim, and slaughter?

No doubt the Heavenly Father wishes, and the great Elder Brother wishes you and me, Christian brother, to live just such lives as they would live if they lived just here in our places.

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

BY MRS. S. M. I. HENRY.

ABOUT two o'clock Mrs. Scott came and conducted me to the drawing-room, where, indeed, a genuine surprise awaited me. A little platform with castors on the side had been rolled out of its closet into position; two chairs and a small table placed upon it. The two parlors were filled with camp chairs and seated with a company of decent, intelligent, working women. We took our seats together on the little platform, and Mrs. Scott explained:—

"These are my women; my mother's circle. Many of them have been picked up out of the gutter. The majority have been truly converted, and are making Christian homes out of what used to be the most disreputable places that could be called by that name."

As we were talking the door opened and a belated guest came in dressed in a well-patched, but exceedingly neat, and in spite of its patches, a becoming dress.

"That woman," said Mrs. Scott, "was one of the worst women who ever walked the street, her husband a drunkard, and herself everything that was bad. They had a family of children growing up to follow in their footsteps. She has been converted and is one of our best workers."

It is needless to say that my heart was full as I sat before this company of women, who were looking at me with expectation in every face. They had been told of the relation between them and me in the work by which they had been rescued, and the greeting which I received from their expressive faces struck deep.

At the close of the service Mrs. Scott and I held a little reception as they passed by, and I took the hand of each. This was on Thursday; Mrs. Scott said:—

"I will not attempt to surprise you any farther, but will tell you that to-morrow evening, Friday, you are to meet the men of these homes. We have read your "Pledge and Cross" in our gospel meetings. We women were none of us speakers, so we took "Pledge and Cross" with the Bible as the best way of reaching them. They will all come bringing others with them, perhaps some half-drunken man, expecting you to give them something fresh and very practical for their help."

I was told that many of these men had already been converted, and that they were always reaching out after

some drunken comrade; they very seldom had a meeting that was not attended by some who were under the influence of liquor.

I will not take time to describe that Friday night meeting, only to say that it was an almost ideal gospel meeting in one of the most elegant parlors of the city; perfectly informal; every man feeling that he had a right to make the most of every moment, and get for himself all of Christ that he could out of any one who knew more about him than he did. We were honored by the presence of two men who were under the influence of liquor, who both signed the pledge, asked for prayers, and professed conversion before the meeting was over.

The next day we had a meeting for the children in the same double parlors. These little people had already come to appreciate the difference between a drunken and a sober father and mother; between starvation and plenty; between rags and comfortable clothing; between quarreling and peace and quietness in the home.

Mrs. Scott said: "At our last month's meeting these women gave us a surprise, the like of which I think, never was before enjoyed. The supper has always been furnished by the Union, and in this we have made an effort to teach how to set a table neatly, and all the little nice ways that could be transferred to their humble homes. We have endeavored to lead them to see how large a part neatness in the home plays in the temperance reform; that before a man can be expected to leave the saloon and bring his earnings home, he must have a home to which he can come, and in which to spend his evenings.

When the time arrived to arrange for our last monthly meeting some of these women came to us and said: "Let us serve the supper at the next meeting." At first we thought it would be a great risk; that it would make a drain upon the resources of those who could not afford it; but as they urged their wish in the matter, we consented, keeping out of the way until we were ushered in as guests of honor, and I doubt if it would have been possible to find a dry eye in our company. For myself, I was not ashamed of the tears that came to my eyes. It was a nice, daintily-prepared and neatly-served supper, which furnished by these women so recently rescued out of the slums, was a remarkable demonstration of what can be expected by patient, sympathetic effort, with the blessing of God upon it. There was no linen, but the cloths were very white and clean. They had the good taste, or rather the principle not to try to do better than they could. There were a few flowers tastefully arranged, and everything showed that there was not only a desire to please, but a genuine appreciation of the principles upon which beauty and order in the government of heaven depend. Their husbands came, all deeply interested to witness the success of their wives in this effort to entertain the Union.

From first to last the exhibit of results was so simple and practical, so after the divine order of "every seed

bringing forth fruit after his kind," that we could but rejoice at what God had produced out of small human beginnings.

What Is the Everlasting Gospel?—No. 7.

BY C. H. KESLAKE.

THE everlasting gospel is the Word of God. This will be seen by comparing verses 23 and 25 of Colossians 1st chapter, where in the one text the Apostle Paul says he was made a minister of the gospel, while in the other he says he was made a minister to "fully preach the word of God" (margin).

The word of God is the truth (John 17:17); therefore the gospel itself is the truth. Col. 1:9.

All truth must be consistent with itself.

It is impossible therefore for the gospel to call any one to that which is not the truth.

We have seen however that the everlasting gospel of Rev. 14:6, 7 calls upon all "them that dwell on the earth, . . . every nation, kindred, tongue, and people," to "fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, the sea, and the fountains of waters." This it has been shown is nothing less than a call to keep the commandments of God.

But as stated above, the gospel cannot call one to anything that is not the truth, and as it calls on all to keep the commandments, it follows that the commandments themselves are truth. And this we know is so, for we read, "Thou art near, O Lord; and all thy commandments are truth." Ps. 119:151.

It is not enough to say that the gospel is truth. It is that to be sure, but it is a great deal more than that; it is *the truth*. That is to say, the gospel is not simply a part of a great whole, but it is the whole thing itself; it is the sum of all truth. And this is because the gospel is simply Christ himself, and he is "the truth." John 14:6. There is no truth outside of Christ.

Nor is it enough to say that the commandments are simply truth, and a part of a great whole. As we have seen, God's law is truth. And it is more; it is "the truth." It is not a part, but the whole truth. Hence we read again: "Thy righteousness is an everlasting righteousness; and thy law is the truth." Ps. 119:142.

From this it will appear that there is practically no difference between the law and the gospel—they are both "the truth," and the truth is Jesus Christ.

What then is the real object of the preaching of the everlasting gospel of Rev. 14:6, 7 to earth's remotest bounds? As it reads it is that all men should "fear God and give glory to him . . . and worship him that made heaven and earth, the sea and the fountains of waters." This however is a call to keep the commandments of God—a matter of absolute necessity in the one who fears God.

But we have seen that the commandments are "the truth," and also that Jesus Christ is "the truth;" therefore the real object of the everlasting gospel is to call men to Jesus Christ and the fulness that is in him.

This of course is what the gospel has ever been; but it is here (Rev. 14:6, 7) emphasized in view of the fact that the mark of the beast (papacy) is to be enforced upon the consciences of the people; and which can only result, to them that yield, in their being drawn away from Jesus Christ. To save people from this it is necessary that they should know the relation of the commandments of God to Jesus Christ, that they may know that the rejection of the one is the rejection of the other.

Let us for a moment look a little further at the law of God. Speaking of this law the Psalmist says, "Thy righteousness is an everlasting righteousness, and thy law is the truth." Now that which is true of any thing as a whole, must be true of all its parts. It will therefore follow that the law as a whole, being the truth, it is equally true that all its parts are truth.

That law is set forth in the ten commandments. It must therefore be true that each one of the commandments spoken of separately is truth; and that any one of them is as much the truth as any one of the others; and all of them together are necessary to make up the whole.

All this is as certain as that two and two are four. Each of the commandments being truth, and all of them together being "the truth," it must be evident that any thing that is not in harmony with any one of them can not be truth, and is therefore to be rejected.

But the fourth precept of the law plainly states that the seventh day is the Sabbath. This is the truth. Any other day therefore claiming to be the Sabbath is in direct conflict with the fourth commandment, and with the law as a whole. And that being so, Sunday, which is the first day of the week, cannot be the Sabbath, is not the truth, and is therefore to be rejected.

Furthermore, the law is the truth, and the gospel is the truth. This being so it must be mathematically true that whatever is not in harmony with the one, can not possibly be in harmony with the other.

As therefore Sunday is not in harmony with the law, it likewise is not in harmony with the gospel; being no part of the law, it is also no part of the gospel, and has therefore no connection with Jesus Christ.

CERTAIN bishops in the Episcopal Church have admonished their clergy not to preach on topics connected with our war with Spain. Recently the Presbyterian Ministers' Association, of Richmond, Va., formerly declared their "conviction that, while ministers and people in public and private should pray God's blessing upon our rulers, upon the officers and men of the army and navy, and that peace with honor may soon be established, yet it is the duty of ministers to proclaim from

their pulpits at all times nothing but the glorious gospel of the blessed God, according to our commission from the great Head of the church."

Logically, Is This "a Christian Nation?"

BY CHAS. L. MANNING.

THE men in power, commonly spoken of as the government, are not the government itself, but merely servants who are placed in positions of power as executives to enforce the government upon the people; they are not the power itself, but they possess and wield the power for a limited time.

Government is an intangible, impersonal force which is omnipresent within its prescribed boundaries. It is intangible, because if the executives be removed and their places remain vacated, the force itself is no longer brought to view and no man can place his hand on it and say, "Lo, it is here; or, lo, it is there." It is everywhere, but the presence of the officials makes its power felt more in their presence than elsewhere, or in such places or upon such persons as they may direct by law.

Being impersonal it has no soul, hence cannot be saved; and no individual need ever fear that they will meet this or any other government in heaven lording it over the saints. But every soul which is a true child of God, a true Christian, and none other,—not simply by profession, but in reality,—will be there, and should a million supreme courts impute Christianity to this Government, it would still be insufficient to give it enough Christian character to save it and admit it to the New Jerusalem.

Our form of government "derives its just powers from the consent of the governed," and if it be true that "this is a Christian nation," then Christianity must be one of its "just powers." And if that be true, then we have no further need of Jesus Christ as a Saviour, for the Government may then exercise its power and *compel* us to accept its "Christianity" and be saved according to the plan it may prescribe, even against our will. That would be tyranny; and it is impossible for a true Christian to be a tyrant.

But this is not "a Christian nation," for while it "derives its just powers from the consent of the governed," no man can impute righteousness, nor delegate his Christianity or any portion of it, to another or to the government. It then remains for those who contend that "this is a Christian nation," to explain from whence it derives this one of its "just powers," and how an intangible, impersonal force can accept that which is designed solely for the individual.

TRUTH and right are more illuminated by a single page of the divine Word, than by all the statute-books of the land.



PROBABLY there is no prouder woman in the United States to-day than Mrs. Sallie Hobson, mother of the young lieutenant from Alabama, who so distinguished himself in connection with the military operations before Santiago. What mother is there who could see her son so honorably recognized by the nation without feeling a pardonable pride stirring within her to the deepest depths.

* * *

THE fame which has cast so bright a luster upon the name of the young naval officer, serves to call attention to the mother as an example of the truly successful woman. We do not mean that success in this case consists in the military exploit which was so daringly performed in the harbor of Santiago. The success was achieved before that, in the training which resulted in the formation of a strong, virtuous, manly character. The tragic incident under the city's battlements only served to throw the light of publicity upon the character which stood back of it. It did nothing to make that character; the character was made long before by the mother's training.

* * *

WE mention this because there have come forward at the present time certain new ideals of womanhood and of patriotism which may well be challenged before being received into favor. We have to-day before us the "new woman." No definition or description of her need be furnished to any intelligent observer; examples of the new genus are too numerous to require that. The development of the "new woman" means that the former type was not, under any circumstances, a full success. Something more was needed before such success in the sphere of womanhood could be realized, and the "new woman" represents the reaching out for this further attainment. So it appears from the point of view of a certain class of the people.

* * *

MRS. HOBSON is not an example of the "new woman;" no doubt can exist on this point. Yet what higher type of woman has civilization developed? What higher type has been furnished by the "new" ideal of womanhood? What higher type, indeed, does the nation need? In this we take into account the fact that the highest training is that which trains the character for God; but in this training the foundation is laid in the inculcation of manly

principles,—in the development of love for justice, mercy, and truth.

* * *

THE old ideal for woman is reached through motherhood. The new ideal is attained by a different way. While not professedly antagonistic to the old, its essential opposition to it is instinctively felt and recognized. The "new woman" and the woman whose chief claim to recognition is her well trained children are not expected to be one and the same person. The "new woman" is expected to make a name directly for herself, by her own achievements in fields hitherto undertrodden by her sex, rather than to become eminent by making a name for another. Measured by the principle of unselfishness, the difference between the two becomes strongly marked.

* * *

THE nation has special need of all women who can excel in the sphere of motherhood. The world has always needed such more than any or all others. And no names among women have more inherited the reverence of mankind than have those of the mothers of its eminent men. The mother of Moses, and the mother of Samuel, the mother of Wesley, and the mother of Washington,—these and many more that might be named survive in history to present before us the true ideal to be reached in the sphere of womanly endeavor. The "new woman," meanwhile, has yet to demonstrate that she is a necessity or even an advantage in any sphere of social and moral life.

* * *

AS THINGS are constituted in this world, it is not possible for woman to accomplish the work—to compass the achievements—that can be done by man. The superior strength of his sex carries him up the farthest heights of human attainment. But the preparation of the man for such achievements is confided to the hand of woman; and thus, as a mother, her position is one of the highest responsibility and of honor. "The hand that rocks the cradle rules the world," but it rules the world only through the cradle.

* * *

IT is proper parental training that creates material for patriots. The true patriot is nothing more or less than the noble man. Patriotism is not shown by fighting; the worst men will fight as readily as any others, or more so. Patriotism of the true sort is shown by unselfishness in sacrificing for the good of others. True patriots are made in the home, not in the public school; and through the development of right principles of conduct rather than by being drilled in patriotic phrases. It is the life of the true patriot that counts, and not the death. It is living for country, rather than dying for it, that makes patriotism worth to any country what it is.

Catholic Civilization.

BY JOHN MCCARTHY.

THE Roman Catholic divines have long boasted, and still boast incessantly, of the divinity of their origin; which they say has been proved time and again by the way in which their "apostles" have "converted" and "regenerated" whole pagan nations, in a remarkably short space of time.

They ridicule the Protestant missionaries because they are unable to effect such "miracles" as they profess themselves able to perform; and hold up to scorn some frail efforts made on the part of some prominent Protestant missionaries. They relate with jubilation how "the zealous Wesley went on a mission to convert the savages of Georgia, but returned without making one proselyte." Also how "his companion Whitefield afterwards went to the same country, on the same errand, but returned without any greater success." Speaking of the missionaries who went out to the Friendly Islands in the "Duff," they with evident joy show how "seven of them had not in the course of six years, baptized a single Islander." Also, "in the Bengal government, extending over from thirty to forty millions of people (year 1802, A. D.), with all its influence and encouragement, not more than eighty converts have been made by the Protestant missionaries in seven years."—*End of Religious Controversy, page 213.*

We might greatly extend this list, but this will clearly demonstrate how the Catholic church regards with secret joy any apparent failure of Protestant missionaries in foreign lands. It is however our intention to reveal the fallacy of the papist claims, by showing the shallowness of the "miraculous" "conversions," brought about through the instrumentality of Roman Catholic missionaries.

The pope of Rome regards the republics of Hispano-America as model Christian countries, since the majority of the inhabitants of the same are literally slaves to the erroneous doctrines of the papacy. But what is the state of things in the republics of Bolivia, Peru, Guatemala, Ecuador, and Colombia? There the Catholic church has despotically and solely ruled, unmolested by any Protestant "intruders" for centuries. Now if these are the "model" Catholic nations of the world, one would naturally expect therein a "model" people; but alas, this hope proves to belong to the *ignis fatuus* class, which, though it appears so resplendent in the distance, upon approximating, vanishes away, and disappears from our view.

Have you ever traveled in the above-mentioned republics? No? Then you know but little of the results of the introduction of Catholic "Christianity." There the woman, although nominally free, is nothing less than the slave of vile degraded man. There you find at least ninety per cent. of the population who can neither read

nor write, growing up, generation after generation, learning the mysteries of the papish education; *viz:* counting the rosary, etc. There you find at least sixty-five per cent. of the inhabitants are illegitimate offspring. There eighty per cent. of the men are known to keep concubines, independent of their own legitimate wives. There the Bible is prohibited, and interdicted, and woe to him who should purchase that Book of books, without first having obtained the sacerdotal sanction. There, no such thing as toleration is known, and all who essay to preach the gospel of Jesus Christ, must do so at the risk of losing their lives. There murder is almost countenanced by the judicial authorities, since the murderer is only condemned to one of three sentences; *viz:* (1) To be imprisoned for two or three years; (2) to serve in the police force for five years; or (3) to join the army on the frontier to prevent Indian incursions.

The above are undeniable facts which cannot be refuted by impartial travelers who have visited any of these countries, The Argentine Republic, Brazil, Uruguay, Chile, and Mexico, were formerly in as bad a condition, but a few years back they began to throw off the papal yoke that so heavily oppressed them; and as a natural consequence they have—more especially the Argentinian, Chilian, and Uruguan republics—made rapid strides up the path of progress, and the generation is well equipped with educational advantages. But this step was not taken, even in these more advanced nations, until the pioneer Protestant missionaries had advocated the importance of a good education; and then, putting theory into practice, they inaugurated schools throughout the length and breadth of these realms. And about the same time, God in his mercy, raised up men of capacity, like Sarmiento, former Argentine minister to the United States and afterwards president of that republic, who seeking the welfare of their people, brought into existence the present excellent educational system, the ramifications of which are found throughout the above-named nations.

Now if the republics first named are counted "model" Catholic countries, we might with reason be permitted to ask, In what are they models? If the blind obedience of a people to corrupt priests constitute a model nation, from a papist standpoint, then Rome may well boast of the northern republics of the South American continent; but if, as we have been taught to believe from childhood up, virtue, morality, and justice is the garb of a model nation, then instead of boasting of her "miraculous conversions," she should bitterly weep, and repent, as she gazes upon the withering effects of the baneful religion she has everywhere introduced among them.

How has she held the power here so long? Simply by the liberal use of the only weapon she knows how to ably manipulate; *viz:* force, in the shape of religious laws, papal bulls, interdictions, maledictions, excommunications, intimidations, and persecutions. True Protestantism seeks to emancipate the fanatical classes,

by declaring the sublime teaching of its divine Author, that "the truth" can make "free indeed;" and points the people from man to our Saviour and Creator. But Romanism strives to enslave the conscience, to deprive man of his individuality, and make him a mere automatic machine, with no right to think for himself; therefore it is no marvel that such a system depraves instead of uplifts; corrupts but never ennoble the person who books a passage in its ecclesiastical barque.

Let not the false statements of Rome put us off our guard, nor let the glittering gilt which she places upon her base metal, deceive us into thinking that the same is pure gold; but let us judge of what the papacy *would be* by what it was in the past. It is true as the refrain says that "history repeats itself;" and soon we may expect to be spectators of bloody scenes: Soon the curtain will be drawn back, and we shall behold the last act in this world's drama; soon the "mystery of iniquity" will appear denuded of her hypocritical disguise; soon, aye soon, within the last pages of earth's history will be inscribed in crimson letters, which can never be obliterated, crimes, atrocities, persecutions, and martyrdoms, such as ear hath never heard. Thus will Rome prove the veracity of her vaunted statement, that she never changes. In the meantime, let us be found watching and praying, so that we may stand firm at the post of duty when the hour of tribulation makes its appearance at our door.

Buenos Aires, Argentina.

Some American "Reconcentrados."

"New York Journal," July 23.

In the anthracite regions of Pennsylvania women and children are starving because sturdy, industrious men, inured to the hardships of mining and ready to brave its perils, can find no work. Gaunt misery is afoot in every mining town. The wolf is at every door. There life at its best offers to little children nothing but stunting toil in debasing associations, to women naught but squalid poverty and that aching fear of the future which makes motherhood a burden instead of a joy, and to men such a denial of opportunity for advancement that every high aspiration is stilled, and such a daily round of worry that the pleasures which brutalize and stupefy are the ones that most appeal to natures which may justly envy the brute.

Such is the situation in the anthracite regions. Such it long has been, and newspapers of every varying shade of political belief and social honesty have described it and denounced it. In the midst of a nation which went to war to relieve the sufferings of the reconcentrados, exists and long has existed a condition of destitution and wholesale starvation hardly outdone by Weyler. This is matter of common notoriety. . . .

This execrable and un-American situation is the outcome of corporate greed, and corporate greed is about

to make it more unbearable still. Day before yesterday the presidents of the anthracite coal lines met in a New York office and agreed to raise the prices of coal to the consumer and lessen the amount of work for the miners. Hitherto the miners have had the fruits of two days' labor a week on which to support their families. Now they are to have but one day's work, on which to starve. Who profits by this remorseless economy at the pit's mouth? Not the consumer of coal, for the very men who cut down the miners' pay put up the price of the product.

How long shall the inhuman conditions which surround coal mining in Pennsylvania be permitted? How long shall a trust, fortified by its control of railroads, be allowed to rob consumers of hard coal and slowly murder its producers and those dependent upon them?

A GLIMPSE at the conditions prevailing in the provinces of Cuba outside of Santiago, which is now under American control, is furnished by the following appeal which has been addressed to Rear-Admiral Sampson by citizens of Cienfuegos:—

"*Honorable Sir:* The Cubans, old men, women, and children, resident in the town of Cienfuegos and this neighborhood, are all dying of hunger. The young men are all in the field with the Cuban troops and have not shoes, neither food. All the provisions in this town are in the hands of the Spaniards. Cubans cannot obtain a piece of bread, as it is necessary to send everything to the field. The Weyler's system is in his way. The situation is terrible.

"If you, honorable sir, do not come quick with your squadron in our help and take possession of this town, we shall be lost. We beg you to precipitate your operations. About five thousand old men, women, and children shall die of hunger in this poor town. Some of these old men have four or five sons fighting for his freedom. This is our horrible situation.

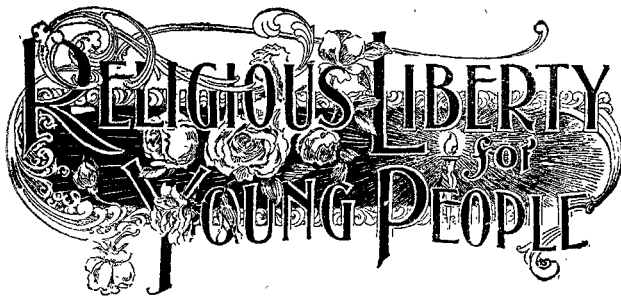
"If the great people of the United States do not come quick in our help we are lost.

"SOME CUBANS."

Thus far death has no doubt brought more relief to the starving people than have the forces of the Americans.

THE latest census of Hawaii gives the number and classes of the inhabitants as follows: "Of pure Hawaiians, there were 31,019; of part Hawaiian blood, 8,045; of Japanese, 24,407; of Chinese, 21,616; of Portuguese, 15,191; leaving 8,302 Americans and Europeans." The 8,300 Americans and Europeans, of course, are "the people," especially the Americans.

GRACE draws; law drives. Grace loves; law constrains. Grace inspires to the rendering of a willing service; law extorts an unwilling service. The only acceptable service a free moral agent can render to God is the service inspired by grace.—*Religious Telescope.*



Double Sight in a Chicken Yard.

BY FANNIE BOLTON.

WELL, Hanner, I've been in the chicken yard,
A seein' some double sights.
It's putty middlin kinder hard
For the weak ones to get their rights.

Old chanticler of the blooded stock
Showed nary a courteous feather.
He scratched for himself, and not for the flock,
And the strong ones huddled together.

The weak and the old and the little blows
Were kicked and pecked and scattered.
If I hadn't a owned them all, I s'pose
I wouldn't a thought it mattered.

But suddenly I felt full of wrath,
And I made it understood;
Fur I cleared them big fellers out of the path,
And gave all the other ones food.

I took a rake from the top of the fence,
And kept 'em all at a distance,
And gave 'em a chance to have a sense
Of a stronger one's resistance.

I gave 'em a lecture on chickens' rights,
And the danger in greed and rulin'
And Hanner I saw some double sights
That was most as good as a skewlin'.

Fur it 'peared the world was a chicken yard,
And the weak gave way to the stronger;
But a Watcher saw how his plan was marred,
And waited a little longer.

And it 'peared I heard a whispered sound,
And saw a double sight;
Fur I heerd that the Owner of men all round,
Will suddenly set things right.

Studies in French History.—32.

"WELL, what had I promised you to-day?" asked Professor Carman, taking his place at his desk.

"You were going to tell us something about Charles the Bold, duke of Burgundy, I believe," said Milly Brown.

"Yes; it seems that he must have been a very fiery-tempered, hot-headed fellow, or he never would have attempted to carry out so many warlike schemes."

"I presume he was a little vain of his good looks and fine proportion. Don't you think that helped to make him ambitious for a higher place of honor?" asked Julia March.

"Perhaps so; pride and ambition go hand in hand almost always. But at last he made up his mind to let Louis XI. alone; so he turned his quarrelsome eyes over to Switzerland."

"What! did he pick a quarrel with those honest Swiss people just for the fun of quarreling?" asked Will Palmetter.

"No, not just for that, I suppose; but he was ambitious and he wanted fame as well as riches,—and he got it,—but not the fame of a proud victor. The Swiss fought for their honor and their country, and they were victorious. Charles was driven back at the famous battle of Granson, at which place he lost not only many men, but a vast amount of wealth."

"Why, I can't see what he wanted to take much wealth with him for, if he was going to fight. What good did he think that would do him?" asked practical Jack Smith.

"He wanted to impress the poor peasants with his grandeur; so he took large quantities of solid silver plate with him, besides a very valuable crown, which was completely covered with precious gems."

"O, the foolish man!" said Florence Ray. "Just imagine George Washington loading down his boat with gold and silver when he crossed the Delaware and took so many Hessian prisoners!"

"Or imagine Dewey attacking the Spaniards at the Philippines with his big ships full of gold and silver, and crowns and pretty things, instead of cannon!" exclaimed Rob Billings.

"Yes; and I have not yet told you of the most foolish, senseless part of his cargo;—just think of it! He took with him to the bloody fields of battle a great array of costly cloth,—pieces of luxurious velvets, and hundreds of yards of elegant silks, besides yards and yards of cloth of gold, which together formed an array of magnificence and luxury almost priceless."

"Why!" exclaimed Joe Palmetter. "It was in pretty nearly as bad taste as it was for those kings of France who went to fight the crusades to drag along with them a lot of feeble women and crying children."

"Surely; you are right. Who can give me the name of any French king who did that thing?" asked Professor Carman.

"I think Louis VI. is one of the first who allowed women to go to war," timidly suggested Milly Brown. "Father was speaking of it this morning."

"Yes; this was in the twelfth century.

"Charles the Bold was not very sensible, you see, or he would have known better than to trust such valuables so far away from home. Nowadays if a fine lady wears a quantity of diamonds to a grand party, she hires a detective to keep watch near her all the time, but although Charles was just as foolish he was not as wise

as the vain women of our own day. Of course in the defeat which followed, he was glad enough to escape with his life, and leave his vast riches behind him."

"I wonder if the Swiss people were not awfully glad to get the silver and diamonds and things," said Maggie Palmeter, who had always longed to be rich and to have magnificent things.

"Perhaps not 'awfully' glad, Maggie; I hardly think that is just the right adverb to use to express what you probably mean. I think, however, that they were very glad of such a victory. But really, the silver and valuable cloth were considered almost worthless, and they supposed that the solid, massive plate worth thousands of dollars, was pewter, and sold it as such, while the velvets and silks and cloth of gold were carelessly measured off and sold for a few cents per yard."

"My! wouldn't I like to buy some of it!" exclaimed Milly, with sparkling eyes.

"I am almost afraid, Milly, it would not do you any more real good than it did the Swiss. The duke also lost a very valuable diamond, which was found by a poor fellow in the road, and which he sold for a trifle, thinking it to be a pretty piece of glass. It had once been worn by a great Indian prince. The foolish duke was also vain enough to carry with him bushels of money, which of course he lost."

"He must have been very rich!" exclaimed Harry Ray.

"He was when he started, but he was not nearly so rich when he went back home."

"I suppose he got enough of fighting the Swiss that time, and was glad to stay at home," suggested Will Palmeter.

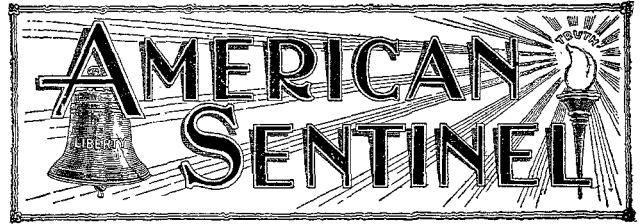
"O no; he was by no means satisfied yet; he felt sure he could punish the Swiss, and I presume he thought he might perhaps recover some of his money and valuables; so he sallied out again, giving himself and his silly followers a rest of only three months. The battle of Morat was soon fought, when the duke was again defeated with tremendous loss and horrible slaughter. In fact, there were so many men killed that they were piled one over the other until there was a great, frightful heap of dead bodies, which were then covered with earth. This heap was so large that a veritable hill was made, which was named 'Bonehill,' and this name it carried for hundreds of years. At last, some time in the eighteenth century, the hill was leveled to the ground.

"In our next we will learn how this quarrelsome and ambitious duke came to his end."

MRS. L. D. AVERY-STUTTLE.

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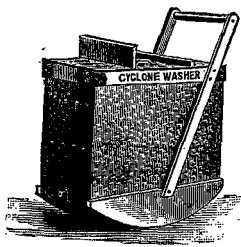
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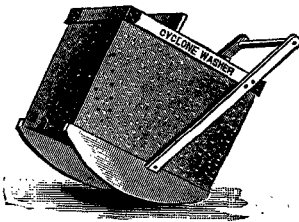


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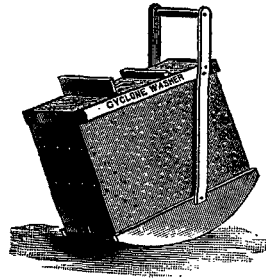


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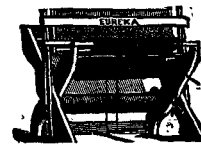


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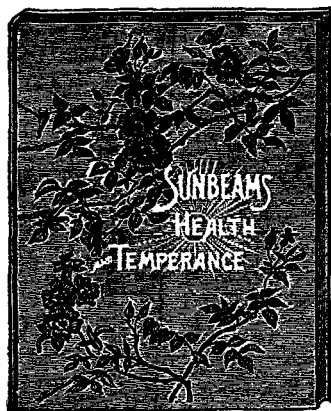
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American Sentinel.

NEW YORK, AUGUST 4, 1898.

FAITH does not point us to a relic, but to a risen, living, all-powerful Saviour.

THERE is a recoil to every deed that we perform, which is of the same nature as the deed.

JUST as the SENTINEL is going to press we receive word that two arrests have been made in Tennessee for "Sabbath Desecration." Full particulars in our next issue.

THE United States forces seem now to have fairly met their real enemy in Cuba—yellow fever; and the outlook is not reassuring. To brave the deadly climate requires as much courage on the part of these devoted troops as to brave the Spanish bullets.

A CAPTAIN of a French trans Atlantic steamship recently took his vessel about one hundred miles north of his regular course, to gain time, with the result that he gained so much time for most of those on board that they reached the further end of their life journey at a single bound. There is never any time gained profitably by going out of the course of duty.

THE "Church of the Saviour" is to be "consecrated" in Jerusalem shortly, in the presence of Emperor William, of Germany, who will make a sort of pilgrimage there for the purpose. But while the eyes of earthly sovereigns are being more and more drawn to the earthly Jerusalem, those who are "pilgrims and strangers" here keep their faces turned toward the Jerusalem above.

THERE appears to be a movement on foot among the republics of South America, having in view their common defense against possible Anglo-

Saxon encroachment. It is evident that they look with suspicion upon the turn which the United States has taken in conducting her war with Spain, and this no doubt is not in any wise allayed by the rumors of an Anglo-Saxon alliance.

THE *Haverhill Gazette* (Haverhill, Mass.) of July 21, reports "a unique civil case" which was tried the previous day in the city court. The defendant conducted an eating saloon and fruit store, in which he was tenant, and the plaintiff sought to secure his ejection from the premises on the ground that he had been doing business on Sunday. Thus the Sunday laws continue to be invoked.

THERE is nothing that individuals part with more reluctantly than with a thing of such little worth as an opinion; their own opinion, of course. When Peter said to his Lord, "Lo, we have left all and followed thee," he was still holding fast, as events showed, to his own opinion about the kingdom of God; and the other disciples were doing the same. If men would hold as fast to the Word of God as they do to their opinions, their moral footing would be vastly more stable than it is.

WHAT to do with the Philippines, is now the question that is causing most perplexity to Uncle Sam. The natives having been led to believe they would secure independence, are ready to fight the United States forces if the latter seek to impose a different condition. Spain cannot hold them, and the earth-hungry Powers of Europe would only quarrel among themselves over the prize if left to them. Altogether, the situation is very interesting, and one need not be surprised at surprising developments.

THE religious papers have been calling attention to the prominence of the religious element in the navy of which all the country is so proud. Admiral Sampson, it is said, is a

member of the Church of the Covenant, in Washington. Admiral Dewey is a member of the Episcopal Church. Commodore Watson is Elder Watson in St. John's Church, San Francisco. Captain Philip's denominational connection is not given, but from his speech made at the sinking of Cervera's ships, it is evident he is a devout communicant somewhere. Lieutenant Hobson was president of a Y. M. C. A. in his native State. And it may be remarked in passing that the able fighters who battle without firearms in this country are mostly members in good and regularly standing in the Roman Catholic communion. We fear there is much in all this to justify the saying made by the irreverent that it takes religion to make a good fighter.

ROME has refused to permit a parliament of religions in connection with the World's Fair at Paris in 1900. At Chicago, in 1893, she participated in the parliament of religions as actively as did any of the other bodies.

The difference is that in America Rome did not rule, being in the minority, and hence participated in the parliament as a guest; while in Catholic France the parliament would be under Catholic auspices. And this Rome will not permit; because in a parliament of religions all religions stand on an equal footing; and Rome will not for a moment recognize any other religious body in the world on terms of equality. She alone is the Christian church, and all other bodies are heretics. This is the plain meaning of her refusal to allow a religious parliament at Paris. Instead of this there will be, it is said, a "parliament of religious science."

ARE you doing all you can to get the SENTINEL into the hands of the public? How many subscriptions have you sent in this year? Are there not some in your vicinity that ought to be reading the SENTINEL? Won't you see to it that their names are placed on our list?

AMERICAN SENTINEL

LIBERTY

TRUTH

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

VOLUME 13.

NEW YORK, AUGUST 11, 1898.

NUMBER 31.



HOW THE SUNDAY LAW AIMS TO GIVE LIBERTY TO THE WORKINGMAN.

It is a warm Sunday morning, and the workingman, with his family, are taking what comfort they can within the confines of their own premises. They would like to go outside to some place of recreation, but a strict Sunday-law régime has been put in force, which has suppressed all Sunday trains and prohibited all "worldly" amusements on the "Sabbath" day. Entrance to the public pleasure grounds is barred, and the policeman stands ready to resist any attempted violation of the law; while the clergyman stands by and suggests to the workingman that there is one pathway open to him—that leading to church. He has no business, says the clergyman, to want to go anywhere else on Sunday. But the workingman does not care to go to church, because, as he says, there is so much preaching of political and war issues, and so little of the gospel.

It may be said that worldly recreations are not yet prohibited on Sunday, but it is at this that the agitators for Sunday enforcement aim, for they no more approve of Sunday amusements than of Sunday work; and there is no logical stopping place for the law this side of it.

If God drew people towards himself by the chains of law instead of the "cords of love," everybody would be trying to get away from him.

THE more religion there is embodied in legislation, the more people will there be who despise religion; for no person wants religion forced upon him.

THERE is in the human heart a natural love of freedom, a natural aversion to arbitrary restraint.

A tired laborer, let us suppose, comes to his room and lies down upon his couch to rest. Leave him at liberty to lie there or get up as he chooses, and he will remain quiet in the enjoyment of refreshing rest; but strap him to the couch, and though he is in no pain he will do his utmost to get up from the couch at once.



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This illustrates the difference between real rest and that "rest" which is forced upon people by law. The law makes a man rest by refusing to let him work. It binds him so that he can do nothing else, just as the man strapped to his couch could do nothing else but lie on it. But is there any real rest in that? Experience answers, No. The uppermost feeling is not that of rest, but of restraint.

Let it be optional with an individual either to rest or work, and he will rest if he feels like doing so; but forbid him to work, merely to make him rest, and instinctively he will feel a desire to work. We are not supposing the case of an invalid, but of a man in ordinary health.

The Sabbath comes each week to bring man rest; but Sabbath rest does not mean a condition of enforced idleness. The Bible Sabbath is "the Sabbath [or rest] of the Lord," and is therefore spiritual; and being spiritual, it can be enjoyed only by the spiritual mind. So plainly is this true that it is recognized even by some zealous workers for Sunday enforcement. They have said, Take religion out of the Sabbath, and you take the rest out. And they still affirm this to be true.

The Sabbath rest, then, must be voluntary, both because religion must be voluntary, and because there is no rest in restraint. Hence all "Sabbath laws" upon human statute books are but sources of evil.

God Rules.

THE following words, sound, and good, and true, are an extract from a sermon by W. L. Pickard, Cleveland, Ohio, taken from the *Baptist Reflector*. May there be many thousands of such speakers:—

"I believe that the living God rules in the historic march of the ages. He was present to bless the 'Declaration of Independence.' I think he was guiding the intellect that thought out and framed the Constitution of these United States. But I hope that we, as a people, will never put God in the Constitution by congressional enactment. Why not? you ask. Because I believe in the everlasting separation of church and state. And whatever is put in the Constitution by legislative enactment

may become the subject of further legislation. Then in the far-off years, or perhaps not so far off, some dominant influence in the name of religion might define the God who is in the Constitution and decree the form of worship to be rendered him. Then would come again the awful struggle between church and state—the struggle between conscience, freedom and legal tyranny. Putting God in the Constitution of the United States will not put him in the hearts and consciences of the people. Christians are not made by legislative enactments of parliaments and congresses, but by the regenerating power of the Holy Spirit."

"Poor Spain! Poor Filipinos!"

THE following "Pastoral" of "The Most Excellent and Most Illustrious Archbishop of Manila," was addressed to the people of the Philippines after Dewey had smashed things there on May Day. We copy it from a Hong-Kong paper of May 19, 1898:—

My Dear Sons: The dark day broke when the North American squadron entered swiftly into our brilliant bay, and despite the heroism of our sailors destroyed our ships, and succeeded in hoisting up the flag of the enemy on the blessed soil of our country. Don't forget that in their anger they intend with all their pride and vanity to crush our rights under their feet. It is a stranger who tries to subject us to his hard yoke. He is a heretic who tries to bring down our religion and drag us from the holy family of our Catholic Church. He is an insatiable merchant who tries to make his fortune out of the ruin of Spain and of her possessions.

"Poor Spain, if these invaders succeed in their unholy intentions! Poor Filipinos, the day on which these North Americans establish their government on your soil! Poor Indians, subjected by a country which has not the Catholic faith of Spain, nor the maternal love, nor her high nobility, nor the community of interest and history which Spain has had with the Philippines during the last three centuries, nor the infusion of blood which a good many of you carry in your veins in this country, and which has been shed for the common defense in a good many great hazards. Tied with fraternal ties, sons of the metropolis and the colonies, very soon you will see an insuperable wall put between you and your haughty masters.

"For you there will be no more public offices, nor employment in particular in the government and administration of the country such as you had during the government of Spain. You will soon be formed into a sort of civil republic, at the low level of the pariahs, exploited like miserable colonists, reduced to the condition of slaves, even of beasts or machines, fed with a handful of rice or maize which they will throw in your faces as your daily rations in order that they may take advantage of the products of your labor. They will soon become the masters of the fruits and treasures of your estates, which are yours by right, and cannot belong to another. But that is not all, nor the worst! Your temples will soon be in ruins, your chapels will be converted into Protestant churches, where there will not be the throne of God, the God of the Eucharist, nor the holy image of the Virgin Mary, your sweetest Mother. The cross of your cem-

eteries will disappear, the crucifix of your schools will be soon gone, the dear ministers of God who have made you Christians and baptized you, and have absolved you so many times from your sins, and who have always tied you with the tie of holy matrimony, and who have administered consolation to you during your troubles and assisted you in your last moments and applied after death the suffrages of the Holy Church—these will soon disappear.

“You will, perhaps, with heroic faith and valor, retain in your heart the Catholic faith as before and be more firm. Who knows? But what will become of your children, your most delicate sons and daughters, more especially after their parents have gone, and their lot has been cast amongst a Protestant nation, strange legislation, the culture, education and customs of Protestants and in full view of the propaganda of all their vices and errors. Ah, who knows by the time this century has elapsed there won't be any of those religious practices in Christian faith in this country, nor will there be any men who will even know how to make the sign of the cross of salvation on their breasts.

“Poor Filipinos! unfortunate in this life and unfortunate in the life eternal. Fortunately, dear Philippine people, the roars of the cannon of the enemy and the cries of alarms which they have raised have awakened you to the sense of danger in which you are at present. As one man we know you are preparing yourselves to defend your country, and as carrying one harp raised to the heavens are your most urgent wishes for success. That is the only resource to salvation. You must all have recourse to arms and prayer at once. To arms, because the Spanish population, though extenuated and wounded in its patriotism, when defending its religion is capable of attempting the greatest hazards; to prayer, because victory is always given by God to those who have been tyrannized, but have justice on their side. But not only the prayer nor the fight; the military forces and the virtue of God joined together; God will send his angels and his saints with us, and he will fight with so much force on our side with us.

“But in order to make our prayer more in harmony and more efficacious we must have the prayer of the whole general public. To us the holy inspiration has come to dedicate the whole Philippine Archipelago to the Holy Heart of Jesus, and offer him when we see we are free from these tribulations some exceptional act of devotion which will be performed on the coming 17th of June if it is possible, and if it is not possible on that day at some other more opportune time. And besides this private consecration, on the first Friday of the previous month, in order to show the God by the Holy Mesa dedicated to the holy body of Jesus Christ we are not alone working in our name or in the name of the prelates of other dioceses, we will be assisted by the governor general, who is as firm a Christian as he is a prudent patriot and military chief, in order to offer to God triumph through the medium of Spain. And thus we shall interpret the wishes of the mass of the population of these islands, who are so devoted in their religious faith, and invoke the intercession of the patron saints of this country and principally the queen of all the virgins, the holy rozary in the sincerest hope of absolution from sin this consecration and offer to God, we give you our holy children our best benediction in the name of the Father, etc.

[Then follows the special prayer and instructions to parish priests.]

“For the salvation of the volunteers who have taken up arms against the Americans every battalion of volunteers shall be provided with a special chaplain, who will have full faculties of administration of the spiritual offices of the church. Full power will also be granted these chaplains to hold public services in military camps, and they are also to be authorized to grant absolution from sin.”

A. T. J.

Charles Dickens on Sunday Legislation.

From “*Sunday Under Three Heads*,” by Chas. Dickens. Published by Peter Eckler Co., New York City.

[THE following from the pen of the great English author is part of a communication addressed to the Bishop of London, in June, 1836, upon the occasion of a Parliamentary bill providing for strict Sunday legislation, which was defeated in the House of Commons by only thirty-two votes. Dickens here depicts Sunday as it would be made by the operation of proposed “Sabbath” laws.]

The provisions of the bill introduced into the House of Commons by Sir Andrew Agnew, and thrown out by that house on the motion for the second reading, on the 18th of May in the present year, by a majority of 32, may very fairly be taken as a test of the length to which the fanatics, of which the honorable Baronet is the distinguished leader, are prepared to go. No test can be fairer; because while on the one hand this measure may be supposed to exhibit all that improvement which mature reflection and long deliberation may have suggested, so on the other it may very reasonably be inferred, that if it be quite as severe in its provisions, and to the full as partial in its operation, as those which have preceded it, and experienced a similar fate, the disease under which the honorable Baronet and his friends labor, is perfectly hopeless, and beyond the reach of cure.

The proposed enactments of the bill are briefly these: All work is prohibited on the Lord's day, under heavy penalties, increasing with every repetition of the offense. There are penalties for keeping shops open—penalties for drunkenness—penalties for keeping open houses of entertainment—penalties for being present at any public meeting or assembly—penalties for letting carriages, and penalties for hiring them—penalties for traveling in steamboats, and penalties for taking passengers—penalties on vessels commencing their voyage on Sunday—penalties on the owners of cattle who suffer them to be driven on the Lord's day—penalties on constables who refuse to act, and penalties for resisting them when they do. In addition to these trifles, the constables are invested with arbitrary, vexatious, and most extensive powers; and all this in a bill which sets out with a hypocritical and canting declaration that “nothing is more acceptable to God than the *true and sincere* wor-

ship of him according to his holy will, and that it is the bounden duty of Parliament to promote the observance of the Lord's day, by protecting every class of society against being required to sacrifice their comfort, health, religious privileges, and conscience, for the convenience, enjoyment, or supposed advantage of any other class on the Lord's day!" The idea of making a man truly moral through the ministry of constables, and sincerely religious under the influence of penalties, is worthy of the mind which could form such a mass of monstrous absurdity as this bill is composed of.

The House of Commons threw the measure out certainly, and by so doing retrieved the disgrace—so far as it could be retrieved—of placing among the printed papers of Parliament, such an egregious specimen of legislative folly; but there was a degree of delicacy and forbearance about the debate that took place, which I can not help thinking as unnecessary and uncalled for, as it is unusual in Parliamentary discussions. If it had been the first time of Sir Andrew Agnew's attempting to palm such a measure upon the country, we might well understand, and duly appreciate, the delicate and compassionate feeling due to the supposed weakness and imbecility of the man, which prevented his proposition being exposed in its true colors, and induced this Hon. Member to bear testimony to his excellent motives, and that Noble Lord to regret that he could not—although he had tried to do so—adopt any portion of the bill. But when these attempts have been repeated, again and again; when Sir Andrew Agnew has renewed them session after session, and when it has become palpably evident to the whole House that

His impudence of proof in every trial,
Kens no polite, and heeds no plain denial—

it really becomes high time to speak of him and his legislation, as they appear to deserve, without that gloss of politeness, which is all very well in an ordinary case, but rather out of place when the liberties and comforts of a whole people are at stake.

In the first place, it is by no means the worst characteristic of this bill, that it is a bill of blunders: it is, from beginning to end, a piece of deliberate cruelty, and crafty injustice. If the rich composed the whole population of this country, not a single comfort of one single man would be affected by it. It is directed exclusively, and without the exception of a solitary instance, against the amusements and recreations of the poor. This was the bait held out by the Hon. Baronet to a body of men, who cannot be supposed to have any very strong sympathies in common with the poor, because they cannot understand their sufferings or their struggles. This is the bait, which will in time prevail, unless public attention is awakened, and public feeling exerted, to prevent it.

Take the very first clause, the provision that no man shall be allowed to work on Sunday—"That no person, upon the Lord's day, shall do, or hire, or employ any person to do any manner of labor, or any work

of his or her ordinary calling." What class of persons does this affect? The rich man? No. Menial servants, both male and female, are specially exempted from the operation of the bill. "Menial servants" are among the poor people. The bill has no regard for them. The Baronet's dinner must be cooked on Sunday, the Bishop's horses must be groomed, and the Peer's carriage must be driven. So the menial servants are put utterly beyond the pale of grace;—unless, indeed, they are to go to heaven through the sanctity of their masters, and possibly they might think even that rather an uncertain passport.

There is a penalty for keeping open houses of entertainment. Now, suppose the bill had passed, and that half a dozen adventurous licensed victuallers relying upon the excitement of public feeling on the subject, and the consequent difficulty of conviction (this is by no means an improbable supposition), had determined to keep their houses and gardens open, through the whole Sunday afternoon, in defiance of the law. Every act of hiring or working, every act of buying or selling, or delivering, or causing anything to be bought or sold, is specifically made a separate offense—mark the effect. A party, a man and his wife and children, enter a tea-garden, and the informer stations himself in the next box, from whence he can see and hear everything that passes.

"Waiter?" says the father.

"Yes, sir."

"Pint of the best ale."

"Yes, sir."

Away runs the waiter to the bar, and gets the ale from the landlord. Out comes the informer's notebook—penalty on the father for hiring, on the waiter for delivering, and on the landlord for selling, on the Lord's day. But it does not stop here. The waiter delivers the ale, and darts off, little suspecting the penalties in store for him.

"Hallo!" cries the father. "Waiter!"

"Yes, sir."

"Just get this little boy a biscuit, will you?"

"Yes, sir."

Off runs the waiter again, and down goes another case of hiring, another case of delivering, and another case of selling; and so it would go on *ad infinitum*, the sum and substance of the matter being, that every time a man or woman cried "Waiter!" on Sunday, he or she would be fined not less than forty shillings, nor more than a hundred; and every time a waiter replied, "Yes, sir," he and his master would be fined in the same amount: with an addition of a new sort of window duty on the landlord, to wit, a tax of twenty shillings an hour for every hour beyond the first one, during which he should have his shutters down on the Sabbath.

With one exception, there are perhaps no clauses in the whole bill, so strongly illustrative of its partial operation, and the intention of its framer, as those which relate to traveling on Sunday. Penalties of ten,

twenty, and thirty pounds are mercilessly imposed upon coach proprietors who shall run their coaches on the Sabbath; one, two, and ten pounds upon those who hire, or let to hire, horses and carriages upon the Lord's day, but not one syllable about those who have no necessity to hire, because they have carriages and horses of their own; not one word of a penalty on liveried coachmen and footmen. The whole of the saintly venom is directed against the hired cabriolet, the humble fly, or the rumbling hackney coach, which enables a man of the poorer class to escape for a few hours from the smoke and dirt, in the midst of which he has been confined throughout the week; while the escutcheoned carriage and the dashing cab may whirl their wealthy owners to Sunday feasts and private oratorios, setting constables, informers, and penalties at defiance.

Again, in the description of the places of public resort which it is rendered criminal to attend on Sunday, there are no words comprising a very fashionable promenade. Public discussions, public debates, public lectures and speeches, are cautiously guarded against; for it is by their means that the people become enlightened enough, to deride the last efforts of bigotry and superstition. There is a stringent provision for punishing the poor man who spends an hour in a news-room, but there is nothing to prevent the rich one from lounging away the day in the Zoological Gardens.

There is, in four words, a mock proviso, which affects to forbid traveling "with any animal" on the Lord's day. This, however, is revoked, as relates to the rich man, by a subsequent provision. We have then a penalty of not less than fifty, nor more than one hundred pounds, upon any person participating in the control, or having the command of any vessel which shall commence her voyage on the Lord's day, should the wind prove favorable. The next time this bill is brought forward (which will no doubt be at an early period of the next session of Parliament) perhaps it will be better to amend this clause by declaring, that from and after the passing of the act, it shall be deemed unlawful for the wind to blow at all upon the Sabbath. It would remove a great deal of temptation from the owners and captains of vessels.

(Concluded next week.)

Diphtheria in "Holy Water."

"Medical Record."

PROFESSOR VINCENZI, of the University of Sassari (in Italy), has investigated the holy water from "one of the most popular churches" of that city, with the following results: A single drop taken a few hours after the water was renewed and spread upon gelatin yielded in forty-eight hours about 2,350 bacterial colonies. This drop was taken on a Saturday evening, when the water had been little used. The next evening, after numerous and crowded services, each drop of the water tested yielded

innumerable colonies. Four cases of diphtheria were notified at Sassari while these investigations were proceeding, and it being the custom there for persons to touch their lips as well as other parts with holy water, the possibility of infection is obvious. The bacillus coli, though possibly directly introduced, was, according to Professor Vincenzi, probably present in the church dust, which, he remarks, was copious.

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

BY MRS. S. M. I. HENRY.

WORK for the children, as we have seen, led to the homes in which they lived, and this to many discoveries that aroused the hearts of our women, as women had never been aroused before.

It is perfectly safe to say that it was because of the ignorance of women concerning the conditions which had been at work in human affairs, that so many evils had been able to grow up and entrench themselves in law and custom, and from these strongholds command business, politics, and religion all over the world.

Among the new surprises that continually awaited us was the widespread evil of child labor, and its horrible abuse of everything sacred to the young, the innocent and helpless. No sooner was this condition discovered than we began to make efforts to abolish it. We had by experience learned that abolition was a slow process, and while we had to wait for that, we kept ourselves busy with efforts at amelioration.

It seemed to us that we could not afford to stop short of the destruction of the system; that while we were dallying with palliations, the race of boys and girls must become extinct, or only be preserved among the rich and well-to-do. The power of life as it was manifested in a frail child who had to earn the living for a whole family, was beyond all comprehension, and can find no solution outside of the fact that God is in it, and that "He giveth to all life, and breath, and all things," and yet so keeps his hand on it, that while "no man hath power over the Spirit to retain the Spirit," neither has he power to discharge any from this war of life. It was the grip of the Eternal God on the delicate machinery of the half starved body that kept it going long after every reasonable conclusion would be that it ought to stop and lie down in the grave to rest.

I have before me in *Scribner's Magazine* for this month an article by W. A. Wykoff, which I wish every Seventh-day Adventist, at least, might read; but feeling sure that but few of them will see it, and since it gives an up-to-date view of the conditions which bore so heavily upon our hearts, I beg leave to quote at length from it an account of a visit to a Chicago "sweatshop." I have many times attempted to picture these things in public addresses, and have been distressed to see how little

many good people, who know so much about God and truth know about those who are in such terrible need of deliverance. I now quote this, however, because of the bearing which it has upon a certain department of the National W. C. T. U. about which more than ordinary interest clusters in these days.

Mr. Wykoff says: "As we neared the door there was the usual sound of the clattering rush of sewing-machines going at high speed—starting and stopping abruptly, at uneven intervals and giving you the impression, in the meantime, of racing furiously with one another.

"The open door revealed the customary sight of a room perhaps twenty feet square, with daylight entering faintly through two unwashed windows, which looked out upon the level of the street. The dampness showed itself in dew-like beads along the walls and on the ceiling which I could easily reach as I stood erect. In spite of it being winter, the dingy walls were dotted with black flies, which swarmed most about a cooking stove, over which, stirring a steaming pot, stood a ragged, disheveled woman, who looked as though she never could have known any but extreme old age. In the remaining floor space were crowded a dozen machines or more, over which, in the thick, unventilated atmosphere, were the bending figures of the workers. Oil lamps lit up the inner recesses of the room and seemed to lend consistency to the heavy air. From an eye here and there which caught his in a single movement, the Unionist received a look of recognition, but not a head was turned to see who had entered, and the whirr of feverish work went on unchecked for an instant by our coming.

"While the Unionist was talking to the sweater, I walked behind the close line of machines over a floor covered with deep accumulations of dirt and shreds of cloth and broken threads, to where, in a corner, a group of girls were sewing. The oldest among them may have been twelve and the youngest could have been a little over eight, and their wages averaged about 75 cents a week for hours that varied widely according to the stress of work.

"Near the corner was a passage and through it I could see into a small room which had no window nor any opening but the door; there, in perpetual darkness lit up by one oil lamp, was a man who, for twelve (and sometimes fifteen) hours a day, pressed the new-made clothing for a living. . . .

"We were on the point of leaving when a heavy foot fall sounded on the wooden steps and the door opened to the touch of an inspecting officer, whose glowing health and neat, warm uniform were as though a prosperous breeze were sweeping the stagnant room. The work, however, was as unaffected by his coming as it had been by ours. Not a sewer noticed him, and the stitching of machines went racing on with unabated swiftness. Only "the old man" watched nervously the movements of the officer as he walked about the shop making note of the bad air and the filth upon the floors and the group

of little girls, and the dark, unventilated chamber beyond." . . .

"Look here," I could hear him say, "You've got to clean up here, and right away. The first thing you know you'll start a fever that will sweep the city before we can stop it."

"The young Hebrew had stopped his work and turned half round in his chair until he faced the officer. There were deep lines in his haggard, beardless face, and his wolfish eyes were ablaze with the sense of sharp injustice.

"You tell us we've got to clean up," he answered in broken English, lifting his voice to a shout above the clatter of the machines. "What time have we to keep clean when it's all we can do to get bread? Don't talk to us about disease; it's bread we're after, bread!" And there sounded in the voice of the boy the cry of the hungry for food, which no man who hears can ever forget.

"The officer passed, speechless, up the steps, and we followed into the clean, pure air, under the boundless blue of smiling skies."

What Is the Everlasting Gospel?—No. 8.

BY C. H. KESLAKE.

In our last article it was shown that the law of God, the gospel of Christ, and Christ himself, are each spoken of in the Scriptures as being "the truth;" and that consequently any thing that is opposed to any one of the three must be opposed to all. Of the law it was also pointed out that it could not be "the truth" only as each one of the commandments comprising that law was truth. Now to change this law in any way would certainly be to change the truth. But to change truth in any way would be to change it into a lie.

In further considering this question it might be well to enquire: In the plan of salvation which phase of "the truth"—the law, the gospel or Christ—has priority of claim? While they are essentially one, they are spoken of as being separate and distinct, and especially is it so regarding the law and the gospel. And it is only as they are thus presented in the Word that we would ask the question:—Which has priority of claim in the plan of salvation?

That which has made the gospel necessary is sin. The gospel is intended to save men from sin. But what is sin? The primary meaning of the word is "a missing the mark." What mark has one missed by sinning? We learn this from the general definition the Bible gives of the word "sin." Here is what is said of it: 1 John 3:4: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." The same truth is expressed thus: "By the law is the knowledge of sin." "Where there is no law there is no transgression." "Sin is not imputed when there is no law." See Rom. 3:20;

4:15; 5:12. These scriptures (a few of the many that might be quoted) shew wherein man has missed the mark; he has come short of that which is set forth in the law.

Now as the gospel is the means ordained of God to save man from sin—from missing the mark—it must be manifest that it is only another way of saying that the gospel is the God-ordained means of lifting man up to the level of that law, so that he will be in harmony with all that the law requires. Now which is the truth—must the law conform to the gospel? or must the gospel conform to the law? The answer is obvious; the gospel must conform to the law, which is in effect to say that the law has priority of claim. But the law is “the truth.” Any gospel therefore that affects to make a change in the law of God, does not simply seek to make the law conform to it, but in the very nature of things is an enemy of the law, and cannot therefore be the truth. Such a gospel would in itself be sin, and the only effect it could have would be to confirm man in his sin, and if possible make him more than ever an enemy of God.

Again let it be repeated. The law is “the truth.” Now whence came this law? Jesus Christ is “the truth.” Every manifestation of truth therefore is from him; hence the law is from Jesus Christ. Of him it is said, “He cannot deny himself;” also that he is “the same yesterday, to-day, and forever.”

This is not simply spoken of Christ at the time he was here on the earth and subsequently, but previous to his advent in the flesh also. This being so, it must be that Christ’s relation to the law, so far as he himself is concerned, while on the earth must be the same as before he came. But that is not all. As the Saviour of men, made in the likeness of sinful flesh (Rom. 8:3), and becoming our example (1 Peter 2:20), he must himself be subject to that law. Hence it is seen that in the plan of salvation the law is superior. It was therefore utterly impossible for Christ to teach anything contrary to the law. Had he done so he would not have been “the truth.”

In view of these things how is it possible for Sunday to be the Sabbath? It is no part of the law other than that it is included in the expression, “Six days shalt thou labor and do all thy work;” which proves it to be a common working day.

For Sunday ever to be the Sabbath the seventh day must be displaced; but this could not be done but by annulling the Sabbath commandment. As we have seen that the truth contained in the fourth commandment is necessary for the law, as a whole, to be the truth, to annul this commandment would simply cause the law to cease to be “the truth.”

The fourth commandment states a fact concerning the creation. It tells that in six days God created the heaven and the earth, the sea and all that in them is. Having accomplished this, we are told, he rested the seventh day, wherefore he “blessed the Sabbath day and hallowed it.”

From the commandment itself we find that the seventh day is inseparably connected with, and finds its source in, the creation. And because of this the seventh day could no more be destroyed than could creation itself.

God does nothing arbitrarily; there was no exception in the matter of the seventh day. God instituted it, because for the good of his creatures he saw it was necessary. Man’s safety ever depended upon his remembering his Creator, and so long as man remembered “the Sabbath day to keep it holy”—from week to week, so long would it be impossible for him ever to forget the God who made him.

Furthermore, the Sabbath day is God’s rest day. The only day that could possibly be his rest day is the day upon which he rested. But God never rested upon Sunday. To say that he did is to say that which is not true. Therefore it is utterly impossible for Sunday to be the Sabbath. To substitute the first day for the seventh day, is to change the law; and the law being “the truth” it would be changing the truth into a lie.

In the very nature of things then Sunday is in opposition to the law which is the truth; and that being so, it is in opposition to the gospel and to Jesus Christ.

This is all true; and as surely as this is true so surely is it true that this nation is to be so manipulated that its power is to be directed against the gospel, and therefore against Jesus Christ, by compelling the people to accept and keep Sunday in opposition to the fourth commandment.

AN ounce of prevention is not worth a pound of cure to the one who is sick; and the gospel is the only cure for sin sickness.

Strange “Supplies” for the Army.

Not long ago this statement appeared in the Cincinnati *Evening Post*: “The quartermaster of the commissary department on Third Street, Friday, gave Father Pustat’s Catholic Supply House the contract for making 5,000 rosaries for the army.” Amazing as this statement is, it may well be credited in view of the strong tendency in this nation, attested by indisputable facts, toward union of church and state.

If, as is asserted upon high legal authority, “this is a Christian nation,” it is the proper business of the nation to observe all Christian practices; and if rosaries are necessary to any such observance, it is the duty of the nation to provide them. The Catholic Church says that they are necessary, and Roman Catholic “Christianity” has as good claim to be called the religion of the nation as has any other. Providing the army with rosaries is a proceeding that comes in naturally enough behind the “Christian nation” decision of the Supreme Court.



It is reported that the military authorities in Washington have determined to institute the unusual proceeding of forming a board of inquiry to find out who is really entitled to the credit of sinking the Spanish fleet at Santiago. Ordinarily, there is no occasion in naval combats for any question as to the rightful claimant of the glory; but it appears that in this instance there are a number of parties who are willing to take all the credit for the victory that the public can be persuaded to give them. In fact, each one of the ships engaged is reported as being, in the minds of the captain and crew, mainly responsible for sending Cervera's fleet to the bottom; while Rear-Admiral Sampson, who was not present at the engagement, reports that the victory was won by the "ships under my command," in pursuance of orders left in anticipation of such a move as was made by the Spanish fleet. The Board of Inquiry will sift the contending claims, and if possible ascertain which one of the candidates for superior honors is not making a bigger claim than is justified by the facts. These facts do not seem to reflect very favorably upon the reputed Christianity of the parties concerned.

* * *

CAPTAIN PHILIP, of the battleship "Texas," who said that the combatant who begins a fight on Sunday always gets defeated, is reported as defending his statement by the assertion that at Manila, the first shot was fired by the Spanish admiral, and not by Commodore Dewey. But what was the Spanish admiral, under such circumstances, to do? His ships were at anchor in the bay, as a good Sunday-observing fleet should have been, and the American fleet was bearing down upon him under full sail, and only waiting to get within range before sending a broadside against him from their loaded guns. Commodore Dewey had given word to Captain Gridley, of the "Olympia," "You may fire, Gridley, when you are ready." Was he waiting for the Spanish admiral to fire the first shot? These points only need be mentioned to demonstrate that the responsibility for that Sunday battle lay wholly with the victorious Dewey.

* * *

NOR does it appear that the captain of the "Texas" was himself under any necessity of fighting on the Sunday when the Spanish fleet came out of Santiago harbor; for the Spanish were only bent on escape, and the American ships might have allowed them to do so without themselves suffering any harm. That, to be sure, would

have called for a court-martial by the military authorities; but if battles are to be fought with due regard to the supposed will of God for the observance of Sunday, that will and not the will of the naval board or other human authority, must, in case of conflict, be regarded. In this case the captain must assume that he was justified in fighting on Sunday merely to prevent the enemy's escape.

* * *

THE late "bread riots"—so-called—in Italy, had, it appears, a deep significance. They were, it is said, nothing less than an effort of the clerical party to produce a revolution, inaugurate a republic, and by it reestablish the temporal sovereignty of the pope. A German paper of Leipsic states that the Italian government holds the Catholic Church responsible for the disturbances, and that the relation between church and state will be even more strained than it has been for some years past. Thus the pretended vicar of the "Prince of Peace" appears in the character of a disturber of the peace, a promoter of discord and revolution; for the action of the clerical party stands for the action of the pope.

The Tennessee Arrests.

AS MENTIONED in our last issue, two recent arrests for Sunday desecration have been made in eastern Tennessee. In reply to a letter of inquiry, we have received a letter giving details of the affair, as follows:—

"In Briceville, Anderson County, is situated the Knoxville Iron Company's coal mine, where hundreds of men find employment. Here a number of men are at work every Sunday; and up to July 25, no case is on record of any person being molested for so doing. But when Messrs. Bates and Cash, young men, who about a year ago commenced the observance of the Sabbath of the Lord, went to work Sunday, July 24, the judge (who had on a number of instances openly violated the same law for which he issued a warrant for their arrest), saw Mr. Bates and Mr. Cash going into the coal mine, or going toward it rather, in their bank garb, and on the strength of that, and a little encouragement by the way of intimidation from a few of his Baptist(?) associates, he was led to issue a warrant for their arrest.

"In the complaint the judge swore without any qualification whatever, that those two men worked in *his presence*, when, in fact, if they worked at all, it was not less than two thousand feet back under the mountain; and his house is, at least, three hundred yards from the entry of the mine. Yet he swore the work was performed in his 'presence.' And the main witness—a Mr. Russell, who appeared for the prosecution, had, on that day, worked hard in full view of the 'squire's' house and in a direct line too toward where Bates and Cash were seen to enter the mine, or were supposed to have entered.

"The charge brought against them was that of 'breaking the Sabbath' contrary to the *dignity* of the *State*.

"A lawyer, Mr. Wood, kindly volunteered his service to defend the accused, although the judge had approached him previous to the trial asking him to prosecute the cases, which he politely declined, saying he did 'not want to be mixed up in a piece of dirty spite work.'

"The judge called the boys up and without trial or motion fined them three dollars and costs, to which Mr. Wood objected, stating that they had not been convicted yet of a misdemeanor, and waived the examination to the circuit court, to which the judge objected, *refusing* them the *right of appeal*. He also absolutely refused to accept a certified bond for their appearance at the next term of court.

"They refused to pay the fine and the judge issued a *mittimus* for their confinement, whereupon Mr. Wood notified his honor, that if that was his *ultimatum*, he, Mr. Wood, would prosecute him, the judge, for denying them that which the law accorded to any and all defendants. So after a few hours' consideration the judge permitted them to give bond, which they did at once, and now are free until the first Monday in September next.

"We hope to quash the thing at the Grand Jury sitting. We have friends but many times they are afraid to stand against a popular tide.

"The boys are of good courage and exercise good judgment in the matter.

"We might add that not less than thirty men were at work within a mile of the Judge's door that same day, and nothing was said to them.

"We will keep you posted as to the matter.

"GRANT ADKINS."

A "Military" Sunday.

"*Signs of the Times*," July 28.

THE *Christian Work* has the following suggestive note:—

"Still another special Sunday—a temperance Sunday—has been set aside by the General Assembly. With *fifty-one special Sundays*, we shall still have one Sunday left for the stated preaching of the Word. We hope it will be a clear, bright, radiant Sunday, where the blue of the sky and emerald of the grass greet each other in ecstatic joy."

Why not make that Sunday a special day for patriotic services? Do not our Sunday friends know that all the telling events of the war thus far have occurred on Sunday? May 1, Sunday, Commodore Dewey won his victory at Manila; July 3, Sunday, Commodore Schley won his victory at the mouth of Santiago harbor; July 10, Sunday, the joint bombardment of Santiago by army and navy began; on July 17, Sunday, Santiago

surrendered to General Shafter; and on the same date, Sunday, the Cabinet met and laid their plans for the invasion and capture of Porto Rico. Surely, why not have in the "church calendar" a military Sunday? Providence does not seem to be against the Sunday fighting of Americans. Why should there not be a military Sunday set apart for a memorial of these victories? The idea is absurd, of course, but not more absurd than many other things in this military-religious-political régime which so many enthusiastic "reformers" are endeavoring to have the country adopt.

What the Chinese Think of Us.

KNOWING fairly well what the average "civilized" American thinks of the ways of the "heathen Chinese," it may be interesting to take the latter's standpoint for a moment, and see what he thinks of the ways of the "barbarian" American. In his own eyes, each one is the representative of civilization, and the other of barbarism; and the candid mind will probably be ready to admit that the views of the Chinaman are not without some force of common sense.

The remarks for our enlightenment on this point are the following furnished by a Chinaman living near Shanghai, and published in the *Frankfurter Zeitung*, Frankfort, Germany:—

"We are always told that the countries of the foreign devils are grand and rich, but that cannot be true, else what do they all come here for? It is here they grow rich. But you cannot civilize them; they are beyond redemption. They will live weeks and months without touching a mouthful of rice, but they eat the flesh of bullocks and sheep in enormous quantities. That is why they smell so badly; they smell like sheep themselves. Every day they take a bath to rid themselves of their disagreeable odors but they do not succeed. Nor do they eat their meat cooked in small pieces. It is carried into the room in large chunks, often half raw, and then they cut and slash and tear it apart. They eat with knives and prongs; it makes a civilized being perfectly nervous. One fancies himself in the presence of sword swallows.

"The opium poison, which they have brought us, they do not use themselves. But they take enormous quantities of *weskichu* and *shang ping-chu* [whiskey and champagne]. The latter is very good. They know what is good, the rascals. It is because they eat and drink so much that they never rest. A sensible, civilized person does nothing without due consideration; but the barbarians hurry with everything. Their anger, however, is only a fire of straw; if you wait long enough they get tired of being angry. I worked for two of them. The one we used to call the 'Crazy Flea' because he was always jumping about; the other we named the 'Wooden Gun,' because he never went off, though he was always at full cock.

"They certainly do not know how to amuse themselves. You never see them enjoy themselves by sitting quietly upon their ancestor's grave. They jump around and kick balls as if they were paid to do it. Again, you

will find them making long tramps into the country; but that is probably a religious duty, for when they tramp they wave sticks in the air, nobody knows why. They have no sense of dignity, for they may be found walking with women. They even sit down at the same table with women, and the latter are served first. Yet the women are to be pitied, too. On festive occasions they are compelled to appear almost naked before every man who likes to look at them, and then they are dragged around a room to the accompaniment of the most hellish music."

Observations.

BY CHAS. L. MANNING.

THE wretched temporal, mental and moral condition of the populace of Spain and her colonies, which have for centuries been united with the Roman Catholic Church, is incontrovertible proof that that religion does not elevate.

WHEN the pope said, "What the papacy has done for other countries, it will do for the United States," he unwittingly presented the best possible argument against the papacy and its supremacy in this country.

THE principles of the United States Constitution or those of common honesty are of no consideration and are brushed aside when they stand in the way of those who are devoted to the self-imposed work of "national holiness" by law.

IF the church had sufficient faith in the Lord Jesus Christ, and should say unto the mountain of Infidelity, "Be thou removed," it would be removed.

THE Sunday "Sabbatarians" content themselves with asserting that "Jesus changed the Sabbath day," but offer no Scriptural proof to support the assertion. The Lord is unchangeable—"the same yesterday, to-day, and forever."

WITH religious fidelity the Sunday schools gather regularly on the *first day* of the week, and repeat in unison the commandment which says, "the *seventh day* is the Sabbath of the Lord thy God."

GOD says, "the seventh day is the *Sabbath of the Lord*;" the church people claim the first day is the "*Christian Sabbath*." Jesus Christ, the founder of Christianity and "Lord of the Sabbath," kept the seventh day "according to the commandment," that the "law might be fulfilled." The Christianity that insists upon keeping holy a day not commanded by the "Lord of the Sabbath," must be a different brand of Christianity from that instituted by Christ, for it makes him a liar, by denying his teachings.

THE Roman Catholics deny that they worship idols but say that instead, they worship the object which the image symbolizes. They, however, fail to explain why it

would not be just as easy to worship the object in the first place without the aid of the images as beads. A religious principle which requires that something be fashioned by the hands of man to keep him reminded of the object of his worship, certainly cannot have much power of spirituality inherent within itself.

"THIS is the condemnation, that light is come into the world," . . . "and the light shineth in darkness; and the darkness comprehendeth it not."

"EQUAL rights to all"—there is no broader liberty under heaven than this.

"WAR is hell," and it is hard to comprehend why the churches have any part in the fray, outside of relieving the distress of the combatants.

Philadelphia, Pa.

A Word for Our Illustrations.

EDITOR SENTINEL: The cut on the front page of the SENTINEL for July 28, is very striking, and preaches a telling sermon.

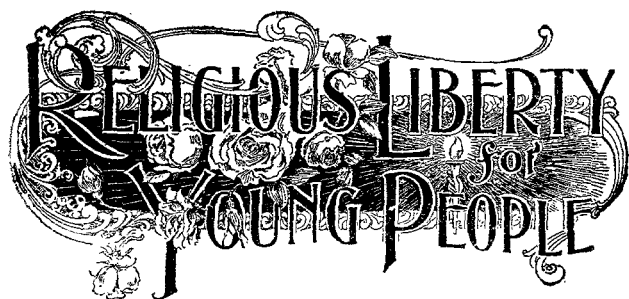
One thing I notice is that the clergyman who is using the civil law whip to force people on to the narrow road *is himself down in the broad road*. Of course, seeking to drive them, he could not very well be anywhere else. In that case it appears to me that he is as bad off as those in whose midst he is. If they are in the wrong place—and undoubtedly they are—then so must he be.

No one—not even a clergyman—can be on both roads at one and the same time. Only those who are worldlings, whatever their profession may be, are ever on the broad road. And the fact that anyone is there, even though they are trying to drive others off, is proof that they are still of the world. If it is wrong for the others to be there, it is just as wrong for the clergyman, and if the means that he is using for their conversion(?) is necessary, why would not the same be necessary for himself? And in that case why does he not lash himself before he lashes the others?

The truth is, the place where the minister ought to be (and the minister of Jesus Christ will *always* be found there) is in the *narrow way*. There he would not be driving people; he just couldn't. All he could do would be to stand with outstretched arms, pleading with the worldling below to come up into the heavenly places, and show that the only means by which they could be transferred from the one place to the other is by *faith*, not law—not even by divine law.

Jesus says, "Follow me," "The Spirit and the Bride say, Come. And let him that heareth say, Come." Let all ministers do likewise, and not try to drive. It is to be hoped that all such ministers who are urging the civil law method of conversion will see themselves in the picture, and learn that they too are certainly in the wrong place.

C. H. K.



Studies in French History.—33.

"EVEN though the Swiss warriors had been eminently successful in their battles with the duke, Charles of Burgundy, still he imagined there was fame and glory for him yet, on the field of battle," began Professor Carman, "and so he picked a senseless quarrel with his neighbor, the good Duke of Lorraine."

"I don't see any division of Lorraine on the map. Will you please point it out, professor?" asked Max Smith.

"You will find it in the northeastern part of France,—there it is,—having Germany for its nearest neighbor. In old geographies you will see that Alsace-Lorraine is a part of France, but since the late war between Germany and France, you will notice a change on the maps, and Lorraine is cut into two parts, apportioning one division to Germany, which division includes the important city of Strasburg.

"As I was saying, the quarrelsome Duke Charles met the army of the Duke of Lorraine at Nancy, a city which you will find near the center of the division of Lorraine, and a fierce battle ensued, in which the Duke of Burgundy was killed and his army badly beaten. The body of the unfortunate duke was found only after a long search, in a marsh, where he had fallen on his face, and, as the weather was cold, the water had frozen all around his head; the features were terribly torn and mangled while cutting him from the ice."

"I don't see but he perished just like any ordinary man, in spite of his money," remarked Julia March.

"Money is not without value in life," answered the teacher, but how valueless it becomes at death.

"The generous Duke of Lorraine gave his enemy an honorable burial, having him clothed in black velvet, and even placing a crown upon his head."

"I should not think King Louis would have allowed that proceeding," said Rob Billings. He didn't think any too much of the bold Duke, if my memory serves me, and I can't see why he should allow a crown to be put upon his head, even if he were dead. I didn't suppose any one but kings and queens ever wore crowns."

"But you see, Robert," smiled the teacher, "this kind of crown was not like a king's; it was a *ducal* crown, such as dukes wore; so you can see why Louis allowed the honor to be done to his old enemy. Then,

he was so glad to be well rid of him, I don't suppose he cared how much honor was paid to a dead hero."

"King Louis could rest in peace now, couldn't he, seeing the duke was dead?" said Joe Palmeter.

"O, no; he had more enemies than you could well count. The constable of France, Count of St. Poe, was another of them. Louis had often expressed a desire for the count's head—though he said he had no wish for his body,—and at last his desire was realized, and the luckless fellow fell a victim to the envy and caprice of his sovereign."

"I am wondering if the kings of France and England were upon friendly terms at this time," said Charlie White.

"No, Charlie; King Edward the Fourth and Louis the Eleventh were far from being chums, though finally they met and arranged as peaceable terms as they could, under the circumstances."

"Why, what were the circumstances?" asked Will Barnaby.

"Well, if two men, who wish to have a talk and become reconciled have not enough confidence in each other to meet face to face, without fear of treachery and murder, it doesn't speak very well for all the terms of peace which they agree upon, does it? These two great kings met upon a bridge, and they were so afraid of each other that Louis had caused to be built a solid wall of plank, between the two, and they finally met and talked through a tiny lattice window."

"I presume they remembered the fate of John the Fearless," said Edna Phillips. "You know he was treacherously killed while saluting the Dauphin Charles, afterward Charles VII, and as this happened upon a bridge, I suppose they meant to be safe."

"Yes; and it seems that Edward at least was not sincere; for he soon prepared to invade France, just as placidly as if he had not arranged terms of peace with Louis. But he was prevented from carrying out his ideas by the grim peace maker—death. And as though it were not to be that the poor superstitious king was to have any comfort of his life, his brain became weak, and he forthwith shut himself up in a dark, gloomy castle, imagining that someone, or rather everyone, was plotting to kill him."

"I don't wonder very much, seeing this had been his own business all his life," commented Julia March.

"No; you will remember there is a verse of scripture which, in speaking of the wicked, says, 'His violent dealing shall come down upon his own pate,' and such seemed to have been the case here, for although he finally died a natural death, yet he was in such a horror of fear for months before, that his life did him no good."

"Did his friends visit him in the gloomy castle?" asked Milly Brau.

"No, unless he sent for them,—not even his own children,—he was afraid of everybody. His sentinels were commanded to shoot anyone who came near the gloomy old castle. He had in fact only three friends,—

and miserable friends were they,—whom he kept near him,—his barber, his doctor, and strangest of all, his hangman. This latter dignity had his hands full most of the time, as the numerous gibbets about the grounds bore ghastly witness.”

“I should think he could have had no comfort from any of the three unless from the doctor,” said Harry Ray, with a shudder.

“He got not a whit of comfort from him, poor fellow, for he made the king believe that he would only survive him—the doctor—three days. This silly story which the scheming doctor had hired an astrologer to tell the superstitious king, was fully believed by him. So this of course insured a good time to the doctor, who was at all times free from danger of treachery from the king, besides extorting much money from him.

“Next week we will learn something of the sad circumstances of the death of Louis XI.”

MRS. L. D. AVERY-STUTTLE.

Satan's Lie About the Soul.

“MAMA,” said Charlie, “we read that when Christ comes with his holy angels, he will raise the righteous dead, that those who are alive and remain will be caught up by the angels to live in heaven, and to reign with him a thousand years. Why is this necessary? I always thought that as soon as people die their souls go straight to heaven. Does Jesus bring their souls back at the resurrection to put them again into the body, or how is it?”

“I will ask you some questions,” said Mrs. Ross. “What did God tell Adam and Eve about eating of the forbidden tree?”

“He said, ‘In the day thou eatest thereof thou shalt surely die,’” said Charlie.

“The margin says, ‘dying thou shalt die,’” added Mrs. Ross.

“Well, but mama, what does it mean, that the body dies? The soul, you know, cannot die.”

“What does God say about that, Charlie? Please read Eze. 18:4.”

“Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die.’ Does the New Testament say that too, mama?”

“Yes. Jesus himself warns us to ‘fear Him who hath power to destroy both soul and body in hell.’ One of our hymns recognizes God’s power to destroy as well as create; it says,—

‘Before Jehovah’s awful throne,
Ye nations bow with sacred joy;
Know that the Lord is God alone;
He can create, and he destroy.’

“Let us reason a little, Charlie, so that you may see how this links into the principles we have been studying. What is the result or wages of sin?”

“Death,” said Charlie.

“How did sin originate?”

“By doubting that God was Love.”

“In whom do we have life?”

“In God, in Christ. ‘In him was life, and the life was the light of men,’” quoted Charlie.

“How could that life that was in him benefit his creatures?”

“By partaking of it.”

“But if the wages of sin is death, mama, and Adam sinned, how is it that the human race has been perpetuated generation after generation?”

“Through the unmerited mercy of God. When Adam sinned, a plan was devised in heaven to give the human race a chance to return to allegiance to God. The brief span of life granted to every human soul has been purchased for him by the cross. ‘God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.’ The days that we use so carelessly have been blood-bought, and furnish us with probation in which we may make sure our calling and election for eternal life. But how do we partake of eternal life?”

“‘He that believeth on the Son hath everlasting life,’” said Charlie. “It is by faith.”

“Paul says, ‘our life is hid with Christ in God,’ and that ‘when Christ who is our life shall appear then shall ye also appear with him in glory.’”

“Then if faith in God as a God of love secures for us eternal life, what is the result of doubt?”

“Death.”

“That life comes to us by faith has many illustrations in the Word of God. The woman who touched the hem of Christ’s garment received life, and Jesus perceived that virtue had gone out of him. He said to her, ‘Daughter, be of good comfort, thy faith hath saved thee.’”

“And yet, mama, Christians die. Does the text we read about—‘the soul that sinneth it shall die,’ apply to those who have faith as well as to those who don’t?”

“The death of the righteous is always pictured as a sleep. You know, Charlie, that when we sleep, we are unconscious; we do not note the passing of time. Paul says, ‘Those who sleep in Jesus will God bring with him,’ and argues that if Christ had not been raised from the dead, then those who sleep in him would be perished. Solomon says, ‘The dead know not anything.’ David says, ‘His breath goeth forth, he returneth to his earth, in that very day his thoughts perish.’ ‘He giveth his beloved sleep.’”

“But how is that having eternal life? It looks to me as if there was an interruption.”

“You forget that Christ has the life laid up in him. The names of the candidates for that eternal life are written in the Lamb’s Book of Life, and when he shall appear, then shall we also appear with him in glory.”

“Then are there none of the human race in heaven to-day?”

"O yes. Elijah was translated to heaven without seeing death. Moses was resurrected. When Christ rose from the dead many of the saints rose too, and Paul tells us that when he ascended on high he led a multitude of captives with him. But the great mass of his children are sleeping in the grave, and when he comes he will wake them out of sleep. We which are alive and remain will be changed in a moment into immortal beings, while those who come up from the grave will be raised immortal, incorruptible."

"Well, that seems consistent. It always seemed as though there would be a great distance between those who had lived in heaven for centuries, and the latest comers. It seems to me Enoch, Elijah, Moses, and that multitude will be ahead of all the others. But, mama, how is it that we have thought that we did not die, but that our souls went to heaven?"

"Satan started the doctrine when he said, 'Thou shalt not surely die;' and out of it has grown the 'beast' and his 'image.'"

"How, mama?"

"Self-exaltation is the very foundation of all the inhumanity that has caused man to mourn. And it is out of the idea that man is immortal in himself that systems of pride and torture have originated. The Hindoos teach that the soul goes through millions of years of transmigration before it is fit for heaven. The car of Juggernaut, the throwing of babies in the Ganges, the Chinese worship of the dead, the fires of purgatory, the tortures of the Inquisition, and the seeking to compel men to be righteous by law, all have their logical starting-point in the falsehood of Satan, 'Thou shalt not surely die.'"

"Why, mama, how is the Inquisition in the doctrine?"

"As a means of saving an undying soul from eternal torture, St. Augustine, one of the old Catholic fathers, said, 'That it was better to persuade men to become Christians that their souls might be saved; but if they would not be persuaded, it was better to compel them even by the employment of torture, so that if they lost this life in a brief torture, they might not spend eternity in the tortures of hell.'"

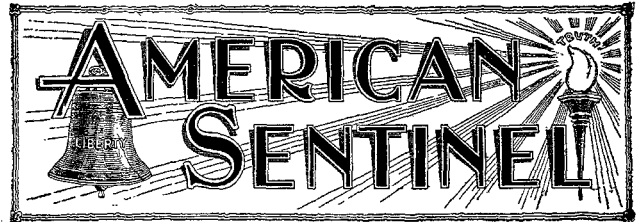
"But, mama, didn't he know that men were to be saved by faith in God's love, and that no amount of torture would make men believe?"

"I'm afraid he did not know God at all. His theory, rooted in Satan's falsehood, encouraged men in torturing the body, that by so doing they might save the soul. This is the outcome of righteousness by law instead of by faith, and all of this satanic scheme is wrapped up in the doctrine that man has an undying soul, that lives on independent of God's love and life."

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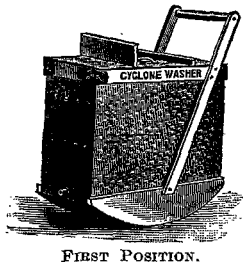
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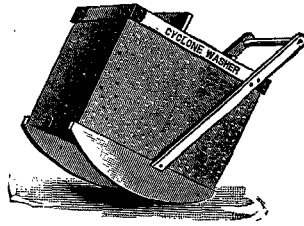


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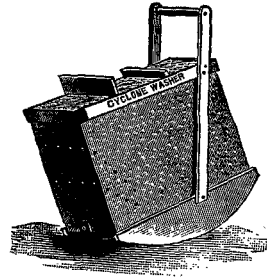


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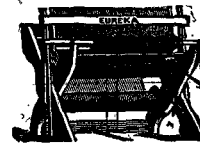


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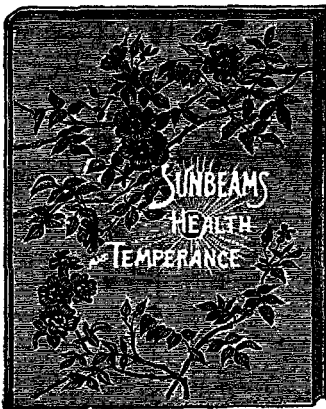
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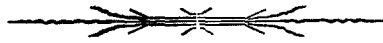
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American Sentinel.

NEW YORK, AUGUST 11, 1898.

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THE truly wise man will take no chances with the Lord. At the bar of eternal judgment those who have not taken God exactly at his word will feel ill at ease.

NOTHING that you see around you to-day is to last beyond a few years of time. The only enduring things are the "things invisible." They are the most truly substantial.

BISMARCK is dead, and one of the great figures of the century has passed into history. But the figures most worth noting are not those passing off the stage, but those that are silently but surely grasping the reins of power for the coming years. The world is too much given to looking backward.

DID you ever read what the great English author, Charles Dickens, said about Sunday laws? You will be interested in it, and so will your friends. Why not send them a few copies of this issue of the SENTINEL? We print a part of what Dickens said in this issue, and the remainder will follow next week.

READ the report on page 492 of the arrests for Sunday desecration in Tennessee; and as you read, ask yourself if real Christianity ever lends itself in support of a proceeding so unfair, and so full of personal vindictiveness. And it is the same story with one and all of such prosecutions, — they are prompted by another spirit than the spirit of Christ.

THE organ of the Prohibition League of Williamsport, Pa., heads the first article in its issue of July 15 with the words, "Don't swear! Fight!"

From a financial standpoint, this is good advice, at least for this locality; for profanity is punished by a fine, while fighting to kill is something that stamps one a hero. But from the Christian standpoint, it is to be observed that the same law which says, "Thou shalt not take the name of the Lord thy God in vain," says also, "Thou shalt not kill."

WE note with pleasure a strong tendency on the part of Methodists, both north and south, to repudiate the action of the church representatives in the matter of the \$288,000 claim collected from Congress by the Methodist Book Concern, of Nashville. We will be glad to give credit to any denomination for any move tending to repudiate the principle of union of church and state.

WHILE the war cloud is breaking over this hemisphere, it is looming up darkly over the Eastern world, where there is a serious clash between the rival interests of England and Russia. Should there be war between these great powers, the consequences would be vastly greater than those attending the conflict now happily concluded.

THE contact of two systems of government so opposite in character as those of the United States and Spain, is productive of curious incidents. One of these happened the other day in the island of Porto Rico, which is now coming under American rule. The *Boston Herald*, of August 2, makes this mention of it:—

"Chaplain Chidwick, of the 'Cincinnati,' formerly of the 'Maine,' introduced to General Wilson this morning two of the leading Jesuits of Ponce, representing a thousand churches and their dependents in this province. The priests wanted information regarding their support, and General Wilson said that under the Constitution of the United States it was not possible to apply any governmental money for church purposes. Father Chidwick said it would be all the better for the church if its own people learned to contribute to its support."

Perhaps General Wilson has not heard of the late \$288,000 gift by Congress to the Methodist Church, or of other appropriations to the Catholic and other religious bodies in this country. But he stated the constitutional principle correctly.

THE religious demonstrations made on board the battleships before Santiago, in connection with the victory over the Spanish, having given rise to some invidious comparisons between the commanders, one of these, the captain of the "Iowa," has felt called upon to exonerate himself from the charge of an apparent lack of piety. He gives the following reason for not summoning his crew to a religious service of prayer and praise at the conclusion of the sanguinary engagement which destroyed the Spanish fleet:—

"I found my ship surrounded by boats carrying dying and wounded prisoners and others of the crew of the 'Vizcaya' to the number of 250. To leave these men to suffer for want of food and clothing while I called my men aft to offer prayers was not my idea of either Christianity or religion. I preferred to clothe the naked, feed the hungry, and succor the sick, and I am strongly of the opinion that God has not put a black mark against me on account of it."

Beyond question the captain of the "Iowa" is fully qualified religiously to command his ship.

UNDER the new law of Pennsylvania which makes it a felony to insult or degrade the American flag, the first violation, says the *Philadelphia Inquirer*, of August 3, was committed by the "faith healer," Francis Schlatter, who tore down and destroyed a flag at the Keystone Hotel, in that city; for which crime he narrowly escaped being mobbed. There is a great deal of healing being done these days that is associated with a spirit of hostility to American principles of free government, for which "old glory" stands. The true religion will never prompt an insult to the flag.

AMERICAN SENTINEL

TRUTH

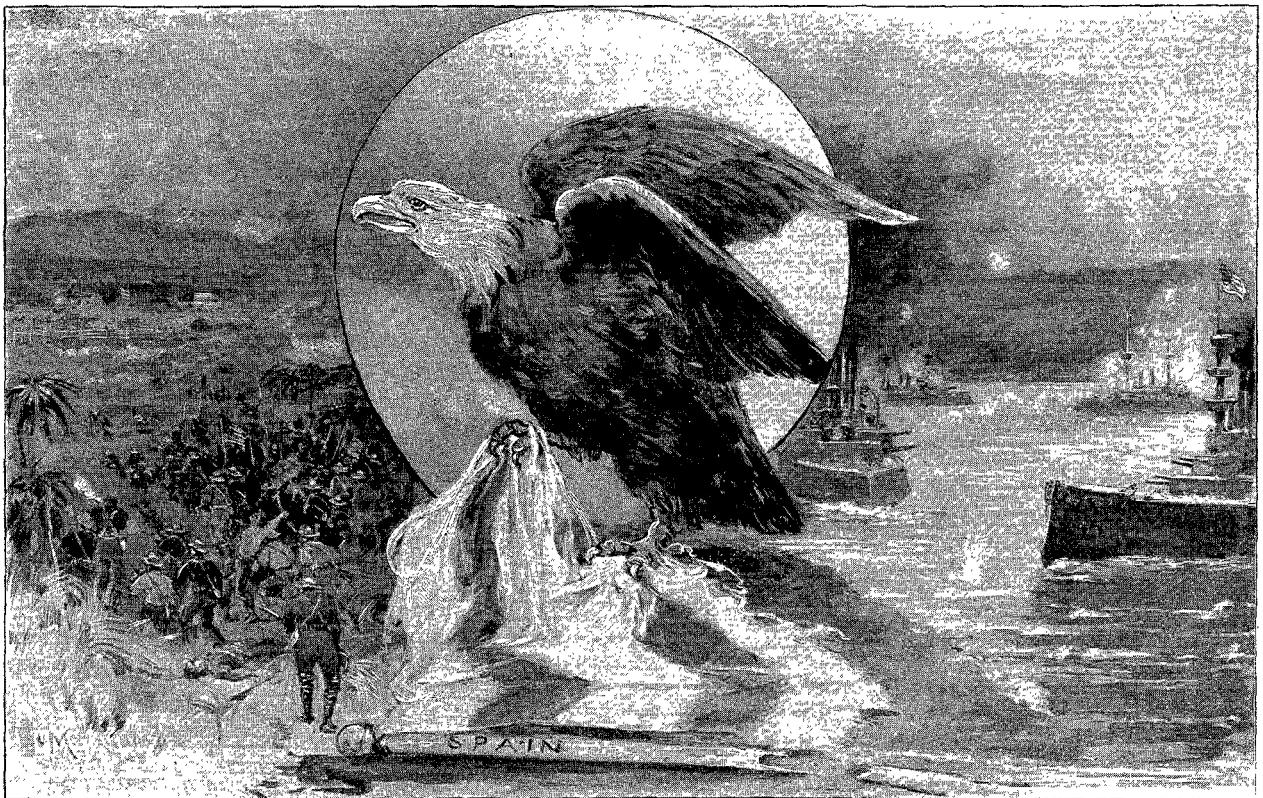
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT."—Jesus Christ.

VOLUME 13.

NEW YORK, AUGUST 18, 1898.

NUMBER 32.



THE UNITED STATES AS A "CHRISTIAN NATION,"

The United States has been at war with Spain, and the American eagle has thoroughly demolished the Spanish flag. And strange as it may seem, this warlike bird claims to be a dove! The symbol of the United States Government claims to be the symbol of Christianity; in other words, the United States claims to be a Christian nation. It has been pronounced to be such by the Supreme Court, and the claim is maintained by statesmen and by the clergy; but can it be true? Manifestly not. The eagle is still an eagle, a warlike bird of prey, however often or loudly he may scream, "I am a dove."

CHRISTIAN character is not proved by profession, but by fruits.

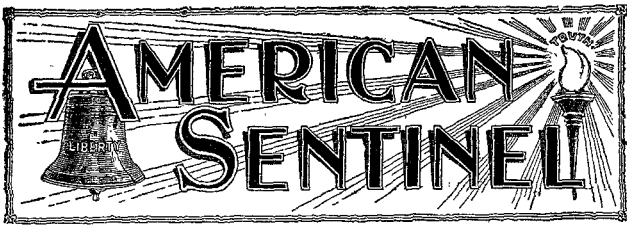
CARNAL warfare is by nature unchristian. There can be no Christian method of conducting it.

THE devil is never so much a devil as when he appears the most unlike one.

WHEN the eagle can become a dove, then can the United States become a Christian nation.

IN every instance of religious legislation the devil argues to the world that God is a tyrant.

WHEN the State wraps about itself the mantle of religion, it becomes a wolf in sheep's clothing.



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

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The United States and the "Monroe Doctrine."

THE effect which the victorious war with Spain, and the acquirement of colonial territory outside the western hemisphere, will have upon the long-established "Monroe doctrine," is one of the questions which now demands consideration by the people of this country, and of the world. The United States having set foot upon the confines of the Old World, with the intention of staying there, shall the powers of the Old World still be prohibited from setting foot upon the territory of the New? Or has the United States, by the conquest of foreign territory, abandoned the position it has maintained respecting the conquest of American territory by foreign powers?

It is not difficult to understand what view of the question will be taken by the powers of Europe. The United States has been saying to Europe, You keep on your side of the world, and I'll keep on mine. If not explicitly stated, the promise of the United States to refrain from any aggression upon Old World territory is so plainly implied in this doctrine, and so plainly necessary to give it a reasonable meaning, that there can be no question that it is an essential part of the doctrine, in the eyes of European powers at least.

Now, the United States has deliberately stepped over the line which it established by this doctrine, and notice has been served upon the powers of the Old World that the flag of this country is to remain flying where the fortunes of war have placed it. If Europe is given the like privilege of stepping over the line, the powers might be willing to accept the situation as offering a fair field to all parties. But—strange as it may seem—it is proposed here that Europe shall be denied the privilege which this country claims and has now exercised in acquiring foreign territory; it is proposed that the Monroe Doctrine shall be maintained against Europe just as strongly as ever. This is the sentiment of a portion at least—and it is to be feared a large portion—of the American people. It is boldly expressed in one of the most popular dailies of this city, thus:—

"The Monroe Doctrine stands more firmly to day than ever before.

"Why?

"Because we are better able to uphold it than ever before."

To this language, of course, there can be but one meaning, and that is that this nation will do as it pleases simply because it has the power to do so.

By this sentiment the Monroe Doctrine becomes reduced to a mere boast of power. The question of right is eliminated from it, and the one element of might remains. It becomes another repetition of the old assertion that "might makes right."

That Europe will acquiesce in any such arrangement is, of course, an unthinkable supposition. The powers will not be slow to insist upon their rights; and if this country, in the flush of victory and the dream of empire, shall advance to the bold position outlined in the above quotation, there will be plenty of need ere long for the great army and navy which is being called for as a proper outlay of the national resources. But peace and prosperity for the common people do not wait upon imperial ambition.

IF the legislatures of earth could pronounce against sin with all the force of the thunders of Sinai, it would but drive the people, as those thunders did, further from the Lord.

An Unobscurable Fact.

IT is a fact which Roman Catholic apologists would gladly have hidden from the light, that the pitiable condition of Spain to-day, as revealed in her impotent struggles to maintain her place in the family of nations, is due more than to anything else to the Roman Catholic religion.

For centuries the government of Spain has been in the closest alliance with the papacy. The papal religion has been the religion of all the Spanish people. No person not a Catholic could secure any office under the government, or hold any position of influence among the people. The State is Catholic, the army and navy are Catholic, the people of all classes are Catholic, and all this has been so for centuries. The papal religion has had a free field; it has been without one rival. These are facts which not even the most ardent Catholic can deny.

What, then, has the papal religion done for Spain? Has it done anything for them? Has it had no effect upon the people and upon the State through all the years of their faithful adherence to it?

If not, what force has it, and of what use has it been to its adherents? But no intelligent person can seriously assert that it has not had an effect, and a most powerful effect, upon the people who have so faithfully practiced

it. In the very nature of things, such an assertion could not be true. It is impossible that a person should make any principles a part of his daily practice and experience, and the basis of his daily thought and hopes and aspirations, as is done in the practice of religion, without being profoundly affected by them. It cannot be otherwise than that these principles should be absorbed into his very being until they become a part of it, and mold his character into conformity with them. This is a law of nature, as immutable as the law of gravitation.

The Word of God declares, "As a man thinketh in his heart, so is he." This declaration is true if God himself is true; and as certainly as it is true, and as certainly as it must be that the character is molded to the principles embodied in the thoughts and practices of the life, so certainly must it be that the principles of the papal religion, faithfully practiced through centuries by the Spanish people, have affected them, have molded their character, and have more than anything else made the Spanish nation what it is to-day.

This is the plain truth. It is asserted by the laws of nature and by observation; by reason and by revelation. And papal spokesmen cannot deny nor evade it.

And therefore the decadence and fall of Spain constitute incontestible proof of the worse than worthlessness of the papal religion. No papal apologist will ever be able to say, because it cannot be said, why that religion, if it is worth anything, has brought the Spanish nation where it is to-day.

A religion which will not mold the character is worthless, and therefore it must be admitted that the papal religion, if not impotent, does mold the character, and has molded the character of the Spanish people. They have been faithful to that religion, both in the church and the state; and therefore it has done all it can do for them, and what that is may be seen in the utter humiliation of Spain to-day.

The same story is told, only less fully, by the other faithful Catholic nations. Austria is to day a decaying and crumbling empire; and France—what prosperous nation envies her? Crushed to the ground with paralyzing swiftness in 1870, she has ever since showed signs of weakness rather than of strength. And the republics of Spanish America are emerging into the light of civil and intellectual freedom only as they are shaking off the long nightmare of priestly domination.

Who that is not wilfully blind can fail to recognize these facts? And why will people be blind to truths so palpable, and fail to be admonished by them to be vigilantly on their guard against the encroachments of Rome?

PROPER legislation restrains man only in that which is criminal.

THE best way to honor the flag is to live out the principles for which it stands.

The True and the False Principle of Government.

BY E. J. WAGGONER.

AFTER the death of King Solomon and the accession of Rehoboam, the people came to the new king and said: "Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." The king "consulted with the old men" and they gave wise counsel, saying, "If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever." Then the king "consulted with the young men that were grown up with him" and they recommended this reply: "My little finger shall be thicker than my father's loins." The new king followed the counsel of the young men and threatened the people with heavier burdens than his father had imposed upon them.

The two replies well represent the difference between the principles of the kingdom of light and the kingdom of darkness. "If thou wilt be a servant unto this people," said the old men, and this was the principle upon which God in Jesus Christ deals with the rebellious world. "Behold my Servant whom I uphold." "I am among you as he that serveth." "Whosoever will be chief among you, let him be your servant." Thus does he who is King of kings and Lord of lords relate himself to those whom he would win as his loyal subjects. In marked contrast with this is that arbitrary spirit which would seek to crush under an iron heel every one who should raise a voice against oppression. The one would win by self-sacrifice, the other would drive by an increase of arbitrary power.

But instead of being terrified into submission by the threats uttered, the people were driven into open revolt: "What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David." When the tax-gatherer came among them, "all Israel stoned him with stones, that he died." "So Israel rebelled against the house of David unto this day." Thus by disunion and division was the way being prepared for the downfall of the nation and their captivity.

He who considers the situation among the nations of the earth to-day cannot fail to see the working of the same influences which brought disaster to Solomon's kingdom. There are nations where the people are groaning under the burden of debt and taxation, and yet their protests, not always wisely made (as in the recent riots in Italy), are met with a display of military power, and no hope is held out that the condition of affairs will be improved. The ruling powers have in many cases so far repudiated the principles of truth and righteousness that there is no sure foundation upon which to build any hope of future reform. The time is near when "all these things

shall be dissolved," and the only hope of individuals will be that each one has built for himself upon the sure foundation, and "other foundation can no man lay that than is laid, which is Jesus Christ."

PROSPERITY and immunity from harm are not the only evidences of God's goodness to his creatures.

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

BY MRS. S. M. I. HENRY.

A WORK so far reaching as that of the W. C. T. U. could not be carried on without touching many other organizations, and without more or less of affiliation with many that might or might not both help and hinder. As a Christian body we were necessarily allied to every church organization in the land. In fact it is expected that every cluster of religious denominations in the midst of which a local union is found, will have among its vice-presidents one woman from each, the especial duty of whom it shall be to look after the temperance work in that church. As a *temperance* organization, we of course, touch every temperance society in the world, and have affiliations more or less with them all, and are largely concerned in all the methods by which they are seeking to carry forward any temperance project, and every department is as a sort of hook by which we lay hold of some body of specialists in some philanthropic line, or which is appropriated by some such body, to hang something on, in which they think we ought to become interested and keep in mind.

The Sabbath department was soon seized upon as such a hook or peg. I do not use this expression in any way that can be considered offensive. I do not charge any with the effort to make use of the W. C. T. U. as a tool; but there were questions involved in this department that, as in some others, led into the legal world from which women were excluded. We could not crystalize our convictions into law, even when law was right, and when our convictions were needed in legislation; and naturally appealed to those who, as we honestly thought, could carry the work along to the point of successful issue by the power of the ballot.

In our evangelistic work by the use of the Word of God we endeavored to bring those who had the law-making-power to right convictions, and then left them to vote those convictions at the next election, the one right thing to do; but, to do which, requires an understanding of what the Word of God really teaches, for it is a serious thing to handle the Word of God to such an end without knowing just what one is doing.

Our women had seen the principle of prohibition all right, and always used it as opposed to license; that is, we denied the right of any body of legislators to make a law that would give any man the *legal* right to commit

any wrong against his fellow-man; and as a rule those women, and men as well, who believe in the enforcement of Sunday laws, do so upon the supposition that every man absolutely needs one day in seven as a rest day, and that anything that infringes on that is a legitimate subject for the civil law. It is not for the protection of the Sabbath of the Lord, nor the "Lord's Day," but *man's rest day*, that the W. C. T. U. have asked the aid of the voting power of the nation.

And I am glad to say that with all my heart I believe that the men who have organized to secure these ends are honest in their efforts, believing just as I once did that Sunday is the Sabbath, and that every man has need of one day of rest in the seven, and also a right to a *quiet rest day*; these brethren are only working out their earnest convictions in trying to rescue Sunday from just as much of noise and unrest as is possible. Their activities, as well as those of the W. C. T. U. along this line are the result of a heroic faith that God will stand by the truth. Their mistake is in a failure to see the truth concerning the binding nature of the commandment to keep the especial day that God has named as well as hallowed; an error which can never be corrected by any argument of any description, but only by the illumination of the Holy Spirit of God; and those who hope to be used as a medium of illumination must at least be willing to recognize honesty and candor in the convictions of others.

The point upon which the W. C. T. U. especially needs to be enlightened is the inconsistency of their position as a professedly unsectarian body with a great department given wholly to the work of promulgating and enforcing a dogmatic section of a man made creed, in defiance of the protest of many of those who have been in the organization from the beginning, and have just as great an interest in its legitimate temperance, educational and rescue work, as any advocates of the Sabbath Observance Department can possibly have, and just as good a right to have their convictions regarded, as though they were not in the minority; for it is not supposed that among Christians a case involving *principle* is ever to be decided by a majority vote, but by that which is clearly right.

It is clearly right that the W. C. T. U. should be consistent with itself; and that it should either so change the Sabbath Observance Department as to entirely remove its sectarian features, or else change the policy of the organization so as to make it an avowedly Sunday-keeping body with Sunday-keeping as a test of membership as total abstinence now is. I do not believe this would ever be possible, and I do so firmly believe in the honesty of purpose, which is the inspiration of all the efforts put forth by both the men of the National Reform Association and my White Ribbon Sisters, that I must believe that sooner or later by the light of the Holy Spirit they will yet see these truths, and wonder as I now do, with reference to myself, how they could ever have been so blind.

Charles Dickens on Sunday Legislation.

From "Sunday Under Three Heads," by Chas. Dickens. Published by Peter Eckler Co., New York City.

(Concluded.)

THE reader is now in possession of the principal enacting clauses of Sir Andrew Agnew's bill, with the exception of one, for preventing the killing or taking of "*fish or other wild animals*," and the ordinary provisions which are inserted for form's sake in all acts of Parliament. I now beg his attention to the clauses of exemption.

They are two in number. The first exempts menial servants from any rest, and all poor men from any recreation; outlaws a milkman after nine o'clock in the morning, and makes eating-houses lawful for only two hours in the afternoon; permits a medical man to use his carriage on Sunday, and declares that a clergyman may either use his own, or hire one.

The second is artful, cunning, and designing; shielding the rich man from the possibility of being entrapped, and affecting at the same time, to have a tender and scrupulous regard for the interests of the whole community. It declares, "that nothing in this act contained, shall extend to works of piety, charity, or necessity."

What is meant by the word "necessity" in this clause? Simply this—that the rich man shall be at liberty to make use of all the splendid luxuries he has collected around him, on any day in the week, because habit and custom have rendered them "necessary" to his easy existence; but that the poor man who saves his money to provide some little pleasure for himself and family at lengthened intervals, shall not be permitted to enjoy it. It is not "necessary" to him—Heaven knows, he very often goes long enough without it. This is the plain English of the clause. The carriage and pair of horses, the coachman, the footman, the helper, and the groom, are "necessary" on Sundays, as on other days, to the bishop and the nobleman; but the hackney-coach, the hired gig, or the taxed cart, cannot possibly be "necessary" to the working-man on Sunday, for he has it not at other times. The sumptuous dinner and the rich wines, are "necessaries" to a great man in his own mansion; but the pint of beer and the plate of meat degrade the national character in an eating-house.

Such is the bill for promoting the true and sincere worship of God according to his holy will, and for protecting every class of society against being required to sacrifice their health and comfort on the Sabbath. Instances in which its operation would be as unjust, as it would be absurd, might be multiplied to an endless amount; but it is sufficient to place its leading provisions before the reader. In doing so, I have purposely abstained from drawing upon the imagination for possible cases; the provisions to which I have referred, stand in so many words upon the bill as printed by order of the House of Commons; and they can neither be disowned, nor explained away.

Let us suppose such a bill as this to have actually passed both branches of the legislature; to have received the royal assent; and to have come into operation. Imagine its effect in a great city like London.

Sunday comes and brings with it a day of general gloom and austerity. The man who has been toiling hard all the week, has been looking towards the Sabbath, not as to a day of rest from labor and healthy recreation, but as one of grievous tyranny and grinding oppression. The day which his Maker intended as a blessing, man has converted into a curse. Instead of being hailed by him as his period of relaxation, he finds it remarkable only as depriving him of every comfort and enjoyment. He has many children about him, all sent into the world at an early age, to struggle for a livelihood; one is kept in a warehouse all day, with an interval of rest too short to enable him to reach home, another walks four or five miles to his employment at the docks, a third earns a few shillings weekly, as an errand boy or office messenger; and the employment of the man himself detains him at some distance from his home from morning till night. Sunday is the only day on which they could all meet together and enjoy a home y meal in social comfort; and now they sit down to a cold and cheerless dinner: the pious guardians of the man's salvation having, in their regard for the welfare of his precious soul, shut up the bakers' shops. The fire blazes high in the kitchen chimney of these well-fed hypocrites, and the rich steams of the savory dinner scent the air. What care they to be told that this class of men have neither a place to cook in—nor means to bear the expense, if they had?

Look into your churches—diminished congregations and scanty attendance. People have grown sullen and obstinate, and are becoming disgusted with the faith which condemns them to such a day as this, once in every seven. And as you cannot make people religious by act of Parliament, or force them to church by constables, they display their feeling by staying away.

Turn into the streets, and mark the rigid gloom that reigns over everything around. The roads are empty, the fields are deserted, the houses of entertainment are closed. Groups of filthy and discontented looking men are idling about at the street corners, or sleeping in the sun; but there are no decently-dressed people of the poorer class passing to and fro. Where should they walk to? It would take them an hour, at least, to get into the fields, and when they reached them they could procure neither bit nor sup, without the informer and the penalty. Now and then a carriage rolls smoothly on, or a well-mounted horseman, followed by a liveried attendant, canters by; but with these exceptions, all is as melancholy and quiet, as if a pestilence had fallen on the city.

Bend your steps through the narrow and thickly-inhabited streets, and observe the sallow faces of the men and women who are lounging at the doors or lolling

from the windows. Regard well the closeness of these crowded rooms and the noisome exhalations that rise from the drains and kennels; and then laud the triumph of religion and morality, which condemns people to drag their lives out in such stews as these, and makes it criminal for them to eat or drink in the fresh air or under the clear sky. Here and there, from some half-opened window, the loud shout of drunken revelry strikes upon the ear, and the noise of oaths and quarreling—the effect of the close and heated atmosphere—is heard on all sides. See how the men all rush to join the crowd that are making their way down the street, and how loud the execrations of the mob become as they draw nearer. They have assembled round a little knot of constables, who have seized the stock-in-trade, heinously exposed on Sunday, of some miserable walking stick seller, who follows, clamoring for his property. The dispute grows warmer and fiercer, until at last some of the more furious among the crowd, rush forward to restore the goods to their owner. A general conflict takes place; the sticks of the constables are exercised in all directions; fresh assistance is procured; and half a dozen of the assailants are conveyed to the station-house, struggling, bleeding, and cursing. The case is taken to the police-office on the following morning; and, after a frightful amount of perjury on both sides, the men are sent to prison for resisting the officers, their families to the workhouse to keep them from starving; and there they both remain for a month afterwards, glorious trophies of the sanctified enforcement of the Christian Sabbath. Add to such scenes as these, the profligacy, idleness, drunkenness, and vice, that will be committed to an extent which no man can foresee, on Monday, as an atonement for the restraint of the preceding day, and you have a very faint and imperfect picture of the religious effects of this Sunday legislation, supposing it could ever be forced upon the people.

But let those who advocate the cause of fanaticism, reflect well upon the probable issue of their endeavors. They may, by perseverance, succeed with Parliament. Let them ponder on the probability of succeeding with the people. You may deny the concession of a political question for a time, and a nation will bear it patiently. Strike home to the comforts of every man's fireside—tamper with every man's freedom and liberty—and one month, one week, may rouse a feeling abroad which a king would gladly yield his crown to quell, and a peer would resign his coronet to allay.

It is the custom to affect a deference for the motives of those who advocate these measures, and a respect for the feelings by which they are actuated. They do not deserve it. If they legislate in ignorance, they are criminal and dishonest; if they do so with their eyes open, they commit wilful injustice; in either case, they bring religion into contempt. But they do *not* legislate in ignorance. Public prints, and public men, have pointed out to them again and again the consequences of their proceedings. If they persist in thrusting themselves

forward, let those consequences rest upon their own heads, and let them be content to stand upon their own merits.

It may be asked, what motives can actuate a man who has so little regard for the comfort of his fellow-beings, so little respect for their wants and necessities, and so distorted a notion of the beneficence of his Creator.

I reply, an envious, heartless, ill-conditioned dislike, to seeing those whom fortune has placed below him, cheerful and happy—an intolerant confidence in his own high worthiness before God, and a lofty impression of the demerits of others—pride, selfish pride, as inconsistent with the spirit of Christianity itself, as it is opposed to the example of its Founder upon earth.

To these may be added another class of men—the stern and gloomy enthusiasts, who would make earth a hell, and religion a torment: men who, having wasted the earlier part of their lives in dissipation and depravity, find themselves, when scarcely past its meridian, steeped to the neck in vice, and shunned like a loathsome disease. Abandoned by the world, having nothing to fall back upon, nothing to remember but time misspent, and energies misdirected, they turn their eyes and not their thoughts to Heaven, and delude themselves into the impious belief, that in denouncing the lightness of heart of which they cannot partake, and the rational pleasures from which they never derived enjoyment, they are more than remedying the sins of their old career, and—like the founders of monasteries and builders of churches, in ruder days—establishing a good set claim upon their Maker.

LOVE is never awakened by the lash.

Some Fruits of Papal Arbitration.

New York "Christian Advocate."

THE American Board of Commissioners for Foreign Missions comes forward to say that it does not meddle in public matters, and that at the present time it takes no part in discussions relating to territorial acquisitions by the United States in any part of the world. It proceeds, however, to state that for thirty-five years it prosecuted mission work in the Caroline Islands without the missionaries' seeing the slightest sign of any government except that of native chieftains. They were doing well, when in 1887 the Spaniards sent an armed force to Ponape, from Manila, with a governor to claim sovereignty, under the decision of the pope, as arbitrator, which confirmed Spain's claim to the Carolines. The Spanish governor brought fifty soldiers, twenty-five convicts, and six Roman Catholic priests. The board says that its missionaries were driven off, and the churches of the natives in most instances demolished; that the Bible had not been permitted to be landed, nor

the missionary vessel, the "Morning Star," to stop there; and says that in view of the forcible intervention of Spain and the putting a stop to the work of these missionaries "the board deems it right to ask that whenever the status of these islands is determined, ample guarantee shall be required of whatever power shall hold sovereignty, that perfect religious toleration shall be enjoyed by the islanders. As to what nation shall hold that sovereignty we have nothing whatever to say." Many things besides this go to show that in this conflict the pope can never impartially fill the position of arbitrator between Spain and the United States.

What Is the Everlasting Gospel?—No. 9.

BY C. H. KESLAKE.

A POINT to be noticed in the study of the everlasting gospel from Rev. 14:6, 7, is that all people are called upon to "worship him that made heaven and earth, the sea, and the fountains of waters."

The full force of this gospel requirement will not be grasped unless it is remembered that this special gospel message, as given in the text, is to be proclaimed at the time when it is sought to enforce, by civil enactments, the worship of the beast and his image.

Another thing to be learned in this connection, and ever afterwards to be borne in mind, is that there is something else involved in the matter of worshiping the beast and his image.

It is true that "all that dwell upon the earth shall worship him [the beast, see context] whose names are not written in the Book of Life of the Lamb slain from the foundation of the world." Rev. 13:8. But it is equally true that in that thing there is somebody else who will be worshiped—inevitably too. This will be seen by reading verse 4 of the same chapter: "And they worshiped the dragon which gave power unto the beast; and they worshiped the beast, saying, Who is like unto the beast? Who is able to make war with him?"

The dragon here mentioned is fully brought to view in the twelfth chapter of Revelation. Verse 3 reads, "And there appeared another wonder in heaven, and, behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads."

Without going into an elaborate exposition of the dragon as brought to view in this chapter to identify the power thus symbolized, it will suffice for the purposes of this article to notice what is said of the dragon in chap. 13:2 (last clause), "And the dragon gave him [the beast] his power, and seat, and great authority."

It has been abundantly shown in these articles that the beast is a symbol of the papacy. All that need be asked therefore is, What power (symbolized by the dragon) was it that gave to the papacy its seat (of government) power and great authority?

The answer is easy. We know that the city of Rome is the seat of the papacy. But who controlled it before it became the seat of the papacy? For hundreds of years it was held by the Roman power. But Rome before the time of the papacy, and as distinguished from it, was pagan. And we know that after Constantine moved the seat of empire from Rome to Constantinople, that city finally became the seat of the papacy. Hence the dragon is used to symbolize *pagan Rome*.

But it is not to be understood thus in its fullest sense; only in a secondary sense does the dragon symbolize pagan Rome. Primarily it symbolizes Satan. Of this we may be sure from the reading of Rev. 12:9: "And the great dragon was cast out, that old serpent called the devil and Satan, who deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him."

We may consider the dragon in both its primary and secondary senses, and it is still true that when the beast is worshiped, the dragon is worshiped also. Now it is by the enforcing of the mark of the beast that the beast itself is worshiped. Therefore as the dragon (or paganism) is worshiped together with the beast (papacy) it follows that in the mark itself must be found, while professedly a Christian institution, that which is essentially pagan.

But the dominant worship in pagan Rome, as it was also of the world long before the days of Rome, was sun-worship. And the day devoted to the worship of the sun, and especially observed in its honor, was the first day of the week, and from which worship it derives its name—Sunday—confessedly the "wild solar holiday of all pagan times."

Now note: of all the pagan institutions ever devised Sunday is the only one claimed by professed Christians of this country and by them called a "mark."

Thus it is seen that Sunday is the mark of both the papacy and paganism, and the only institution that can possibly answer to the "mark" of the prophecy.

Now a few questions: Can righteousness have fellowship with unrighteousness? Can there be any communion between light and darkness? Can there be any agreement between the temple of God and that of idols? See 2 Cor. 6:14-16. "Doth a fountain send forth at the same place sweet water and bitter? Can a fig tree, my brethren, bear olive berries? either, a vine, figs?" James 3:11, 12.

When all these questions can be answered in the affirmative, then it can be truthfully said that Christianity and paganism can unite and be represented by one common mark—Sunday. And when Christianity and paganism unite, then will it be true that Sunday is a part of the gospel.

No; Sunday is a part of paganism, and belongs to the founder of paganism. But whoever he might be, of one thing we are absolutely certain,—it is not Jesus Christ; and therefore he is not the author of Sunday.



PASSING events continue to make it more clear that the question of the disposition of the Philippines is not one that will be lightly settled. Now that American and Spanish troops have met in battle at Manila, and American blood has been shed and American lives lost in establishing American supremacy, the sentiment for retaining the islands as American territory is no doubt tremendously strengthened, and in all probability will be too strong to be denied. And when this Government announces definitely its intention to establish itself in power on the borders of the seat of the contentions of the Old World powers, it will not be strange if those powers take more decisive action in the matter than they have done hitherto.

THE Scripture says that man at his best estate is altogether vanity, and man himself is continually demonstrating the truth of the statement. One way in which he does this is by presuming to exercise powers which are altogether beyond his capacity to possess. For instance, men are continually claiming the ability to apprehend, to a greater or less degree, events which are yet behind the veil of the future. There is the weather prophet, who predicts what the weather will be for a month or more in advance. There are also the astrologers, and fortune tellers, who claim the ability to foretell the chief events of an individual's life, and who are credited by most people with having some degree of power in this direction. And aside from all these, the vast majority of people have more or less confidence in their own ability to predict what is going to happen, when they have some slight basis of known facts from which to shape their conclusions. They are always ready when opportunity offers to speak the self-justifying words, "I told you so."

THE events of the war with Spain, which are fresh in the minds of all, afford an illustration upon this point. Before the war began, but when it had become a visible prospect, a certain writer drew considerable attention to himself by writing a history of "our late war with Spain." Few people believed at that time that war would come, but with the possibility of it in mind, the probable result of a clash between two powers provided with modern implements of war was a question of general interest. The writer set forth such events as, to his mind, were to be expected in the conflict. From what was known of the

resources of the two nations, and of the nature of the weapons that would be brought into use, he thought to make a fairly accurate prediction of what would happen when these two nations pitted their armies and navies against each other. And his descriptions were received by the public with almost the interest that would be given to credible prophecy.

BUT his predictions could hardly have fallen more wide of the truth. The great battle between the Spanish and American fleets, as he portrayed it, was a doubtful contest, in which the opposing ships were obscured by clouds of smoke, under cover of which one of the fast auxiliary cruisers sailed close to one of the Spanish battleships and silenced it completely by a single broadside from more than a hundred small quick-firing guns; and at the close of the combat not one of the victorious American ships was in condition to continue the fight. As a matter of fact, when the opposing fleets came together off Santiago, the auxiliary cruisers played no part at all in the contest, the result was never doubtful, and the American fleet was not at all disabled by the fire of the enemy. So far from proving, as predicted by a number of assumed authorities, only an even match for the Spanish navy, the American fleets have sent the Spanish fleets to the bottom of the sea without suffering the loss or serious injury of a single ship.

IT is a strange thing, but yet true, that men have always been inclined to pay more attention to the predictions of their finite fellow-mortals than to those of the Word of God. And though the predictions of inspiration have never yet failed, while those from a human source have scarcely been anything but failures, people are to-day as ready as ever to allow their minds to be diverted from the truth by things that are false and of no value. It is the purpose of the author of what is false and counterfeit, to obscure what is genuine and true; and the world to-day is flooded with counterfeits of the things provided by the grace of Omnipotence for man's salvation. But "nevertheless the foundation of God standeth sure," having this infallible test: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

THE war with Spain having practically ended, it may be presumed that Spain's "honor" is satisfied; for this "honor" was the one thing that Spain most strenuously insisted on preserving. But what real honor has Spain preserved? From whom does Spain now receive honor as the outcome of her conduct of the war? Evidently her fancied preservation of honor is but a gigantic hallucination. Only feelings of pity and contempt have been awakened throughout the civilized world by the display of weakness and barbarity which marked the struggle on the Spanish side.

It would have been honorable in Spain to have granted relief to the oppressed Cubans before they were driven to the point of open rebellion. It would have been honorable to her if she had entered into any arrangement with the United States for the maintenance of a proper government on the island, under which the people might have lived in security and prosperity. But in her own view, all this had nothing to do with honor. The essential point of "honor" with Spain was to display the utmost possible tenacity in maintaining an unjust, unreasonable and utterly hopeless attitude toward her colonies and the Government of the United States. Her "honor" consisted in not giving up anything until she was compelled by force to do so. This is "national honor" with Spain, and it is not altogether unlike "national honor" elsewhere. But true honor is revealed not through politics, but through Christianity.

* * *

A CONGRESSMAN from New Hampshire, Mr. Cyrus Suloway, is reported as having said in reply to the question whether the United States ought to hold the Philippines: "Hold them? Of course we should hold them! It would be cowardly to desert them now simply to satisfy a few weak-pulsed Americans who say we cannot handle them. We Anglos can fight with a Bible in one hand and a rifle in the other. Where he cannot convert, he shoots."

* * *

OF course, the only idea in carrying "a Bible in one hand and a rifle in the other" would be to shoot wherever it was found not possible to convert. That is the principle of procedure that must be followed by a "Christian nation"—force joined with religion. Force with religion means compulsion wherever there cannot be persuasion. And this is a very old principle—one that has been often tried with the object of benefitting mankind. One can see that if this principle should be fully carried out, the whole world would ere long be "converted," because all the people who had refused to be converted would be dead. When Spain first came to the Western World, several centuries ago, she carried the symbol of religion in one hand and the sword in the other; and the unfortunate natives had their choice between "conversion" and death. And now, when Spain is being driven out, the victorious party who congratulate themselves on being rid of a barbarous neighbor propose to put in practice the barbarous principle which has done most to make Spain what she is.

* * *

"THE Bible in one hand and a sword in the other" does not make an effective fighting outfit. The Bible is the Word of God, and the Word of God is the "sword of the Spirit." The two swords cannot work in partnership. If the sword of steel is to be carried, the "sword of the Spirit" might as well be dropped. The sword alone is more effective against the enemy than the sword and the Bible combined.

THE real antagonism between these two weapons may be seen from the fact that the purpose of the sword is to kill, while the purpose of the Bible is to save. Being thus opposite in purpose, when joined together the one only antagonizes and neutralizes the other. The sword has, of course, its legitimate field in the divine economy for this world, being the conservator of civil peace, and borne by the civil ruler "not in vain." But this is altogether outside the sphere of religion.

"What a Way to Spend Sunday!"

THE reason why the Spanish Admiral Cervera was defeated off Santiago in the engagement with the American fleet, according to *The Observer* (New York), is given in the following quotation from that journal:—

"The fact that Admiral Cervera deliberately selected the hour when the crews of the American ships were at religious service for his dash out of Santiago harbor on that now historic Sabbath morning may in the providence of God have had more to do with his overthrow than most people have yet imagined. The morning was calm and peaceful, bringing its tender reminiscent reflections to hundreds of worshipful American hearts on the fleet at anchor off shore, when suddenly, as though to disturb the Almighty at his own devotions, the impious Spaniards, fired while also fuddled with wine, rushed forth, as it proved, horribly to die or finally to be captured. What a way to spend Sunday! And when the sun set that Sabbath its last reproachful beams slanted across the smoking hulks of the fleet of the proud Spaniard who deliberately broke up religious meetings in the hope of gaining a strategic success. But the stars in their courses fought against Cervera. God is not mocked, nor can his commandments and sacred sanctions ever be impugned with safety."

According to this evangelical authority, then, it is all right to fight on Sunday, provided you do not strike the first blow. You may even compel the fighting, by forcing your adversary into a corner, and still be guiltless. Nor is it necessary that your Sunday fighting be in self-defense; it may be only to prevent your enemy from escaping, and still be right. God will excuse you from religious devotions any time if it is for the purpose of fighting, only you must not fire the first shot. Is this an exalted, or a low, conception of Christian principles?

Let us alter the statement a little. The "impious Spaniards" rushed forth to disturb the sanctity of the day of rest, and the American sailors at once rushed to their guns, prepared to make the disturbance as complete as possible, and then occupied themselves with all their energies in destroying the property and lives of their enemies, killing and maiming hundreds of their fellow-beings made in the image of the One whom they were assembled to worship. "What a way to spend Sunday!" Was it really a better way than that chosen by the Spaniards?

"A Blasphemous Failure."

RY A. R. HYATT.

THE *Oil City Blizzard*, of Oil City, Pa., under date of Friday, June 24, contains an editorial on Robert G. Ingersoll, the noted infidel, and his work.

Now we do not believe in Ingersollism, and think we are as truly opposed to infidelity in all its forms as is the editor of the *Blizzard*. But the editor is on the wrong track. Listen to what he says: "For Robert G. Ingersoll, the lawyer, the orator, the open-hearted, public-spirited man, we must entertain respect; for Robert Ingersoll, the infidel, the blasphemous expounder of a poisonous belief, contradictory to the doctrine of the Bible, inconsistent with the creed of the Christian nations, we can hold nothing but feelings of abhorrence.

"This man, whose eloquence is so powerful as to corrupt minds too weak to hold their own convictions, is a follower of Thomas Paine, the hideous scoffer against revealed religion, and, like Paine, we find him stepping aside from his religious controversies long enough to put in masterly diction a plea for pure morality, honesty and truth. With all his unrighteous tirade against the existence of an almighty God, he is a man with a keen appreciation of all that is good and fine in life, and it is astonishing to find him so. His family ties are the sweetest; his ability as a lawyer has won the confidence of his clients; his standing as one of the most able orators in the country cannot be questioned; his estimate of women, made apparent in so many of his lectures, and his love for little children, show him to be a man of culture and good principles.

"But all these attributes are clouded in darkness by the realization of his religious differences. He denies the existence of God; he would tear to pieces every thread of truth on which we base our comforting faith; he is a rank iconoclast, seeking to shatter the doctrinal idols of a Christian people and giving them nothing better in their place.

"He can harm no one with a mind strong enough to resist his powerful persuasions, but to the ignorant mass of men his unreligious utterances framed in language of marvelous strength and beauty, must come like the inspiring and impressible tones of harmonious music and inflict their contamination.

"In this country, where free thought is allowed unbridled liberty, he can give voice to his false sentiments and meet no stronger opposition than the arguments of the American pulpit; but it is a woful mistake, and toleration of speech should be a dead law when it comes to a ranting exposition of unreligious sentiment.

"Ingersoll on Shakespeare, Ingersoll on Napoleon, Lincoln, or any of the historical characters of the world, is a literary treat; but Ingersoll on the 'Holy Bible' is from beginning to end a sacrilegious, blasphemous failure."

A "failure,"—"from beginning to end a sacrilegious, blasphemous failure,"—and yet it is desired to hinder a man from showing his efforts to be such in speaking against the "Holy Bible." If it is a failure, good; let him fail. When men feel a desire to forcibly prevent their fellows from expressing their views on religion, they give evidence of a low appreciation of the religion of our Lord and Saviour Jesus Christ.

This editor has judged Christianity from the standpoint of popular pulpit teaching as shown by the expression: "In this country where free thought is allowed unbridled liberty, he can give voice to his false sentiments and meet no stronger opposition than the American pulpit." Let the pulpit present the plain truth as revealed in the Bible, and it will stand against the bombastic ebullitions of all the infidels in the country, and there will be no need of unjust laws that trample upon the God-given rights of the individual.

THE *Dayton Republican* (Dayton, Tenn.) of August 5, reports the following interesting bit of conversation occurring recently in that town, in which is displayed the spirit of the demand for Sunday laws:—

"A Graysville lady who is also an Adventist was canvassing in Dayton recently for an Adventist paper, when she encountered an unexpected snag.

"I don't want your Advent litatoor," said the lady of the house she called at. 'You Advents ought to be in jail anyway. You was there once and you ought to have stayed. If you would obey the laws of your country you would not get in trouble. George Washington fixed the Sabbath, and you have no business in disobeying him.'

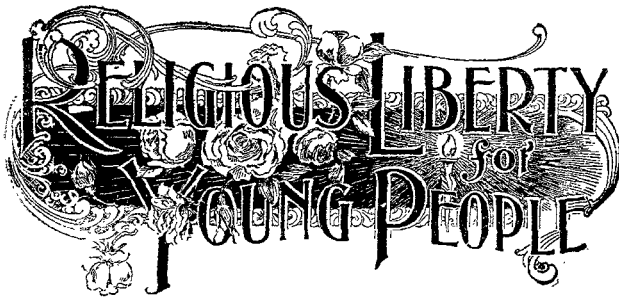
"During this diatribe the visitor stood aghast. Finally she managed to interpose: 'But Jesus Christ is greater than George Washington.'

"'Not in this Sunday business he ain't,' snapped the irate lady of the house, and this ended the unique discussion.

"Clearly there is a field for missionaries other than in China and Africa."

WRITING of the thirteen inch gun used in the navy, a writer in *The Engineering Magazine* says: "It is difficult to appreciate the power and, at the same time, the delicacy of these great fighting-machines. At the muzzle the immense projectile has been forced through twenty-seven inches of Harveyized steel. At two thousand yards the penetration is twenty-two and one-half inches. The extreme range is thirteen miles. The projectile leaves the gun with a velocity of 2,100 feet per second, or 1,400 miles per hour. A shot can be fired every one and one half minutes for a period of several hours. The force imparted to the projectile, if properly applied, would lift a battleship bodily three feet, and yet this great machine, weighing 145,000 pounds, is as accurate as a high-grade watch."

THE most powerful weapons are spiritual.



RELIGIOUS LIBERTY OF THE YOUNG PEOPLE

Be Careful How You Speak.

BY T. R. WILLIAMSON.

CHILDREN and fools, they say, will tell the truth,
Heedless of what befalls of wrong or ruth.
And many folks there be in every street
Ready to talk small truth to all they meet.
Live and let live are words that rule the wise.
Endeavor so that truth, or e'en surmise,
Shall neither seem to flow from off your tongue
Mingled with spite 'gainst any, old or young.
I say that even truth had better be
Left tongueless oft than told in gossip free.
Tell what is simply, what is fairly, true.
Owe all men friendliness and pay it too.
Ne'er think it wise to utter all you know.
When folks do that they soon to lying go.
A fool's tongue, and a child's, are unrestrained.
If we of older growth have no more gained
Than to take them for models, surely then,
Earth needs a nobler, manlier, race of men.

“Ye Shall Be as Gods.”

“MAMA, Satan not only told Eve that she should not surely die, but that ‘ye shall be as gods, knowing good and evil.’ Of course, if we were to be as gods, we would not die.”

“No. In heaven Lucifer would not acknowledge that God was more than he himself was; he flattered himself that he himself was divine power, and that all he needed was opportunity to develop it, and be as the Most High. In telling man he should be as God, he breathed into him the ambition that had caused his own expulsion from heaven. Ever since then man has thought there was something divine in him independent of God, and that something divine could therefore be originated by him. This idea led him to become a worshiper of himself, to make his own religion, and give to the machinery of civil power, the authority to enforce the theories of the majority, or the stronger, on the weaker. As God is love, and can only be worshiped through the faith that works by love, of course the man-made worship, thrust on souls by force, could only be against God, and disastrous to men. How disastrous, we shall never know till the books are opened.”

“Mama, the boys who think lots of themselves, who

have what we call the ‘big head,’ always want the other fellows to do just as they say.”

“That’s it, Charlie, self-exaltation leads to the stamping out of individuality, and to monopoly. Even on the play ground, the principle finds illustration. Your selfish boy generally wants and gets supremacy. The outcome of it in the world is a one-man power—the papacy. In the universe it would be the overthrow of God’s throne, and the supremacy of Satan.”

“What makes the boys on the play ground give up to the selfish boy?”

“Some of them are afraid of getting into trouble, if they don’t. If you are not as strong as he is, you’d better skip out, or come to terms.”

“Then it’s a government of fear. That’s what it was in the dark ages, and men lost their manhood. They had to sneak and quail and cringe. In order to keep in favor with the strong, they had to spy and report and hunt and torture those who were out of sympathy with the principle. Men who in heart hated the management, through fear, pretended to be in favor of it. No one dared to speak a new thought or manifest any unusual ability; for a government founded in fear is sustained and enforced through jealousy. So the ages became black, and even God’s word was said to ‘prophecy in sackcloth,’ because its advocates were in danger of losing their lives, if suspected; superstition ran rife, and the good, the simple-hearted, the talented, were looked upon with suspicion, and many of them were burned as witches. This is the degradation to which man comes who believes he is as God, and seeks for God-like supremacy in enforcing his ideas and plans on others.”

“But away down deep in his heart, mama, can any man believe he is divine?”

“No, Charlie, not unless he is wholly given up to the devil. Many of these very men who became so lifted up, submitted to, or originated, the cruelest sort of punishment for sin in themselves and others. They sought to make atonement for themselves. Refusing to be justified by faith in the Redeemer of the world, they tried to justify themselves. But the wearing of hair shirts, walking on peas doing penance, lacerating the flesh with iron points, walking up Pilate’s stairs on their knees, fasting, praying, all seemed to fall short of the penalty deserved. However, this fostered spiritual pride. People looked with wonder and admiration on those who endured most suffering from themselves, and gave them the title of saint. Then it angered them to hear that all this suffering was vain, and aroused their enmity against those who trusted in the merits of Jesus, and rested in the love of God, who were justified by faith. They were determined to make the followers of Christ suffer as they had suffered themselves. Their self-inflicted sufferings made them cruel.”

“But, mama, were they satisfied?”

“O, no, Charlie; self-justification never satisfies. The Catholics all expect to spend some time in purgatory.

The pagans had this doctrine long ago. You will read it in Virgil's *Æneas*. All nations have the thought of punishment after death."

"Well, mama, so have Christians. We believe that the wicked will be punished."

"What is the punishment, Charlie?"

"The wages of sin is death," said Charlie. "But mama, what is death?"

"Look it up in the dictionary."

"Cessation of life," read Charlie. "Yes, but I can't understand. The Bible says, 'These shall go away into everlasting punishment; but the righteous into life eternal.'"

"Well, that only tells how long the punishment is to last. The death is everlasting. There will be no end to it."

"But mama, it says 'the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night.'"

"Yes, I know, Charlie. But the words 'forever and ever' are used in a limited sense. Dr. Adam Clark, the commentator, says you cannot make that expression mean unending torture. The same word is used in Exodus 6th chapter, where a man has his ear bored through with an awl to signify that he is a slave, and it says, speaking of his master, 'He shall serve him forever.' This means simply as long as he lives. Now other passages teach plainly that the wicked are to become extinct. 'The day that cometh shall burn them up . . . and it shall leave them neither root nor branch. And ye shall tread down the wicked, for they shall be ashes under the soles of your feet.'"

"Then mama, what does the Bible mean by hell?"

"In some places it means the grave; in some places the place of the punishment of the wicked. But the Psalmist says that the righteous are to be 'rewarded in the earth, much more the wicked and the sinner.' With 'thine eyes shalt thou behold and see the reward of the wicked.' When the thousand years are finished, the wicked will be raised from their graves to acknowledge that God is love, and to die the second death."

"But mama, why does God have them resurrected at all?"

"It is necessary to the plan of the full vindication of his character, and to the stability of his eternal government. Every tongue is to confess that Christ is Lord to the glory of the Father.

"Lucifer would not acknowledge Christ as Lord; but claimed that he was himself superior to Christ. He led his angels and the hosts of the wicked to affirm this falsehood. The vindication of truth demands that the instigator and the repeaters of this falsehood make a public confession of its fallacy and an acknowledgment of the truth. This the truth itself will compel them to do, not through force, but through the compelling conviction of the intrinsic worth of truth. In that day the utter weakness of forcing men to acknowledge

truth or error, will be made apparent. As Satan and his hosts surround the beloved city, and the glory of love is made manifest, the great confederacy of fallen angels and wicked men, will crumble into dust and ashes. The blaze of God's glory will be a consuming fire to all evil. He who said, 'Ye shall be as gods,' will be brought 'to ashes on the earth' in the sight of saints and angels. Death and hell are to be cast into the lake of fire. Out of the last conflagration will come the renewed earth, the home of the redeemed."

"But, mama, we will be like God after all, at last."

"Yes, indeed, 'We shall be like him.' Not merely in external form, but in spirit and in truth. We shall be in the image of his glory, which is love."

F. B.

Studies in French History.—34.

"WHILE all these things were going on in France during the fifteenth century, there was a humble man born in Genoa, Italy, in 1435, who from study, observation, and deep reasoning, formed the opinion that our earth, instead of being a flat body of land floating in a sea of waters, was a round body; and that by sailing westward he might if he only went far enough, sail to India by a new route. His name was—"

"Christopher Columbus!" exclaimed all the children in concert.

"Yes," said Professor Carman, "but as this does not directly affect French history, we will drop the subject, interesting as it is, and finish our study of Louis XI."

"The king was still shut up in his dismal castle," said Harry Ray, "when our last lesson closed."

"Yes, and he never left this castle until he died. He grew more and more superstitious, and was continually adding a relic of some dead saint to the string of charms which he constantly wore, hoping thereby to postpone the hour of death, which he so much dreaded and for which he was so little prepared."

"Relics! What kind of relics, for instance?" asked Florence Ray, who was a great hand to particularize.

"Well, he would get a piece of something which he was told was the finger or toe of some saint, or may be the bone of an animal, which some deceiving priest would gravely assure him was a part of the once living form of St. Peter or St. Paul, and he would string these around his neck in the vain hope that they would cure his bodily maladies."

"I should suppose he would want to be cured of his spiritual diseases before he died," observed Julia March.

"O he cared far more to be made well in body than to be healed in spirit; and when his attendants would pray for his soul as well as his body, Louis often remonstrated with them, and begged them not to ask for too many favors at once, but to ask only that he might have his health again. He would not allow any of his attendants to mention the word 'death' in his presence; yet,

after all, he was obliged to yield to the grim messenger at last.

"He is called 'the worst husband, the worst father, and the most brutal son in the world,'—a sad name indeed to follow a man through the ages."

"Did he do anything at all worth remembering?" asked Charlie White.

"Yes, indeed; it is very seldom that one cannot mention some good deeds in every life, and Louis's is no exception. He made some very sensible laws, and the middle classes were certainly in a better condition when he died than when he first ascended the throne."

"Did King Louis have any one to take his place?" asked Rob Billings, "if he did I hope for the sake of the poor people that he made a more kind-hearted ruler than his father."

"O yes; but his little son Charles the Eighth, called The Courteous, was too young to govern his father's kingdom, being then only thirteen years old: so his sister Anne was made regent. The poor boy never seemed to be well. He was badly misshapen and dwarfish in appearance, but he had a kind heart, and although his was comparatively a short reign, he endeared himself to his people. His father's government had been so severe that the poor people were glad enough for a change."

"Did the regent, Anne, manage things pretty well?" asked Milly Brown.

"Very well, indeed, considering the difficulties there were in the way. She is said to have been an intelligent woman and one who possessed great tact. But affairs were in a very sad condition. The country had been overrun for about four years by her father's troops, and the poor peasants were in a state bordering upon actual starvation."

"It does not seem as if we ever had such a very poor class of people in this country, or ever could have," said Max Smith.

"We may not have so many poor people nowadays, but don't you think, professor, that the number is getting pretty large?" answered practical Jack.

"Yes, and it is growing larger. I was in Chicago at the time of one of the great strikes only quite recently, and I saw more actual want and suffering among the poor than I supposed it possible to exist in this favored country."

"Isn't it true that history repeats itself?" asked Julia March.

"Yes; it was never truer than now.

"At last King Charles married a daughter of Maximilian, of Austria, afterward Emperor of Germany.

"The young king was quite ignorant, but he learned to read after he was married, and then he wasted much time in reading foolish stories,—for he was quite romantically inclined,—and it had then precisely the effect it has now; it filled his head with much nonsense, and turned a naturally kind-hearted man into a foolish fortune hunter."

"What! did he go gold hunting?"

"O no; but he did just as foolish a thing as that. He had not learned the lesson that it hardly pays to conquer territory far away from home, and so he started out to conquer Italy."

"I imagine the pope had something to say about that," said Joe Palmeter.

"He certainly did. True to the papal idea of the righteousness of uniting church and state, Pope Alexander the Sixth, whom history calls the most thoroughly wicked man who ever sat in the chair of St. Peter, gave the young king the kingdom of Naples as coolly as though it were his to give."

Now as the time was up, Professor Carman dismissed his class, bade a kind good-by to Charlie White and Rob Billings, who intended to sail for Paris the next day, and asked them to write often, which they promised to do.

MRS. L. D. AVERY-STUTTLE.

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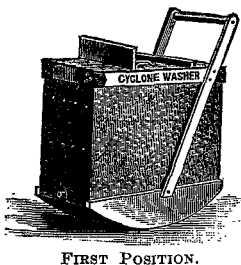
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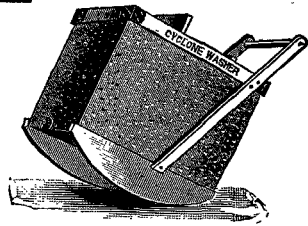
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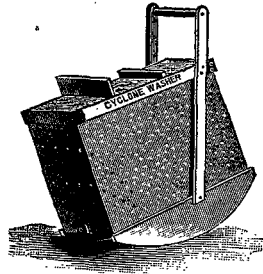
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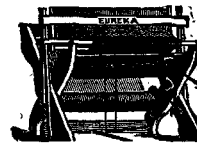


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It is the best Bible I ever saw for the price.

I received your premium Bible, and we were surprised to get such a good grade of book. Many of my friends have examined it and pronounce it excellent.

I wish to thank you at once for the beautiful Bible which I received yesterday. It is far better than I expected.

I am very much pleased with it and like it better than any Bible I have ever had.

We are all more than pleased with the Bible. The type is a great delight.

I am delighted with the Bible. Don't know how you sell it so cheap.

The Bible is far beyond my expectation. It is a real beauty and I am more than pleased with it.

I am greatly pleased with the book, it being better than expected to get.

I received the Bible all right and am more than pleased with it. It is better than I expected. The print is very nice.

The Bible is just lovely. It is lots better than I thought it would be.

I have been using the Teachers' Combination Bible nearly two years. Am more pleased with it daily. The Revised Version feature is "just the thing," and if I were going to purchase a Bible tomorrow you may depend upon it, I would purchase the Teachers' Combination Bible.

Your kind favor accompanied by the Premium Bible was received a long time ago, and after having examined the Bible carefully, I must say that it is, with a minor exception, the finest thing I ever saw for the money. It is just the thing I have been looking after for years. I never could understand why it was necessary to have two Bibles to do the work of one. But in this you have both versions at a glance. I say it is worth twice what you ask for it.

We will send this fine Bible, postpaid, and the **AMERICAN SENTINEL** one year for **\$3.50.**

The Bible may be sent to one address, the "SENTINEL" to another.

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

Address,

PACIFIC PRESS PUBLISHING CO.

39 Bond St., New York.

American Sentinel.

NEW YORK, AUGUST 18, 1898.

WHEREVER mercy and justice appear, there is written the name of God.

NO HUMAN law was ever enacted to enforce the observance of the true Sabbath.

SIN and slavery came into the universe together, and have gone hand in hand ever since.

THE United States and Spain are now again at peace, and there is satisfaction—on one side. Only the peace of God brings perfect satisfaction to all who have it.

IS THE Roman Catholic religion impotent? or is it a deadly incubus? The condition of the Spanish people and nation to-day affirms that it must be one or the other.

"PEACE I leave with you," said Jesus to his disciples; "My peace I give unto you; not as the world giveth give I unto you." John 14:27. And his disciples to-day may be thankful that Jesus does not give peace as the world gives it.

FROM the scenes which mark the reestablishment of peace in tropical America, the eye of the spectator, turning away, rests upon the prospect of war between Russia and Great Britain. Apparently the most fragile thing in the world is the world's peace.

How is the question of the control of the Philippines to be settled? That is the overshadowing question of the whole settlement of the relations between Spain and the United States. That is the one question in which others of the world's powers are particularly concerned. Public senti-

ment in this country is universally against the thought of giving the islands up again to the domination of Spain; and political sentiment in Europe—outside of England—is universally against their being kept by the United States. And to give them to any one of the Powers of Europe would provoke an immediate storm among all the other Powers. Nor will it give satisfaction anywhere to let the people of the islands try to govern themselves. That would not develop the resources of the islands as the great trade-loving powers want to see them developed. It is a marvelous thing, and a thing characteristic of these days of earth's history, that the United States should have thus become involved in the intricacies of Old World political contentions, out of which most momentous and startling developments may be expected.

NOW THAT there is peace, the press is proclaiming that there will be business prosperity throughout the country. We hope there will; but if business prosperity could be secured as easily as terms of peace can be arranged between belligerents, hard times would be much more infrequent than they are. Peace between capital and labor is the peace that is most needed by the business world.

THE author of the "Items of W. C. T. U. History," which have for some months been a feature of the SENTINEL, writes from the standpoint of a thorough knowledge of and sympathy with the purposes and motives of the W. C. T. U., gained by long years of identification with that body as national evangelist. The SENTINEL is glad to present through its columns this series of historical sketches relating to the character and work of the W. C. T. U., by one so well qualified to speak on this subject, and trusts they may be the means of a better understanding between those who, as workers together for one Master, have yet stood opposed to each other in the matter of

Sabbath legislation. To this end we must recognize the sincerity and honesty of the promoters of this idea of reform, both in the W. C. T. U. and elsewhere. To impugn the motives of our opponents is a common but altogether unchristian proceeding, and one in which we have doubtless erred much. In this let us take heed to ourselves for the future. The promoters of Sabbath legislation have of course yet to see the difference between a misdirected zeal and true faith; that any legislation for the observance of a weekly rest day must be religious; and that all religious legislation cannot but be contrary to God. For this we will hope and labor.

It is reported that the French court of inquiry appointed to investigate the "Bourgogne" disaster, in which nearly all the crew were saved and nearly all the passengers drowned, have actually exonerated the officers and crew from all blame, and not only that, but have found that the crew behaved so gallantly, many of them, that they are entitled to be decorated with medals of honor! Verily French justice, as illustrated by this and the Dreyfus affair, is a picturesque thing. Such proceedings remind one of the wisdom of the ostrich.

THE "peace protocol" between this country and Spain provides among other things, "that the United States will occupy and hold the city, bay, and harbor of Manila pending the conclusion of a treaty of peace, which shall determine the control, disposition, and government of the Philippines." All appearances indicate that this will give the United States possession of the bay and city of Manila for a long time to come.

WILL some of our good friends who say they can't understand the SENTINEL, please point out to us some of these obscurities which they run across.

AMERICAN SENTINEL

LIBERTY

TRUTH

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

VOLUME 13.

NEW YORK, AUGUST 25, 1898.

NUMBER 33.

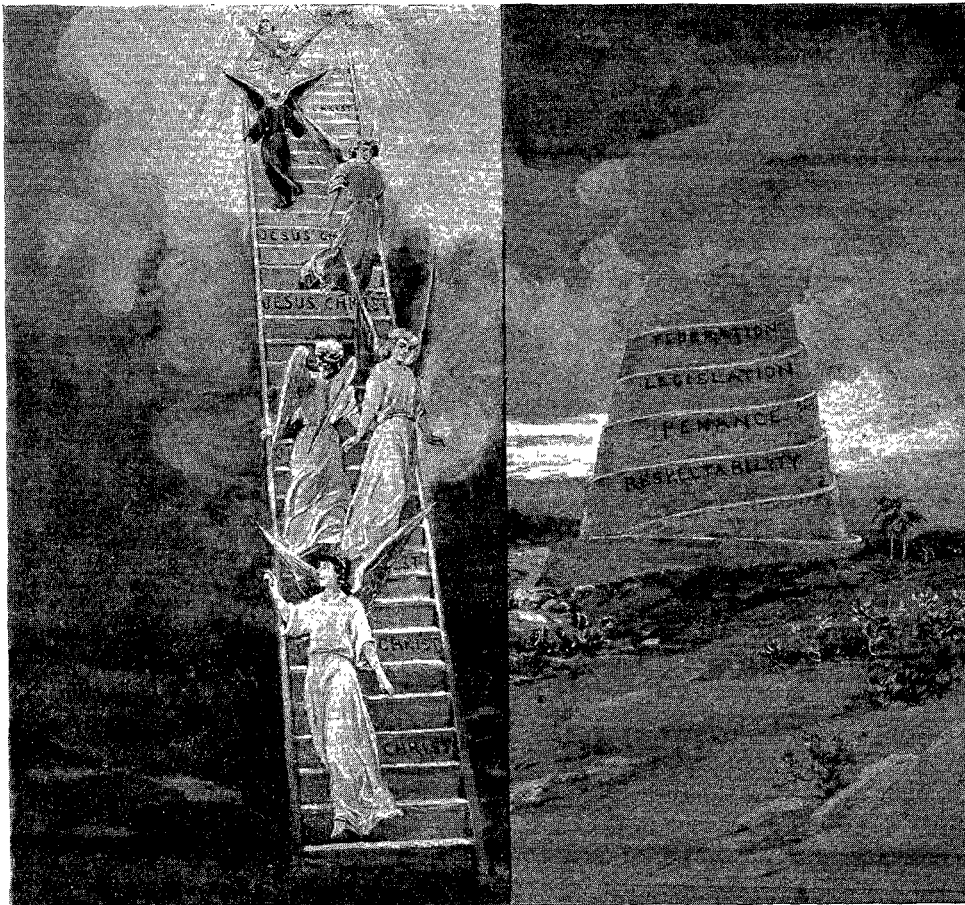
"SAY ye not, A confederacy, to all them to whom this people shall say, A confederacy."—Isa. 8:12.

CHRISTIAN warfare aims to slay sin, but to save sinners; but carnal warfare aims to kill the sinner in his sin.

ALL men want to get to heaven, but the trouble is with the great majority that they want to get there in their own way.

THE Tower of Babel

approached as near to heaven as heathenism approaches the righteousness of God.



GOD'S WAY OF REACHING HEAVEN VS. MAN'S WAY.

God's way is by the Ladder of Jacob's dream; man's way is by the Tower of Babel. The structure reared in the plains of Shinar was symbolical of heathenism in all ages, which seeks to gain heaven by works. Multitudes to-day are striving to mount upwards by a tower of babel. Some rest upon their respectability, as did the Pharisees. Others think to approach God through penance. Millions are calling for legislation, to unite the good people of the earth in religious and political leagues, which shall sweep away earth's wrongs and usher in the millennium. But there is only one true way of mounting to the throne of God, and that is by the divine Ladder upon which Jacob saw the angels ascending and descending,—that Ladder which is the Lord Jesus Christ.

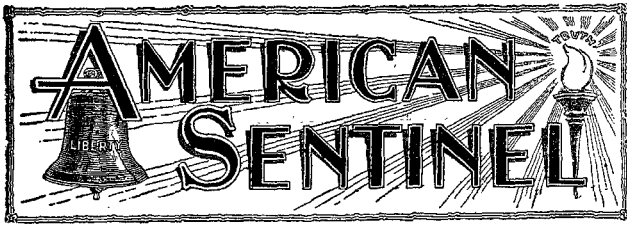
THE Tower of Babel came through human pride; the Ladder of Jacob's dream through divine humility.

KEEP your conscience not on a gold basis, but a truth basis.

IF man could ascend to heaven by his own works, he would but convert heaven into an earth by going there.

THE worst fall a man ever gets is from the pinnacle of his pride; and the loftier men carry their tower

of babel, the worse will be the ruin in which it will finally involve them.



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

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.)

Faith and the Cure of Disease.

In a little village on Long Island, a young girl lies dangerously ill of typhoid fever. When she was prostrated by the disease, her parents, who were firm believers in what is called "faith cure," refused to call a physician, saying that the proper means for the curing of the sick were prayer and the laying on of hands. The child grew steadily worse until finally, by order of the chairman of the village Board of Health, a doctor took the case in his charge and administered remedies which appear to have resulted in staying the further progress of the disease.

The parents submitted to the authority under which the doctor proceeded with the case, but regarded his efforts in combating the disease as being altogether uncalled-for, useless, and contrary to faith in God as the healer of disease.

The case has attracted some notice, and it will no doubt be thought of by many as representing a contest between two methods of healing, which differ from each other on the point of faith in the power of God, and that healing through faith has been shown to be a delusion. As a matter of fact there is nothing of this kind in it.

The trouble is with those inclined to this view, and indeed with people generally, that they are so blind to spiritual truth that they are not able to see God in the many "common" things in which he has revealed himself to them. They think of the power of God as something that must be manifested in some supernatural way, and unless they can see a miracle of some kind they will not think they have seen any manifestation of God at all.

Real faith in God sees vastly more than this. Real faith sees God in the things that he has made. The remedies that are used by the physician to combat disease in the regular practice of his profession are from the hand of God. The Creator has placed many such things in the earth at the disposal of man, and has given him the ability to discover many ways in which disease can be checked by operations based upon the principles of "natural law," which is the law of God. All this is from

the Lord as truly as is the power that heals in a "miraculous" manner, and faith in God views it as such. It sees the miraculous power of God, testifying to God's love for the human family, in the "common" things of every-day experience. It sees God not far off from every one of us, and that "in him we live, and move, and have our being."

Is it to be expected that God will always pass over the common remedies which he has provided against disease, known and used by the ordinary physician, to make use of some extraordinary way of restoring the sick to health? That he sometimes does this there can be no doubt. But having placed many remedies in the hands of man for such emergencies, it is only reasonable that man should use them, and should thus coöperate with God in the work for physical salvation. Coöperation is a principle of prime importance in the economy of God.

And when man does thus use the natural remedies God has provided against disease, let him not fail to recognize the power of God in it the same as if God had seen fit to interpose in his behalf by some miraculous manifestation.

CHRISTIAN enthusiasm cannot be preserved on ice, even in hot weather.

Unlimited Power.

WE know from the Word of inspiration that power "belongeth unto God;" that indeed, "there is no power but of God." Ps. 62:11; Rom. 13:1.

God upholds all things by "the word of his power." Heb. 1:3. "He giveth to all life, and breath, and all things," and "in him we live, and move, and have our being." Acts 17:25, 28.

Earthly power is the power of God, perverted by sin. The Creator so respects man's free will, that he gives him power to do that which is contrary to the divine will. This power however is limited; but God gives man unlimited power to do that which is according to his will.

The unlimited power of God is manifested through the Holy Spirit. And therefore it is written of the work of God, "not by might, nor by power, but by my Spirit, saith the Lord."

The Holy Spirit is the embodiment of unlimited power, and unlimited power is the natural heritage of beings created in the image of God. But unlimited power can safely be entrusted only to one whose will is in perfect harmony with the will of God. An un sanctified will joined with unlimited power would be a worse combination than is represented by the prince of evil.

But God, having unlimited power himself, does not selfishly withhold that power from all others, or from all save a favored few, but wills that all shall receive this power. Whether it is received or not, is a matter deter-

mined wholly by the will of the individual. And therefore there is no reason why the life of every person should not be full of the manifestation of unlimited power, save that the individual wills not to receive it, by willing not to walk in the way of righteousness and life. There is no reason why any individual should not possess unlimited power, by seeking to the right Source for it, upon the right conditions. And especially is there no reason why the church, set in the world expressly to accomplish the purposes of God, should seek to legislatures and political bodies for the power of which it feels in need.

So desirous is God that his creatures of the human family should be endued with this power, that he has poured out his Spirit upon all flesh; for thus was it prophesied of the last days. Joel 2:28,29; Acts 2:17. It is poured out, and is waiting only to be received by such as will receive it. And only such can receive it in its refreshing fullness as are fully sanctified to the will of God. For to bestow unlimited power upon one not thus sanctified, would be to set the seal of God—his full approval—upon something that is unlike him, and cause him to deny himself. It is because the Holy Spirit is the embodiment of unlimited power that it sets the seal of God upon him who receives it.

God bids his church to be filled with power; not from the legislatures of earth, not from any political source, but "from on high," from his own throne. "Receive ye the Holy Ghost." "The heavens declare the glory of God," and all the works of God proclaim his power, which is the same power that is "unto salvation" to them that believe, which is unlimited power—the Holy Spirit. All the handiwork of God joins in the invitation to man, "Receive ye the Holy Ghost." Without this no man can fight the battle that is not with flesh and blood, but with "spiritual wickedness." And in these "last days," in the climax of the long conflict between good and evil, crises are to be met in which only unlimited power can suffice to guard the soul from destruction.

Then let the church, and every individual for himself, remember now "the promise of the Father," and seek for power from on high. "Receive ye the Holy Ghost."

THE following paragraph, which reflects the popular sentiment as represented by the daily press, is from the *New York Tribune*:—

"The philosophers who believe that 'imperialism' will be fatal to the 'great experiment' had their forerunners in the people who feared that liberty would perish from the earth with the 'imperialism' of the Federal Union, and Josiah Quincy, who saw the downfall of the republic in the acquisition of Louisiana, and the race has never since run out."

To which the *Christian Advocate* (New York) makes this fitting reply:—

"Anything can be paralleled from human history. The hotheads who believe that 'imperialism' is 'manifest destiny' had their forerunners in the people who

hurried on Rome to its overthrow, who drove France into its revolution and later into its war with Germany, and who ruined all the extinct republics, and *the race has never since run out*. Nor has there ever been a foolish, a wicked, or a suicidal thing done by a nation that there was not a minority that pointed out the inevitable results."

"Science" on the Immortality of the Soul.

It is quite well known that for years certain bodies of scientific men have been investigating the phenomena of modern spiritualism, with the object of subjecting to the test of science the claim made and apparently substantiated by spiritualism, that the dead are conscious and capable of communicating with the living.

The first reports from these scientific commissions were adverse to this claim of consciousness after death, the various phenomena shown in proof of it being ascribed to trickery. It was stated that science afforded no proof in support of the popular belief in the immortality of the soul. But the belief still remained, and spiritualism continued to claim as its due that its phenomena be recognized as of genuine character. And now, this long-sought confirmation from "science" seems about to be gained. While no positive confirmation has yet come from a scientific source, the question is asked, and in a way which implies an affirmative answer, "Has the immortality of the soul received a scientific demonstration?"

In the *Literary Digest*, of August 13, this question forms the basis of a lengthy discussion, in which is quoted the testimony of two men of high scientific attainments, one a professor in Harvard University, and the other a prominent member of the London Society of Psychical Research. Introductory to the statement of their testimony the *Digest* says:—

"The reading public has heard more or less of 'The Strange Case of Mrs. Piper,' a Boston Spiritualistic medium and mind-reader. This woman, under the tests of such able psychologists as Professor James, of Harvard University, and Dr. Hodgson, of the London Society of Psychical Research, has furnished psychic phenomena which, so far as they are accepted as genuine, tend to demonstrate scientifically the immortality of the soul.

"The Society of Psychic Research was established for the purpose of examining, without bias, the alleged phenomena of Spiritualism. Among the mass of evidence it has collected in its sixteen years of life it has found nothing, up to this latest examination of Mrs. Piper, that was deemed to have established the future existence of the soul, although in the tenth report (1894) of the society the statement is made that 'between deaths and apparitions of the dying persons a connection exists which is not due to chance alone.'"

Of the experiments conducted through the mediumship of this woman, it is not necessary to speak at length. The impressive feature of them was the apparent proof

that an unseen intelligence existed who spoke through the medium and revealed facts which could not have been known to the public nor by any possibility have come to the knowledge of the medium through what is known as "mind-reading." The conclusion was, naturally, that an invisible intelligence did exist which was the disembodied soul of the dead person from whom the communication purported to come. The London Society for Psychical Research challenges any one to show that there was in these manifestations any possible room for fraud.

Such statements coming from a source of recognized authority in the scientific world, warrant the conclusion that the time is not far distant when the voice of "science" will speak distinctly in confirmation of the claim that the soul of man is immortal. "Science" will join with theology in proclaiming this dogma as the truth. Then whoever does not accept it as such will be under the ban not only of theology, but of "science" itself. He will be set down as an ignorant and unreasonable person.

The point especially to be noted in all this is that "science" is incapable of correctly solving the problem presented by spiritual manifestations. Such problems do not lie beyond the range of true science, but true science extends far beyond the range of the powers of the human mind. Science, as defined by the human mind, and by that only, confirms the theological dogma of the immortality of the soul; but as defined by a higher Mind it teaches exactly the contrary. When science, as known to man apart from the Word of God, has fully investigated the phenomena which Spiritualism presents, when it has proceeded as far as it can go, it is obliged to pronounce the claims of Spiritualism to be true. And in this it leads man into a most positive and dangerous untruth; for the claim of natural immortality is an untruth, and is plainly pointed out as such in the Text Book of the highest science of which man can have any knowledge. And that is a science which deals with spiritual problems and with interests the highest that can pertain to man's existence.

That Text Book plainly states that "The dead know not anything;" that "The dead praise not the Lord;" that the thoughts of man perish at his death. Eccl. 9:5; Ps. 146:4, etc. It declares that God only "hath immortality."

The highest science is the science of salvation, set forth in the Word of Omniscience. That which is opposed to the science of salvation is "science falsely so called;" and such is the "science" which would teach the dogma of soul immortality. It is high time that people everywhere should recognize that salvation is science; that the statements of the Word of God are true science, and that true science has spoken unequivocally against the widespread but pagan doctrine of the soul's consciousness after death.

"Christian Science" in Its Home.

THERE is a good deal in a name, in spite of Shakespeare's question, especially when it is used to designate a thing with which we are not familiar. An assumed name is usually deemed a necessary part of a criminal's disguise. "Christian science" would no doubt have less attraction for minds in this country were it known as Hindu philosophy, which according to the well-known lecturer and authority on Hinduism, Pundita Ramabai, it really is. In a recent lecture she spoke of "Christian science" and of its fruits as she knew them in India, and what she said of it ought to be read and pondered by every person who is at all inclined to be drawn away in the line of its teachings. It is this:—

"I can tell you I have sounded the depths of that philosophy, and what did I find? I will give you an idea in my own language. It means just this:—

"You are to take the whole universe as nothing but falsehood. You are to think that it does not exist. You do not exist. I do not exist. When you realize that, that is philosophy. Can you realize it? There was once upon a time a great being called Brahma, and that person was no person at all, but something like air, full of joy and knowledge. Can you think of air as being full of joy and knowledge? I cannot understand it, but philosophy tells you that you have to believe that this being, full of joy and knowledge, without any personality, existed once upon a time. That being had no mind. It did not want to say anything or have anything near it, and therefore, of course, it did not understand anything. Then there came another being just like himself, and that being was nothing but darkness. It was all falsehood. Now this air united with that darkness and assumed personality. It became male and female, and as that person has formed all things, the logical inference is that everything is falsehood. The birds and beasts that you see do not exist. You do not exist. When you realize that you have no personality whatever, you have no life, no knowledge, nothing, then you have attained the highest perfection of what is called 'yoga,' and that gives you liberation and you are liberated from your body, and you become like him, without any personality. You draw on the blackboard zero, plus zero, minus zero, multiplied by zero, divided by zero, and it equals zero. It is just that and nothing more.

"And what has that philosophy done for the people of India? A tree is judged by its fruits. An apple tree cannot bring forth a pear, but it will bring forth its own kind. The grandeur and beauty of that philosophy must be judged by its fruit. You are a people of some feeling. Everything is real. You feel that when other people are starving, you ought to give them something to eat, but out in India they do not feel that. Men do not feel any sympathy for others. They do not feel for people who are starving or being killed in war. In our late famine our philosophers felt no compassion for sufferers and did not help the needy. For why should they help when they claimed the suffering was not real, neither were the dying children real. The first result then of the philosophy is the basest cruelty and selfishness; no compassion for sufferers, and supreme egoism.

"To study Hindu philosophy it is best to visit India

and experience it. Plenty of opportunities are afforded even if you go only to Bombay. That city is very large and it is very hot there; but that will make no difference to philosophers who never experience heat at all. The people of India and the philosophers who have studied with the learned men ought to feel alike toward all people and all beings; but they never show a particle of kindness to the women, and their lives are made so unbearable that they want to kill themselves. These philosophers have shown mercy toward all lower animals. They have established hospitals for animals, but they have never established hospitals for women. The preachers who have come over here to preach Buddhism to the American people have established a hospital for animals in Bombay. In that hospital there is a ward devoted to bugs, and a man is hired to feed those bugs on his blood every night. They never take any thought of the women who are dying under the weight of this philosophy, but they just show their charity toward the bugs. I recommend that hospital for the edification of American students of Buddhism. Let them stay one night in that bug ward. That will pay them for all their labors in studying that philosophy."

The Peace of God.

BY E. H. HUNTLEY.

"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Isa. 26:3.

Peace is a word very hard to define because there is such a depth of meaning in it. It is used to express a perfect rest, perfect quietness, perfect trust. At such times one will forget all troubles, all the ups and downs of life, and rest quietly—in perfect peace.

We speak of a time of peace, and a time of war. War is opposed to peace. Peace is the condition existing at the close of war, when all war has ceased and all is quiet. Peace is desirable above everything else. No one can be perfectly happy without it; but oh! how few there are to-day who have it. How very, very few who really know what real peace is. They long for peace, but do not find it. Why not? Simply because they do not fulfill the conditions.

What are the conditions? "Thou wilt keep him in perfect peace *whose mind is stayed on thee.*" It is plain, therefore, that in order to have perfect peace, one must take his mind off from earthly things, which are only temporal, and look unto Jesus, who is our peace; for we read that "He is our peace." Eph. 2:14. He will come into our hearts if we will let him. Paul says, "And let the peace of God rule in your hearts." Col. 2:15. Jesus says, "Behold, I stand at the door, and knock, if any man . . . open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

Therefore, as Jesus is our peace, and is standing at the door knocking, waiting to gain admittance, all we need to do is to "let the king come in," and we may have peace in our hearts—the blessed peace that God alone can give. No matter what the world may say or

do; no matter whether we are at home by the fireside, or behind the prison bars for conscience' sake; still we are kept in perfect peace. In all things we can only praise God. Again, the apostle says, "Be careful (full of care, anxiety, worry) for nothing, but in *everything* by prayer and supplication with thanksgiving, let your requests be made known unto God, and the *peace of God* which passeth all understanding shall keep your hearts and minds through Christ Jesus." Phil. 4:6, 7.

When we have Christ in us we will do his will. There is peace in doing as the Lord says, and knowing that we are doing his will. In Isa. 48:18 we read, "Oh that thou hadst hearkened unto my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

Dear reader! are you enjoying the peace of God? Are you resting in the arms of the Holy One of Israel? If you are not, it is your privilege to do so.

War on Christian Principles.

Anonymous.

ONE of the conditions of the treaty of Mexico with the United States, it is said, is that any future war which may break out between the two countries shall be conducted on Christian principles. Now we know this is an age of progress, and that in all sorts of matters; but war on Christian principles is certainly the latest, and if carried out, we think it will prove the greatest of them all.

Just imagine it; we think we can see two armies drawn up in battle array. A fair field is before them; the positions are taken, the great guns unlimbered. The United States general is just about to give the order to fire, when the aid de-camp comes up and respectfully reminds him that war is to be conducted on Christian principles, and that it will not do to fire. "Very true, very true," says the chief; "but what are they? I have read Vauban, and Scheiter, and Turenne, and Coehoorn. I have read the lives of the old conquerors, and I have studied the campaigns of the greatest soldiers, but I never happened to come across these principles in any work on military art. Do you know anything about it, colonel?"

"No," says the colonel.

"Nor you, major?"

"Nor I, either."

"I really don't know how to begin; I suppose it would not do to shoot. Suppose we send for the chaplain."

The chaplain arrives.

"Do you know anything about this fighting on Christian principles?"

"Oh yes, it is the easiest thing in the world!"

"Where are the books which teach the art of this warfare?"

"Here," and the chaplain takes out the Bible.

"Really," says the general, "we ought to have thought of this before. It is a bad time to commence the study of tactics when the enemy is right before us; but I suppose we are bound by the treaty. What is the first thing, Mr. Chaplain?"

"Thou shalt not kill.' 'Thou shalt love thy neighbor as thyself.'"

"But these are not my neighbors. They are Mexicans."

"The same Book tells us, a little further on, that the opportunity to do good to a man makes him our neighbor."

"Will you go on, Mr. Chaplain?"

"Love your enemies.' 'Do good to them that hate you, and pray for them which despitefully use you.' If a man 'smite thee on thy right cheek, turn to him the other also.'"

"But while we are praying for the Mexicans, they will be firing into us."

"No; they are bound by the treaty also. It works both ways."

"Then I don't see as there is anything for us to do here."

"Nothing, unless you send over and ask the Mexican general if he needs anything in the way of medicines, provisions, or clothing; I rather think the treaty requires this of us."

"But how do you ever know which party conquers in the fighting on Christian principles?"

"That is the great beauty of it. Both sides conquer, and there are never any killed and wounded."

The Subtle Fiend of Intoxication.

"Scientific American," August 13.

THE startling, increased, and general consumption of substitutes for alcoholic beverages, and the vast market found for cheap and drugged spirits, raises again the pertinent question whether the restriction placed upon the sale of absolutely pure products does not work harm rather than good; whether the enforcement of laws insuring purity will not better serve the cause of temperance. Possibly acts that will combine the two measures will produce the best results. It is known that, since the embargo of home-brewed ales has been in force, the consumption of spirits has greatly increased in Great Britain, and far beyond any ratio of increase of population; that more public houses are in existence; cologne drinking, chloral and cocaine taking, ether tipping, and the consumption of narcotic drugs generally, are in common vogue and daily, almost hourly, assuming enlarged proportions. Here is one of the greatest problems of our sociology, one that is, apparently, as far from solution as it was a century ago. The outward appearance as regards consumption is more seemly, but the surreptitious consumption of nar-

cotics is in no way mitigated, but rather the contrary. The thanks and honors of the world await the individual who can formulate a scheme of reform that will be alike practicable and effective.

What Is the Everlasting Gospel?—No. 10.

BY C. H. KESLAKE.

HOW SHALL we worship God? This question is asked in view of the fact that in the everlasting gospel of Rev. 14:6, 7, every nation, kindred, tongue, and people are expressly enjoined to "worship him that made heaven and earth, the sea, and the fountains of waters."

It must be plain to every mind that unless one worships God aright it is not true worship. There is such a thing as worshiping God ignorantly. Paul preaching to the Athenians said, "Whom therefore ye ignorantly worship, him declare I unto you."

From this it will be seen that to render acceptable worship unto God one must know him. This does not mean to know something about God, but an actual knowledge of him, just as he is.

To the woman of Samaria Jesus said, "Ye worship ye know not what." John 4:22. And so it is that thousands to-day believe that they are worshiping God when it might be truly said of them, "Ye worship ye know not what."

But the instruction that Jesus gave to the woman of Samaria is good for us now, and will help us in our sincere efforts to render acceptable worship.

In a sense as never before comprehended perhaps, the "hour cometh—yes, and now is, when the true worshipers shall worship the Father "in spirit and in truth, for the Father seeketh such to worship him." John 4:23. And the reason of this is that "God is a Spirit, and they that worship him must worship him in spirit and in truth." Verse 24.

Our conceptions of God must be right conceptions. To worship in spirit and in truth we must know the truth concerning God. But how shall we know it? "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" Job. 11:7, 8.

The surest way to find out God is to believe what he says of himself in his Word. He is the "God of truth" (Jer. 10:10, mar.); therefore what he says of himself is absolutely true. If we discount any statement that God makes concerning himself, to what extent we say such statement is not true to that extent we fail to have a right conception of God. And while what he says of himself is perfectly true, and in it he reveals what he is, our unbelief of that statement will eternally prevent us from knowing God as he is. And not believing what he says renders us unfit to "worship him in spirit and in truth."

The everlasting gospel calls upon all to worship God "who made heaven and earth, the sea, and the fountains of waters." That being so, it must be clear that no one can render acceptable worship to God who does not worship him as the Creator.

Nor is this all. To worship God as the Creator one must believe what he says as to the manner of his creating. But the views that largely obtain in religious thought are completely at variance with what God says as to the origin of all things.

Remembering what has been said in previous articles with reference to the chronology of the gospel message of Rev. 14:6, 7, when it says "worship him that made heaven and earth, the sea, and the fountains of waters," the implication is that in some respects the Lord has not hitherto been worshiped as the Creator.

No one familiar with the wording of the fourth commandment will fail to notice the similarity between this gospel call and the statements found in the fourth commandment. In the commandment itself it says, "For in six days the Lord made heaven and earth, the sea, and all that in them is." But it also brings to view the additional fact that the Lord also rested the seventh day, and because of this he "blessed the seventh day and hallowed it."

From this it will be seen that there is a direct connection between the creation itself and the seventh day. That day God expressly says is the Sabbath, and the Sabbath finds its source in, and is inseparably connected with, creation. It is God's signature, as it were, written upon all that he has created, so that the recognition of the seventh day is the recognition of his ownership over all things.

The purpose of the Sabbath is that we might know that God is the Lord—Jehovah—that it is he who sanctifies his people, for the power by which he sanctifies is the power by which he created.

As before pointed out, to believe that God created all things is to believe what he says as to the manner of creating them.

Is it a mere coincidence then that from the pulpits of our land, and of other lands for that matter, are being breathed out views, which, while having no particular agreement each with the other, are all antagonistic to what the Word of God says with reference to the manner of the creation.

There is no coincidence about it. It is a subtle plan on the part of the great arch deceiver, through such views to so befog the minds of the people that, losing sight of the object and purpose of the Sabbath, which if observed would lead to the proper worship of the Creator, they will the more easily fall in with the plan, well and skillfully laid, to bring the people to worship the beast and his image. That he is succeeding cannot be questioned if we may judge from the multitudes who are wielding such an influence for the enforcing of what is confessedly the mark of the papacy—the Sunday, the great antagonist of the Sabbath of Jehovah, the seventh day.

To render to God then the worship that is demanded in the everlasting gospel—to "worship him that made heaven and earth, the sea, and the fountains of waters," one must return to the keeping of the seventh day, which is the sign of his creative power. Ex. 31:13-17.

Nor is it a coincidence that the very people who are calling attention to this everlasting gospel from the standpoint of the prophecy of Rev. 14:6, 7, preach as an essential part of the gospel the observance of the seventh day.

The Church Truant Under English Law.

ACCORDING to the *London Daily Mail* (London, Eng.) absence from church on Sunday is still punishable under English law. The fact was called out by a case which came recently before a London court, of which the *Mail* makes the following mention. And it is fitting to remember in this connection that these Sunday laws handed down from former centuries show us unmistakably what is the real tendency of Sunday legislation. The *Mail* says:—

"Very few members of the Church of England are aware that the bishops have still the power to oblige them to present themselves at church on every Sunday in the year, as well as on no less than twenty-eight saints' days.

"Moreover, they could oblige them to fast at least a dozen times a year, if they felt so inclined.

"The act under which this power is held by the bishops is one passed when people apparently were given to cock-fighting and other profane amusements on the Sabbath, in the reign of Edward, A. D. 1551. Many years later another and more stringent law was enacted, but that has been repealed, while curiously enough, the older law is still in the statute book. The latter says:—

"Forasmuche as, at all tymes, men be not so myndefull to lawde and praise God, so readie to resorte and heare Godde's hollie worde, as their bounden dewtie doth require; therefore, to call men to remembrance of their dewtie, it hath been provyded that there shoulde be certayne days appointed wherein Christians shoulde cease from all other kynde of labour and applie themselves onelye unto the aforesaide hollie workes."

"And if people should not obey willingly, then it is—

"Lawfull to all archebusshopps and busshopps to enquire of every persone that shall offend in the premisses, and to punishe each offender, and to enjoyne him such penaunce as shall be thought mete."

"It might be thought that this law is quite obsolete, but it is not so. Corresponding with the power of the bishops to enforce attendance, there is a duty to provide accommodation for every parishioner. Quite recently a reformatory boy was refused admission to church by one of the churchwardens, and an action was brought against the latter. The judge decided in favor of the boy, and in giving judgment, he said that though the courts can no longer fine a man for not going to church on Sundays, the bishops can 'admonish' him if he refuses to go, and he would then be compelled to pay the whole costs of the proceeding."



LIFE with most people is a struggle to get to the top. But not all people have the same top in view. There are various tops towards which the multitudes are struggling, and various kinds of effort are required in the endeavor to reach them. Some are to be reached by selfish effort,—effort which tends rather to the injury than the benefit of the human race.

* * *

A vast number, sad to say, are struggling up the sides of the hill of mammon. That is the top they have in view, and they are striving to reach it by climbing up over the heads of their fellows. They are satisfied to pull others down, if by so doing they can pull themselves up. That is the natural method of getting to the top of this eminence. This is the kind of effort that has been put forth by the vast majority, though not all, who have been elevated by mammon above their fellows.

* * *

HUMAN nature turns naturally toward this elevation as the one that will best reward the effort put forth upon it,—the one that will confer the greatest happiness and satisfaction in life. But what is there in reality at the top of it? Imagination sees everything there that is to be desired; but occasionally we get a very somber and prosaic glimpse of the reality. We do not naturally pay as much attention to the truth disclosed by these glimpses as to the pictures outlined by fancy; but we ought to heed them a good deal more.

* * *

OCCASIONALLY "society" gives the rest of the world a glimpse of this kind. The other day some of the aristocracy of wealth in this city got together to devise something for their amusement. These people have to be amused, as do others, to keep life from becoming a burden; but they have to seek further for their amusement, since it has to be something uncommon. The result in this instance was that the common people were startled by reports in the next day's papers of how "high" society has held a dance in which the participants wore wings and halos. Not long after this the same "society" were found seeking their entertainment by copying some of the wild and vulgar amusements characteristic of life on the outskirts of civilization. These glimpses of life on the top of the hill of mammon are very instructive, and they tell the exact truth.

It is perfectly plain from these and many other evidences that the true top to be sought in life is not that of wealth. Wealth adds many burdens, but gives no one a greater capacity for enjoyment. It confers many new cares upon its possessor, but no new faculties. It brings no new development to the higher faculties. From all it can confer, men turn again to the frivolous amusements which are characteristic of life upon its lowest plane.

* * *

JESUS CHRIST said, "He that will be great among you shall be your servant;" and in this is pointed out the path to real preëminence. The true top to be sought is the top of the mount of service. Whoever can most largely serve his fellow-beings, approaches nearest to God who is the great Servant—the one who gives to all living things every good gift, and sustains them in life to enjoy it. There is no unrest and unsatisfied longing constantly seeking to the frivolities of worldliness in the life that is devoted to Christian service.

* * *

THE proposed city ordinance against profane swearing, which has been the topic of much discussion here for some time past, was voted down at a recent meeting of the board of aldermen. The author of the measure, however, is not discouraged, and says that he will continue the crusade against profanity by similar means. Meanwhile the spirit of the crusade seems to have spread to other places, and from as far west as Colorado, we hear of an agitation to suppress this form of immorality by law.

* * *

THE suppression of public indecency is certainly a proper exercise of the civil power. When, however, "indecency" means only something which offends the religious sentiment of a class of the people, legal measures are out of place. Unfortunately, religious sentiment is prone to be very easily offended, and to stir up individuals to deeds which reflect anything but a Christian spirit. Christianity—love—"is not easily provoked;" but much that passes for Christianity is always quick to resent a fancied insult, and to take advantage of the law to gain some advantage over opposing religions. The superiority of the power of love as a force against evil is seen in that it stirs up no animosity and promotes no religious controversy. And love is a mighty power; it is the greatest power in the world; for love is God, and God is all powerful. Let the church have enough of God, and she will seek no further for power to combat with evil.

* * *

A COMMISSION composed of an equal number of representatives of the United States and of Spain is soon to begin a session to determine what disposition shall be made of the Philippines. A German paper says that the

foreign firms in Manila met recently and agreed to urge upon the commission that the Franciscan, Dominican, and Augustinian monks be expelled from the islands, and that there be a stipulation for the freedom of religion.

* * *

It is altogether improbable that the United States will interfere with the monks and Jesuits in the Philippines. The Government does not interfere with them here at home, and it has sent a Roman Catholic prelate from this country to the Philippines in connection with the military expedition under General Merritt, for the special purpose of explaining to the monks and other Catholics on the islands that the United States is on friendly terms with the papacy. And so far as the influence of the papacy can be used in the settlement of the question, the principles of government that have been in force on the islands will remain undisturbed.

* * *

PROBABLY NO OTHER island territory could have been selected which would make the untried problem of colonization so difficult for the American Government as it will be upon the islands so long ruled by Spain. It will be interesting to watch the result of the experiment.

A "Christian Nation" Defined.

THE *Independent* (New York) quotes President Washburne as saying of the present course to be taken by the United States: "We shall do what we believe to be for our interest; or, if we can rise so high, what we see to be our duty to the world."

"Why," then queries the *Independent*, "should we not rise so high? Is the Christian obligation of beneficence a solely personal one, and does it have nothing to do with nations? Is it the first duty of a nation to be selfish? Must it consider first and only what will be for its own interests, with no regard to what are the interests of other nations?" This question, it says, is a very serious one, and a practical one as well.

It is admitted that "It has been the habit of nations to act on the theory that they are not their brothers' keepers. Let other nations look out for themselves, has been their thought, and we will look out for ourselves. Of course," says the *Independent*, "this is not Christian; but it has been supposed that a nation has no soul, and that it was a mere misnomer to speak of a Christian nation, when we meant a nation in which the people professed more or less generally the Christian faith."

The *Independent* then proceeds to state some things that "would be involved in a nation being really Christian and loving its neighbor as itself":—

"One thing is that it would feel some obligation to protect other peoples than its own against injury or oppression. A truly Christian nation would not allow

the Turkish massacres to be repeated or the oppression of the Armenians to continue. It would suppress a robber State as soon as a pirate ship. A truly Christian nation would put a stop to the Spanish oppressions next to it in Cuba, even at a considerable loss in blood and treasure. Bismarck's famous remark about a Pomeranian grenadier was hideously unchristian; our intervention for Cuba was simply Christian.

"When a war breaks out between two nations, a really Christian nation will enter upon it without vindictiveness, and will desire that its enemy may be as little humiliated as is possible consistently with the object of the war. It will remember the command, obligatory on nations as well as individuals, 'Love your enemies.' It will make the conditions of peace as little onerous or disagreeable as possible, and it will treat prisoners with courtesy and kindness; and when war is over it will be ready to do everything it can for the rehabilitation and comfort of its late foes."

"Love your enemies;" yes, that is Christianity, and in connection with these words the author of Christianity said also, "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." And this also is Christianity, and nothing less than this is demanded by it.

Does this convey any hint of opposing one's enemies by sword and bullet? Can it be reconciled with war? Can Christianity be manifested through such weapons? If so, what need of spiritual weapons? Or is it a fact that Christian purposes can be promoted by carnal weapons of war? The plain teaching of Scripture is, "The weapons of our warfare are not carnal."

Why this is so, why this must be so, is not difficult to see. Carnal weapons of warfare are for the purpose of killing men. A weapon that would not kill a man would never receive a moment's consideration from the military authorities of any nation. But spiritual weapons of warfare are for the purpose of killing sin, and saving men. The two must necessarily work at cross purposes.

With every government on the earth, self comes first. Christ was unselfish. He laid down his life for his enemies; but in war every government makes its enemies lay down their lives for it. By their very nature civil governments cannot be Christian, and any pretended enforcement of Christianity by civil or military power is a fraud.

"I AM tired and sick of moral essays. It would take about a ton of them to convert a child five years old. A man was talking of a certain church once, and said he liked it because the preacher never touched on politics and religion, just read nice little essays. Give the people the word of God. Some men only use the Bible as a textbook. They go up in a balloon and talk about astronomy, and then go down and give you a little geology, and next Sunday they go on in the same way, and then they wonder why it is the people do not read their Bibles.—D. L. Moody.

Characteristic of the Age.

THE lust of gold which is so characteristic of the present age, and the lengths to which people are led by it in the pathways of delusion, have been curiously illustrated of late by an "enterprise," the incidents and developments of which have furnished material for sensational reports in the daily press. We refer to the project set on foot in a seaside town of Maine, based upon the claim that fortunes in gold could be extracted from the sea. The idea was a natural successor to the delusion of the ancient alchemists, that gold could be produced by chemical process from some cheap metal like lead or tin. The cheapest thing about the whole undertaking was the idea upon which it was based.

Doubtless there was never a time before when the rainbow of sudden and easy fortune was chased by eager multitudes as it is to day. In itself this is a convincing proof of the mental and moral degeneracy of the age.

We copy from the *Scientific American* the following account of the gold-making enterprise referred to:—

"We have now to relate the most extraordinary story connected with the production of gold, which should be a warning to all who do not see in such affairs the specious combination of science and the wily swindler. We refer to the Electrolytic Marine Salts Company, which has recently attempted to extract gold from the sea, though the resulting gold in reality came from the pockets of the shareholders. The sensational débacle of the principal promoters of the company has produced considerable comment.

"In 1872 Sonstadt discovered the minute presence of gold in sea water, and this was confirmed by Professor Liversidge, of the University of Sydney, who found that in the sea water of New South Wales there was from one half to one grain of gold to one ton of sea water, or 130 to 260 tons per cubic mile. Professor Liversidge estimated the bulk of the oceans of the world as 308,710,679 cubic miles, and if each ton of sea water produced one grain of gold the aggregate amount would be \$48,000,000,000,000, being 23·22 grains fine to the dollar. After this discovery, it is, of course, natural that scientists should have made attempts to secure the precious metal, by treating the sea water chemically and electrically, but it was soon discovered that such processes would be wholly impracticable, owing to the great expense attending the extraction of the gold from the enormous bulk of liquid. The matter should have ended here, but it got to be pretty well understood by the public that sea water contained gold. This fact afforded an ideal chance for the alleged inventor to devise a process for extracting the gold.

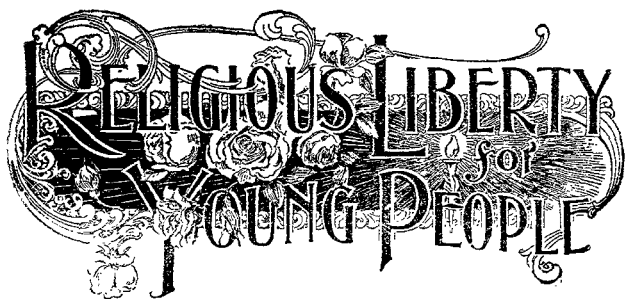
"A few months ago the Electrolytic Marine Salts Company was formed, and the good people of New England were asked to become shareholders, and soon nearly \$1,000,000 of the \$10,000,000 capital stock was subscribed. The enterprise belongs to the class which depends for success upon a secret process, which is in itself often a suspicious circumstance. Moreover, the man who devised the scheme for the extraction of the gold did not belong to the class from whom we are wont to expect great things in processes which require scientific

attainments. Experiments were conducted near Providence, and a New York daily paper has been enabled to give a full outline of the ingenious trick. The capitalists were allowed to see the workings of the alleged invention. They were taken to a shed built on an old dock, and they were allowed to bring their own mercury and put it into the submarine tank, which was brought up to the surface by a winch. After the tank was properly arranged, it was lowered to the bottom and the current was turned on, and the investors sat around to await results. A diver, who has now fled the country, walked on the bottom of the sea at this point and substituted mercury specially prepared with gold for the mercury which the gentlemen had furnished. When the tank was brought up to the surface, the mercury was given to an assayer and \$4.50 worth of gold was found, which was considered a very good sum for a single 'accumulator.'

"Capital now came easy after this; so that a large plant was erected at North Lubec, Maine, so as to get 'fresh' sea water. One plant had 240 accumulators at work. They are so located that the tide water passes through them and it is treated with chemicals and electricity, that never-failing aid to bolster up secret processes. It was claimed that gold and silver, one part of the former to two of the latter, were extracted from the water and that these metals were removed from time to time about once a week. It was held as a theory that a ton of sea water contained four cents worth of gold. It was claimed as a practice by the company that four mills' worth was taken from each ton of water and that each accumulator earns on an average \$1 net a day. Each accumulator separated and used about twenty tons of sea water an hour for sixteen hours out of every twenty-four. It was claimed that the consumption of chemicals was very small. The machines appeared to do their work miraculously well, and each week a gold brick worth nearly \$2,000 was sent to the city. The weekly gold brick was about the same weight and value, which showed that the machinery was working remarkably well and that the amount of gold in the water was a constant quantity, and the sixteen consignments netted \$23,000.

"Finally the vice-president and general manager's financial operations in New York aroused the suspicions of the banks, which led to his flight and the discovery of the swindle, and both he and his diver sailed for Europe; and the deluded members of the company, who believed that the scheme was feasible and went into the business in good faith, are now going to work the plant themselves before they decide to admit that they have been deceived by perhaps the most astonishing and picturesque swindle of modern times. The moral to be drawn from this is that persons should not invest in any electrical or chemical process which they do not understand, until they have asked the opinion of some expert and for whose opinion they can well afford to pay."

THE *Catholic Review* reports that "by a recent order of Secretary of War Alger, Catholic priests who have permission from their bishops may celebrate mass, hear confessions, and visit the soldiers of any of our camps. No pay, however, will be given by the Government for such service."



Studies in French History.—35.

"I would like to join your class in the study of French History," said Fred Green, bowing respectfully to Professor Carman, "and this is my friend, Bert Mathews,—he wants to come, too, if you don't mind."

"Indeed I shall be very glad to welcome you. Now that Charlie and Robert have gone away for a time, I shall be pleased for you to take their places, and then you see our class will not suffer in membership."

"Well, you see, professor, the boys left us their vacant chairs, or I'm afraid we wouldn't have dared to ask to join you, after so long, but we knew the studies must be quite interesting, or they would not be kept right up during vacation."

"History is something, my boys, which we must take as we find it, whether interesting or otherwise; but to me, at least, French history has a peculiar interest, from the fact that I think I can trace a likeness in it to our own past history and probable future. I am glad to say the interest in our class has never seemed better than at present."

The next Tuesday afternoon the two boys, Fred and Bert, were on hand, joining the other members of the class in the cheerful room where they usually assembled.

"Who can tell me what century we have now reached in our studies?" asked Professor Carman.

"The fourteenth!" exclaimed Florence Ray.

"Is this correct? I notice Harry's hand is raised. Do you object to this date, Harry?"

"We must have reached about the middle of the fifteenth century, or a little beyond; for last week you mentioned the birth and something of the life of Columbus."

"You are in the right of it, Harry; we have reached about to the year 1495. That very wicked pope, Alexander VI., anointed King Charles VIII. with holy oil, to ensure him a prosperous war, though I much doubt if this was the least particle of help to him; for indeed the king and the pope could not agree with each other hardly long enough for the anointing to take place.

"When the king and his army arrived in Naples, they found that the king of Naples, who was a vilely bad man, was as great a coward as he was a villain. He did not wait to meet the French king and defend his country,—he simply ran."

"I wonder if the Italians were not almost glad to welcome King Charles,—he surely was not so bad a ruler as their own," remarked Will Palmeter.

"You have judged very correctly, Will; in fact they made great demonstrations of joy at his arrival. Of course this pleased the foolish, romantic young king, who wrote letters back home, stating that an earthly paradise had been found, and that he was the lucky Frenchman who had found it."

"O professor! do tell us if he succeeded in holding his conquered possessions. It seems as if it was too good luck for him to be very lasting," exclaimed Milly Brown, with sparkling eyes. "Just think of it! the silly king to run away without a word, and leave his kingdom to Charles!"

"Lasting?—O no. His enemies set traps for him into which he readily fell, and at last he was obliged to fight his way back home to France as best he could."

"Then I suppose the king of Naples came back, didn't he?" asked Fred Green, who was already becoming deeply interested.

"O no, he died; but his son and successor, who was more worthy of the name of king than he, came back to Naples, and with the help of a great captain, drove the French invaders out of their country in short order."

"Well," said Joe Palmeter, "I imagine Charles must have thought by this time that the pope's blessing didn't amount to much."

"I have no doubt he did not overestimate it then, if he did before; but he was yet young and vain; so he decided he would now try a life of revelry and foolish pleasures, which thing he did. But at last, however, he decided to reform and try to imitate the example of his illustrious namesake, Saint Louis. So he found a tree for himself,—in strict imitation of him,—and there he administered justice to the people. But he did not live long after this; he met with an accident, hitting his head against a low door through which he was passing, and this is supposed to have caused his death."

"It must have been a very low door," said Edna Phillips; "for I remember you said last week that King Charles VIII. was almost a dwarf."

"You would surely catch me, Edna," smiled Professor Carman, "with that good memory of yours, if I were not very careful to tell the exact truth. Yes, it was a very low door opening from a gallery through which he was passing. But foolish as he had been until just before his death, he was sincerely mourned by many."

"It seems to me," sagely remarked Florence Ray, "that it would have been a pretty poor king who couldn't have made friends with those loyal people,—seems as if they were just anxious to find a ruler whom they could love."

"A true observation," answered Professor Carman.

"Nearly the whole of the fifteenth century had now passed, and a remarkable century it had been. We look back to it from this distance, and it appears to us like the first hours of the morning, just before the sun appears

in dazzling brightness above the horizon. With the sixteenth century came the invention of printing,—for books were all simply *written* before this,—which in itself was sufficient to create a great upheaval in the world. Then, too, the Old World was rubbing her eyes in astonishment, as it were, at the discovery of the New.

"In fact, from now on," added Professor Carman, "we may consider that we are 'fairly launched upon the sea of modern history.'"

MRS. L. D. AVERY-STUTTLE.

A Snake in the Grass.

"My country 'tis of thee,
Sweet land of liberty,
Of thee I sing.
I love thy rocks and rills,
Thy woods and templed hills,
My heart with rapture thrills,
Like that above."

TOM BROWN was singing "America" at the top of his voice, as he hoed away in the garden, and was thinking a great deal more about his country than of the potatoes. He paused after he finished the last verse not only to wipe the sweat off his brow, but something from his eyes. He looked around Rose Farm, then away off to the Alleghany Mountains. He could hear the splash of the river amid the rustle of trees and the pipe of the robin. The blue sky floated a white ship of cloud here and there, and peeping through the trees he could see the old farm house.

"Hurrah for America," shouted Tom. "Hurrah for Rose Wood Farm," and "snakes," yelled the boy as he gave a jump, and brought his hoe down on a long snake that was trailing through the field. "Whew," said Tom, excitedly, "There are some things that have got to be killed, even in the land of the free and the home of the brave."

Tom walked slowly to the house, thinking. "'Spose its the saloons and the things that are crawling around in the dark and under foot as it were, to poison the folks and to take away liberty like they used to in the Dark Ages. Grandpa says there's a going to be a time like there was long ago. I wonder —" Tom stopped to listen.

It was grandpa humming some old Methodist hymn. Tom caught the words,

"I'm but a stranger here, heaven is my home.
Earth is but dark and drear, heaven is my home."

"Grandpa," said Tom, "what makes you sing, earth is but dark and drear. It doesn't seem dark and drear to me. And as for heaven, who wants anything better than to-day? Hurrah for 'my country 'tis of thee.'"

Grandpa took out his spectacles to look at Tom. He laughed as Tom threw the hoe on the ground and turned three or four hands springs to work off his superfluous energy.

"Well, my boy," said grandpa, slowly wiping his spectacles to clear them of two kinds of tears. "I bless

the Lord for the earth. It belongs to him, though as the poet says, 'the trail of the serpent is over us all.' But it's only the preparatory school after all. Like old Abraham, I'm a looking for a better country, for a city that hath foundations whose builder and maker is God. But la, child, I can remember that I once felt jest as you do. I think when folks are young and full of health and spirits, that they sorter mix a good deal of heaven into the earth anyway. They feel as if they was going to live forever or as long as Methuselah did anyhow, and that life holds only good. They don't know anything yet of the cold treacherous world; but the time 'll come, my lad, when earth won't seem so bright, and when you'll long for something better."

"Now tell me about it," said Tom. "You say you used to feel as I do, and then you found out your good feelings were all a delusion. What made you, grandpa?"

"Well, Tom. What was it you used to be singing so much last winter about things not bein' always what they seemed?"

"I know," said Tom, beginning to sing,

"Things are seldom what they seem,
Skim milk masquerades as cream,
Highlows pass for patent leathers,
Jackdaws strut in peacock's feathers."

"That's it, Tom. It's the insincerity of things that sicken the heart, and take the colors of beauty from the earth, and make one sing, 'earth is but dark and drear, heaven is my home.' The world as a world is good enough, provided one has health, hope, and love within. There are good people in it, too. But Oh, Tom, there are snakes. The trail of the serpent is over us all. But there is a world from which the serpent was cast out forever, and He who is to bruise the serpent, has told us to look up, where He is preparing mansions for us, and that presently He'll come and take us to Himself."

"And does this world just seem to you like a stopping place, grandpa?"

"Yes, Tom; my citizenship is yonder. You know Tom, when an ambassador is sent here from a foreign country to stay a few years in the interest of his country, he don't build him a fine mansion, take out citizen papers here, and forget that his business is simply the business of a representative of another country. That's the way it is with the Christian. He's here to represent the divine government for a season; but he expects to be called home."

"But grandpa, they are going to kill out all the snakes. I heard them talking it all over at the Christian Citizenship League the other evening. When we young folks grow up, we are going to vote down all the saloons, all the evils, all the oppression, and really make America over. We are going to *make* folks do right, and then this world will be almost as good as heaven. Mr. Allen said that then we might expect that Christ would reign on the earth, and that the will of God would be done on earth as it is in heaven."

"O Tom, Tom, how true it is that eternal vigilance is

the price of liberty. What has the good Lord himself said about his kingdom? He said, 'My kingdom is not of this world.' He said, if it was, then would my servants fight. Don't you think there would have to be some force employed to make people do right? Do you think you can compel the world to do the will of God? Do you think that law will make the world a kingdom of the God of love? The law of God is spiritual, and reaches to the intents and purposes of the heart."

"I don't know, grandpa. It seemed that it could be done when I was listening to the leaguers, and that God really expected the good people to make the bad ones come to terms."

"That scheme has been tried in the past; but it resulted in the persecution of the truly good, who were spiritually minded, and who really kept the commandments of God; and in turning the bad into the worst of hypocrites and knaves."

"Why, how, grandpa?"

"Well, first, they were going to have only Christian men in office."

"Yes, that's what they want now, and I think that's a fine thing."

"Tom, men will be anything to get into office, especially if there is a good salary behind it, or a way of obtaining money or power. Who is going to be the judge as to who is Christian?"

"Oh, I see; then you think people would pretend to be Christians to get into positions? Hum. I didn't think of that before."

"Yes; I'm sure that we should presently have officials of the type of Laud and Bonner. 'But except your righteousness exceed the righteousness of the scribes and pharisees, ye shall in no wise enter into the kingdom of heaven.'"

"Well, grandpa, how would it affect good laws to have bad executioners?"

"Oh, we have often had that kind of government. But would the kind of laws the league wants to enforce be good laws for civil government?"

"Why, they'd be the laws of God. Where would you find better laws?"

"The law of God deals with the heart, Tom, and what would men have to enforce such laws?"

"Power to read the heart," said Tom, slowly.

"Yes, and in the Dark Ages just this kind of legislation instigated the Inquisition, in order to wrest from men the secrets of the heart by torture."

"O well, grandpa, they do not think of carrying things to such an extent as that, but to make men act good on the outside."

"That would be proper to the extent of controlling those who would do violence to men's lives, virtue, property, or liberty; but beyond the line of civility, it would be to make men hypocrites and knaves, and to endanger and even strangle the sweet liberty we now enjoy."

"Hum," said Tom, picking his teeth thoughtfully.

"But I can't see how it would do the good people any harm?"

"Well, I can," said grandpa. "In the first place, if I live to see such a thing in a way to succeed, I would raise my voice against it as a Christian. I would protest vigorously, and the leaguers would look upon me as an enemy, and would think me a traitor to good order and an enemy to good government and to the interests of humanity, and if the law was on their side, you would have the privilege of visiting grandpa in jail, unless you would be afraid to come."

"Not much," said Tom.

"Besides, I would probably have ideas of what was right to do, that the leaguers would think were heretical, or if I did not, some one else undoubtedly would, and then men would be persecuted for their opinion, and the innocent suffer as malefactors. That's what happened when the Puritans tried this very scheme. Roger Williams was banished, Quakers were whipped, witches drowned, and doves stoned for cooing on the Sabbath."

"O grandpa, you are too ridiculous."

"No, indeed, I'm in dead earnest."

"Well, well, well! The leaguers talked a great deal about Sabbath desecration, and about enforcing the old Blue Laws."

"That's it," said grandpa. "It's the old scheme up again."

"There's a snake in the grass!" shouted Tom, rushing for his hoe. "This kind of mild weather brings them out."

"Jes so," said grandpa. "And this kind of milk and water gospel is thawing out the old dragon. Give it to him, Tom."

As Tom came back to the house, he heard two sweet quavering voices singing together—

"In the Christian's home in glory,
There remains a land of rest;
For my Saviour's gone before me,
To fulfill my soul's request.
To fulfill my soul's request.
There is rest for the weary."

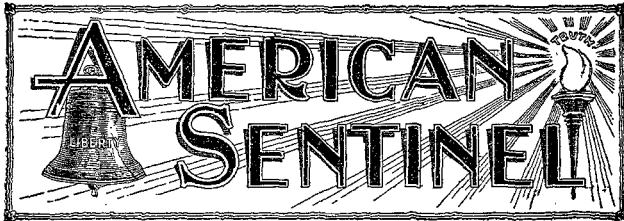
"Grandpa," said Tom, "if the kingdom's come, and the will of God done on earth anywhere, I think it's in hearts like yours and grandma's."

"Yes. The kingdom of God is within you; and some day, Tom, when Jesus comes to weed out and burn up the tares, he will gather the wheat into his garner. Then he'll renew the earth, and repeople it with the righteous, and the kingdoms of this world will belong to our Jesus, and he shall rule. For 'unto thee shall it come, even the first dominion.' But it will never be made the kingdom of Christ through the enforcement of law. We are to persuade, beseech, entreat, as God's ambassadors. He'll see to the execution of judgment. By and by, Tom, the earth will blossom as a rose, and there won't be any snakes to look out for."

"Hurrah!" shouted Tom. "Then it will be 'my country 'tis of thee, sweet land of liberty.'"

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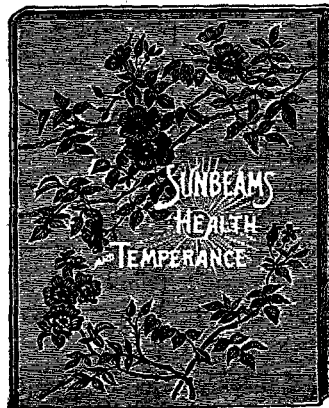
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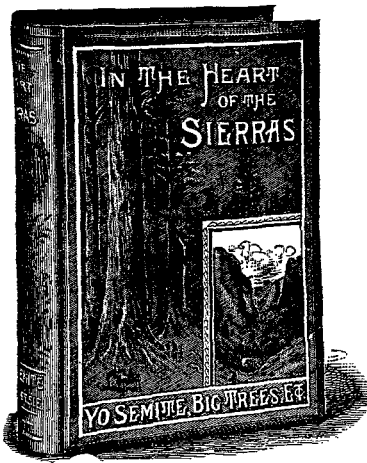
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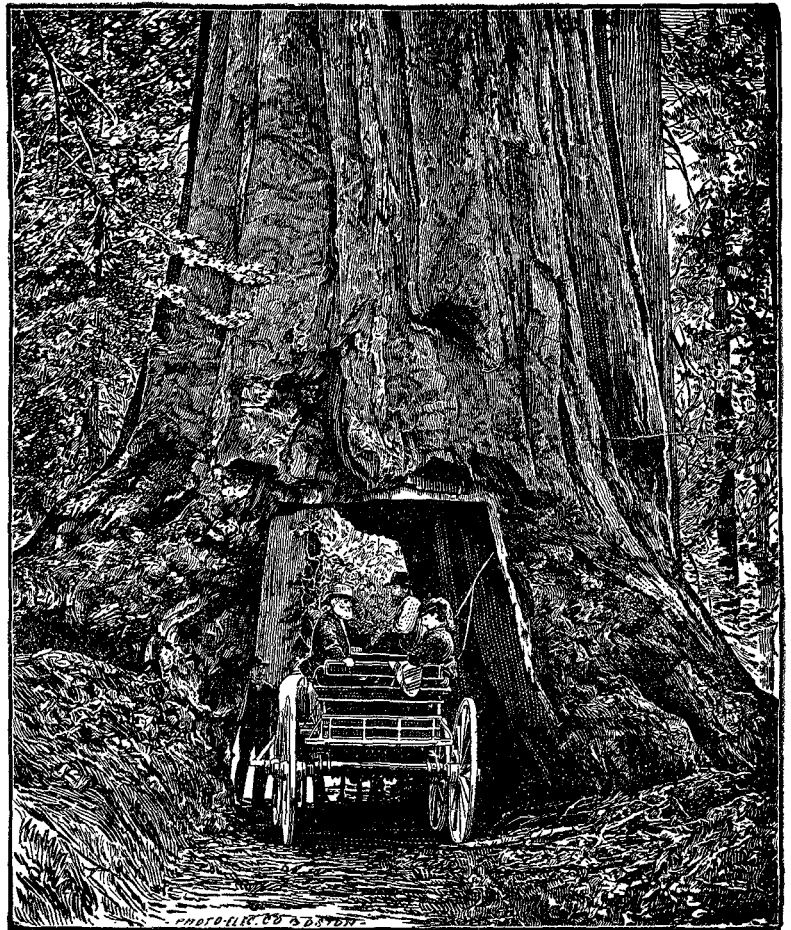
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American Sentinel.

NEW YORK, AUGUST 25, 1898.

NO COUNTERFEIT righteousness will ever get into circulation in heaven.

JESUS CHRIST is the ladder that reaches from the lowest plane of humanity to the throne of God.

It is impossible for man in his finite wisdom to prescribe the manner of Sabbath observance without lowering the standard of Sabbath observance from the requirements of the divine law.

It is the fate of the SENTINEL, as we suppose, of most other journals, to be the subject of occasional criticism. This is proper—the SENTINEL doesn't hold itself above criticism—only we notice that the majority of these come from people who don't read it. We want to profit by these criticisms, but we hardly know how to profit by criticisms of the SENTINEL from people who don't read it.

THERE are people who say that the SENTINEL is hard on the Catholics. We deny this charge; certainly we do not mean to be severe on the Catholics, or on any others. But we are hard on Roman Catholic principles—we confess that. And the reason for this is that Roman Catholic principles are hard on those who adhere to them. Those principles are chains which are bound about the adherents of the Catholic belief. And when we strike the chain, with the purpose of freeing the captive, it may appear that we are striking the man instead; but this is a mistake which a little discrimination will discover. This is the trouble with many people in their attitude towards God. They do not discern that his judgments are not against the sinner, but against sin. God hates sin; but he so loved the sinner that he gave his only-begotten Son for his salvation. It is always important to discriminate between the principle and the person who holds it.

THE question of Pope Leo's successor is strongly agitating the college of cardinals at Rome, owing to the apparent nearness of the pope's decease. The probabilities, it is said, point to the election of one of the Italian cardinals. Taking a look historically at the "chair of Peter," it is to be observed that it has been filled 'more frequently by Italians than by all persons of other nationality combined. And from this the only conclusion to be drawn, from a papal standpoint, is that the Italian nation is far superior to any other nation on earth in the sight of God. Why it should be so is a mystery for Catholics to explain.

AS IF to still further complicate the situation respecting the Philippines, Admiral Dewey and General Merritt assaulted and took the city of Manila, Saturday, the 13th, and received from the Spanish commander, it is said, the surrender of the whole Philippine group. So now it is claimed by the American press that there is no Philippine question, the whole group of islands being the property of the United States by right of conquest. But this happened *after* the signing of the peace protocol; the American commanders in the Pacific not having learned of the advent of peace. So that it would appear that the United States is bound not to make any claim based upon the latest victory of the American arms.

THE saloon is a natural enemy of society; therefore we have always advocated that it be dealt with by the law of the land as such. There is not one right of mankind which the saloon respects; not one upon which it has not ruthlessly trampled. Strong drink hurls reason from its throne, and puts in its place only the instincts and intelligence of a beast. Why, then, should the saloon merit protection from those to whom it is a deadly foe? Why should a viper complain because some one does not warm it in his bosom? How many murders has the saloon committed?—think of it! In what other case

does civilization throw the protection of law around a murderer with such a record? We say this is wrong; and we believe that in saying it we are right. The "moderate" drinker cuts no figure in this question. The saloon must be judged not by the moderate drinkers, but by its finished products, the drunkards.

"AND it shall come to pass in the last days," speaks the prophetic Word, "that I will pour out My Spirit upon all flesh." How then will the Spirit be manifested by those who receive it? Jesus Christ said, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;" and as the Spirit was manifested in him, so will it be in his followers. The Spirit has been poured out, and when it is received—when the church is ready to receive it—the world will resound with the proclamation of religious liberty in Christ.

AMONG the warnings that have been sounded in the nation's ears against imperialism, a forcible one is the following from ex-Secretary John Sherman, whose long experience in the business of republican government well qualifies him to know whereof he speaks:—

"I regret to notice a disposition in Congress to reach out for outside territory. This ambition for the occupation of territory has been the ruin of Greece, Rome, and the great nations of Asia in ancient times, and of Spain, Austria, and Italy in modern times. And now the United States is in more danger from similar causes than all others combined.

"The greed of territory and the attempt to rule it lost Great Britain the great body of what is now the United States of America. If we can be content with our vast continental possessions we can dispense with the islands of the sea. There is no room for them in our system of States. Their people do not speak our language. Friendly trade relations can be easily arranged, but American domination, if attempted, will lead to interminable evils."

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TRUTH

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

VOLUME 13.

NEW YORK, SEPTEMBER 1, 1898.

NUMBER 34.

CHRISTIANITY is the only true optimism.

to execute the will of God on earth, can become effective only by making the church the power behind the throne.

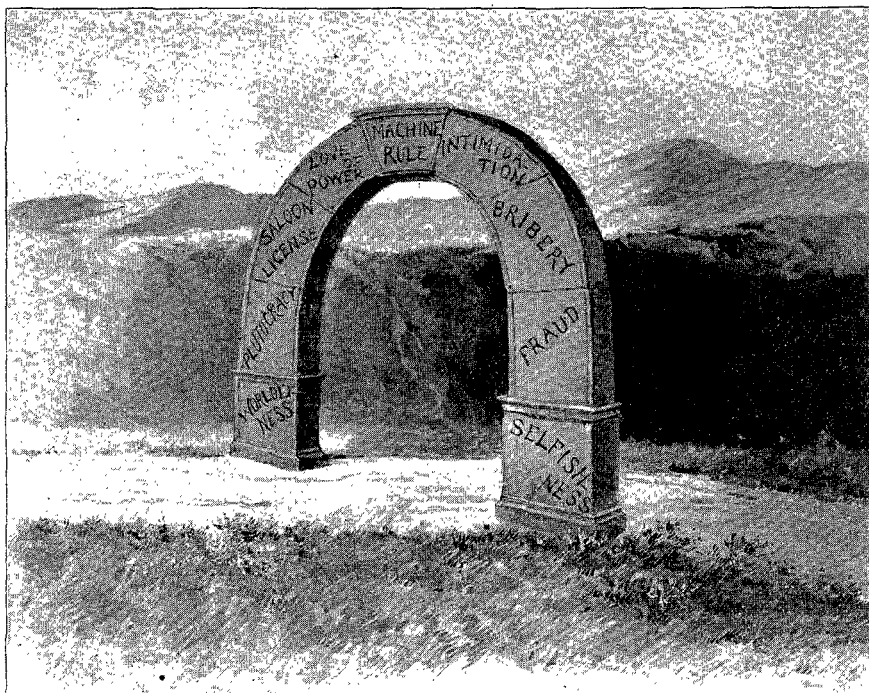
JESUS CHRIST never held or will hold a political office.

CHRISTIANITY means the power of love; politics means the love of power.

GOD never patches up a piece of his handiwork that has become marred by sin; he does it over, regenerates it, makes a new creation.

THE purest politics can draw no soul heavenward.

THE Golden Rule cannot be run into the mold of legislation.



THE "GATEWAY 'OF POLITICS."

THE earth is run by politics, but Christianity is the motive power of heaven.

POLITICS has its source in human nature; Christianity flows from the divine nature.

POLITICS is a struggle for the mastery; Christianity seeks not to rule, but to serve.

IT would be just as easy to preserve Christianity by law as to preserve the Sabbath by law.

PEOPLE who claim to be saints and to own the earth may well be viewed with suspicion.

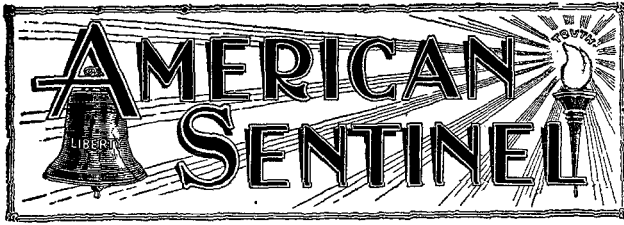
In this day very much is expected from politics by would-be reformers of society. Indeed, from one of the leading reform movements of the age the statement has come that "the kingdom of God is to enter the realm of law through the gateway of politics;" and this states the principle upon which reform work in general is now being conducted. Through politics, men expect to usher in the millennium. But can the kingdom of God pass through such a gateway as this? Will that kingdom pass by the evil and corruption which find in politics their readiest field of action, and are as inseparable from it as they are from human nature? Assuredly not. Rather will it sweep away all these things, leaving neither politics nor political governments. A reform which is in harmony with that kingdom must be separate from politics.

WHEN men try to set up the kingdom of God, they always reserve positions of honor in it for themselves.

THE theory that the civil ruler is bound

THE use of force by Christ's servants is an argument that his kingdom is of this world. But as the argument itself is false, so those who advance it are false servants.

IF the pathway of politics tended upward, the pathways of nations would not tend, as all have done, toward decay.



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

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Sunday Enforcement and Good Government.

In the city of Nashville, Tenn., public sentiment has been agitated of late over the question of the removal from office of the chief of police. It appeared certain that the removal would be made, and it was charged by a class of the citizens standing for certain ideas of "moral" government, that it was the work of the gamblers and Sunday tipplers. We do not mention it to discuss the conflict of the good and bad elements in the city government, but to notice a common idea of good government which came to the surface in connection with this agitation, and appeared in the *Nashville Banner*. In a communication to that journal, a citizen says:—

"In my opinion the time has come when the good people of this city, without severing their party ties, shall say to these law-breakers, 'The party is bigger than the gamblers' association and the Sunday tipplers' association, and if they don't like the party there is plenty of room to quit it.'

"These associations have so manipulated parties as to have an undue weight in public affairs. They must be told that they have no exclusive rights; that seeking the protection of the law in their just rights, they must obey it; that the merchant, the mechanic, the manufacturer, are not allowed to keep open shop on Sunday, and they do not in defiance of law undertake to do it; that the farmer, though his crop—his young corn and cotton—may be choked with weeds, dare not go into the field with his plow on Sunday; that even the Seventh-day Adventist, who is impelled by the strongest religious convictions to give Saturday to his devotions, is not allowed to plow his corn on Sunday, and that the saloon man is not better than they; that the gambler's occupation is certainly not a favored calling; that betting has its penalties, which may be paid and the law satisfied, but keeping gambling houses in a city with its awful consequences on society cannot and will not be tolerated; and that this community will not quietly submit to the removal of a public officer because he develops a capacity to enforce the law."

The idea which appears all through this quotation is that good government is to be attained by suppress-

ing gambling and liquor selling on Sunday. The manufacturer, farmer, and seventh-day observer must observe Sunday, and the gambler and saloonist are not better than they. Hence they must be made to do likewise; and the good people of the city should see the chief of police is retained who will carry this into effect.

Instead of recognizing that gambling and liquor selling are wrong and demoralizing on all days, by their very nature, this idea of good government passes over the inherent evil of these things, and lays its stress upon the desecration of Sunday. But good government can not be promoted anywhere by losing sight of the inherent evil of vicious practices. And this is certainly one tendency, and a strong one, of the agitation for the compulsory observance of Sunday. The more the attention becomes fixed upon the assumed sanctity of Sunday, the more tendency is there to see in the desecration of the day a greater offense than in the vicious practice by which it is desecrated; until at length the main evil of gambling and liquor selling seems to lie not so much in the demoralizing nature of such practices as is the fact that they are conducted on Sunday.

In this way the Sunday laws tend really to strengthen the hold these evils have acquired upon public tolerance. The effort that should be directed toward their entire suppression on all days is largely expended in making them conform to the requirements of the Sunday law; and having conformed to its requirements, they by that very thing acquire a degree of respectability in the public view which otherwise would not be possible. Cannot those who desire good city government see the danger which lies in this diversion of the force of public sentiment from the evil thing itself, to its desecration of Sunday? If they cannot, it is not because the danger is not real and conspicuous.

To suppress liquor selling on Sunday only, is to tacitly assent to the traffic on other days of the week. To prohibit it by law on Sunday only, is to justify it by law on other days; and behind such a law the evil traffic can take refuge, and hold up its monster head without fear as a law-abiding institution. But do lovers of good government want such a condition of things to exist?

Let all such arouse to the danger of the movement which would oppose these evils by suppressing them on Sunday. Friends, you cannot advance in the direction of good government by way of Sunday laws. They are a deception and a snare. To secure good government an evil must be opposed because it is such in its nature, and not because it is connected with what may or may not be wrong, according to the truth or falsity of theological tenets. With such conditions civil government can have nothing to do. Whether Sunday desecration is right or wrong, is a question with which the chief of police of any city, or any other civil officer, as such, has no concern whatever. It is a question to be settled by Scripture, and the truth of Scripture can be settled for an individual only by the teaching of the Holy Spirit.

The Moral Law and the Civil Ruler.

IN the August *Christian Statesman*, Rev. R. C. Allen treats of the "fundamental principles of civil government, specifically considered." Among these principles, as he enumerates them, are the following:—

"9. The only right a man has is to do right.

"10. But man is a sinner and God is invisible. How will moral law be enforced for the time being?

"11. Moral force is sufficient to control moral beings; but physical force must compel immoral beings.

"12. God has instituted civil government for this end, and has clothed the civil ruler with authority to execute his moral law.

"13. God has ordained civil government to enforce his moral law among men that they shall enjoy their rights."

This last assertion is italicized and set forth as being the "principal proposition."

This is the true national reform theory, set forth without any attempt at disguise. Its fundamental proposition is "God . . . has clothed the civil ruler with authority to execute his moral law."

Let us suppose that this proposition is true; what follows?

If the civil ruler is true to the requirements of his office, being clothed with this authority, he will proceed to execute God's moral law upon transgressors as they are brought before him. What then?

The transgression of the law is sin (1 John 3:4); and "the soul that sinneth it shall die." Eze. 18:4, 20.

That the penalty of sin, of every kind or degree, is death, is by the testimony of Scripture too plain a fact to require argument. Adam, in the Garden of Eden, was told by his Creator that in the day that he disobeyed the command given him concerning the tree of knowledge of good and evil, he would surely die. He did disobey, and from that moment he became mortal, and started on his journey to the grave. But mightier than this—a stupendous and unimpeachable testimony to the truth that the penalty of sin is death—is the fact of the death of the Son of God on the cross. This was because Adam had transgressed the moral law, and if there had been any escape from the death penalty, this infinite sacrifice could have been avoided. But there was no escape from death, and only through the death of Christ was there escape for Adam and his sinful posterity.

No sinner can enter heaven; this is a fact universally admitted. But he who is shut out of heaven will, it is declared, be cast into the lake of fire and brimstone, which is the "second death."

It being unquestionably true, then, that the penalty of sin is death, when transgressors of the moral law are brought before the civil ruler, he being commissioned of God to execute the moral law, it would simply remain for him to execute the death penalty upon every individual who should be found guilty. And as all people upon the earth are sinners, how long would it be before every

man, woman and child in the land would be put to death, supposing the civil rulers to be faithful in doing their "duty"? And all this, in order that men "*shall enjoy their rights!*" Imagine the people of a land enjoying their rights under such a régime as this!

And being sinners themselves, it would remain finally for the civil rulers, after having put all others to death, to execute the death penalty upon themselves; and then this theory of the authority of the civil power would have been fully carried into effect! And as the result of it, there would remain not a single living soul on the earth!

Is this what the people want? Is it what those want who advocate a union of the civil power with religion? There can be no such union which would leave out the moral law of God, certainly; and being joined with the moral law, the only possible result would be the execution of the death penalty upon the people, as before stated. This is what union of the State with religion means; and that it does mean just this is as plain as A B C.

But to prevent this, to give the transgressor probation and an opportunity still to obtain the eternal life for which he was created, God at an infinite sacrifice provided the plan of salvation. He sends to man the gospel—the "glad tidings"—expressly to prevent the execution of his moral law upon him. He made an infinite sacrifice, giving his only begotten Son to die, expressly to save man from being visited with the execution of his moral law. By and by, in the great Judgment day, he will execute his moral law upon all who shall then be found transgressors, and the result to all such will be eternal death.

It is perfectly clear, then, that this doctrine which declares the civil ruler to be authorized to execute the moral law of God, is squarely opposed to the gospel. It is as squarely against God and against Christ, as is Satan himself. It is the doctrine of antichrist. It means death, and not life,—death to the state, death to the church, death to everything. Let it be recognized for what it is, and carefully shunned by the American people.

Peace Negotiations.

BY E. J. WAGGONER.

"PEACE I leave with you, my peace I give unto you; not as the world giveth, give I unto you." John 14:27.

How does the world give peace? A striking answer is furnished by the nations of the world. Take for instance the recent struggle between Spain and the United States. After much blood and treasure had been spent, Spain began to negotiate for peace. The United States, of course, responded, but let it be distinctly understood that while the matter was under consideration the war would be vigorously prosecuted. And so war and

“peace” measures were considered at the same time^e between the same parties. Out of the same fountain both sweet water and bitter are supposed to be sent forth.

Take the nations of Europe. Peace is now supposed to prevail. There is no actual fighting anywhere. But what is the attitude of every power? Armed to the teeth, and industriously increasing their armaments. They stand with weapons in hand, waiting only a threatening movement on the part of another, to let fly. The “peace” of which there is so much boast, is exactly the same “peace” that prevails between two pugilists, who stands with clenched fists, and who have not yet come to blows because each wishes to let the other begin, so that he may learn his antagonist’s plan of attack.

“But that is not peace at all,” you say. Just so; for the world does not give any real peace. “There is no peace, saith my God, to the wicked.” The world cannot give what it has not. An “armed peace” is not peace; yet the only way the world has of preserving peace is by maintaining armies so strong that others will not dare attack them. But those very armies are a preparation for war, and a constant menace to peace. So the peace which the world gives is in reality war.

Not so the Lord. He speaks peace, because he is peace. God is “the very God of peace;” the gospel is “the gospel of peace;” Jesus Christ is “the Prince of peace.” God’s rule is a reign of peace. To the helpless, tempest tossed sinner the Lord says: “Let him take hold of my strength, that he may make peace with me.” Isa. 27:5. But he does not throw the burden of peace negotiations upon the rebels. No; “God was in Christ, reconciling the world unto himself.” He takes the initiative, and makes peace with rebellious man, “not imputing their trespasses unto them.” He takes the responsibility of the sin all upon himself.

God does not stand upon his dignity. He does not demand that everything shall be done to satisfy his wounded feelings. No; the mind of God in Christ showed itself in that he “made himself of no reputation.” The One who is sinned against takes the blame upon himself, and makes the way very easy for the offending one to lay down his weapons. He has no enmity against the sinner, nay, he does not fight the sinner; he is only love and perfect peace, and his sole effort is to induce the rebel to accept his peace.

Let the people learn God’s character before they talk about conducting war on Christian principles. War on Christian principles is just such war as Christ wages. He has no hatred in his heart, and he does not kill his enemies. On the contrary, he is filled with infinite love and pity for them, and he gives his life for them. “The Son of man is not come to destroy men’s lives, but to save them.” Instead of taking life, he gives life, even his own life of righteousness, and peace, and joy in the Holy Ghost.

“Therefore being justified by faith, we have peace

with God through our Lord Jesus Christ.” Not simply are we at peace with him, but we have his peace dwelling in our hearts, and sanctifying us. Then “let the peace of God rule in your hearts,” and “the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus.”

Why Shouldn't They?

BY F. B.

TOM:

They’re going to fence the common in,
They say we’re getting tough,
Because we play on Sunday
When week days are enough;
But we must work all through the week,
And never see the sky;
But they’re going to fence the common in
And can you tell me why?

I’ll loiter round the alley, Joe,
Or mope round in the room,
Or with some fellers find a way
To some back-door saloon.
For Sunday folks who go to church
Don’t have the whole to say;
Why will they fence the common in
And spoil our little play?

I know we shout—and run around;
It does us good I’m sure;
The game is harmless, we have found
The air is good and pure.
We hear the singing from the church,
It doesn’t bother us;
But oh, the church folks fume and sigh,
And make a fearful fuss.

JOE:

They’re going to fence the common in,
But that is not the whole;
They’re going to fence the human in
And quite corral his soul.
They’re going to have a Sunday law
That will not brook pretense;
You’ll have to stand in solemn awe
Inside the Sunday fence.

You’ll see a day, dear comrade, Tom,
That’ll take you off your perch,
For a “cop” will see, if you don’t come
That you are brought to church.
No alley foul, or gloomy room
Will give a place to stay,
And nary will there be saloon
To open on that day.

The folks must do their drinking up
Inside of Saturday night,
For on a Sunday everywhere
The law will keep ’em right.
Pious as priests, you’ll all go in
Beneath a rein and bit;
And if you are not pure from sin
You’ll be a hypocrite.

TOM:

But, Joe, we're not the only ones
 This will not suit a bit;
 Will Robert Ingersoll go in
 And be a hypocrite?
 Then, there are Jews who keep *their* day
 And Baptist seventh dayers;
 Will they have Saturday laws as well
 To keep down all ball-players?
 What's fair for one is fair for all;
 Let the Sunday folks be pious;
 Why should they take the shears of law
 To cut love on the bias?
 Let them have if they must a Sunday law
 That'll keep them on their knees;
 But let Infidels and Israelites
 And other folks do as they please.
 Why shouldn't they?

Alexander Campbell on the Office of the Civil Magistrate.

Written to the Washington, Pa., "Reporter," April, 1822.

MR. EDITOR—

Sir: I proceed to offer a few remarks on the office of the civil magistrate. This is an office of great antiquity and of great importance to the prosperity of society. All those persons in every State, who are appointed to execute the laws of the State are, in our language, called civil magistrates. Emperors, kings, presidents, and governors have been called the chief magistrate of the States over which they severally presided; justices of the peace and judges of courts have also received the name of magistrate. In all countries they are, or should be, men of excellent character, and fathers of the people. In a word they are, or should be, men selected and authorized by the people, to execute the laws under which they wish to be governed. The preservation of public tranquility, of life, liberty, reputation, and property, are the great purposes which originated this office. The civil magistrate is a State officer, and as such obliged to take into consideration the interests of the State, as far as this can be promoted by the most faithful execution of the laws committed to him.

In every State the powers of the magistrate should be, and commonly are, prescribed and limited in the commission which he receives, or the laws which institute the office. The corruption of men renders the *existence* of this office necessary, and consequently should define the duties of it.

Civil government and the church are institutions intended for the good of mankind; the one to promote his temporal, the other his eternal, good. The one to minister to his fleshly comforts, the other to advance his spiritual interests. They both emanate from the same fountain of authority (Rom. 13:1), and were dictated from the same principles of philanthropy. They are, however, as distinct as soul and body, and should be

considered as distinct in their nature, properties, and operations. The office of the civil magistrate has existed in all countries, with and without an established religion. Savage nations, Mohammedans, pagans, and Christians have their civil magistrates, and, among all such, the office is a divine ordinance. Where there is, and where there is not, a church, the ordinance is the same. In Rome the constituted governor and magistracy, though heathen, and persecuting Christianity, was called, in Paul's time, even when a Nero and a Domitian sat on the throne, *an ordinance of God*, by that Spirit that can denominate nothing wrong. Yes, in the New Testament the heathen magistrates are called God's ministers, and he that resisteth them is said not to resist man but God.

Yes, the civil magistrate in all the nations upon the earth is appointed by God, "to execute wrath upon him that doeth evil" to his neighbor, and to be a terror to evil-doers, and a praise to them that do well. For this purpose he bears the sword of power, and is invested with authority. He is, in the same record which denominates him a *minister of God* to execute wrath upon him that doeth evil, *prohibited* from using his authority, which is always compulsory, in anything pertaining to spiritual concerns. For this purpose the sword of power is never to be unsheathed. It was once wielded for this purpose even in the presence of the Founder of Christianity; but it was returned to its scabbard, with these memorable and effective words: "All they that take the sword shall perish with the sword"—that is, not to defend the State, but to support the church. He who is the Author of Christian faith, also said that if His kingdom were of a worldly nature, His servants would use violence in support of His cause. But such was not its nature.

My creed on this subject is the following, viz.: That, as the civil magistracy is in all nations alike the appointment or ordinance of God, whether they are pagans, Mohammedans, or Christians, it is never to be employed in support of any religion whatsoever; nor are civil rulers on any account whatsoever to use any of that authority which they have received *for* and *from* the State, in support of Christianity; nor ever directly or indirectly to use compulsion in anything pertaining to religion; but they are to use all their authority in keeping good order in society, or in preserving the public peace, the life, liberty, reputation, and property of the citizens of the State.

Those who differ from me on this topic, I request to consider three things:—

1. That if the magistrate in the United States, for instance, proceed officially to support or defend the religion of this country, the Turkish, Japanese, Spanish, Chinese, or any other magistrate has the same power and right (being equally a divine institution there as here to accomplish the moral government of the world) to defend and support the religion of their respective countries.

2. That swords, cannons, guns, powder, lead, prisons, gold, silver, or bank-notes, cannot make the conscience bend, renew the soul, spiritually illumine the human mind, nor give a new moral sense. That rack, gibbets, wheels, whips, or even the mild punishment of four dollars' fine, cannot promote piety or benevolence.

3. That all such efforts on the part of the magistrate are prohibited in the institutes of Christianity.

I am aware that not a few model both the church and the state after the "commonwealth of Israel," and would have something like the Jew in civil and ecclesiastical concerns. I have yet said nothing respecting the civil magistracy of the Jews, which seems to be the copy after which the "moral associations" would, if they dared, model their little Sanhedrims and their young St. Giles.

With regard to the Jews I will say, there was no office purely civil. Their government was a pure theocracy, and all their officers were under the immediate appointment of their king, who was none else than their God. Hence, when they sought a king like other nations, the Lord charged them with having rejected himself as their king. Civil and religious offices were reposed in the same hands; hence Moses performed offices civil and religious. The seventy elders, selected to assist him in judging and awarding, took under their cognizance things civil and religious. The Jews cannot become a model to any nation in the world, either in their civil government or in their ecclesiastical; for this plain reason, that no nation ever stood in the same relation to God, nor received their political institutions in the same manner. I would remind those who are so eager to imitate them that the punishment the Jewish rulers inflicted on those who transgressed the letter of the first table of the law, was *only death*. The Sabbath-breaker and the blasphemer were only stoned to death. There was no commutation of the crime; for, if the sins against God are to be punished as such, there is no temporal privation that can be considered as such. Let those who are zealous of punishing Sabbath-breakers and of executing what they call the law of God, be consistent with themselves and their precedents, and stone to death the Sabbath-breaker and the blasphemer.

Since the Jewish religion became obsolete, there never was a tribunal on earth appointed of God to take cognizance of, or to punish, sins against God. This power God has committed to none on earth; he has no representative on earth.

In regard to the Sabbath day and the institutes of religion, I except them entirely from the jurisdiction or cognizance of the civil magistrates, in any sense whatever.

"The man who lives for self hasn't much of an object to live for."

WHISKEY is liquid anarchy.

The Holy Spirit and Sunday.—No. 1.

BY C. H. KESLAKE.

THE Holy Spirit is the divinely-appointed representative of Christ upon earth.

A part of the ministry of the Holy Spirit is to lead the follower of Christ "into all the truth." John 16:13. (R. V.)

He who has the Holy Spirit dwelling in him fully,—he who has completely surrendered himself—body, soul, and spirit—to the guidance of the Holy Spirit,—need not fear being taught anything but the truth. The Holy Spirit is the "Spirit of truth," and could teach nothing contrary to the truth.

But the Holy Spirit is not the only spirit that is in the world, and there is danger of one's surrendering himself up to a spirit claiming to be the Holy Spirit, but which is in reality a lying spirit. In that case the soul would inevitably be led into error, and at the same time believe it to be the truth.

Of this danger God has warned the children of men, even as he warned our first parents in the Garden of Eden of the enemy who would attempt to beguile them away from God. Hence we read: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." 1 John 4:1.

This being so, it is our imperative duty to challenge every spirit that comes to us, even the Holy Spirit. In the Scripture quoted above, we have divine authority for challenging every doctrine that is taught us by any of these spirits. We must try them all.

But to do this we must have some standard of truth, and to that standard even the Holy Spirit must conform. This is not because the Spirit of God could in any way lead us astray, but it is to safeguard us against false spirits and false teachers whom they might use.

But whatever that standard is it must be *the truth*; and it must be so plain that the dullest mind can understand it. If this were not so, those only of the keenest intellects would be safe.

What this standard is, is told us by the Prophet Isaiah, chap. 8:20: "To the law and to the testimony; if they speak not according to this word it is because there is no light in them."

In previous articles we have shown that in the plan of redemption the law of God is above Christ and the gospel. They are both subject to it in the sense that whatever they teach cannot be right unless it is witnessed to by the law. Rom. 3:21. Just so it is with the Holy Spirit.

Concerning this law the Psalmist says, "Thy righteousness is an everlasting righteousness; and thy law is the truth." Psa. 119:142.

Any spirit therefore, which, claiming to be the Holy Spirit, shall teach anything contrary to that law, is not to be received as the Holy Spirit.

The Holy Spirit is of the light, and there is no darkness in him, but God says any one who speaks contrary to the word of the law does it because there is no light in him.

It must be plain that even the word or the letter of that law must be truth; for if such were not the case then the wording of the law would be false and misleading. Therefore whatever true knowledge one might have of the law, it can never be contrary to the wording of the law. Therefore we may know that any spirit that would teach contrary to what the law says is not the Holy Spirit. From this it is not hard to see what spirit it is that teaches that Sunday is the Sabbath day.

The fourth commandment, the only one that has anything to say with reference to the matter of the Sabbath, says in the plainest way, so plainly that the dullest mind can comprehend it, that "the seventh day is the Sabbath of the Lord thy God." That is the truth; therefore whatever the Holy Spirit would teach us concerning the nature of the Sabbath, he could never teach anything contrary to that statement—"the seventh day is the Sabbath." If he did he would not be the "Spirit of Truth."

But everybody knows that Sunday is not the seventh day. All know that it is the first day of the week.

What then becomes of the claim of the Catholic Church that it changed the Sabbath from the seventh day to the first day of the week under the direction of the Holy Spirit. It is a false claim in every particular, and proves conclusively that the spirit by which it sought to effect the change was not the Holy Spirit. Clearly then, not being the work of the Holy Spirit, it must have been the work of the spirit of antichrist.

But ascribing the work of the spirit of antichrist as being that of the Holy Spirit is nothing short of blasphemy against the Holy Ghost (see Matt. 12:22-32), and therefore stamps the papacy as the "man of sin." 2 Thess. 2:3, 4.

Stopping Ritualism By Act of Parliament.

"Present Truth" (London, Eng.)

THE Bishop of Liverpool, in reply to an appeal to him to stop the Romish practices in one of the Liverpool churches, said:—

"You cannot dislike ritualism more than I do; but you are mistaken in supposing that I have power to put a stop to it. Parliament has much power to stop it, but a bishop has very little."

Upon this the *Christian* makes the following comment:—

"The assertion of popular right to a hand in the government of the church would be but a return to apostolic usage and custom. For many centuries, as there are clear proofs, laymen exercised a determining voice in the ecclesiastical councils of their day. It was only very

gradually, and for reasons that are easily noted, that the priest grew paramount. When his authority was finally established the day of decline began in the church, which did not wake to its sad condition till, at the Reformation, the voice of the people once more began to make itself heard. In every age and land since then the church has been healthy and progressive in proportion as it has been governed openly by the 'assembly of the saints.' If at the present crisis the members of the Church of England make an effective protest against Romanizing doctrine and practice, the knell of these things will be speedily sounded—but not till then."

Without any disparagement whatever to Parliament, we must say that it sounds decidedly amusing to hear that body referred to as an "assembly of the saints." It is composed of men of every shade of religious belief, and of men who repudiate religion of any kind; yet it is the body that has control of the Church of England! Worst of all, the bishops of the church seem not to feel the humiliation of the thing in the least. When will they learn that Christ alone has control of his own body, and that to say that any body of lawmakers has power to control a church, is to say that it is not the church of Christ? This is not to say, however, that many of the members of such a State-controlled church may not be members of the church of Christ. His body is not shaped by lines and compasses in the hands of men, and takes no note of the limits of ecclesiastical organizations.

Suppose that Parliament should "put a stop" to ritualism in the Church of England? What of it? The evil would still remain untouched. You cannot cure a miser's covetousness by stealing his money from him, neither can you cure a woman's pride by pulling the feathers from her bonnet, or the rings from her fingers. No more can a bad tree be made good by plucking off its fruit. All these efforts to "reform" the church by force, whether made by zealous individuals on their own account, or by Parliament, exhibit a most deplorable lack of knowledge of what constitutes real godliness. If the tree be corrupt, the fruit cannot possibly be good. The Word of God abiding in the heart is the only thing that effects a reformation. "Preach the Word!" That is the only remedy for evils of every kind. "But they won't all accept the truth of the gospel," will be said. No, they will not, and when they do not, nothing can be gained by trying to force them to act as though they did. When the idea that men can be converted by wholesale is given up, and men are content with the results that come from preaching the Word, and from dealing with men as individuals, and not as societies, leaving each man to stand or fall to his own Master, then will there be a return to apostolic usage and custom—and not till then.

"A WRONG is not right because it is gray-headed, nor clean because it has been baptized."



THE war is ended; but the slaughter of the troops continues. There are some things that seems to be even more fatal to the troops than the guns of the enemy.

* * *

ALL accounts of army movements are full of tales of sickness and death from disease, exposure, and improper food, and the general impression is that there has been gross if not criminal incompetence displayed in the management of affairs relating to the health of the soldiers. Where the blame properly rests is of course a disputed question. No one has yet been found who is willing to shoulder the blame which, like Noah's dove, is seeking a resting place.

* * *

THE situation, however, has become too serious, and public indignation too strongly aroused, to be passed over in silence. The highest commanding officer, General Miles, is understood to have made serious charges against the Secretary of War and his assistants, and an investigation by court martial is expected to result. This is a phase of the war that does not seem to have been anticipated at the start.

* * *

THAT scores and perhaps hundreds of lives should have been sacrificed to official incompetence and military red tape is certainly a fact which reflects seriously upon the men in charge of the campaign. It has been affirmed that the United States was waging a Christian warfare; but the spirit of Christian helpfulness which was to be manifested toward the Cubans seems to have been quite absent in the treatment accorded the American troops themselves by the military authorities. And this only goes to show, with many other things, the hollowness of the claim that Christianity was exemplified in this carnal warfare.

* * *

ANOTHER thing about which much has been said, and which has a bearing in this direction, is the army "canteen." This word stands for a system by which intoxicating drinks is served to the soldiers in camp, who both drink the liquor and are obliged to furnish bar tenders. Imagine a Christian young man forced to serve as bar tender in one of these drinking places, or be disciplined for insubordination. It is a very plain truth that a Christian who would go to war must either make a god

of his superior officers, or expect to be subjected to military discipline. The military code provides no place for conscience in the life of the so dier.

* * *

HOW MUCH of the disease that is making greater ravages among the troops than was made on the battle field, is due to this army "canteen"? The close relation between spirituous drink and bodily disease is well enough established to warrant the conclusion that the canteen is by no means guiltless as regards this dreadful loss of life. And as the canteen system is permitted by the Government, we have the strange spectacle of the Government joining hands with the enemies of its own troops, to destroy their lives. We believe it is no stretch of the truth to say that strong drink is the greatest and most dangerous foe of the American Government. It is the deadly enemy of all government. It is anarchy in liquid form.

* * *

THE papacy has, it is said, asked and obtained of the President the assurance that there will be no interference with the Catholic religion in the Spanish territories which have been surrendered to the United States. And now the papal Secretary of State, Cardinal Rampolla, sends word to Archbishop Ireland instructing him to call on the President and thank him for this declaration. In view of which a leading daily of this city observes, quite truthfully, that this "is doubtless gratifying to the President, but unnecessary. The President can do nothing to call for thanks. He can simply do his duty under the Constitution, which is to give every religion a fair show. If he did more he would be usurping authority; if he did less he would be guilty of neglect of duty. When he observes the principles of the Constitution he is entitled to recognition as a faithful servant, but not to thanks."

* * *

THERE is something a little singular however—suspiciously so—about this asking for a "fair show" for the Catholic religion and this show of thanks for the President's assurance. Why should it be thought necessary to ask merely for a fair show? The Catholic Church has that here, and has always had it; she has boasted of her freedom and opportunities under the American Government. Why then should it be feared that she will not enjoy that freedom—why necessary to ask that it be assured—under American rule elsewhere? Why, unless it is something a little more than a "fair show" for which the Catholic Church is really asking? But anything more than this will be in violation of fundamental American law.

* * *

ANOTHER way in which the papacy is reported to be bidding for recognition from the American Government is through a proposal to the latter to join with it in appointing a new hierarchy in the captured islands. This

is the announcement made in a dispatch from Rome to a Vienna journal, the *Politische Correspondenz*. The Government, of course, can have no concern whatever with the appointment of hierarchies anywhere, papal or otherwise.

* * *

THIS is a time when momentous changes follow rapidly upon each other in the march of passing events. It is a time of great national activity, and there is a meaning in this both for the statesman and the private individual. It is not enough to make note of these events from the standpoint of a mere looker-on. That is not the true or safe role for any individual to play now. Activity is demanded of him also. He is to get ready for the crisis which these things portend, and to make haste. "The end of all things is at hand."

Invoking the Sunday Law in Maryland.

AN effort was made at the May term of the Queen Anne County (Md.) Court by some Sunday law zealots to indict a Seventh-day Adventist of Ford's Store for keeping open his store on Sunday.

The witnesses against the Adventist were Sunday observers, and they verily thought and hoped for the grand jury to do something with the "pestilent" and "disturbing" Sabbath keeper. But they were doomed to disappointment, for the foreman of the grand jury on the day set for inquiry upon the matter propounded several questions which revealed the animus pervading the whole thing.

These were the questions in substance addressed to witnesses:—

Foreman—"How long has Mr. Neal been in the habit of keeping his store open on Sundays?"

Witness—"For several years."

Foreman—"Have you or other Sunday observers visited his store and made purchases on Sunday?"

Witness—"Yes, sir."

With a few mild words of remonstrance the inquiry was closed and no further notice given the matter.

There is something about the Sunday institution which causes its devotees "unrest," and leads them to disregard the rights of others. In this frame of mind they are ready to cast their fellow creatures into jail, or if need be, snuff out their lives in behalf of their darling idol, in place of trying to lead by the law of love and liberty those who may differ from them.

Be it said, however, to the credit of those like the foreman of this Maryland grand jury, there are some who are having their eyes opened to the possible iniquities furnished by the Sunday law, and who are having the courage to refuse their aid in the Satanic scheme of religious persecution. The SENTINEL in large measure is responsible for the many adherents of reli-

gious liberty in this day and time. Its sterling worth and candor constantly improves as a weapon of and for good. Keep on with the good work.

S. B. HORTON.

Sunday Enforcement at Ocean Grove.

PRESS reports state that at Ocean Grove, a summer resort on the New Jersey coast, a new commandment has gone into effect, namely, "Thou shalt not bathe on Sunday."

The Ocean City Association is the power behind this regulation. Its members have decided that bathing on Sunday is wrong, and have served injunctions on the proprietors of bathing establishments, restraining them from renting any bathing suits for Sunday use.

By what authority, higher than their own opinions, they justified such a course of action, it is not stated. In truth, there is no higher authority which could be cited in support of it. The Sunday enforcement movement can proceed just as far as bigotry and fanaticism are pleased to carry it, since it rests on nothing but the will of its supporters. The authority to take the last step in the enforcement of Sunday observance is exactly the same as that which was behind the first step. The heaviest penalty has the same justification as has the lightest.

This prohibition of Sunday bathing illustrates the real spirit of the whole movement. It is not for the "benefit of the poor workingman," but for the exaltation of a religious institution which depends upon human power for its support.

Church and State in the Philippines.

THE New York *Sun*, which may be considered good authority on matters relating to papal policy, says that "the separation of church and state in the Philippines, which, it is said, will be insisted upon by the Americans, will present grave difficulties with the Vatican."

This must be so, since, as is well known, the Vatican steadfastly maintains the principle of church and state union. This is a cardinal principle in the papal system, and is put in practice wherever the papal church holds sway. In the colonies of Spain it was, of course, firmly established.

Being contrary, however, to the whole system of American government, it could not without a flagrant violation of the principles of this system, be maintained under American rule. But violations of these principles—even flagrant ones—have not been unknown under American rule at home, and will be less surprising under that rule abroad. The papacy well understands this, and is prepared to strongly contest the introduction of such a change in the Philippines. Indeed, the papacy sees in the situation a favorable chance for recognition

of herself and her institutions by the United States Government. She will make it appear that any interference with the church in the Philippines would be religious persecution, and will invoke the principles of religious freedom, which utterly forbid union of church and state, in her support. It is said that she has already secured from the Government a promise that the religious orders—the monks, etc.—in the islands shall not be disturbed.

The Government will have not only to settle with Spain, but with the Vatican. And if American principles are to be maintained in the settlement, the Vatican will present the chief obstacle to be overcome.

Religious Liberty in Austria.

UNTIL recently, the people in Austria were required by law to belong to one of the several churches recognized by the State; but this requirement has been removed, and the people may now belong to any church or no church, as they see fit. Under this condition of things there has been there a rapid development of a sect which dissents from the Orthodox State Church. Because of this dissent they are termed by their enemies religious anarchists, though it is admitted that in their lives they are quiet, industrious, and peaceable. The following character sketch of this noteworthy religious movement is given in *The Independent*, of this city:—

“The indications are increasing that the ‘Rascol,’ or religious dissent movement, which in Russia has estranged millions from the Orthodox State Church, is proving contagious in neighboring lands also. Recently the movements of the Nazarenes, a peculiar sect in Hungary, have attracted widespread attention, their official confession having been published in a number of leading church papers on the Continent, notably in Germany. It is stated that their organization is the outgrowth of a destructive anti-State Church propaganda, and that they are pronounced religious Nihilists, characterized by non-confessionalism. They are found chiefly in Western Hungary, the agitation being particularly successful among the working classes. In Southern Hungary it has spread among the peasants, especially in those districts where the gospel of Agrarian Socialism has found such a ready acceptance.

“The recruits to this new sect are secured mainly from the Greek Oriental Servians and the Calvinistic Reformed Magyars. The motives for severing their connection with the State Church are not always of a religious kind and origin. This step is frequently taken in order to escape heavy taxation for church and cultus purposes. Sometimes it is the result of disagreement with the priests and the clergy.

“The growth of the sect has been advanced materially by the law of religious freedom that was promulgated in Hungary in 1895. Before that time the law required every citizen to belong to one of the churches recognized by the State; but now the status of ‘non-confessionalism’ or non-membership in any religious communion is acceptable to the State. When the adoption of this law

was under consideration, it was urged that it would result in great harm to the historical and established churches and give rise to ecclesiastical anarchism and radicalism. The rapid spread of the Nazarenes shows that these fears were fully justified. In the case of the Agrarian Socialists there non-confessionalism was developed into a full-fledged atheism.

“The Nazarenes, too, are very radical. They entertain principles antagonistic to the existing social order of things; they refuse under any circumstances to take an oath; refuse also to enter the army and prefer to subject themselves to the severest punishments rather than take weapons of war into their hands. The military authorities of Austria have had as much trouble with the Nazarenes as those of Russia have had with the Menonites.

“The Nazarenes have no priests; their ‘elders’ perform marriage ceremonies, conduct services, and the like. In this respect as in others, *e. g.*, their exemplary moral life and industry, they closely resemble the Russian Stundists. Their conduct is marked by its peacefulness, willingness to help each other and their neighbors, and by a religious zeal for the spread of their peculiar teachings and tenets that borders on fanaticism. The church authorities, high and low, are considerably perplexed at the phenomenal growth of this religious dissenting movement, in which they recognize a great danger to church and state.”

A Moderate Ambition.

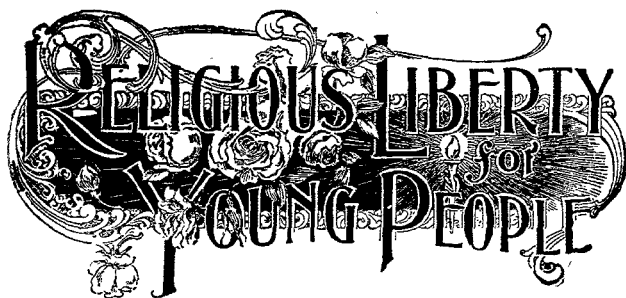
“*Youth's Companion.*”

A PROSPEROUS florist in New Orleans used to tell to his friends the following incident of personal experience, which may contain a suggestion for other fathers and sons:—

“My father,” he said, “was a shrewd Swiss; a mechanic. He died when my brother and I were lads. Finding that his health was such as to give promise only of a few months of life, he said to us one evening, ‘I have but little money to give you, only enough to educate you and start you in business in a humble way. Let me advise you to become florists, or vegetable or bee-growers. For this reason: I foresee that there will be a great competition in most kinds of business in this country, and because of this competition, men working for wages will be forced to accept low returns for their work. In the occupations I have mentioned you will not need to employ many men, and you need not necessarily be employed by anyone. You can, if you are wise and not eager to get rich, be comparatively free and unshackled.

“Another reason is, that if you do your work mainly yourselves there are few temptations in these employments. You are not likely to squabble with pears, or strawberries, or potatoes, and if your principal companions and friends are bees and roses they will not tempt you to drink or to gamble.”

“I have never regretted,” said the man, “that I followed his counsel and chose a quiet, obscure career in which there are small profits and a reasonable degree of independence.”



Earnest Endeavor.

BY T. R. WILLIAMSON.

THERE'S nought too great or noble for an earnest boy to do.
 Just try as if you meant it and you'll push your project through.
 However hard your task may be in this one truth confide,
 Only try as if you meant it and you'll join the winning side.
 Out of your youth you'll grow full soon to manhood's riper years;
 Hold fast this trusty saying then, no odds what foe appears.
 Make every effort count toward some pure and lofty aim,
 Nor think true honor ever comes from any deed of shame.
 A boy that tries with all his might to do good honest deeds
 Shall keep his life and conscience white and God will fill his needs.

Eating to Help the Poor.

"Jesus, lover of my soul,
 Let me to thy bosom fly,"

Came softly stealing through the quivering foliage as Nina approached the quaint old veranda whence came the music. "Why, Marion, what has come over you to be singing such a funeral hymn as that?"

"O, I was just unconsciously giving vent to my feelings, I guess," said Marion.

"Well," said Nina, "you must be especially doleful in your sentiments this lovely afternoon. But, by the way, Marion, I presume you are to occupy your accustomed position as hub of the wheel at our coming church social for the benefit of the poor?"

"No, I hardly think so this time," said Marion, thoughtfully.

"Well, I declare, Marion," said Nina; "I believe there is something wrong with you. Why, the whole thing will be almost a failure if you pull off in this unceremonious way. What is the trouble—has some one hurt your feelings?"

"O, by no means, Nina. The festival itself is what hurts my feelings."

"Why, don't you believe in helping the poor?"

"Yes, I believe we do not live up to our privileges in this direction. We surely have a duty to do toward the poor, but I believe there is a more effectual way of performing it than is to be found in the church festival; in fact, I do not believe in church festivals of this character any more. I believe the whole principle is wrong."

"Well, Marion, your piety surpasses that of the pastor and the church deacons. Where did you receive this new impression, anyway?"

"I received it in rather an unexpected way, Nina. I was asking a dear old lady to contribute to the coming festival in order that means might be raised for the poor, and she looked me square in the face with such a gentle expression in her soft blue eyes, and said, 'Miss Marion, I believe when Christ drove the money-changers from his temple he meant to teach us also the lesson, "Let not my Father's house be made a house of merchandise." Then, too, Miss Marion, I believe it is a sin against ourselves to eat such unwholesome food at such unseemly hours.' But, I said, Grandma, we almost have to do as the church does, for the pastor is supposed to know what is for the best interests of the flock. 'Ah, no,' said the dear old lady; 'we can have no perfect criterion but Jesus himself; and it is our blessed privilege, as well as our religious duty, to follow him in all things, even though our dearest friends may differ with us in opinion. I believe if we would each one deny self a little, and thus contribute to the wants of the poor without gormandizing, the result would be much more satisfactory.' And as she slipped a dollar in my hand to put into the poor fund, instead of contributing cakes, pickles, etc., she closed her remarks by saying, 'We are told in the good Book, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.'" Now, Nina, these words have been ringing in my ears ever since, and I have come to fear that people at church socials do not eat and drink to the glory of God. They do not eat from a sense of physical need, but from the selfish standpoint of gratifying perverted appetites; and besides, much of the food provided for such occasions should never enter the stomach."

"Yes, but, Marion, surely the cause is a laudable one, since the proceeds go to help the poor; and that surely changes the aspect of the whole affair."

"Well, Nina, Jesus tells us that the way to help the poor is to divide what we have with them. 'He that hath two coats, let him impart to him that hath none.' And he also says, Bring the poor that are cast out, to thy house, and thus care for them. The story of the Good Samaritan is another example given by our Saviour as to how we should befriend the poor and unfortunate. Jesus teaches personal work and sacrifice for the poor, and he says, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

"Well, Marion, if you have so much new light on this subject, why don't you inform the church in regard to their condition of darkness?"

"I think they will receive the information in due time, Nina; for I am entertaining the thought that you and a few more of my friends will inform them of the cause of my absence. And perhaps this is the best way possible for me to show them what I believe to be the truth on this question. I feel that I could not go with the hope of taking Jesus with me; and I dare not go alone."

"But how about my case, Marion? Don't you think it is wrong for me to go, too?"

"You will have to decide that matter for yourself. No one can possibly be conscience for another in religious matters, or anything else."

"Marion, I am going over to talk with the minister on this question, and you need not be surprised if you receive a pastoral call and get your conscience straightened out in time yet for the festival for the poor."

"You may do as you like, Nina, but I shall take pleasure in meeting his remarks with the simple Word of God; and I am sure there are many texts in the Bible to corroborate what I have already stated."

As Nina bade Marion a pleasant good-bye, and again expressed her regrets that she would not be at the festival, she passed down the grey stone walk with feelings very different from any she had ever felt before; and she inwardly wished that conscience would be more quiet and not keep repeating to her with such emphasis the words to which she had just been listening.

MRS. M. A. LOPER.

Studies in French History.—36.

"We will begin to-day where we left off last week, if some one can tell us where that was," smiled Professor Carman.

"The dwarfish king, Charles VIII., had just died, from bumping his head, I believe," promptly responded Edna Phillips.

"Yes; this was in the year 1498. Now a new king ascends the throne, under the name of Louis the Twelfth."

"I suppose he was Charles' son, wasn't he?" questioned Bert Mathews, opening a neat note book and preparing to write.

"Oh no; the poor king died quite young and left no children; so it was to his cousin Louis, duke of Orleans, that the crown fell."

"Then I presume he had never had any idea that he was going to be king of France some day," said Milly Brown; "just think what a surprise it must have been to him! imagine my waking up some fine morning and finding myself queen of France or some other country!"

"Well, I sincerely hope you would take the change as sensibly as he did; you know it was quite unusual for a French king to take a sensible view of anything. But you can judge something of the affection of his subjects

for him, when I tell you he was called 'The father of his people.'"

"It seems very restful, doesn't it, professor, to tell about a good, kind king, once in a while," smiled Julia March, with a sigh of relief.

"Just so, Julia; and if restful to us who merely learn a few facts concerning him, how must it have seemed to the poor people who were used to being treated as if they were little above the brutes! You see Louis the Twelfth was not a bit in character or disposition like Louis the Eleventh. He had known what it was to have a hard lot in life. His marriage was a forced one, and consequently a most unhappy one. Louis XI. had compelled him to marry his daughter Jeanne; and then, when Louis XI. died, and his daughter Anne was regent of France until Charles VIII. was old enough to take his father's throne, Anne had put the unfortunate fellow in prison."

"What!" exclaimed practical Jack. "Put her own sister's husband in prison! What had he been doing?"

"Anne thought he had been plotting against the government. But now he has the very power that his stern sister-in-law had only a few years before, and so everybody expected him of course to wreak his vengeance upon her and all those concerned in the affair."

"I'm so glad he was made of better material than that," said Fred Green.

"Yes; and the people were glad and respected him all the more. In fact, it is said that he had not a single enemy in all France at this time."

"Were there any who tried to get him to revenge himself, I wonder," said Maggie Palmeter.

"O yes; there always are some people, you know, who enjoy a quarrel much better than they do peace. But Louis said that he did not think it would be becoming in him—king of France—to avenge the wrongs of the duke of Orleans, which you remember was his own position at that time. So he nobly forgave his relatives, which was far better. Then, also, he was extremely careful in spending the people's money. He was very prudent and saving."

"I imagine that the nobles and courtiers would not like that sort of thing so well as the common people," commented Edward Barnaby.

"O no, they did not; so they accused him of being mean and stingy, but he said he would much prefer that charge; in fact, he would rather the rich would laugh at him for not spending more money, than for the poor to weep over his spending so much.

"However, the king had his faults, and he determined now that he would no longer be bound by the hateful ties which years before had made him the husband of the daughter of Louis XI."

"I don't see how he could honorably free himself, though," said Joe Palmeter.

"Well, you see, he applied to one who did not know the meaning of the word 'honor,'—that 'infamous pope,' as he is called in history, Alexander VI.,—granted him a

divorce without a protest; leaving him free to marry whom he chose. He at once selected the widow of his predecessor, Anne of Brittany."

"You haven't told us anything of her at all, I think; did she make a good queen?" asked Harry Ray.

"I am sorry if I neglected to mention something of her kindness of heart and real beauty of character; for it gives me much pleasure to do so. On account of the good sense of Queen Anne, the French court which was almost always noted for its gayety and dissipation, became, as history says, 'a model of propriety.' The happy people began to think that prosperity had at last come to stay. The king was kind and paid his own debts, lowered, instead of increasing the taxes, and all things seemed to indicate a long reign of prosperity."

"O I hope there didn't anything dreadful happen to spoil it all," sighed Julia March.

"Ah, but there did, Julia, there did! King Louis was proof against the wicked suggestion to revenge himself on his enemies, and he nobly bore the temptation to squander the people's money as other kings had done. but against the whispers of the 'demon of ambition,' he was powerless. So, even as his foolish predecessor had done, he too, went over to Italy with an army, only to return after a while as badly beaten as Charles had been. King Ferdinand, of Spain, under whom Columbus made his wonderful discoveries, joined with Louis in a shameful raid against Naples. The pope was on hand to 'give' the country away, as usual, which of course he had no right to do. But though the king of Naples was driven out of the city, the pope treacherously formed a 'Holy League' against France, though he had only a short time before befriended her king, and so of course the humiliated Louis was glad to seek peace. Another pope, however, had ascended the papal chair, Julius the Second, and it was he who did this."

"The League' must have been more 'holy' in name than in fact," remarked Joe Palmeter, as his teacher dismissed the class.

MRS. L. D. AVERY-STUTTLE.

General Greeley's 278 Days of Death.

THE true story of those 278 days of suffering by Greeley's heroic little band of explorers in the Arctic region has been told by General Greeley himself, for the first time, for the October *Ladies Home Journal*. For years General Greeley has kept an unbroken silence about his fearful experience and that of his companions, as they dropped dead one by one at his side, and it was only after the greatest persuasion that the famous explorer was induced to write the story.

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"THE Desire of Ages" is the title of a forthcoming volume by Mrs. E. G. White. It is intensely interesting and beautifully illustrated, and is devoted to the consideration of the great truth that in Christ the love of

the Father is revealed—that "God was in Christ reconciling the world unto himself."

Although the complete book will not be ready until about October 15th, the Prospectus has been issued thus early to enable our agents to make a Fall delivery.

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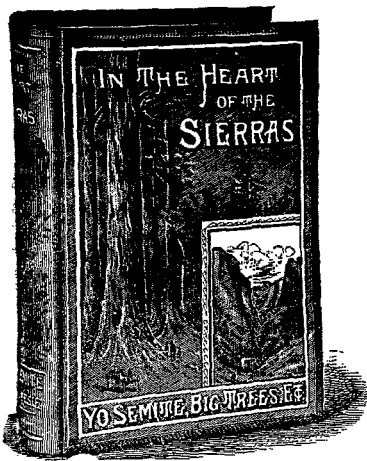
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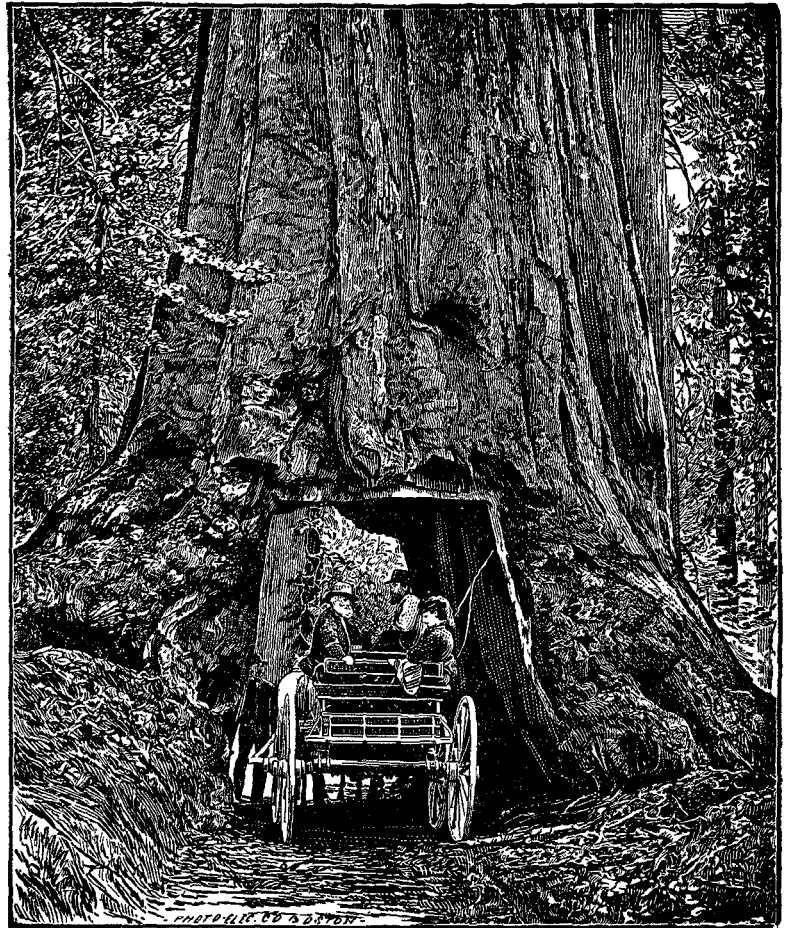
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American Sentinel.

NEW YORK, SEPTEMBER 1, 1898.

HE who is harsh in governing others, shows that he has not yet learned to govern himself.

WHEN Jesus Christ reproved his disciples for disputing as to which of them should be the greatest, he rebuked politics in his church.

FROM statistics relative to the mortality caused by the Civil War, as well as that due to the war just ended, it appears that disease is a far more formidable enemy to the soldier than the bullets and shells of his adversaries. Thus, in the Civil War, while about 95,000 deaths were caused by gun fire, 186,000 were caused by the fevers and other diseases incident to the hardships and unsanitary conditions of camp life. Evidently the solution of the problem of removing the causes of this dreadful mortality, is a thing that needs to be earnestly and thoroughly considered by the Government before it is again confronted with war.

AN Institute of International Law was held recently at The Hague, Holland, which was attended by most of the eminent authorities in Europe. One of the most noteworthy speeches was that made by the president, in which he dwelt upon the prospects for international amity. We quote from the N. Y. *Sun's* report:—

"It could not be denied, he said, that the desire shown by almost all States to render themselves independent of their neighbors and insure monopolies to domestic industries and agriculture by as far as possible excluding foreign products, did not tally with those sentiments of solidarity which make agreement among peoples on different points possible. But what was still more serious and affected the objects of such bodies as the institute more materially was the feverish development among all civilized nations of their armaments. . . . We were told that they were

a pledge of peace, but, in any case, these means of defense developed to such a degree of perfection, denoted a feeling of mutual distrust and showed that the fear of violent solutions intensely occupied men's minds."

Such is the latest pronouncement from eminent authorities of the world upon the world's outlook for peace. Out of the carnal nature, out of the covetousness for territory and the lust for power, out of the arming for war, there cometh not peace. The world cannot know true peace because it knoweth not Him who is the Prince of Peace. But the Christian knows Him, and is at peace.

IN a paper read at the Cambridge Congress of Zoology, England, Professor Haeckel said that science has now established the "absolute certainty" that man has descended through various stages of evolution from the lowest form of animal life, during a period estimated at a thousand million of years.

This is what "science" says. And in saying this, this "science" says something more.

If man "descended" from the lowest forms of animal life, it was, according to the evolutionary theory, by a change so gradual as to be imperceptible at any point of its progress. The "evolution" must be still going on, the same as in the past, but nobody can see it taking place. Nobody can point to any distinct evolution in animal life that has taken place in his own lifetime, or even in the space of time that is covered by reliable history. The species of the animal world remain to-day just what they were at the time of the earliest human observations. The ape is no nearer to the human now than he was thousands of years ago.

This evolutionary process, then, being so extremely gradual, must have filled the world with forms intermediate between the lowest forms and the highest form, which is man. There ought to be a gradation from the lowest to the highest form, so perfect that it would be imperceptible

at any particular point. This is what this "science" demands, and therefore what it says.

But instead of this, what is actually seen is that the animal world is divided into entirely distinct groups or species, an enormous gap lying between any two of them, for which gaps the evolutionary theory utterly fails to account. As regards man, the highest animal, this gap has been recognized by the use of the familiar phrase, "the missing link," for which there has been so much search. As a matter of fact the "missing link" is not missing between man and the ape alone, but between the ape and lower animals, and between all the different species of animals that exist; and it is not one link merely that is missing, but an endless number of them, enough to account for the slow change from one species to another upon the evolutionary theory.

When "science" asks us to accept a theory as sound which is full of such enormous holes, we must respectfully decline. We have no use for any "absolute certainties" of this kind. We have no use for such "science." The science we believe in says that man was created in the image of God.

If any real evidence could be had in support of the Darwinian theory, we believe it would be found by making man the starting-point of the evolution; for while there is no evidence that the ape is developing into something higher, there is a manifest tendency on the part of many men to sink to the level of the ape.

THE trouble is with the system of imperialism which the country has inaugurated, not that the Government does not mean to govern fairly and well the new trans-marine territory, but that the temptations to corruption in government which a remote province presents, are too great to be long withstood by those who will get the appointment to the office of governor. The words "There's money in it," tell the story of political intrigue and corruption for any matter to which they apply.

AMERICAN SENTINEL

Hattie H. Parsons
 Drawer 1101

 TRUTH

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

VOLUME 13.

NEW YORK, SEPTEMBER 8, 1898.

NUMBER 35.

THE influence of an upright life is patriotism's best gift to the nation.

THE only argument which Cæsar knows how to employ is the argument of the sword.

THE purpose of the civil power is not to enforce what is right, but to enforce rights.

WHEN Cæsar turns his attention to the Lord's business, he at once begins to neglect his own.



"RENDER TO CÆSAR THE THINGS THAT ARE CÆSAR'S, AND TO GOD THE THINGS THAT ARE GOD'S."—Jesus Christ Announcing the Principle of Separation of Church and State.

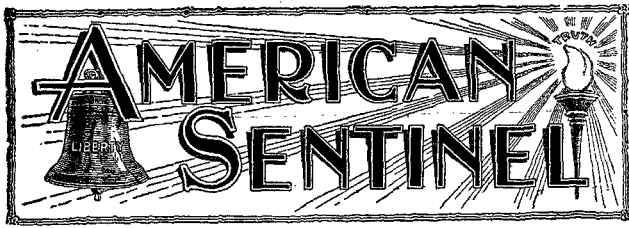
THE Pharisees, thinking to entangle Christ in his talk, came to him and asked whether it were lawful to give tribute to Cæsar. "But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny. And he said unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." Matt. 22:15-22.

SEPARATION of church and state does not mean a wicked government or a powerless church.

THE power of the church is the power of the gospel, which is the power of love, which is the power of God.

CAESAR is ever prone to consider himself a god and to demand for himself those things that should be rendered to God.

BEFORE Peter was converted he drew the sword of temporal power in behalf of his Lord; afterwards, he drew the "sword of the Spirit."



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“RECEIVE ye the Holy Ghost.” In these words, addressed to sinful flesh, God appeals to his people on the earth, to his church, to be filled with unlimited power; for such is the power of the Spirit.

But while God is thus beseeching men, the very ones who profess to be his followers here are beseeching the legislatures of earth for the power needed to advance the cause of righteousness.

Was there ever a stranger or sadder spectacle before heaven and earth—God beseeching the church to receive unlimited power from on high, which he is ready to bestow, and the church, all unmindful of his words, beseeching the world for the power that belongs to earthly things!

The church could not be guilty of greater folly.

A Religious Delusion.

In the columns of the daily press of this city recently space was given to a description of “the impressive ceremony of the taking of the black veil” by sixteen young women, in the chapel of the convent of the “Sisters of St. Dominic,” Archbishop Corrigan officiating. By undergoing this “impressive ceremony” these young women are understood to have formally “renounced the world” and taken upon themselves the vows of a life of “charity.” This is but one of many similar occasions which are reported from time to time in all parts of the land.

Let us look a moment at this idea of consecration and the religious life.

“These young women have withdrawn themselves from all social intercourse with their fellow-beings in the world. They have really renounced their fellow-mortals. Is this renouncing the world?”

Certainly not. The world cannot be renounced in that way. Worldliness is in the heart—in the principles of the life. The principles of the world, not the people, are to be renounced.

A person may separate himself from all his sinful fellow-mortals, as did the old hermits, and yet carry with

him into his seclusion, as they did, the very worldliness which they think thus to escape. For worldliness, full and complete, is in every heart that is carnal, unrenewed by the power of divine grace.

To “renounce the world” by going off into the seclusion of the convent or monastery, is like a person trying to escape from his own shadow. The one is exactly as wise a proceeding as the other.

And this separation from human society is not only powerless to promote consecration; it is altogether contrary to the will and purpose of the Creator.

God put people in this world to be together. He knew the nature of the beings whom he created, and knew that society was necessary to their welfare. He brings people into this world for their happiness, to enjoy themselves together, not to be miserable somewhere in seclusion. But aside from the enjoyment to be derived from human companionship, he puts people together for their spiritual good. His own work in the earth, the proclamation of the gospel truth, so far from demanding the exclusion of its adherents, demands the exact opposite. God’s servants are the “salt of the earth;” and to be this they must be in the world, mingling freely with all classes of society, and with world-loving people especially. God sends his servants to sinners, not away from them.

A ship is built to go in the water. There is danger that the water may get into the ship, and if it does, in sufficient quantities, the ship sinks and is lost. The ship at sea is in the very element, all surrounded by it, which under certain circumstances will prove its sure destruction. There may be a collision, or the ship may run on a reef, or be shattered by a storm, and in any of these ways become filled with water and sent to the bottom of the sea. Ships are being lost by such casualties all the time. The sea is the one great agent of their destruction.

What then shall be done to preserve the ship? Oh, we will pull it up out of the sea upon the dry land; we will put it where the water cannot get to it! Or, we will seclude it in some quiet undisturbed creek or inlet along the shore, where the perils of the sea can never reach it! That would save the ship from the sea, and also render it useless; but even the seclusion of the convent cannot save a soul from the world.

The idea that consecration, that holiness of life, requires the renunciation of society, a life of celibacy, and the somber garb of the convent, is as contrary to the truth as anything could possibly be. It is a travesty upon divine truth, and designed as such by the opponent of truth who invented it. Robert Ingersoll has uttered many falsehoods concerning religion; but he spoke the truth, the gospel truth, in saying that the mother with her babe presented a far nobler and holier picture than the nun with her cross and beads.

Jesus said, in his prayer for his disciples, “I pray not that Thou wouldest take them out of the world, but that Thou wouldest keep them from the evil.” The

grace of God keeps his children from evil in the midst of the world. As the channels of divine light and truth to the world, the world is their proper place. When God wants them removed from the society of sinners he is coming himself to take them away. But now, while probation for the world continues, he wants them in the world and amongst world lovers as his witnesses, witnessing by their words and lives to his power to save people from sin, simply by a change of heart—by a new birth, a new creation in Christ.

The "sisterhoods" and "brotherhoods" which are gotten up in this world in the name of religion, with their vows and regulations which set at defiance the laws of nature in order to save the soul, are a sham and a delusion. They represent the worldly and heathen idea of consecration. They are contrary to God and to nature, to revelation and to reason. They lead only to wretchedness and ruin. True happiness, true religion, true charity and holiness, and true success in life, can be found only in the order of life which God has established.

Spain and Her Methods.—No. 1.

BY MRS. FLORENCE A. BARNES, M. D.

WHILE living in Spanish American countries of South America, my attention was drawn to the condition of the Indian and mixed population of the country.

I found in cities of many thousands, that only a few were able to gain a livelihood by other means than by manual labor. That the services of the Indian were held almost as a right, by many, and that consequently, their wages were little more than would suffice to keep body and soul together.

In the outskirts of the best of the cities, many live with only a thatched roof to keep off the rain, having neither siding to their houses, nor a rag of clothing to cover the nakedness of all the younger members of the family.

In the interior, the women carry burdens over the mountains for a real a day (3 cents) and on the coffee plantations men and women labor for about the same rate.

I noticed also, that although the Catholic Church has existed there for the four hundred years that the Spanish have inhabited the country, only a few had been taught the first rudiments of an education, by which they could have hoped to better their condition.

The native woman will give herself body and soul to the white man who seeks her, and having been taught no better, is proud of her shame. Vice and shame go hand in hand with the church, openly and unrebuked.

The poor die without help. They may lie sick, without medical assistance, for months, and finally die, no one outside the family the wiser, until the priest is called to bury them in the "holy ground."

Looking for a cause, it was not hard to trace backward to the time when the South American Indian was held as a slave by the Spanish invaders, and remembering the mode of warfare adopted by Spain in conquering unbelievers nearer home, I soon found that in the history of the Catholic Church in Spain, cruelty took the place of mercy, and that to convert, with them, meant to conquer and enslave.

In proof of this, before looking at the work of the church in South America, let me go back to Spanish warfare nearer home. For under Ferdinand and Isabella, the same cruelties were practiced, in the name of religion, as were practiced under Charles the Fifth a few years later in South America.

METHODS OF CHRISTIAN(?) WARFARE BETWEEN 1482 AND 1492.

From history we learn that in 1482, all of Spain was under the control of the church with one exception. The territory of Grenada was still under the dominion of the Moors. It was well situated for protection, being washed on one side by the Mediterranean Sea, and traversed by chains of lofty mountains, naked, rocky and precipitous, rendering it almost impregnable, but locking in deep rich valleys of great fertility.

Alhama was one of the Moorish towns near to the capital of Grenada, and has been called the key to the capital. The marquis of Cadiz conceived the idea of taking this town. Having sent out a spy, who on returning assured him of the practicability of taking it by surprise, the marquis called together several commanders with their troops, and set out promptly, with three thousand light cavalry, and four thousand infantry. None but the leaders knew the object of the enterprize. The march was accomplished by night, while they remained hidden in secluded places during the day. They chose routes rarely traveled. No one was allowed to speak. No fires were built, lest the smoke should betray them. On reaching a small deep valley only half a league from Alhama, they made a halt. Not till then was the object of the expedition made known to the army. After explaining their purposes, the leaders now endeavored to rouse them to brave action by telling them it was for the glory of the most holy faith, and for vengeance; and "that there was great spoil in the town."

They then pressed on, arriving close to the place two hours before daybreak. There the army remained in ambush while three hundred men were sent to scale the walls and get possession of the castle. Silently they climbed the height and reached the shadow of its tower, undiscovered. Not a light or sound was in the village. The whole place was in deep repose. Fixing their ladders, they mounted the battlements. Moving stealthily along the parapet, toward the citadel, they came upon the sentinel by surprise. Seizing him by the throat he was ordered to point the way to the guard room. The man obeyed, and was instantly dispatched. There a scene of massacre, rather than of combat, occurred.

Some were killed while sleeping, others were cut down before they could resist; all were killed.

But the alarm had spread. The garrison awoke to find the enemy master of the towers. Meanwhile the army in ambush, knowing by the uproar that the fray had begun, now rushed from their place of concealment, with sound of kettledrums and trumpets, to increase the confusion. A violent conflict ensued. At length the postern was thrown open, and the Marquis of Cadiz, with his hosts, took possession of the castle. But the town below was in arms. The inhabitants were chiefly merchants and trades-people, but possessed some knowledge of arms. They fought well and long. But the marquis, seeing that the city gate was in command of the city's artillery, ordered a breach to be made in the wall, rousing their courage by telling them that the place should be given up to plunder and its people made captives. Though the Moors fought valiantly, in the streets, from the windows, and from the tops of the houses, they were not equal to the *Christians*(?) in strength, being for the most part peaceable men of industrious callings.

They fought at their thresholds and their hearths, with the shrieks of their wives and children ringing in their ears. They paid no attention to their wounds nor the death of their companions, but continued fighting until they fell. When they could no longer fight, they would block the thresholds of their once happy homes with their mangled bodies.

They fought for their homes, their wives, and their helpless children, while the so-called Christians fought for glory, for revenge, for the "faith," and for the spoil of the wealthy people.

From morning till night the contest raged, when the Moors began to yield. They retreated to a mosque, but the Christians set fire to it. When the smoke and flames rolled in they gave themselves up for lost. Many made a last desperate rush on the enemy, but were slain; the rest surrendered. Male and female became slaves to their captors. The town was given up to plunder. Gold, silver, jewels, silks, and costly stuffs, of all kinds, together with horses, beeves, grain, oil, honey, and all the fruits of a rich country, was appropriated by the Christians. What they could not carry off was wantonly destroyed. A Spaniard who had helped the Moors was hanged on the highest part of the battlements. And all this was done under the reign of Ferdinand and Isabella, in the name of the "Christian religion"!

Not satisfied with victories of war, Ferdinand availed himself of the times when Grenada was troubled by internal factions, making inroads into the very heart of the kingdom, sacking and destroying towns and castles. The poor peasantry were never safe from the attacks of these pious(?) warriors, not even in their watch towers and fortified hamlets. They were stormed with fire and sword.

In speaking of those conquests one of the pious(?) fathers of the church said: "It was a pleasing and refreshing sight to behold this pious knight and his follow-

ers returning from one of his crusades, leaving the rich land of the unbeliever in smoking desolation behind them; to behold the long line of mules and asses, laden with the plunder of the gentiles, the hosts of captives,—men, women, and children,—droves of sturdy beeves, lowing kine, and bleating sheep, all winding up the steep acclivity to the gates of Alhama, pricked on by the Catholic soldiery."

A large portion of the spoil was always dedicated to the church, and the good friars were ever ready at the gates to hail and receive their allotted share.

Speaking of the city of Ronda, which was taken by them in a horrible warfare, in which they threw balls of tow, steeped in pitch and oil and gunpowder, which, once on fire, could not be extinguished, and which set the houses in flames, this "father" says: "Thus was this nest of warfare and infidelity converted to the true faith, by the thunder of our artillery."

To convert by force or superior might, to the "Christian faith" as then represented in the Catholic Church, was the way approved by the church.

After the taking of Malaga, the great mass of its people implored that they might not be scattered; or sold into captivity, but might be permitted to ransom themselves by paying a certain amount within a given time. King Ferdinand took the advice of his counselors, who said: "If you hold out a prospect of hopeless captivity, the infidels will throw all their gold and jewels into wells and pits, and you will lose the greater part of the spoil; but if you fix a general rate of ransom, and receive the money and jewels as part payment, nothing will be destroyed."

So it was arranged that all should be ransomed, at the average rate of thirty doblas in gold, for each, male or female, large or small. That all their gold, jewels, and other valuables should be given immediately, in part payment of the whole amount, and the remainder be paid within eight months; that if any died in the meanwhile the ransom should be paid just the same, and if the whole amount were not paid in eight months, they should all be held as slaves.

The poor unfortunate people caught at this straw. They were numbered by houses and families, and their names taken down. Their most precious possessions were made into parcels and sealed with their names. Then they were driven like cattle to large corrals or enclosures, and there confined until they could be distributed among the Spaniards. They were scattered far and wide, each family taking one or two to keep as servants, until the term fixed for the payment of the remainder of the ransom expired. A few were allowed to beg for aid, to purchase their liberty, amongst the adjoining Moorish towns. But these places were too much impoverished by the late wars, and engrossed with their own distresses, to lend a listening ear or helping hand.

So the time passed with the ransom unpaid, and fifteen thousand people became slaves to the cruel conquerors. "Never," says the "father" of the church,

"never has there been recorded a more adroit and sagacious arrangement, than this made by the Catholic monarch, by which he not only secured all the property and half the ransom of the infidels, but finally got possession of their persons in the bargain."

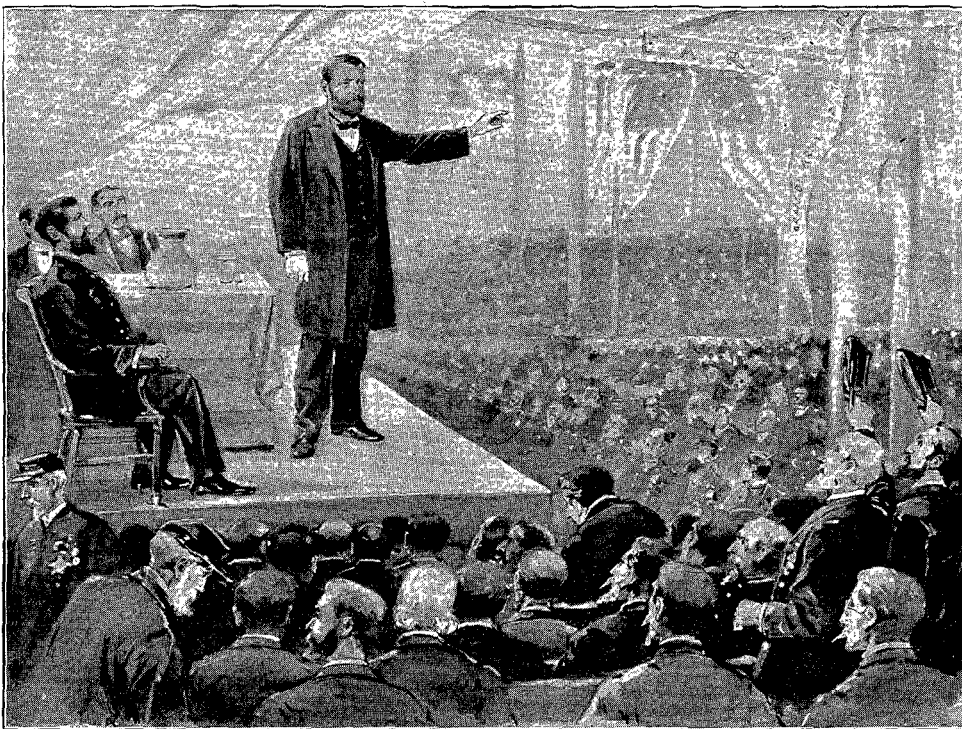
Catholic holiness is this! Of course such a continued warfare was not without losses to the Spaniards. Thus after the siege of Baza, which lasted six months and twenty days, their loss amounted to twenty thousand men, of whom seventeen thousand died of disease, and not a few of cold. "A kind of death peculiarly uncomfortable," says the historian; but the pious "father" adds: "As these latter were chiefly of ignoble rank, baggage carriers, and such like, the loss was not of great importance."

This was the mode of warfare then, which immedi-

ment worth fighting for, and, if need be, dying for. How many of our comrades of those days paid the latter price for our preserved Union! Let their heroism and sacrifices be ever green in our memory. Let not the results of their sacrifices be destroyed. The Union and the free institutions for which they fell should be held more dear for their sacrifices. We will not deny to any who fought against us any privileges under the Government which we claim for ourselves. On the contrary, we welcome all such who come forward in good faith to help build up the waste places and to perpetuate our institutions against all enemies, as brothers in full interest with us in a common heritage. But we are not prepared to apologize for the part we took in the war. It is to be hoped that like trials will never again befall our country. In this sentiment no class of people can more heartily join than the soldier who

submitted to the dangers, trials, and hardships of the camp and battle-field, on whichever side he fought. No class of people are more interested in guarding against a recurrence of those days. Let us, then, begin by guarding against every enemy threatening the perpetuity of free republican institutions.

I do not bring into this assemblage politics—certainly not partisan politics,—but it is a fair subject for soldiers in their deliberations to consider what may be necessary to secure the prize for which they battle. In a republic like ours, where the citizen is the sovereign and the official the servant, where no power is exercised ex-



"KEEP THE CHURCH AND STATE FOREVER SEPARATE."—General Grant addressing the Veterans of the Army of the Tennessee, at Des Moines, Ia., September, 1875.

ately preceded the invasion of South America by the Spanish; and the cruelties practiced far from home, were in keeping with those in common usage under Ferdinand and Isabella, and Charles the Fifth.

General Grant on the Preservation of the Union.

Address to the Army of the Tennessee.

COMRADES: It always affords me much gratification to meet my old comrades in arms ten to fourteen years ago, and to live over again in memory the trials and hardships of those days,—hardships imposed for the preservation and perpetuation of our free institutions. We believed then and believe now that we had a Govern-

ment by the will of the people, it is important that the sovereign—the people—should possess intelligence. The free school is the promoter of that intelligence which is to preserve us a free nation. If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason and Dixon's, but between patriotism and intelligence on the one side and superstition, ambition, and ignorance on the other. Now, in this centennial year of our national existence, I believe it is a good time to begin the work of strengthening the foundation of the house commenced by our patriotic forefathers one hundred years ago at Concord and Lexington. Let us all labor to add all needful guarantees for the more perfect security of free thought, free speech, and

free press; pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color, or religion. Encourage free schools, and resolve that not one dollar of money appropriated to their support, no matter how raised, shall be appropriated to the support of any sectarian school. Resolve that neither the State nor nation, nor both combined, shall support institutions of learning other than those sufficient to afford to every child growing up in the land the opportunity of a good common school education, unmingled with sectarian, pagan, or atheistical tenets. Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution. *Keep the church and state forever separate.* With these safeguards I believe the battles which created the Army of the Tennessee will not have been fought in vain.

Separation of Church and State.

"KEEP the church and state forever separate," said General Grant, in his address to the Army of the Tennessee. "Very well," says some reader; "suppose he did say it; why refer to it now? I believe in the separation of church and state, and so does everyone in this country; and there is no danger that church and state will be united. It would be contrary to the principles of the Government."

Yes, we reply, it is a fact that the people here do not believe in a union of church and state, in a certain sense; that is, they do not believe the state should be joined with the Methodist, Baptist, Episcopal, Presbyterian, Catholic, or other denominational body, making that the state church and leaving all others out of consideration. That would be discriminately against the other churches, and would be contrary to the Constitution and would meet general opposition from the people.

All this is true enough; but there is more than this to be considered. The principle of church and state union finds another way of expression, in which it is all the more dangerous because it is not generally recognized by the people. And this is in the union of the state with religion.

Are you in favor of the separation of religion and the state?

It is impossible to keep church and state separate if religion and the state are united.

If the state is religious, if it is Christian, it ought to belong to a church. That is plain. The Christian Church ought to include everything that is Christian. It is not true to its purpose unless it does.

When the state therefore professes religion, when it proclaims itself to be Christian, union with the church is demanded by the plain logic of the situation. And the question, What is the Christian Church? will surely be raised by the state's profession of religion.

And this question will be conducive to anything but peace between the various religious bodies each of which claims to be the church of Christ. We have but to refer to the history of the church in the early centuries to find the matter illustrated in full.

If the state, moreover, is to be Christian, it must enforce religion upon the people, for the state does nothing but by force. And as Christianity is inseparable from the law of God, the "Christian" state must proceed to enforce that law, and execute its penalty, which is death. But true Christianity means life for the transgressor, not death.

Then, "Keep the church and state forever separate." Keep religion and the state separate. Keep religion separate from force; let its power be always the power of love. All this is included in the admonition uttered by General Grant.

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

BY MRS. S. M. I. HENRY.

THE process by which a legal department became incorporated into the plan of W. C. T. U. work will be readily apprehended from what has already appeared in these items. But this department deserves more than a passing notice.

From the very beginning of our acquaintance with the saloon we were compelled to recognize it as a creature of the law, a product of corrupt appetites, which met together, with only the bar of the saloon between them, the lust of gold and power on one side, and of sensual indulgence on the other.

At every turn we were confronted with the apparition of greed, serving sensualism and doing so under the protection of and for the advantage of the same law-making power to which the weak and the ill-treated must look for protection against oppression. The saloon for revenue was the monstrosity of American legislation.

Furthermore, we could but see that this law was in itself but a criminal product of some power that had openly defied the law of God. We believed in the eternal integrity of that law, and that no body of men could in anywise legally legislate that, which would either teach or enforce anything contrary to it. We read in the Bible that the law was a schoolmaster to bring us to Christ; and believed that, in a peculiar sense, the law of the land should be that schoolmaster; or, if not quite that, that it should never be an incorrigible truant authorized to run at large, and beguile and capture the weak and unwary, and prevent them from finding the great Teacher from whom they must learn all truth.

We boldly charged the law which licensed the saloon as a criminal, judged and condemned by the pure law of the Golden Rule, and treated it accordingly. We, however, from the knowledge which we then had, were compelled to believe that those who had brought forth this crim-

inal were yet innocent of actual moral transgression, for certainly they were good men! They must, we thought, be ignorant of the standard by which all legislation must be measured. "My people perish for lack of knowledge," said the Lord, and we concluded that for the same reason the Lord's people often produced conditions which were as destructive as Satan could wish, in which their fellow-creatures became so entangled that there was no way of escape.

Then there came upon us a sense of obligation. Woman had through all the generations been shut in with the Bible by a peculiar environment which had contributed to make her more or less a student of the Word, or at least to cause her to be a willing listener to those who taught its precepts; and the teaching had been of a nature to make her come to detect this legal traitor which stood on the statute books of the nation in direct antagonism to the divine law. And the world had now to take the consequences both of having left woman so long shut in with this Word of truth, and of afterward thrusting her so suddenly out into the wide open places where the Civil War left her stranded.

The light that had filled the home with the sweet and hallowed radiance of the gospel, and which the most worldly man loved to remember, and which he coveted for his son, suddenly, brought forth in three hundred thousand womanly hands, even if the tapers were small, burst upon the questions of the day with startling power, and every eye was offended at the hideousness which was revealed. The saloon keeper said, "It is a mean business that I am engaged in, and I would get out of it quick if all I had was not locked up in it." The lawyer who defended the saloonist, of course did not hesitate to say that he despised his client, but he was in court for a living, and must do the best he could to serve the man who paid him the best.

Then we realized how the power of the Holy Spirit must be brought to bear upon all these men who were "under the law" before they could be delivered from this bondage of "time serving."

I do not believe that any one class of worldly men ever have been more earnestly prayed for and labored with than the politicians of this nation. They certainly have had the gospel message taken to them through our legal department as patiently and persistently as it has ever been carried by any missionary in any portion of the field of the world. Men who had never been in the habit of church-going, who had no use for temperance, were compelled to sit and listen while some earnest, motherly woman, whom they could but reverence, whom they could but choose to hear, poured out of a burning heart the most sublime truths of the gospel, as she made some appeal for purity of life and law in the name of, and for the sake of, the home, the growing boy and his mother. As they have many times confessed since those days, men's hearts failed them before these appeals, and it was not a strange sight to see them bow their heads and drop tears upon their beards.

We had yet, however, much to learn about political trickery, ambition, and strife. We had yet to learn that the ability to weep like a father, and to vote like a politician—things as far removed from each other as the east from the west—were often found in the bosom of the same man.

It will be seen from these statements that the legal work of the W. C. T. U. has always been quite as much evangelistic as anything else. The mission of the department was that of a teacher of righteousness to those who had the responsibility of government in our nation. The "legal women" were personally gospel workers to a remarkable degree. The difference between them and their sister evangelists being more in the class of people to whom they went than in the truth which they taught, with perhaps this exception,—that they made a special point of the most practical applications of the gospel that it was possible to make to ordinary affairs. Equality between man and man, fair dealing, purity in living and in legislation, were the special points upon which they hinged gospel truth.

The Holy Spirit and Sunday.—No. 2.

BY C. H. KESLAKE.

JESUS CHRIST is "the truth;" the gospel of Christ is the truth; the law of God "is the truth;" and the Holy Spirit is the Spirit of Truth. Each is the sum of all truth. There is not more truth in one than there is in any one of the others, or all of the others combined.

Truth being always consistent and harmonious with itself there can possibly be no conflict between Christ, the gospel, the law and the Holy Spirit.

As therefore the law is "the truth," and that law says the seventh day is the Sabbath, it is absolutely impossible that either Christ, the gospel, or the Holy Spirit can teach that any other day is the Sabbath.

Of course this has been set forth in previous articles, and in various ways emphasized. But it will do us no harm to have it repeated again; especially as by the invincible force of logic, the last great battle for truth is to center around this question of the Sabbath.

Religious factions, which have been bitterly opposed to each other in the past over what is now regarded as minor points of doctrines, will be willing to bury their differences in a general rally around the Sabbath, which here must be understood to refer to Sunday. In other words it will make no difference what is taught, provided only they are orthodox upon this one question.

In their eagerness to maintain the cause of Sunday the Protestants have shown themselves to be perfectly willing to join hands with the Roman Catholic Church, notwithstanding the bitter hatred in which she has been held by them in the past.

From Luther's time down to within a recent period

Protestants have regarded the papacy as antichrist. But now a different spirit is being cherished toward her.

Instead of being the "woman arrayed in purple and scarlet color, and decked with gold, and precious stones and pearls [and], having a golden cup in her hand" full of all kinds of abominations (Rev. 17:4) and "sitting upon a scarlet colored beast" (verse 4) she is now spoken of by Protestants as "our beautiful mother," thereby confessing themselves to be her daughters. And claiming to be Christian churches themselves, and being the daughters of this "beautiful mother," thus being of one blood, it could not be otherwise than that she be recognized by them as a Christian church. Hence they can bless now what they once cursed; as a Methodist minister in Ohio once said, "God bless the Roman Catholic Church of to-day."

But as surely as Protestant churches, or individuals in these churches, shall so speak of the Catholic Church, so certainly do they, in that thing renounce the principles of Protestantism, notwithstanding they may still bear the name of Protestants. And what does a name amount to anyway if the principles represented by that name are renounced?

It is idle for one to contend that the papacy is different now from what it was three hundred years ago. Surely Cardinal Gibbons, the highest prelate of the Catholic Church in this country is entitled to speak upon this point.

In exhorting Protestants to return to the fold of the Roman Catholic Church he says, "In coming to the church you are not entering a strange place, but you are returning to your Father's home. The house and furniture may look odd to you. But it is *just the same* as your forefathers left it three hundred years ago."—"*Faith of Our Fathers.*" Introduction, page 17.

Yes, indeed! the Catholic church is exactly the same as it was three hundred years ago; and the claim that she makes, preposterous though it be, of infallibility; that the church in faith and morals never erred, nor ever can err, utterly precludes the possibility of the Catholic Church being any different now from what it has always been.

Notwithstanding all this at this time when this Sabbath question, regarded by all who are intelligent upon the question, as being the *test* of all religion, so that it is claimed, and justly too, that "he who does not keep the Sabbath does not worship God, and he who does not worship God is lost," the logic therefore being that he who does not keep the Sabbath is lost—at this time it is perfectly natural that Protestants should be willing to join hands with the papacy regarding the Sunday.

And why not? Is not Sunday the child of the papacy? As a professedly Christian institution does not Sunday find its origin in the Catholic Church? Does not the Catholic Church set forth Sunday as the sign or mark of her power to do all that she claims to be able to do? Let any one read any of the Catholic Catechisms, and see for themselves.

The advocates of Sunday observance for a long time have been hard pressed for divine proof that Sunday is the Sabbath. But they must have it. It is essential for the support of their tottering institution.

True there are many people who would be satisfied to keep the day on the strength of its being enjoined by the State; but there are thousands who would insist upon having stronger proof.

In vain will the Scriptures be appealed to. The only day that can be found enjoined there as the Sabbath is the seventh day. And Sunday advocates long since found that out, and have, in spite of themselves, been compelled to acknowledge the complete silence of Scripture with reference to Sunday as the Sabbath.

But the difficulty would be surmounted when the Catholic Church shall be acknowledged as a divine institution and clothed with authority from Jesus Christ, and guided by the Holy Spirit, to make the change.

Will Protestants do this? They will as surely as they continue to seek to have Sunday enforced.

Already concessions have been made by Protestants. Here is a statement by Rev. Sylvester Scovell—a National Reformer, and an ardent Sunday law advocate, in 1881, "This common interest [of all religious people in the Sabbath—Sunday] ought both to strengthen our determination to work and our readiness to cooperate in every way with our Roman Catholic fellow-citizens. We may be subjected to many rebuffs in our first proffers, and the time has not yet come when the Roman Church will consent to strike hands with other churches—as such; but the time has come to make repeated advances, and gladly to accept cooperation in any form in which they may be willing to exhibit it. It is one of the *necessities* of the situation."

Yes, and for the complete success of their work it will be found to be one of the *necessities* of the situation to acknowledge the divine authority of the Catholic Church.

For this the Catholic Church has long waited, and soon will come her triumph.

THE Wesleyan Grove Association, which has charge of the Northport camp-meeting grounds on Penobscot Bay, Maine, at a recent meeting decided to permit no people on the grounds who came on Sunday excursions; so says the *Bangor Daily Commercial*. Of course the association has a right to do this; but it is strange Christian doctrine which shuts sinners out at any time from the camp of Christ. And the sinners who are thus shut out will not have much confidence in the religious pretensions that are made within.

THE proper pathway of the church being widely different from that to be followed by the civil power, it is evident that if church and state are united each must drag the other out of its proper path, and that each must be an incubus upon the other.



SPAIN sent her soldiers to Cuba and kept them there for years, and at the end they were in condition to make a good fight against the troops of the United States; but the latter return from Cuba after a campaign of only a few weeks almost completely shattered by disease and privation. There is something about this that calls for explanation.

* * *

THE American people have manifested much surprise and indignation over the revelations that have been made of the neglect and abuse of the troops. There is no doubt just cause for the feeling which has been aroused. While hardships and privations were naturally to be expected in the prosecution of the campaign, only base principles of conduct can account for the fact that delicacies sent to the troops were not distributed among them, and that sick and wounded soldiers were transported long distances without any adequate provision for their comfort during the journey. The provision made for the care of the Spanish prisoners in this country seems actually to have been better than that made for the care of those who were fighting for the nation and not against it.

* * *

It is plain enough that this state of affairs is due in the main to selfishness and red tape. The question of blame is one to be settled by the national authorities, though it may be observed in passing that the responsibility naturally rests with those who have direct oversight of affairs where the evils exist. These should if necessary cut red tape in order to provide a prompt and efficient remedy. It is plain also that the blame cannot be all laid upon one or two individuals. No one or two individuals should have it in their power in this country to inflict suffering and death upon innocent persons.

* * *

THERE is a lesson in this which may well be heeded by the American people; and that is that a government, whatever its form, and whatever its constitution, cannot be any better than the persons by whom it is administered. If people in this country become corrupt, selfish, regardless of the rights of others, the fact that this is a "free government," republican in form and with a grand Constitution, will not save the people from the evil consequences. The rights of people will be denied here as grossly and arbitrarily as under an absolute monarchy.

THAT individual rights are denied here in almost numberless instances through official selfishness and red tape—two things which go well together—is a fact. No one can doubt it who takes account of the incidents that are noted in the news columns of the daily press. And in that which the soldiers have experienced there has only been manifested on a large scale the selfishness and red tape which inflict unmerited suffering upon the private individual. In the latter case little or nothing is thought about it because it involves only one individual, or but few individuals at the most. But it is a symptom nevertheless,—an indication of serious disease in the body politic; and a people intent upon the preservation of their rights would do well to heed it.

* * *

THE government does not make the people, but the people make the government. Where each person desires to respect the rights of his neighbor—to apply the principle of the Golden Rule—bad government would be impossible, whether it were called a republic or a monarchy. And when men are corrupt and selfish, seeking always to advance their own interests whether at the expense of their fellows or not, good government is impossible, though it may have all the forms of free government, and the strongest constitutional guaranties of individual rights.

* * *

REPUBLICAN government—"government of the people, by the people, and for the people"—is right. The Constitution of the American Republic, the Declaration of Independence, are right. But all these are but the forms, the proper instruments, of good government. The good government itself depends upon the character of the people. It must come from the people themselves. And if the people are corrupt, if they put corrupt men in office, these instruments become of no avail, and might as well be exchanged for the proper forms of despotism.

* * *

TO HAVE better government, we must have better people. What then will make the people better? Can it be done by law, or by vote? What is needed is that which will feed the nobler impulses and cultivate the spirit of the Golden Rule, and this can be supplied only from a source that is superior to man himself. That source is the grace of God. The gospel alone supplies the conditions under which bad government will be impossible.

* * *

It was the power of the gospel in the great Reformation that made possible the free Government which was set up in America, a beacon light to the world, at the beginning of the nineteenth century. But there can be no perfect government while there remains any opposition to gospel principles in those who participate in it. Perfect government is the government of the kingdom of God.

The Italian Court to Leave Rome.

A NEW YORK CITY daily makes the remarkable statement that King Humbert, of Italy, is about to remove his court from Rome to Turin. This move, surprising in itself, becomes more noteworthy in view of the alleged reason, which is that he is driven to this step by the opposition of the Vatican.

Pope Leo has known how to make his opposition to the Italian government effective. He has been strengthening his influence with and his hold upon the royalty and nobility of Europe; and these, fearing to incur his displeasure by paying their respects to the Italian court, or wishing to avoid the embarrassment of trying to be friendly at once with two opposing powers in the same city, have in many instances refrained from visiting the king when in Rome and paid honor only to the pope (for of course they must do that); so that King Humbert and the Italian court have been ostracised by the crowned heads of Europe to a very humiliating degree. Seeing no prospect of relief for this awkward situation, the king it is said, has decided to move his court to Turin, where he will encounter little or no opposition, and where other sovereign will not embarrass themselves by paying him their respects. Of course the pope will be recognized as the supreme power in Rome after the seat of civil government has been removed, and this will be a fact of no small significance.

The journal which is authority for these statements says:—

“Although this news is calculated to create a great sensation abroad, yet it will astonish no one who is acquainted with the peculiar circumstances of the Italian court. In the first place, the Quirinal itself is under the ban of the church, with the exception of a small portion of the Palace, which has been added by the Italian government since the pope was deprived of the possession thereof in 1870. This interdict of the church is not only a source of deep distress to Queen Marguerite, who is a fervent Catholic, but has even led King Humbert’s own sister, the saintly Princess Clothilde, when she came to Rome to attend the deathbed of her husband, to decline to cross the threshold of the Quirinal, although she was perfectly willing and delighted to receive visits of the king and queen at the hotel where she had taken up her abode.

“Nor is Princess Clothilde the only lady of the Italian royal family who manifests so great an aversion to the Quirinal. For even the young duchess of Aosta, who is married to the king’s eldest nephew and eventual heir, who therefore will one day be queen of Italy, refused for more than a year after her marriage to visit Rome or to stay at the Quirinal for fear of offending the pope.

“It is this same apprehension which has led to the court of King Humbert being ostracised by foreign sovereigns and royalties to an extent of which few people can form an idea. Even Protestant monarchs hesitate to visit this city owing to the annoyances and difficulties entailed by the presence of two rival courts within its walls. Emperor William, King Oscar, and Prince Ferdi-

nand, of Bulgaria, are, in fact, the only sovereigns who have consented to face all these difficulties.

“Emperor Francis Joseph, on the other hand, has found himself unable until now to return the visit paid to the Court of Vienna sixteen years ago by King Humbert and Queen Marguerite, the pope having threatened to close the doors of the Vatican to him and to withdraw his Nuncio from Vienna in the case of his accepting the hospitality of King Humbert at the formerly papal palace of the Quirinal.

“King Humbert’s own nephew, the king of Portugal, was similarly prevented from paying a visit to his uncle at Rome, the pope having menaced him with a withdrawal of the veto which prevents the Portuguese clergy from taking part in the Legitimist movement against King Carlos. In fact, King Humbert and Queen Marguerite have been left entirely in the cold at the Quirinal by foreign royalties, whose visits have been few and far between.

“When, in addition to this, the fact is taken into consideration that more than half of the population here, and especially the old aristocracy, contemptuously decline to take any notice whatsoever of their majesties when they drive through the streets, it will be understood readily that the king and queen feel themselves among strangers, and among surroundings that are not congenial.

“At Turin the condition of affairs is entirely different. There the king and queen are among their own people, who are most loyally attached to them. The palace, which is the old home of their ancestors, possesses both a grandeur and a comfort which contrast strongly with the Quirinal, and finally, at Turin the Italian court will no longer be ostracised by the other reigning houses of Europe.

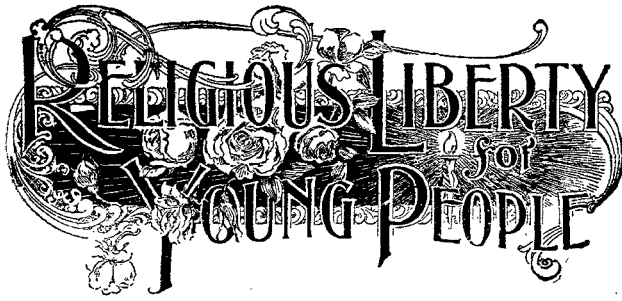
“It is not proposed for the present to transfer either the legislature or the principal government departments to Turin. But the very fact of King Humbert establishing his future home at Turin will go further than anything else toward the settlement of that troublesome Roman question, which, according to the admission of Italy’s principal statesman, is one of the chief sources of danger to the kingdom.”

THE Sabbath being God’s; it cannot be rendered to Cæsar without putting him in the place of God.

THAT is a suspicious kind of patriotism which shouts loudly for country but shuts its eyes to the doctrine of equal rights.

A THOUSAND hard-won victories over the armed foes of home and country, are made useless when the nation departs from the principles of free government.

THE “powers that be” are commissioned to bear the sword; but the servant of Christ must put up his sword into its sheath. The civil power cannot represent Christ.



Studies in French History.—37.

"KING LOUIS XII. was certainly the best ruler France had seen in a long, long time, and I have no doubt," said Professor Carman, "that the kind-hearted and amiable Queen Anne had a great part to act in keeping the kingdom in so prosperous and well-governed a condition, as it was, in comparison with what it had been under most of the former kings.

"But death is an impartial visitor, and after a while he called upon Anne of Brittany, and the good queen died."

"I suppose I am quite a dunce, professor," said Bert Mathews, but I wish you would tell us something about Brittany."

"I ought to have done so before, Bert. It is that part of France which you might term 'the great north-western peninsular.' It is quite extensive, as you will see by the map, and covers over 13,000 square miles. The original name was Armorica, but British colonists came here in great numbers, and so changed the name to Brittany, some time in the fifth century.

"You will remember that some time ago we learned that Charles VIII. conquered this duchy and married the young Duchess Anne, whom Louis XII. also married. Now that she was dead, the king now past middle life, and certainly old enough to know better, took to himself a young bride only twenty years old. This was the sister of the king of England, Henry the Eighth."

"Why, I thought King Henry and Louis were not very warm friends," said Harry Ray.

"They had not been; but they both decided that it would be for their mutual interest to take this step, and so, although the poor young princess had given her heart to the duke of Suffolk, she was not consulted, and the two great kings had their way."

"Did she make a good queen, I wonder," chimed in Milly Brown.

"She hardly had a fair trial, for King Louis died in about three months. This sad event was without doubt hastened by his sudden change of habits. The young queen liked to keep late hours, and Louis was not used to this,—strange as it may seem to us now, he was used to going to bed at six o'clock. Of course, he liked to please his young wife, so he began to attend all sorts of festivities, and to sit up until midnight. He also changed his custom of dining, taking his dinner at noon, instead

of much earlier, as this was getting to be the fashion.

"It seems that Louis could not have been very rugged at that time, for these changes were more than he could bear. He died in 1515, at the age of fifty-three years, more sincerely mourned by his people than any king of France since good St. Louis."

"I suppose his son didn't make so good a king as his father," remarked Will Barnaby.

"He did not leave any son at all, Will; so his son-in-law, Francis the First, being a descendant of the first duke of Orleans, took the vacant throne at the age of twenty."

"I imagine King Louis feared for his country,—to leave it in the hands of a young fellow who knew nothing of a king's duties," said Julia March.

"He did have fears; indeed he called the prospective king a 'big boy,' and said he was afraid he would spoil all that he had done to better the condition of France."

Milly Brown never felt satisfied until she had some description of the personal appearance of the kings, and so it was she who asked:—

"Was King Francis a kingly looking man, professor?"

"I suppose," was the reply, "that he was the most magnificent looking man who had ascended the French throne in centuries. He is described as being a perfect specimen of physical beauty. This is well enough as far as it goes, and in this case it was united with great personal courage."

"I daresay the people felt sure he would be as good as he looked, and admired him just as the ancient Israelites admired King Saul. I hope they were not disappointed in him," said Julia.

"I fear they were, Julia; the Lord does not see as man does; he looks upon the heart, and he estimated the young king by his character at once. And after a few years the people began to do so, too; for Francis was an extravagant fellow, who spent money as freely as water, and didn't care so very much whose money it was, either. He soon taught the people that his will, and his alone, was the only thing to be considered for a moment."

"It is a great mystery to me," said Joe Palmeter, "why the people endured so much oppression for so many centuries."

"Well, all these abuses of the rights of the people are what finally led to the troubles which culminated in the horrible revolution of 1789.

"About the first thing Francis did," continued the teacher, "was to start out with a large army against Italy. To cut a long story short, the French were successful. The king made a treaty of peace with the Swiss, who had been helping the Italians, and another treaty with the pope. The French people didn't like this popish interference at all—"

"Neither should I suppose they would," interrupted Joe Palmeter. "It's so queer the popes must all have a hand in every governmental pie."

"Well, the people understood, too well, that in this treaty the crafty pope was attacking their liberties, and they were accordingly indignant."

"I am beginning to think that Rome is the mother of that unjust principle,—a union of church and state," said Joe.

"You are right, Joseph, and you are correct in calling it an unjust principle. It is as far removed from righteousness as the east is from the west, or the heavens from the earth," said the teacher, earnestly, as he bade his class good night.

MRS. L. D. AVERY-STUTTLE.

The Unseen Banners.

"THERE are flags flying everywhere, mama," said Charlie Ross. "There is going to be a great celebration, because the people are so glad that victory has attended the American arms."

"Yes, I have noticed the flags. It seems as if the atmosphere was fairly aquiver with stars and stripes. The flag stands for a great deal, and it is not strange that we honor it. But, Charlie, I have often thought as I looked on the flying banners, that if our eyes were only truly open, we should see the real banners that stand for the principles of the unseen warfare."

"What do you mean, mama?"

"I mean we should see the banner of the prince of darkness, the god of this world, who has usurped the throne of Christ, and the banner, the blood-stained banner of Prince Immanuel."

"Why, mama, how literal you make it! Do you think we would see the armies of right and wrong, and look on the combat of two opposing armies?"

"Why not, Charlie? We do see a part of the armies. But with the children of men go vast hosts of unseen warriors, and every human soul is enlisted on one side or on the other side of the controversy. Each one stands either under the black banner of the prince of darkness or under the blood-stained standard of Prince Immanuel."

"But the unseen hosts, mama, who are they?"

"They are the angels, good and evil. You remember that when Lucifer fell from heaven, legions of angels fell with him, and it is their part to entice, persuade, and even to seek to force men to join them in their warfare against Christ and his angels. Indeed it is due to their power that torture has been employed to cause men to turn from their allegiance to Prince Jesus."

"So the evil angels influence men, do they?"

"Yes, Charlie. If we incline to our own way, and reject the counsel of God, we are left to the counsel of God's enemies. The power behind the thrones of men is determined by the attitude of kings and rulers to the counsel of God."

"Mama, are there more evil angels than good angels?"

"No, Charlie. When the Syrians came against the Israelites, urged on by evil angels, Elisha prayed that God would open his frightened servants' eyes to see the horses and chariots of God's unseen host about him, and he said, 'Fear not: for they that be with us are more than they that be against us.'"

"Then, mama, why is it that there are so many more wicked people in the world than good?"

"The Bible says it is because they received not the love of the truth that they might be saved, and so are given over to strong delusion that they might believe a lie. God does not use any questionable methods to bring men into his service; for his service can only be a service of love for truth's sake. Satan and his hosts are unscrupulous, using deceit, making promises they cannot fulfill, and because men receive not the love of the truth when God sends it to them to be received if they choose—for God uses no compulsion—they give themselves over to deception."

"There are more evil men now than ever, are there not, mama?"

"Yes, Charlie. And the reason is that Satan knows he has but a short time. The very last battle in which there is the least prospect of victory is right at hand. While God is sending to earth his armies, and pouring out the reserves of heaven, Satan is moving earth and hell to oppose God, to marshal all earth's inhabitants under his black banner, and leave not one soul to welcome the true king of all the earth. And he is marshaling his hosts by every conceivable method, even putting on the guise of an angel of light, and winning men to his service in the name of Christ."

"How terrible, mama! But is there not some way of rescuing some of these deceived souls?"

"Yes, Charlie. By the sword of the Spirit, which is the Word of God, they may be set free. It is our part to go into the thick of the fight, and cooperate with the good angels in bringing into Immanuel's army all who will receive the love of the truth. Every day the conflict wages hotter, and soon we shall prove the enmity of Satan against those who oppose his supremacy on earth. The Word says, 'The dragon was wroth with the woman [the true church], and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ.' Satan himself will materialize before men. Through Spiritualism, men are being prepared to bow down before the prince of rebels, believing him to be the Son of God, though he opposes the commandments of God, and antagonizes the true faith of Jesus. Those who will not be led away by the evidences of their senses, but will hold firmly to the Word of God, will be counted as enemies to earth's rightful sovereign, and the decree of death will be pronounced upon them."

"But, mama, you know Christ is coming before the decree is carried into effect."

"Yes, Charlie. The shining banner of Jesus will be revealed above unnumbered hosts of glorious angels

The firmament will be as bright as lightning from east to west. King Jesus will come to claim his own, to rout the usurper, and to scatter his armies. The black banner will go down. Satan will be cast into prison with his angels, while all the servants of Christ, held now in the dungeons of death, will come forth to shout an everlasting triumph. Glorious and immortal, saints and martyrs will ascend with angels to the courts of God, to judge the wicked prisoners of earth, and decide their doom.

“When they are brought forth at the end of the thousand years, it will be to meet the Face of love from which they fain would hide. In sight of the heavenly city, they will sink into nothingness before God, and sin and sinners be no more. O, Charlie, the celebration of a nation over an earthly victory, cannot be compared to the celebration that will be held in God’s universe over the fall of evil and the everlasting triumph of love. So, dear, let us gird on the armor of light, and go forth to fight for yet a little while under the banner of Prince Immanuel.”

F. B.

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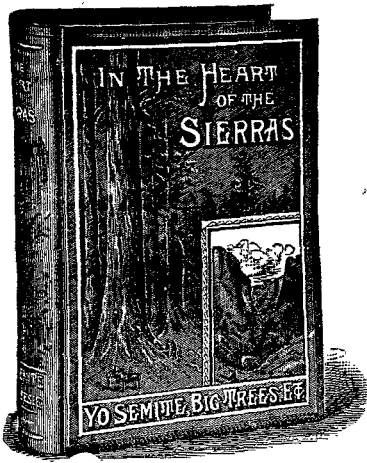
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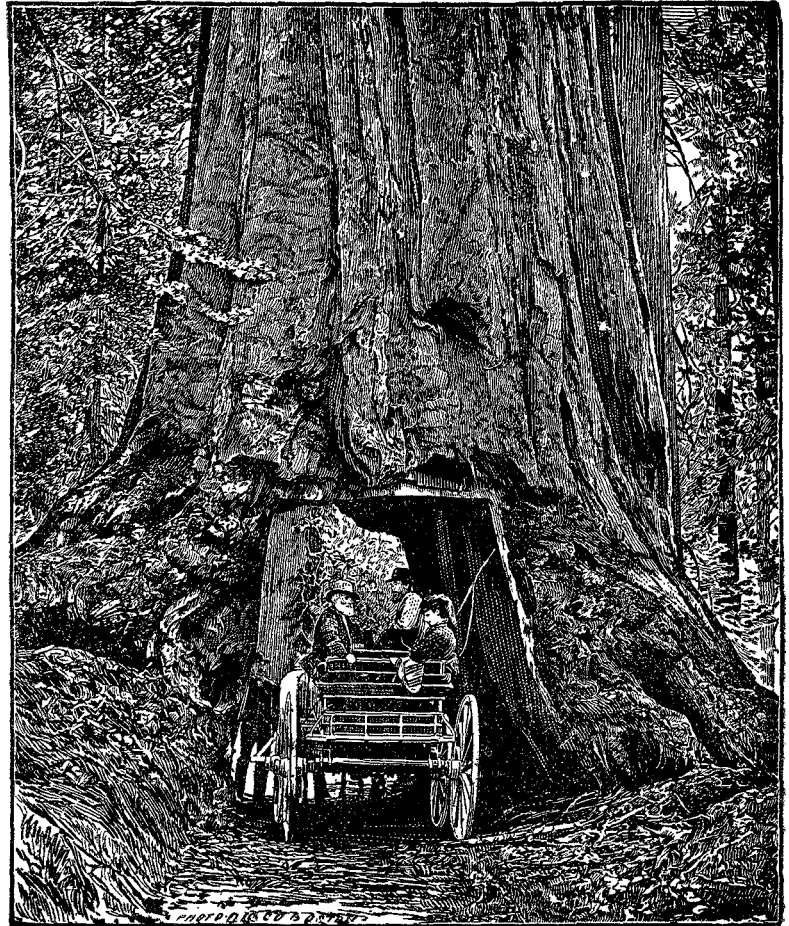
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American Sentinel.

NEW YORK, SEPTEMBER 8, 1898.

THE "Items of W. C. T. U. History" are resumed in this issue, after a brief interval of omission due to a pressure of other work upon the author.

A CABLE dispatch from Manila reports that the religious orders there are selling their property to a syndicate in Hong Kong. Good! Let no word or deed on the part of the new possessors encourage them to discontinue their preparations to go out of business.

THERE is much talk over the prospective successor of Leo XIII., and among the names that are mentioned is that of Archbishop Ireland, of this country. American friends and adherents of the Catholic Church are pointing out that it is time a pope should be chosen from the Western world, and that the transfer of millions of Spanish Catholics to the control of the American Government makes the present time especially fitting. Whether such an argument will weigh with the college of cardinals or not remains to be seen. Judging from what the Catholic mind has been on the subject for centuries past, it would seem that only an Italian is endowed with the mental and spiritual powers necessary to properly qualify one to be the "vicar of Christ."

THE Dreyfus case has again forced its way to the surface of French affairs. The head of the army intelligence bureau has confessed to the forgery of a letter which was of great weight in securing the conviction of Captain Dreyfus, and while under arrest committed suicide, some say by the orders or at least with the connivance of other high officials. The French people are said to be in a terrible state of excitement over this revelation of dishonor in the highest circles of the army.

The army was the last place where they believed dishonor could exist, and now that it has been found there, and amongst the highest officials, a feeling of dismay is mingled with their surprise and indignation.

It seems to be one result of militarism that the army comes to be in the eyes of the people the one high repository of personal honor. What an individual says "on his honor as a soldier" is considered as safeguarded by every possible guarantee of truthfulness. It is the end of all controversy, the limit of all appeal to personal integrity.

But what should there be about the business of learning to kill people that is calculated to develop high personal qualities? To us, there appears nothing very strange in this forgery by a high army official directed against a fellow-officer. It is not strange from the standpoint of Christianity. For the same law which says, "Thou shalt not bear false witness against thy neighbor," says also, "Thou shalt not kill;" and he who does the one need not depart out of the pathway he is in to do the other. It is the same pathway of disobedience to the moral law.

The incident strips away the disguise from the false idea of honor which men have set up apart from the precepts of God. The only honor that can be depended on is that that aims always at fulfilling the law of righteousness.

THE political world in both hemispheres has been profoundly stirred by the surprising manifesto from the czar advocating national disarmament with a view to establishing conditions of universal peace. The true significance of this remarkable proposition is a question upon which political authorities are divided. Come believe the czar has spoken in sincerity, and others see in it only a political stroke to help along Russian schemes in Asia. We think the czar spoke from a sincere desire for peace; but is peace by national disarmament practicable? Many who have commented on the czar's proposal

deny that it is, and there is no lack of argument to support their view.

Disarmament does not get to the bottom of the difficulty. No nation keeps an armament for the mere sake of having soldiers and a fleet. The nations are covetuous; they want all the territory they can get, and will take each other's territory if they can. That is the real trouble. The real question is, whether Russia is willing to stop extending her empire in China, France willing to give up Alsace-Lorraine, and England, France, Germany, and other powers willing to stop their encroachments in Asia and Africa. Are they willing to practice the Golden Rule toward each other? If not, then the conditions will remain by which the armaments of the powers were created, and effective disarmament will remain an impracticable project.

Real and lasting peace in this world comes only from a change of heart. "There is no peace, saith my God, to the wicked."

But one point of significance must not be overlooked. From such a document strong support will be drawn for the idea which many advocate, that we are nearing a millennium of peace. It goes far to suggest the cry of "peace and safety." But "when they shall say, Peace and safety, then sudden destruction cometh upon them." We are witnessing the thrilling events of the last days.

It is reported, says the *Kansas City Star*, that Archbishop Crespo of Santiago and the other Catholic clergy of the city, presented their bills for salary to the American military governor, and that he has forwarded them to Washington to get the opinion of the Government as regards the advisability of their payment. That is carrying an absurd matter a long way. An American military governor ought to be sufficiently acquainted with fundamental American principles, and sufficiently in harmony with them, to have dealt with the question effectually at first sight. The *Star* appropriately remarks that the decision to be given at Washington "involves the character of the government established at Santiago, whether it is an American government, or whether we are continuing to the best of our ability the old Spanish government."

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VOLUME 13.

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NUMBER 36.

THE side of truth is the side of the true majority.

IF you are a follower of God, you will be a leader of men.

A SINGLE word from the throne of God outweighs the earth.

RELIGIOUS truth never requires the support of civil statutes.

LACK of Scriptural support for an institution cannot be made up by any amount of support from other sources.

PEOPLE make a great mistake when they pass over the question of what is right, to consider what is custom and precedent. Right is always the true precedent.

To say that the Sabbath needs the support of human enactments, is to say that the law of God needs such support; and that is to say that the law of God is very weak.

NO SUNDAY law was ever based upon the argument that the first day of the week is the seventh day, or that one day of the week will do as well for the Sabbath as another.

WHEN men set about enforcing the law of God, they argue that God is

God's law is the law of giving; man's law the law of requiring.

IN the sphere of moral duties and privileges, ignorance is not bliss.

IT is better to walk alone in the path of right than to follow a multitude to do evil.

ALL religious legislation is an effort to substitute law for conscience in those upon whom it takes effect.

PIOUS motives and sincerity of purpose are not good substitutes for a knowledge of the truth.

NO INDIVIDUAL can ever find real Sabbath rest save by accepting the divine invitation given to all them "that labor and are heavy laden."

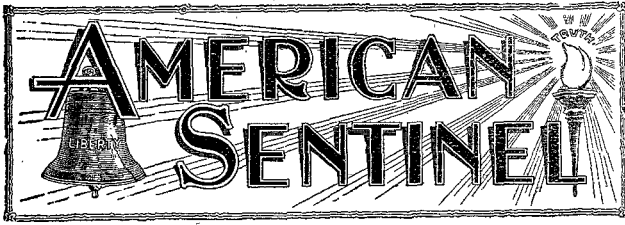


THE ARGUMENT FOR SUNDAY—Tradition, Legislative Enactment, and Popular Custom.

either too impotent to enforce his own enactments, or not wise enough to know when or how they should be enforced.

THE platform of religious truth is never overcrowded with church members.

NO REASON for Sabbath observance has ever been or can be devised which will be an improvement upon that specified by the Author of the Sabbath in the fourth commandment.



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

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.)

THE God of Christianity has been in the national Constitution from the first, his name being inscribed there in the principles of justice and liberty which it embodies. But the National Reform party—the party which confounds Christianity with politics—wants to put into the Constitution a god which would crowd these principles out. They want the Constitution to distinguish between religious classes, giving to the larger the authority to coerce the smaller, contrary to the American and Christian principle of equality before the law in matters of conscience.

The god which could not be put into the Constitution without crowding justice out of it, is not the true God.

Futile, But Not New.

THE experiment of making an acknowledgment of the sovereignty of God in the fundamental law of a commonwealth, which a large party in this country is so anxious to try, is not a new one. Not to mention the attempts of former times, made by the nations of the old world, to administer the laws of God by the machinery of the State, we have an example in the constitution of the Southern Confederacy, set up in our own time. It affords a fair illustration of the practical utility of the scheme proposed. The preamble of that constitution said:—

“We, the People of the Confederate States, each State acting in its sovereign and independent character, in order to form a permanent Federal Government, establish justice, insure domestic tranquility, and secure the blessings of liberty to ourselves and our posterity—invoking the favor and guidance of Almighty God—do ordain and establish this Constitution for the Confederate States of America.”

This is not so full a recognition of God's sovereignty as political religionists want put into the national Constitution to-day, but it was not void of practical effect. It declared that “we, the people,” included in the Government set up upon the Constitution, invoked “the

favor and guidance of Almighty God;” hence only those were included who were willing to make this religious acknowledgment, which was in itself a confession of faith in the sovereignty and providence of God. The atheist and agnostic were not recognized at all, and could properly have no share in the government, nor claim protection under it.

The preamble of the United States Constitution makes no allusion to God; and as between the two, upon the theory that such an acknowledgment is binding upon the nation, and that to omit it is a sin calling for divine retribution, providence should certainly have favored the Confederate government in its contest for separation from the Union.

But what was the result? Every person knows. The constitutional acknowledgment of God availed nothing. The Almighty did not recognize it. And such an acknowledgment is of no more value to-day than it was in the time of the war.

If God had desired a government to be set up which recognized his sovereignty in its fundamental law, he could have perpetuated the Confederate government. And that he let it go down, is plain evidence that he did not wish it perpetuated. But religious hobby-riders refuse to learn anything from experience.

IN an article contributed to *The Independent*, on Russia's Peace Proposition, Prof. Benjamin Ide Wheeler recognizes the momentous nature of the present hour, in these words:—

“We are surely living in great times. Events are all on the grand scale. It seems almost as if history were conscious of the division of time by centuries, and were hastening to make out a balance sheet.”

The thoughtful observer, whether a believer in prophecy or not, sees that we have reached a time which answers to the description which prophecy gives for the last days.

A Hindu's View of “National Christianity.”

THE difference between the so-called Christianity of the national type—that which gives rise to the term “Christian nation”—and real Christianity, is illustrated in the experience of a convert from Hinduism, as related by Professor Max Muller in the August *Cosmopolist*. “I was sitting in my room at Oxford copying Sanscrit,” says the professor, when “a gentleman was shown in, dressed in a long, black coat, looking different from my usual visitors, and addressing me in language of which I did not understand a single word.” It was a learned Hindu who had come to see Mr. Muller and was addressing him in Sanscrit. Upon being given some manuscript of the Veda to peruse, he said he did not believe in the Veda any longer, but had become a Christian. An

earnest conversation ensued, of which the professor says:—

“It was not long before I discovered a sad and perplexed tone in his conversation, and, though he assured me that nothing but a deep conviction of the truth of Christ’s teaching had induced him to change his religion, he told me he was in great anxiety and did not know what to do for the future. What he had seen of England, more particularly of London, was not what he had imagined a Christian country to be. His patron, Dhulip Singh, had placed him at some kind of missionary seminary in London, where he found himself, together with a number of what he considered half-educated and narrow-minded young men, candidates for ordination, and missionary work. They showed him no sympathy and love, but found fault with everything he did and said.

“He had been, as I soon found out, a careful student of Hindu philosophy, and his mind had passed through a strict philosophical discipline. Hindu philosophy is in many respects as good a discipline as Plato or Aristotle, and, Christian though he was, he was familiar with the boldest conceptions of the world as found in the six systems of Hindu philosophy, and he could argue with great subtlety and accuracy on any of the old problems of the human mind. The fact was, he stood too high for his companions, and they were evidently unable to understand and appreciate his thoughts. He did not use words at random, and was always ready to give a definition of them, whenever they seemed ambiguous. And yet this man was treated as a kind of nigger by those who ought to have been not only kind, but respectful to him. He was told that smoking was a sin, and that he never could be a true Christian if he abstained from eating meat, especially beef. He told me that with a great effort he had brought himself once to swallow a sandwich containing a slice of meat, but it was to him what eating human flesh would be to us. He could not do it again.

“When he thus found himself in this thoroughly uncongenial society, and saw nothing in London of what he had supposed a Christian city to be, he ran away, and came to Oxford to find me, having heard of my interest in India, in its religion and its ancient literature. He had evidently dreamt of a Christian country where everybody loved his neighbor as himself; where everybody, if struck on the right cheek, would turn the other also; where everybody, when robbed of his coat, would give up his cloak also. All this, as we know, is no longer the fashion in the streets of London, and what he actually saw in those streets was so different from his ideals that he said to me: ‘If what I have seen in London is Christianity, I want to go back to India; if that is Christianity, I am not a Christian.’”

The Hindu convert had made the mistake of supposing that since Christianity was the professed religion in London, the city was a Christian city, just as it is taken for granted by many not of Hindu blood and education, that a nation where Christianity is the professed religion of the people, must be a Christian nation. His mind had not grasped the fact that profession, as regards Christianity, might be no evidence at all of possession; and that the many possessed but a counterfeit of Christianity, no more like the genuine than is a corpse like a

living person. It was perhaps not strange that he should have entertained this false conception, having been educated in the formal systems of heathenism, where profession has always its face value; but such a mistake is without excuse in those who have grown up amidst Christian privileges.

The result was fatal to the new life that had been awakened in his soul, and the professor records that after holding his profession for a time in much perplexity and almost in despair, he sought refuge at last in the old religion which he had renounced. It is a sad illustration of a false conception of Christianity and its effect upon the mind by which it is entertained.

THE most poisonous thing in the world, is sin; the most poisonous serpent is that by which Adam and Eve were bitten, in Eden.

“Christian” Warfare in the Soudan.

“New York Journal.”

ACCORDING to London dispatches, “there were no wounded Mahdists left after the battle of Omdurman. Cruel and bloodthirsty as it may seem, the wounded, almost without exception, were massacred by the British and Egyptian soldiers.” Since Gordon’s death, it is stated, “this has been the custom.”

Thus is Christian civilization introduced and commended to the benighted heathen of the Soudan.

Naturally, the massacring being done by Englishmen, it is done from wise and benevolent motives. But when the Japanese soldiers, infuriated by seeing the mutilated corpses of tortured comrades, fell upon their Chinese prisoners at Port Arthur and wreaked vengeance, the whole Christian world, including England, held up its white hands in horror and cried that these Orientals, in spite of their veneer of Western manners, were still ruthless barbarians.

And when the *Journal* made it known that the Cubans had put to death four Spanish guerillas—the practice of such guerillas being to fire on the wounded as the latter were being borne to the hospitals—the chorus of denunciation of the Cubans as sanguinary savages rose to the international skies.

In the case of the Soudanese, however, it is explained that “a wounded fanatic is more dangerous almost than a well one.” Therefore it is expedient to put wounded fanatics out of the way. And we do not need to be told at this late day that whatever Englishmen find it expedient to do in war or peace becomes, by the fact, pleasing in the sight of heaven.

The English are singularly like ourselves, and other people.

THE law of the land cannot be the educator of conscience. That is the office of the Spirit and Word of God.

Upward to Liberty.

BY T. R. WILLIAMSON.

COLUMBUS found a new world in the West,
Waiting to be the place of Freedom's rest.
Here then the humble freeman built his hearth,
Or tilled the bosom of the fruitful earth.
And while his tasseled corn waved o'er the sod,
Reared up a place of prayer to Freedom's God.

Rains fell and sunbeams warmed his smiling fields,
Kindly the earth her bounty to him yields.
Love blessed him with the clasp of childish hands;
Employment gave him health and broader lands.
Each night sweet sleep her pinions o'er him waved,
Renewed his strength that dangers might be braved.

So grew Columbia to a nation grand.
How bright the picture, O that we might see
Ever a growth toward true liberty;
No tyrant influence usurping right,
Restraining human steps from Freedom's height!
Yearning, we pray, "Our Father, keep us free."

Keep heart, keep heart, our work, if bravely done,
Shall count for God, and though all lands should run
E'en unto measures tyrannous and strong,
Oppressing Truth, uplifting all that's wrong.
Still for a future free and glorious state,
Look, labor, pray, and with all patience wait.

Long has earth suffered for a righteous reign;
Day soon will dawn and Christ will come again.
Around the world and on the sky we see
Inscribed the signals of His jubilee.
Kingly and noble, from his brow of light
Eternal sunshine banishes the night.
Established truth shall rule o'er land and sea;
Redeemed and blessed, God's saints shall then be free.

Seeing Life.

BY E. J. WAGGONER.

Most young men are filled with an ambition to "see life." This is a most laudable ambition, but, unhappily, their idea of what constitutes life is so far from the reality that few ever see life indeed.

Christianity is by them considered dull and "pokey." The one who becomes a follower of Jesus is thought to have thrown his life away. To "see life" it is supposed that one must indulge in dissipation, and must visit places of amusement where, to say the least, he would not feel comfortable with his mother as company.

In fact the stage is quite generally regarded as affording the best opportunity to see life. But here, let it not be forgotten, the idea of "realism," real life, is always associated with the representation of what is most corrupt and vicious, thus indicating that the popular idea of life is wickedness. What a sad revelation this is as to what constitutes the "life" of the majority of mankind.

But what are the facts in the case? Is it real life, is it life at all, that people see on the stage, or in the most popular places of resort, or as a general thing on the public highways?—Far from it. The Word of God makes the real facts very plain, and every one can for himself prove the truthfulness of what it says.

"This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life;" "and he that believeth not the Son shall not see life." 1 John 5:11, 12; John 3:36. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you." 1 John 1:1-3.

"There is a way that seemeth right unto a man; but the end thereof are the ways of death." Prov. 16:25. How sad it is to think of men rushing to death, while they think that they are enjoying the very fullness of life. They go the way of her who says, "Stolen waters are sweet, and bread eaten in secret is pleasant;" "but he knoweth not that the dead are there; and that her guests are in the depths of hell." Prov. 9:15, 16.

This way which seems right to a man, but which ends in death, is one's own way. We have all turned, every one to his own way (Isa. 53:6); and this way we would fain persuade ourselves is life. Reproofs of instruction, which are "the way of life" (Prov. 6:23), come to us, but we do not relish them; and the result to all who persist in rejecting the way of the Lord is that they shall "eat of the fruit of their own way," which is death; "for the turning away of the simple shall slay them, and the prosperity of fools shall destroy them." Prov. 1:31, 32.

Wisdom, which is the fear of the Lord, and departure from evil (Job 28:28), call to us all, saying, "Whoso findeth me findeth life;" "but he that sinneth against me wrongeth his own soul; all they that hate me love death." Prov. 8:35, 36. What! is it possible that anybody should love death? Yes, it is; and, strange to say, those who talk the most about "seeing life" in this world are the very ones who are most in love with death. All those who love that which leads to death, love death itself. Death entered into the world by sin (Rom. 5:12); all sin contains the poison of death concealed in it. To love sin, then, which is the transgression of God's law, is to love death. How horrible the thought that one will clasp a skeleton, or what is worse, a putrid corpse, to his bosom, imagining that it is the embodiment of life.

It would not matter how beautifully a body of death were decked out, no one would feel any attraction for it if he could perceive that it was but a decaying carcase. If then people would but stop to consider the difference between life and death, they would not make the terrible mistake that they do, of pursuing death instead of life.

This difference is so very plain that none need have any difficulty in discerning it.

The difference, in short, is this: Life is eternal existence, while death is eternal destruction. Whatever endures has real life in it. Now all know that those things which the world calls pleasures and "real life" cannot exist long, and that is the reason why men are so fierce in pursuit of them. One says, "Life cannot last long, and I mean to enjoy it while I can." He means that the things that he calls life cannot last long. But that very fact shows that they are not life, but death; for life, *real life*, is eternal. That which is not eternal is not life.

Life is strength, it is freshness, and fullness of joy. One does not grow weary of life; for the characteristic of eternal life, which is the only life, is that it is continually new. One can no more grow tired of it than he can of the morning dew drop or the clear light of the rising sun. But men who are wholly devoted to what the world calls the pleasures of life, soon grow weary and disgusted, and often show by committing suicide that death is what they have been after. A Christian cannot commit suicide; he loves life too well. The more he has of it, the better he likes it.

"What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it." Ps. 34:12-14. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey his voice, that thou mayest cleave unto him, for he is thy life, and the length of thy days."

The Genesis of Sunday.

[THIS article is one of several which appeared in *The Commercial Advertiser* at the time when the New York Legislature had under discussion a bill prohibiting Sunday fishing. It was called out by a statement by Senator O'Connor that Sunday fishing is in harmony with Scripture.]

If the position taken by Senator O'Connor be correct, that fishing on Sunday is justified by Scripture, and the arguments therefor be sound, the question naturally arises, How can Sunday be such a day as is claimed in our times by believers in the Bible when those very Scriptures show that in the apostle's age it was put to secular uses?

The arguments taken from Scripture to show that Sunday was a secular day and the instances of its secularization could be multiplied, if need be, but it better serves the purpose of this article to pass at once from the biblical to the historical consideration of the subject, since Sunday was never made sacred by any biblical

writer nor by any writer for several centuries after the apostolical period.

The present status of Sunday is the result of civil law and custom. There is no historical proof in controversy. On the 7th of March, 321, Constantine issued his famous Sunday edict, commanding that there be no labor, except in the fields, on the "venerable day of the sun." This edict contained no allusion to any Christian sentiment. With the pagans comprising the largest portion of the empire, Sunday was already the chief day of the week. It was the day they had consecrated to the worship of the sun. Being already in the habit of abstaining from labor on that day, they were obliged to abstain from secular pursuits on their conversion to Christianity on the Sabbath or sacred day, which the newly adopted religion brought with it.

As the pagan converts became more numerous than the Jewish, and the abstinence from labor on two days—the Sabbath of the Bible and Sunday of Pagandom—was found to be irksome, the two coalesced, and thus Sunday became the sacred day.

Again, to blend as far as possible into one harmonious whole the discordant systems of paganism and Christianity, was the height of Constantine's ambition. As a result, it is charged by Protestants that Christianity was corrupted, and all history and candid scholarship sustain the charge. In order to unite the young and rising faith with the old and waning one compromises were effected, but our theologians are loath to face the fact, and often, being in possession of it, are loath to make it known, that one of these compromises resulted in the overthrow of the Sabbath of the Bible in favor of the Sunday of Pagandom.

Years afterward, when in a controversy, the Puritans of England charged inconsistency on the part of the Episcopalians because they, claiming to be anti-papists, yet observed without scriptural warrant the holidays of the Roman Church, the Puritans were met with the countercharge of similar inconsistency because they observed Sunday, since it, too, was clearly an ecclesiastical institution of papal-pagan origin, with as little foundation in Scripture as the various saints' days and holy days of the papacy. To extricate themselves from these straits; scriptural reasons had to be given for their practice.

Nicolaus Bound, a preacher of that time, formulated and promulgated the theory that Sunday had rightly taken the place of the Sabbath, since on that day Christ arose from the dead. In the process of time additional arguments were added to this, and among those arguments is the one that Jesus met his disciples after the resurrection on the first day of the week in honor of that event, and hence thereafter that day became the day of Christian assembly and worship. The disciples, however, did not themselves all this time believe that the resurrection had taken place.

This brings me back to the basis for Senator O'Connor's statement that it is scripturally correct to fish on

Sunday, for one of the meetings between Jesus and the disciples took place after they had fished all night and caught nothing, the night being the first part of the day, according to the Biblical division of time. See Gen. 1. Jesus that morning himself commanded them to cast their nets into the sea again, which, according to the story, they raised so full of fish that with difficulty could they lift them.

This is the history of Sunday sacredness, and shows what a shallow institution it is in behalf of which so much legislation is sought, which laws are contrary to our national Constitution and subversive of the principles Jesus of Nazareth taught, even if they were in favor of the Sabbath he observed. His teachings, until the time of the pagan butcher Constantine's "conversion," had no help from civil powers, yea, rather the powers of this world opposed the Nazarene. By what principle of Americanism or of Christianity is one man to be forced to observe any particular day according to the notions of another, so long as he does not interfere with another man's rights?

The State's province is in things civil; let the church look after the conduct of its own members in things religious.

The moral natures of both the friends and the opponents of Sunday laws are injured by their existence, the former because they must invent all sorts of hypocritical pretenses for their enforcement and continuance; and the latter because they are also constantly planning devices by which to evade them. When the falsity of the claims for Sunday is shown, and that "holy" day is shown to be a fraud, then its friends begin to talk about the poor laborer, on whose behalf they want the laws enforced. It is true that the laborer needs more rest. He ought to have more than he receives. But who is to determine when he is in need of rest—the minister or the laborer himself?

In justice, I have as much right to demand that one man shall work on Sunday as he has to demand that I shall rest on that particular day. But why should the efforts of Sunday law advocates be confined to rest on Sunday only? Is Sunday rest the only rest the laborer needs?

It is to be hoped that soon the day will come when we shall have a separation of church and state, when each will attend to his own business, and when every citizen will enjoy his own rights without interfering with another. This is American and Christian.

H. B. M.

THE czar's peace proposition has not been received everywhere with enthusiasm, even among leading men in the church. By some it is regarded as insincere, and by more as impracticable. If it is impracticable with Russia as its source of authority and power, it cannot be made practicable by any other power; that is certain.

Spain and Her Methods.—No. 2.

BY MRS. FLORENCE A. BARNES, M. D.

THE SPANISH INVASION OF PERU.

IF I describe the invasion of Peru by the Spanish, with its cruelties of warfare, you will not only realize what the invasion of that territory was, but the general methods of procedure pursued by them in all parts of South America which they conquered.

Peru was, perhaps, the portion of country most interesting to them, from its great abundance of minerals. It was therefore early the seat of the most persistent efforts at invasion by these avaricious people. But first let me give you a short description of this empire and its people.

The territory of Peru stretched along the Pacific from about the second degree of north latitude to the thirty-first degree south. The present divisions of Ecuador, Peru, Bolivia, and Chili, cover the same limits.

The lofty and magnificent Andes mark with sublimity the coast line, mountain rising above mountain, until the highest, covered with eternal snow, crowns the whole with a sparkling diadem. Such a country would seem to be very unfavorable to agriculture, or to internal communication. The sandy strip along the coast is fed by only a few mountain streams. Rain rarely falls there. The rocky steeps of the Sierras, with its dazzling heights of snow or volcanic fires, seem equally unyielding to the labors of the agriculturist. While the precipices, torrents, and gaping chasms, seem to preclude communication between the different parts of this immense territory.

Yet the genius of the South American Indian had overcome all these difficulties. Canals and subterranean aqueducts refreshed the coast, and clothed it with fertility and beauty. The steep sides of the mountains were terraced, and as the different elevations had the effect of difference in climate, they exhibited every variety of vegetable growth, from tropical to temperate productions. And on the snow covered crests, the Peruvian sheep with their shepherds wandered. On the lofty plateau an industrious people had settled, and towns and hamlets, with orchards and gardens, seemed to the mariner on the coast to be suspended in mid air; while great roads traversed the mountain passes, and opened communication between the Capital and remoter parts.

The source of this civilization was found in the valley of Cuzco, the central region of Peru. According to tradition, the time was when the ancient races of this country were in deep barbarism. They worshipped any object in nature, made war a pastime, and feasted on the flesh of victims. But (according to the legend) the sun, the great parent of mankind, in pity, sent two of his children to gather the natives into communities and teach them the arts of a civilized life. This pair, brother and sister, husband and wife, bore with them a golden wedge and were told to reside on the spot where this

sacred emblem should, without effort, sink into the ground. This is supposed to be where the foundations of the city of Cuzco were laid. For here it disappeared forever; and from this point the two entered on their work of civilization,—he teaching the men the arts of agriculture and she teaching her sex to weave and spin.

The simple people listened to these messengers from heaven, and the community gradually extended itself along the broad table land, and on the surrounding parts. This was four hundred years previous to its invasion by the Spanish. Cuzco was the holy city. Here was the great temple of the sun, the most magnificent structure in the new world. It surpassed in the costliness of its decorations any in the old world. It was defended by a single wall of great thickness, twelve hundred feet long, on one side. On its north rose a strong fortress. On another side, were two semicircular walls of the same length as the first. The fortress, the walls and the galleries were built of stone. No cement was used, but they were adjusted so nicely that it was impossible to put the blade of a knife between them. Many were of vast size, some measuring thirty-eight feet in length, eighteen feet in breadth, and six feet in height.

This people of the sun were called Incas. The line descended from father to son through their whole dynasty. But the queen was chosen from among the sisters of the Inca; thus preserving the purity of the heaven-born race.

The sovereign was immeasurably above his subjects. He was also the head of the priesthood, and presided at all the important religious feasts. He imposed taxes, made laws, appointed judges, raised armies, etc. He was the source from which all flowed. His dress was made of finest wool, richly dyed, and ornamented with gold and precious stones. He wore on his head a many-colored turban with tasseled fringe and feathers. Although far above the highest of his people, he took great pains to inspect the condition of the humbler classes. At stated intervals he traveled throughout the country, stopping from time to time to listen to the grievances of his people, or to settle disputes which had been referred to his decision by the regular judges. As his court made its way along the mountain roads, every place was thronged with his people, eager to catch a glimpse of their ruler, and when he raised the curtain, the hills resounded with blessings on his head.

The historian's description of the Inca and his work in the barbarous countries of South America cannot be improved on. From this work let me give a few more facts concerning the people and their ways. The houses were built round a court, the walls of stone and the roofs of rushes. The interior presented a picture of wealth and beauty. The sides of the walls were studded with gold and silver ornaments. Niches in the walls were filled with plants and animals, wrought of silver or gold. Even the domestic furniture and many utensils were of the same rich material. Baths for the Incas were of

basins of solid gold, with silver aqueducts. Gardens were filled with tropical flowers, while by their side were skillful imitations in gold and silver. This magnificent display was only that which each amassed for himself. He owed nothing to inheritance.

On the death of an Inca, his palaces were abandoned, with all his possessions, except such as were buried with him. They were closed forever. The new sovereign must provide himself with everything new. The reason for this was the belief that the soul would after a time reanimate the body on earth, and everything must be found just as he had left it. The body of the deceased Inca was embalmed and taken to the temple of the sun. There, placed on chairs of gold, they sat with their heads inclined downward, and their hands crossed over their bosoms.

The nobility was divided into two orders. The Incas of common descent with their sovereign were alone permitted to be priests, and they also filled every station of high trust. The other order was the Curacas or the governors of conquered nations or their descendants. They were usually allowed to continue in their former places, though required to visit the Capital occasionally, and allow their sons to be educated there. Their authority was local only. The Incas always retained their own individuality.

The empire was divided into four great provinces, each under a governor, who resided for a portion of the year at the Capital. The people at large were divided into bodies of ten. Every tenth man had a supervision of the rest, being required to see that they enjoyed the rights to which they were entitled, to solicit aid from the government when necessary, and also administer justice or punishment. These were still farther divided or set apart into bodies of fifties, of hundreds, five hundreds, and thousands, each with an officer having general supervision of those beneath. Lastly, the whole empire was distributed into sections of ten thousand, with a governor over each from the nobility of Incas. There were also tribunals of justice, and magistrates.

Besides the legendary tale of the origin of the Incas, there have been some who have believed them to have been wanderers from ancient tribes mentioned in Bible history. However this may be, we find the mode of government adopted corresponded almost exactly with that which Moses established over the children of Israel in their forty years wanderings. Ex. 18:21, 22, 25, 26. "Moreover, thou shalt provide out of all the people able men, such as fear God, . . . and place such over them to be rulers of thousands, rulers of hundreds, and rulers of fifties, and rulers of tens; and let them judge the people at all seasons," etc.

In their systems of laws and industries, which will be next described, the Peruvians were far in advance of their position under Spanish civilization.

The Holy Spirit and Sunday.—No. 3.

BY C. H. KESLAKE.

THE Christian people who are laboring so earnestly to have Sunday enforced by law and regarded as the Sabbath day claim that Sunday is a divine institution, appointed by Jesus Christ, and so taught by the Holy Spirit.

There are many others who are opposed to human laws for the enforcement of Sunday, who believe the same thing.

Not only is this day said to be commanded by Jesus Christ, and so taught by the Holy Spirit, but it is now regarded as being the pivot upon which depends the genuineness of one's experience in Christianity.

It is contended that Sunday is the "test of all religion;" that he who "does not keep the Sabbath does not worship God;" and that he "who does not worship God is lost."

While for many years the Sabbath has been regarded as an integral part of Christianity, it is only in recent years that it has been regarded as the test of Christianity.

Leaving out for the time being the question as to whether Sunday is or is not the Sabbath day, it cannot be denied that the Sabbath day is the test of the Christian religion, and it must be acknowledged that he who does not keep the Sabbath does not worship God, and he who does not worship God is lost.

While this has always been true concerning the Sabbath day, the *knowledge* that this is so has not been prevalent until quite recently; for a long time this important truth was lost sight of.

Now that the time has come when this principle is being recognized, and everything now is centered in the Sabbath, it being the sign or mark of the genuine worship, it is of paramount importance that the truth concerning the day of the Sabbath should be made known.

Especially is this so when the Holy Ghost himself is held responsible for the doctrine that Sunday is the Sabbath.

As we have already seen, there must be perfect accord between Christ, "the Truth" (John 14:6); the Word of God, or Gospel, "the truth" (John 17:17), the law of God, "the truth" (Ps. 119:142) and the Holy Spirit, the "Spirit of Truth" (John 16:13); and the searcher after truth will find that they are in perfect accord.

So patent is this truth that the leaders in the Sunday-law movement, when pressed for one single text in which the change of the Sabbath is recognized, have been compelled to confess there is no such text.

But just now we will consider the work of the Holy Spirit as regards the change of the Sabbath.

The promise of Christ was that when the Spirit of truth should come he would guide the believer into all the truth.

This promised gift of the Holy Spirit was fulfilled on the day of Pentecost. From that time all that is recorded in the Acts of the Apostles, so far as the apostles themselves are concerned, with but one or two exceptions, is the record of what the Holy Spirit accomplished in and through them.

The Sabbath was as much then the sign of the true religion as it is now. When therefore so much depended upon it, why is it that the Holy Spirit did not lead the apostles to teach that such an important event as the change of the Sabbath had taken place? When it is claimed, and justly too, that the Sabbath is the test of all religion, so that he who does not worship God is lost, why was the failure to announce the change of the Sabbath permitted? The answer is not hard to find. It is because no such change had nor could have taken place. The testimony of the Spirit of truth must be on the side of the law of truth, and that law declares that the seventh day is the Sabbath.

We are aware that some claim that it was impossible for it to be done then, as circumstances were such in the apostles' times that it would have been impossible to keep the new day. Those who claim this, also claim that the time when Christianity(?) had conquered the world, which was in Constantine's day, and the conditions had become quite favorable to the change, was the time that the change was promulgated.

This is an admission fatal to the claims of our Sunday friends that the Holy Spirit taught the change of the Sabbath. For he who has the least knowledge of church history knows that the apostasy of which the apostles spoke had taken place even before Constantine's time. And any change, even though such a thing were possible, would be too late then.

Can the Holy Spirit bear witness to the Sunday law crusade? Can the Spirit of truth bear witness to that which is contrary to the law of truth? In other words, can the Spirit of truth bear witness to that which is an untruth?—Never. On the contrary, the Holy Spirit is bringing home to the consciences of men and women the fact that the seventh day is the Sabbath. From the word of God, from which no discordant voice can possibly come, the Holy Spirit is convincing men and women that no other day than the seventh can possibly be the Sabbath.

Finding no help—no authority from the Word of God,—the friends of Sunday are turning towards Rome. To their "beautiful mother" from whom they have been so long estranged, these Protestant daughters are returning. And again we repeat: for this the Roman Catholic Church has long waited; no one knows better than does she, that her triumph is near at hand.

What this means for Protestants will be considered next.

THE purpose of Christianity is not realized in the death of any human being.



A CORRESPONDENT who professes a strict adherence to the principles of the Christian religion, writes us that he has no use for the SENTINEL because it teaches that Christians cannot consistently participate in civil government. He says he is taught, and fully indorses the idea that it is his duty to "use every lawful and honorable means to prevent religious legislation by the civil government;" but "when I go to the ballot box and exercise the right of a citizen of a civil government, I am told that I am mixing in politics and bringing a reproach upon my profession as a Christian. In fact, I am told by the SENTINEL that if I am a Christian I am not a citizen of any earthly or civil government, but simply a citizen of the kingdom of heaven."

* * *

YES; that it what the SENTINEL teaches; and it teaches it because it teaches the separation of church and state. And in teaching this separation it wants to be consistent, and not teach separation of church and state in one place, and union of church and state in another place. Let us briefly consider the matter.

* * *

WE say that church and state should be kept separate, because they belong in different spheres of action. The church is set in the world to be the channel of the love of God, flowing down to the sinner, offering him mercy, and bidding him escape the penalty of his transgression of the law. The state, on the other hand, is established to lay the hand of force upon the transgressor and without mercy proceed to deter him and all evil-minded persons from the commission of crime, by inflicting the penalty prescribed by the law he has transgressed. Unite the two, and force would interfere with love, and love with force; mercy with justice, and justice with mercy. Each would nullify the other, and the good purposes of both God and man would fall to the ground. There would be no gospel to win souls to righteousness, and no guarantee of protection to men in the enjoyment of their rights.

* * *

THE state is a political institution. It is of the world; for politics cannot be separated from the world. It opens its doors to all classes. To shut any class of the people out of politics—to deprive them of political privileges—would be a flagrant injustice. And it would be an unheard-of thing even to suggest that political

rights should be denied to the worldly-minded. No separation of politics from the world can be thought of. Worldliness must be in politics; it has a right there; and as a matter of fact it is there and always has been. And we may look in vain to find a more complete embodiment of every principle of worldliness than politics affords.

* * *

POLITICS means force. Every ballot that is cast means force. There is no mercy in it, no persuasion, no love. Its word is inexorable,—carried out, if need be, by bullet and bayonet. It represents government by force, and that alone.

* * *

CHRISTIANITY, on the other hand, is not of this world. It contains not one element of worldliness. Were one such element mixed with it, it would no longer be Christianity. The Christian must therefore be separate from the world. He is not of the world, but has been chosen out from the world. It is Christ himself who has done this. And those who have thus been called out from the world constitute the *ecclesia*, the church of Christ.

* * *

CAN the Christian, then, maintain his separation from the world, and at the same time take part in that which is of the world? Can he represent both a government of love and a government of force? Can he practice both politics and Christianity? Can he be both a part of the state and a part of the church? And can he do all this without uniting, in his own self, church and state?

* * *

CAN he be a part of the state and at the same time be separate from the state? or a part of the church and at the same time separate from the church? Since he cannot, as is obvious, can church and state both be joined to him without being joined to each other? Obviously, he himself is, in such a case, the joining element in their union.

* * *

OUR correspondent does not believe in a union of church and state. He would not have the legislature enact religious laws; he is as much opposed to that as anyone. He would not have the legislature or any state body act in a religious capacity. But he says it is all right, and even a duty, for an *individual* representing the state to do this very thing. The individual voter is no less truly a part of the state than is the body of individuals known as the legislature; the state is represented as truly by the one as by the other. In each case the same principle is involved—that of state participation in religion.

* * *

THIS is not a mere theory. It is what the people are doing in practice; it is what they are exhorted to do by

the men who believe the state ought to be religious. It is just the way in which they propose to make the state religious; that is, by the votes of the people. All they want is to get a preponderance of religious votes; and they are continually exhorting the church members to put their religion into their votes. This is what they mean by a "Christian vote." And certainly, if a Christian is to vote, he ought to vote as a Christian. "Whether therefore ye eat or drink, or whatsoever ye do, do all in the name of the Lord Jesus," is the rule of Christianity. The Christian cannot lay aside this rule when he comes to the ballot box.

* * *

THERE being a "Christian vote," there must of course be "Christian politics;" and of "Christian politics" we are hearing on all sides. And when the "Christian politicians" can command in behalf of their schemes sufficient "Christian votes" to put the mold of such politics upon the state, we shall then have a "Christian state." And then, by extending the "Christian state" to the various lands of the earth, by "Christian" and "humanitarian" wars, etc., they will have all the world made Christian and then will come the millennium! And all this starts with the "Christian vote;" all of it grows out of the idea that the Christian ought to take part in politics.

* * *

ALL this, we are told, will not be a union of church and state. Oh no; the people who want this are as much opposed to union of church and state, they assure us, as anyone can be! And they are just as consistent as the person who says it is a Christian's duty to vote, but does not believe in a religious state. The "Christian vote" is simply the first step in the development of church and state union in full. Union of church and state in the individual is the starting point of union of church and state in the legislature, and in the nation. Let professors of religion go into politics, and union of church and state will inevitably follow. Let them keep out of politics, and no union of church and state would ever be possible.

* * *

AND because the SENTINEL will not be so inconsistent as to approve of church and state union in the individual, while denouncing it in the nation at large, our correspondent says he has no use for the SENTINEL. Very well; it may be there are many more who hold to the same view. But if they had all the use in the world for the SENTINEL, that would be of little value to the cause for which it stands; for that cause cannot be helped on by inconsistency. Sooner or later, when the controversy shall have waxed too warm for inconsistency to hide itself, such individuals will be obliged to take their stand squarely on one side or the other of this great question. But far better is it to go to the root of the matter now, stand squarely on the foundation principle of separation

between church and state, and not be obliged to shift from one position to another in the crisis of the battle that is coming.



The Gist of the Whole Matter.

THE strictest interpretation of any one of the provisions of the Constitution of the United States, as applied to any particular case, is the only one admissible: for if we, for policy's sake, or to suit some strong element, or a new sentiment, are to relax by degrees and gradually waive the benefits of its protection in the effort to give a broad or so-called "liberal" interpretation, it would be better to commit the act openly and at one blow, for its complete destruction would be but a question of time by the other process. If done openly, no man need be deceived by plausible sophistries into lending his influence towards the destruction of this guardian of our liberties, but could intelligently decide what course to pursue.

The most indifferent man believes it would be wrong to annihilate it at one blow, and the most crafty and designing knows it could not be done. Since it is admittedly wrong to destroy it at one blow, it would also be equally wrong to take the first step in the direction that might end thus by degrees, even though the act was done in innocence or ignorance. The act must be measured by the results that may be produced, and not by what it appears to be.

Notwithstanding these self-evident truths, there are a number of people who seem to be well-meaning who are striving to have the name of God inserted in the Constitution, and to give it an undeniable religious phase; the next step will be to embody in it a religious test for citizenship, for by their own public admission, they do not propose to relax their efforts nor be content until the full measure of their desires become an accomplished fact. If they were pressed to give a definite and satisfactory reason for their course, or required to tell what results are likely to be produced, we believe it would be impossible for them to do so.

Now, concerning religious liberty recognized and guaranteed by the Constitution of the United States as the natural and *inalienable right* of every man: According to a strict interpretation of this provision, we deny the right of any court in the land to try any man on a charge of so-called "Sabbath desecration," viz.: because the highest legislative body in the land is enjoined by the Constitution to preserve inviolate every man's right to "worship God according to the dictates of his own conscience," and not according to the "consciences" of some religious zealots, as crystallized into so-called "religious" laws. The only proviso (a reasonable one) being that no man shall interfere with another in the exercise of his rights. The same supreme legislative body is prohibited, in addition, from legislating on any religious question.

Where there is no power to create a law, there can be no law; there can be no violation, nor trial for any so-called "violation," of any "law" passed by such legislative body in usurpation of powers denied to them. Such powers as are denied to the highest legislative body, in the creation of proscribed laws, cannot be passed upon nor interpreted by the Supreme Court, and cannot by right or logic be found in the function of any lesser legislative body or court, for they cannot enact nor enforce anything in contravention to the Constitution of the United States.

Since the civil power, therefore, has no right to create religious laws, there can be no civil judgment of religious matters. Hence, there exists only one view of such matters, *viz.*: their religious aspect.

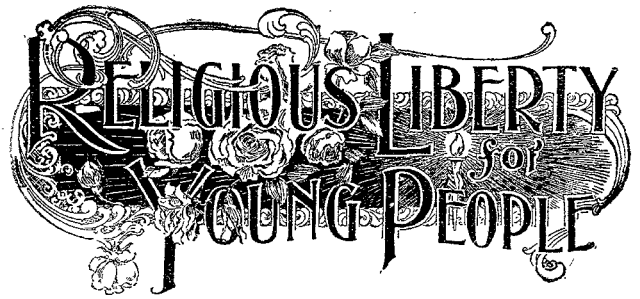
For instance, the Sabbath being purely a religious institution, it can be considered only as a matter of religion, and the civil power having no right to deal with religious questions, cannot create a "civil" Sabbath, such as we frequently hear so much about; consequently, from the very nature of the case, there is not, and indeed cannot be such a thing.

Further, the prosecution of anyone for a "violation" of a civil "law" designating any particular day as the "Sabbath," is a violation of that man's sacred and inalienable constitutional rights, regardless of whether he be religious or irreligious. Such an action is a blow at religious liberty, one of the great pillars of our free American Republic, without which the other great pillar of political freedom would not be worth a straw, and the ultimate of such action is to knock these two props from under our beloved country, when the whole fabric of government would fall into a religious despotism or open anarchy.

The man who would deny either of these rights to another ought to be prepared to sacrifice the same for himself. He who deliberately *persist*s in such a course of action is, therefore, to all intents and purposes, a traitor and an anarchist, especially if religious motives impel him, although he may not realize it or mean to be so, even remotely. This sounds harsh, but truth cannot be modified to compromise with error, and there is no other just or logical conclusion in the matter. Truth is the property of no man, but belongs to God, for it is written, "Thy Word is truth," and "In the beginning was the Word, and the Word was with God, and the Word was God;" and those who, in the blindness of their error, array themselves against the light of palpable truth, are denying the Word of God. For such the only remedy lies in the convicting power of the Holy Spirit.

CHAS. L. MANNING.

THE absorption of the old Nestorian Church into the Greek Church of Russia, is expected to follow from missionary work now being done upon lines peculiar to the Russian Church. The Nestorians will receive the protection of the Russian government against the Khurds and the Shah of Persia.



The Unfolding of Two Principles.—1.

OUTWARD AND INWARD SUBMISSION.

THERE is no youth past the age of twelve who has not had an experience by which he may be enabled to comprehend the difference between the two principles that underlie two kinds of government. The government that is simply outward, that compels an action that is dissented from in the heart, is one with which we have all had more or less to do,—one in which we ourselves have acted a part of governor or officer as well as subject.

For illustration, a child is found playing at some innocent game, and an irritable father, who fails to consider his own rights or the rights of his child, uses his power to compel the child to cease his play. Burning with rebellion within, the child yields an outward submission, but the seeds of tyranny sown in his rebellion bear fruit in his action toward others; for he in turn compels his younger brothers, or weaker playmates, to submit to his wishes.

This kind of control or government is simply the control or government of selfishness, backed by power to compel an outward submission. But there is a more powerful government, and the principle upon which it is based is the principle of love. This is illustrated by the dealings of a loving father with his beloved son. Such a father does not ask his child to cease from that which is innocent, and is invading no right of others. Full of gentle tenderness, full of desire for his son's happiness and highest success, he asks him (for instance) to give up the cigarette habit, reasoning with him of its hurtfulness, persuading him by his own example, until won in heart, he yields obedience to his father whose government is based on love.

DESIGNED FOR ALL CREATURES.

This is the manner of government designed of God for all creatures. In it is a liberty to do good wide as creation, kind as sunshine. The principle of love is the basis of true government, and indeed is proved to be the only substantial basis for government. It is by the principle of love that all things consist or hold together. Once let this principle die, and speedy disintegration follows. Where love is lacking the family separates, the government declines: for love is the basis of trust, and without trust no commercial or political relation can be

sustained, much less social. Let love die out and the whole fabric of society would crumble, the whole relation of worlds would be disestablished.

BASIS OF UNIVERSE.

God is love. Were he not love, there could be no universe. Were his characteristics developed in all his creatures, a government would exist upon earth as in heaven, and his will would be done upon earth as it is done in heaven. The law of God would be in each heart, and as his law is the expression of his character, every one would be like God, and would thereby be enabled to love his neighbor as himself. But this glorious government of love has been sadly marred on earth. Not only in the government of the family is it distorted, and force is employed to compel outward submission to unjust commands, in which the heart has no part; but even the governments of states and kingdoms wield the sword to enforce unjust enactments in the name of law, supposed to be for the preservation of society. But behind all human enactments in the home or the state still works the power of love, which is indeed the only power after all to keep humanity together.

How can we account for this foreign element that has entered into government? How is it that God being love, and by virtue of this character existing as universal sovereign, there exists another manner of government, based on a principle antagonistic to the principle of love.

THE BEGINNING.

This question takes us back to the beginning. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made."

This beginning, back of which no one can penetrate, presents to us God and the Word, or the expression of God revealed and made visible. Of him it is written again, "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son [or the Word] whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the Majesty on high." Heb. 1:1-3. Again it is written, "Who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist [or hold together]." Col. 1:15, 16, 17. The Son of God reveals to the universe that God who dwells in light unapproachable, who is immortal, invisible, before whom the highest intelligences of heaven veil their faces.

THE OBJECT OF CREATION.

Christ manifested the character of omnipotent Love in the creation: for every work reflects the character of its author. Angels, man, the beasts of the fields, the fowls of the heaven, the wonders of the sea, the splendors of space, all tell one story—the love of God. All were created for one purpose,—to proclaim and exemplify the government of love. "For the invisible things of him [his qualities of character] from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Rom. 1:20.

F. B.

Studies in French History.—38.

"ABOUT this time," began Professor Carman, "there was to be an emperor elected for Germany, and, true to his ambitious nature, King Francis I., joins in the mad race with Henry, of England, and Charles, of Spain. The King of Spain, though at this time only nineteen, was a very cunning fellow, having as much foresight and diplomacy as an old man, so he was able to outwit the others, and was finally crowned Emperor of Germany, Charles V."

"I can pretty easily imagine that King Francis wouldn't like that one bit," remarked Milly Brown, "for I remember that he was a very self-willed fellow."

"Yes, Milly, he was fond of having his own way, and he was quite used to having it, too; and so now he could hardly endure the thought that another should be preferred before himself. You know he was called 'The King of the Gentlemen.'"

"I dare say he thought his rival was not a gentleman, to take away the honor from him," said Max Smith.

"Yes, he hated the Spanish king most fiercely, and as long as he lived, he tried to injure him in every way possible. He tried to gain the sympathy and friendship of the English king, but in this also the young Spaniard outstripped him in the race, for Henry was quite won over to his cause before the tardy Francis could ingratiate himself into Henry's good graces."

"I wouldn't give very much for that kind of friendship," said Julia March.

"No; such friendship is worth but little to anybody. When Francis found that King Charles had secured the royal friendship of England as well as the crown of Germany, his disgust and anger knew no bounds; so the foolish fellow at once declared war against him."

"Maybe he thought he could whip him as easily as he did the Milan folks," said Fred Green.

"But the trouble was," said the professor, "his success in Italy was turning into a defeat; for he had hired some Swiss soldiers to help hold the territory for him, and now they suddenly left the French army and ran off home."

"I had understood, someway, that the Swiss helped

the Italians," said Edna.

"Many of them did, but these men had been *hired* to help France, and now they claimed they could get no pay for their services, so they ran away, and Milan reverted again to Italy."

"I can't understand why the French king was not more sensible. Didn't he know that soldiers want their pay—and especially foreign soldiers?" asked practical Jack.

"O, he did not forget to send them their wages, my boy; he was too cunning and, let us hope, too just to forget that. But it was afterwards proved that the king's mother had kept the money her son sent for the soldiers, and spent it all for herself."

"The selfish creature!" exclaimed Florence Ray. "What was her name?"

"Louisa, of Savoy," replied Professor Carman.

"I think I remember reading her name in history," said Edna Phillips, "in connection with the Duke of Burgundy."

"I presume you are thinking of Duke Charles, of Bourbon—not Burgundy—this scheming woman tried to win the affections of this man, who was at that time Constable of France, and one of the greatest men in the country. Because she could not do this, she became his bitterest enemy, and coaxed her son the king to so torment and persecute him, that at last the foolish fellow turned traitor to his country and joined the Emperor of Germany—King of Spain—against France."

"I dare say the Spaniards made a great deal of him after he left the French and joined them," suggested Jenin Jacobs.

"You are quite mistaken, Jenin; for instead of that they despised him.

"Nobody likes a traitor,—he's not to be trusted," said Joe Palmeter.

"No; for you will remember that even the English had no respect for Benedict Arnold.

"France now had three powerful enemies," continued the teacher, "the King of England, the King of Spain, and the traitor duke,—all were plotting her ruin."

"Poor Francis!" exclaimed Milly Brown; "he must have had his hands full."

"He did, and yet he was insane enough in the midst of all his troubles again to rush over into Italy to try to recover his lost territory."

"O dear!" again exclaimed Milly. "How foolish of him! do tell us what became of him."

"Why, he was taken prisoner and carried over to Madrid, where he was kept in close confinement a long time. But at last he made a most humiliating treaty with the King of Spain, in which he promised to give up a considerable portion of his country to him, besides other considerations."

"I don't see how the Spanish king could be at all sure that Francis would do as he agreed if he let him have his liberty," said practical Jack.

"I presume he was afraid of treachery," said the teacher, "at any rate, he sent and brought the two little sons of Francis and kept them as a surety, before he would let their father go. But even then he did not keep the first part of his agreement, and as soon as his feet touched his native soil, he exclaimed fiercely: 'Now I am again a king.'"

"Don't you think he ought to have kept his promise," asked Julia March, "even if it was humiliating for him?"

"He certainly ought to have kept his word, but he did not, nor did he accept the *invitation* which the King of Spain sent him, to return to Spain at once as his prisoner. But as the pope had by this time become angry with the Spanish king, Francis found in him a ready ally. So he at once entered into another 'Holy League' with the crafty pope, and hostilities continued."

"I should think if the league had been very 'holy' at this would have put an end to the fighting," smiled Joe Palmeter.

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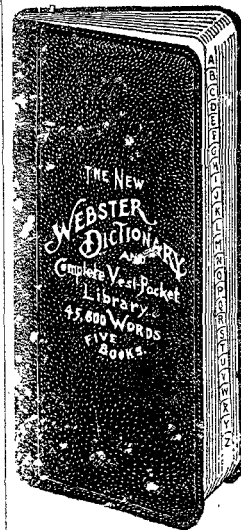
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American Sentinel.

NEW YORK, SEPTEMBER 15, 1898.

IN the Christian warfare there is never any trouble from bad rations, or from neglect of the One in command.

THERE are never any "dull times" in the vineyard of the Lord. The world was never overstocked with Christians.

IN David's time the faith of a stripping was more powerful than the sword of a giant. And God has not changed.

THE articles we are now printing on "Spain and Her Methods," by a late missionary to Brazil, will give the reader a fair idea of the nature and value of the civilization brought by Spain to the western world.

THE assassination of the empress of Austria was as senseless a crime as it was diabolical; and as such it was a deed characteristic of the times. But while having its origin in the vagaries of a brainless fanatic, its consequences may weigh heavy upon the world. To the aged emperor Francis Joseph, it comes as the crowning calamity of a life already made conspicuous by misfortune.

HOWEVER the czar's peace proposal may be received in various lands by the people, events are already mocking at the plan by precipitating a war crisis more serious than has arisen before in years. The dissolution of the Austrian throne—and with that of the empire—which may follow the assassination of the empress Elizabeth, is regarded as a source of much danger to the peace of Europe, but more serious than this is the news that a French force has established itself directly in the path of British conquest in the Soudan. British ambition has as one of its brightest dreams a railway running all the way in British territory from Cairo to Cape Town; and no rival power may think to shatter that dream

with impunity. An imperial ruler may propose peace, but imperial ambition never dreams of it.

THE Hawaiian Islands, it is said, will be given the status of a Territory of the United States, being governed as such Territories are upon the American Continent. In time, they may be admitted as a State of the Union. Porto Rico will probably be put upon the same footing. Previous to this United States territory has been acquired by purchase or treaty; but the natural method of imperialism is by conquest.

THERE is, says the *Open Court*, a great revival of Buddhism taking place in India. Buddhist schools and journals are being established in Colombo, Calcutta, and other places, and one prominent Buddhist journal is sounding a loud call to all Buddhists to unite in one grand crusade to recover India. It is not strange that it should be so. These are days when nothing that is positive for evil or for good remains inactive, but is, on the contrary, being infused with new life and intensity. And this is but a token of the approaching climax of the long contest between good and evil, and after that comes the end! Are you watching these things, reader, and are you ready for the end?

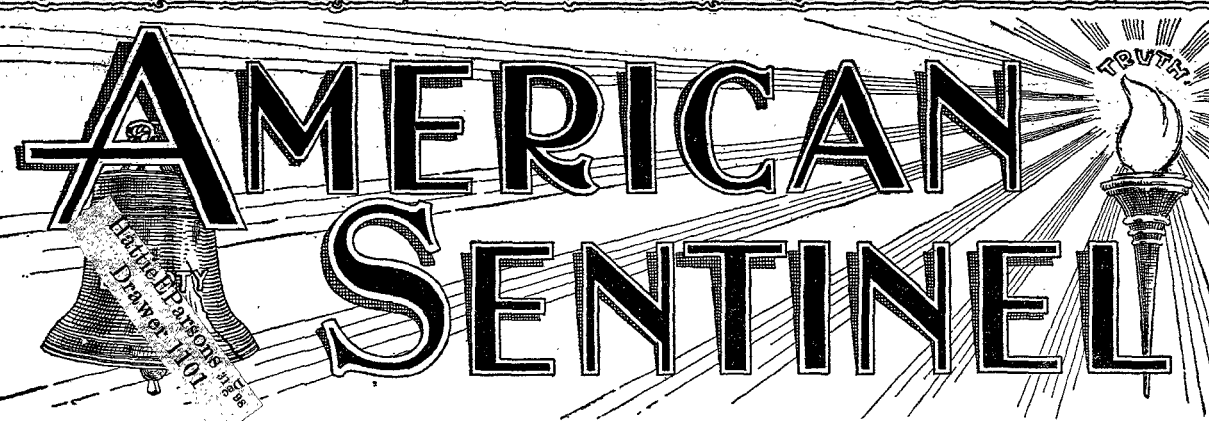
THE papacy has it in mind to observe the close of the century with a grand celebration which will mark in a fitting manner the exit of the nineteenth century and the advent of the twentieth. This celebration of course will do honor to the papacy. It will be of a nature to convey the impression that the papal church is the vanguard of the procession that moves in the direction of progress and modern enlightenment. The committee having the matter in charge have published an extensive program, which includes pilgrimages to various "holy" places in France, Italy, and Spain. "In particular," it is said, "there is to be a dedication of the Catholic world anew to the divine Heart of Jesus." Certainly

the Catholic world is in need of something—Spain especially—but it would seem that if former dedications had been of value, a turn of fortune would not be so sadly needed now.

THAT church and state ought to be kept separate, is a Christian truth as well as a principle of American government. Jesus Christ himself stated it, and we as Christians have a right to state it now. We are not doing anything inconsistent with a profession of Christianity when we state it. Yet the SENTINEL has been sharply criticised on the ground that, since it professed to be Christian and maintained that Christianity could not mix in the affairs of civil government, it had no business to be telling the people how the Government ought to be run. Such critics should remember that Christ himself is the author and first exponent of this governmental principle, and that to criticise its enunciation is to criticise him. In setting forth this principle the SENTINEL is taking no part in the affairs of civil government. Let the civil government be kept separate from religion; then let it be run as the fortune of politics may decide.

THE forces of the Mahdi in the Soudan have been crushingly defeated by the British and Egyptian forces that have been penetrating southward into the heart of the dark continent under the command of General Kitchener. For the first time since rapid-firing guns were invented, an opportunity was afforded at this battle to test the effectiveness of these weapons against a large army of courageous fighters; and the resulting slaughter seems to have fully justified the expectations of their inventors. The Arabs were mowed down like grass, and more than 10,000 of them lay dead upon the plains when the firing ceased,—as great a number as were killed on both sides at the battle of Gettysburg. Though the Mahdi's army was treble the size of the British and Egyptian force, and fought with the most reckless courage, the whole loss of the latter was less than three hundred men.

AMERICAN SENTINEL



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

VOLUME 13.

NEW YORK, SEPTEMBER 22, 1898.

NUMBER 37.

ALL religious legislation puts a barrier between man and God.

NO LAW of man was ever powerful enough to drag a soul to Christ.

THE true evangelist points the weary and burdened soul to Christ, not to the law.

IF the Sabbath is not the seventh day of the week, it is not the seventh day of anything.

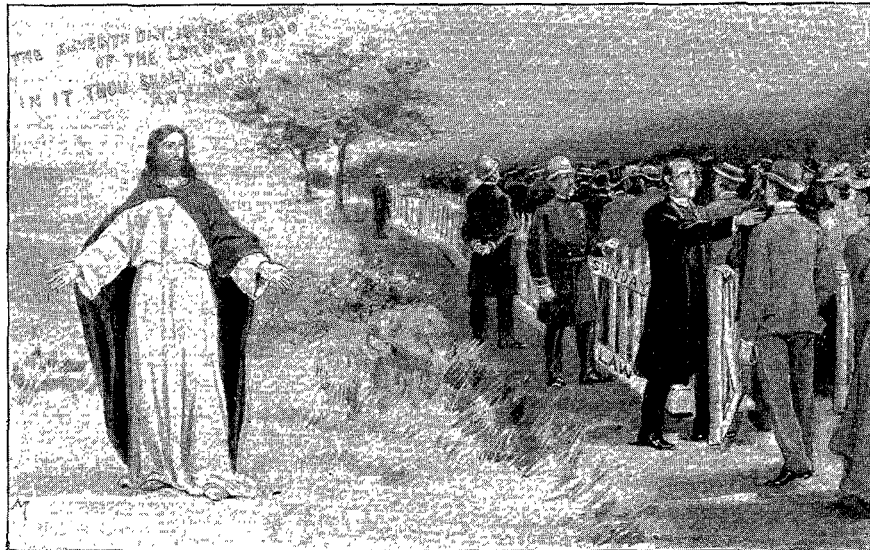
SINCE all men must come to Christ to find rest, the rest which the Sabbath law enjoins must be religious.

NO MAN can come to God save through Jesus Christ, and no man can come to Christ save through the freedom of his own will.

INSTITUTIONS which rest upon a basis of truth, are much more stable than those which rest merely upon a legal basis.

THE law of the Sabbath, which commemorates creation, is no more uncertain or imperfect in any way than the laws by which creation is governed.

SOCIETY needs not the restriction of new laws, but liberation from the old laws inwrought in human nature, which hold men in the ruts of sin and error.



THE SUNDAY LAWS A BARRIER BETWEEN GOD AND HUMANITY.

JESUS CHRIST says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Those only who accept this invitation will find rest. It must be an act of their own free will. But the Sunday laws are for the purpose of compelling the "heavy laden," and all people, to rest. And to be compelled to rest is not accepting an invitation to rest; free will and forced will are exactly opposite conditions. And therefore those who yield to the Sunday laws—those who are compelled by them—by that very thing, shut themselves away from receiving the rest which Christ offers, and which they need. They are shut away from the blessing of God.

It is religion, and that alone, which keeps the Sabbath rest from becoming a period of aimless inactivity positively demoralizing to mind and body.

PEOPLE who think they ought to legislate upon religious matters should remember that a good motive did not protect Uzzah when he put forth his

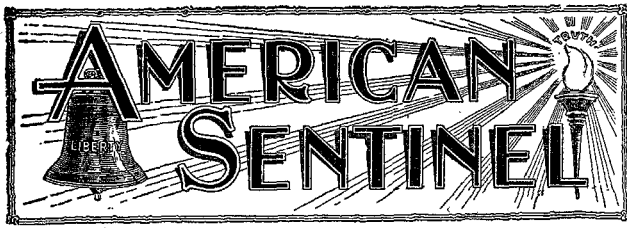
human hand to steady the ark of God.

CONSCIENCE should be the only compelling power in all religious observances.

IF men would be careful to give to God as much as they exact from their fellowmen, there would be far less hypocrisy practiced in the name of religion.

IF God had not meant to make his Sabbath law plain to human comprehension, he would not have used in expressing it so many words of one syllable.

THE workingman needs the support of a moral strengthening within, rather than the propping up of religious laws from without.



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

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.)

Rest Not Secured by Law.

It was the Lord of the Sabbath who said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." It is He who gives this same invitation to every weary soul to-day.

The Sabbath was made for rest, and the Sabbath law commands rest; but He who made the Sabbath and gave the law, bids all men find rest by accepting his invitation, "Come unto me."

And by this He testifies that rest can be found by men in no other way. They cannot find rest except they come to Him. They cannot therefore find it through the compulsion of law or in the formal observance of the law.

The purpose of the Sabbath and the Sabbath law can be realized only in Christ. He who remains separated from Christ can find no benefit—no rest—in the Sabbath.

And as no Sunday law can bring any soul to Christ, it is certain that no Sunday law can in any way promote Sabbath observance.

Jesus Christ is "the end of the law for righteousness." There can be no observance of the law of righteousness outside of him.

The Church's "Mightiest Helper."

A PAPER which is devoted to the propagation of the doctrine that religion and politics ought to be united, says:—

"Were the powers of the state used to protect the Sabbath and maintain its sacredness, to purify the family and prevent vice, it would be the church's mightiest helper."

Think of it: the state becoming the church's mightiest helper! What church, what religion, could hold to such a view? Not Christianity; for that affirms that the church's helper in her contest with evil here is none other than the almighty One above.

No; this is the religion which seeks the help of the

state and the pathway of politics. That the state can become the church's mightiest helper is exactly what that religion teaches. It is what every one must accept as truth who holds to the idea of religion in politics. It is the old principle of church and state union. The very essence of that union is the idea that the state can—and therefore ought to—help the church.

But it is not the truth, and brands as false the religion which maintains it. When the church looks for the state to become her "mightiest helper," she turns her back upon Him who said to His people, and for them in all ages, "All power is given unto Me in heaven and in earth;" and "Lo, I am with you alway, even unto the end of the world."

Religion in Politics.

It is said that politics and religion ought to be united; and this, by individuals who profess total dissent from any union of church and state.

But can politics be separated from the state? and can religion be separated from the church? The Christian religion, certainly, is bound up in the Christian Church.

Since then politics cannot be separated from the state, nor religion from the church, how can politics and religion be united without making by that very act a union of church and state? And through what other means did church and state ever become united?

JUSTICE alone does not represent Christianity; justice alone is not the aim of Christianity. To deal with the sinner as he justly deserves, is directly contrary to Christianity. And therefore any power instituted for the purpose of securing justice alone, cannot join with Christianity. Christianity does not call into use anything which aims at securing justice only. This is why Peter, when he drew the sword to resist the attack upon Jesus, was told to put it up again into its sheath.

Civil Government Upholding Religion.

SUNDAY, the 11th, two newsboys were arrested in this city for shouting the name of a newspaper "extra," to attract the attention of prospective buyers. The magistrate before whom they were taken told them they had made themselves a nuisance; and fined them three dollars each.

But what makes the shouts of the newsboys a nuisance on Sunday when it is all right on other days of the week? Oh, it is religion,—that religion which holds Sunday as a sacred day, during which everybody ought to keep quiet. There is no other explanation that can be offered.

The civil government of the city of New York lent itself on that occasion to the maintenance of a religion. This is an undeniable fact.

A Great Triple Alliance.

BY A. G. DANIELLS.

THREE GREAT APOSTASIES.

DURING this present world, or from the time since the flood to the end, there are to be three great apostasies or departures from God. Two have already occurred, and the third is now in progress.

The descendants of Noah knew God. They had the truth. But when, after knowing God, they turned from the truth and went into idolatry, the first great apostasy occurred. These apostates are commonly spoken of as the heathen. The false system of religion into which they went is known as paganism.

When the great reformation came at the time of Christ, and the gospel was preached in all the then known world, thousands were called out from heathenism, and became true worshipers of God. These were known as Christians, and constituted the Christian Church. But when worldliness and false doctrines came into the church, when it imbibed so many of the errors of paganism that it resembled, imitated, and even excelled the latter in its corruptions and cruelties, another and second great apostasy occurred in the world. The false system of religion into which the church then went is known as the papacy.

During the great reformation of the sixteenth century, the truth was again set forth in clearness and with power, and thousands were called out from the errors of the papacy into the light and purity of the gospel of Christ. As a body these are known as Protestants. But like the descendants of Noah, and like the early Christian Church, protestantism, as a whole, is becoming worldly, and is cherishing and embracing doctrines which will as surely lead it away from God as did the errors of paganism and the heresies of the papacy the people in former times. And this departure, when it is complete, will constitute the third and last great apostasy in the world,—apostate protestantism.

THREE GREAT ERRORS.

And the reason for all this is plain when once understood. It has been Satan's studied plan to corrupt every true church, or rather to corrupt the true church in every age. And his line of attack is much the same in all ages. The great errors over which these great apostasies have been or will be accomplished are three, and are practically identical. Note the following:—

1. Paganism became such through the worship of "deified dead men," based upon a belief in the false doctrine of the immortality of the soul. And this is founded on the first great lie told by Satan in Eden, "Ye shall not surely die."

The church which ultimately developed into the papacy was led into image and saint worship through the teaching of, and belief in, this same unscriptural and false doctrine.

And protestantism holds to this same doctrine, and is stealthily being led into spiritualism, the worst of all idolatries, through it.

2. The pagan church was united to the state, and thus had the power to, and did, persecute the people of God, as in Egypt, Babylon, and Rome.

The papal church in its apostasy likewise united itself to the state, and, as all know, became a most bitter persecutor of those who remained true and loyal to God.

The Protestant Church is seeking to unite itself to the state, and when it succeeds in this, it will likewise persecute those who "keep the commandments of God and the faith of Jesus."

3. Paganism cast aside the Sabbath of the Lord and made Sunday, the first day of the week, its chief day, in honor of the chief god which it worshiped, the sun. More than this, its devotees persecuted the people of God when they attempted to keep the Sabbath in their midst. See Ex. 5.

The papacy likewise trampled the Sabbath of the Lord out of sight, persecuted those who kept it, as witness the 29th Canon of the Council of Ladocea, A. D. 364, and the persecution of the early Waldenses, many of whom were Sabbath-keepers, and placed Sunday, the first day of the week, in its stead.

Protestantism is doing the same thing to-day. It refuses to accept the heaven-sent message of reform on the Sabbath question; it is almost universally demanding laws for the enforcement of the observance of the Sunday-Sabbath; and already through these is persecuting those who keep the Sabbath of the Lord.

The reader certainly cannot fail to see a very striking similarity here throughout. 1. Idolatry brought about through a belief of the doctrine of the immortality of the soul. 2. The persecution of God's people through the unholy union of church and state. 3. The tearing down of the Sabbath, God's great memorial of his creative and sanctifying power, and the elevation of the first day of the week, a day upon which God never rested, which he never sanctified, nor commanded to be kept holy, in its place.

THE ONE COMMON AND UNIFYING DOCTRINE.

But the belief in the immortality of the soul is the great unifying element in all. Through this Satan has direct access to all. Through this he will unite the three great apostasies in his last effort to obliterate from the earth all true knowledge and worship of God. Through this he will work his last great and over-mastering deceptions, by which he will deceive men—the very elect if it were possible—into believing a lie, and in warring against those who keep the commandments of God. 2 Thess. 2: 8-12. Right here will that text be fulfilled which says: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus." Rev. 12:17. Satan will seek to obliterate the

Sabbath altogether by means of a universal death decree against those who keep the Sabbath and refuse to honor the Sunday by yielding obedience to man made laws for its observance, for he knows that as long as men keep holy the Sabbath there will be true worshipers of God in the earth.

The whole religious world will be concerned in this diabolical work. Spiritualism, which is but paganism revived, will lend its hand and testimony to the movement. The papacy, which from long experience knows so well how to deal with those it pronounces heretics, will act a leading part. And apostate protestantism will join hands with both in this last great conflict between truth and error, between light and darkness, between Christ and Satan.

THE TRIPLE ALLIANCE.

This, dear reader, is the triple alliance to which we refer at the beginning of this article. Satan will unite and employ all the great apostasies in the final conflict. Like the gathering of the Roman army about Jerusalem before its destruction, this triple alliance, and the death decree which will come out of it, will be the signal for God's people to flee from the cities and villages before his final judgments are poured out upon the wicked inhabitants of the world in the seven last plagues.

This is what is coming, and it is already shaping itself. We are living in a day of "triple alliances;" but Satan has in store the greatest triple alliance of all,—one which will take in the whole world.

These three great apostasies which will compose this alliance, are the three powers referred to under the sixth plague, in the following language: "And I saw three unclean spirits like frogs come up out of the mouth of the *dragon*, and out of the mouth of the *beast*, and out of the mouth of the *false prophet*. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty." Rev. 16: 13, 14.

Reader, have nothing to do with this confederating of the three great religions of the world. It is of the devil. "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let *him* be your fear, and let *him* be your dread." Isa. 8:12, 13. Then you will be just as safe from all harm as were the Christians who fled from Jerusalem and Judea in A. D. 70. "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20.

Spain and Her Methods.—No. 3.

BY MRS. FLORENCE A. BARNES, M. D.

The tribunals of the Incas were conducted in such a way that the judges and lawyers could not get rich over disputes. They were obliged, says the historian, to determine a suit in five days from the time it was brought before them. Yet there were provisions for the security of justice. A committee investigated the character of the magistrate at intervals, and any neglect of duty was punished in a most efficient manner. The lower courts making monthly returns to the higher ones, and these in like manner to the viceroys, the monarch could from these reports, look over and know his most distant people.

Laws were few but severe. They related to criminal matters. Theft, adultery, and murder were capital crimes. Blasphemy against the sun, and the Inca, was also punished with death. Removing landmarks or turning water away from a neighbor's land to one's own, burning a house,—all these were severely punished. To burn a bridge was death. The laws were simple and the application plain. With an honest judge cases were liable to be determined correctly. The inspection of a board of visitors, and the monthly returns of the tribunals afforded a strong guarantee of their integrity. Thus the evil of a long protracted suit was avoided, in which the man who wins is often financially ruined when he pays his lawyer's fees.

The property laws were the most remarkable of the Peruvian polity. Here the historian is very accurate. The territory was divided in three parts, one for the sun, another for the Inca, and the last for the people. The lands devoted to the sun furnished the support of the temple and costly ceremonies. Those given to the Inca supported the royal state and supplied the various needs of the government. The remainder was divided in equal shares amongst the people. The law made it necessary that every Peruvian should marry at a certain age, at which event the district in which he lived provided him with a house and a piece of land large enough for the support of himself and wife. An additional amount was granted for every child. This division was renewed every year and the possession of the tenant was increased or diminished according to the number in the family. The whole territory was cultivated by the people. The land belonging to the sun was first attended to; then the land of the old and sick, the widow and the orphan, and of the soldiers actually in service. The people cultivated their own ground each for himself, but under a general obligation to assist his neighbor if it seemed necessary.

Lastly they cultivated the land of the Inca. This was done with great ceremony by the whole people in a body. A similar arrangement was carried out in the manufactories and in the weaving of their fabrics. Oc-

THE Secretary of War has sent orders to General Lawton, in command at Santiago, directing that no money be paid by him in settlement of the claims presented by Roman Catholic bishops of that city for the salaries hitherto paid them by Spain.

cupation was found for all, from the child of five to the aged matron not too old to hold a distaff. Idleness was a crime severely punished.

The different parts of the country furnished those who were peculiarly suited to the different employments. One district supplied skillful miners, another workers in metals or wood. But no one was required to give more than a given portion of his time to public service. So no one was over-burdened, and each had time to provide for his own. A certain part of the agricultural products and of the manufactures were sent to Cuzco, for the Inca and his court; but far the greater part was stored in magazines, established throughout the provinces. Any deficiency in the contribution to the Inca was supplied from the granaries of the sun. A part of the royal stores was removed to a third class of magazines to supply the people in years of drouth or flood, to furnish relief for the sick, thus justifying the historian's testimony that a large share of the revenues of the Inca found its way back again into the hands of the people.

These storehouses were found by the Spaniards stored with maize, coca, quinia, woolen and cotton of the finest kinds, vases, and utensils of gold, silver, and copper,—in short, every article of luxury or use. No one could be rich, no one could be poor, in Peru; but all enjoyed a competence.

The most remarkable part of that great tract are the broken parts of the great roads which connected the most distant points with the great center. Over rocky Sierras, through leagues of heavy stone, suspension bridges, stairways scaling precipices hewn in the rock, ravines filled with solid masonry,—fifteen thousand miles of such a road as this existed. It was built of free stone covered with a cement harder than the stone itself. The art of making this cement is lost. Another kind of road on sandy land, was made beautiful by trees on either side, shading the traveler from the burning sun, and filling the air with rich perfume. By means of posts stationed five miles apart along these roads, dispatches were carried to and from all parts of the territory, at the rate of one hundred and fifty miles a day, by runners.

But these sun worshipers offered no alternative to those whom they conquered. They must bow to the sun or yield to war. But they tried gentle means of conversion first, trying to soften the hearts of the tribes around them by acts of kindness. They allowed time for their example to have an effect, and even tried the effect of negotiation, by making presents, by all subtle arts at their command. When these failed, then only they prepared for war. But in every stage of war, they were open to propositions of peace. Having conquered them, their next act was to introduce the worship of the sun.

Then a census was taken, a division of the land taken was also made according to the plans already stated. The conquered people were consulted as to preference of climate and occupation.

The historian has given us some idea of their system of education. Arithmetical computations were made, registries were kept, history and poetry had their place, geography was studied, as also astronomy; and they divided the years into twelve lunar months, and the months into weeks.

Architecture amongst them marked their high degree of civilization. This was superb. Some of their methods of work, perhaps, may now be classed among the lost arts.

Such were the people and the country which the Spaniards found,—a gentle race, and a people amongst whom true Christianity ought to have found deep root. It was in the year 1502 that Columbus first discovered the South American coast not far from the bay of Santa Marta. He heard of the wealth of the interior and spent a little time searching for the rich country. Reports reached Spain and new adventurers were sent out. In the year 1525 Santa Marta was taken by the Spaniards and a fort built. Then came that greatest of wild adventurers, Pizarro. With nothing behind him but death and imprisonment, he could well afford to risk all rather than return to Spain unsuccessful. His first voyages along the coast were successful enough to give great hope to the crown of what he could yet do, and so once more he returned to conquer that happy people, in the name of Spain and the cross.

Having won the simple-hearted people by gifts and kindness on his first voyage, they were totally unprepared for his treachery a few years later. He had explained to some of the natives he met on that first voyage that he represented a greater power than the Inca, and a religion better than theirs. This report together with a description of the fair men had reached the ears of the Inca, who made the prediction that the nation would ere many years be conquered by a strange people, and died believing this. Before dying he made the greatest mistake an Inca could have made. He broke for the first time the law of inheritance among the Incas, and divided the kingdom into two parts, one to the legitimate heir and the other to a favorite son by a favorite wife. The Inca himself could have a plurality of wives. Five years afterward, the two brothers were at war with one another, and the downfall of the Incas was insured.

Of all the hardships suffered by Pizarro and his followers, of the time employed in gaining court favor, his gifts of gold and silver and other products of South America, I must leave the reader to learn from the historian. It is my purpose only to show the methods of warfare pursued by these Christian(?) representatives of a Christian(?) religion, in conquering this peace loving, harmless people. From the historian I have drawn largely, in describing their happy, peace loving life, that the reader may realize more fully the comparison between that people and the present Indian population of the same countries.

The Holy Spirit and Sunday.—No. 4.

BY C. H. KESLAKE.

PROTESTANTS claim that the Sabbath was changed from the seventh day to the first by command of Jesus Christ, and that it was so taught by the Holy Spirit.

The Roman Catholic Church claims the same thing. In this Protestants and Catholics are agreed.

Because of the alleged source of the change Protestants claim that Sunday is, as indeed it would be in that case, a divine institution. Upon this point also the Catholics are in perfect accord with the Protestants.

Protestants further claim that the Bible, and the Bible alone, is the rule of faith and practice, so that in all Protestant Church Catechisms it is taught that whatsoever is not contained in Holy Scripture, nor can be proved thereby, is not necessary to salvation, and is therefore not to be received.

But, as pointed out in former articles, notwithstanding this latter confession, when pressed for the Scripture setting forth the change of the Sabbath and authorizing the observance of the first day of the week in the place of the seventh, Protestants are bound, as they have done repeatedly, to confess the complete silence of Scripture upon this point.

Now a person of even less than ordinary intelligence, if he will stop to think for a moment, will see that Protestants must acknowledge either their claim that the Bible alone is the rule of faith is a false claim, or that Sunday as a Sabbath day exists without any divine warrant.

That they will not admit the latter is already a foregone conclusion, for they are more zealous in behalf of Sunday at this present time than they ever were before.

But it leaves them in a terrible predicament, for they confess there is no Scriptural authority for the day, and there is nowhere they can go except it be to the Roman Catholic Church.

Assuming for the moment that they will not accept the latter alternative, this very situation proves conclusively that their claim that the change of the day was taught by the Holy Spirit is utterly false; for the Holy Spirit would not leave them thus to flounder along.

What does this mean for Protestantism—that is, the kind that is represented by Sunday?

Let us see. They say, "The Sabbath [Sunday] is the test of all religion." They say further, that "he who does not keep the Sabbath [Sunday] does not worship God;" and that "he who does not worship God is lost."

Allowing this claim to be true (and it is true when spoken of the true Sabbath), when they confess there is no Scripture command for keeping Sunday, by that same confession they also confess their inability to prove that those who do not keep Sunday do not worship God, and they thereby fail to prove that those who do not keep Sunday are lost.

Yet further: As Sunday is claimed by them to be the

test of one's worship of God, etc., and they confess the silence of Scripture in regard to the day, in the absence of divine proof elsewhere, they thereby lack divine credentials for their own existence as Protestants, or strictly speaking, as Christian churches. And this is a charge which Roman Catholics have long brought against the Protestant churches.

But how is it with the Catholic Church in this matter of Sunday?

As before stated, they make the same claim for Sunday that Protestants make; viz., that the day was instituted by Christ and so taught by the Holy Spirit. And this claim they made long before Protestantism, in name, existed.

But they go further than the Protestants, in that they are able to point out the agency through whom the change was made,—namely, themselves; and proudly point to that fact as the evidence of the divine authority of the Roman Catholic Church. And, laying the Bible aside, as the Protestants do in this matter, and allowing the Sunday to be a divine institution, there is not a soul on earth that can prove the claim of the Roman Catholics to be wrong. In other words, as there is no scriptural authority for keeping Sunday, he who believes that Sunday is a divine institution must believe that the Catholic Church is, what it claims to be, the Church of God, and divinely ordained. From this there is no possibility of escape.

But he who believes this is not a Protestant, and his claim to be one is false.

While the Catholic Church can and does make good her claim that she changed the Sabbath from the seventh day to the first, yet her claim that she was guided in the work by the Holy Spirit, is absolutely false.

We have seen already that it is utterly impossible for the Spirit of Truth to do or teach anything contrary to the truth; and we have also seen that God's law is the truth. Ps. 119:142. When that law says the seventh day is the Sabbath it simply tells the truth; it is therefore the truth that the seventh day is the Sabbath. And the Spirit of Truth can teach nothing different. It is useless to argue what the Spirit would have become had he taught differently; *he simply could not teach differently.*

While we deny, upon the basis of unimpeachable proof, that the Holy Spirit guided the Catholic Church in the change of the Sabbath, we fully believe that another spirit did; and as certainly as the Word of God is true, so certainly was that spirit the "spirit of antichrist."

Now when Protestants, claiming that Sunday is the test of all religion, to the extent that he who does not keep the day is lost, frankly confess that it is "one of the necessities of the situation" that they receive help from the papacy in their cherished scheme of Sunday enforcement, although it is perfectly logical and consistent that they do so, they thereby turn their backs upon the Holy Spirit to receive help from the spirit of antichrist.

This is a terrible truth, and none can deny it.

Slowly yet surely the chasm separating Protestantism from Catholicism is being bridged over; soon they will have joined hands; soon they will in heart have become one with the papacy, with the papacy *the one*.

Already the messenger of Rev. 18:1 has descended to lighten the earth with his glory; the time is at hand for the cry to go forth with mighty power: "Babylon the great is fallen," etc., and with it the cry "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:2, 4.

Good Lutheran Testimony.

A LATE issue of the *Lutheran Witness* contains the following as voicing the Lutheran sentiment in this country on the subject of the fad of patriotic(?) religious exercises in the public schools:—

"We heartily agree with Fr. M. in *Lehre und Wehre*, who, speaking of the unconstitutional religious exercises still perpetrated in our public schools, utters this Christian and patriotic warning: 'Would that we on our part, each in his respective environment, would not neglect to keep ourselves informed, whether all religious exercises are really barred out from the state school. *The law is entirely on our side*. Let no one act according to the principle: What is not my business, I shall not meddle with. No, here the maxim applies: 'Obsta principiis!' (Resist an evil in the beginning!) By the way, the *Lutheran Witness* is in position to show authentic evidence that the movement against the religious state school is not at all confined to the 'foreign element' in the Lutheran and Roman churches of this country. In one of our next issues we shall submit material on this matter, which will fully bear out this claim. Meanwhile, let us resist, earnestly and persistently, the encroachments of American church people upon the religious liberty of the country. For it is mostly our native born and bred American Christians who cause the present disturbance of the non-religious status of our public schools. Moreover, English Lutherans will find that this question of admitting religious exercises into the public school concerns them more vitally than their German or Scandinavian brethren."

THOS. H. MOORE, of Onawa, Iowa, in renewing his subscription, says, "I soldiered for three years, so I know the value of a good sentinel."

"Not wishing to be without the paper, I herewith remit \$1 as payment for the coming year. The SENTINEL is valued by me more highly than any other paper I know of, being as I believe what its name indicates,—a true SENTINEL."

Yours truly,

O. J. SCOTT.

Chicago Heights, Ill.

Dismemberment of the Spanish Empire.

From "*Patria*," New York organ of the Cuban Revolutionists.

WHEN Philip II. began to reign, Spain was the most powerful nation in the world. So vast were her possessions in Europe, Asia, Africa, and America, that "the sun never set on her dominions;" but with the beginning of the decadence, before his death and in the first years of the reign of his immediate successor, nearly all her possessions in North Africa, Burgundy, Naples, Sicily, and Milan were lost.

In modern times her losses have been as follows:—

1628, Malacca, Ceylon, Java.

1640, Portugal.

1648, Officially renounced her rights over Holland.

1649, A number of strong fortresses in the Netherlands.

1659, Roussillon and Sardinia.

1648-1713, Flanders.

1697, Island of Hayti, except Santo Domingo.

1704, Gibraltar.

1795, Santo Domingo.

1797, Trinidad.

1800, Louisiana.

1819, Florida.

1820-21, Mexico, Venezuela, Colombia, Ecuador, Peru, Bolivia, Chile, Argentina, Uruguay, Paraguay, Guatemala, Honduras, Nicaragua, San Salvador, etc.

1898, Cuba, Porto Rico, Philippines, Marianas or Ladrone Islands.

What will remain for her to lose in the twentieth century? Perhaps the home country.

The Cigarette Menace to Youth.

"New York Journal."

LITTLE Jacob Strauss, of Paterson, might share with other American boys a chance for that success in the world which hard work and good habits will win. Instead he lies in a hospital, broken in nervous and physical health, wrecked at fourteen years of age by the use of cigarettes.

The State guards minors in many ways. They may not mortgage their future by incurring debts. Designing men cannot take advantage of their youth and inexperience to lure them into contracts which may be harmful to them. Liquor cannot be sold to them lawfully. But the insidious and poisonous cigarette can be put in the hands of a child as often as a conscienceless man finds it to his profit to do it.

The State should guard the children against this evil. It should supplement the tender care of parents. It should make criminal the selling of cigarettes to minors, and enforce the law.



A CORRESPONDENT calls our attention again to the subject of faith as a cure for disease. A few weeks since, we mentioned the case of a young girl sick with typhoid fever in one of the villages on Long Island, whose parents refused to call a physician because they believed it wrong to employ any other means than prayer for healing the sick. We said that the remedies employed by those having a knowledge of physiological laws, in combatting disease, were from the Lord, and should be recognized and employed as such. To this our correspondent takes exception.

THIS subject of "faith cure" is one that needs to be carefully considered. It is a subject that is coming more and more prominently before the people, and one upon which very many will be deceived. When there are so many people in the world who do not know what faith itself is, what else is to be expected but that many should hold wrong ideas on the subject of faith cure? How can a person know what faith cure is who does not know what faith is? And it is a fact that few people in this world to-day know what faith is. The word is almost universally confounded with belief. But while there are hundreds of religious beliefs in the world, there is, and can be, only one faith.

FAITH is belief of the Word of God; it is that which says "Amen" to that Word. "Without faith," we read, "it is impossible to please him [God]; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." We do not see God, but faith assures us that he is, and that he is even where we do not see him. It is "the evidence of things not seen."

THE Word of God says that God "is not far from every one of us;" and that "in him we live and move and have our being." It says that all power is of God, and that by his power all things consist, or hold together. All life is maintained by the power of God. Faith reveals all this, and he who has faith keeps all this in view. He sees God in all things, and feels that he is indeed not far from him. This is giving to God only the credit and glory that is his due.

AND the faith that is in faith cure is this faith; for

nothing else is faith. Faith recognizes the power of God in the healing of disease. But faith does not limit the working of the power of God. It does not refuse to recognize the power of God unless it is shown in some unusual way. Faith does not prescribe the manner in which God's power shall be manifested.

WHAT is commonly known as "faith cure" discards physicians and all forms of treatment. It repudiates all "remedies" of every kind. And why? Oh, because it says that God ought to have the glory. And this is to say that there is no God in it unless the recovery from disease is by prayer and the laying on of hands. When a person recovers by taking treatment, God is not in that; that is something altogether different from a manifestation of the healing power of God,—so different, indeed, that to employ treatment is counted as an actual denial of the faith!

BUT how do these people think any individual can recover from sickness in any other way than by the healing power of God? Who heals an individual when he is sick? The doctor? No; every doctor entitled to his diploma knows better than that. Neither is there any power in the medicine, or the treatment, to effect a cure. People often suppose that there is some mysterious power in drugs or herbs or something else, to impart vitality and health to the human body; but the idea is sheer nonsense. No; neither the doctor, nor the treatment, nor the individual, does the healing. Perhaps the doctor himself would say, It is nature that does it. And this would recognize the truth that the system builds itself up, repairs the waste caused by disease, in accordance with certain established physical laws. All the doctor with his treatment can do is to provide conditions under which the operation of these laws can be effective. The power which does the work of recovery is in the human organism itself.

AND what power is this? Men call it nature; but what is nature? Is there any other power than the power of God? The Scripture says there is not: "There is no power but of God." God created all things, and from whence did created things derive their power? Did they get it somewhere else than from the Creator? Reason repudiates the idea; reason and revelation together point to the Creator as the one and only source of power. Anything that existed by its own power, would be independent of God; but nothing is independent of him, for he is the Creator of all. And the power that men call "nature," the power that works in the human organism to rebuild it when impaired by disease, to recreate the wasted parts, in every case of recovery from sickness, whether of one who recognizes God or not, is the power of God. And faith recognizes this fact. "Bless the Lord,

O my soul, and forget not all his benefits: who forgiveth all thine iniquities, who healeth *all* thy diseases." Don't forget, when you recover from any illness, that it is a benefit of God, and that he is entitled to the praise.

* * *

NOW WHAT right have these people who repudiate all treatment of disease as being contrary to the faith—what right have any people, to prescribe to the Lord in what way he shall work to restore an individual to health? What right have they to say that he shall not work through the operation of "natural laws"? Certainly, to presume to dictate to God in anything is the very height of impropriety. The aim of prayer, for the recovery of the sick as for any other thing, should be the glory of God. But he himself must be the judge as to what manifestation will best glorify his name.

* * *

AND since God is the healer of all disease, since God is in the recovery from sickness in an ordinary case as well as in the most extraordinary—for with God no such distinction exists—why should not any person be perfectly satisfied with it? When God is doing the work, working as he himself sees fit to work under the circumstances of the case, what more can anyone possibly ask?

* * *

FAITH cure by prayer and the laying on of hands is Scriptural, certainly. Not a shadow of doubt would we try to cast upon that, nor in any way would we detract from its importance as a part of the gospel of God. We do not ask our "faith cure" friends to close their eyes to that truth, but only to open them wider and take in the truth that God is the one great and only healer of disease, to whom all the credit is due in every case. We ask them not to refuse to recognize God in the operation of "natural" laws for the recovery of health. We ask them only to see God in every place where he is; for this is to the glory of God, and the great spiritual advantage of every believer.

* * *

THIS subject of faith cure is one that concerns not alone the individual; it touches the interests of society and the state. The state concerns itself, as it is bound to do, with the protection of the lives of its citizens. It views wilful neglect to save life as a crime akin to taking life. And in faith cure, as commonly practiced, the state sees that there is wilful neglect, so far as any treatment of disease is concerned. It cannot judge of the efficacy of prayer to save the sick, while at the same time it feels bound to protect the life of the individual. It therefore feels bound, in case of death or the prospect of it, to hold those in charge of the stricken person responsible for the use of such remedies as have been found to be of value in combatting the disease. If all remedies are discarded and death ensues, it feels bound to regard the responsi-

ble parties as criminals. Of what Providence may interpose to do in any case it cannot know. It cannot in any case feel relieved of its own responsibility.

* * *

TO IGNORE the state's position in this matter is not an act calculated to be productive of any good. We think, on the contrary, it is calculated to do harm to the very cause it is meant to serve. Incidents are continually occurring which illustrate this point. Some one sent us recently a copy of a "faith cure" journal, the *Gospel Trumpet*, published in Michigan, which mentioned the case of a woman in Marion, Ind., who was treated by "faith cure" for a disease attending child birth; stating that "three of the saints" were, after the woman's death, "unjustly cast into prison." Cases of this kind are not calculated to impress people with the idea that faith cure rests upon a divine foundation. The impression given is rather the opposite. The death of the young girl in the Long Island village, in the case we have mentioned, doubtless did much to give faith cure a backset in that vicinity. This was an injury to the truth; for faith cure is a doctrine of Scripture, and a truth which is designed to glorify God. But like other Scriptural truths, it has in the practice of some become perverted.

* * *

God's power is seen and known where man's power fails. Often at such times God manifests his power for the comfort of believers and the instruction of others. Recovery from some slight illness, or even in many cases from serious illness, does not testify to the world of the great Physician; for though accompanied with the offering of prayer, and professedly in answer to it, the world would say, O, that is a common thing; people don't always die when they are sick, even when they have no physician. But where human power is of no avail, the testimony to the power of God in the recovery is clear even to the world. If human power had done what it could to save life in the cases we have mentioned, the state could have found no fault, and no one would have been prejudiced against the truth. Many cases might be mentioned where the great Physician has given the healing touch to the victim of disease under such circumstances, by which He has proclaimed His name and His power among the people, by a testimony which none could gainsay.

* * *

ALL healing of disease is divine healing; it is the work of God. Faith recognizes it as such. God alone knows in what way to work in each case for the advancement of his truth. Civil government is instituted to preserve rights, "among which are *life*, liberty, and the pursuit of happiness." It cannot be a judge of any religious question. It cannot lay aside its responsibility; it cannot, in the name of Christianity, be asked to do so. And to ignore the state in the pursuit of its appointed work is not in the interests of the true faith.

Militarism Breeding Anarchy.

THE tragic death of the Austrian empress very forcibly calls attention to the menace which great standing armies offer toward the very persons and institutions they are supposed to be maintained to protect. It appears that the assassin who enacted the tragedy which has shocked all Europe and made more uneasy every head that wears a crown, was trained in the principles of anarchy by the hard experience which militarism imposes upon many thousands of citizens in every nation of Europe. A New York daily presents some important facts relating to this subject, as follows:—

“The coward who stabbed the old Austrian empress ‘joined the anarchists after his discharge from the Italian army.’

“The attention of Americans is again called to the interesting fact that the great standing armies of Europe, maintained in the foolish hope of preserving monarchical systems of government, are really the most dangerous menace to such systems.

“In the Italian army, as in the German and other European armies, scores of thousands of young men are forced against their will to enlist every year. They are treated more like beasts than human beings. Their petty officers abuse them, curse them, and strike them. They are worked mercilessly, fed but little, paid two or three cents a day, and filled with hatred of official power and with hatred of the national uniform.

“In old days the peaceful peasant on his farm looked upon the king as a fighting leader, who hired soldiers for life to fight for the country and defend the farm. The peasant lived and died in sight of the house where he was born, and he never thought at all save thoughts such as come from the association with cows and pigs and other peasants of the same hamlet. He was content.

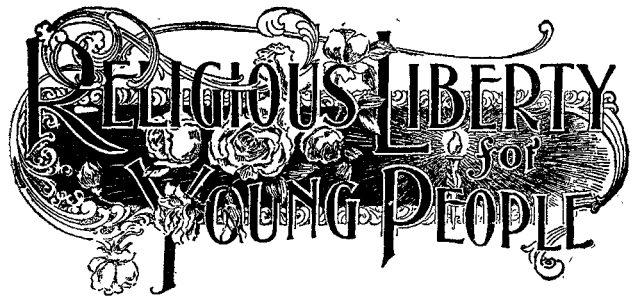
“The peasant to-day, when he reaches manhood, is dragged from home and forced to enlist. He is separated for three years from his young wife or sweetheart, treated like an animal, and often made one. He is taken to the big cities, associates with old men eager to fill his young mind with ideas of revolt. He is forced to see, feel, understand, and resent social and financial inequality.

“At home, in the village, he was as fortunate as those about him. He dug in the fields and walked long miles each day. His fellows did the same.

“But he goes to Berlin or to Paris, to be splashed by the mud of fine carriages and filled with envious longings for what he can never have.

“The abuse of officers completes the work.”

That is the way it is under the system of militarism in Europe; and there can be no doubt that militarism would create essentially the same conditions here. Idleness, hard times, discontent, anarchy,—these are the fruits of militarism, in their logical order. And we have enough of them in the country as it is. Militarism is not a protection, but a menace, to the nation.



The Unfolding of Two Principles.—2.

THE UNACCOUNTABLE ELEMENT.

FOR a time harmony prevailed throughout creation, all things proclaiming and exemplifying the character and government of love. But sin, the transgression of love's law, the discord in love's harmony, the foreign, unaccountable element, intruded itself into God's government, and brought in the jangle, the sorrow, the discord, the disorder, that now prevails to so large an extent on earth. This disorder, permitted to grow and disseminate, would hurl the whole creation into chaos, and if possible jeopardize the throne of eternal omnipotent Love.

WHEN IT ORIGINATED.

Sin originated in one who filled up the sum of all created intelligences. Christ or the Word was the only begotten of the Father. But Lucifer was the highest of all created beings, full of wisdom and perfect in beauty. Eze. 28:12. The very beginning of that first sin, originated in a doubt of the love of infinite Love, a doubt of the existence of that very character by which a sovereign of all things may exist and may reign: for only one who could deserve, and because of this, command the trust of all creatures, could exist as universal sovereign, as it is not in the nature of anything else but love to command trust by which all things may consist.

The first doubt of infinite Love questioned its existence, the next led to the deception that it dwelt in the heart of the doubter alone. The first doubt of infinite Love underrated God, miscomprehended him, and the second overestimated the source of doubt; for Lucifer, son of the morning, or light-bearer, turned to his own glory, given him of infinite Love, and because of the beauty he found, corrupted himself. The record says, “Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness.” Eze. 28:17.

WHERE IT LED.

Doubt of infinite Love perverted the mind of the great angel, until the very blessings of God, given him to proclaim and exemplify the character and government of love,—the highest possible mission—he turned to such a use as wrought his degradation. He sought by them to depose the God of love, and exalt himself to a place in

THE Italian government has refused to take part in the proposed peace conference if the pope is allowed to participate.

the universe that could only be held by God. Had it been possible for Lucifer to have dethroned omnipotent Love, that moment of his success would have been the moment of universal overthrow and disaster, and he would have perished in the ruin he wrought. Yet so deceived was he that he said, "I will exalt my throne above the stars of God. . . . I will be like the Most High." Isa. 14:12, 13, 14.

INWARD LIKENESS THE OBJECT AND DESIRE OF GOD.

Infinite Love desires that every creature shall be like the Most High. Had Lucifer truly desired to be like the Most High in his intrinsic nature, no rebellion would have marred the peace of heaven. To be like the Most High is to be love, and love turns the attention to others, forgetting self. It is the very nature of love to pour out blessing on others, blest in so doing. He who is like the Most High in deed and in truth is an almoner—a love-giver, a bestower of comfort, a fount of consolation; for the Most High is the "Father of mercies, the God of all comfort."

GIVEN UP TO A VILE AFFECTION.

This, Lucifer had once known, but he chose that which led to self, which led to the conception of doubt of God's infinite meekness and kindness. When he knew infinite Love, he glorified him not as infinite Love, neither was thankful, but became vain in his imagination, and his foolish heart was darkened and given up to a vile affection. Rom. 1:21. This vile affection (the foundation of all others) was the love of self. Self-love originated in that first turning away from infinite Love. The next step was self-pity. Doubt of infinite Love brings this disposition in and charges God with injustice. When Peter tried to induce the Saviour to turn from Calvary by bidding him pity himself, Jesus said that which is intrinsically true, "Thou savorest not the things that be of God."

No self-pity can enter into the heart of infinite Love, nor into the heart of him who implicitly trusts in infinite Love. Pity of self led to a desire for the pity of others, and to the opening up of his supposed grievances, and many angels, though having no reason for so doing, followed the great angel's course, and were led to take the same steps as he had, until they were alienated in heart from God, and there was division in heaven.

THE END KNOWN ONLY TO INFINITE LOVE.

Infinite Love forbade the extinction of these self-deceived creatures; for heaven wavered and waited, not knowing what malignity, cruelty, horror, and death, was wrapped up in the principle that had wrought already the first sorrow in the heart of the Omniscient. God alone knew the outcome. Cast out of heaven by their own self-wrought destiny, they bound themselves in chains of darkness. They were not hindered from assailing the hosts of the universe with their misconceptions; for full liberty of speech was theirs. The law of love, while forbidding the action as against themselves and the universe, in another sense did not forbid their liberty

to try the hearts of all. To love, nothing is worthy save that which will stand the test. God could not but afford to wait. Clouds of doubt as it were, rolled through the fair creation, but those who looked for light had light, and stood loyal to God, reassured of his love, and sharers of his rest of spirit. Those who doubted were filled with unrest and bitterness.

Though the first working of the self-principle was manifested at first in persuasion rather than force, yet it used in that persuasion false reasoning and misstatements, and laid the foundation for that which afterward followed,—the use of force to coerce opinion and action. There was war in heaven, the beginning of all the long years of bloodshed and horror that have cursed the creation, proving that in the self-principle is wrapped up lust, war, cruelty, and death; and in infinite Love, the irresistible force that conquers through meekness and long-suffering.

F. B.

Studies in French History.—39.

"So it would, Joseph," answered Professor Carman, "but you see the league was not so 'holy' in character as in name."

"I wonder what became of those poor little boys over in Madrid; were they there yet?" asked Milly Brown.

"O yes; and there they had to remain for four miserable years, until their father and King Charles had enough of war, and finally made peace through the mediation—not of the pope—but of Francis' mother, and Charles' aunt. This agreement went by the name of the 'Ladies' Peace,' and lasted long enough for the little princes to be returned safe and sound, and for Francis to give up Italy entirely; on the other hand, the king of Spain was to give his sister in marriage to the French king."

"I suppose the poor lady's wishes did not count for anything—whether she was willing or not," said Julia March.

"O no; that was a small consideration. When two kings decided upon any such question, everything went as they wished. Though such shameless barter in human beings seems almost equal to the dark days in this land, before the Proclamation of Emancipation gave sweet freedom to the poor slaves.

"This peace, however, lasted only a few short years, for the fickle and ambitious Francis again sets out with an army to recover Milan—which it seems so hard for him to give up—regardless utterly of his treaty."

"Well, I imagine that this must have made King Charles furious, for he didn't have any too lamblike a temper, himself," said Joe Palmeter.

"O yes, he was very angry, and vowed he would make Francis repent it. So he enters France at once with his army, and devastation and famine follow in his steps."

"My sympathy is almost always with the French,"

said Max Smith, "though I know they scarcely deserved it, sometimes."

"The poor country people always deserve sympathy in times of war, for they are quite often the innocent victims of barbarous cruelties; and in this instance it was particularly true. They were not in the least to be blamed, because their king did not keep his word; but on his account their beautiful country is desolated, and the peaceful inhabitants are driven into the mountains to die of hunger. O, war is always a cruel, horrible thing; the misery and distress which it brings can never be over-estimated."

"How long did this war last?" asked practical Jack.

"Not long. The pope, now, for a change in the program, undertook to fill the position of peacemaker between the two angry kings. He succeeded, and King Charles went to make his old enemy and new-made friend a visit."

"I am real glad of that," smiled Julia March, with a sigh of relief. "I presume that was a good thing for both countries,—for of course it meant peace. I'm glad the pope did that much good."

"The trouble is, Julia," replied their teacher, "there was anything but peace in the heart of *one* of them, at least, all the time. King Francis was treacherous and wicked enough to regret his own action in letting King Charles return home in peace. You see, there is no depending upon the human heart, unless ruled by God's Spirit. It is altogether bad. So it proved now. King Francis determined again to invade Italy at all hazards. He did a thing which it is hard to believe that any descendant of the good St. Louis could ever do,—he joined with the cruel Turks in making war with his own people."

"O, impossible! did they succeed?" asked Fred Green.

"They succeeded so well that a cruel pirate named Barbarossa, sailed back to Constantinople with 1,400 Christian slaves—Christian dogs—as they were called."

"I don't suppose that the word 'Christian' meant then quite what we understand it to mean to-day, did it, professor?" asked Joe Palmeter.

"O no; they were called Christian, because they were not Mahometans; but to us the word has or should have a deeper meaning.

"Francis was now getting along in years, and as if it were not disgraceful enough to join hands with the Turks, he disgraces himself still more by cruelly persecuting the poor Protestants. He was not one of those people who 'grow old gracefully,' for age seemed to make his disposition more sour and ill-tempered. If he had been a truly good man, this need not have been. But history gives a sad account of his excesses and dissipations, and at last he became so hard hearted that he cared no more for human life than for the life of a worm that crawled at his feet."

"O, I am afraid I shall not have any feelings of respect left for him," said Milly Brown, "but I will confess I *did* rather admire him at first."

"Milly always admires handsome people," smiled practical Jack; "so I suppose she could hardly help admiring the 'King of the Gentlemen.'"

"Well, we will not laugh at Milly, Jack, for really King Francis had some very good traits of character," said Professor Carman.

"Mention them, please, will you?" smiled Joe Palmeter. "I presume it will not take you long."

"Why, he was fond of art and education, and did all he could to encourage it. He did very much to beautify and enlarge many splendid palaces, and best of all, he founded the Royal College, where anyone who wished to be educated could study without any expense to themselves. This was certainly a good work, and people have given him the name of the 'Father of Letters and the Arts.'"

MRS. L. D. AVERY-STUTTLE.

Learn to Forgive.

LEARN now to forgive. Do not carry an unforgiving spirit with you through your life; it will hurt you more than anything else. It will destroy the happiness of many around you; yet its chief feeding-ground will be found in your own heart.

You hate your neighbor. Yonder is his dwelling, one hundred and fifty yards away. Suppose you pass by a wood fire, and, as you pass, you pluck a half-consumed brand from it, flaming and gleaming, and thrusting it under your garment to hide it, you start for your neighbor's dwelling to burn it. Who gets the worst of it? You will find your garments on fire and yourself burned before you can harm your neighbor. So is he who carries an unforgiving spirit in his bosom. It stings the soul like an adder shut up there.

I know of some who call themselves Christians who are miserable because of their own revengefulness. Forgive your enemies and get down on your knees and pray for them, and salvation will come into your soul like a flood. "Father, forgive them." Sweet prayer and blessed example!—*Selected.*

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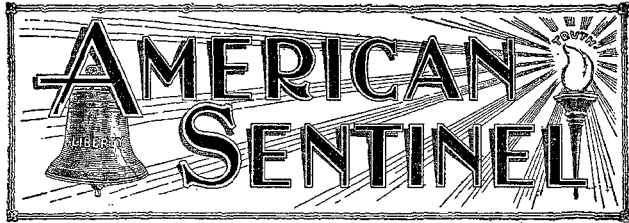
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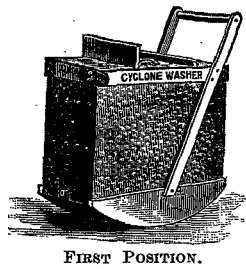
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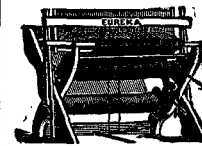
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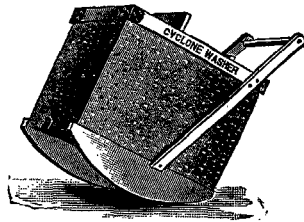
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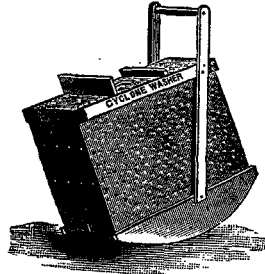
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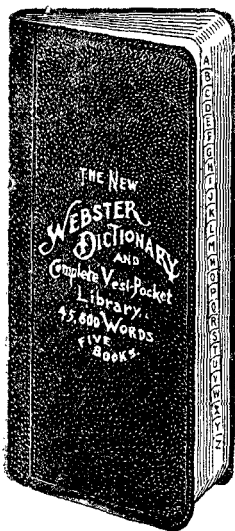
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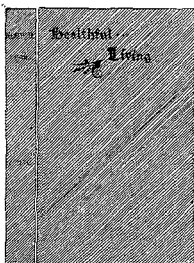
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American Sentinel.

NEW YORK, SEPTEMBER 22, 1898.

THE anarchist who assassinated the Austrian empress said that such deeds were necessary to call attention to the anarchist's unhappy lot. In this he defined anarchy as being the exact opposite of Christianity, since the true Christian is continually calling the attention of men to the happiness of his lot. Christians, of all people on the earth, are least open to the charge of being anarchists.

IN what is said in this issue on the subject of "faith cure," we would not be understood as saying that prayer should always be the last resort for the restoration of the sick. What we do say is that the "faith cure" idea that no treatment should ever be used in any case of sickness, is wrong, and contrary to faith itself. The pathways of faith and fanaticism are sometimes not far apart.

AMONG the demands which will be made by the American peace commission upon Spain respecting the Philippines, it is said, is that of entire separation of church and state in that portion of the islands which it is proposed to leave under Spain's control. This would be asking Spain to maintain a colonial government radically different from the government at home, or to renounce the union of church and state to which she has strictly adhered for centuries. In any case it would be a demand at which Spain would stand aghast. The Spanish people must be brought to see and abhor the evil of such union before they can be expected to embody the principle in their government.

MR. GEORGE GOULD, millionaire, just returned from England, predicts for the country an era of great business prosperity. We hope he may prove a true prophet, but sometimes rich men see prosperity where there is nothing for the poor, and the increase of their wealth tends only to increase the poor man's stock of envy

and discontent. But there is one way in which any and every person may secure prosperity, and that is by laying hold of the wonderful opportunities brought to him by Christianity. The cost at which those opportunities were secured for him, and the wisdom of Him by whom they were secured, is sufficient guaranty that they mean prosperity of the highest degree to him. They bring him riches—riches real and literal—and safer and more enduring than the gold in the Bank of England. There is prosperity for every man in this world, any time and all the time, if he is willing to accept it in Jesus Christ.

AN unwonted spectacle was enjoyed by the official head of the Roman Catholic Church in this country, Cardinal Gibbons, on the 17th inst., in the city of Washington. It was that of the President and his cabinet in attendance at a mass conducted by the cardinal in St. Matthew's Catholic church. The Supreme Court was also represented in the person of Justice Harlan.

The mass was in commemoration of the murdered empress of Austria, and was under the auspices of the Austrian Minister to this Government. It was thus an official act of the Austrian government, but it was no less truly a religious ceremony of the Roman Church.

It is entirely proper, of course, for the President to express sympathy to the afflicted persons and the people upon whom this tragedy has cast its shadow. It is entirely proper for him and for any official of the Government to be present in official capacity at a ceremony for the purpose of showing proper courtesy to a foreign government. But it is not proper for him or any official, in official capacity, to do honor to an institution of the Catholic Church, or of any other church. On the contrary, it is highly improper.

The Austrian government represents a union of church and state. A mass performed by a Catholic prelate is deemed therefore by representatives of that government, a perfectly

proper occasion for their presence in official capacity. But the President of the United States is the chief representative of a Government fundamentally opposed to union of church and state. For him to do honor to the principle of church and state union represented in the Austrian official mass—performed by Cardinal Gibbons, was to dishonor the principle which is fundamental in his own government; and to honor it in his official capacity was to dishonor this American principle in the name of the American people.

The SENTINEL emphatically dissents from any act done in honor of a foreign government, at the expense of the honor due the Government established upon the foundation of religious freedom. It is entirely too much to ask of this Government that it shall honor another government by dishonoring itself.

Rome sees all this with rejoicing and will know how to make use of it at the proper time.

THE *New York Times*, in discussing the subject of "the Roman Church in our new possessions," says that that church "must be maintained in full efficiency in Cuba, Porto Rico, and the Philippines." No view of the subject could be moreshort-sighted than this. Deliverance from papal domination and a knowledge of the gospel of salvation through faith is the one great object which Providence has had in view for these poor people through all the changes that have led up to their present state. God has had a hand in all these, and with him all things are secondary and made subservient to the proclamation of his truth. We are in the closing days of time, and the proclamation of the "gospel of the kingdom" is going to every tribe and people. It is going to the benighted dwellers in the far-off isles,—to the Philippines, and to every other quarter of heathendom; and nothing can stop it. All the wars, the revolutions, the changes of government which these tracts of earth have experienced hitherto, or will experience, are but side issues compared with that.

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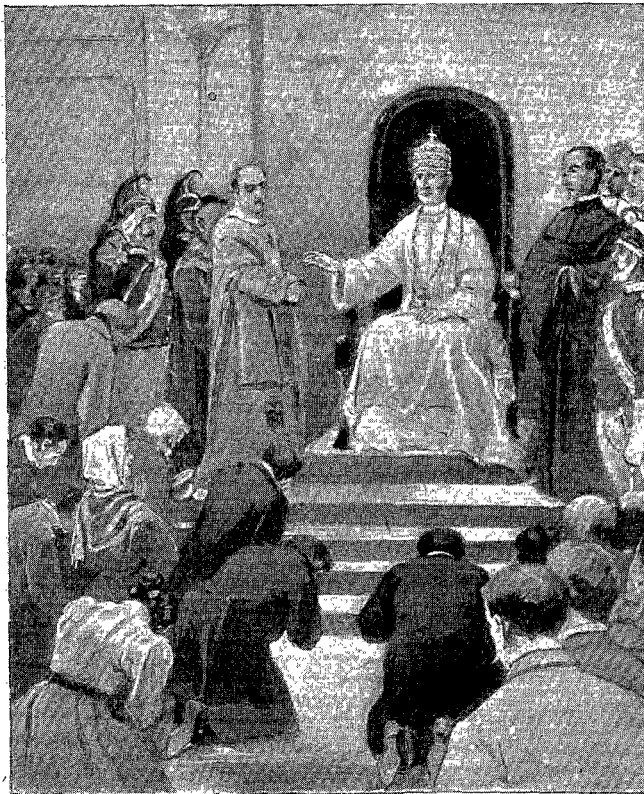
TRUTH

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

VOLUME 13:

NEW YORK, SEPTEMBER 29, 1898.

NUMBER 38.



THE LOVE OF POWER AND THE POWER OF LOVE.

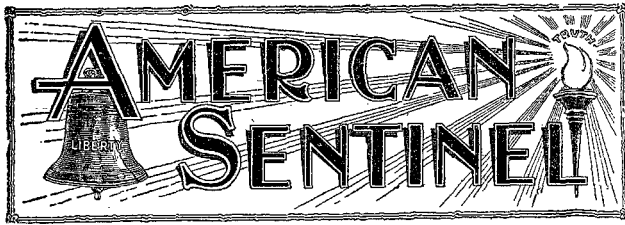
THESE are opposite principles, which are constantly exemplified in the controversy between righteousness and sin. The one is Christian, the other is antichristian. The one brought the Prince of glory from his throne in heaven down to hang upon the cross as a malefactor; the other exalted a man from among his fellows to a position of supreme authority over them, so that he receives their worship as a god. The love of power in the Christian Church led the disciples to dispute as to which should be the greatest, which dispute led finally to the exaltation of the bishop of Rome to the supreme place, as pope. This was the result of politics in the Christian Church. But the true power of the church, which alone she may rightfully employ, is not political power or any worldly power, but the power of the cross of Christ.

THE surrender of conscience can be properly made only to the Word of God.

WHEN the church seeks for worldly honor and support, she has forgotten that "the servant is not greater than his Lord."

POLITICS—worldly government—represents strife. Christianity represents peace. An individual attains success in the one by self-exaltation, in the other by self-sacrifice.

THE greatest height to which a man can be exalted by men, does not bring him any nearer to God than he was before.



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The Power of Love.

THE power of love is the greatest power in the universe. It is the power of God; for "God is love." And being the greatest power in the universe, it is the power bequeathed to the Christian Church for the accomplishment of her mission in the world.

It is the power of love that is represented by the cross of Calvary. "God so loved the world, that he gave his only-begotten Son." And the Son of God so loved the lost human family that he voluntarily descended from his throne of glory to hang as a malefactor upon the instrument of torture and death.

The channel of this power—the channel of love—is self-sacrifice. By self-sacrifice, therefore, the Christian Church is to accomplish her appointed work for mankind. In nothing is self to be exalted or ministered unto. There can be no seeking after earthly power, no grasping for worldly honor or position. The Head of the Church renounced the power, the honor and glory that he had in heaven, and sought none of these upon the earth; and so long as she is directed by her Head, the church will manifest only His spirit and character to the world.

The power of love is the opposite of the love of power. This reversal of the divine principle came about in the early history of the church, and there was a strife in the church as to which should be the greatest. And after many years of this strife, the bishop of Rome—the pope—was elevated to the seat of supreme authority and power,—the power not of love and self-sacrifice, but of authority over men, and of worldly honor. The pope became—what he has ever since continued to be—a mighty factor in politics. And when the church engages now in political strife, she is moved by the same spirit which led the church into politics in the early centuries.

As much of political power as was possessed by the dying Son of God upon the cross, as much of worldly honor and preëminence as was then his, so much and only that may properly be held and exercised by the Christian Church to-day.

How Religion Must Be Taught.

THAT religious teaching is wholly out of place in institutions maintained by the state, is evident to the candid thinker when he considers what is absolutely necessary to make religious teaching successful. An exchange quotes the testimony of a Catholic archbishop on this point, and comments thus:—

"In his annual lenten pastoral letter to the Roman Catholic clergy and laity of the archdiocese of Melbourne, last February, Archbishop Carr, speaking of the attempt to introduce religious instruction into the state schools in Victoria, said:—

"If religious instruction is to be given in any way that can be regarded as efficient, it must be given in practically denominational schools. It must be given, not as if it were a deadly poison, in the smallest possible doses, nor as the residuum of all the heresies, which is known as common Christianity; but it must be given in full and flowing measure, as being the water of a fountain springing up to life eternal."

"This is true. And the very fact that those who demand that religious instruction shall be given in the state schools find it necessary to guard the proposal with "conscience clauses" and "double roll calls," and limit it to so small a range as they do, in the hopes of suiting everybody and offending nobody, is itself proof not only of the inefficiency of the proposed scheme, but that it is altogether out of place in a state system of education, and incompatible with the genius of civil government."

THE prayers which are addressed to the legislatures are not apt to be answered by the Lord.

They Simply "Put Up With" It.

ARCHBISHOP IRELAND, speaking in the *Catholic Review* of August 24, says:—

"It is the policy of the Catholic Church—a policy almost as old as the church itself—to support the existing government."

In view, however, of the fact that Italy, while undoubtedly an "existing government," not only receives no support from the Catholic Church, but is made to feel her active hostility, an exchange suggests that certain omissions should be supplied in the archbishop's words to express the full truth, thus: "It is the policy of the Catholic Church, . . . to support [herself at] the [expense of the] existing government." And in case any government will not support the Catholic Church, then her policy is as laid down in a late papal encyclical, which says that while Catholics will "put up with" such a government, "they will never be able, without violating the most sacred duties, to uphold it by their adhesion or support."

The Government of the United States has refused to support the Catholic Church in Porto Rico and the Philippines, and good Catholics are simply "putting up with" it as it is to-day.

Reform By Politics.

THE practical working of the theory of moral reform by politics is well set out in the following verses printed recently in the *L. A. W. Bulletin*. It is what must ever be the practical working of this theory so long as human nature remains what it is,—that is, until it is supplanted by the divine nature; and then no politics will be needed to secure good government. But the earth will not be peopled with individuals possessing the divine nature until the wicked have been removed from it by the final judgment. The author of the poem is Mr. Joe Lincoln:—

They're holding meetings everywhere,
Said the "Heeler" to the "Boss;"
"In every alley, lane and square
That one may come across;
They say they're going to 'clean us out'—
They're going to 'smash the ring,'—
And now they swarm to shout 'reform!'
And all that sort of thing."
The "Boss" winked at the "Heeler,"
And the "Heeler" chuckled sweet;
And the "Boss" said "Yes? Well, then, I guess,
We'll have to let 'em meet."

"They've got the good folks on their list,"
Said the "Heeler" to the "Boss;"
"The great and kind philanthropist
Who speaks of gold as 'dross,'
The clergymen, the orators,
The pure of every walk,
And all the time they rail at crime,
And talk, and talk, and talk."
The "Boss" winked at the "Heeler,"
And the "Heeler" smiled a smile;
And the "Boss" said, "Stuff! Talk's well enough,
But *work* is more *our* style."

"They have a big procession out,"
Said the "Heeler" to the "Boss;"
"And music rings and children shout,
And banners wave and toss;
And in each crowded church and hall
Good speakers cheer their souls,
As oft they tell how quick and well
They'll thrash us at the polls."
The "Boss" winked at the "Heeler,"
And the "Heeler" grinned a grin;
And the "Boss" said, "So? But do they know
Just where to spend their 'tin'?"

"The last returns have just been read,"
Said the "Heeler" to the "Boss;"
"And we're some 'fifteen thou' ahead,
And their's will be the loss.
The 'moral party' spent its breath
We spent the 'long green notes,'
They talked and shirked, we simply worked,
And now we've got the votes."
The "Boss" winked at the "Heeler,"
And the "Heeler" roared a roar;
"It seems to me," said the "Boss," that we
Have done this thing before."

A Significant Court Decision.

JUDGE EDWARDS, of Scranton, Pa., has given a decision which affirms that religious exercises in the public schools are proper under the laws of that State. In support of this affirmation, among other things he says:—

"It must be considered that Christianity, which is the religion of the Bible, and the Bible itself, occupy a unique position in the early and subsequent history of Pennsylvania. In the year 1700 it was enacted that 'Whoever shall speak loosely thereof and profanely of Almighty God, Christ Jesus, the Holy Spirit, or Scriptures of Truth, and is thereof legally convicted, shall forfeit and pay five pounds and be imprisoned for five days in the house of correction.' This law in substance is in force to-day."

And this law being in force in Pennsylvania, this judge is not ashamed to call attention to the fact and to cite it in support of a practice which plainly cannot be justified by any other principle than that of church and state union. The attention of people everywhere in this country needs to be called to the fact that decisions of the courts, from the Supreme Court down, do not indicate that the Government is progressing toward more complete separation of church and state, but rather the contrary.

Is It Fair to Roman Catholics?

ROMAN CATHOLICS, in common with other people, are taxed for the support of the state schools. They educate their children in their own parochial schools, and claim that for this educational work they should be given a portion of the fund raised by taxation. Under the American system of government no part of this fund goes for the maintenance of any sectarian school. The question whether this is fair to people who educate their children in such schools is well answered in the following dialogue between Dr. Clifford, of Australia, and a Roman Catholic, during the agitation for state support of religious schools in that country:—

Romanist.—"What we want is no more than justice. We ought to have our share of the public funds devoted to education. We do the work; why cannot we be paid for it?"

Dr. C.—"Simply because you will do the work in your own way, and not in the way the state finds to be the only way that is fair and just to all the citizens."

R.—"Yes; but we have to contribute to the support of the state schools, and maintain our own at the same time."

C.—"Certainly; what else can you expect? I have educated my own children in England, and yet I have had to contribute to the support of the state schools; but I need not have paid a penny towards the cost of the education over and above what I paid in the rates. The state schools were open to me, but I preferred to send them to University College School, and I paid for my preference. On your principle you could contract your-

self out of all duties of citizenship. Suppose you have half a dozen poor relatives, and out of love for them you provide an institution for their support out of your own pocket, instead of sending them to one of your asylums. Will you therefore ask that you should not pay a poor rate, or be taxed for the maintenance of the state's poor? Again, you want your letters to go without risk, and so you send them by hand. Do you object to pay taxes for the Post Office Department?"

This is a fair presentation of the case, and makes plain that to apply the full amount raised by taxation to the unsectarian schools, is entirely fair to all religious bodies.

The Surrender of Conscience.

A PROMINENT figure in the proceedings relating to the Dreyfus case, Count Esterhazy, has, it is said, made confession to several persons that he is guilty of having manufactured much of the evidence by which Dreyfus was convicted of treason and sent to his terrible punishment. The *Sun*, of this city, in making note of the infamy of such a character, says:—

"Esterhazy's justification for all that he has done in the Dreyfus case is interesting to moralists. It is embraced in his maxim: 'A soldier should place his conscience as well as his sword at the disposal of his superior officers.'"

This French army officer placed his conscience at the disposal of his superior officers, and under their orders, according to his confession, forged evidence upon which was based the military verdict which is now shaking the fabric of the French government to its foundations. He placed his conscience at the disposal of his superior officers for the honor of France, and the deed is now testifying to her shame. He did all this especially to guard the reputation of the army, and by it brought a cloud of popular distrust upon the army. In it he has done incalculable injury to France, and has illustrated the nature of the benefits that man is prepared to confer on his country who is willing to part with his conscience.

Nothing could better illustrate the fact that the man who surrenders his conscience becomes thereby one of the most dangerous men by which the welfare of a country can be threatened. This is one lesson of the Dreyfus case which should not be lost upon liberty-loving people.

However interesting the plea that an individual ought sometimes to part with his conscience may be to moralists, it is not interesting as a curiosity. It is a plea that is not confined to France or Frenchmen. It is made in every country that commits the folly of religious legislation. It is made in these United States, where the Sunday laws are carried into effect. Such laws compel the surrender of conscience to the State, upon the point of Sabbath observance. They are made and enforced in the interests of the State, so it is said, and they force conscience to be delivered into the keeping of the State; and now the example of Count Esterhazy comes forward

to illustrate before the world how much to the advantage of a country this surrender of the individual conscience is. And it is just as valuable a thing in one country as in another.

The man who will surrender his conscience upon one point, will surrender it upon any point. He cannot logically do otherwise. The man who will surrender his conscience upon the point of Sabbath observance, will surrender it upon the point of bearing false witness against his neighbor, as Esterhazy did, or upon the point of theft, or of murder, as surely as theft, murder, and Sabbath-breaking are matters of the same moral law.

Count Esterhazy's maxim constitutes an indictment of militarism which ought to condemn it utterly in the minds of thinking people. That maxim is no more than militarism demands. That is the principle by which it has been found necessary to guard the "honor" of the army in France, and the same principle is brought into exercise in all lands where militarism has become an established feature of the government. The honor of the army is put above everything else. The army gets to be the biggest thing in the nation, because it is the most powerful; and the rules of army discipline and military government overshadow the laws of the government instituted to preserve the rights of the people. Army government is a despotism pure and simple; by no other system could an army be held together and made efficient for military work. And that despotism requires that the individual soldier yield his own will implicitly to that of his military superiors, who of course are only men like himself. And from this surrender of the individual will, which army discipline everywhere requires, the step to the surrender of conscience is natural if not inevitable. The will and the conscience cannot be separated from each other.

There can be no safety for human rights where a man is taught to surrender his conscience into the keeping of some other man in superior civil or military station. This is the evil principle that has made jesuitism what it has been and is to-day. It is the essence of jesuitism,—that from which nearly every civilized country in the world has felt obliged to defend itself by the most stringent measures. Every law therefore which tends to compel the conscience, is not only an invasion of individual rights, but a direct menace to the national prosperity.

Individual rights and individual honor lie at the foundation of everything. The invasion or surrender of these can no more be for the advantage of the State than can the disintegration of the foundation be for the advantage of the structure reared upon it.

THE *Pittsburg Catholic* announces that "Cardinal Steinhuber, Prefect of the Congregation of the Index, has undertaken to revive the condemnation of books decreed in the last three hundred years."

Cæsar and Christ.

TUNE.—“*Savannee River.*”

O BROTHERS, have you heard the story
Of long ago,
How Christ, the blessed King of Glory
Men sought to overthrow?
How Scribes and Pharisees in envy
Asked him one day,
“Pray, tell us, Master, unto Cæsar
Shall we our tribute pay?”

1st and 2nd Chorus:

“Is it lawful unto Cæsar
To pay tribute due?
O Christ, thou mighty Son of David,
Answer and tell us true.

“We know thou teachest man in wisdom,—
Teach us, we pray;
O shall we cease to render tribute?
Or shall we tribute pay?
Come, tell us, that the world may hear it—
Gentile and Jew—
While Scribes and Pharisees are waiting,
Answer and tell us true.”

And then the blessed Master answered:
“Why tempt ye me?
Haste ye and bring me forth a penny,
That I may quickly see.
Whose image and whose superscription?”
“Cæsar’s,” say they;
“Then unto Cæsar, now and ever,
Thou shalt his tribute pay.”

3rd Chorus:

Render that which unto Cæsar
Doth belong alone;
Give unto earthly kings their tribute,
And unto God his own.

Strange, strange that men forget this lesson,
So just and right;
Why seek to join Christ’s hand with Cæsar’s?
Why Church and State unite?
Why seek to form a hateful union
’Tween Church and State?
Let’s build a mighty wall and keep them
Forever separate.

4th Chorus:

Still adown the weary ages,
Hear the answer true:
“Render thy tribute unto Cæsar,
And unto God his due.”

MRS. L. D. AVERY-STUTTLE.

way it was back in the days of the Roman emperor Constantine. But his religious devotions did not consecrate his slaughter of his enemies; and it is equally impossible to make the slaughter and ruin of war any more Christianlike by similar means to-day.

Spain and Her Methods.—No. 4.

BY MRS. FLORENCE A. BARNES, M. D.

It was Pizarro’s intention on his second voyage to steer for Timbez, where he had found such treasures at the first, but head winds baffled him so that he made his first landing at St. Matthew’s bay. He then traveled along the coast to the Indian village in the province of Coaque, falling on the natives sword in hand. They fled in terror, and rushing into their deserted homes, the Spanish appropriated everything,—food, gold and silver ornaments, precious stones, all.

Of everything found, the fifth part was preserved for the crown, and the remainder distributed in due proportions among the officers and privates of the company. They pursued such a course wherever practicable; but often they resorted to diplomacy. At last he turned toward the interior, having heard of the war between the two brothers, and probably hoping to be the gainer thereby. The rightful heir to the throne was at that time confined in prison by the brother at Atahualpa. Atahualpa, with all his army, was encamped in the valley of Caxamalca, among the heights of the Corderillas.

Toward the valley Pizarro marched, feeding his troops from the magazines of the one he intended to subdue. This was really through the natural courtesy of Atahualpa; for he was aware of the whole march of Pizarro, and yet made no attempt to withhold provision or store from him. Pizarro sent him a message, saying he was coming as a friend from a brother king as great as he, thus deceiving him.

At last the valley was reached. Looking down from a mountain height, they viewed the encampment of the Incas, covering miles of the valley. So large an army would have wrought dismay to any heart but Pizarro’s. With less than two hundred men to meet that host he was undaunted. He formed his men in three parts, and advanced down the slope to an Indian village, which he found deserted. Entering, they proceeded to make themselves at home. He sent an embassy at once to the Inca. With great show and parade they obtained an audience, in which they informed him they had come hither to offer their services to him, of whose great victories they had heard, and to impart to him the doctrines of a true faith, and asked that he would visit them in their present quarters. Obtaining his promise to do so, they returned; but first giving a display of horsemanship, which, as the natives had no horses, doubtless had an effect.

When night was come, Pizarro summoned a council

“It is said that Admiral Dewey spent part of the night before the battle of Manilla in prayer and Bible reading,” says the *Christian Endeavor World*. The idea seems to be growing that prayer and other religious exercises are a fitting preparation on the part of a military commander for a coming battle. That is the

of officers, to propose a great plan. This was to lay an ambuscade for the Inca, and take him prisoner in the face of the whole army. Says the historian, "The arrangement of the halls of the city seemed to be contrived on purpose for such a plan." "The plaza was defended on its three sides by ranges of buildings, with spacious halls and wide doors opening into the square. In this hall he stationed his cavalry in two divisions, the infantry in another, and reserving twenty men to act with himself as occasion might demand, he waited the arrival of the Inca." At a given signal they were to utter their war cries, and rush out, putting the Peruvians to flight, and bear off the Inca.

Having made their plans, mass was performed by the priests who accompanied them in the interests of the church. His final piously treacherous act was to send another message to the Inca, saying he had made preparations to entertain him. The Inca certainly entered the place in great confidence. Though on foot, and dispensing with a great part of his armed soldiery, there were thousands behind him, and hundreds passed before him to clear the way for his coming.

As the leading file entered the plaza, not a Spaniard could be seen. When some five or six thousand had entered the place, they halted, and Atahualpa demanded, "Where are the strangers?" "At this moment," says Prescott, "a Dominican friar came forward with his breviary in one hand and a crucifix in the other, and approaching him, told him he came by order of his commander, to expound to him the doctrines of the true faith. He then entered into the mysterious doctrine of the trinity, and beginning with the creation of man, passed to his fall, redemption, the crucifixion, and the ascension, when the Saviour left the apostle Peter as vice regent on earth. This power transmitted to successors, or popes, one of the last of these had commissioned the Spanish monarch to conquer and convert the natives in this western land." The friar concluded "by asking him to renounce his own faith, embrace that they offered, and acknowledge himself tributary to the emperor, Charles the Fifth."

The eyes of the Inca flashed fire as he replied, "I will be no man's tributary. I am greater than any prince on earth. As for the pope, he must be crazy to talk of giving away countries which do not belong to him. My faith I will not change. Your god was put to death, but (pointing to the sun) my god lives in the heavens, and looks down on his children." On asking for the friar's authority, he was shown the Bible. He took it, looked at it a moment, then as the insult he had received flashed on him, he threw it down, and exclaimed, "Tell your comrades they shall give an account of their doings in my land. I will not go from here till they have made me full satisfaction for all the wrongs they have committed."

Pizarro saw that the hour had come, the signal was given, and with the Spanish war-cry they sprung to the

fray. Every Spaniard rushed from the halls, horse and foot, and threw themselves into the midst of the Indians. They, taken by surprise, stunned by the report of guns, blinded by the smoke, were panic-stricken. Nobles and common people were all trampled by the cavalry, who dealt fierce blows in every direction. Every avenue of escape was closed. The entrance to the square was soon filled with dead bodies, while round the Inca the massacre was hot. The Indians without weapons offered their bare bosoms to protect their king; they held onto the horses with dying grasp, in vain endeavor to protect him. Not till ten thousand had fallen, was the Inca taken. He was then closely imprisoned, while the Spanish sought for wealth and studied how they might make new acquisitions.

The king discovered, amidst all the show of religious zeal, their appetite for gold. He therefore made an effort to buy his freedom. Pizarro was astonished at the immensity of his offer, but a bargain was made in which it was agreed that the Inca should be free, when he had filled a room twenty-two feet long by seventeen feet broad and nine feet high with gold, and an adjoining room of smaller size with silver. As the gold must be brought from all parts of the territory the time involved in this arrangement was long, In the meanwhile his imprisoned brother was killed by Indians who were loyal to Alahualpa. Pizarro pretended to believe the king accountable for this. Impatient of the long delay in receiving the gold, and fearful of rival adventurers, he determined not to wait for the total fulfillment of the contract, but to melt what they already had, and make a division of the sum. This work took one month working day and night. The weight was found to be about fifteen millions and a half of dollars in gold, and fifty-one thousand six hundred and ten marks in silver. After taking out one fifth for the crown of Spain, the rest was divided according to previous arrangements.

Having finished this, the next question was what to do with this Inca. For they had no intention of freeing him. A form of a trial was at last given him, the charges being that he had usurped the crown, caused his brother's death, squandered the public revenue since the arrival of the Spaniards, that he was guilty of idolatry, and had a plurality of wives, and that he had attempted an insurrection against the Spaniards.

With such charges as these his doom was sealed. He was sentenced to be burned alive. Overcome with emotion he plead piteously for his life. But when he found Pizarro unyielding he submitted to his fate with Indian fortitude. The priest made a last appeal to him, promising that if he would be baptized he need not be burned at the stake, but would be strangled only. He consented to baptism, thus adding *one* more to the names of converted(?) heathen to the Catholic faith.

His conduct from the first had been most friendly to the Spanish. They repaid it with imprisonment, robbery and death. The contrast between the methods the

so-called Christian nation pursued in conquering the barbarians of South America, and the course those same Incas adopted, when conquering the savage tribes around them, is greatly in favor of the barbarians.

A Plea For Peace.

"Present Truth (London, Eng.), Sept. 8.

THE one absorbing topic of interest during the past week has been the Czar's manifesto to the nations of Europe, inviting them to meet in a conference and consider the question of reducing their armaments.

The document points out that such a step would be in conformity "with the most essential interests and legitimate views of all powers;" and credits all the governments with making peace the object of their international policy.

"It is in its name that great States have concluded between themselves powerful alliances; it is the better to guarantee peace that they have developed in proportions hitherto unprecedented their military forces, and still continue to increase them without shrinking from any sacrifice. All these efforts nevertheless have not yet been able to bring about the beneficent results of the desired pacification."

The message goes on to point out the disastrous results of the increasing armaments. "They strike at the public prosperity at its very source." Intellectual and physical strength are unproductively consumed. "Hundreds of millions are devoted to acquiring terrible engines of destruction." "National culture, economic progress, and the production of wealth are either paralyzed or checked in their development."

Nor do these sacrifices give any hope of averting the calamities of war as so many claim. The Czar should know, if any can, whether it be true that the best way of ensuring peace is readiness to fight, and he says:—

"In proportion as the armaments of each power increase, so do they less and less fulfill the object which the governments have set before themselves.

"The economic crises, due in great part to the system of *armaments à outrance* and the continual danger which lies in this massing of war material, are transforming the armed peace of our days into a crushing burden which the peoples have more and more difficulty in bearing. It appears evident, then, that if this state of things were prolonged it would inevitably lead to the very cataclysm which it is desired to avert, and the horrors of which make every thinking being shudder in advance."

When the Czar of Russia speaks on this wise all men listen. It is thought probable that the conference will be held, for no country would care to take the odious initiative of declaring that it did not desire to see the chances of war lessened. But it is not expected that the matter will go beyond a conference.

It seems strange, but the first results of the Czar's

message have been to increase the sense of irritation among the nations. France has been reckoning on Russian assistance to recover her lost provinces, and does not want to talk of peace until this has been done. Almost everywhere the message is regarded with suspicion, and while the idea of increasing the prospects of peace is applauded, and each nation hopes that others will begin soon to disarm, it is felt necessary to make sure that they themselves are not placed at any disadvantage. Some point out that it would be well for Russia to set an example, but no one believes she will do this. A significant fact is that the stock markets have been unfavorably affected in the four principal financial capitals of Europe.

There is but one hope of peace on earth and good will to men, and that is that the peace of God should keep men's hearts and minds. Christ came to bring peace. It is not a natural product of the human heart, for among the works of the flesh are hatred, variance, wrath, strife, murders. The fruit of the Spirit is love and peace. Christ is our peace, and the life that is not yielded to Christ and controlled by him cannot know peace. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

It is true that the Bible foretells a movement among men in the last days, which will promise peace to the world, and some of the statements which the prophets say will be made at that time have been much in evidence during the last few days. "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, . . . and he shall judge among the nations . . . and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2. The rest of the chapter shows that in that very time the judgments of God are about to fall upon the world, because men have altogether forsaken him.

"Their land also is full of horses, neither is there any end of their chariots," in spite of their talk of disarmament, and not learning war any more. "For when they shall say, Peace and safety, then sudden destruction cometh upon them." 1 Thess. 5:3.

The Czar's manifesto is in itself a most ominous sign of the times. Coming whence it does, it shows that the strain on the nations is unendurable, and that things cannot go on as at present. God would save men from the coming destruction, and he has made use of the Czar to set before all clearly the situation and the prospect.

Let no one be deceived by a false hope of peace and security, looking for it at the hands of men who are strangers to it. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 36:3.

The Holy Spirit and Sunday.—No. 5.

BY C. H. KESLAKE.

THE Reformation. Whence was it?

When Martin Luther was led out to denounce the iniquitous practices which he saw prevalent in the Catholic Church; when he was constrained to proclaim at the risk of his life, that the Catholic method of justification was wrong and a fraud, and with it preached the true doctrine of justification by faith—something that the Catholic Church up to that time had never heard of, which was “not to be found in any of the creeds, or in the canons of any General Council” (*Catholic Belief*, page 359); when Luther seceded from the pope and the Catholic Church, and when at Wittenberg, in the College Hall, he stood before the students, and solemnly declared: “If you do not combat with your whole heart the pope’s impious government, you cannot be saved. Whosoever shall please himself with the religion and the worship of popedom will be lost forever in the life to come;” when certain of the princes, believing the principles taught by Luther, united their interest with his, and finally at the Diet of Spire, 1529, read the celebrated protest against the government of the pope, the reading of which won for them the name of Protestants, and from which in part at least, the founders of our government, adopted the idea of a “government of the people, by the people, and for the people;” when all this was being accomplished,—when, to sum it all up in a word, the Reformation against popery was begun, and carried on throughout the whole of Europe,—what was the power that entered into the lives of Luther and his co workers, and which enabled them to accomplish so much? What was the spirit that guided them in their arduous task? Promptly the Catholic will say, the devil; but, in the past at least, Protestants said, God.

Yes, nothing less than the Spirit of God was the ruling influence in that mighty work. And, thank God, there are still Protestants who dare stand upon the same foundation and say the same thing now; and by God’s grace they will continue to say it until the day that Christ comes and puts an end to “that wicked” by the brightness of his coming.

Mightily was the “sword of the Spirit”—the Word of God—wielded through Luther. By the straight testimony of God’s Word was Catholicism confounded. Vainly with impotent rage, did the champions of the Catholic faith, from the pope down to the priest and friar, try to stop the work. Vain effort! for the inspired testimony is that “the Word of God is not bound.” Recognizing no other authority than the Word of God, Protestantism for the time being triumphed.

Inasmuch as it was by the Word of God that Luther prevailed, as any one can see in studying the history of the Reformation, the conclusion is inevitable that the Holy Spirit—as already stated—was the real leader in

that work, the Catholic Church to the contrary notwithstanding.

Through the power of the Spirit, Luther with a holy boldness denounced the papacy as antichrist.

Was the Catholic Church this or not? If it was not, then the Spirit of God was arrayed against the Church of God. And “every kingdom divided against itself is brought to desolation; and every city divided against itself shall not stand.” Thus said the Saviour on one occasion. Those words were true then; they are true now; they were true in Luther’s time.

But it is impossible that the kingdom of God can be divided against itself; it is impossible that the Holy Spirit can be arrayed against himself.

If the work, of which Luther was the human instrument, was the work of the Holy Spirit, then that against which it labored was verily antichrist. If the papacy was not antichrist, then beyond the shadow of a doubt the Spirit of the Reformation was not the Holy Spirit.

If, however, it was the Holy Spirit, and it was, then so long as the papacy shall exist, so long must the people of God keep on protesting; there can be no compromise. Antichrist then must be and is antichrist now. That party therefore which acknowledges the papacy as “our beautiful mother” not only acknowledges itself to be an own daughter of the papacy, but in the very nature of things acknowledges itself to be antichrist also.

As the Holy Spirit led the people of God to protest against the papacy in the sixteenth century, so will he lead his people to protest against it now.

While we say this we do not say, we do not even think it, that those who are avowedly papists are worse than other people. We really believe that in heart naturally they are as good as other people. But the papacy is the representative—the embodiment—of a principle which is against the government of God, and is destructive of good government on earth. It was this that led God’s people in the sixteenth century to protest against it then; it is this which will lead the people of God to protest against it now.

And when others who call themselves Protestants, ally themselves to the papacy, whether intentionally or otherwise, it becomes necessary to protest against them. In other words, when that which makes the papacy is embraced by Protestants, then the very likeness of the papacy is produced; and it becomes the bounden duty of God’s people to *protest* against the *image* of the papacy, as well as against the papacy itself.

On the 29th of the present month, a ballot will be taken throughout Canada to determine the will of the people on the question of prohibiting the traffic in intoxicating drinks. The vote will have no political significance so far as political parties are concerned. The text of the ballots is this: “Are you in favor of the passing of an act prohibiting the importation, manufacture, or sale of spirits, wine, ale, beer, cider, and all other alcoholic liquors for use as beverages?”



A CORRESPONDENT who notes what was said recently in the SENTINEL on the subject of Christians mixing in politics, writes us that while he still has use for the SENTINEL, he thinks we are "away off on the voting question." To show us that we are "off" on this point, he asks what would become of the country if all the Christians in it should abstain from voting. Then he answers the question by saying that "our beloved United States would be run by his Satanic majesty's subjects," while "we" (Christians) would "stand by and look on," etc.

WHAT would happen if all Christians in the country should abstain from voting, and exert all their influence as Christians for the uplifting of the standard of morality and truth among those about them? What would become of the country then? That is the real question. If Christians are to be Christians only in name, they might as well vote and identify themselves with politics in every way. If their Christianity is only of a negative kind—that of abstaining from politics—it will be of no benefit to the country, of course.

BUT Christianity is a positive thing, and every true Christian is a positive force for good in the neighborhood where he resides. He is a positive force in the direction of public peace, honesty, good will toward one another, industry, regard for one another's rights, and all those conditions which make a community happy and prosperous. This is the way in which Christianity benefits the country. And if all the people in the country who believe in Christianity—all who profess it and claim to be Christian—would in word and deed practice the virtues of Christianity,—if they would let their light shine before men in good works, as they are Scripturally enjoined to do—the question, Where is the country going to? would never be raised on account of their abstaining from politics. Wherever the country might be going to, it would be toward a brighter goal than would be possible were they to adopt the maxims and principles of the world and vote for the very best candidate that could possibly be put up.

CHRISTIANS are the "salt of the earth." So the Scripture declares. But how? By their votes? No; but "Let your light so shine before men that they may see

your good works and glorify your Father which is in heaven." Some people seem to think that the value of Christians as regards the welfare of the state is measured by their vote. By their vote Christians make themselves valuable to the politicians; but it is yet to be proved that their votes do any more for the good of the state than do those of publicans and sinners.

WITHOUT these votes, he says, the country would be "run by his Satanic majesty's subjects." Well, how is it run *with* these votes? Is the Government of this country run by Christians? At the present time the Republican party is in power in the Government. Is the Republican political party a Christian party? Are all the principles which that party maintains—the principle of "high license" for instance—Christian principles? If this be a Christian party, what need have Christians of any other party, and why do not all Christians vote for it? Not all Christians do vote for it; that is plain. Many good church members denounce it, say that it is very corrupt, and that we need a new party, which will put down the unrighteous traffic in drink, and correct other national evils which are crying for reform. So these people have put other parties in the field; and the number of political parties, sent forth on missions of reform, because the two leading parties are too corrupt to promote reforms, is continually increasing.

A FEW years ago the Democratic party was in power. Is this also a Christian party, and were Christians running the Government then? Are there two antagonistic Christian parties in the nation? The Government back at that time was very much as it is to-day, so far as Christian principles are concerned. It was as much a Christian Government then as it is now. Yet we think no one will seriously ask us to believe that either of these parties are truly Christian, either in their principles or in the people which compose them. The "gateway of politics" is open as well to atheists and agnostics and all classes of world-lovers as to Christians, and must be so long as this remains a "government of the people, by the people, and for the people."

THEN, since the country is not run by Christians now and has not been, by whom is it run? And since it is run by non-Christians, how much difference would there be in the running of it if the Christians should abstain from politics? Evidently, there would be no difference at all. But God's hand would still be in the affairs of men, controlling and shaping them for the good of his people and the glory of his name, as it has ever been since nations arose upon the earth.

THE Russian Minister of Education has issued an

edict permitting the children of Stundists to remain in national schools only on condition of their attending religious instruction regularly and taking part in the religious exercises prescribed for the orthodox scholars.

* * *

WISCONSIN REPUBLICANS have put into their State platform the following:—

"We believe in perfect liberty of conscience, non-sectarianism in public affairs, separation of church and state, in free schools, and the utmost independence of individual thought, speech, and action consistent with law and the rights of others."

According to this, Republican government in Wisconsin will be very nearly the perfection of human government, provided the party belief is carried into effect. But it is a mistake to think that human liberty should be limited by law in addition to "the rights of others." Any restrictions upon liberty which are not demanded by regard for human rights, are neither necessary nor just.

"War's Over: Good Times Now, If."

NOTWITHSTANDING the sensationalism of the *New York Journal*—"An American paper for American people"—it has some admirable traits.

To help bring about good times it is doing its best to bring employers and laborers together. One method it is following is to advertise, without charge, "Helps and Situations Wanted."

This is commendable. It is certainly right that one should do all in his power to make things better. "Live and let live" should be the motto of all. But for all that, are the good times of which the *Journal* speaks so glowingly and confidently, before us? Granting that "war is over," there is a big little word which the *Journal* is compelled to use. That word is "If."

Doubtless the *Journal* knows a great deal; but unquestionably Providence knows a great deal more.

Instead of the good times which the *Journal* anticipates over and beyond its big "If" at the heading of its columns, the "sure word" of God has shown otherwise. If that Word is any criterion, instead of employers and laborers coming together, the breach between them will widen more and more. For thus "saith the Lord:" "Go to now ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped have entered into the ears of the Lord of Sabaoth. Ye have lived in pleas-

ure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter." James 5:1-5.

We are not pessimistic from choice in this matter, and would not appear to throw cold water on the *Journal's* efforts to better the condition of things. But over and beyond its big "If," the *Journal*, from its general tone in the past as well as the present, expects a future for the United States more glorious than anything they have ever experienced. And herein lies the danger.

And because of this we write. The *Journal* may not believe it, but it is true nevertheless, that the present financial situation—the great "gulf"—as impassable as that which separated Dives and Lazarus—between the capitalist and the laborer will not, cannot, be crossed.

And the only good times for which one can consistently look, are those which are to be ushered in at the coming of the Lord. He who looks for anything else will be grievously, irretrievably disappointed.

C. H. K.

Diet as a Cause of Suicide.

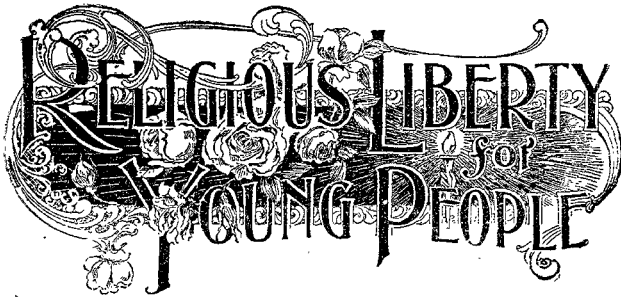
"Literary Digest."

WHILE the moralists have been discussing the question whether a man has a right to commit suicide, the scientists have been considering the question, Why do men commit suicide? A Dr. Haig, who has been looking into the subject, and telling a Scotch audience his conclusions, finds the cause of suicide to be uric acid in the blood, and the reason for this is found in a bad diet, and especially meats, beer, tea, and tobacco. *The Hospital* speaks as follows of Dr. Haig's researches:—

"Dr. Haig is of opinion that suicide may be traced to error in diet, the error being the eating of meat, the drinking of beer and of tea, and the smoking of tobacco. His facts all fall comfortably into their places in support of his hypothesis. Are there not more suicides among men than among women, and do not men consume more meat, more beer, and more tobacco than the women? Again, suicide is more common in England than in Scotland, not apparently because the Scotch are a more canny race, but because the English eat more meat and drink more beer, while the Scotch eat less meat and drink whiskey instead of beer. After maintaining that suicide was less common among the Scotch, it was perhaps hardly polite, when addressing a Scotch audience, to go on to say that suicide increased with civilization. But the fact was explained on the ground of the more injurious diet, that of civilized man being more productive of uric acid and thus of suicide, than that which prevails where civilization is less advanced. Uric acid is, in fact, at the bottom of all this, and, according to Dr. Haig, the incidence of suicide tallies with the daily, annual, and life fluctuations of uric acid in the blood, being commonest when uric acid is most abundant, namely, in the mornings, in spring and summer, and in childhood and the full prime of life.

"We have no doubt that errors of diet are responsible for much, and, among other things, for a certain number of suicides; nay, we would go farther and admit

that unsuitable diet, derangement of the proper relation between nutrition and waste, and the consequent loading of the tissues and the blood with abnormal products of metabolism, have much to do with that ill-temper and discontent which leads men to lay their hands violently often upon their neighbors, and sometimes on themselves."



The War of Principle.—No. 1.

"PEOPLE say that there is nothing new under the sun," said Aleck Morrow to his friend Cecil Hart; "but it seems to me that there is always something new in the development of the forces that move men. Think what revolutions have been wrought by the announcement of gospel liberty."

"But who wants everlasting revolution? Revolution means the disturbing of one's peace, the overturning of things cherished, the uprooting of revered traditions. All I want is to be let alone. This everlasting revolution seems unnatural, like the running of a pin into a person who is comfortably drowsy," said Cecil.

"But Cecil, the revolutions caused by the gospel were revolutions that saved the world from stagnation and destruction."

"I'm not so sure of that," replied Cecil. "At the birth of Christ the temple of Janus was closed for the third time. War had ceased, and the world had settled down to have a good time. Now if Christ had come to keep the peace then existing, the benefits would have been unquestioned. All men would have accepted him as king. He could have ruled the world on a temporal throne, and given the earth a double millennium; but by refusing the opportunity, he brought death on himself, and endless revolutions on men," responded Cecil.

"What!" exclaimed Aleck, "Do you not believe in the war for distinctive principles? Why, it is this war that has shown men's metal, and, by inspiring souls with the glory of right, it has given to us heroes and martyrs, and made for us the very romance of history."

"The only way that Christ could have kept the peace then existing would have been by acknowledging the supremacy of him who showed him all the kingdoms of the world in a moment of time, saying, 'If thou wilt worship me, all shall be thine.'"

"Well, supposing he had, what harm would it have done?"

"Cecil Hart, is it possible that you do not know that

the earth and every soul thereon is the subject of a controversy between Christ and Satan? Christ would have yielded the whole earth and all souls to his enemy, if he had bowed down at this temptation. In fact there is no telling what would have been the end of the matter. Christ would have had to yield the heavenly principle of government, and in establishing a temporal throne, would have had to employ force. The very beginning of the feud between Christ and Satan originated in the accusation that God's laws could not be obeyed, and that he would set up on earth a government superior to Heaven's. How glad he would have been to have secured the Son of God as his vicegerent on earth. But Christ struck the true key-note of every relation, when he said, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.'"

"But, Aleck, what would have hindered men from serving God, from finding a common basis for religion, and from forming all mankind into a common brotherhood, if Christ had taken the throne of the world. It seems to me, it would have been easily accomplished."

"If Christ had taken a temporal throne, the arch fiend would have been his god, and the only religion possible would have been that of the synagogue of Satan, the only brotherhood, the brotherhood of devils; for we change into the image of our gods. The government he would have established would have been a false theocracy—a supposed government of God with a demon for its head. The devil is forever seeking to bring the world under such a government."

"And practically, Aleck, what would be its results, should he succeed?"

"We have already had examples, or more properly, samples of it, in the Inquisition and the horrors of the Dark Ages; but the thing full-fledged would be a world wholly given over to demonology."

"Well, Aleck, you have studied this matter more than I have. But it seems a pity that the gates of war, closed at the birth of Christ, should ever have had to be reopened. Peace prevailed then, and it seems it might have continued."

"No, Cecil; it was not peace. It was war under a mask. It was not the peace of principle but of compulsion. It was a deception. The warring passions of men were under rein for a time. Even this outside peace was doubtless the overruling of Divine Providence; for though Satan is the god of this world, God 'hath his way in the storm.'"

"Aleck, why did not Divine Providence have his way always? Why is there a controversy, anyhow? Isn't God strong enough to master his enemy?"

"Certainly, Cecil. But his method is the method of love. He is testing souls nowadays. It is probationary time, and he holds the forces of evil in check sufficiently to give every one a chance to choose who shall be his king. When every soul has made his choice, the strength of right will be found to be Almighty, and the unequal contest will end for ever."

"How I wish it had ended at the time the gates of Janus were closed."

"There'll come a day, Cecil, when they will be closed for ever. Then we shall have the peace you crave, and find love's brotherhood in deed and in truth."

F. B.

Studies in French History.—40.

THE next Tuesday afternoon when Professor Carman called his little troop of young historians together, it did not take them long to see that there was a light in his eyes, which told them as plainly as words could have done, that he had some unusual treat for them.

"Well, girls and boys," he began, "what do you imagine I have for you to-day?"

"I just believe you have a letter from Charlie and Rob," cried Maggie Palmeter, excitedly.

"I had begun to think they were forgetting their promise," smiled Max Smith, "but I guess I'd better change my opinion."

"Yes, you are right; I have a letter to read you, but first I want to say that the period of time which was covered in the last lessons, comprising the history of about fifty years, was called the Renaissance, or the new birth of cultivation, and during the most of this period up to 1547, Francis I., King of the Gentlemen, reigned in France. Francis then died, and his son Henry II. succeeded him.

"Now we will hear the letter. I received it this afternoon just in time to bring it into the class:—

"PARIS, AUGUST 30, 18—

"*Our Dear Teacher:* Here we are, at last, in this big city, and we are two as busy fellows as you ever saw—busy just seeing the sights. We are so glad we learned a little about France before we came, and we wish we had learned more.

"We had a pretty middling quiet voyage "over the deep," as Milly Brown would say, but once we had a storm that made our teeth chatter some, and our stomachs forgot to attend to business for a few days, which gave us no end of trouble.

"Charlie gets me to write this, for he says I'm better at it than he; though he sits by and tells me what to say next.

"Mr. White and father were in a hurry to get their business done up, and get home before the bad weather in the fall, and so we came almost direct to Paris.

"We are trying to pick up a few French phrases, and I wouldn't wonder if we astonished the natives when we come home. Mr. White found an old French fellow when we first arrived, to show us boys around, but he makes a funny mess of the English language. He laughs at our French, and we shake our sides till they ache over his "Yankee talk," as he calls it, though we manage to understand each other pretty well.

"I must tell you a little about the Tuileries. There is a fine garden, or park, which our guide tells us contains fifty acres, here. It is lovely. We boys don't wonder that Francis II. bought the place and gave it to his mother; we wish we could buy it for *our* mothers. The funny old Frenchman says the palace was spoiled by the Commune, in 1871.

"It seems strange to think that this fine city was ever a little village, and that it was called "Mudtown." I guess I would have forgotten that, only I brought my note book with me.

"Charlie and I love to walk down a lovely avenue, which they call Champs Elysées; it is a perfect bower of beauty. At the foot of it, there is a kind of open space—beside the palace—called the Place de la Concorde. Of course you know, professor, that a good many important things have happened hereabout.

"Please tell Practical Jack the reason why the place was named the Tuileries is because there used to be several tile works near by,—but then it was not included in the city.

"I don't think King Clovis ever dreamed what a great city he had really chosen as his capital. Wouldn't he be "took back" as Grandma Palmeter says, if he could visit Paris now after these thirteen centuries and more?

"I wouldn't wonder if Edna Phillips will remember how much Philip Augustus II. did for Paris in the twelfth century. He was quite ambitious to be like Charlemagne; and Charlie and I thought, when we visited the magnificent palace of Louvre, which Philip fixed up and enlarged, that his ambition ought to be quite satisfied, even if that was all he did. This building is quite filled with magnificent pictures, sculptures, etc., which it almost makes our eyes ache to see, because there is so much of it.

"This old man,—who tells us to call him Miguel,—is going to take us to-morrow to the Cathedral of Notre Dame, which we must also thank Philip Augustus for, because he finished building it. It is built on an island in the river. Miguel says it is one of the finest buildings in the world.

"We have seen much that is very grand, but I can tell you there are some poor people, very poor, too, in this magnificent city. We both think we would enjoy it better to see fewer palaces, and know that more money was given to help the poor. But Miguel says he can remember when there were a great many more nice buildings than there are now; but since the war with Germany and since those awful Commune fellows have burned and spoiled so many nice buildings, he says he don't believe Paris will ever be quite what it was before. You see we have got quite used to him, so we can understand his queer English pretty fairly.

"Now I must quit writing, for my arm aches, and my fingers feel like cramping. I guess I'll make Charlie write next time.

"Don't forget us, and don't let the girls and boys,

either, will you? Of course you'll all write to us.

"Your affectionate boys,
"ROB, and CHARLIE."

"That's a pretty entertaining letter for as busy boys as they to write, don't you think so?" asked Professor Carman.

"Yes; and what a nice time they are having! I only wish I could be with them," sighed Max Smith.

"We can't go to Paris, of course," said practical Jack, "but there's one thing we *can* do,—we can stay at home and be contented, and learn French history, and write the boys letters."

"I hope you will do so. Next week we will begin our study with the year 1547."

MRS. L. D. AVERY-STUTTLE.

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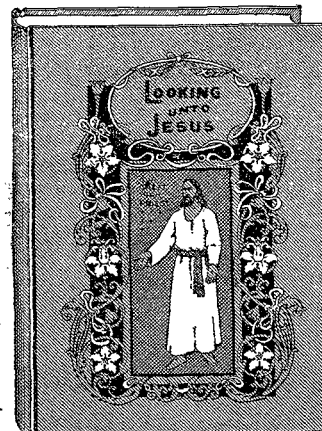
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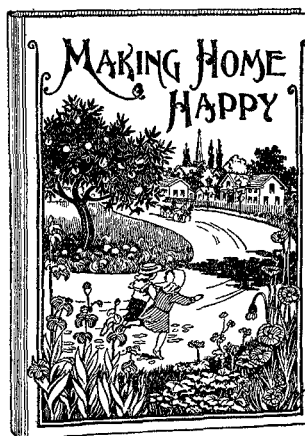
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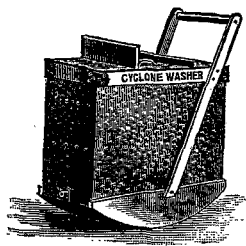
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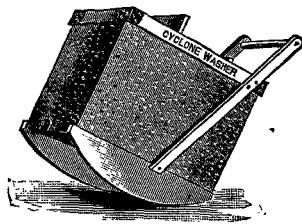


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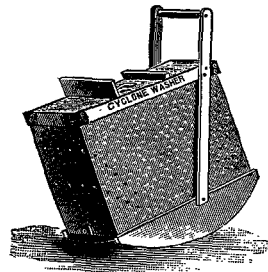
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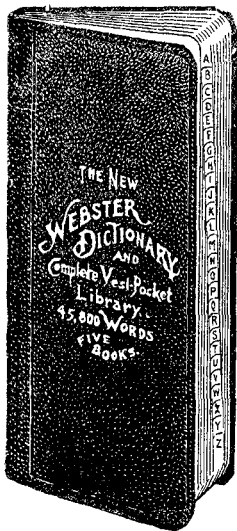
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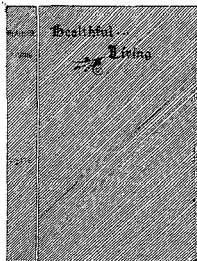
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J. H. THAYER, D. D., LITT. D.

Professor of New-Testament Criticism and Interpretation in the Divinity School of Harvard University.

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American Sentinel.

NEW YORK, SEPTEMBER 29, 1898.

THE glorification of war tends to make the people of the country love war; and the more people there are who love war, the less prospect is there in that country for the continuance of peace.

OUT of the turmoil of affairs in France, there has developed a well-defined struggle for supremacy between the civil and the military authorities. Shall the civil power in the nation be overthrown, or shall it continue? No graver question could confront the people. There is a Vesuvius rumbling under the French republic.

THE seventeenth day of this month was the beginning of the Jewish New Year. Quite a difference this from our calendar; but the week is precisely the same with the Jews as with other people. Yet there are some people seemingly intelligent on other matters who think that because the calendar was changed by Julius Cæsar and Pope Gregory, there must have been a change of the week which made people lose track of the seventh-day Sabbath.

A PRIZE-FIGHT which was advertised to take place near Buffalo, recently, was stopped by the opposition of clergymen, who are everywhere agreed that prize-fighting is a thing that ought not to be tolerated in this country. But why glorify fighting with guns, as even clergymen do, and denounce fighting with fists? Both are examples of carnal warfare, and clergymen ought to be opposed to carnal warfare in every form.

A SPECIAL force of seven hundred election deputies, disconnected wholly from the established forces of the city government, vested with almost autocratic powers and armed with clubs and self-acting revolvers, are to be in charge at the polls on election day in this city, November 8. The regu-

lar police force of the city being adequate to prevent all disturbances—if it is not it should be made so—it is evident that this high-handed proceeding is a political measure devised by the party in power to intimidate people of the opposing parties. If there is not trouble and bloodshed at the polls on that day, it will be no fault of the arrangements that have been made. And this is politics, in the latest and most advanced stage of its development.

A RECENT balloon ascent made near London, Eng., demonstrated that an altitude of 25,000 feet above sea level marks the limit of atmospheric conditions which allow of breathing by a human being. The aeronauts reached a height of 27,500 feet, sustaining themselves at this altitude by breathing from reservoirs of compressed oxygen. Instruments for obtaining accurate measurements and records of scientific interest were employed, and very valuable results were obtained. At the highest altitude, which was still 1,500 feet below the summit of Mount Everest, in the Himalayas, the temperature was 29° below zero. The setting sun was intensely bright, and the sky intensely blue. The temperature at the surface of the earth was 90° above zero in the shade.

THE London *Observer* published in a recent issue a confession made by Count Esterhazy, the notorious French army officer, to a correspondent of that paper, in which the officer admits being the author of the "bordereau" upon the testimony of which Dreyfus was convicted of treason. He is quoted as justifying his course by saying:—

"I knew I was committing a forgery, but I also knew that all intelligence departments in all countries in the world were run on precisely the same lines as our own, and that it was impossible to achieve practical results in any other way.

"In the Von Tausch case which made so great a sensation a while ago in Germany, Von Tausch confessed, as Henry did, to having committed forgeries, but added that his

crime was nothing compared to the infamies which the Berlin general staff had forced him to commit in connection with other matters, and therefore the court attempted to silence him. He ultimately received the minimum punishment and has since been released, long before his time was up.

"It is nearly always necessary to manufacture material evidence against spies, because otherwise they would never be punished. They never or very rarely leave written evidence of their nefarious work."

Such statements as these which are no doubt entirely truthful, help one to form some conception of the danger to free government which militarism, with its despotic regulations and maxims justifying them, embodies.

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TRUTH

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

VOLUME 13.

NEW YORK, OCTOBER 6, 1898.

NUMBER 39.

WHEN Cæsar enters the domain of religion, he does not lay aside his sword.

THE "things that are God's" are not to be rendered to him through Cæsar.

TO DECK Cæsar in the garments of religion, only dishonors those garments and makes Cæsar ridiculous.

STATE religion can be no more than a garment worn on the outside. The sword of compulsion lurks beneath the garb of piety, and the "dogs of war" lose nothing of their character by appearing in the guise of sheep.

IT amounts to the same thing in the end whether the church becomes political or the state religious.

"GOVERNMENT of the people, by the people, and for the people," can become Christian only when the people become Christians.

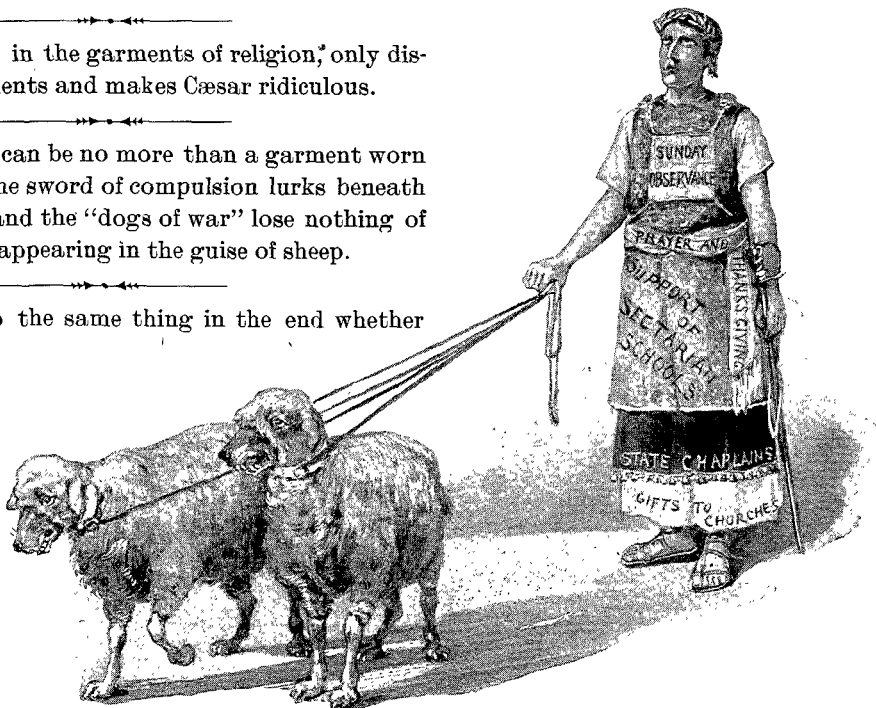
THE church will look a long time into the turbid pool of politics before she beholds a reflection of divinity.

soul and God. In politics, the party and the boss come between the individual and his vote. Religion in politics is therefore religion controlled by man.

WHEN the early church was about to be endued with marvelous power, she repaired not to Cæsar's throne, but to an "upper room" and the throne of God.

WHEN Christianity ascends the throne of earthly power, she invariably lays aside her robe of pure white and puts on one of scarlet.

THE strife in the church as to which should be the greatest, which began in the days of the apostles, was settled only by sinking the church to the

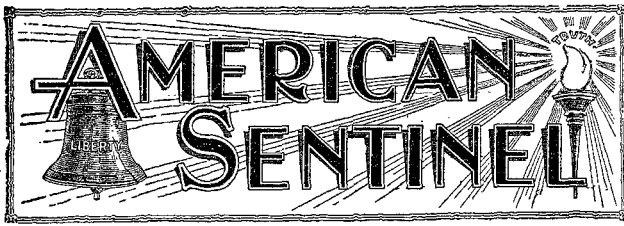


STATE RELIGION: CÆSAR—THE STATE—IN THE GARB OF PIETY.

CÆsar, robed in the vestments of religion, makes an incongruous picture. Such garments were never designed to cover the embodiment of civil authority and power. The sword by which his word is always enforced belies the pretense of the love which draws and persuades men; the fangs of the wolf belie the appearance of the harmless sheep. The hypocrisy of the display is evident. Yet in this country of professed separation of church and state, the state has not wholly laid aside the garb of religion but maintains the appearance of piety in its laws for Sunday observance, its appointment of days of thanksgiving and prayer, its maintenance of chaplains and sectarian institutions, and its gifts of public money and state property to the churches.

lowest level of degradation.

IN religion, nothing can rightfully come between the THE worship that is offered to God through Cæsar, will need purifying to make it presentable at the throne.



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

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(Entered at the New York Post-office.)

Bishop Potter on Imperialism.

A WARNING voice against the peril of imperialism was raised by Bishop Potter, of the Protestant Episcopal Church, at the annual convention of the diocese of New York, held in this city September 28. His words may be profitably read and pondered by thinking Americans:—

“The nation has had too much during the past few months to blind and intoxicate it. It has won an easy victory over an effete and decrepit adversary, in which no splendors of individual heroism nor triumphs of naval skill—and in these we may indulge a just pride—ought to blind our eyes to the fact that we have had a very easy task against a very feeble foe. And now, with unexpected fruits of victory in our hands, what, men are asking, are we going to do with them?”

“Nay, rather, the solemn question is, What are they going to do with us? Upon what wild course of so-called imperialism are they going to launch a people, many of whom are dizzy already with the dream of colonial gains and who expect to repeat in distant islands some such history as our conquered enemy wrote long ago in blood and plunder in her colonies here and in South America. We have, indeed, our Congress to direct this race for empire, and our gaunt and physically wrecked sons and brothers by tens of thousands at home to show us how they will do it!”

“At such a time, as never before, the Church of God is called upon, in the pulpit and by every agency at her command, to speak the words of truth and soberness and to reason of righteousness, temperance and a judgment to come—a judgment for nations as well as individuals, till impetuosity is sobered and chastened, and until a people in peril of being wrecked upon an untried sea can be made to pause and think. The things that this community and this nation alike supremely need are not more territory, more avenues of trade, more places for place hunters, more pensions for idlers, more subject races to prey upon, but a dawning consciousness of what, in individual and in national life, are a people’s indispensable moral foundations, those great spiritual forces on which alone men or nations are built!”

“Most opportune is it, I think, that in the ear of a nation already dizzy with the dream of what it may achieve by conquests through the force of arms, there

should sound that strong, temperate, and most cogently reasoned message which rings through the ukase of the Emperor of Russia. It is an unanswerable indictment of the enormous folly and essential madness of the international race for increased armaments—ships and forts and men, piled up in ever greatening proportions, until at last, the utmost limit of a nation’s resources in men and money has been reached, the last man has been dragged from his family, the last shekel has been borrowed from reluctant creditors and the empire, or the republic, makes its wild plunge, at length, into irredeemable bankruptcy.

“And this is called ‘statesmanship’ and the ‘wisdom of diplomacy,’ as against the visionary dreams of an imaginative sentimentalism. For myself, it is better described in those very recent words of a singularly clear, hard-headed and acute English statesman, whom nobody will accuse of being visionary or a dreamer. I mean Sir William Vernon Harcourt, who pronounced the present rivalry of the great powers of the world in the matter of ships and men as simply ‘insensate folly!’”

WE should regard liberty, not as a right of which to boast, but as an opportunity of receiving and doing the greatest good.—*Rev. Richard E. Sykes, Universalist, Denver.*

The Christian’s Duty to the State.

Rev. Alex. Sutherland, Toronto, Ont.

IN the days of primitive Christianity the rule was to render to Cæsar all honor and obedience that did not conflict with fidelity to Christ and his law, but now the rule seems to be to render to Christ all honor and obedience that does not interfere with loyalty to party, and this is justified under the plea of patriotism, and by some is even called Christian patriotism.

The term is a misnomer. Christian patriotism seeks first the kingdom of God and his righteousness; mere patriotism seeks first the kingdom of this world and its advancement.

We teach our children to love their country and hate all others. Christ taught his followers to love the whole world and to hate no one. We teach the political brotherhood of a common nationality. Christ taught the true brotherhood of man.

The Christian’s duty to the state is to uphold the authority of rulers in all lawful and just things; to obey every law that can be obeyed with a good conscience toward God, but to oppose steadily and resolutely whatever conflicts with the principle of the kingdom of God, and to this end he must keep himself free from party domination and from all entangling alliances.

That the kingdom of God, as such, should form no alliance with the kingdoms of the world is an affirmation having all the force of an axiom. The sphere and positions of the two kingdoms are so entirely distinct that they cannot be merged or even allied without irreparable damage to the heavenly kingdom.

Union of Church and State Condemned by the Parental Relation.

By B. W. Noel, M. A.

[MUCH is made by the advocates of union of the state with religion, of an assumed analogy between the position and duties of the state and those of a parent. This argument is well disposed of in the following, which was written by an English clergyman in review of one of Mr. Gladstone's early works defending the establishment of religion in England. The principles of state support of religion apply of course as well in this country as in England.]

MR. GLADSTONE, as well as other advocates of the union, has much insisted on the analogy between the nation and the family—between the functions of the state and those of the parent. Hence, he adds, "I argue that the state when rightly constituted is eminently competent, by intrinsic as well as extrinsic attributes, to lead and to solicit the mind of the people, to exercise the function, modified indeed, but yet real, of an instructor, and even of a parent." Bishop Wilson adds, "Though an Establishment is not essential to Christianity itself, it is essential to every Christian government which desires to discharge its highest obligations toward the people committed to its care. A connection between Christianity and the rulers of a Christian country is imperiously required to fulfil the duty of the *Parent of the State* to his vast family." The doctrine grounded on this analogy is that, as a parent must provide Christian instruction for his family, so the state must provide Christian instruction for the nation. Both the analogy and the doctrine founded upon it are false.

The state being composed of queen, lords, and commons, among which three estates the House of Commons having now so much influence that its decided and permanent judgment determines ultimately every public question, we must consider that House as being especially the depository of the state's parental authority. But if the House of Commons is the parent of the nation, the difference between the father of the nation and the father of the family is so considerable as to make their respective duties exceedingly distinct.

1. Children being placed under the authority of their parents through their weakness and ignorance, without any choice of their own, the control of them by their father is natural and unavoidable; but the House of Commons is chosen by the electors of the empire, and is therefore, an elective father, an adopted parent, raised to that dignity by his adopting children, to whom alone he owes his position and his power.

2. The father of a family has a permanent, and, within certain limits, an irresponsible control, so that he can determine the education of his children from infancy to manhood. But the national father is elected by his children, on certain terms and for certain ends, can claim no more power than they are pleased to concede, is re-

sponsible to them for the execution of his office, is forced by them to resign it at the end of seven years, because they are afraid that he would assume too much authority, and all his decisions may be revoked by the next elected national father, whose views may be totally opposed to his own.

Since, then, the circumstances of the parent are so different from those of the state, it is obviously unsafe to argue from the duties of the one to the functions of the other; but just so far as there is an analogy between them, that analogy condemns the control of the church by the state as absurd; for when the children of any family grow to manhood, they are invariably emancipated from parental control in matters of religion. What parent would think of dictating to his son at the age of thirty, the creed which he should profess, or the minister whom he should attend? What son at that age would submit to such dictation? At that epoch the authority of the father in religious matters has expired, since every man is responsible to God for his religious conduct, and can permit no one to interpose between his Maker and him. The son is then become religiously independent; and all attempts to impose on him a creed or a religious teacher would be usurpation. The obligation of the parent to teach the children arising solely from their need of divine truth, from their incapacity to judge for themselves, the reason of this dictation ceases as soon as their faculties are mature, and from that time it would be criminal in them to permit its exercise. Not less imbecile and culpable is it in a nation to allow the state to dictate its creed: for the nation is fullgrown. There have been times when a government might with some plausibility assume toward a nation the tone of a parent to a child; but why should this nation be treated as a child now? Myriads of men in this country can think for themselves on religion as well as the six hundred and fifty-eight members of the House of Commons can think for them. In every free nation the press and the platform are coördinate powers with the legislature itself: and in this country every day makes it more manifest, that the members of the House of Commons are not pedagogues, but representatives of men; among whom are many who are as able as themselves to investigate every question both of politics and morals: and if the nation is composed of men, parliament should cease to treat them as children. Indeed, in no other question are they treated as children. The state does not determine for us our lawyer, physician or tradesman; why should it appoint our pastor? Why select for its dictation precisely the matter in which it is the least competent to dictate, and in which its blunders are the most injurious? When the parent chooses the pastor for his children, he chooses also their physician and their tradesman; if the state will play the parent with men, let it nominate our physicians and our tradesmen no less than our ministers. Either treat us wholly as children, or wholly as men.

When a parent relinquishes all control over the reli-

gion of his children, because they have attained to manhood, he may yet be wiser than they, and is certainly more experienced. But what religious wisdom and experience has this elected national father, who retains the control over the churches of Christ? Here, in truth, the analogy between the relation of the state to the churches and the relation of the parent to his children is wholly reversed. In the churches of Christ is collected all the religious wisdom of the country: in the House of Commons there is little religious wisdom. If in political knowledge Parliament may resemble the parent and the nation be like the child, in spiritual knowledge Parliament is like the child while the churches have the wisdom of the parent: and to intrust parliament with the creed, laws, and discipline of the churches, is to intrust the control of the parent to the child.

But this is not the whole of the absurdity involved in the state episcopate. As no one can teach what he does not know, or will inculcate what he does not believe, an ungodly father cannot educate his children in religion. On the contrary, some ungodly parents have been known so systematically to vitiate the minds of their children, that the Court of Chancery has on this ground taken from them the custody of their own sons. The state is under the same incapacity. If the House of Commons be the national father, it is a father so irreligious, that the children should be withdrawn from his control. Six hundred members of parliament, with no more religion than six hundred men taken at hazard from any city or town of Great Britain, whose theological opinions, including Romanism, High-Churchism, Socinianism, and a thousand other varieties, make up a perfect chaos of irreconcilable contradictions, are not entitled to control the creed and discipline of twelve thousand Christian churches.

To complete this view of the absurdity of the union, we must add that, while the father of a family controls the education of his children, because he pays for it, the members of the two houses of parliament, instead of paying themselves for the spiritual instruction of the nation, force the nation to pay for it, distraining on the property of all who refuse to pay: just as if an ignorant and ungodly parent should force his children, when grown up to manhood, to receive a bad tutor from him, and should beat and force them if they would not build a lecture-room, and pay the tutor's salaries themselves.

Lord McCaulay an Advocate of Religious Liberty.

For my part I long ago espoused the cause of religious liberty, not because that cause was popular, but because it was just; and I am not disposed to abandon the principles to which I have been true through my whole life in deference to a passing clamor. The day may come, and may come soon, when those who are now loudest in raising that clamor may again be, as they have formerly been, suppliants for justice. When that

day arrives, I will try to prevent others from oppressing them, as I now try to prevent them from oppressing others. In the meantime I shall contend against their intolerance with the same spirit with which I may hereafter have to contend for their rights.

What the Churches Teach Officially, Regarding the Observance of Sunday.—1.

BY CHARLES E. BUELL.

THERE are two distinct classes of religionists that seek for the distinction of being considered the exponents of the teachings of Jesus, the Messiah. These will be spoken of as State churches,—those which are joined to civil governments; and Evangelical churches,—those which are not united to the civil power.

The State churches comprise the Roman Catholic Church, the Imperial Russian Orthodox Church, the Church of England, the State Church of Prussia, the Greek Orthodox Church, and the Government churches of Switzerland.

The teaching of the Roman Catholic Church regarding the observance of Sunday instead of the Sabbath day, is given in the recently published catechism, entitled "A Catechism of Christian Doctrine, prepared and enjoined by the Third Plenary Council of Baltimore," 1890. On page 62 it is stated:—

"Q. Why does the church command us to keep holy the Sunday instead of the Sabbath?

"A. The church commands us to keep holy the Sunday instead of the Sabbath, because on Sunday Christ rose from the dead, and on Sunday he sent the Holy Ghost upon the apostles."

The Catechism of the Church of England, as used by the Protestant Episcopal Church in the United States, reads very similar to that of the Roman Catholic Church:—

"Q. Why was Sunday made the great day for Christian rest and worship?

"A. Because the resurrection of Christ took place on the first day of the week."

Then follows the reference to the day of Pentecost.

The Pentecost was regarded as a supplement to the Passover, and followed the Paschal Sabbath in seven weeks and one day thereafter. In the opinion of leading scholars among the Protestants the Roman Catholic catechism is at fault in its statement that "on the Sunday Christ sent the Holy Ghost upon the apostles."

The late Horatio B. Hackett, D. D., Professor of Biblical literature at Newton Theological Institute, etc., a scholar that was well and favorably known, remarks: "It is generally supposed that this Pentecost, signalized by the outpouring of the Spirit, fell on the Jewish Sabbath, our Saturday."—*Commentary on the original Text of Acts*, pp. 50, 51.

In the work by Hobbs, entitled "The Day of Pentecost," it is stated: "Saturday the 27th of May, A. D. 30, was the fiftieth day after the Paschal Sabbath."

This means that the resurrection and the Pentecost cannot have both occurred on Sunday.

The Roman Catholic Church makes no attempt to justify the change to Sunday upon anything that is taught in the Scriptures, the brief teaching in this catechism to the contrary notwithstanding.

In a publication entitled, "A Doctrinal Catechism," by Stephen Kenan, approved by the late Cardinal McClosky, New York, 1875, p. 174, he says:—

"Had she [the church] not such power she could not have done that in which all modern religionists agree with her, she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day of the week, a change for which there is no Scriptural authority."

Cardinal Gibbons, in his work, "The faith of Our Fathers," p. 111, says:—

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday."

In the first place, if it is true that the Roman Catholic Church originated the observance of Sunday, as claimed, then it was not the custom to observe the day prior to the organization of that church. And, if it is true, as stated by these eminent prelates, that there is no Scriptural authority for observing this day, then its observance does not revert to the resurrection of Jesus, or to anything Scriptural.

In the *Catholic Mirror*, the organ of Cardinal Gibbons, there appeared a series of articles beginning Sept. 2, 1893, in which Sunday is given the title of "The Christian Sabbath," and there follows in heavy lines, "The Genuine Offspring of the Union of the Holy Ghost and the Catholic Church, His Spouse."

In this interesting series of articles this paper jeers the Protestant pulpits which ring with loud and impassioned invectives against violating Sunday sacredness, and declares that "the claims of Protestants to any part in the Christian Sabbath are proved to be groundless, self-contradictory, and suicidal."

If there was a sacredness clinging to Sunday that was due to Scriptural teaching, there would be no ground for insisting that the Protestant world have no claim to a part therein; but if however, the institution of Sunday observance is a man-made one, there might be a foundation for the assertion that the claims of the Protestants to a part therein are groundless.

The fact also that the decrees of monarchs, centuries ago, commanding the observance of the first day of the week instead of the Sabbath designated in the fourth commandment of the Decalogue, did not make any mention of the resurrection, or refer to the Christian belief, and that these decrees were met by petitions from the members of the early Christian congregations asking ex-

emptions from the decrees and the restoring to them of the Bible Sabbath, refutes the idea that the observance of Sunday is on a Scriptural foundation.

God's Wages Vs. Man's Penalties.

BY ALBERT WRIGHT.

"THE wages of sin is death." That is the only penalty that the all-wise and merciful Ruler of the heaven and earth knows how to meet sin with. And if any government legislates against *sin*, its use of any less penalty than death is sheer folly.

But all the individuals of which any human government is composed are sinners. And sins being worthy of death, the only thing that can logically come of an attempt of human government to cope with sin, is self-destruction.

The only legitimate province of human law is protection from crime—not recompense for sin. "*Vengeance is mine; I will repay, saith the Lord.*" And any human power whatsoever, that undertakes this work, is but a manifestation of "that man of sin, . . . who opposeth and exalteth himself above all that is called God or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4.

God's vengeance is as different from man's as love is from hatred. When one has earned wages he usually receives them willingly. And the hardened sinner, who has rendered himself incapable of repentance, will welcome destruction to escape the presence of that glorious character against whom his mind is enmity and his life rebellion. The quietude of oblivion will be as much better for him than an eternity of his own devices, as the happy estate of the righteous is better than their perilous yet peaceful pilgrimage of earth.

But why should Satan deceive us, that we should walk the hard way of the transgressor to his dreadful goal, when the price has been paid to make us sons of God? Why not accept now the peaceful life of Christ, which even amid the fiercest persecutions is as much better than our own, as eternal life is better than destruction.

If religion cannot support its own agencies and teach its own doctrines without the aid of the state, let it be cut down, for it alone cumbereth the ground. Faith without works is a stinking carcass; let it, for God's sake and man's, be buried.

It is because I value the Holy Scriptures so highly, because I regard religious instruction as such an important and sacred duty, it is because I love the state, and Christianity more, that I plead that the church make herself responsible for all religious ministrations, and that the state mind its own business, which is certainly not that of universal provider of religion for the community. *Rev. J. W. Roberts (Presbyterian, Australia).*

Spain and Her Methods.—No. 6.

BY MRS. FLORENCE A. BARNES, M. D.

Pizarro now continued his course toward Cuzco, burning at the stake any whom his vindictive spirit might deem sufficiently culpable. The amount of gold he and his followers obtained was so great that on division each horseman received 6,000 pesas. Gold was the incentive and the reward. His courage was attended by cruelty from avarice and religious fanaticism. Religion covered a multitude of sins; the burning of an infidel made a sacrifice acceptable to heaven. A strange spirit this, to spring from a religion, whose first precepts were "peace on earth, good will to men!"

With the Spanish invaders were always a goodly number of priests, some to be sure too much like the Bishop of Cuzco, with hearts so seared as to be closed against sympathy for the poor Indian; all avaricious, I am afraid. After entering Cuzco, Pizarro thought to delude the people by installing a new king of the Inca succession. He chose a younger brother, Manco by name, and with much show crowned him Inca of the Incas. But this was only a pretense of kingship, for he was subject to Pizarro. He next selected a new site for a capital, where the present city of Lima now is.

But the Peruvians were not forgetful of their wrongs. They had seen one king butchered, another placed on a vacant throne, their temple sacked, their country appropriated by the Spaniards, its people slaves to the conquerors while their homes were seized by violent hands. Religious houses turned into stables, and thousands of women who had been living in chaste seclusion as virgins of the Sun, were become the prey to the licentious soldiery. A favorite wife of the young Inca was debauched by the Spanish officers, and the young Inca himself, finding himself only a tool in the hands of the invaders, brooded over his wrongs, and laid plans for vengeance.

Quarrels among the Spaniards themselves soon gave the opportunity. It was in one of these efforts for the regaining of his kingdom that Juan Pizarro received an injury from which he died. But the Peruvians with their poor methods of warfare, were only driven to desperate deeds. The Inca himself, wrapping his war cloak around him, sprang from the battlements and fell to the bottom of the steep precipice, preferring death to dishonor.

Hernando Pizarro now took his brother's place, and made some very successful raids through the country. One of the most ardent of Pizarro's helpers was a man named Almagro; without him Pizarro could never have been so successful.

On one of his crusades into the interior, the wretched Indians were forced to accompany them to heights, where from the cold and their scanty clothing, they perished by the way. Often the quiet hamlets were burned, while the people were taken to act as beasts of burden. They were chained together in gangs of ten or twelve and compelled

to march till they dropped dead in their chains. But all these chief conquerors came to a tragic end. Almagro was sentenced to death by strangulation by Pizarro himself. And Almagro's son avenged his father by assassinating Pizarro.

The ruling motive of all, so far as human judgment can discern, was avarice and ambition. The lust for gold was the incentive to toil and the price of perfidy. The object of every act was gold or revenge.

The contrast between the ferocity of the Spaniards and the mild inoffensiveness of the South American Indian awakes sympathy for the latter.

The Spaniards were in the country and the church claimed the people. But this took time. However, by the middle of the sixteenth century, the power of the church was established.

The poor Indian was kept in complete subjection to the monarchy of Spain. This was not without repeated efforts to throw off the yoke; but in all these they were unsuccessful. Numerous were the victims at the stake, or the strangled martyrs to the cause of liberty and love of home, as the centuries rolled by; until at last, in 1819, Bolivar arose to liberate his country.

Since then, these countries have been free from the dominance of Spain. Yet the years are few since that freedom came; and the country is yet under the ban of the licentiousness and ignorance which existed so many centuries under the rule of Spain and the church. Still that power, the church, holds the rein over the people in their ignorance, while her priests revel in all the licentiousness of the earlier centuries, and keeping the masses in dumb ignorance lead them on in lives of shame and misery. All this is permitted, aye, encouraged, in the name of the Christian religion. Is it not time that some one arise to protest against this iniquity of iniquities?

Can we not send our true Christians to undo, if may be, the work of this false teacher in South America?

For what is true of the countries which once comprised the great Peru, is true of all the countries of South America, where the priest has held rule so many years.

Let Christian people awake to the iniquity that now exists. The same spirit is there which predominated under Pizarro's adventurous career. It only waits time and opportunity to spring up again in overt acts. The same persecutions await the true Christian that were visited on the poor Inca and his people. The same licentiousness still spreads itself over the fair land, making loathsome its beauty and natural strength.

Come to the rescue, Christian; Come.

FREEDOM is worth what its attainment has cost and is costing, chiefly as it affords advantages of a larger life, which we industriously improve. We should seek it as an invigorating atmosphere in which to grow rather than a balmy air in which to sleep. We should seek freedom of thought in order that our minds, unfettered, may think great and worthy thoughts and hold unmolested

the conclusions of honest investigation; that in its search for truth the mind may not be terrified by threats, weakened by flattery, or narrowed by bigotry.—*Rev. Richard E. Sykes.*

The Holy Spirit and Sunday.—No. 6.

BY C. H. KESLAKE.

IN our last article we raised the question, "The Reformation: Whence was it?"

The reformers were afterwards called Protestants; so that Protestantism and the Reformation meant, and still mean, one and the same thing.

The question repeated above might therefore have been just as appropriately, "Protestantism: whence was it?"

Last week we found that the power which wrought in the Reformation, through the reformers, was the power of God—that the Spirit which led in that mighty work was the Holy Spirit.

As "the power of God manifested through the Holy Spirit" is the answer to the question, "The Reformation; whence was it?" so we say "the power of God through the Holy Spirit" is the answer to the question, "Protestantism: whence was it?"

But the Protestantism of that time, by the power of God through the Spirit, was a protest against the papacy. And Protestantism, by the power of God through the Holy Spirit, is a protest against the papacy, and everything like it, now.

What shall be said, therefore, of that Protestantism which not only ceases to protest against the papacy, but actually courts its aid. Who cannot see that such a course is a repudiation of the Reformation, and, therefore, of true Protestantism.

Nor is this all. It amounts to a sweeping denial that such a work was the work of the Holy Spirit.

But the work of the Reformation in Luther's time was only a beginning. Luther himself did not understand the full import of the work which the Holy Spirit led him to undertake. That work which had such a small beginning must not, cannot stop until every error, as well as all corruption, shall have been uprooted, and the truth of God take its place.

Unfortunately for the Reformation and Protestantism, a position was taken which could not fail to be disastrous to Protestantism—which was, in fact, the very millstone, as it were, by which it was to be drowned, leaving nothing but its name. The position in question was that Sunday was solely an appointment of "the [Catholic] church."

This was done in the memorable confession of faith which was read at the Council of Augsburg in 1530.

How thoroughly the Reformers stultified themselves may be gathered from their protest the year before at the Diet of Spire, and the part that Sunday had in the great Catholic Council of Trent.

In the protest at Spire, among other things, the Protestants said: "Now seeing . . . there is no sure doctrine but such as is conformable to the Word of God; that the Lord forbids the teaching of any other doctrine; that each text of the Holy Scriptures ought to be explained by other and clearer texts; that this holy Book is, in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness; we are resolved, with the grace of God, to maintain the *pure and exclusive preaching of the only Word, such as it is contained in the biblical books of the Old and New Testament, without adding anything thereto, that may be contrary to it. This Word is the only truth; it is the sure rule of all doctrine and of all life and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up against it shall fall before the face of God.*" (Italics mine.)

Notwithstanding this, in less than a year they accepted an institution as part of their necessary faith which they frankly acknowledged as solely an appointment of "the church."

The force of this will be more fully appreciated by observing what part Sunday played in the great Council of Trent (1545-1563).

The council began in December, 1545, with the great question as to whether it should begin "*with the reform of the papacy,*" or with definitions of dogma.

What was meant by the "reform of the papacy" was whether or not the church should abandon tradition and adopt the Scriptures as the only standard of authority in faith and morals.

This was a serious question, and one that meant much to the Catholic Church. Should they abandon tradition and adopt the Scriptures as the standard of faith and morals, they would thereby condemn the previous teachings of the church, and at the same time admit the very principle contended for by the Protestants.

This, indeed, would have been a triumph for the latter.

As between tradition on the one hand, and the Scriptures on the other, what was the turning-point—the pivot upon which all hinged? The answer is, *Sunday*.

It came about in this way. The vexed question referred to above began in December, 1545; it was not until January, 1562, that it was settled. At that time the archbishop of Rheggio, in a speech, openly declared that tradition stood higher than the Bible; that the authority of the church could not be bound to the authority of the Scriptures. And why? "Because the former had changed the Sabbath into Sunday—not by the command of Christ, but solely by her own authority."—*Canon and Tradition, p. 263.*

From this the reader can see not only how completely the reformers stultified themselves, but that the very continuance of the papacy as such, *depended upon the Sunday institution.*



SOMEONE has made an estimate of the religious vote in the United States, based on the election returns for 1896. It gives these figures:—

Protestant vote, 2,877,816; Roman Catholic vote, 1,245,892; leaving a secular vote of 12,816,703. This—which is at least approximately correct—shows that the United States is preëminently a secular nation; yet there are some people who think that terrible differences would appear—that, in short, the country would go to rack and ruin—if it were not for the Christian vote!

* * *

THE Dominican Order in the Philippine Islands is getting a taste of the irony of fate. It is obliged to look for protection to the United States Government. If the people of the islands, who are Catholics, are left in possession of the country, they will confiscate every peso of Dominican property, and hence this Catholic order is obliged to look for protection to a nation predominantly Protestant. That speaks well for Protestantism, but ill for Catholicism.

* * *

SPEAKING of the custom of “christening” ships of war,” which is to be observed at the launching of a new United States battleship, the *Independent* says:—

“We think the ceremony with either [wine or water] to be a blasphemous travesty on a holy sacrament. Baptism is for human beings. As well baptize a pen-knife or an inkstand or a bell or a shop or a church as a ship, and last of all a ship of war.”

And this is very true; but there is as much sense in the idea that a ship of war ought to be baptized as in the idea that such a ship is an instrument of Christianity. When a ship of war has been duly baptized, if she was not launched on Sunday or in any part constructed on that day, she is by many regarded as a sort of Christian institution, whose work of death and destruction is not in violation of the moral code.

* * *

THE Republican candidate for governor of the State of New York, Mr. Theodore Roosevelt, is a man distinguished among men for a sturdy independence of character, and seemingly was as likely an individual as could be found to administer the duties of political office without being subservient to the “machine” or any political boss. It was predicted that he would be a genuine “rough rider” for the machine, which was what the good

people of the State desired to see; but it is found that the Republican boss of the State puts up Mr. Roosevelt as his candidate, controlling the political machinery of the State the same as he has done in times past. The “machine” runs as smoothly with Mr. Roosevelt on it as it ever did. Mr. Crocker, on the other hand, has the Democratic machine as thoroughly under his control, and set up his candidate with only a nominal show of opposition. And this is politics as it is to-day—simply a huge circus in which two leading bosses run their respective machines against each other for political supremacy, with a few side-shows accompanying in the shape of “independent” tickets.

* * *

UNQUESTIONABLY much of the sickness in the camps of the soldiers, which has caused such a controversy in government circles, was due to lax discipline which allowed the soldiers to indulge their appetites freely for both food and drink, in the cities and towns near which the camps were located. The greater part of the sickness in this world is caused by violation of natural laws in eating and drinking.

* * *

THE Turkish authorities do not look favorably upon the “Zionist” movement, which aims at peopling the land of Palestine with a sufficient number of Jews to convert the country into a Jewish state. The Sultan does not believe in having a Jewish state established in his dominions. Jewish authorities in the United States are nearly unanimous in opposition to the scheme.

* * *

IF the nations of Europe and the United States should accept the czar’s proposition for disarmament, and retain only one soldier for each 1,000 citizens, which is the proportion advised by General Miles, the armies of the respective countries would be: Russia, 125,000 men; Germany, 50,000; France and Austria, each, 40,000; and the United States, 70,000.

* * *

RECENTLY a Polish priest of Chicago, Father Kozlowski, was excommunicated by the Archbishop of Chicago, the excommunication being no mild affair, but one which consigned the “father” to eternal damnation and forbade “the faithful under grave penalty,” “to have any intercourse or communion with him.” This of course established a boycott against the victim of papal wrath, and thus it became a matter within the jurisdiction of the civil courts. Father Kozlowski accordingly has brought a suit for damages against the archbishop, and has precedent established in a similar case in Massachusetts for expecting a verdict in his favor. As the *Independent* says, “A penalty which forbids a man to be spoken to, or any business done with him, and whose

purpose is to make him an outlaw and starve him, is in tolerable in this generation."

Hearsay Evidence.

A LOWELL, Mass., journal of recent date, mentions the arrest of four citizens of that place for playing cards "on the Lord's day." The complaint drawn up against them specified as follows:—

"That on the Lord's day you did severally take part in a certain game, to wit, a game of cards, the name of said game being to your complainant unknown, then and there played on the said Lord's day, the same not being then and there a concert of sacred music 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."

Does the court in this case know that the day on which the offense was committed—Sunday—is the Lord's day? Is it a judge itself of religious questions? No; it does not claim to be, but on this point it takes the word of the church. But what right has it to take the word of the church? By its own rules of evidence, it is bound to investigate the alleged fact itself, and take cognizance of it as a fact, if it exists; and not take the word of some other party for it. That is only "hearsay evidence." The court might just as well take the statement of some person that the accused parties are guilty, as being a fact, without investigating the charge itself, as to accept as a fact the church's assertion that a certain day is the "Lord's day," without which the case against the accused persons would have fallen to the ground.

We would not defend card-playing; but prosecutions for gambling should rest upon some other ground than that of "profaning the Lord's day."

An Ominous Proposition.

THE doctrine of American imperialism does not need a season's growth to begin bearing fruit. The idea is now suggested that as we will have need for a large army of trained soldiers, the public schools should be utilized to give military instruction and drill to the young boys of the land, which would fit them to become trained soldiers in a short time when a large army might be needed. On this point a New York daily prints the following, under the heading, "Schools as Nurseries of Soldiers":—

"Our experience in the late war has shown the need for military training in this country in time of peace—not for a vast standing army on the European scale, but for such instruction as shall create a foundation on which, in case of need, an effective force may be built.

"What better agency can we find for this work than the public schools? The millions of pupils now under instruction there are already subject to discipline. They are at an impressionable age. It would be a simple mat-

ter to give them a military training that would enable the Government, in case of need, to call upon any number of effective soldiers, as useful on their first day of active service as raw volunteers would be after three months' licking into shape.

"Those pupils who displayed a special aptitude for military life could enter West Point, which could be made a great university for the higher instruction of the martial elite of the nation. It would furnish all the skilled officers we should need in time of war, while at other times those graduates not needed in the peace establishment would be well fitted to succeed in civil life.

"The military training now given in a number of colleges and universities is a good beginning, but we need something more. Let us rest our system of defense on the hard foundation of the public schools."

When the nation starts out on the road which has been traveled by the nations of Europe, it can only be expected that it will ere long experience the conditions under which those nations are sinking to day.

"Interpreting" Scripture.

A READER of the *Outlook*, edited by Dr. Lyman Abbott, having applied to the latter for an explanation of the statement in Num. 22:28, that Balaam's ass spoke certain words to Balaam, received this answer:—

"The story on its face relates the strange experience of a heathen soothsayer, and may be wholly legendary. Or it may have a basis of fact, since dumb animals often speak to us in their dumb way, and we understand them as well as if they had uttered human speech. If the ass spoke at all, she certainly spoke ass fashion. St. Peter's authority used to be invoked for the belief that she used human speech (2 Pet. 2:16). But scholars generally agree that that epistle is an anonymous work of the post-apostolic age."

This is "interpreting" Scripture; that is, it is making the Scripture mean something different from what it says. It is only upon the theory that the Scripture does not mean what it says that the idea rests that it needs to be interpreted. And this idea having been handed down by tradition to the religious world of to-day, the people think it necessary to seek to some one in a position of "authority" to find out what the Scripture means. This is one of the greatest and most dangerous delusions of the times.

The Scripture is the Word of God to man. And whoever will allow that God had the ability to say what he meant to say, and the honesty to mean what he said, and then will observe the common-sense rule of going to the author of a statement to inquire its meaning if any doubt exists, instead of to some one else, will have no trouble about an understanding of the Word of God.

It is almost needless to add that such treatment of the Word of God as is given it in this instance, by one who claims to be a Christian teacher, only strengthens the hands of those who rail at Christianity and make sport of its adherents. Any person who believes that

the Bible is a compilation of legends, or of "anonymous works," or in any other way is not what it claims to be, or that it does not mean what it says, can be consistent and honest only by openly joining the ranks of those who repudiate it altogether. There is no middle ground between faith and unbelief.

Vitality of Superstition.

It is a fact of which there is abundant proof that the "light of the nineteenth century" has had little or no effect in destroying the germ—so to speak—of popular superstitions. Superstition in its various forms flourishes to-day to a greater extent, probably, than at any time since the Dark Ages. In an article by Daniel G. Brinton, in the September *Century*, on "Popular Superstitions in Europe," the author says:—

"From some strange reason, there has been a wonderful revival within the last decade of nearly every medieval superstition, under various guises, in the most enlightened centers of the world. Palmistry, astrology, sympathetic magic, the doctrine of signatures, hierotherapeutics, and all the farrago of fifteenth-century thaumaturgy, flourish to day in Boston and New York, in Paris and Chicago, to a degree surpassing anything known three centuries ago."

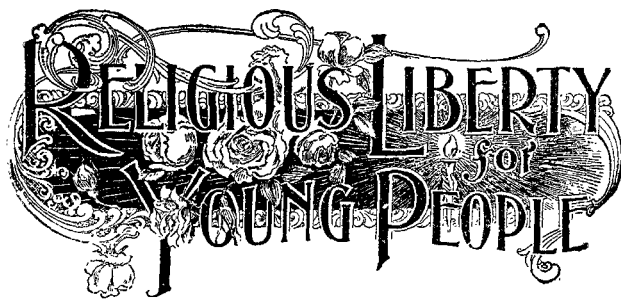
But the reason for this revival is not so strange as the writer assumes. For superstition is essentially a religious manifestation, and wanes only where religious light increases. And religious light is not increasing, because Christian truth is shunned by the carnal mind.

A CATHOLIC priest of Buffalo recently distinguished himself creditably by writing a book attacking the practice of some Dominican monks in Pennsylvania who were running a brewery in connection with their monastery; the book being entitled, "Monks and Their Decline." Now the papal authorities have placed his work upon the "Index" of prescribed books.

THE president of the newly-elected Japanese Diet is a member of the Presbyterian Church, and other representatives of Christianity are now in high political positions in that country.

THE casualties of the war with Spain, from the official records of the War Department, as far as completed, were 264 killed in battle. Of these 33 were officers and 231 enlisted men. The figures apply to the losses in the Philippines, Cuba, and Porto Rico. The percentage of officers killed is said to be unprecedented in the battles of the world.

CHRISTIANITY repairs, but war only tears down. Christianity tears nothing down without erecting something better in its place.



The War of Principle.—No. 2.

"If I mistake not," said Aleck, "the god of this world is Mars. His name and his nature is war. The children of disobedience are his children, and unless they are regenerated they are the children of the devil, and the lusts of their father they will do. He was a murderer from the beginning, said Christ. This proves the god of this world a god of war. Christ came to make men peace-makers by imparting to them the peace nature."

"Then how is it, Aleck," said Cecil, "that he says, 'I came not to send peace on the earth but a sword.' Does he not then make himself responsible for war?"

"His sword is his Word. The weapons of our warfare are not carnal. His Word brings on the war, not because there is war in his Word, but because it carries with it the divine nature, and those who are born of this incorruptible seed are the objects of Satan's hate and of the world's. The war comes not from the peace-making side. It is as if a lamb suddenly fell into a den of wolves. You know where the attack comes from?"

"No, no, Aleck; Christianity did not simply walk about as a blameless lamb in the midst of wolves; but it was aggressive. History gives us proof of a positive character. Not speaking of the crusades, remember how the early disciples entered homes, and broke up the unity of the family, went into communities, and disturbed the social equilibrium. Why did not the Christians let the wolves alone in their happy dens?"

"Happy! Do you call the world happy at the time when the gates of Janus were closed? Slavery, poverty, crime, infamy, misery, and ignorance were everywhere. It was pity for man's lost condition that led Christ and his followers to the aggression you deplore. They went not with carnal weapons. Their armory was love. Wherever they went blessing and light followed. The despairing began to hope, the faithless rejoiced, and though they were cast out, persecuted, and ostracized, they counted their afflictions light."

"After all I can't see why this aggression had to be brought in when the temple of Janus was closed. If your reformers had given the world time, given them education, and such arts as come with peace, this separation among men need not have been."

"Ah, Cecil, these men were not reformers. They came offering a new life to men, a new lineage, a new country. Paul was once of your opinion, and consented to the

death of Stephen. He went everywhere haling men and women to prison. He was enraged at the aggression of the Christians, whose doctrines did break up families and disturb society; but when he himself saw the heavenly vision, when he looked on the Lamb of God, he became more aggressive than any of them. He no longer held the traditions of the fathers in such reverence; but counted everything loss save Jesus Christ.

"Athens was then in the enjoyment of peace. The culture, the arts, the polity that this world gives in its most favorable times, was there. Surely if there was a spot on earth to be left in quietness it was Athens. But underneath all the quiet, æsthetic exterior, throbbed the unsatisfied heart of humanity. Paul felt it. Looking round the Pantheon crowded with the images of their gods, he sees their dumb anguish. Vainly they have striven to portray the true God. Suddenly he comes to an altar reared to 'The unknown God.' Here was a challenge. Could he go away filled with their longing, having a knowledge of that unknown God, and be just—to himself, to them, or his God? O, no, Cecil, you can see that this called for an avowal of the truth, and he said to them, 'Whom ye ignorantly worship, him declare I unto you.'

"Had you left the world to its Janus-closed gates, you would have left it to a mere mask of peace, while beneath, the heart of humanity would have groaned for God. It is this pathetic pleading of the heart that so moves all the resources of infinite love. There are thousands to-day who are ignorantly worshiping the unknown God. Shall those who know him refuse to declare him, because it will make a division in some family whose Janus-gates seem closed? Ah, Cecil, the peace that exists there is as superficial as it was at Rome."

"At any rate it is smothered and covered. But when persons are converted, they seem all out of joint with other folks."

"Yes. 'Ye are not of the world, even as I am not of the world,' said Christ. Certainly they join themselves to a spiritual kingdom, and are no longer citizens of this world."

"That is just what I object to," said Cecil. "Whenever you begin to preach what you call 'distinctive principles,' you break into the peace of society, and I can not help looking upon you as disturbers. I sympathize with the men who said, 'These men who turn the world upside down are come hither also.'"

"Well, Cecil, I hope you may also realize that these men who have turned the world upside down, seeming out of joint with its ways, have also been the salt of the earth, the preservers of society, the salvation of the faithful."

"Very well, Aleck, I hope I shall see the truth."

F. B.

Studies in French History.—41.

THE study of the history of any country is apt to consist quite largely of the study of the lives of its leading men. This is especially true of French history, for the people having been so long ruled by a king, the principles of loyalty were a part of their very nature, so that as the lives of the people were so closely blended with that of their king, the life story of the latter would be almost the history of the former.

"Of what king were we speaking last?" asked Professor Carman, adjusting his glasses with a kindly smile, and glancing over his little group to see that there were none absent.

"Of Henry II., said Max Smith, promptly, "I remembered, 'cause I have an uncle Henry."

"What was his father's name?"

"Francis I., King of the Gentlemen," said Julia March, with a hasty glance at her note book.

"Yes; and Henry would have done much better if he had heeded his dying father's advice. He begged his young son to do all in his power to make it easier for the poor people by lessening the taxes. Then there was a man in banishment, named Montmorenci, and the king being fearful of his influence in the kingdom asked his son that he be not recalled to the country. He also regarded the family of Guise as a continual menace to the kingdom, and he advised Henry to look out for him."

"I should really think he would pay a little attention to his dying father's requests," said Milly Brown.

"Well, but he did not; as soon as he became king, he hastened to do the very things which his father begged him not to do. At this time, the heavy tax on salt, the *gabelle* tax—Philip of Valois first imposed this—was so severe a burden to the poor that they rebelled against it. So the banished Montmorenci was recalled to France, and given the task of quelling the uprising, which he at once proceeded to do in a cruel manner. Then, also, the Guise family, already claiming too much power, were encouraged and favored in every way."

"Was the Duke of Guise a good man?" asked Julia March.

"I think he was quite too fond of power, Julia, to have been a good man, but he was certainly at this time a very popular man in France. Directly after he was made lieutenant-general, he took the strongly fortified city of Calais, which had been in English possession for two centuries, in only eight days."

"This must have provoked the English a trifle," commented practical Jack.

"It did; and the English Queen Mary felt so badly at the French victory that she said that the word 'Calais' would be found written on her heart when she died."

"Of course the duke must have been a great favorite after such a victory," said Max Smith.

"Certainly; and then his niece, Mary, Queen of Scots, married King Henry's son—the young dauphin, about

THE selfish child is the father of a tyrant.

the same time, which added still more to the duke's fame.

"By this time, Charles V., Emperor of Germany and King of Spain, was dead, and his son Philip II., took his place. Philip's wife was the Queen of England, and as the English were so sore over the loss of Calais, he knew that he would get no help from them against his old enemy, the King of France; so, like silly children, quarrelling one minute and kissing the next, the two kings of France and Spain decided to cement a compact of peace which they had entered into, by a wedding. By this time Philip's English queen-wife had died, and he proposed to marry Henry's daughter, Elizabeth."

"Well, I declare!" exclaimed Milly Brown. "His old enemy is his new father-in-law! I hope they had peace in the family after that."

"The fact is, Milly, the father-in-law didn't live long enough to quarrel with his son-in-law after the wedding. He was killed by a splinter entering his eye as he was riding in a grand tournament."

"Poor fellow! I wonder how many true mourners he had," said Julia March.

"Not many, Julia, not many," sighed her teacher. He had added his name to the obnoxious list of French kings whose chief object seems to have been to increase the misery of this poor people by unjust taxes and cruel oppression. He died in the year 1559.

"At the time of his death there were two great parties in France—the Protestant Reformers, who now began to be called Huguenots, and the Catholics. The leader of the former was the King of Navarre, named Antony de Bourbon, and of the latter, the Duke of Guise. We have not mentioned much lately about the progress of the Reformation, but you see it was not dying out, although persecutions and horrors had continually blocked its onward march. The most dreadful tortures were in vogue in the reign of Henry's father, and things were in no better shape now. The poor Protestants were suspended in the air and slow fires built under them, and they were left to slowly roast to death. You see when Spain and France made their treaty of peace, an article was added—the work of two cardinals—which was kept a secret from the people, to the effect that France and Spain were to work unitedly in the work of exterminating the hated Protestants. These poor hunted people at last rose in their anger and became a political as well as a religious people. Of course this led to a horrible civil war."

"I don't think the country could have been in a very nice condition when the next king took the throne," commented Harry Ray.

"No, indeed; when poor Francis II., son of Henry II., took the reins, he was indeed to be pitied. It must not be expected that a feeble youth of sixteen would do better than his predecessors. He was simply king in name; for he did exactly what his advisers asked him to do—persecute the Huguenots to their death."

"Do you think it exactly right for the Protestants to

have added politics to their religion, and to have gone to war?" asked practical Jack.

"What do you think about it, Joseph?" asked his teacher. Joe Palmeter's eyes grew very bright, and his cheek flushed, as he answered earnestly:—

"Christ said, 'I say unto you that ye resist not evil.'"

"But I tell you, Joe Palmeter," said Bert Mathews, "it isn't so easy to be tortured and burned and hunted—and everything—I guess you'd want to pay them back; I would."

"But," replied the teacher, "the Master says, '*Vengeance is mine, I will repay.*'"

"At last," continued Professor Carman, "the weak king passed a law that the churches belonging to the opposite faith should be destroyed. Then they formed a committee whose special business it was to condemn heretics to be burned, and the place where they met was called 'The burning chamber.'"

"It hardly seems possible that this took place only a little more than 300 years ago," said Julia March, shuddering.

"True, Julia, but it was only the same spirit which in our own day rejoices in the imprisonment of honest men, simply on account of religious differences,—and it is the spirit of the enemy of all righteousness," replied the teacher.

MRS. L. D. AVERY-STUTTLE.

God's Care for his Children.

[The following incident which is narrated in the *Youth's Companion*, ought to be very instructive to people who think that Christian missionaries are dependent for protection upon the power of the state.]

THE incident of St. Paul and the viper, and the stories of Zinzendorf and Brainerd and their serpent visitors, are read by every one with a thrill of interest always felt where a human life is at stake. We can imagine the effect upon those who were eyewitnesses of the facts, and saw these men escape without a wound.

Near the middle of the last century David Brainerd left his mission among the Indians at Stockbridge, Mass., and travelled southward to the "forks of the Delaware." He had heard of a savage tribe in the heart of the New Jersey forests, and yearned to bring them under Christian influences.

With his pocket-Bible, his tent cloth and a few simple utensils for preparing his food strapped in a bundle on his back, he pushed on through the wilderness till he found himself in the neighborhood of the Indian village. He was tired, and mounting his shelter-tent on sticks, he camped under the trees to rest and fortify himself for the new undertaking that lay before him. What peril was near him from savage hands he could not know, and like his Master in "a solitary place apart," he talked with Heaven until he felt refreshed and strong.

When he finally reached their wigwams, he was an astonished man. His faith and hope had made him bold, but he little expected when he faced the enemies of his race that a "whole village" would come out to meet him as if he had been a long-looked-for friend. Led by their chief, the Indians welcomed him as their guest, and seemed almost to reverence him as a prophet. He stayed among them and preached, winning the hearts and the faith of the untutored natives, until he gathered a church of between seventy and eighty Christian Indians.

Brainerd never knew, until they told him, the secret of his welcome. The savages had discovered the white stranger in the woods, and a party of them had waited to steal upon him and kill him as soon as he entered his tent. Peering between the folds of the canvas, they saw him on his knees, praying.

Ignorant wonder held them back, and their wonder turned to awe when they saw a rattlesnake crawl over the stranger's feet and pause beside him, with its head raised as if to strike; but it only gazed at him a moment, flickered its red tongue, and glided out of the tent on the opposite side. The Indians hurried back and reported that the white man was under the protection of the Great Spirit.

However much the superstition of these "children of nature" influenced their thought, they told a Christian truth in pagan version. It is certain that

"Man is immortal till his work is done,"

and God had work for Brainerd to do.

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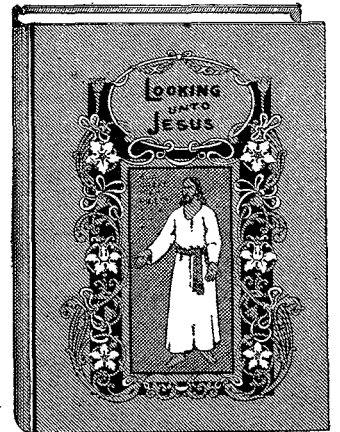
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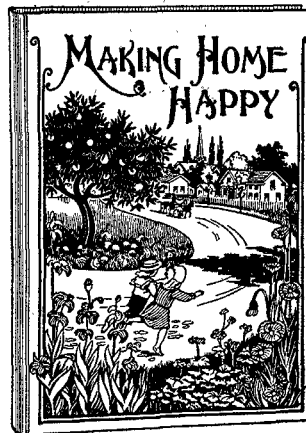
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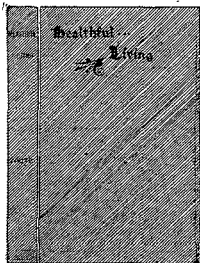
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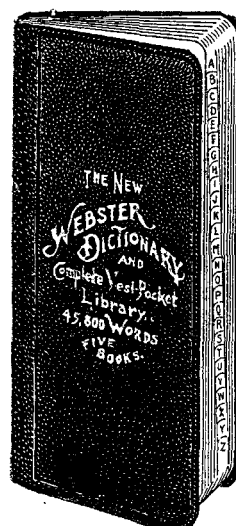
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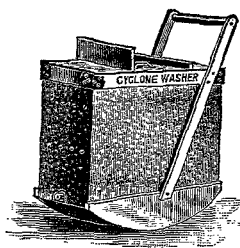
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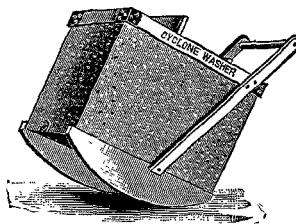
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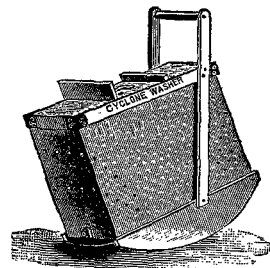
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American Sentinel.

NEW YORK, OCTOBER 6, 1898.

AN effort is being made to secure Sunday closing of all business places in Ashtabula, Ohio. Two arrests have been made, the victims being the proprietor of a candy store and the owner of a news stand. It is expected that the cases will be carried higher than the local courts.

ARMOR is of no advantage to an individual when it is so heavy that he cannot move beneath it; and this is the situation that is fast being reached by the nations of Europe. Their heavy armaments are simply crushing the life out of them, yet they feel bound to go on adding to their weight.

IN Georgia, recently, says the *Pittsburg Catholic*, a lower court decided that marriages contracted on Sunday were illegal and void, Sunday being in that State a *dies non*. The case was appealed, and the Supreme Court reversed the verdict, on the ground that Sunday laws regulate only "ordinary employment," and hence did not apply to a marriage ceremony.

TAKING advantage of the permission given to erect church buildings on the Government grounds at West Point, the Roman Catholics have applied for and received their permit from the Secretary of War, and will begin work at once toward the erection of a substantial church; and now the Campbellite and Methodist churches are preparing to follow suit. In time, if the Secretary of War is as fair with one denomination as with another, the traveler coming in sight of this military reservation may think he is coming into a collection of churches.

IN Philadelphia preparations are being made to celebrate this month a "Peace Jubilee," in commemoration of the cessation of hostilities with Spain. President McKinley has

promised to be present. We trust the expectations which underlie this celebration will not be disappointed. It would be well if the people would realize, however, that internal peace—peace between the classes of society—means far more to the country than international peace. The conflict at Pana, Ill., is of more serious import to this country than was any battle of the war with Spain.

DR. PARKHURST, the reformer, is much disappointed in Colonel Roosevelt, because the latter has gone over to "boss" Platt. Mr. Platt's career, he says, has been one of deliberate treason to the best interests of this city, of the State, and of the country; and now that his trusted friend in reform has joined with the "boss," he will not support him for governor and has no more use for him. Dr. Parkhurst's dream about purifying politics is rudely dissipated; but what else had he a right to expect? The sooner Dr. Parkhurst and the other preacher politicians find out that they are not "in it" with the "boss" and the political machine, and cease to try to promote morality by manipulating politics, the fewer disappointments they will meet and the better it will be for society.

THERE is not much prospect, it seems, of a speedy understanding between the Spanish and American commissioners who have met in Paris to arrange terms of peace. Spain wants the United States to retain only a coaling station in the Philippines, allowing Spain to dispose of the islands as she sees fit, and to assent that Cuba shall bear the Cuban debt. These propositions are regarded in this country as being preposterous, and it is asserted that the United States will insist on retaining the island of Luzon, in the Philippines, and will forbid the sale of other islands of the group to any European power. Also that this Government will refuse to be responsible in any way for a single penny of the Cuban debt, or to allow the debt to be put upon the Cubans.

THERE is a momentary lull in the great national scandal of France, but fresh disclosures are promised shortly. The *Sun*, of this city, says:—

"The next exposures will be such as might tempt any ambitious foreign power to take advantage of the weakness and infamy of those upon whom France relies for her defense. But, fortunately, there is little reason to fear an attack from the quarter whence the French themselves believe it is most likely to come.

"The story, when told, will be an appalling object lesson on the moral effect upon those most concerned of the modern system of keeping great nations constantly on a war footing. I put it in this form because it is impossible to believe that the men who control and direct the national defense are natural scoundrels, conspirators, and criminals. Evidence is not wanting, in fact, that similar perversions of moral sense are not absent from other military cabinets on the continent."

And it is to be hoped that this "appalling object lesson" will be heeded by the United States, before this nation proceeds so far upon the road of militarism as to fall a victim to similar evils.

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VOLUME 13.

NEW YORK, OCTOBER 13, 1898.

NUMBER 40.

THE State can proclaim no gospel but the "gospel of force."

the United States, have lost sight of God in the constitution of all creation.

THE mere opinions of some people, in their own view, outweigh other people's rights.

THE zealots who are striving to enact religious legis-

A RELIGION which seeks to erect a despotism among men, is not the religion of Jesus Christ.

THERE can no more be such a thing as Christian civil government, than there can be an American Frenchman.

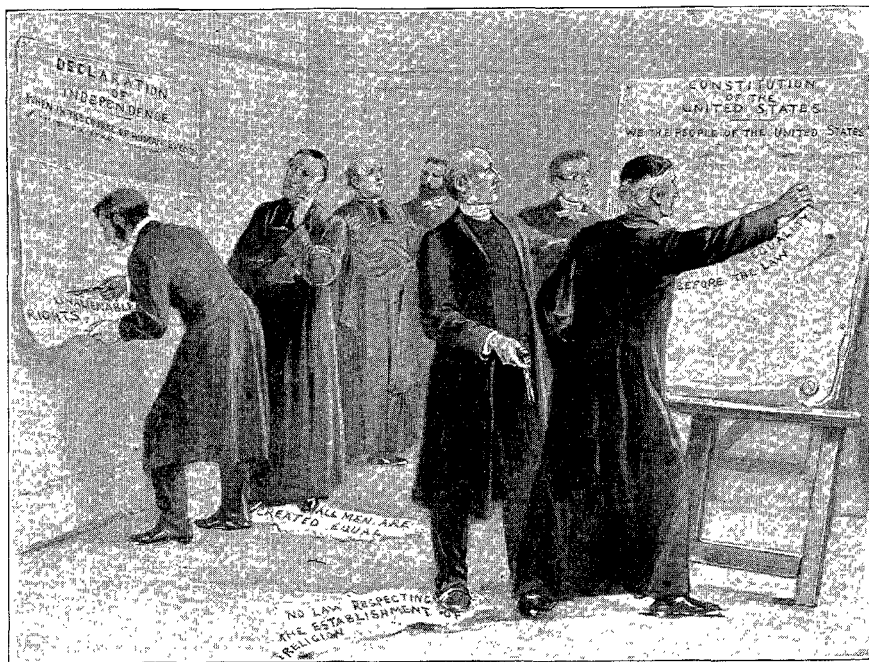
THE "Christian statesman" of the present day is a person who is too intolerant to be a Christian, and too ignorant to be a statesman.

THE "God" which religious zealots will put into the Constitution, if their plans succeed, will be a god of their own make.

lation in this land, want to blot out the Declaration of Independence, and declare the dependence of the rest of the people upon themselves.

THERE will be no harm in the schemes of the moral reform-by-law party if they will wait for the Lord to make known his will in the matter through some other channel than themselves.

MANY people who claim to be the spiritual descendants of Abraham, seem to have quite forgotten that the



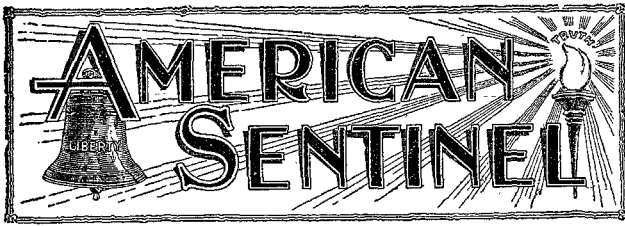
MAKING ROOM IN THE CONSTITUTION TO "PUT GOD INTO IT."

THE scheme to "put God in the Constitution," which is being urged upon Congress and the American people at every opportunity, means that the Constitution shall declare the will of God to be the fundamental law of the land. This would throw the question of what the will of God is, into the courts, and human interpretations of the law of God would become binding upon all citizens. And this would disfranchise and outlaw all disbelievers in the religious doctrines which might thus become established, and the persecution of religious dissenters would be revived. Congress would be no longer bound to "make no law respecting an establishment of religion, or prohibiting the free exercise thereof," but would be bound to do quite the contrary. Equality of citizens before the law would no longer exist, and justice would no longer be secured by the Constitution to the people.

father of the faithful was only a stranger and pilgrim on this earth.

THE people who want God put in the Constitution of

THERE can be no reform by denying justice.



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Imperial America and Imperial Rome.

ROME became imperial when the fabric of the Roman republic fell to pieces. Imperialism came not upon Rome by chance; it came never by chance upon any country. Imperial Rome came because the Roman republic fell to pieces; and the republic fell to pieces because the capacity for self-government had become lost in the Roman people.

Whenever the capacity for self-government is lost by any people, republican government is with them no longer possible, and imperialism no longer avoidable.

The last days of the Roman republic were marked by the division of society into two opposing classes,—the rich, and the poor. It was marked by the elimination of the middle class—that bodyguard of republican government, holding the balance of power between the social extremes. This class of the people being eliminated, there was nothing to check the struggle between poverty and wealth, which went on continuously. The rich obtained their riches by the most unscrupulous use of power, and the poor were held in poverty by the unscrupulous exercise of the power of wealth. And the poor became possessed of the idea that the state owed them a living, and preferred to depend for a living upon the state; rather than to make vigorous efforts to help themselves.

The political atmosphere was full of the questions to which the struggle between wealth and poverty gives rise. There was the land question; the land was passing from the hands of the people into the control of monopolists, who tilled it by gangs of slaves. Monopoly enabled the man of wealth to shut out competition, just as it does to-day; and the poor land-holder, not being able to compete with the slave owner, became discontented and preferred the life of the city. The people flocked to the cities, and the transfer of their lands to the monopolists, and of themselves to the centres of wealth and political power, only made more unstable the trembling equilibrium of the government.

There was urgent need of purification in politics. The word had become the synonym of corruption. Political

power meant the money to buy votes, and the voter was as ready to sell his vote as the politician was to buy it. Public offices were bought and public officials of all ranks were open to bribery. Everywhere gold outweighed justice and a feather outweighed crime.

Industry had dwindled in its meaning until it signified only the pursuit of money. This was the all-absorbing craze among all classes. The poor man sold his vote for money, and the rich man bought it in order that he might use its power to get wealth. There was a general eagerness to get rich, and to get rich without hard work. Immense fortunes were acquired at a bound by the unscrupulous use of the power of political office. The man who had bribed his way to the position of governor of a province, although he went to his new field heavily in debt came back in two or three years with a fortune which excited the envy and dazzled the judgment of his humbler fellows. The successful adventurer, no matter what his maxims and methods, became an example to be copied if possible.

Another feature that marked the decay of the republic was the development of the innate tendency of human nature to want to get something for nothing. This was a marked feature of life in the large cities. People who were without money wanted to be supported by the state. The conception of the state as a paternal entity endowed with unlimited capacity to support the people had become widespread. From the public granaries, grain was supplied to the indigent populace at a nominal price, while they were entertained at shows provided at state expense. This was the regime which the people preferred to self-support and self-government. They put their dependence upon that which, apart from the people, was nothing but a name; and of course, the fancied support soon failed. The republic was all the time sinking lower into the sea of anarchy and despotism.

Yet at this time Rome as a political division of the earth was rising to the zenith of her power. Her legions, under the leadership of renowned warriors, were sweeping all before them to the extreme limits of the known world. The prowess exhibited abroad gave no hint of the weakness that was a reality at home. But the power of the army was not the power of the republic; it was in reality the power of despotism. This the Romans finally perceived; this, in her own case, the French republic is perceiving to-day; and this the United States will perceive when this republic shall have become the great military power which it now aspires and is planning to be.

Such was Rome in the last days of the republic. And all this was because the people themselves, individually, had lost the capacity for self-government. The principle had become corrupted within them, and this individual corruption was the disease which manifested itself in upheavals in the affairs of state. And the remedies proposed and tried were only to cure the symptoms and not the disease itself; and when at last the would-be liberators of their country performed the desperate deed which

removed from the Roman stage the imperial figure of Julius Cæsar, the imperialism within the republic went on unchecked. New and worse symptoms of the disease speedily appeared in the place of those that had been eliminated; new Cæsars far more despotic and cruel succeeded to the throne of the first.

And who that has thoughtfully and candidly observed the trend of affairs in the American Republic to-day can fail to discern the same waning of the power of self-government, the same symptoms developing, if yet less advanced, which marked the last days of the republic of Rome? Knowing these, we may be assured what in the natural course of events, will be the end.

The Power of Christianity.

THE Church of Christ was not designed to be a powerless thing in the midst of the powers of earth. Of Christians it is said by the divine Word that one shall "chase a thousand, and two put ten thousand to flight." All Christians, at least, recognize that this statement is truth.

This is the power which God has designed for his followers here. Through them he would make his power known to the world, and to do this—to reveal himself as the Supreme One to whom all the world should look for salvation—he would endue his children with a power vastly greater than any that is known to the world. For in all the world was there never known such a thing as that one person, with any power supplied by the world, turned back a thousand of his adversaries, or that two put ten thousand to flight. But the great conflict between truth and righteousness on the one hand, and error and iniquity on the other, reveals many a scene where one man, standing in the strength of God, has discomfitted a host of his enemies. Often in that conflict has the truth appeared that one individual, on the side of God, is in the majority.

And yet, notwithstanding this which God has plainly revealed to the church, and which Christians profess to believe, the church wants to express her power through politics! In politics, where at best she can only measure vote for vote with the world, and where she is hopelessly outnumbered by the world, the church would convince the world of the power of the kingdom of God! Think of it, and think how hopeless and complete must be her failure!

"Not by might, nor by power, but by My Spirit, saith the Lord." This is the way God himself has chosen to make his power known in the world by his church. And politics is the way the church has chosen! Where at the polls did one vote ever offset a thousand, or two Christian voters put ten thousand of the worldly to flight?

What the church needs to-day is not politics, but purification. Not the purification of politics, but the puri-

fication of the church, is the thing that will supply the church with power. And that purification will come, as surely as there is a God in heaven who has undertaken to save men by his power. That power must be made known among men, and it will be. And then will the church of the living God arise and the world will behold her—though but a Gideon's band, it may be—"fair as the moon, clear as the sun, and terrible as an army with banners."

Sophistry and Its Fruit.

CHURCH participation in politics has this defense from the late Cardinal Manning:—

"Why should the Holy Father touch any matter in politics at all? For the plain reason, because politics are a part of morals. Politics are morals on the widest scale."

That is the plea by which every church and every individual professor of religion justify their participation in politics. The plea is equally good for one and all.

And this plea seems all right in itself; but its fruit is bad, and the tree is known by its fruit, and not by its appearance. The early church went into politics, and the result was, the establishment of the papacy. Had the church kept aloof from politics, no such thing as the papacy could ever have been.

And wherever the church—the papal or any other—has participated in politics, and has had the power to mold the political situation to her liking, there has been persecution and oppression to her religious opponents. There has been a likeness of the papacy, if not the thing itself. The papal church does not stand alone in history as a persecutor and oppressor of the people. That church is the mother of persection; but she has had numerous daughters.

It is not true that "politics are morals on the widest scale." Morals are presented on the widest scale in the law of God,—the commandments which are described by the psalmist as "exceeding broad." Politics are the science of civil government—that government which is suited to selfish people. But the law of God is the rule of divine government—the only government in which selfishness does not appear. Where no selfishness is, no other government but the divine one can be possible. And no other than this can harmonize with Christianity.

Human Authority.

By Bishop Hoadly.

It is the greatest and most irreconcilable enemy to truth and argument that this world ever furnished. All the sophistry, all the color of plausibility, all the artifice and cunning of the subtlest disputer in the world may be laid open and turned to the advantage of that very truth

which they are designed to hide; but against authority there is no defense. It was authority which crushed the noble sentiments of Socrates and others; by authority the Jews and heathen combatted the truth of the gospel; and when Christians increased into a majority and came to think the same method to be the only proper one for the advantage of their cause, which had been their enemy and destroyer of it, then it was the authority of Christians which, by degrees, not only laid waste the honor of Christianity, but well nigh extinguished it among men. It was authority which would have prevented all reformation where it is, and which has put a barrier against it wherever it is not.

What the Churches Teach Officially, Regarding the Observance of Sunday.—2.

BY CHARLES E. BUELL.

THE *confession* of the Swiss government churches declares in the most simple terms that which is held by all government churches:—

“The observance of the ‘Lord’s day’ is founded not on any command of God, but on the authority of the church; and the church may alter the day at pleasure.”—*Cox’s Sabbath Laws*, p. 287.

This was the thought expressed by Tyndale in his reply to Sir Thomas Moore. He says:—

“And as for the Sabbath, a great matter, we be lords over the Sabbath, and may yet change it into Monday, or any other day if needs be, or may make every tenth day holy day, or we may make two every week if it were expedient . . . neither was there any cause to change it from the Saturday other than to put a difference between us and the Jews; nor need we any holy day at all, if the people might be taught without it.”—*Lewis, Hist. of Sunday Legislation*, p. 274.

The State Church of Prussia, which is a union of Lutheran and Reformed elements, holds to the *Augsburg Confession* for its rule of practice in Sunday observance.

Among the evangelical churches, probably the largest of the denominational families throughout the world, is the Lutheran. Their system of faith and practice is founded on the *Augsburg Confession*, and this says concerning the observance of Sunday, that it is not necessary nor need any one feel that they commit sin if they violate the regulation concerning it; and it states in italics:—

“Those who suppose that the ordinance concerning Sunday instead of the Sabbath is enacted as necessary are greatly mistaken.”—*Augsburg Confession* p. 40 (*Lutheran Pub. Society, Philadelphia*).

There ought to be some explanation for publishing an ordinance and then clearly and emphatically stating that it is not necessary.

There is another statement of vast import, made in

connection with the preceding. It is: “Neither the Sabbath nor any other day is necessary.”

The *Augsburg Confession* was formulated by a convention at Augsburg, Germany, during the reign of the Roman Catholic monarch, Charles the Fifth. This document was signed by John, Elector of Saxony; George, Earl of Brandenburg, and five other princes, and by the Senates of Nuremberg, and of Reutlingen, as appears in the printed copy.

The adherence of the princes and civil rulers to the Lutherans may have accounted for the stringent measures which the Roman Catholic monarch enacted, evidently to check the growth of the seemingly rival church.

In the Quaker publication, “An Apology, etc.,” by Robert Barclay (Friend’s Publishing House, Phila., p. 375), it is stated that while the convention which formulated the *Confessional*, was in session at Augsburg, Charles the Fifth commanded that John, Elector of Saxony, should be present at mass, and carry the sword before the monarch, as was his office to do. “Which, when he scrupled to perform, his preachers, taking more care for their prince’s honor than for his conscience, persuaded him that it was lawful to do it against his conscience, which was both a very bad example and a great scandal to the reformation, as the author of the history of the Council of Trent, in his first book well observes.”

It is evident that the Lutheran clergy were timid in the face of the conflict which would have arisen if the Elector of Saxony had disobeyed the command of the monarch; and there is the secret of the publishing of the ordinance for the observing of Sunday, and with it the statement that it is not necessary to observe it—the timidity of the clergy—who, shrinking from a persecution, smothered the very conscience, rejected the Sabbath sanctified by Jehovah, and bowing to the armies of Romish rulers, went through the formalities of observing the pagan day. The same spirit which prompted the statement, “Neither the Sabbath nor any other day is necessary,” has so far prevented a return to “the old paths,” a return which would have proved a blessing to the millions of Lutherans throughout the world.

The Society of Friends—Quakers—early discarded the designated Sabbath of the fourth commandment of the Decalogue, and while having no reverence for Sunday, for convenience, and to avoid the persecution which confronted those who openly neglected Sunday observance, in the early days of their organization, kept the pagan day to the extent of resting and conducting worship thereon.

In “The Doctrine of Friends,” by Elisha Bates, pp. 249–250, quoting from Barclay’s “Apology, etc.,” prop. 11, the views of the Quakers are set forth:—

“The Society of Friends believe that ‘the holy days,’ ‘new moons,’ and ‘Sabbath days,’ observed under the law, were shadows of things to come, and ceased with the shadowy dispensation. . . . An improper veneration of days, and other shadows of the legal dispensation

appears to have been a snare, into which professing Christians were early betrayed. . . . Thus, as a Jewish rite, its obligation ceased, and its observance became dangerous. . . . As a society we have never objected to a day of rest. . . . A day of rest when by common consent the business of the world is suspended, is peculiarly favorable to the important object of social worship, without which religious society would lack one of those connecting bonds which hold it together.

"For these and other reasons which might be assigned, we freely concur in setting apart the first day of the week as a day of rest, to be devoted to public worship. . . . Nor do we think proper to call it the Lord's day. Every day is alike his. . . . We, not seeing any ground in Scripture for it, cannot be so superstitious as to believe that either the Jewish Sabbath now continues, or that the first day of the week is the antitype thereof, or the true Christian Sabbath; which with Calvin we believe to have a more spiritual sense; and therefore we know no moral obligation by the fourth commandment, or elsewhere, to keep the first day of the week more than any other, or any inherent holiness in it."

The Vermont Sabbath Law.

BY GEO. B. WHEELER.

In the Declaration of Rights, in the constitution of Vermont, article 3, it is declared, "All men have a natural and inalienable right to worship Almighty God according to the dictates of their own consciences and understandings, as in their opinion shall be regulated by the Word of God." . . . "No authority can, or ought to be vested in, or assumed by, any power whatever, that shall in any case interfere with, or in any manner control the rights of conscience, in the free exercise of religious worship."

It is plainly stated here, that every man's right to regulate his worship of God, in accordance with his opinion of the requirements of the Word of God, is a natural and inalienable one. That is, a right that no power is justified in taking away from him. And this is further emphasized by denying that any authority or power whatever has any right to interfere with or control it.

Yet, notwithstanding this clear statement of the Declaration of Rights of the State of Vermont, there is on the statute books of the State a Sabbath law, which, under the head of "An Act in Relation to Sabbath-breaking," prohibits all citizens of the State from engaging in any business or employment, excepting works of necessity or charity, or engaging in any game, sport, play, or amusement upon Sunday, the first day of the week.

This decides a controverted point as to which day is the Sabbath, and denies to the people of the State a right that is declared by its constitution to be "a natural and inalienable" one,—to follow the dictates of their own consciences, and their own opinion of what the Word of God teaches as to which day is the Sabbath.

While the constitution declares that "every sect or denomination of Christians ought to observe the Sabbath or Lord's day," it does not designate which day is the Sabbath or Lord's day, nor does it lay the obligation upon any but Christians.

It is true that a large majority of the Christian people of the State regard the first day of the week as the Sabbath or the Lord's day. It is also true that it was through their influence that the Sabbath laws of the State were made, and it is through their influence that they are at the present time supported. This action on their part recognizes it as just and right, for that part of the religious community that has the greatest influence in the State, to put their interpretation upon one of God's commandments, and then go to the legislature and get power to compel all others regardless of belief, wishes, or interests to conform to it. All persecuting governments in the past have done nothing more than to carry out this principle, and if it is correct, they are justified in their persecutions.

There are in the State of Vermont nearly six hundred Christian people, who have the reputation of being earnest and consistent, who read the Word of God that "the seventh day is the Sabbath of the Lord thy God" instead of the first. They also believe that the Word of God teaches that it is wrong to give to any other day than the Sabbath, the sacred character of the Sabbath, by abstaining from both labor and amusements. They also believe that it is wrong to pay fines for exercising their right of opinion, instead of conforming to the opinions of others as to which day is the Sabbath or Lord's day.

The Sabbath laws of Vermont if enforced would place every one of these six hundred Christian people in prison as criminals, for doing what the Declaration of Rights in the constitution of the State declares they have "a natural and inalienable right" to do, in regulating their worship of God in accordance with their own opinion of his requirements.

The Declaration of Rights and the Sabbath law of Vermont directly antagonize each other. If the position of one is true the other is absolutely false, and consistency would demand that either one or the other be abolished.

An examination of the civil reasons that are used to justify Sunday laws will show their fallacy. It is declared that it is for the individual's physical, moral, and social good to rest upon Sunday. Many arguments are used to prove this.

To compel an individual to rest Sunday for his own good, is to take away his right of private judgment in a matter that pertains to his own good, which right lies at the very basis of civil liberty. If it is right to invade that right in one instance, it is right to invade it in others, and so on, until absolutely nothing is left to the individual's own judgment, and all of his rights are taken away.

Ordinary labor and harmless amusements are cer-

tainly not criminal in themselves therefore every citizen has the right in accordance with the great principle of liberty upon which this nation was founded, to engage in them whenever it may in his judgment contribute most to his own happiness.

Another reason given for Sunday laws, which compel a cessation from both labor and amusement, is, the claim of those who regard Sunday as a sacred day, to what they term their "right to an undisturbed use of the day for worship."

The fact that on the day these people believe to be sacred other people are engaged in labor or amusements, is not a disturbance of their worship, unless they are disturbed when engaged in the act of worshiping; and as all worshipping congregations are protected by law from disturbance upon all days of the week, it follows that their disturbance is only a mental one that comes from seeing others refusing to conform to their views of the sacred character of the day. This reason is not a valid one unless it is recognized that the Government has the right to protect individuals from a religious mental disturbance, which comes from seeing others refusing to conform to their religious belief. Conformity to religious belief was all that was ever asked for by persecuting governments.

Chief Justice Ruffin, of the Supreme Court of North Carolina (*State vs. Williams, Iredell, 403*), officially acknowledges this, thereby proving the truth of this statement. He says: "The truth is, that it [Sunday labor or amusements] offends us not so much because it disturbs us in practising for ourselves the religious duties, or enjoying the salutary repose or recreation, of that day, as that it is in itself a breach of God's law, and a violation of the party's own religious duty."—*American State Papers, p. 61.*

Moreover, in accordance with the great principle of equal rights, the majority, however large, have no right to claim rights and privileges which they would refuse to the minority; and the fact that they do not recognize that the minority, who keep another day than Sunday as sacred, have any such right as to demand that all the people in the entire State be compelled to cease from both labor and amusements, so that they may not be disturbed in their worship upon the day that they believe to be sacred, shows that it is something that they have no right to demand for themselves.

Another reason that is given largely for the compulsory cessation of both labor and amusements on Sunday is "the right of the workingman to his day of rest." There must be laws "to prevent Sunday slavery by preventing employers from compelling unwilling employes to labor on Sunday against their will."

The fact is, Sunday laws furnish more than the "right of the workingmen to his day of rest," they take away his civil rights by compelling him to rest whether he wants to or not. If the object was simply to furnish a weekly day of rest for the workingman, and to prevent him from being forced to labor every day in the week for

fear of losing his job if he refuses, a simple law would be advocated compelling all employers to give their employes simply a release (not an enforced cessation) from labor, on every seventh day following six days of consecutive labor. This would accomplish the purpose far more effectually than the present Sunday laws, as it would give a day of rest to that great army of employes who are obliged to labor seven days in the week at works of necessity.

Laws that go beyond furnishing the citizen an opportunity to rest, and that make cessation from labor compulsory, are tyrannical in their character, and are a violation of the great American principle of liberty.

The true ground upon which all Sunday legislation rests is not civil, but religious. This is evident to any who will look over the literature upon the subject. The burden of the argument of Sunday law advocates is, that the day is sacred, and therefore ought not to be desecrated. It will be seen from this that the spirit that supports Sunday legislation is the spirit of intolerance; because its advocates cannot tolerate a course of action in others that is not in conformity with their own idea of how a particular day of the week, which they believe to be sacred, ought to be kept.

If it is true, as many claim, that the welfare of the nation depends upon the keeping of Sunday as a sacred day, secured by the power of the state, then the welfare of the nation depends upon an act of intolerance, and the only logic of it is, that other acts of intolerance will be urged upon the nation to further strengthen it; which, indeed, is already being done, and soon we shall be back to the intolerance of the Dark Ages.

The true object of the state so far as religion is concerned, is to protect all persons in all of their religious observances so far as they do not infringe upon the equal rights of their neighbors, and never to uphold the observance of a religious institution, nor the acknowledgment of any religious doctrine.

The Holy Spirit and Sunday.—No. 7.

BY C. H. KESLAKE.

THE doctrine of the Catholic Church is that tradition is of higher authority than the written Word of God. This was the position taken, as seen last week, in the Council of Trent, 1545-63.

In studying this question it is important to know the exact position of the Council of Trent in relation to the Catholic Church, and this question of Sunday.

The Council of Trent was one of the general or ecumenical councils of the Catholic Church, of which there have been, from A. D. 325 to this time, but nineteen.

From the decision of a general council there can be no appeal. No general council can set aside any doctrine which has been defined by any previous general council.

The reason of this is that, as claimed by the Catholic Church, "A general council, headed by the pope, by reason of its representing the whole church, has the privilege of doctrinal infallibility and supreme authority."—*Catholic Belief*, chap. 28, p. 123.

"By a general or ecumenical council is understood a council to which the bishops of the world are lawfully summoned for the settling of some important matter, though it is not necessary for the validity of the council that all should attend."—*Ibid.* "But a council to be ecumenical must be convoked by the pope, or at least with his consent, and be presided over by him, or by his legates. The decisions of such a council must also have his approval."

Being invested with "*doctrinal infallibility and supreme authority*," it will readily be seen that it is out of the question for one council to change the decrees of any preceding council. In such a case infallibility would render itself fallible; in other words, "infallibility" would show that it is not infallible.

Now why was the general council of Trent convoked? It was for the express purpose of meeting the "errors" of the first Protestants, Luther, Calvin, and others, which were then spreading.

One of the doctrines taught by Luther was that the written Word was the supreme standard of truth. Up to the time of Luther it had never been defined by any general council, whether the Bible alone, or the Bible and tradition, was the standard. This is not saying that the doctrine of the Bible and tradition, as the supreme standard, had not been taught. It is one thing in the Catholic Church to have a thing taught, and quite another thing to have it "defined" by a general council. At the time of the Council of Trent, the Catholic Church could have defined that the Bible alone was the only rule of faith and morals, and the question of her inerrancy before that time would not have been involved.

As a matter of fact at this council, there were quite a number of bishops who were in favor of declaring that the written Word was the only supreme authority; and, as stated last week, it was some time before the matter could be decided; but when the decision came, it was that the Bible and tradition, with tradition the higher authority, was the rule in faith and morals.

When, therefore, the Council of Trent, having the privilege(?) of "*doctrinal infallibility and supreme authority*," settled this question for the Catholic Church, it was settled for all time. On this question the Catholic Church, so long as it shall exist, cannot change without acknowledging her fallibility.

Now we ask the question, as we asked it last week: What was the ground upon which the question of "the Bible only" or "the Bible and tradition" was "infallibly" settled? There is only one answer possible, and that is—*Sunday*.

Nor is this all. When the council declared in favor of tradition, it thereby declared that the Catholic Church

could not be bound by the authority of the written Word of God; and this being proven(?) by the fact that the church, by its own authority, had changed the Sabbath into Sunday, it is plainly to be seen that the very cornerstone of tradition and the Catholic Church is *Sunday*.

Just here we quote the words of the archbishop who made the argument: "The *Sabbath*, the most glorious day of the law, *has been merged into the Lord's day*. . . . This day and similar institutions have not ceased in consequence of the preaching of Christ (for he says he did not come to destroy the law, but to fulfill it); but yet they have been changed, and that *solely by the authority of the church*. Now if this authority should be done away with (which would please the heretics very much) who would there be to testify for the truth and to confound the obstinacy of the heretics?"—*Canon and Tradition*, p. 263.

Now we wish to ask, What does the Catholic Church mean by "tradition"? Upon this point, we quote from "*Catholic Belief*," p. 15: "By tradition we do not mean a mere report, a hearsay, wanting sufficient evidence to deserve belief; or a local tradition started by man, and therefore merely human, as were those traditions of the Pharisees condemned by our Lord; but we mean a tradition first *coming from God*, continually taught, recorded, and in all desirable ways kept alive by a body of trustworthy men, successively chosen in a divine, or divinely appointed manner, and well instructed, and who are, moreover, *protected by God, as a body*, from teaching what is wrong, or handing down unfaithfully to others the doctrine committed to them."

From this it will be seen that tradition, to the Catholic mind, is simply "continuing inspiration." This is made more clear by reading this further statement in the "*Catholic Belief*:" "Holy Scripture and tradition just described are both the *Word of God*: the first, inspired by God to some chosen one, who wrote it out; the other, taught by his own divine lips on earth, or *inspired by the Holy Spirit in the mind of one man*, or body of men, to be continually handed down and *perpetuated successively under His divine protection* to their legitimate successors; neither, therefore, of these divine words can be rejected without the guilt of unbelief."

From all this we see that right at the beginning of the Reformation, although Protestants contended that the Bible alone was the only rule of faith, they retained the very cornerstone of tradition.

It is plain to be seen, therefore, that at some time in the history of Protestantism its adherents must be brought to the point where they must either give up Sunday, or inevitably sanction the Catholic principle of tradition or continuing inspiration, with all that is involved in it.

There is yet still more to this.

CHRISTIANITY sets before men the ideal of perfect liberty in the path of perfect safety.



THE czar's scheme for a peace congress is reported to be making some headway, insomuch that all the leading nations of Europe are understood to have expressed a willingness to be represented at the gathering. The real difficulties of the undertaking will be met after the congress shall have assembled.

* * *

AN Associated Press dispatch mentions an interview had by Mr. W. T. Stead, the English journalist, with a prominent statesman of Belgium, a Catholic, who had just returned from Rome, where he had been in consultation with the pope and the papal secretary of state, Cardinal Rampolla. To the question whether the pope favored religious liberty for the Philippines, the statesman made the honest reply that the pope could not so express himself "without repudiating doctrines affirmed by his predecessors." To declare himself in favor of such liberty now would also raise the query why he did not favor it before the islands passed from the control of Spain.

* * *

SENSATIONALISM in religious work is never wise, either from a religious or a business point of view. A London (Eng.) paper relates an incident of Salvation Army work in Neustadt, Germany, which illustrates the point. The Army had advertised an approaching meeting at which, it was stated, they would expose "the greatest liar in Neustadt." The Army referred to the devil; but the police of Neustadt, not fathoming the intended meaning of the words, decided that the language might be aimed at some of the citizens, or that at least some of the citizens might feel that it was, and accordingly the editor of the paper and the captain of the Army were each fined twenty marks—or in default ten days' imprisonment—on the charge of doing what was calculated to create a disturbance.

* * *

THE following item from the *Catholic Times*, of London, Eng., sets forth the attitude of the papacy towards the Bible, which is seen to be quite the same as it was in the Dark Ages. Speaking of the slaughter of the Khalifa's troops by the English in the Soudan, the *Times* says:—

"How was it, we may ask, that these sons of the desert, who must have seen that they were fighting for a hopeless cause, threw away their lives so prodigally and

seemed positively to court death? Well, many men have been known to prefer death to a fate that was even worse. And there was a worse fate than death in store for the Dervish warriors. The Rev. R. H. Weakley, so we learn from one of our contemporaries, had in store for the 2,000 prisoners of war, after the battle of Atbara, a consignment of Scripture in the vernacular. Luckily, when he came to look for the recipients of his Scriptures, he found that no Baggara had been taken prisoners. They had neither given nor taken quarter."

* * *

AN appeal for relief has been made by Cuban soldiers, who are in a condition similar to that of the reconcentrados when the war began. Being bound by the terms of peace not to take food from the Spanish towns by force, and the Spanish authorities refusing either to sell food to them or barter with them, they have become reduced to the last extremity, and without relief must soon perish from starvation.

The Church on Imperialism.

WHILE a few voices within the church are raised in warning against the policy which would launch the nation upon the sea of imperialism, it is evident that, in general, the church will give that policy her vigorous support. For in it the church sees—or believes that she sees—the opportunity for a rapid and easy extension of her own conquests, which, being those of Christianity, must be for the welfare of all people, and justify the means by which they are introduced.

The tendency of the church is more and more to ally herself with the state in political affairs; to see in political questions the moral questions which belong to her divinely-appointed sphere; to see, in short, as Cardinal Manning expressed it, that "politics are morals on the widest scale." And this the church discerns all the more readily when, as in the present instance, a certain policy on the part of the state contains the promise of an important advantage for herself.

Some impressive words in support of an imperial policy by the Government were spoken on an impressive occasion on the 5th inst. in Washington, D. C. That occasion was the triennial council of the Protestant Episcopal Church of the United States. The conference included in its participants the House of Bishops, which is the chief governing body within the church, and among its lay delegates such men as Chief Justice Fuller, of the Supreme Court, J. Pierpont Morgan, the financier, and Captain A. T. Mahan, author of the famous book on the influence of naval power; numbering about five hundred persons in all.

Bishop Tuttle delivered a discourse from the text "Lengthen thy cords and strengthen thy stakes," declaring that "in everyday experience, to hold what is got is quite as valuable a quality of well-balanced human na-

ture as to get more to hold." Touching the theme of national expansion, the bishop said:—

"Wide, aye—wide, the work of the church should be. Extension is in the air for us Americans now. If we fall into line at its bugle blast some may claim to our risk and harm that it is an unwonted call, an out-of-the-way call, an unfit call to such as we are. Be that as it may, the logical course of events is a force not to be counted out, and it may make the sounding of bugle calls and the rolling forward of the chariot wheels of destiny things that we cannot stop if we would.

"We who think are startled and subdued and awed at the responsibilities devolved upon the Union now.

"Now, if the things which we are looking at as citizens are wide and far and deep, how shall we bear it if the church cowers and draws back and lies down? We ought to be, we want to be, the hammer and the arm driving it, to strike hard Hawaii, Porto Rico—go forward to possess the land. The Philippines—if the flag we honor and love is to float sovereign there—go ye in there also. And if the forceful logic of events that we wot of lift the flag into prominence over other regions yet—go ye there, too, to bide and work and help and save.

"We may find China likely to be our neighbor, even in the ordinary sense of mundane locality. In the literal sense and in the catechism's sense she has been our neighbor for years.

"Then for our own countrymen shall this church be content with any narrower aim than to be in zeal and duty and sympathy the American Church.

"We need not the fact that we are gathered in the nation's capital to remind us how thick and fast are growing the nation's responsibilities, which are centering here.

"The Anglo-Saxon race seems harnessed to the twofold work of giving to the world the sweets of personal liberty and the restraints of order without which liberty cannot be preserved."

But is not the church right in supporting the policy of national expansion, that she may go to new fields under the protection of the national flag? The answer is that the power of the Church of Christ is not national power, but that of the Holy Spirit, with which the disciples were baptized at Pentecost, and by which the early church proclaimed the gospel with a power and success that have never been equaled since. The divine hand, that is over all the affairs of men, may bring opportunities for the gospel out of war and political strife, even as he has the power to compel the wrath of man to praise him. But it is not for his church to join in the strife or to depend upon any one of the contending powers. Her motto must always be "Not by might, nor by power, but by My Spirit, saith the Lord."

THE value of formal prayer—of the letter without the spirit—is illustrated in the lives of the inhabitants of Thibet. "The Tibetans," says *The Missionary Alliance*, are the most preëminent praying people on the face of the earth. They have praying-stones, praying-pyramids, praying-flags flying over every house, praying-wheels,

praying mills, and the universal prayer, 'Om mani pad me haun,' is never out of their mouths. A German writer on Lamaism says of this sentence, which literally means, 'Oh, God! the jewel in the lotus,' that these six syllables are, of all the prayers on earth, the one which is most frequently repeated, written, printed, and conveniently offered up by mechanical means. They constitute the only power which the common Mongols and Tibetans know; they are the first words which the stammering children learn, and are the last sighs of the dying."

Preserving the Peace in Allegheny City.

THE good people of Allegheny City, Pa., entertain peculiar views on the question of what is necessary to preserve the public peace. In the view of a number of the city clergymen, the peace of the city is being disturbed by the preaching of religious doctrines contrary to the generally-accepted beliefs, on the part of two men who are conducting meetings in a tent. One of the latter writes concerning these clergymen that they "are counseling together (Protestants and Catholics in union), and have informed us that they are circulating a petition to compel us to leave the city, because we molested the peace of the different churches."

And while this is going on, it is announced that "Police Superintendent Muth, of Allegheny, says that Corbett and McCoy can spar here during the week of the Knights Templars conclave"—though not to a finish—and that "the city will be open to all kinds of legitimate sport for the entertainment of the visitors." It is a very peculiar kind of peace which is not disturbed by the presence of the class which always gathers at the ringside of a meeting between noted pugilists, but cannot tolerate two men who are conducting peaceful gospel services in a tent. However, we do not expect the petition of the clergymen to succeed.

The Farce of Army Chaplains.

"The Independent," New York.

THE Regular Army has been increased about two and a half times. The staff corps have had large additions. For example, the medical corps, which embraced nearly two hundred surgeons before the war began, has been largely increased, and the same is true as to all other branches of the regulars, save the chaplains. Everything has been done, or at least attempted, to add to the facilities of all these departments of the army.

But the chaplains, only thirty-four in number—a number very small even in the light of conditions existing through all the past years—have not had a single addition to their number. If we can judge from the service papers there does not seem to have been a suggestion made by the War Department or Congress looking to such increase, or recognizing any special need of chap-

lains with the troops. Except the four regimental chaplains of the colored regiments, who would, of course, accompany their regiments the same as any other regimental officer, only about five or six of the remaining thirty have been ordered to accompany troops to the front. And these were sent only on their urgent request, and, with one exception, a month or so after the troops were ordered toward Cuba. And these have been furnished no forage allowance to enable them to keep a horse, although all the other staff corps and even the volunteer chaplains have been paid and provided for as mounted officers; nor have they been provided with any special facilities in any way for their work. The rest of the thirty—some twenty-four of them—have been left at posts where nearly all of the troops have been ordered away, with possibly one or two exceptions. One of them, at a nearly abandoned post, has been commissary officer, another quartermaster, etc. No one in authority seemed to think they were needed to do any religious work with troops in the field.

All this corroborates the statement of General Sherman, based upon their fewness of numbers compared with the number of army posts, along with his general knowledge of the entire situation, that the Regular Army chaplaincy "is a farce," and was "intended to be such from the beginning." In addition to this, it is apparent that the main part of the efficient religious work done for troops in the field, and especially for the regulars, has been by the workers of the Army and Navy Christian Commission. It is true a few of the regular chaplains have shown a heroic spirit with troops in the field, and helped them all they could. It is also true that more of the volunteer chaplains, fresh from the home churches, and with men in part fresh from the home churches and the homes of the people, and with the moral and religious spirit and enthusiasm of both chaplains and men not as yet browbeaten and largely crushed by the spirit that dominates Regular Army life, have accomplished a good work. But it is a certainty that little would have been heard of any considerable positive and distinct evangelizing or other religious work being done had it not been for what has been accomplished by General Howard, Mr. Moody and their co-workers. And this seems to support the contention of some shrewd observers that the army chaplaincy as an evangelizing agency is a failure, and that it had better be laid aside, and the work to be done left to the voluntary effort of the churches.

TAKING a look at the prospects for war or peace, the candid observer is compelled to admit that the prospects for general war the whole world over are greater than those for the hoped-for universal peace. The unstable condition of the peace of Europe and Asia is well known; and it is apparent that there may be a resumption of hostilities between America and Spain. And upon investigation it appears that an outbreak of war between

Chile and Argentina, which is expected, is likely to be as fatal to the peace of the South American states as would war between two nations of Europe be to the peace on that continent. The peace equilibrium of South America is as unstable as that of Europe. On this subject a leading New York weekly says:—

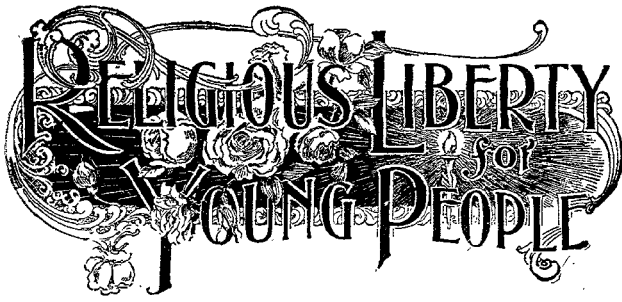
"In case there should be war growing out of the boundary dispute between Chile and Argentina, what would be the probable result in South America? In the first place, the two natural enemies of Argentina, which is now the most prosperous state in that continent, are Chile and Brazil. Both are naturally jealous of Argentina's prosperity; Chile on account of the boundary dispute, and Brazil because of the hereditary political enmity between the Portuguese and Spaniards, and her attitude toward the commercial development of the River Plate. Little Uruguay is also a thorn in Brazil's side. In her territory many of the insurrections in Brazil are hatched, and Brazil is prevented only by Argentina from crushing these in the nest.

"Paraguay's position is neutral, but Peru and Bolivia will be in sympathy with Argentina, for the reason that they both were defeated by Chile in the war of 1881. It has been the dream of Peru ever since to get back the conquered provinces of Tacna and Arica, whose nitrate mines have since yielded Chile \$300,000,000; while Bolivia, with equal zeal, has striven to regain the outlet to the ocean which was taken away from her. Uruguay would have to take part, willing or unwilling, in any general war, on account of the strategic situation of Montevideo. Nowhere else nearer than Rio del Janeiro could the combined fleets of Chile and Brazil refit, and it is the only base from which could be maintained a blockade of the River Plate.

"As Argentina would doubtless seize Montevideo first, we might see a coalition of Argentina, Uruguay, Peru, and Bolivia, while every effort would be made, possibly with success, to bring Brazil to the side of Chile. Such an alliance would undoubtedly win, because of the superiority of their fleets and the fact that they could throw their armies upon Argentina from both east and west. Of course the probabilities are that there will be no such universal conflagration; and yet, now that the ball of war has been set rolling in the Western Hemisphere, nobody knows what it will hit.

"It should be added that Venezuela, Colombia, and Ecuador have no special preferences toward either side. Their interests are bound up rather with the Central American States."

HOWEVER forgetful men may be of law and judgment, neither law nor judgment will be forgetful of them. If these are not taken into account by men, men will be taken into account by them. Law is over them, and about them on all sides, and at all times, and judgment follows after, so keen-scented that it never loses track of those it seeks. One can no more get away from them than he can get away from his shadow in the sunshine. The demands of law are continual, and no deafness or disregard will suppress them. They are eternal, and will never lose their grip.—*The Examiner*.



The War of Principle.—No. 3.

"WELL, to come back to our discussion, Aleck, it seems to me I have found a very good example of the disunion caused by the proclamation of Christian principles. You remember the experience of the apostles with the Ephesians?"

"Yes, certainly, Cecil. But I cannot see that their experience gives you any reason for prohibiting the principles."

"Well, you remember they worshiped Diana, a very harmless goddess. In fact, it says that not only all Asia worshiped her; but the whole world. Because of this worship the silversmiths had a good trade in images. Everything was running on in harmony, when Paul, Gaius, and Aristarchus began to preach the doctrines of Christianity. Now what happens?—In the first place a great stir; in the second place a convention of workmen, fearful of losing their trade, and thereby their living; then a whole city thrown into confusion. Then the disturbers of the peace rushed before magistrates. And there for hours they gave vent to their reverence for the goddess. Now it seems to me that is a sample of what follows the preaching of distinctive principles."

"But, Cecil, that was not the end of the matter. When you drop yeast into the flour, of course, there is a stir, and every particle is converted; but the end of the leavening process is not merely fermentation, but bread. In the first place, the disciples had not decried Diana."

"Not directly, of course; but in principle they had. As soon as they taught men of one true God, the Creator of all; they did virtually decry Diana. And it's the same thing in all ages. Those who teach men to confess to God alone, decry the confessional of the Catholic Church. Those who teach that the seventh day is the Sabbath, decry Sunday observance. Diana stood for the religion of the Ephesians, and when Paul preached the religion of Christ, he did undermine Diana."

"Well, certainly, looking at it in that way; but in doing this Paul said he declared to them 'the whole counsel of God.'"

"It seems a pity that the counsel of God seems to strike across the very things we have been taught to revere from our babyhood. Now I really pity the Ephesians, and do not wonder that they shouted themselves hoarse over Diana. Human nature, you know, is conservative, and when our cherished customs and traditions are attacked, it rouses all there is in us."

"And yet, my friend, there were many of the Ephesians, who felt that they had come out of gross darkness into marvelous light. There were those who had been dissatisfied with Diana, and longed for God, and their cherished customs went for naught. They had a vision of the divine and eternal, and set their affection on things above."

"There it is again, Aleck. The religion of the so-called heathen people, does not separate them from the world. But Christianity seems irrational and unreasonable. Why should you set aside the world, and begin straightway to live as if it were doomed to destruction. Should we follow the Christian religion, what would become of literature, art, invention, and progress? The very bottom principle of it sends us back to the most primitive simplicity. Besides, it has cut the brotherhood of man into sects and scisms."

"I do not agree with your conclusions, Cecil. While it is true that Christianity centers one's thoughts above, it does not unfit us for the very highest sphere of usefulness here. It was in ages when the light of Christianity died out that men retrograded toward barbarism, while the greatest revival of letters, art, and invention has followed the light of the Reformation. The liberty of the gospel gives to every man the right of private judgment, and this is at the very basis of progress. Your principle of letting all things remain as they are, is at the basis of retrogression. It is a human principle; for everywhere one finds stakes set to limit thought, faith, and action. Every creed is a man-made stake. But in spite of yourself and your principle, you are an Athenian."

"No, sir. I do not desire some new thing. Our age is too busy as it is. What we need now is every Janus-gate closed. We have our educational system, we have our military, we have our state policy, we have our religions. We are beginning to develop toward union and brotherhood. A disturbance in religious thought is a disturbance of everything, so I'll cry down any new theory or doctrine that promises irritation."

"How far would you carry out your 'cry'?" asked Aleck.

"Just as far as I had power. I sympathize heartily with the emperors of Rome. When they found their institutions attacked by the aggressive sect, who did not come to join on to what had already been attained, they brought upon them the force of existing laws. Why did they not conform, and wherever they went, become good citizens?"

"They did conform to every just and reasonable law. They were good citizens in the best sense of the word; for they carried out the principle of love to God and man. Christianity, as a writer says, 'Is not a creed, but a life;' not a body of doctrines, formulated by men; but the expression of a divine character. This is the difference between the faith of Christ and the creeds of men. Rome had a creed enforced by law. Christians could not recognize the creed, or respect the law. Both were outside the functions of state."

"I know Christians claim that they were persecuted," said Cecil, "but if I read history right, they suffered for non-conformity to law."

"So they did," said Aleck, "and they were right in claiming they were persecuted. Human law is not the ultimatum. The Christians had a God to whom they owed allegiance, and any human law that contravened that obligation was rightfully disregarded by them. God demands this kind of loyalty." F. B.

Studies in French History.—42.

"O, PROFESSOR CARMAN!" exclaimed Julia March, "Maggie Palmeter has an essay to read to-day,—I know, for she told me so. I was so afraid she wouldn't tell you, that I just *had* to speak, 'cause I want to hear it so much!"

"That's good! I'm very glad to hear that my children are so interested. Will you kindly read your essay at once, Maggie?" asked her teacher.

"I just have a few thoughts and facts jotted down that happened while Francis Second was king, and directly after. That seemed to be right in line with the studies, and grandma helped me find a few facts from history, but I have told it in my own words."

"That's right, Maggie; I like originality everywhere, and best of all in an essay."

"I learned one thing which surprised me very much," began Maggie, "that people disliked to pay their debts a few hundred years ago, as badly as nowadays."

"When Francis II. was king, the nobles and rich people were so bound to cheat the poor tradesmen out of their honest due, that the rich cardinal of Lorraine made a big, high gallows and declared in the name of the king that any one that dared to ask for the money which was owing them should be hanged if he didn't get right away out of sight and hearing."

"I think it was just dreadful!"

"At last the people could endure it no longer, and so they got their heads together and declared they would overthrow such a miserable government. This was called the 'Conspiracy of Amboise;' but some way or another the nobles and king found it out, and then, I tell you, they made those poor wretches suffer. They took a whole month for it, and there was nothing much going on but killing,—and the worst of it was, the women went and sat in high seats with the cruel men, where they could get a good view of the suffering men, whose only crime was to ask for the money which they had earned."

"Finally young King Francis died, and his mother, whose name is a disgrace, I think, to the pages of history,—Catherine de' Medici,—was made ruler, till her next boy, Charles the Ninth, grew older. This was in 1560."

"At first, Catherine seemed to be real good to the

Protestants and declared that they should not be persecuted on account of their religion. But this made the Catholics angry, and they called her a traitor. Then, just as quick as the Protestants saw that they had their liberty once more, what did they do, but go to work and tear down the images of their Catholic neighbors and make a great muss of things generally. Grandma says that she does not think that it is right for any religious denomination to have the *power given* to it to persecute, for she says that the human heart is apt to be selfish, and that the Church of Christ has no business to ask for civil power.

"Well, you see, all this trouble led to the Massacre of Vassy, where more than 250 Protestants were killed or wounded. Then they didn't have any peace for about thirty years. At last the King of Navarre—head of the Protestants—was coaxed over to the Catholic side. He was killed in battle, while the Duke of Guise, the leader of the Catholic party, was killed by unknown men. The Prince of Condi, who was a great help to the Protestant cause, was murdered after a battle in which he had surrendered. I think this was a real mean, cowardly act. Now all the leaders on both sides were dead, so the war was carried on by their sons,—and, isn't it queer? their names were all just the same—Henry."

"After a while the awful massacre of St. Bartholomew took place; but I didn't have time to learn anything about that, only the date when it took place—which my cyclopedia says was Aug. 24, 1572."

"Surely you have done quite well, Maggie. Perhaps it would be well to give you all, in connection with this composition of Maggie's, a few more facts concerning the bloody massacre which took place under the reign of Charles the Ninth. This sovereign was very unstable in character, and for a while seemed to favor the cause of the Huguenots. But his cruel mother,—a woman so cruel and bloodthirsty that after all these years it is hard to believe that she could have been a woman,—instigated and planned this wholesale murder, as coolly and persistently as though she were planning the slaughter of so many sheep. King Charles, anxious to favor the Protestants, decided that it would be a good thing for his sister Marguerite to marry their great leader, Henry, of Navarre. Accordingly, much against the wishes of either Catholics or Protestants, the ceremony was performed."

"Wasn't even the bride willing?" asked Milly Brown.

"No; and she was so unwilling that she refused to speak when the important question was asked during the ceremony."

"I don't see how they could have been married then," commented practical Jack.

"Well, you see, the king, her royal and determined brother reached over, and giving the head of the unwilling bride a quick push, she was made to bow assent. All this was done by King Charles, under the vain hope that he could thus make peace between the two religious

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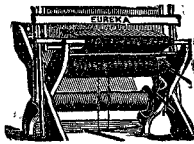
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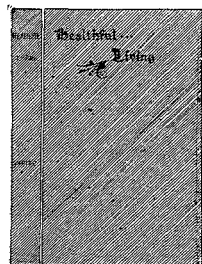
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American Sentinel.

NEW YORK, OCTOBER 13, 1898.

THE party who are seeking to establish religion in the Constitution must tear out of it the guarantees of religious liberty and equality before the law, to make room to put their conception of God into it.

NOTICE what is said on another page about the crushing spirit which dominates army life, and which affects even the army chaplain as it does the men. That is the spirit of militarism, and it dominates the religion as it does everything else connected with the military organization.

AN understanding of what the churches teach officially regarding the obligation of Sunday observance is essential to a proper appreciation of the consistency of the churches' attitude in the matter of Sunday legislation. It is with this point in view that we are publishing the compilation of church teachings on this subject.

THE pope has sprung a surprise upon the promoters of the czar's universal peace congress. Two Italian journals published in Rome, speaking for the Vatican, have pronounced as follows:—

"Disarmament implies peace; but how can continued peace in Europe be guaranteed so long as the question of the pope's temporal power is left open?"

Sure enough! How could it be expected that the pope would consent to continue a "prisoner" in the Vatican just for the sake of universal peace? Statesmen should have thought of this before. The pope must be restored to temporal power or there will be no peace.

The light in which the pope by this act has placed himself is indicated by the *Tribuna*, in calling attention to the "dreadful fact," that "while all the powers of Europe are dream-

ing of universal peace, the chief of the Catholic Church, who claims to represent Christ on earth, alone preaches war."

THE ends of justice can hardly be secured by conducting an investigation to determine the responsibility for the suffering and deaths in the army camps, as is now being done, behind closed doors. If the people are the rulers in this country, it is their right and their business to know what is being done in their name by their servants in political office.

THE State of Mississippi has appealed to the Federal Government for help to cope with yellow fever, which is spreading in a number of cities and towns. Strict quarantine regulations which are enforced against the infected district have caused much distress within the state, and thousands are threatened with starvation. This is one of the latest fruits of the war.

LIFE means progress, and progress means the frequent shocking of old ideas and traditions by new doctrines. Such intellectual commotions should be welcomed, and not sought to be suppressed, as is so frequently done. China furnishes the world today an illustration of the effect of long continuance in the old ruts of thought and custom. There has been no disturbance of the intellectual repose of China for hundreds of years, and as a consequence, there has been no progress, and the great empire finds itself at last without strength, and an easy prey to the aggressive nations around it.

A SERIOUS Indian uprising in the Northwest has been suppressed by the troops after considerable bloodshed and loss of life. The trouble, it is stated, is due to the scant courtesy with which the Indians are treated by the authorities of the Government. In the present case they feared that they would be removed from

their lands without compensation for their labor in building homes and adding other improvements on their farms; and this fear appears to have been well grounded. As a daily of this city observes, "Such an injustice would not have been the first wrong of the kind inflicted upon Indian tribes by our authorities. More than one bloody war has sprung from this very cause." "To pick them up and move them on whenever white speculators covet their lands is a wrong like those that have brought retribution upon Spain."

WE are promised a resumption of the contributions which were wont to appear in our columns from Mr. A. T. Jones, and Mrs. S. M. I. Henry.

A SECT which calls itself the "Church of America," and seems to be of rather recent origin, presents a striking illustration of the tendency of the times to combine religion with politics and with whatever stands for respectability in worldliness. The "primate and first bishop" of the church, whose portrait appears in the *Fraternal Monitor*, "is a member of the Independent Order of Mechanics, Improved Order of Red Men, Ancient Order of Druids, Ancient Free and Accepted Masons;" and also "deputy grand representative," of "the Royal Masonic Rite in the thirty-third and ninety-fifth degrees, grand representative of A. and P. Rite of Memphis," and "a member of three Masonic bodies in Brooklyn in the Ancient and Accepted Scottish Rite," etc. The *Monitor* mentions that "the first mission church will be opened for public worship"—whereabouts not stated—"about October 30;" that President McKinley has been invited to attend the opening service. "A young lady will sprinkle holy water around the church building, which will be called St. Paul Mission." Its bishop is certainly well qualified as a ceremonialist.

PRAYERS that are mixed with selfish desires are too heavily weighted to rise high.

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TRUTH

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

VOLUME 13.

NEW YORK, OCTOBER 20, 1898.

NUMBER 41.

THE religious state means always religion enforced by the power of the state.

pagan emperor; and the first shadows of the coming Dark Ages appeared in legislation for the observance of Sunday.

SIN reigns in this world wherever grace does not reign; and the reign of sin will be just as bad as sin is bad, and sin is as bad as anything can possibly be. Grace, and not legislation, is the effective antidote for sin.

SINCE Christianity means love and persuasion, while the state always secures its ends by compulsion, the state cannot profess to be Christian without making itself a hypocrite.

THE state always casts a dark shadow when it gets between God and human souls.

THE state conscience is guided not by the Word of God, but by the popular vote.



THE DARK AGES COMING UPON THE WORLD FROM CHURCH AND STATE UNION.

WHEN the state professes religion, it cannot consistently remain out of the church; and when the state applies for admission to the church, it logically places itself in subjection to the church.

THE Christian Church went forth to the world from the baptism of Pentecost proclaiming with power the pure gospel, and the light of it penetrated to all countries. But a change came over her attitude of separation from the world, and in the fourth century she clothed herself in the robes of civil authority and ascended the throne of the Cæsars. In A. D. 321, the Roman emperor, Constantine, made an edict commanding the people in the cities and towns to abstain from work on "the venerable day of the sun," which marked the beginning of that legislation which the church has clamored for and defended down to the present. Church and state joined hands, and as the union progressed, the sunlight of the gospel of love became more and more obscured, until the long night of the Dark Ages settled down upon the world. Only this could be the result of uniting religion with the civil power.

THE union of church and state extinguished the sunlight of the gospel and lighted the fires of the Inquisition.

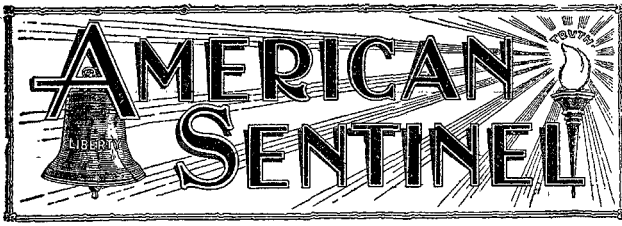
TO STAND on the highest earthly eminence, the Christian Church must descend from the heavenly eminence where God has placed her.

FOR the state to become religious, and yet refuse to join the church, would be for it to discredit either the church or its own religion.

"THE noonday of the papacy was the world's midnight."

THE first Sunday edict was issued in 321 A. D. by a

THE cloak of piety is always in demand by the representatives of intolerance and the enemies of popular rights.



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

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.)

Sunday-Law Prosecutions Again.

An outbreak of Sunday-law intolerance is reported from Ford's Store, Md. One of those upon whom this intolerance has fallen gives us the following facts:—

"About the middle of September Mr. John Curlett and myself were arrested for working on Sunday, cutting the tops off of corn. We had our trial before a magistrate. He fined us, but we took an appeal to the higher court, which will be heard on November 7.

"Yesterday, October 9, Mr. John Plevenger was arrested for Sunday work, but he appeared before a magistrate and secured a postponement of his trial until Thursday, the 20th. He was working in the employ of a man not an observer of the seventh day, but the employer was not arrested. He was cutting off corn tops in a secluded field, not near to any house, and those who procured his arrest had to spy upon him to get their information.

"Each of those arrested is a member of the Ford's Store Church of Seventh-day Adventists.

"J. H. RHODES."

The religious intolerance of such proceedings is too plain to need pointing out to any candid observer. The spirit of it is not the spirit of Christianity; and that such an inquisitorial spirit of spite finds its desired opportunity in the Sunday law, is a fact which speaks volumes in condemnation of the law.

Argument vs. Experience.

In *The Defender*, a New England organ which advocates compulsory Sunday observance, appears this defense of the popular disregard of the seventh day:—

"The consecutive 'seventh day' has not come to us, because the Creator has established the length of our solar year to be 365 days and less than six hours. If this problem is put on a slate, it will be seen at once that the last day of the first year of 365 days will have to be the same day of the week as the first day of that year. Hence the first day of the second creation year will be

the second day of the week, *i. e.*, Monday, and that would throw the seventh day forward to Sunday.

"By this jump it will take seven years before a year will begin on the same day of the week as the first creation year. Thus the consecutive 'seventh day' was lost the first creation year, and so for every year since, making it lost 6,000 times—very much lost."

"Truth is stranger than fiction." We would not have believed it true, without having the fact thrust before our eyes, that any person of average intelligence would seriously argue that there could not be a consecutive series of seventh-day Sabbaths.

As a matter of fact the seventh-day Sabbaths could not possibly occur in any other way than consecutively.

Here is an individual who has all his life been observing one seventh-day Sabbath following another in consecutive order, yet who seriously tries to argue himself and others into the belief that what he has been all this time observing cannot possibly exist in fact! There is only one thing that will explain it, and that is that it is done in support of Sunday and compulsory Sunday observance.

Because there cannot be a consecutive seventh day, all people should turn from the observance of the seventh day to that of the first day! There can be a consecutive first day, as you will soon discover if you do not observe it consecutively, wherever there is a Sunday law in force!

Presumably the author of this argument—Mr. T. M. Merriman, by name—presents it as the best to be had in support of a compulsory Sunday Sabbath. And really, it is as good as any other that we have seen.

"Ecclesiastical Shop."

THE following sensible words on the subject of the ecclesiastical assumptions made by clergymen and others in connection with the military operations of so-called Christian nations, are from Mr. J. S. Nisbet, of London, Eng., to a London journal:—

"Is the manner in which the name of God is associated with Sir Herbert Kitchener's victory in the Soudan quite seemly? I mean on the part of our ecclesiastical authorities. I am not particularly squeamish, I trust, but I confess to being shocked by a phrase which occurs in a sermon preached on this subject by the Bishop of Carlisle. Said the bishop: 'While they praised the general, they must remember that God was behind in the shadow—they must not forget the controlling hand and the armor of the Lord.' This, if I may venture to say so, is the merest ecclesiastical 'shop.'

"Everybody knows—no one better than the bishop—that had not Sir Herbert Kitchener adequately provided himself with men and guns, the victory would have been a defeat. Where was the 'controlling hand' when Gordon, a good and pious man, animated with the best intentions, perished miserably at Khartoum? What became of the armor of the Lord on that occasion? The divine government of the universe is a fact before which

the proudest head must bow; but this assumed familiarity with the plans of the divine Ruler, the partizanship assigned to him in human affairs, is not in the best of taste, surely. In fact, in my ears it sounds dangerously like profanity. Let us not forget that the poor Dervishes (who did not happen to be adequately equipped) rushed into battle shouting the name of Allah.

"Perhaps the climax of absurdity or profanity in this direction is reached when two Christian nations cross swords, both claiming the support and direction of the Most High in their military operations. The Kaiser, as is well known, has enlisted God on the side of the Fatherland, constantly alluding to the Deity as an august ally of his own; but, needless to say, this did not prevent us, on the occasion of the famous Kruger telegram, from hastily equipping a flying squadron by way of countermove, thereby showing practically what we thought of the young emperor's alleged supernatural alliances.

"The fact is that this sort of appeal by Christian nations to the Lord of Hosts is a survival of the old Pagan notion of a tutelary divinity, *i. e.*, a tribal deity watching over the interests of its tribe. With the Christian ideal, according to which all war is sinful, it is wholly inconsistent, and, as it tends to fortify the scoffer, it had better, I think, be dropped. Military and naval operations have no more claim upon the divine favor than a war of tariffs, or the triumph of party principles at a general election, in favor of which no bishop ever prays."

Union of Church and State Condemned by History. — No. 1.

By B. W. Noel, M. A.

No truth is more prominent in the New Testament than that we are saved by faith in our Redeemer. But faith, according to the doctrine of the same book, is not genuine, unless it leads to an open confession of Christ in the world; and, therefore, Christ required from all his disciples that they should openly confess him by baptism; which, becoming the test of a true faith, was therefore connected with the remission of sins. Thus, as the Lord Jesus Christ came into the world to bear witness to the truth, though it cost him his life, so his disciples must bear witness to it.

Since his doctrine has been preached men can no longer receive the creed of their fathers or of their country without investigation; but each one is bound to search after truth, to receive it, to maintain it, and to promulgate it in the world, in opposition to all error, however venerable and popular. Our Lord predicted that this novel exercise of conscience in matters of religion, this independent inquiry and resolute profession, would disturb society everywhere to its very foundations. "*Think not that I am come to send peace on earth: I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be those of his own household. And ye shall be hated of all nations for my name's sake.*"

The Christian principle of individual inquiry, belief, and profession, was exactly the opposite of the pagan principle of unexamining conformity. The gospel made conscience everything, declaring, "*Let every man be fully persuaded in his own mind. . . . Whatsoever is not of faith is sin.*" Heathenism made it nothing. According to the gospel, everyone was bound to reject the religion of his country if false. According to heathenism, everyone was to conform to the religion of his country in all things. Christianity invited men to form a voluntary society, upon conviction as men; heathenism herded them, by law, as animals, within the inclosure of a national ritual.

The Greek legislators, wishing to secure for the republic the greatest military force by means of the most complete social unity, forbade dissent from the popular superstition. A man who disbelieved the power of fictitious and corrupt deities was thought to be a bad citizen, and was as such condemned. Draco punished dissent with death; Plato would have it denounced to the magistrates as a crime; Aristotle allowed but one established worship; and Socrates was sentenced to death as a non-conformist. In the Greek republics the union between the state and the religion was so complete, that the rights of conscience were wholly disregarded. Men did not inquire what was true, but what was politic. The republic must be a great unity for attack or defense, and the religious independence which would break that unity must be exterminated.

Heathen princes had yet more powerful motives than republican magistrates to unite themselves strictly with the priesthood. Despotic rulers have ever sought to extort from their subjects all possible advantages for themselves, and for this end to retain them in the most complete servitude. They have chiefly depended on their armies; but the fear and the hopes excited by superstition have been too obvious a support not to be largely employed. Well-paid soldiers have been their first instrument of power; their second has been a well-paid priesthood. Priests have lent to despots, in aid of their selfish designs, the portents and the predictions of superstition; and despots have in return invested the superstition with splendor, and punished non-conformity with death.

Heathenism presented no obstacle to this union. The superstition being a corrupt invention, offered nothing which was disagreeable to corrupt rulers; and the vices of rulers were not uncongenial to an equally corrupt priesthood. Nebuchadnezzar exalted himself when he compelled his subjects of every creed to bow down to his golden idol; Belshazzar, amid his revels, felt no objection to "praise the gods of gold and silver;" and it seemed to Darius excellent policy to establish a royal statute that no prayers should be offered to any god but himself for thirty days. The famous Tarquin could, without any inconvenient restraint upon his passions, build temples to Jupiter; Caligula and Nero felt no remorse at their wickedness, excited by the fulfillment of

their functions of supreme pontiffs; and, on the other hand, the Brahmins of India found nothing in their Vedas and Purannas which made them blush at the vices and the tyranny of the rajahs by whom they were enriched. By the aid of the superstition the despot fortified his tyranny, and by the aid of the despotism the priest gave currency to his falsehoods. Thus the union of the state and the priesthood was an alliance of force and fraud. Neither party was strong enough to rule alone. But when the priest preached for the despot, and the despot governed for the priest, both the more easily kept their feet upon the necks of the people; and made the universal degradation subservient to their greatness.

The Sabbath not Jewish nor Puritan.

ADVOCATES of a Puritan Sunday are wont to refer in very disparaging terms to the "Jewish Sabbath," not stopping to consider that it is a fact that the Puritan Sunday and the real Jewish Sabbath are in their natures almost identical. Both are man-made institutions claiming to be based upon the Sabbath commandment of the Decalogue, and the same narrowness of conception appears in each. The following words from J. L. Hurlburt, D. D., in the *Classmate*, state some essential truths upon this subject:—

"The Jew was very strict in the observance of the Sabbath. He would not leave a grain of corn on the ground after feeding the hens; it might take root, and that would be planting. He must not bruise the grass with his feet; that would be threshing. He had a solemn law prohibiting him from catching a flea, for that would be hunting. He could not wear heavy nails in his shoes, for that would be carrying a burden; nor wear false teeth for the same reason. The Puritans thought it a sin for a boy to whistle on the Sabbath. One minister in those days would not allow his wife to wash dishes on Sunday. Another whipped his wife for borrowing eggs on that day.

"Such an irksome, restrictive Sabbath Jesus did not advocate. One Sabbath, Christ and his disciples were walking along the path that frequently ran through the fields of growing grain. They were hungry; and, as they often do in that country still, some of them pulled off the tops of the wheat, rubbed it in their hands, and ate the grain. This was against Jewish law. Plucking it was reaping; rubbing it together was threshing. The Jews immediately charged the disciples with breaking the law. Jesus replied that he was Lord of the Sabbath. That it was a day set aside for blessing, not for hampering, men. He gave man, not the Jewish nor the Puritan Sabbath, but a day of freedom, rest and cheer. He wants it kept a holy, but not a gloomy, day. Of all the days of the week he intended the Sabbath to be the brightest, the most cheerful, the most restful, and the most profitable. He bids those who are his to keep the day, not according to the Jewish rigid rule, but according to the rule of love to him. How can I spend the day so that I will please him whom I love?

"What work shall be done on the Sabbath? Jesus

went into the synagogue to worship. There was a man present whose arm was all withered up. Now, by the law of the Jews a man must not take a dose of medicine on the Sabbath, nor have a broken bone set. Jesus believed in helping others on any day, so he said to the man, 'Stretch forth thy hand.' The man did so, and in the act found his arm made just as well as the other one. Before this miracle Jesus had asked the Jews if there was one present who would not pull a sheep out of a pit into which it had fallen. Of course they would. How much better then is a man than a sheep? They could say nothing against this. God made the Sabbath for you to enjoy. Do all the good you can and it will become the day of all the week the best."

Christianity recognizes neither the Puritan nor the Jewish Sabbath, but only "the Sabbath of the Lord"—a day of spiritual refreshment. And "the seventh day is the Sabbath of the Lord thy God."

Religious Liberty Under King Asa.

"Present Truth" (London, Eng.)

AFTER Asa's accession to the throne of Judah, there was a period of ten years of unbroken peace. The time was spent in clearing out of the kingdom of Judah the idolatrous relics of King Solomon's apostasy. The altars of the strange gods were taken away, and the images of the sun were destroyed out of all the cities of Judah. A royal proclamation was sent throughout the country, commanding the people to seek the Lord and obey his commandments.

There are many nowadays who think that because such proclamations as these are recorded in the Scriptures, it was right to issue them, and that it is still right to enforce matters of religion by the law of the land. But, although Asa was a reformer, he showed by this edict that he did not fully appreciate the character of the worship which God requires of his people. God's law is a law of love. By his loving kindness he draws men to himself, and his commandments are given, not as rigid, autocratic requirements, but as a word of life, promising to all who hear and live the righteousness they set forth.

Christ was the law of God in life and action, for love is the fulfilling of the law, and Christ was perfect love. Whoever would get correct ideas of the law of God will find them in the life of Jesus of Nazareth, who said, "Thy law is within my heart." He came not to condemn but to save. "If there had been a law given which could have given life, verily righteousness should have been by the law." Gal. 3:21. But "what the law could not do, in that it was weak through the flesh, God sending his own Son . . . condemned sin in the flesh: that the righteousness of the law might be fulfilled in us." Rom. 8:3, 4.

God's Word is strong enough in itself to accomplish the thing whereto he sends it, and if the Word prove weak through the flesh, the flesh does not improve matters by promulgating a supplementary law of its own. The only effect of this is to hide from view the efficiency of the divine Word, and thereby diminish faith in it.

The Interdict.

BY FANNIE BOLTON.

BLACK FLAGS hung from the windows, ominously,
A gloom swept thickly through the sunbeams' mesh
As though the wings of hell's battalions waved
Across God's benediction. Black cowed priests
Frowned from beneath their tosiars. Children clung
With piteous fear upon their mothers' skirts,
And men looked stern and stony with despair.
Maidens as pale as ashes grasped their beads,
Involuntarily muttering rosaries. In vain
The crowds wailed wildly at the iron-barred doors
That shut the great cathedral to their feet.
The shrines were vacant, and no pitying priest
Delayed to hear a soul's confession out.
No absolution waited for men's prayer,
No blessing for love's marriage, and no font
Whose holy water made baptismal rite.
Men looked in one another's eyes in fear,
And women wailed and shrieked, and children sobbed.
Black death and plague, war, famine, feud and blood
Was nothing to the soul's damnation sure,
And heaven shut away and locked from men
By him who held the keys in Peter's place,
Vicegerent of the Son of God on earth.

Horror took hold where superstition reigned.
Men lost their manhood, and lay prone in dust
Before a man. Women were faint with fear,
Not for themselves so much as for their babes
Denied adoption to the home above.
Then devils raged, exultant in their glee,
Delighted at the torture of the soul;
Their Inquisition chamber crowded full
Of souls on racks, thumb-screwed and in the stocks,
'Neath iron pinchers, in the iron boot,
And clasped and spiked within the cruel breast
Of the unfeeling virgin. Men wizened
And grew old, and shrieked the more
When from a door a corpse was carried out,
And laid as Judas in a Potter's Field,
Lost, lost—forever lost!

Then such a wail rose from the stricken town
That nought but demons could withstand, and he
Who sat in Peter's chair received again
The humble suppliants that kissed his toe,
And put their necks beneath his jeweled foot,
And heaven again was opened, bells were rung,
Cathedrals crowded, and the holy font
Sprinkled its drops upon the innocent.
Marriage was blest, the dead were laid away
In consecrated burial ground once more,
Nor was the mass denied the soul in pain.
Men smiled and women kissed their babes, and said
The heaven is not brass to us to-day,
For lo, the pope has rolled our guilt away.

We in the light of better days look back,
And smile and weep and wonder at old Prague
Under the interdict. Yet stay
Are we so far from such a scene to-day?
What means the clamor for the arm of state
To give the church a power to wield such sway?
What means the clamor for a Sunday law

To hold the weak in thrall, the bad in awe?
And add to sin hypocrisy, that so
Our nation may the curse of heaven know?
What! Can human law make righteous? Can
Compulsion change the heart of any man?
Hath God left souls to utter derelict
And given us over to man's interdict?
Who shuts up heaven, but each man for himself?
Salvation is not won by power or wealth.
No arm of law that bids men wail, can bring
The soul to Christ, and make him the soul's king.
Away with laws religious on our books!
Keep to the Pattern. See how mild He looks.
Render to Cæsar Cæsar's, and to God
That which is his, and bring on men no rod
Man made, else will man be the fool of man,
And hell exult to spoil high heaven's plan.
Shall we go back a thousand years to-night
In face of history's torch and heaven's light?
Nay. By all means watch, work, sleep not, lest quick
Hell steal a march on us in interdict.

O sorrow! Helpless falls the pen away.
'Twill come. 'Tis coming at no distant day.
The world shall mourn, and devils shall deride,
Their wings the glorious light of heaven shall hide
Save from the wise who will look up, and be
Bound by all earth, but by all heaven set free.
And from that interdict, no pope shall free;
The King of kings himself shall bid it flee;
And when hell falls beneath his high advance,
And evil falters at his lightning glance,
Then interdict shall ne'er fill men with pain
And nought but love be known to souls again.

What the Churches Teach Officially, Regarding the Observance of Sunday.—3.

BY CHARLES E. BUELL.

THE Disciples of Christ are rather more extreme than the Society of Friends. A representative writer of this denomination says:—

"The assumption that the Sabbath was changed from the seventh day of the week to the first day of the week, is without a particle of proof; indeed it is false in fact, for everywhere that the word Sabbath is used in the New Testament it manifestly refers to the seventh day of the week."—*Pardee Butler, "The Ten Commands," p. 1.*

Another of this denomination writes:—

"From the ratification of the New Covenant, the first day of the week has been observed by Christians as a day of worship; but not as a Sabbath."—*B. A. Howard, "Sacred Time, The Lord's Day," p. 17.*

A. M. Weston, A. M., who was president of Eureka College, Illinois, a school of this denomination, says:—

"You may call Sunday by its secular name 'Sunday;' by its number, 'the first day of the week;' or by its religious title, 'The Lord's Day,' but never, unless you would misrepresent it, call it the Sabbath."—*"The Evolution of a Shadow," p. 279.*

This writer, representing the denomination, gives the fact as to the manner in which many of the churches reached the conclusion that Sunday was the preferred day to be observed:—

“Had the name “Christian Sabbath,” or even “Sabbath,” been found in the New Testament, according to modern usage, it would have sanctioned that usage and made it imperative. Being wanting, we are left to reason the matter out in the light of unquestioned principles.”—*p. 173.*

The “Westminster Confession” forms the basis of doctrines of the Baptists, Presbyterians, and Congregational denominations. This states:—

“From the beginning of the world to the resurrection of Christ the Sabbath was kept holy on the last day of the week; and from the resurrection of Christ was changed into the first day of the week, which in Scripture is called Lord’s day, and is to be continued to the end of the world as the Christian Sabbath.”

John Calvin laid the foundation of denominational creeds, and his writings are interesting in that they disclose his views on the unsanctified Sunday. He condemned the epistles of those of the “Fathers,” so called, who are sometimes quoted to make out a case for Sunday observance in the early churches. In his sermon 34, he says:—

“In respect to men’s rawness and by reason of their slothfulness, it is necessary to have one special day dedicated to think upon God. It is true we be not bound to the seventh day, neither do we keep the same day that was appointed to the Jews, for that was Saturday. But to the intent to show the liberty of Christians, the day was changed because Jesus Christ in his resurrection did set us free from the bondage of the law and cancelled the obligation thereof. That was the cause why the day was shifted.”

This builder of creeds varies the teaching about the change of the Sabbath to the first day of the week because of the resurrection, in that he does not regard the time of the resurrection as on Sunday; but because of the resurrection of Jesus, regardless of the day on which it occurred, men were made free from the operation of God’s commandments, and could select whatever day they wished for a rest day.

The Roman Catholic Church teaches that Christ rose on the first day of the week; but it also teaches as regards the change from the keeping holy the Sabbath day, which all admit is the seventh day, that the Roman Catholic Church, without Scriptural authority, caused the day to be shifted to Sunday, and that it is the “Genuine Offspring of the Union of the Holy Ghost and the Catholic Church, His Spouse.” It goes further and states that Protestants have no part in the newly selected day, showing that it is not considered by Catholics to be a mere substitution of Sunday for Saturday just because it commemorates the event of the resurrection, which would be rightful for any creed or sect to observe. They make it to be specially a “church day,” appropriate only to the Roman Catholic ceremonials.

The “Westminster Confession” bases its reverence for the day on the simple fact which is alleged, that on the first day of the week Jesus rose from the dead. But if Jesus had stepped forth from the tomb at midday on the first day of the week in the presence of his disciples, and a multitude of those who were friendly to him, this would not stand as an excuse for discarding the Sabbath of the Lord, unless there had been a direct command to make the change.

The Swiss churches, in their “Confession,” like the statements of Tyndale and Calvin, set forth that the selected day is by authority of “the church,” and that it would be proper to select any other day. This eliminates the element of sanctity for the day due to the commemoration of any event, or for anything that is taught in the Scriptures, Old or New.

Calvin and John Knox, viewed the change of the day to be observed as “a proper instance of Christian liberty” and discussed as to whether the Reformed Protestants would not more completely estrange themselves from the Roman Catholics by adopting Thursday as the rest day.

There have been published statements in religious papers to the effect that there has been a consideration of this same thought by the bishops of the Methodist Episcopal Church, the feasibility and desirability of making Thursday their rest day to the discarding of both the seventh and the first days of the week.

The Methodist Episcopal Church in the United States, like other Methodists, holds to “The Articles of Religion,” which contains no reference to the Sunday question (*Schaff, Creeds.—Lewis, 414*). Among its publications several tracts indicate that the Methodists view Sunday as do their neighbors, the Baptists, and Presbyterians, favoring the observance of the day on the general basis of the “Westminster Confession.”

The various religious bodies, as the Unitarians, Universalists, the religious communities, Ethical societies, Mormons, etc., are without strong views on Sunday observance, while the Reformed Presbyterians are the most exacting.

The remark of Professor Weston, of the Disciples of Christ, is significant; he aptly sets forth the true fact when he says: “The scriptural authority being wanting, we are left to reason.”

Human reason is just what has placed Sunday above the commanded Sabbath of the Lord. That is just what the claim made by the Roman Catholic Church, and all the churches, means, when carefully analyzed.

There is certainly confusion among the great church organizations regarding the reasons for substituting Sunday for the true Sabbath.

“God is not the author of confusion,” and everything said by him upon the subject of Sabbath observance teaches a strict keeping of the seventh day in honor of the Lord thy God.

THE Sabbath is God’s, though made for man.

The Holy Spirit and Sunday.—No. 8.

BY C. H. KESLAKE.

WE gave last week, from standard Roman Catholic works, the Catholic idea of tradition, and set forth that it is claimed by the papacy that tradition is as much the Word of God as the Holy Scriptures; and further, it is claimed, as was also pointed out last week, not only that the Bible and tradition are both the Word of God, but that that which is handed down through tradition is of higher authority than the Scriptures—that it is safer to go by tradition, and that tradition is more useful to us than the written Word.

That this is the true Catholic doctrine may be seen from "Catholic Belief," p. 21: "Like two sacred rivers flowing from Paradise, the Holy Bible and Divine Tradition, both contain the Word of God, both are full of the precious jewels of revealed truth. Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still of the two, tradition is to us more clear and safe."

All this was defined by the General Council of Trent, when it assembled to meet the "errors" of Protestants. And it was clearly proven(?), too, at least, to their satisfaction, by the fact that through this means the Sabbath was merged into the Lord's day—meaning Sunday—"and that too solely by the authority of the church."

Now with reference to this matter of the authority of the church, which authority is demonstrated by the act of changing the Sabbath into Sunday, and which act the Protestants themselves conceded as valid in their confession at the Council of Augsburg, 1530, the question was asked at the Council of Trent: "Now if this authority [of the church] should be done away with (which would please the heretics very much) who would there be to testify for the truth and to confound the obstinacy of the heretics?"

This, indeed, was an important question; and it can be clearly seen, through the Council of Trent, that the authority of the church and the church's claims with regard to tradition and the Sunday, stood or fell together.

With the doing away, therefore, of Sunday, there would go with it the church, with all its claims to authority and the matter of tradition. And as it was claimed that the church is the custodian of the truth of God, if its authority was done away with, who indeed would there be to testify for the truth(?) and to confound the "heretics?"

As the Protestants had already conceded the authority of the church with regard to Sunday, and so stultified themselves, in such concession they furnished the Catholics with the very means by which they (the Protestants) could always be confounded. And from that time to this the Catholics have never been slow to use it; and sad to

say, it has been a handy means with which Protestants have confounded each other when they found themselves unable to defend themselves by the Word of God.

So far as the Catholic Church is concerned, Cardinal Gibbons, in his book, "Faith of our Fathers," page 111, clearly sets forth the issue. In the chapter from which the following quotation is taken, he undertakes to prove that the Bible is not a "competent religious guide." He says: "A rule of faith or a competent guide to heaven, must be able to instruct in all the truths necessary for salvation."

This proposition, of course, no one will for one moment deny. But the cardinal continues: "Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin upon all the duties which he is obliged to practice."

Here the consistent Protestant will take issue with the cardinal. But ruthlessly the cardinal lays the axe to the root of the Protestant tree, and fells it to the ground. And this is the axe: "Not to mention other examples, is not every Christian obliged to sanctify Sunday, and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

In this quotation from Cardinal Gibbons, why does he not specify one of the other examples, to which he alludes—for there are others—instead of citing Sunday as proof that the Bible alone is not a competent guide? Because their validity, in turn, hinges upon Sunday, and the cardinal simply goes to the tap root of the whole matter.

Protestants, likewise, when they find themselves without any Scripture in support of a doctrine, use the Sunday argument to excuse themselves. As an instance it might be said that not a great while ago a Baptist organ, referring to the question of baptism, asked a Methodist contemporary for the Scripture authority for sprinkling. The Methodist paper acknowledged the lack of Bible proof for the practice, but instead of confessing the wrong, attempted to justify itself by saying that sprinkling was practised on the same ground that Sunday was kept; and then it asked its Baptist friend to kindly show the scripture for keeping Sunday. This of course the Baptist was not able to do, but the argument of the Methodist was sufficient; for the Baptist had nothing further to say directly to its contemporary upon the subject of baptism.

Of what use is it for Protestants to insist upon Bible doctrines which are clearly taught when they stultify themselves upon this question of Sunday? For nothing is clearer in the Bible, as Cardinal Gibbons truly says, than that "there is not from Genesis to Revelation a sin-

gle scripture authorizing the sanctification of Sunday;" while, on the other hand, the Bible is as explicit as it can be that "the seventh day is the Sabbath."

If one Bible truth can be set aside, and something else ordained of man, take its place, why may not all other Bible truths be similarly treated? There is no reason under the sun why they should not be.

And why, as illustrated above, is it that Protestants take shelter behind the Sunday, when they are unable to prove by Scripture any other practice they may be following, when there are other errors behind which they could dodge? It is simply because the foundation—the very cornerstone—the tap root of the whole system of errors—is the Sunday; and therefore they say that "Sunday is the test of all religion."

Patriotism's Best Gifts.

BY EDGAR KELSEY.

"THE influence of an upright life is patriotism's best gift to the nation."

If we heartily indorse the foregoing quotation from the AMERICAN SENTINEL, we cannot expect to find the greatest patriots among those whose names have become household words because of their valor with carnal weapons; for the bravest heroes and most worthy patriots of a country, who are often among its very humble inhabitants, will not wield these implements of destruction. The SENTINEL's statement being correct, the conduct of every-day life is evidently the best test of loyalty in the privileges and duties of patriotism. Uprightness, however, in its broadest, fullest sense, comprehends more than a man can possess unaided by divine grace.

There is but one way to secure the attainment of an upright life, and that is through Christ. Surrounded as we are in this world with the increasing perils of wickedness, a spotless character is not a prize that can be gained without a struggle; so the quest for purity affords abundant opportunity for valor. If we suffer with Christ, we shall also be "glorified together" with him. The patriot who is truly loyal to every principle of right scorns the use of carnal weapons. Clad in "the whole armor of God," with the "Sword of the Spirit" as his effective weapon, the Christian soldier, who battles against sin while he seeks to save the sinner, will make far greater conquests for his country's good than could ever be possible in the brutal strife of carnal warfare.

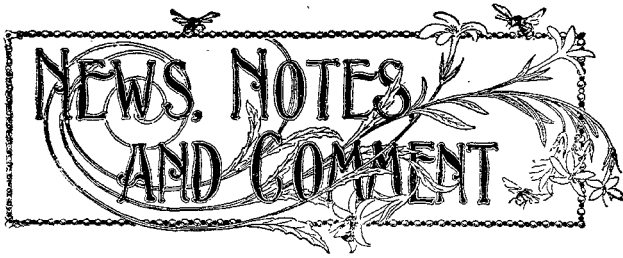
True patriotism would forever stop the awful waste of war, and insure continual peace to every nation. It does not need the cannon's blast to arouse it to activity. And as to its sincerity, faithfulness in the little things of common experience is sufficient proof of its real devotion to God, and home, and native land. Under its vigilance and fostering care the moral, social, and political problems which now cause so much dis-

cord and unhappiness among men would find easy solution; for the benevolent impulses of generous citizenship would remove the countless difficulties which selfish propensities impose, and equity would be the sure remedy for all of the sorrow caused by unjust divisions of the pleasures and bounties which were intended to be equally shared as heaven's beneficence to all mankind. From an ordinary point of view, patriotism does not mean so much as this. Its significance has been lowered to accommodate it to the conception we have formed from the standpoint of human imperfection.

Hence, under human rule, there is no reliable safeguard to national peace and prosperity; and there can be no national salvation, for there is no Christian nation. The distress and perplexity of nations presents a sad picture of the general departure from the fundamental principles of perfect government; this departure will eventually bring the downfall of all earthly powers. Nothing less than perfect government can meet the ideal of true patriotism. The true patriot must therefore be a Christian, as already intimated, for it is only as he cherishes the Christian's hope that he can ever expect to see a fulfillment of his ideal. Purity of heart and character, our uniform as soldiers of Christ, should be carefully preserved with all of its spotless lustre, so that, as "the salt of the earth," our personal influence, as well as our skill with the "Sword of the Spirit," will be a saving power among men as long as the wrath of God is withheld from earthly governments.

Allegiance to the King of kings is always the voluntary service of enlightened patriotism. Loyalty, in the light of all that it really embraces, calls for a universal recognition of this truth, yet this kind of patriotism is not as popular as it should be. We can render every tribute to the rulers of this world that is in harmony with our obligations to God, but worldly standards are so fallible that a true conception of patriotism makes it impossible for one to acknowledge unconditional allegiance to any temporal form of government. Christian citizenship, therefore, not as a political power, as many choose to make it, but as a spiritual power exercised wholly within its legitimate sphere, is the only qualification that will enable one to offer the influence of an upright life as a patriot's best gift to the nation. As far as an active, consistent purpose to exert the best influence for the general welfare of our fellow men constitutes good citizenship, full submission to the King of kings and Lord of lords will necessarily make us good citizens and true patriots of any country. With such patriotism every home would be a realm of peace, and every land a land of liberty. What a wonderful transformation it will be, and what joy it will be to the redeemed, the victorious patriots of God, when earthly powers really give place to the theocracy of heaven, a "Christian nation" in deed and in truth!

By creation, all men have equal rights.



EX-SECRETARY of the Treasury Carlisle, in giving expression to his views on the policy of imperialism, says that the gravest question now before the American people is the question "whether they shall allow a war prosecuted ostensibly for the independence of a foreign people be made the pretext or occasion for changing the very essence of our national character and for converting their own Government into a great war making, tax-consuming, land-grabbing, and office-distributing machine."

* * *

AND referring to the fundamental American principle of government by the consent of the governed, set forth in the Declaration of Independence, Mr. Carlisle said further:—

"So far as the example and influence of our republican institutions have educated the minds and encouraged the aspirations of mankind, a repudiation of the United States of the principle that all just governments must be founded upon the consent of the governed would set the world back more than a century, and all the arguments that have been presented, all the battles that have been fought and all the progress that has been made in the long struggle to emancipate the people from the domination of self-constituted and hereditary rulers will be lost by a single false step taken in the delirium of triumph over a prostrate and dying monarchy. Better a thousand times that monarchial Spain should continue to rule a people against their will than that the United States should usurp her place and hold them in subjection in the name of liberty and humanity."

* * *

"EVERY Young Men's Christian Association secretary I have met for eight months," says the Rev. W. F. Crafts, "agrees that more of his active members are Sabbath breaking on pleasant Sabbath afternoons than are at the Men's Meeting. The church and associations will have to unite to save the Sabbath, if only to save themselves."

* * *

But if the Sabbath cannot save itself, what power is there in it to save anything else? and how can those who are not saved themselves save something else that needs saving by taking it along with them? That is the trouble with the Sabbath (Sunday) of which Mr. Crafts speaks: a lot of unsaved people have it in charge and are trying to bolster it up by legislation and other worldly props, when they themselves have no foundation beneath

their own feet. They cannot furnish a foundation for the Sabbath, when they have no foundation for themselves. As well might two persons in the water who cannot swim, try to save themselves by grappling each other. If the Sunday were divine, it would not need saving. The seventh-day Sabbath is divine, and will prove a sure support to those who lay hold upon it.

* * *

A SUNDAY-CLOSING ordinance which shuts up all business places except saloons, drug stores, and confectionery shops on Sundays, is in force at Lewiston, Idaho, according to the statement of the *Lewiston Tribune*. Usually the Sunday laws close the saloons, but leave tobacco shops open, on the ground that the people must be supplied with the necessaries(!) of life. But at this Idaho town it appears that the opening of the saloons is also deemed a necessity. The simple truth is, of course, that the sentiment necessary to enforce the Sunday laws must be largely secured from people who are addicted to tobacco and other forms of selfish indulgence, and who are not willing that the law shall cut these off. The "Lord's day" has to be enforced by the sentiment of people who do not care how other folks are affected so long as their own indulgences are not curtailed.

* * *

THE late Ambassador Hay, who is now Secretary of State, is reported as having expressed a determination to settle finally the long-pending issue between this country and Turkey, growing out of the claims for damages suffered by Christian missionaries during the Armenian troubles. The precedent on this point, recently set up in international usage by Germany, when two German missionaries were murdered by the Chinese, would allow the United States to demand a substantial indemnity and also a slice of Turkish territory, or a coaling station at the very least. But whether Turkey is brought to terms by this Government or not, is a question that will not in the least affect the progress of Christianity; unless, indeed, the effect is to prejudice the Mohammedans more bitterly against it.

* * *

THE Spanish nation has undertaken the gigantic task of restoring its annihilated navy. At a public meeting held in Madrid the plan was adopted setting each province and the leading cities and town to the task of providing one or more ships of the first, second, or third class of naval vessels, or some of each. The project provides for the construction or purchase of eighteen first class battleships, twenty-one of the second class, and forty-six of the third class,—eighty-five in all. If Spain has the energy, patriotism, and perseverance to accomplish all this, she will become a naval power not to be overlooked among the leading military powers of the earth. But the money spent in this way must be

taken from the channels of peaceful industry and advancement in civil pursuits, leaving the nation stranded upon the shoals of financial distress. What Spain wants—what every nation wants—is not a larger navy, but more of the principles of just government in the hearts of rulers and of the people.

Leo XIII., Statesman.

THE eyes of all Europe are turned towards this country, anxious to know what the Americans will do with the Philippines.

Not the least interested are the Catholics of the Old World on account of the vast interests of the Catholic Church in those islands, for the United States has demanded that there should be a separation there of church and state.

One thing is evident: the Catholics expect to be the gainers in the end, by such a step, though they may lose somewhat, even to the confiscation of their churchly possessions.

There is something however, which the Catholic Church regards more than these. What it is will appear from the following, in a letter by W. T. Stead, in the *Sunday World*, of October 2.

Mr. Stead reports a conversation had with a Catholic official of high rank in the Belgian government, but of pronounced liberal views, even to the extent that he thought it would be a good thing for church and state in the Philippines to be separated.

Having recently come from the Vatican whither he had been called for counsel by the pope and the cardinal Secretary of State, he was asked if the pope shared his view with reference to the religious liberty question in the Philippines.

Note the reply: "You cannot expect the pope to make any declaration in that sense. He could not do so without *repudiating doctrines* affirmed by his predecessors. *But he is a statesman*: he is a practical man, and Rome is swarming with American clerics who have considerable influence at the Vatican. . . . Of course as a *matter of principle* no pope can declare in favor of any refusal to enforce religious uniformity. But if you ask me what I really believe I must tell you that if the Americans establish religious liberty in the Philippines, the pope will *find his compensation* in the increased liberty which he will enjoy in dealing with the clergy without the *intermeddling of the civil power*."

Of course it goes without saying that the Catholic Church is intolerant—it is eternally opposed to religious liberty; and the pope, from principle, could not declare himself in favor of any such thing as religious liberty. To do so would indeed be to deny his church of which he is the head.

But, and mark the word, "the pope is a statesman and a practical man." Of course he is, and there is none better: and therefore Leo XIII. can be relied upon to ex-

hibit his statesmanship by hoodwinking other statesmen (and Americans at that) into the belief that he is not opposed to religious liberty. Any loss to the papacy in the Philippines will, it is expected, be compensated for by the increased liberty the pope "will enjoy in dealing with the clergy without the *intermeddling of the civil power*." And this compensation Leo XIII., pope and statesman, can be relied upon to get.

That is so. For years the popes have been restive because of the restraints imposed upon them by the "intermeddling civil powers." In his encyclical of Jan. 6, 1892, to the hierarchy in America, the pope says of the Catholic Church: "She would bring forth more abundant fruits, if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority."

This is what she is after; this is the compensation looked for, and to get it, Leo XIII., pope and statesman, would be willing to lose a good deal in the Philippines. And furthermore, there is no question but what he will get it.

C. H. K.

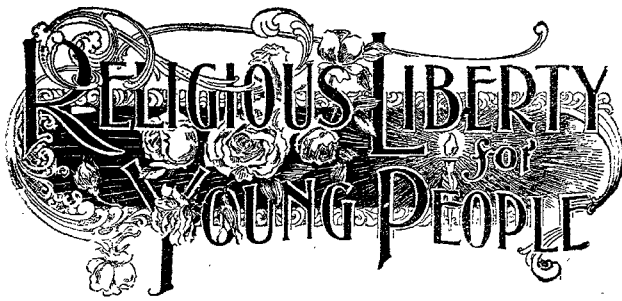
Puritan Religion.

A DESCRIPTION of the old New England Sunday is calculated to make restless children of the present day, and possibly some of their elders, thankful they were not born two centuries ago.

Sunday morning a horn was loudly blown to announce the hour of worship; service began at nine o'clock and lasted for eight hours, with an intermission of one hour for dinner and conversation. In the earliest days the congregation sat on rude benches, their seats being assigned them at town-meeting. The service consisted of several parts, which are chronicled in an ancient diary as follows:—

"Preliminary prayer or invocation; chapter of Bible read and expounded; Psalm in metre, read out line by line by Deacon S.; long prayer on various matters, one hour and a half; sermon of one hundred to one hundred and fifty pages. At close of service, baptism; sinners put on trial, confessed before congregation. Minister C. bowed right and left, no person stirring till he had passed down and out of the meeting-house."

AN attempt is to be made on a certain day not yet selected in the year 1900 to take an exact census of the population of the earth, the reports to be sent in to a central establishment at Berne, Switzerland. The distribution of those who take the census will be made upon the estimates of population made by John Bartholomew, F. R. G. S., of Edinburgh. These are that, in round numbers, the population of the world is 1,525,500,000, divided as follows: Indo-Germanic, or Aryan, 545,500,000; Mongolian, or Turanian, 630,000,000; Negro and Bantu, 150,000,000; Hottentot and Bush, 150,000,000; Malay and Polynesian, 35,000,000; and American Indian, 15,000,000.



The War of Principle.—No. 4.

“THE persecution of Christians,” said Cecil, “might all have been allayed, if the Christians had been willing to lay aside certain prejudices to which they clung with stubborn tenacity. They knew it was a part of Roman law not to permit the introduction of new deities. (It would seem they had enough gods and goddesses.) Yet the Christians went into Rome to preach a religion that could not in any way harmonize with theirs; but rather would work its destruction. It was not strange that they were cast into prison, and given to torture and death. But the most unaccountable part of it is, that when they were offered freedom by the doing of some trivial act of outward compliance, such as casting incense to the gods, they stubbornly refused, and preferred death to life and liberty.”

“Certainly,” said Aleck, “I understand that. Had they cast incense to the gods they would have denied the God of heaven, and given up the controversy. A similar act of outward compliance to law was demanded of the three Hebrews who went into the fiery furnace. Daniel, too, might have saved himself from the lions’ den by praying silently as he walked the streets. And even later the martyrs, burned at the stake, might have bowed to the crucifix as a sign of recantation. The fact is, Cecil, government has no right at all to intermeddle with religion, or to prescribe its outward forms. Had the world heeded the principle announced by the founder of Christianity, and rendered to God what was God’s, and to Cæsar what was Cæsar’s, no persecution would have been permissible.”

“But, Aleck, Christianity came too late with this announcement. Church and state government was the government of Rome, and it ruled the world when Christ came. The announcement of his principle would mean only revolution from the start.”

“True, Cecil. The god of this world had everything arranged in such a way as to hinder God’s work in the earth. But the mission of Christians in the world was to proclaim liberty. They were all in the world to point out the legitimate orbits in which state and church should move. The state was out of its orbit in seeking to control faith and enforce religion. The church was out of her place in accepting the aid of the state in any way. Christians declared that Rome had no business to dictate what men should believe or how they should

worship. Rome never had a right to make such a law as you have quoted about bringing in new gods; for it took away a man’s right of private judgment. A man is not a child, nor is a government a father. Governmental paternalism is unendurable. God has made us free and equal, and to man we only owe those duties that pertain to civility.

“You have said that the persecution of Christians was simply the just reward of non-conformity to law. I would like to ask you, what good followed the enforcement of these laws? What purpose did the laws serve? You have already acknowledged that Christians would die rather than obey them. But the Christians were the best citizens and most upright characters. Then these laws served one purpose only—they rid the government of its best society.”

“Why didn’t they get the laws repealed then?” asked Cecil.

“Why are we not afflicted with these very laws to-day?”

“Oh, I suppose it is because circumstances have altered, or because our customs have changed.”

“No, my friend; it is because the blood, torture, horror of those dark days have made us alive to the danger of such laws. We have some of them still on our statute books. They are dead just now; but they are like snakes that lie torpid. At any time malignity, sufficiently reinforced, may call them into activity. You here advocated principles which, should they be set in operation, would not only shut off advancement, but would also bring back those dark days upon us. Suppose you yourself should be found out of harmony with some viper-like law, would you suffer until it was repealed, or like some cowardly soul, weakly compromise, so that if it ever were repealed, it would needs be through some more heroic sufferer?”

“Aleck, I would try to do what was right.”

“Of course, you would, my friend. If you did not, you would betray your own manhood, as well as fasten the shackles on others. I know you honor those who were willing to face death rather than perjure themselves or act hypocritically. Those who lit up Nero’s gardens, here also illuminated the dim vistas of history.”

“And yet, Aleck, there are many things that look puzzling. The Christians certainly gave men an opportunity to think them fanatical and even dangerous. They vowed they would have nothing to do with the gods of Rome and of the world. They rejected with contempt the superstitions of the Roman family, city, and province, and it was far harder to understand the Christian than it is to-day.”

“The real Christian is always an enigma to the world, Cecil.”

“Well, yes, I suppose so. But he need not be a menace to civil institutions.”

“No, indeed. But Aleck, some things are called civil that are not civil. There is no such a thing as a civil Sabbath, or a civil baptism, or a civil Lord’s supper, or

a civil conversion. It is the confusion of the civil and religious that makes men appear enemies to good government; but when good men are placed in such a position, something is wrong with the government. We find cases like this to-day. In fact, Cecil, many of the problems of the past are coming to the front, and a study of the war of principle will be profitable and practical to us to-day. We are on the eve of struggles similar to those of the early years of Christianity. Then the Dark Ages confronted them. To-day the Ages of light begin to break upon us; for while gross moral darkness covers the earth, the light of eternal day will break, and before Christ comes, crowned King of kings, and Lord of lords, in face of the law of God, the trial of principles will be over. The truth will appear, the false go into everlasting night. Good night; when we meet again, we'll have more to talk over."

F. B.

Studies in French History.—43.

THE MASSACRE OF ST. BARTHOLOMEW.

"I THINK," exclaimed Joe Palmeter, indignantly, that I would have held the reins of my own government, if I were king."

"Well, poor Charles was only a weakling—too weak to resist the appeals for the annihilation of the despised Protestants, which came raining in upon him—every appeal seconded and urged by his own mother. At last, desperate and nearly crazed, he signed the fatal document, and cried, '*Kill them all! let not one live to reproach me!*' The horrible work was begun at a little past midnight."

"I wonder they didn't get confused and kill each other," said Julia March.

"Undoubtedly they would have, Julia," replied the professor, "had it not been for the white badges they wore,—a white scarf and cross."

"The idea!" exclaimed Maggie Palmeter. "White is the emblem of purity."

"But on this terrible night it was the emblem or badge of violence and murder. The dreadful work was not confined to any class,—high and low, young and old, the grey-haired man and the innocent babe,—all were alike forced to submit to the baptism of blood."

"Didn't King Charles begin to repent when he saw what he had done?" asked Milly Brown.

"No; on the contrary, the sight of the bloody corpses seemed to enrage him, and he brutally shot the poor fugitives who passed the palace window."

"I wonder what became of the King of Navarre?" asked Bert Mathews.

"Well, Bert, he professed Catholicism to save his life. All this was done in the name of religion—in the name of Him who said, 'Put up thy sword into its place.' After he had escaped from danger, he became a Protestant again. Perhaps you would all better write in your

books: Massacre of St. Bartholomew, Aug. 24, 1572, when about 25,000 to 30,000 Protestants perished."

"Wasn't England a Protestant country?" asked Joe Palmeter, "and if so, how could she help showing displeasure?"

"England, as well as other countries, was highly displeased. Queen Elizabeth expressed her indignation in no mild terms, and Germany lifted her hands in horror."

"I suppose all this pleased the pope very well," suggested Fred Green.

"He appeared pleased, and even gave thanks in public over the horrible victory, but in private it is said that he wept, as well he might. This was Pope Gregory XIII., and by the way, he is the one who gave us our present method of reckoning time."

"I think that *all* the kings could not have been displeased with the massacre," said Edna Phillips, for Uncle Jack said this morning when we were speaking about the Spaniards that the Spanish king was real glad over it, and declared it a great victory."

"Your uncle is right, Edna; but Spain was the only country under the sun that *did* rejoice. Even King Charles was wretched and unhappy afterward, and imagined that he was haunted by bloody apparitions. There was blood often found in the bed where he slept, which of course added to his horror. But as he was subject to weak lungs and hemorrhages, this was probably the reason of it. Finally, King Charles the Ninth, whose name will go down to history as the king who sanctioned the most horrible wholesale murder on record, died at the age of only twenty-four,—young in years, but old in crime."

"What a different record he might have made for himself!" said Julia March, "it seems to me that kings have a great chance to do good if they will. I hope his son who came after him had more principle than he."

"He had no son," answered Professor Carman, "and was succeeded by his youngest brother Henry, who at this time was over in Poland, having been made king of that country, but now he hurried home to enjoy the greater distinction of being king of France. The people were anxious to welcome him, but he did not appear in public in France after his brother's death, for a number of months, and when he did, his people were much disappointed in him, because he seemed to care more for the basket of puppies which he carried with him everywhere than he did for his people or their needs."

"What did the people of Poland do when their king left them?" asked Maggie Palmeter.

"O, they hurried around and found some one else, and I do not think their choice could have fallen on a more foolish fellow than King Henry proved to be. He associated with the vilest characters in his kingdom, and then, by way of cancelling his sins, he would take these wicked companions, whom he foolishly called 'darlings,' and repairing to the church, they would thrash each other; this must have been very painful, for they wore

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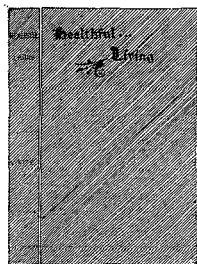
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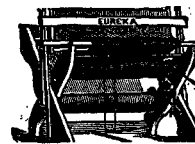
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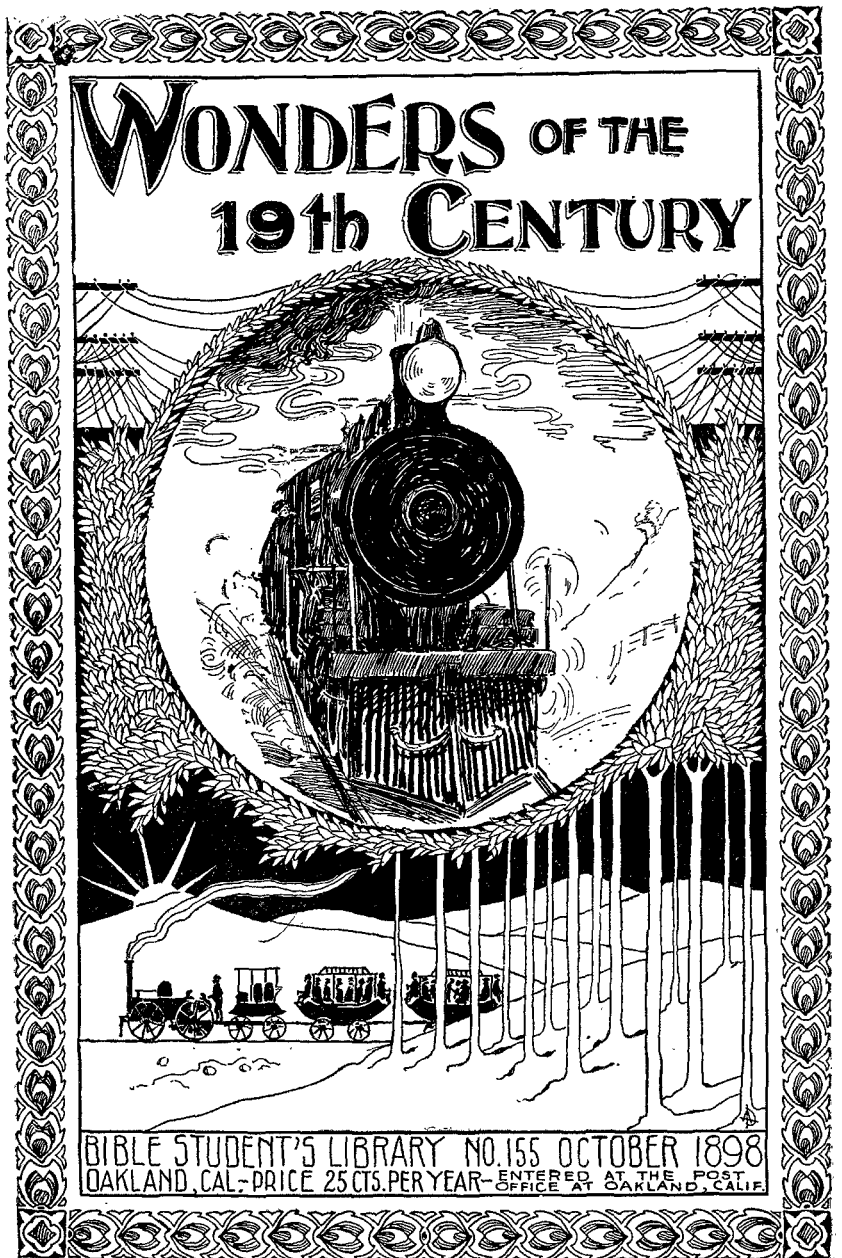
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"The Desire of Ages" is the title of a forthcoming volume by Mrs. E. G. White. It is intensely interesting and beautifully illustrated, and is devoted to the consideration of the great truth that in Christ the love of the Father is revealed—that "God was in Christ reconciling the world unto himself."

Although the complete book will not be ready until about October 15th, the Prospectus has been issued thus early to enable our agents to make a Fall delivery.

Our Tract Societies will handle this book in their respective States, therefore all orders for Prospectuses, price of which is \$1.25 postpaid, and correspondence concerning terms and territory, should be addressed to them.
PACIFIC PRESS PUB. CO., Publishers.

American Sentinel.

NEW YORK, OCTOBER 20, 1898.

THE newly formed "League for Social Service," of which Dr. Josiah Strong is president, includes in its program of work all that is aimed at by Rev. W. F. Craft's Reform Bureau at Washington, and more. This statement comes to us upon unquestionable authority.

THE czar has made an appeal to the pope that the latter will not insist on raising the "Roman question" at the peace congress of European powers which the czar has set on foot. If the powers represented are each to insist upon having the things it covets, there can of course be no peace; and there could be nothing more unfortunate than for the pope to set the example in this respect.

AT Ford's Store, Maryland, where three men have been prosecuted for working instead of loafing on Sunday, as noticed on another page of this issue, the court demanded that the men pay the costs of the trial, and in one case at least, the fine imposed, before taking an appeal to the higher court. By such outrageous proceedings, in defiance alike of justice and of the established rules of law, is the virtue of the Sunday law proclaimed by its friends.

THE Rev. Dr. De Costa, a well-known clergyman of this city, asserts that fifty millions of the American people are either hostile or indifferent to religion. If this is so it constitutes a fearful indictment against the professedly Christian churches in this land; and proclaims the truth that it is high time the church should cease trying to reform men by legislation and address her petitions for more power to the throne of heaven.

THE annual convention of the Sunday Rest Association of Wisconsin will be held at Steven's Point, that

state, November 9, 10. Rev. W. F. Crafts and other advocates of Sunday legislation, including leading representatives of the international W. C. T. U., will be present, and a strong impetus will no doubt be given to the Sunday movement in that State.

PRECISELY what is the significance of Emperor William's ostentatious journey to Jerusalem, is a question of some perplexity and a cause of considerable anxiety to other potentates of Europe. There is a well-defined suspicion in their minds that the Kaiser's pilgrimage is not altogether a religious affair. There is evidently an understanding between William II. and the Sultan, the scope of which is not understood at other European courts, and which may give the German emperor the opportunity to reap a substantial advantage in that important part of the Orient; and a new importance and interest may be attached to the historic city and country of the Jews.

THE *Chronicle*, of London, Eng., makes this comment upon the czar's call for international peace, in its relation to civilization:—

"The one point to be noted by every man is that if the idea embodied in the czar's receipt cannot be carried out, the basic ideas of our civilization are lost. We may as well throw up the sponge—we may as well cease to prate about civilization and progress—for our talk will be as the idle wind."

Of course it will, and it always has been such, so far as it assumes an identity of "our civilization and progress" with Christianity. Civilization has done much for the world, but it is permeated with selfishness, nevertheless. There is not a national or an international policy in existence that is not based upon selfish principles. And selfishness and Christianity are opposites.

The czar's undertaking is really that of eliminating selfishness from the international politics of Europe; for so long as each nation pursues its

present selfish policy, their so called interests will be constantly coming in conflict, and it is out of such friction that the resort to arms finally springs. We wish the czar all possible success, but we have no faith in the power of anything short of divine grace to eradicate selfishness.

GENERAL MERRITT, military governor of the Philippines, says that the United States ought to take and hold the entire group; and the general trend of American sentiment is in support of this view.

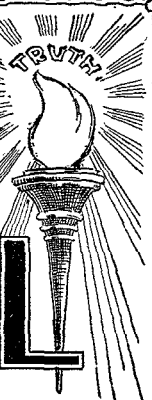
THE Christian Ministers' Alliance of Nashville, Tenn., have under consideration a proposition to petition the City Council for an ordinance which will close the doors of all business places in the city on Sundays, except drug stores; and these, it is provided, shall be closed but not locked. This proposition is made in view of "the gradual and increasing encroachments upon the sanctity and quiet of the Sabbath day," which is viewed with "apprehension and alarm" by the Methodist preachers. Why it is that the preachers and others who wish to enjoy "the sanctity of the day," cannot do so without making everybody else keep still, is not explained.

POLITICS may be defined as the science of making servants of the people for personal gain, without making them aware that they are servants instead of rulers. This is not a theoretical definition, but it is a practical one.

SINCE God himself rested from his creative work on the seventh day, the Sabbath is God's rest; and since God's rest could not have been from weariness, it is evident that true Sabbath rest is for spiritual, rather than physical, purposes.

WHEN the church ruled the state, dissenters were put to death for being "heretics;" and when there is only an alliance with the state, they will be put to death for being "anarchists."

AMERICAN SENTINEL



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

VOLUME 13.

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NUMBER 42.

CHRISTIAN truth will outweigh secular errors and worldly follies; but the ballot is no heavier in the scale of the church than in that of the world.

others of the same class have to be employed to do the turning.

THE true purpose of government is the good of the individual, and not its own good at the expense of the individual.

MANY an individual is willing to work earnestly to correct the "public morals" in order to divert his mind from an unpleasant sense of deficiency in the state of his own morals.

THE church can never conquer the world with the world's weapons.



It is a very near-sighted Christian who mistakes the hall of legislation for the temple of God.

WILL THE CHURCH VOTE OUTWEIGH THE SECULAR VOTE?

THE cause of righteousness was never promoted in the earth by a compromise with evil.

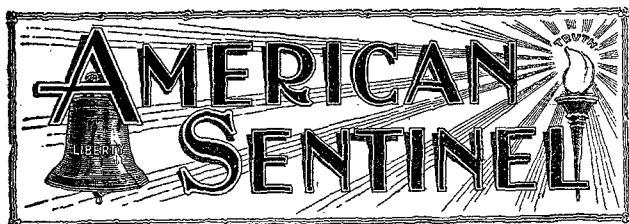
CAN the church reform society and eliminate the unrighteous features from the Government, through politics? How can she expect to do this, when her political strength is less than one third that of the unrighteous world? Why, in the face of this plain truth, does the church continually seek to set up righteousness in the Government and in society by law? Evidently, the only thing the church can do in this situation is to effect a compromise with the world, as is always done in politics by the weaker party. The world will be willing enough to do this, and to set up an image of righteousness by incorporating certain religious observances into the law; but like every compromise with the world, it will be a religious delusion. The cause of righteousness cannot be advanced by any compromise of truth with error, or of light with darkness.

THE legislature which sets out to purge the state or city of sin, has forgotten that evil must be overcome with good, as darkness with light.

THE "Christian vote" of this country can never be made available for practical results upon any line of action to which the world does not consent.

It is not strange that it takes so long to "turn the rascals out" of political office, considering that so many

THE church is the light of the world only while she remains above the level of the world.



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

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.)

Liberty.

We want no flag—no flaunting rag—
In Liberty's cause to fight;
We want no blaze of murderous guns
To struggle for the right;
Our spears and swords are printed words—
The mind's our battle-plain;
We've won our victories thus before,
And so we shall again.

We love no triumphs gained by force—
They stain the brightest cause;
'Tis not in blood that Liberty
Inscribes her sacred laws;
She writes them on the people's hearts,
In language clear and plain;
True thoughts have moved the world before,
And so they shall again.

We want no aid of barricade
To show a front to wrong;
We have a fortress in the Truth
More durable and strong.
Calm words, great thoughts, unflinching faith
Have never striven in vain;
They've won our victories many a time,
And so they shall again.

Peace, progress, knowledge, brotherhood,
The ignorant may sneer—
The bad deny; but we rely
To see their triumph near
No widow's groans shall mar our cause,
No blood of brethren slain:
Kindness and Love have won before,
And so they shall again.

—Mackay.

Fourth Century and Nineteenth Century Parallels.

THE early Christian Church, when it went forth to fulfill the divine commission to "preach the gospel to every creature," met with severe persecution at the hands of Rome. Rome was then pagan, and the meas-

ures employed against the Christians were taken in the name of paganism, in the name of the pagan principle which compelled worship of the gods of Rome.

But in spite of persecution, Christianity spread throughout the empire, carrying with it the divine principle of brotherly love and regard for the rights of beings created in the image of God; teaching men to render to Cæsar the things that were Cæsar's, and to God the things that were God's. Toleration came in the place of persecution, and a final acknowledgment of the right of the Christians, and of all men, to worship only the God of their own choice.

But ere long, a professor of the Christian religion sat on the throne of the empire, and the church which held the name and practiced the forms of Christianity became the dominant power in the land. Church and state were united, and the state did the bidding of the church. And then persecution was again waged, more severely than ever, against those who maintained allegiance to the principles of the divine government. The realm of conscience was invaded, religious freedom was swept away, individual rights were denied, on a wider scale than had been done before. But this time it was done in the name of Christianity. In the name of that which had before proclaimed the right of every man to think for himself and to worship as his own conscience might dictate,—in the very name of that which had demanded this for all men, all this was denied to men. And that produced the worst persecution, the worst state of things in politics and society, that the world ever knew. The very light that was in men became darkness, and how great was that darkness was made known by the long night of the Dark Ages.

And now, in this country, is to be seen a parallel to this retrograde movement which brought darkness and ruin upon the world then, and which can only have a similar result to-day. The United States Government arose to proclaim to the world the principles of civil freedom, the right of men to self-government. Its separation from the monarchy of Great Britain was justified by the Declaration of Independence, which proclaimed all men to be created equal and possessed of inalienable rights, to preserve which is the only legitimate object of civil government. Situated in a territory which had become a refuge for the oppressed of other lands, the principles of civil and religious freedom found in this Government the soil for vigorous growth, and the opportunity for a world-wide influence upon man. The right of men to self-government was asserted not only for the citizens of this Government, but for those of all governments on the earth.

But now, the United States Government itself is departing from the principles for which it has hitherto stood. When it arose as a power among the nations, it protested against despotism in the name of the inalienable right of all men to civil and religious freedom. Its policy was that of "government of the people, by the people, and for the people." But a new policy is coming

to the front; territory is now held under the authority of the United States in which the majority of the people have no voice in the Government. This is the case in Hawaii, which is now under military rule, than which a more despotic form of government does not exist. Porto Rico is another district under the like rule, and Cuba and the Philippines are almost certain to be incorporated into the national domain on a similar footing. The dream of American statesmen is of empire, rather than of "Liberty enlightening the World" with the glory of free government.

And all this is done in the name of liberty,—in the name of the Constitution which is the great charter of free government and of the Declaration of Independence by which the national policy professes to be guided. In the name of liberty a government is set up over a people which holds them in unwilling subjection to a foreign power. Under such a policy the light of free republican government, founded upon the recognition of inalienable rights, must be turned into darkness, and only despotism worse than that against which our forefathers protested can be the final result.

And this is a real and a terrible menace to America to-day and to the world; for the effect of it will be worldwide. As Ex-Secretary Carlisle has said, "Better a thousand times that monarchical Spain should continue to rule a people against their will than that the United States should usurp her place and hold them in subjection in the name of liberty and humanity."

Reform by Law in the Roman Republic.

TO REFORM society by law has always been a pleasing vision in the minds of people who have not learned the truth that every true reform in society must begin in the heart of the individual member of it, by the exercise of his own will. This being so, the experiment is one that has been often tried, and the lesson of the results is plainly written in the pages of history.

The last days of the Roman republic furnish this lesson among many others of value to those concerned in the experiment of republican government to-day. In the last days of the Roman republic society had fallen into moral ruin. The individual no longer held himself in moral restraint; he no longer exercised the power of self-government. And this was what brought the last days of the republic, as it is what must always bring the last days of government "of the people, by the people, and for the people." Yet there was left in the public mind a consciousness of the fact that the crimes from which they no longer held themselves back were worthy of punishment; nor was there lacking a zeal to enact laws against them. The experiment of reform by law was afforded a fair and thorough test. Of this history sets before us the following facts:—

"Cæsar acted directly with the assembly of the peo-

ple, and passed such laws as he pleased. Yet it must be said that he passed none that were not good enough in themselves, but they were laws which in fact meant nothing. There was no public character to sustain them, and consequently they were made only to be broken. There was a law for the punishment of adultery, when not only Cæsar, but nine tenths of the people were ready to commit adultery, at the first opportunity. There were laws for the protection of citizens against violence, when every citizen was ready to commit violence at a moment's notice. There were laws to punish judges who allowed themselves to be bribed, when almost every man in Rome was ready both to offer and to receive bribes. There were laws against defrauding the revenue, when almost every person only desired an opportunity to do that very thing. There were laws against bribery at elections when every soul in Rome from Cæsar to the lowest one of the rabble that shouted in the Forum, was ready to bribe or to be bribed. 'Morality and family life were treated as antiquated things among all ranks of society. To be poor was not merely the sorest disgrace and the worst crime, but the only disgrace and the only crime; for money the statesman sold the state, and the burgess sold his freedom; the post of the officer and the vote of the jurymen were to be had for money; for money the lady of quality surrendered her person, as well as the common courtesan; falsifying of documents, and perjuries had become so common that in a popular poet of this age an oath is called "the plaster for debts." Men had forgotten what honesty was; a person who refused a bribe was regarded not as an upright man, but as a personal foe. The criminal statistics of all times and countries will hardly furnish a parallel to the dreadful picture of crimes—so varied, so horrible, and so unnatural.—*Mommsen*. In this condition of affairs such laws were nothing more nor less than a legal farce.'

And it cannot be denied that similar conditions furnish many a legal farce in the American republic to-day. Good laws may be looked for as the outcome of moral reform, but it is useless to look for moral reform as the outcome of the laws, however good they may be in themselves.

Behind the Times.

THE *Defender*, a New England organ devoted to Sunday and its compulsory observance, devotes several columns to the publication of queries, complaints, etc., from correspondents. One of these expresses his concern over the Sunday situation in his neighborhood as follows:—

"I wish you would tell me where I can get a copy of the laws in regard to the observance of the Sabbath, that is, something that defines what is in violation of the Sabbath according to the laws of the commonwealth. There has been some work on the Sabbath in this neighborhood lately, and I know it was *absolutely* unnecessary, but I do not know as I could *prove* it before the *court* where the case would be tried, if they were prosecuted. I went to the chief of police, to see if I could find out what steps were necessary to stop such work, and he said that 'I would be unable to sustain any case, as the man would say it was necessary work.' It makes me

sad to think that in good old New England one has got to sit down and let evil reign supreme. There is something wrong somewhere. Either the laws are not what they should be, or else those in positions to execute them are in league with those that break them."

This is the view of things to which one is educated by the teaching that Sabbath observance must be preserved by law. Unless the laws against Sunday observance can be enforced, "one has got to sit down and let evil reign supreme"! No hope in the efficacy of gospel preaching to overcome evil, no hope in the power of God to regenerate the heart, or in the softening influence of the message of divine love upon even the hardened sinner—no confidence in any power to overcome evil except that of human statutes executed by the sheriff and the courts! How far from Christianity is such a view!

Yes; "there is something wrong somewhere," and not only in that neighborhood, but in every neighborhood the world over. Men are bad, thoroughly bad. The great majority of them are controlled by the carnal mind, and the heart that "is deceitful above all things, and desperately wicked." And the great majority of the race have been in this condition almost since time began. Adam, the head and beginning of the race, fell from his perfection and became carnal, in the Garden of Eden. That is the something that is wrong somewhere and everywhere; but the *Defender's* correspondent seems to be nearly six thousand years behind the times in getting at the fact.

There is no use trying to reform society by law. Only that which can transform can properly reform the descendants of Adam. Laws are useless without sentiment to support them, and the sentiment cannot be manufactured by the law. The sentiment is the proper source of the law, and not law the source of sentiment. The transforming power that is available in this world is that of divine grace; and that is as powerful to-day as ever. Relying upon that, no one need ever feel that he must sit down in despair.

Rome's Advice to the United States Regarding the Philippines.

THE Roman Catholic view of the proper solution of the religious problems raised by the coming of the Philippine Islands under the authority of the United States is presented in a late issue of the *Catholic World*, by "Father" Doyle. This papal spokesman wants Protestant missionaries to keep out of the Philippines, and plainly hints at his regret that he has not the power to give his wishes in the matter the force of a command. He says moreover that the passing away of the old Spanish system is a fortunate thing, because with that out of the way the Philipinos will become more attached to the priests—as if it were not a fact that the Spanish government and the Catholic Church are in close alli-

ance, each one giving its sanction to the principles and deeds of the other. We quote the following:—

"The coming of the American system at this time is very providential to the native Philipinos. The loves and the religious associations of their childhood, now that they are stripped of all tyrannous exactions from the civil order, will revive, and the devotion they have always had for the *padres* will assert itself. If in the next few years the administration of affairs is conducted with wisdom, we may hope to win the entire native population to our side. We must learn a lesson from our 'century of dishonor' with the American Indians. If we send among the Tagals 'swaddlers' and politicians to sow corruption and degradation, we shall reap the whirlwind in dissension and revolution. The possession of the Philippines will become a very costly experiment, and what is worse than mere loss of money, our influence, which has been given to us to uplift and free, will be perverted to debauch and enslave. *Were I in authority I would persuade every Protestant minister to stay away from Manila.* [Italics ours.] I would select the most thorough Americans among the Catholic priests of the country, and establish an *entente cordiale* between them and the civil authorities. I would appoint as governor-general a broad-minded military man—one who understands the inner workings of the Catholic religion. He need not be a Catholic, but he should have no antipathies against the church, and should strive to gain the sympathetic adherence of the ecclesiastical authorities. He should proceed in the establishment of courts and tribunals on the American plan, he should look out for the sanitation of the cities, suppression of rampant vice, and, as he is in duty bound, leave religion to its own devices. Proceeding on these lines, we shall not conquer the Philippines so much as we shall win them to our way and methods, and not many years will have passed before we shall have planted among the Orientals the seeds of the freest and best government on the face of the earth."

But the "freest and best government on the face of the earth" would not be where all other religions are excluded except the Roman Catholic. Where such exclusion has been maintained, the governments have been at the very opposite extreme of the freest and best, as witness some of the governments in South America. The purposes of Rome are evidently not changing upon this point.

The statement by "Father" Doyle that a whirlwind of "dissension and revolution" will follow in the Philippines unless care is taken to leave the people under Catholic influence and control, hardly accords with the claim that five-sixths of the people have been converted to Christianity, as is claimed by Catholic authorities. It does not speak very favorably for the Roman Catholic idea of conversion. True Christians are not thus led into raising whirlwinds of violence and crime.

"It is an excellent paper. Its politics are according to the gospel," is what a Methodist minister from Wisconsin writes in reference to the *SENTINEL*; at the same remitting \$1 for a year's subscription.

Don't Cut God Out of the Constitution.*

BY FANNIE BOLTON.

WHAT would you do with the Constitution?

That you're here with your knives and scissors,
Cutting out this and that good conclusion,
And littering the floor with slivers.
What's this you've cut? "equalrights?" of all things!
Congress makes no religion!
"Inalienable rights," that you say are small things;
But you're letting in devils legion.

"Making room for God in the Constitution?"

Say, stop it! you're off the track.
Don't dare to make such a substitution,
The god you'll get in is black.
For where "equal rights" are found for man,
And "inalienable rights" protected,
The eyes of those who have power to scan,
See the God that you've ne'er detected.

God is found in the Constitution

With love and equality,
Keeping the State from a mad intrusion
On conscience and liberty.
To cull these out of the Constitution,
O never have we a doubt,
But behind it all is a resolution
To cut our adored God out.

To cut out "inalienable rights" indeed,

"Equality with the law,"
To leave the State to enforce a creed,
And to make men bow with awe,
To say all men are not free and equal,
That God may be in. O shame!
Can we not read in the past the sequel
Of God and his creature's blame?

God is always in love and freedom,
God is always in right.

Take down the tomes of the past, and read them,
And learn what is dark and light.
You've put bitter for sweet, and sweet for bitter,
Of righteousness made a sin.
I see from the things you've cut out in your litter
That you're letting the devil in.

Union of Church and State Condemned by History.—No. 2.

By B. W. Noel, M. A.

WHEN the churches began to be corrupted by the increasing wealth of their ministers, this pagan union of the state with the priesthood was extended to them; and emperors with the Christian name sought the aid of a corrupt Christian priesthood, as heathen emperors had sought the aid of augurs and of heathen priests. Constantine, who first openly protected the Christian churches, can scarcely be supposed to have done so from religious feeling. The progress of Christianity had been

very considerable. If, before this reign, the Christians did not amount to more than one-twentieth part of the population, as asserted by Gibbon, still this number of avowed Christians, at a time when the profession of faith in Christ exposed them to martyrdom, indicates that a larger number were secretly convinced of its truth. Licinius, the rival of Constantine, could not, by his heathen zeal, raise any popular enthusiasm in his support; and if we had no other proof of the numerical extension of professed believers, we may infer it with certainty from the recorded habits of the clergy. "During the third century," says Mosheim, "the bishops assumed in many places a princely authority; they appropriated to their evangelical function the splendid ensigns of imperial majesty. A throne surrounded with ministers exalted above his equals the servant of the meek and humble Jesus; and sumptuous garments dazzled the eyes and the minds of the multitude into an ignorant veneration for their arrogated authority. The example of the bishops was ambitiously imitated by the presbyters, who, neglecting the sacred duties of their station, advanced themselves to the indolence and delicacy of an effeminate and luxurious life. The deacons, beholding the presbyters deserting thus their functions, boldly usurped their rights; and the effects of a corrupt ambition were spread through every rank of the sacred order."

The splendor and ambition of the clergy manifest clearly that the Christians were become a powerful body, whom Constantine would desire to attach to his cause, and their number renders it very probable that policy was the earliest ground of his Christian profession. "His conduct to the Christians was strictly in accordance with his interests; and it is very probable that the protection with which he distinguished them may, in the first instance, have originated in his policy."—*Waddington*.

But if it began in policy, political considerations would still more powerfully urge him to continue it. He had learned, no doubt, from the disturbances continually excited by Licinius, that neither himself nor the empire could enjoy a fixed state of tranquility as long as the ancient superstitions subsisted; and, therefore, from this period, he openly opposed the sacred rites of paganism as a religion detrimental to the interests of the state.

On the other hand, it is too plain that he was an irreligious man. It was in the year 313 that he published the edict of Milan, by which he proclaimed universal toleration, and secured to the Christians their civil and religious rights. But, in the year 325, he ordered his rival, Licinius, to be strangled; and the same year in which he convened the Council of Nice was polluted by the execution, or rather murder, of his eldest son. "It is not disputed that his career was marked by the usual excesses of intemperate and worldly ambition; and the general propriety of his moral conduct cannot with any justice be maintained."—*Waddington*. After his conversion to Christianity he still continued, as supreme pontiff, to be the head of the religion of heathen Rome, and

* Suggested by the Cartoon in our issue of October 13.

thus continued to be invested with more absolute authority over the religion he had deserted than over that which he professed. But, as he had been the head of the heathen priesthood, it seemed to him right that he should make himself equally the head of the Christian priesthood. He, therefore, assumed a supreme jurisdiction over the clergy.

One of the earliest objects of his policy was to diminish the independence of the church; for which purpose he received it into strict alliance with the state; and combined in his own person the highest ecclesiastical with the highest civil authority. The entire control of the external administration of the church he assumed to himself. He regulated everything respecting its outward discipline; the final decision of religious controversies was subjected to the discretion of judges appointed by him; and no general council could be called except by his authority. Though he permitted the church to remain a body politic distinct from that of the state, yet he assumed to himself the supreme power over this sacred body, and the right of modeling and of governing it in such a manner as should be most conducive to the public good. Thus he exercised at once a supremacy over the heathen and the Christian priesthoods. He was the chief pontiff of heathenism, and the chief bishop of the Christian church. And this state episcopate he exercised many years before he was baptized; and long before he was a member of the church he was its *summus episcopus*; and only a few days before his death received from Eusebius, bishop of Nicomedia, the ceremony of baptism.

The Holy Spirit and Sunday.—No. 9.

BY C. H. KESLAKE.

PROTESTANTISM can never die. It is essentially a protest against the papacy and its arrogant, its blasphemous, claims. Being a protest against the papacy, it must be that so long as that power shall exist, so long must Protestantism continue, and eventually gloriously triumph.

The principle for which Protestantism stands is the Bible as the only standard of faith and morals; whereas the principle for which Catholicism stands, is the Bible and tradition—with tradition the more clear and safe.

It is no argument against the Protestant idea, as set forth above, to say that from its beginning in the sixteenth century it has not always been consistent with its profession, inasmuch as it has taught much that is not to be found in Scripture; while, on the other hand, it has failed to teach much that is revealed in the divine Word.

Beginning with the principle that the Bible alone is the standard of faith and morals, Protestantism—consistent Protestantism—simply holds itself ready to renounce error on the one hand, and to teach the truth as contained in the Word of God on the other.

It in no wise militates against Protestants for the true Protestant to acknowledge that while contending for the Protestant principle, there were some things held to which were not consistent with the principle itself. He does not claim that he knows all that the Bible teaches. He simply knows that that Word is spirit and life (John 6:63); that the "Word of God is not bound" (2 Tim. 2:9); that the opening of the Word giveth light (Ps. 119:30). And, therefore, as that Word continues to open, and give understanding to the simple, it will simply expose error by revealing the truth. And when such is the case, the error is gladly renounced, while the truth takes its place.

This blessed work must go on until the believer is completely delivered from error, and the point reached when all he knows will be nothing but the truth; and the last vestige of error being removed, there will be nothing left, but for the Word to continue to open, and through endless ages, truth after truth be revealed.

It is possible for the professed Protestant to stop short and come to a point where, for various reasons, he will refuse to yield up error for truth. But that matters not so far as Protestantism is concerned. It will simply go on and leave him hopelessly in the rear; and he would then become a Protestant only in name.

As we have already seen in previous articles, when Protestantism began there was retained as an article of faith that which was not to be found in the Bible, but which was acknowledged to exist solely by the authority of the (Catholic) church—namely, the Sunday. Stultifying though it was, and a matter much to be regretted, it did not prove the Protestant principle wrong. Not being fully understood then, it could only be a matter of time when it would be understood, and the Sunday institution be repudiated by every true Protestant.

Nor is this all. The reader who has followed us in the investigation of this subject will have seen that when the Protestant principle came up and the General Council of Trent was convoked to meet the "heresy," it was met right on this question of Sunday.

So far as the Catholic Church was concerned, tradition prevailed, resting its claim for recognition solely upon the Sunday institution. Sunday, therefore, was the test.

That being so, and inasmuch as Protestants themselves at the Council of Augsburg had conceded as valid the church's claim with reference to the Sunday, it was clearly a victory for the Catholic Church. But it did not prove, however, that the principle contended for by Protestants was wrong. It must be acknowledged that the Protestants stultified themselves; but the doctrine that the Bible alone is the only standard of faith and morals, is eternally true.

Now as Sunday was the test at the beginning of the Reformation; as the Catholic doctrine of tradition was sustained in the Council of Trent by the fact of the existence of Sunday; as Protestants had stultified themselves

by retaining the Sunday, while acknowledging that it existed solely on the authority of the Catholic Church, it follows to an *absolute certainty* that this question of Sunday must again come up and be the test as between the Catholic principle of tradition and the Protestant principle of the Bible only. The time *must eventually come* when Protestantism, to be consistent with itself, must utterly repudiate Sunday as the Sabbath of the Lord.

And finally, as the work of Protestantism, or, which is the same thing, the Reformation, expressed in the principle that the Bible only is the standard of faith and morals, was emphatically the work of the Holy Spirit; and as the Protestant principle was stultified by the retention of Sunday, which has no scriptural support, the logic of the whole thing—the sum of the whole matter—is, that with the revival of the Sunday issue, Christians and everybody else will be brought to choose between the Holy Spirit and the Sunday. One or the other must be repudiated. Which shall it be?

Rome Showing Her Intolerance.

BY JOHN MCCARTHY.

Two months ago we made our way up to the northern part of the province of Santa Fé, denominated "Chaco Santafecino," to preach the gospel of Jesus Christ in the Spanish language. We delayed sometime in Colonia Ocampo making an effort to spread the glorious news of Jesus' soon coming. The Lord blessed our weak effort and a small company of sixteen or seventeen determined to follow the truth as it is in Jesus. Of this number, ten were Roman Catholics.

The news spread like wildfire throughout the whole district, and the people were warned not to come to our meetings, nor even to receive me into their houses. Then began a persecution against the brethren recently converted, but God strengthened them by his grace, and they were able to stand firm in the truth, while the turbulence raged about, and were more than conquerors through Him who hath loved them.

From there we decided to go further north to Las Locas and San Antonio. We immediately began meetings in a house exactly half way between the two villages, and night after night we had the meeting-room filled with hungry souls, who sought to obtain the bread of life to satisfy their hunger.

Soon the power of God was seen to work upon the hearts of the people as we revealed the falsity of human tradition, and of the necessity to build upon something more substantial than the words of weaklings like ourselves. As a consequence, the priest became enraged and went personally from house to house, warning the people against us. In the houses of some he found Bibles and books which had been sold by our colporters upon previous occasions; he immediately gathered together a

that he could find, and then burnt the same; telling the people that he would rather see them reading the most indecent books, than reading the "poisonous books" called the Bible, etc.; since such books would eventually lead the possessors of the same to eternal perdition. Some, however, had the courage of their convictions and refused to deliver up their Bibles, one man telling the priest that his eyes were opened by the reading of the Word of God to behold the errors of Rome, for which reason he prized it as his life.

Several began to fully follow the Lord, and keep his commandments, among them one young man, the son of an Austrian Roman Catholic. The father is the right-hand man of the priest, and consequently when he ascertained that his son had united with the Sabbath-keepers, his rage knew no bounds, and acting upon the counsel of the priest, he expelled his son from his house, threatening to kill him should he ever return to his home without having abandoned his "heresy," and at the same time telling him that henceforth he was disowned and disinherited. However, the young man loved God's truth more than earth's treasures, and to-day is rejoicing in the knowledge of the gospel.

The priest is now doing his utmost to incite the population to expel me from the place, and threatenings, etc., are brought to bear against me, to intimidate me, and prevent my preaching the gospel. To one Italian family he said he deplored the lack of fidelity of the members of the mother church, comparing them with the Catholics of the Dark Ages, who would not have countenanced for a single moment the propagation of such heresies as we are disseminating in his district; and concluded by urging them to a fulfillment of their obligation, to eradicate all teachings such as are contrary to the dogmas of Rome.

However, this persecution, instead of doing our work harm, has had a most blessed effect, since it has caused a complete division between the people; and our brethren are now well known as Sabbath-keepers, and although despised are preaching by their lives the importance of a practical Christianity for the human race.

One brother has already offered us a piece of land 100 yards by 100 as a site upon which to build a church in the future upon the principal street of the village.

Let us not be deceived by the false clamorings of some people to-day who say that Rome is more liberal now than before. Such assertions have no foundation; for where the Catholic Church obtains the least power, there we behold what she would do if she only could. The coercive spirit is just as much alive to-day in the Catholic Church as ever; but it is restrained only in such places where she has not the power to accomplish her iniquitous designs.

May the Lord strengthen us by his grace, so that we may stand firm in the coming hour of tribulation, preferring death or suffering to the acceptance of man-made doctrines.

Argentine Republic.



ONE hundred prominent residents of Santiago have sent an urgent appeal to President McKinley asking him to recommend to the Vatican that a certain Cuban priest be appointed to the archbishopric of that city. We have not learned that the President paid any attention to this appeal to offer advice at the Vatican, notwithstanding he has been the recipient of considerable advice from the pope.

* * *

CHAPLAIN MCINTYRE, who served in the navy on board the "Oregon" during the latter part of the war, has been court-martialed and dismissed for having uttered statements reflecting upon Admiral Sampson and Captain Evans relative to their actions in the engagement with the Spanish fleet off Santiago. Doubtless this will be a sufficient reminder to other chaplains that the Government does not solicit any activity on their part in the line of critics.

* * *

THE court-martial itself shows that the Government views the office of chaplain as being a military office, like those in any regular branch of the service; otherwise this form of trial would not have been resorted to in dealing with the offense. Government chaplains may now understand, if they have never realized it before, that the religious character of their office in no way exempts them from the discipline to which all secular officials are subject. As chaplains, they will be treated as mere creatures of the Government, to be created, disciplined, and deposed at the pleasure of those in governmental authority.

* * *

AND in this, there is to be seen as plain an example of union of church and state as is furnished in lands where there is an established state church. The General Government might just as properly maintain some church for the welfare of its citizens, and create and depose the officials of the same, as to maintain chaplains for the men in its army and navy. The principle of state maintenance of religion is the same in either case.

* * *

BUT, passing from this feature of the case, it is plain to be noted that an alliance with the state in which the state is the controlling power, will not be satisfactory to the church. For if there is one thing above others in

which a clergyman does not want to be curtailed, or to be answered outside the church of his choice, that point is the exercise of his gift of speech. He is accustomed to speak with a certain authority derived from his office as an ambassador for God, which does not attach to the words of men in secular callings. He desires to have what he says received by the people with a deference begotten of the idea that he is a successor of the ancient prophets. With this view of his office and prerogatives he will not readily fall in with a system which subjects him to the supervision and control of the secular authorities. The church has assumed to speak with the same authority upon affairs of state, as she does upon matters of the soul's welfare. She aims to have here the directing and controlling voice in public affairs, rather than to be bound by an authority making no claim to be endowed by a higher than human wisdom.

* * *

HAWAII, it is stated, will not become a Territory like those sections of the United States not admitted to the Union as States, but will be a district under military rule, according to the following proclamation lately issued by General Merriam: "For better administration, and subject to the approval of the Secretary of War, the territory lately constituted the Hawaiian republic is hereby constituted a military district, to be known as the District of Hawaii, to be under the command of Brigadier-General Charles King, United States Volunteers, with headquarters at Honolulu."

* * *

No other territory of the United States was ever in time of peace under military rule, save in case it was the scene of riot demanding suppression by an armed force. There is nothing in the Constitution or in the principles of American Government upon which the Republic was set up, which sanctions military rule over any people in time of peace. Military rule is despotism in its very nature; and it must be resorted to now because the principle of government by the consent of the governed, if applied in Hawaii, would at once throw off the yoke of a foreign power. As well might the Government set up a monarchy in Hawaii, so far as the Constitution and the principles of free government are concerned.

* * *

THE war with Spain, it will be remembered, was started with a view to the rescue of the Cuban "reconcentrados." This was the principal plea of those who urged most strongly a resort to arms. But what the war has accomplished for these poor people may be inferred from the following which is published by the *New York Christian Advocate*:—

"Dr. José Congosto, Secretary General of Cuba and Press Censor under General Blanco, passed through this city on his way to Paris as an attaché of the Spanish

Peace Commission. He says that there are at least six thousand sick Spanish soldiers in Havana. He affirms his belief that the great question how to bring prosperity and happiness for Cuba is primarily not political, but social. His opinion is that if General Torál had not lacked courage and gone into negotiations with the enemy, the end might have been different. Dr. Congosto, before going to Cuba, was special consul at Philadelphia and speaks English fluently. He was asked as to the condition of the reconcentrados. He replied, "There are none. They are gone." "Where?" "God knows." "Do you mean they are dead?" "That probably explains it better than I can. This is a subject which I prefer not to discuss."

"Whatever, then, we have done by the war, and it is much, we have not saved the reconcentrados."

That the suffering of this class of the Cubans became more acute upon the outbreak of war is a well-known fact. And it now appears that practically none are left to reap the benefits of freedom.

* * *

An individual who wants to be favored in his community because he "keeps the Lord's day," writes thus to *The Defender*, organ of the "Sabbath Protective League" of New England:—

"I keep the Lord's day. My store is open three hours, while all the other drug stores are open all day. I refuse to take a license to sell liquors, and do not sell even alcohol. On Sundays I am open for the sale of medicine only. Do the temperance and Christian people try to help me by trading with me? No; not over two per cent. They would let me go hungry, so far as they care by substantial assistance. They go to the stores that keep open Sundays, and sell all the liquors that are called for. They make these places respectable by their presence and trade."

All of which only reveals the selfish character of the sentiment which is behind the Sunday crusade.

The Pope Is Glad.

THE commissioners appointed by the United States and Spain to frame a treaty are in session in Paris.

The American commissioners demand that Spain cede to the United States the whole Philippine group of islands. As soon as Pope Leo XIII. heard of this he was glad and expressed his approval of the transfer of the islands to the American Government. At first thought this might be wondered at, but by looking a little closer, it can be seen why he has so expressed himself.

A few years ago when the National Reformers were presenting petitions to Congress in favor of a Sunday law, they represented that 7,200,000 Catholics in this country were in favor of it. Although their claim was untrue, yet let us calculate that there are that number

of Catholics in this country at the present time. Now a little sum in addition will not be out of place:—

Number of Catholics in the United States	
before the war with Spain.....	7,200,000
In Porto Rico.....	300,000
In Cuba.....	1,500,000
In Philippines.....	9,000,000
Total.....	18,000,000

Total number of Catholics under the protection of the Stars and Stripes at the close of the war with Spain, 18,000,000,—a number nearly equal to the total membership of all the Protestant denominations in this country put together.

Is it any wonder then that Pope Leo XIII. is glad when the prospects are that there will be two and a half times as many Catholics belonging to this country at the close of the war as there were before? Rome will not be slow to take advantage of this new power. She knows that she has reasons to be happy, and it is time that the people of this country should be on their guard and know what the purposes of Rome are in regard to this nation.

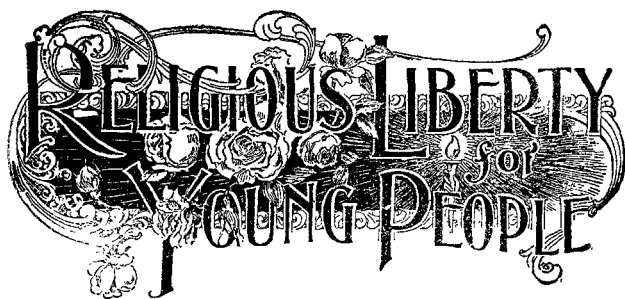
JUDSON A. BAKER.

Bastrop, La.

ONE thing that adds zest to the diplomatic game being played for the supremacy in China is the knowledge of the undeveloped resources of the country. It is not like fighting in the wilds of Africa for land that has only limited commercial prospects. In China is a steady, quiet population, and mineral wealth which has only recently been understood. Speaking of this and of the ignorance of the fact when China began to be opened for trade, a writer says in the *Journal of the Colonial Institute*:—

"Few people had any idea of the mineral wealth of the south of China. Coal, iron, copper, lead, silver, antimony, and gold were all there close to these waterways, awaiting foreign enterprise and skill. Few people realized how little the resources of the south of China were properly utilized for the support of its people. Within 400 miles of Hong Kong aborigines roamed about over vast tracts of unsettled country. There was no reason why China should send one of her sons to foreign soils, as was done to so considerable an extent. The peasant of Kwangsi planted a few sweet potatoes, and barely existed; hundreds were swept away by the first approach of famine. Yet at their very feet was fabulous wealth. Mr. Wenyon said he had seen a peasant arduously carrying on his back a load of wood for fuel, over a path cut through unexploited coal in the hillside. There was more mining work in China than labor could be found for even in populous China, yet millions were living on two shillings per head, and less, per month."—*Oriental Watchman*.

God has no use for slaves, except to bestow upon them physical, mental, and moral freedom, through the provisions of divine grace.



The War of Principle.—No. 5.

"THE principle you have so far advocated, Cecil, is the principle of human nature, as I, have said before. The natural man runs straight into the one groove that your arguments lead to,—one common mould in government and religion, or rather a government that includes civility and religion, and finally culminates in a one-man power."

"Well, Aleck, if that's the trend of human nature, why not let it develop, bud, blossom, and go to seed?" asked Cecil.

"That is just what it would do if it were allowed to run its natural course. But going to seed would not mean a future harvest. Its seed would be the seed of death and destruction. The love that would save us from ourselves, has devised for us better things, and has introduced another nature that runs to methods infinitely higher. God counts every man a king, and respects individuality. Each soul, if he will receive it, may have a power by which he becomes fully able to govern himself."

"Come, now, Aleck, that's a beautiful theory; but the mass of men are no more capable of governing themselves than are beasts. The history of the world proves it to be so. Take the very time of which we have already spoken. Look at Rome. The time was when it was republican, and every man had right to the franchise, the opportunity of coming to the front. How long did it last? Men sold themselves, not simply because they were compelled to, but because it was *in* them to do it. I tell you, Aleck, I believe in the survival of the fittest, and think that men are qualified, some to rule and some to serve."

"No-doubt, Cecil, men are fitted for different positions; but let us strike into the principle I have spoken of. You say these men sold themselves because it was in them to do so, and that the mass of men are incapable of self-government."

"Yes, that is what I said."

"I hold that the very lowest of these low men would have been equal to the task of self-government, equal to overcoming all that was degrading in the Roman government, if he had taken hold of the power provided by God for him to save him from what he was naturally".

"Whew!" exclaimed Cecil. "Give me an example of such a victory by such power."

"First, let us take a look at Rome. The Patrician class had come to wealth, the 'Plebs' to utter poverty and slavery. The republic had become imperial. The world was under Rome, and he who had most money or most influence took the highest place. Provinces were farmed for taxes, and the whole system was one of oppression. You must acknowledge that the condition of the masses was anything but cheerful or comfortable."

"O, I don't know," said Cecil. "They were reasonably sure of food from the state. They were incapable of procuring it for themselves; so what better could they ask?"

"What, could it be tolerant to men to come to the state granary, as so many pigs to a trough? And this, too, with the hastening conviction that they should come for blood some day instead of bread?"

"O not to *men*, surely; but these people by their own concessions had degraded themselves out of the image of manhood. We can see this same class growing on us to-day."

"Well, the principle I hold to would have restored to them the image of manhood, and would have freed them from the necessity of going to the trough."

"I am waiting for your example," said Cecil.

"My example is Jesus of Nazareth."

"But, Aleck, is that fair? Christ was not in conflict with Rome."

"Indeed he was."

"But he was always an example to men, at least, so I hear."

"Indeed he was, by virtue of the very principle, or power of which I am speaking. He said, 'Of mine own self I can do nothing.'"

"But was he not independent of the state for a living?"

"Certainly, but it was by virtue of the principle; for in this world's goods he was the very poorest of men, and had not where to lay his head."

"How does your principle provide for a man's temporal wants?"

"By the power of God. In fact, the principle throws the whole being on God. In practice it is God and the soul only. God says, 'Seek ye first the kingdom of God [mark you, not the kingdom of Rome] and his righteousness, and all these things shall be added unto you.'"

"The Plebs who would have tried your principle would have had a testing time, I think."

"Their faith would not have been disappointed."

"But now tell me how Christ was in conflict with Rome?"

"By this very principle of being sustained from above, of being accountable to God, and to him only."

"But it was the Jews who came in conflict with him."

"Yes, both Jews and Romans; but the principle that brought them in conflict was the principle of divine amenability. He came in conflict with the human prin-

ciple you have been advocating, that is sensitive over tradition, zealous for established customs, eager for world-wide dominance to one ideal, and that man-made. So actually he stood in opposition to the natural development of human nature."

"Give me proof, Aleck."

"The charge against Jesus was that he paid no heed to tradition. For instance, the Jews had heaped tradition about the commandment of God concerning the Sabbath. They made it unlawful to heal, to do works of mercy, or even of necessity, on the Sabbath. Jesus overturned their traditions, and healed, and helped, and walked, and allowed his disciples to eat, and rub the chaff from the grain on the Sabbath. The Pharisees were enraged, not so much because they cared for the Sabbath, as because they resented his independence of their opinions and traditions."

"But, Aleck, could not Jesus have healed and helped and walked and talked on some other day, and spared the feelings of men?"

"No. He had a commission from heaven to fulfill. He had come to reveal God. The Sabbath day was especially enjoined that men might have a knowledge of the true God, 'that they might know that I am the Lord.' And Jesus must tear away the false environment and let the people see that God was a God of Love. He stood up in the synagogue to read both his mission and to portray to them the character of God, saying, 'The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings unto the meek, to heal the broken-hearted, and to open the prison to them that are bound.' This was the object of the Sabbath,—to give men such a knowledge of God that they would rest in his love by faith."

"Why had the Jews so perverted the Sabbath?" asked Cecil.

"Because there is not only a God of heaven, but a god of this world, the devil. The prince of this world knew that by perverting the Sabbath, he would keep men away from God, and that by making its restrictions rigorous he would make them implacable, unmerciful, and unfeeling; in short, transform them into his own image."

"Well, Aleck; there is certainly something to think about in these opposite principles. But I must now say good night." F. B.

Studies in French History.—44.

"We are now studying the history of quite modern times, only a little more than 300 years ago," began Professor Carman. "Let us not forget that. The tragic death of King Henry III. occurred in the year 1589."

"You promised to tell us something about it to-day, professor, and as you call it tragic, I presume the particulars will be quite interesting," said Harry Ray.

"You shall hear all that is profitable or necessary. It was dreadful,—in fact the poor king was coolly and deliberately murdered by a young man—a monk—who, it is presumed by some may have been actuated to the terrible deed by motives of revenge. As the Duke of Guise was almost a saint according to the Catholic idea, the misguided monk no doubt thought he was doing a good work to kill his murderer."

"Did he poison or shoot him?" asked practical Jack.

"Neither; he stabbed him while the king was reading a letter which he had brought him. Of course the wicked and foolhardy monk was immediately killed. Thus the three sons of Henry II.,—Francis II., Charles IX., and Henry III., have risen to the throne of France and passed away, and with them the last of the Valois branch."

"Then Henry III. didn't leave any sons?" inquired Edna.

"No; so as there was no nearer heir to the throne, Henry of Navarre, brother-in-law of the king, comes forward and receives the crown. He is the first of the Bourbons."

"Let's see; he was a Protestant, wasn't he?" asked Fred Green.

"Why, of course," replied Bert Mathews. "He was the great Protestant leader."

"Perhaps you would better write in your note books:—Family of Valois reigned from 1328 to 1589. They were preceded by the Capetians, who reigned from 987 to 1328, and were succeeded by the Bourbons, who reigned uninterruptedly until 1793."

"Did King Henry of Navarre change his religion after he became king?" asked Julia March.

"I see you are a little suspicious of poor Henry, Julia, because he changed his faith once, thinking thereby to save his life. Yes, he did become a Catholic after he ascended the throne; but not until he expected to lose his kingdom if he refused. Of course it is only natural to suppose that the Catholics were very much disgusted at the idea of having to acknowledge a Protestant king. Among his soldiers were many who were of the opposite religious party, and so very great numbers of them ran away from his army."

"Don't you think, professor, that if he had given them all freedom to worship God as they had a mind to, Catholics and all, it would have been better?" asked Joe Palmeter.

"That is just what he did do, Joseph, and in so doing he proved himself to be a wise ruler, to say the least. But alas! the foolish Huguenots were not satisfied that the ones who differed from them in religious creed should have the liberty which they now enjoyed."

"What did they do about it?" asked Ed Barnaby.

"I am very sorry to tell you that they began *fighting* their enemies, instead of *loving* them as Christ bids us do."

"I am quite ashamed of them, really!" exclaimed Jennie.

"Indeed, but they are no worse, my child, than any man to-day who is not perfectly willing that anybody and everybody shall enjoy the same freedom which he himself desires,—and there are many such even now. I assure you the selfish people did not all live in France a few hundred years ago.

"As I said, Henry IV. did profess Catholicism, the second time, this last time in order to save his throne. Of course this was a very blameworthy action, for I am quite sure he could not have been sincere. However, let us remember that the poor king was almost forsaken,—in fact, there were not more than one sixth of his own subjects who were true to him, and he had no friend but the Queen of England, Elizabeth."

"Was that any excuse for him to do wrong, do you think?" asked Julia March.

"None whatever. Still he proved to be a kind and humane king, and so we should not be too harsh in our judgment of him. And though popular opinion would stamp him as a weak-minded turncoat,—and rightly enough too,—yet because of his apparently unselfish love for his people, his memory is revered by them, even after a lapse of 300 years."

"O teacher!" exclaimed Julia March, "Isn't he the French king who used to say that he wanted everybody in France to have a chicken for his Sunday dinner? Aunt Eunice said this morning that this is what a French king said, but she didn't know what his name was, or when he reigned."

"Yes, Julia, said Professor Carman, smiling, "I rather think your aunt referred to an old saying of Henry IV., which has passed into history. The exact thing which he *did* say was this: 'I want every man in my kingdom to have a fowl in his pot for Sunday.'"

"O, Professor Carman, if you please, Milly Brown has something to read about this king," interrupted Julia March. "She has hidden it away in her desk, but I know she has it!"

"Well, Milly, we have just about time to listen to a short paper before closing; will you kindly favor us?"

"I meant to add more to it, and read it next week, professor; but I will read what I have if you like," and Milly stepped to the desk, by her teacher's side, and began:—

"Henry IV. was first called King of Navarre. He was also called 'The Great' and 'The Good.' He was born in 1553. His mother was a Protestant, and she was so afraid her little boy would be stolen away from her and be brought up a Catholic, that she took him one day and sent him over to the Huguenot army. When he was only nineteen he married the sister of the King of France. He would have been killed even if he was the king's brother-in-law, along with the other poor people at the St. Bartholomew massacre if he had not pretended to be a Catholic. He again became a Protestant and again recanted, to save his throne. But after all he seemed to have a great deal of faith that God would be with him

and prosper him in spite of his being so weak and fickle. Once when about to be attacked by a large army, he answered the fellow that told him about it and laughed at Henry's small army, by saying pleasantly: 'You don't see them all. God and the right are always with me.'

"The one thing that made a good many friends for Henry IV. was his good temper; and then, he would not hardly ever punish any of his personal enemies, but would be so kind to them that lots of times they became his best friends.

"King Henry the Fourth never lied to his people. This was such a strange thing, and so different from the way the other kings acted, that every other king and queen in Europe was surprised at him.

"There was a man that wrote a book to prove that it was necessary and just and right for kings to be hypocrites. But Henry did not believe it at all, though even the Protestant English queen Elizabeth was influenced quite a good deal by it."

"Is that all you have, Milly? that was well done. If you will kindly finish your paper this week, we will be glad to hear the remainder at our next study."

MRS. L. D. AVERY-STUTTLE.

"Push Your Own Wheelbarrow."

A SHORT time ago I was impressed by a remark made concerning an individual who is considered rather eccentric in some respects, but who nevertheless, according to the remark, possesses the very commendable trait of "pushing his own wheelbarrow." It brought to mind the familiar saying of Emerson, "Hitch your wagon to a star."

There is in the human heart a desire to progress, to rise above present conditions and surroundings, no matter what these may be. And this desire springs from the Eternal, having been implanted in the heart of man at the dawn of creation. The fact that before every human soul are great possibilities, appeals to the youthful hearts with especial force; for whether or not these possibilities will ever be realized depends upon the decisions made in the springtime of life.

"Truth belongs to God. The pursuit of truth belongs to man." Yet there are those with seemingly the most favorable surroundings for advancement, who, despite an inward longing for something better which they do not possess, are prone to settle down and be content with present attainments, become a captive to indolence, a slave to inertia, with by far too little energy to push their own wheelbarrow.

Each milestone gained on life's acclivity
Increases the circumference of view.
The broadest fields lie nearest to the sky;
They see the most who highest paths pursue.

No mountain summit was ever reached without effort and the overcoming of great obstacles. But there is an awful grandeur surrounding the grotesque peak

which somehow does not reach in all its fullness to the "half-way house" and the winding valley below. So it requires earnest efforts to reach higher attainments in the pursuit of truth. And the nearer we approach to the throne of God, the more we realize his majesty and omnipotence. "The path of the just is as a shining light which shineth more and more unto the perfect day."

The idler is not reckoned—has no place in God's universe. He has given "to every man his work"—the work of glorifying him in every thought and act of life. One cannot afford to rest his eternal interests on the advice and assistance of others. He must push his own wheelbarrow, so to speak. He must become self-reliant; must learn to think for himself—"to think God's thoughts after him," instead of allowing the thoughts of other men to come in and control the acts of his life.

It is laudable to pay due respect to those of mature judgment. But there are times in the life of every individual when decisions must be made upon which depends his future destiny. One cannot afford to risk such weighty matters with even his dearest friends. There is but One in all the universe who can render him advice at such a time, which he may know positively is not mistaken. "If any man lack wisdom let him ask of God, who giveth to all men liberally." And when one is thus perplexed, not knowing of himself which way to turn, how precious is the promise which has echoed through all the ages, "I will instruct thee and teach thee in the way which thou shalt go." The wisdom and instruction which God gives always leads in the right direction; and how precious it is to have him as our counselor in every detail of life's experience.

There are crises in human life—turning points which affect the whole after trend. And he who would pass through these experiences with a consciousness that he has been victorious, that he has chosen the way which leads to a blessed eternity, must follow in the divine footprints although surrounded by loving friends who would fain point him to a different way. "There is a way which seemeth right unto a man; but the end thereof are the ways of death." "The steps of a good man are ordered by the Lord; and he delighteth in his way." There are social questions and religious questions to be decided by every individual. But "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape." "Wine is a mocker." Therefore the divine command is, "Look not upon the wine when it is red." But perhaps our dearest friends are wine-drinkers, and urge us to participate with them in the follies of the social glass, knowing full well that "at the last it biteth like a serpent, and stingeth like an adder." It is one's God-given right to refuse to follow such dangerous advice. It is his duty at such a time to adhere firmly to what he knows to be right; to "guide his affairs with discretion,"—to push his own wheelbarrow no matter how many kind-hearted friends may offer their assistance. By their

being firm to principle, others may be led to abandon the ways of sin.

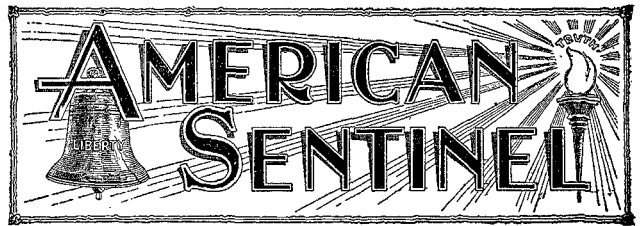
We read again in unmistakable characters, "The seventh day is the Sabbath." But our dear friends tell us, and perhaps sincerely, too, that the first day is the Sabbath; that the Sabbath has been changed. Great men have said so, and it must be true. If we are not careful at such a time, we shall find it most agreeable to encourage a spirit of indifference, and permit our dear friends to guide our wheelbarrow into some by-path diverging widely from the straight and narrow way.

Ah! when God brings us to these cross-roads in the path of life, it is that he may manifest more fully to us his loving care. When he leads us into difficult places, where of ourselves we cannot tell which road to take, it is that we may learn to trust him more implicitly, while we let self and human wisdom sink from sight. The weary tourist would be at a loss to know which path to take were it not for the advice of his faithful guide who is acquainted with every turn in the way. And every pilgrim in the maze of life may have a trusty Guide who knows at all times just which road to take because he has trodden the way before us. It is said that "all roads lead to London;" but only one road leads to the new Jerusalem. With an infallible Guide to direct us, it is hazardous to follow the advice of even our dearest friends, if that advice is not in harmony with the divine Word. God wants every human soul to stand alone with him. And a soul is "never less alone than when he is alone" with God.

MRS. M. A. LOPER.

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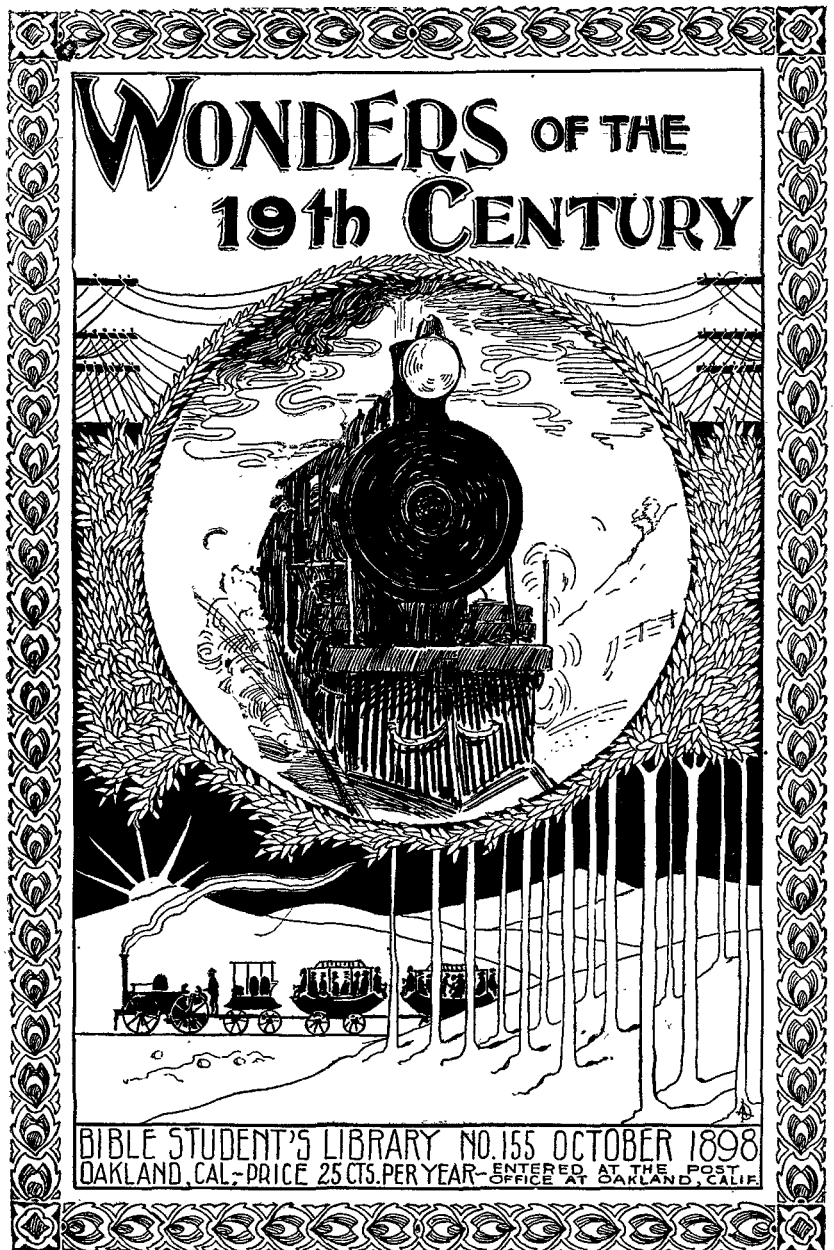
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PACIFIC PRESS PUB. Co., Publishers.

American Sentinel.

NEW YORK, OCTOBER 27, 1898.

Look out for our "SPECIAL OFFER" next week.

THE seeds of intolerance grow naturally everywhere in the soil of human nature. This is why "eternal vigilance is the price of liberty."

THE cases of arrest at Ford's Store, Md., for Sunday breaking, as noticed in last week's issue, will come up for trial in the Circuit Court, November 7. Interesting developments are expected.

By a recent decision in a London (Eng.) court, it is established that English law holds parents responsible for failure to provide medical aid for their young children in case of sickness. By neglecting to make such provision, even though the motive be that of religious belief, the parents are held responsible under a charge of manslaughter.

A STRONG sentiment is making itself felt in favor of the annexation of Cuba to the United States, notwithstanding the assurance of Cuban independence given by the Government. A reason for this sentiment can be perceived in the light of the fact that holders of Cuban property anticipate an immediate and marked rise in property values in the island in case of annexation. It is money that speaks first and loudest generally, these days.

THE Baltimore Synod of the Presbyterian Church, after a lively discussion over the question of passing resolutions defining their view of the nation's policy of expansion, arrived at the very sensible conclusion that such matters were out of its province of action as a church body. As stated in the published report, "it was agreed that the Synod, being a

court of God, had no right to meddle with the questions of statesmen and statecraft; that as these questions were puzzling and perplexing the minds of the country's diplomats, they, as laborers in other spheres, were not competent to judge of them on other than moral grounds."

THE populace of Vienna are reported to be in a state bordering on panic on account of a threatened outbreak of the "bubonic plague" in that city. Through the indiscretion of a physician who was making a study of the germs of the disease, he became inoculated, and with several of his attendants, succumbed to the disease; but not until they had exposed others to the infection. The disease seems to be extraordinarily contagious, and of a nature which baffles medical skill in its attempts at relief. It may be doubted, seemingly, whether science is really able to stand to-day between the human race and a terrible scourge of death such as those which swept over the civilized world in mediæval times.

THE Maine State Sunday school Association, in session recently at Skowhegan, passed resolutions making note of "the appalling increase of Sabbath breaking," and calling for the enforcement of the State Sunday laws. It seems strange that intelligent people will still try to suppress "Sabbath breaking" by legal measures, in the face of the historical fact that such means have always failed to bring about the desired reform. Moral reform by law has never succeeded, for it is impossible that it should succeed. It is useless to erect legal barriers against the impure stream that flows from the evil heart. The stream, dammed up, will still find an outlet or burst its banks and cause worse ruin. The only remedy is in purifying the fountain head; and this cannot be done by the law, but by the gospel.

NOTWITHSTANDING the czar's call and plea for international peace, there

is every prospect of an immediate outbreak of war involving three of the most formidable powers in Europe, the czar's own nation being one of them. The cause of all the trouble is that England and France each want possession of a certain tract of land in the Soudan. Rather than give up what each claims as its rights in the matter, they are willing to waste hundreds of millions of dollars and sacrifice countless thousands of human lives, and bring untold suffering upon their people. This shows how much is really to be hoped for from the sentiment to which the czar appeals in behalf of peace. Every nation wants peace, of course; but each wants it not for the sake of peace itself, but because peace under ordinary circumstances is to its monetary or political advantage. When peace no longer subserves these ends the nation is ready to go to war.

MR. CROKER, a well-known character of this city, is acquiring no small notoriety as an honest politician. That is, he had the honesty to frankly state that because Justice Daly, of the State Supreme Court, would not allow "Tammany" to dictate his judicial conduct, "Tammany" would not allow him to retain his official seat. "Justice Daly," Mr. Croker said, "was elected by Tammany Hall, after he was discovered by Tammany Hall, and Tammany Hall had a right to expect proper consideration at his hands."

Of course, every political party expects "proper consideration" at the hands of the person it elects to office, and is ready to "turn down" the individual who would choose to be guided by his own judgment rather than the party's will; but it is not political wisdom to make a frank statement of the fact as applying to one's own party. Mr. Croker is likely to discover the day after election that honesty and machine politics do not go well together.

It is harder to regain liberty than to retain it.

AMERICAN SENTINEL

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

VOLUME 13.

NEW YORK, NOVEMBER 3, 1898.

NUMBER 43.

MERE motion, even in a straight line, is not always progress.

THE man who is careless of the truth is often very particular about error.

THE "old-fashioned" methods of reforming society which some modern preachers have outgrown, have not become antiquated with the Lord.

WHEN the state interferes with conscience, it raises its hand against the only barrier between manhood and knavery.

THERE is something very serious the matter with the eyesight of the government when it cannot distinguish the interests of the individual citizen apart from the mass.

THE hardest place in the world with a clear conscience is more comfortable than the easiest place without it.

THE great trouble with the world to-day is that it

has forgotten what it ought to have remembered, and discovered what it ought never to have known.

THE pressure of religious legislation always falls heaviest upon the person who refuses to be a hypocrite.

THE righteousness which is set up by the State, is by that fact dependent upon the state, and therefore lacks the stable and permanent character of true righteousness.

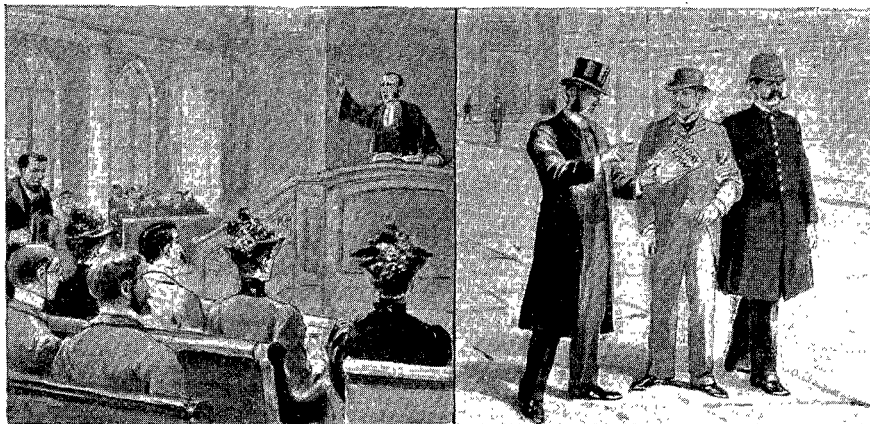
THE foundation of all successful government is individual self-government.

ALL religious legislation is an effort to stagnate the current of religious thought, the flow of which

maintains the religious life of society.

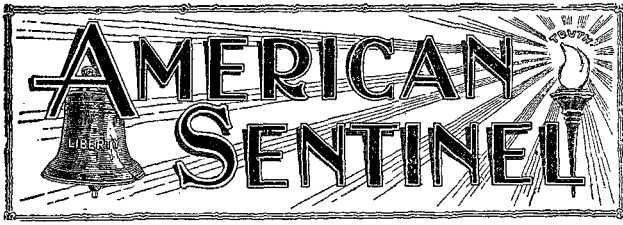
THE State can exercise no power for the good of its people beyond that of protecting each individual in the enjoyment of his rights.

IT requires neither education, wealth, nor political influence to be a despot.



THE INDEFINITE SABBATH AND THE DEFINITE SUNDAY.

SPEAKING to his congregation concerning the observance of the fourth commandment, the preacher says it doesn't matter about the particular day of the week; God isn't particular about that, but merely requires that we observe one day in seven, and this we do by observing the first day of the week. But an individual who chose to observe the seventh day of the week instead of the first, in harmony with God's Sabbath law but contrary to man's, discovered that the particular day of the week was really a most important matter in the view of the upholders of the Sunday law. He found himself under arrest for not observing the particular day of the week "commonly called Sunday," and the preacher explained to him very positively that his arrest was altogether proper, because in not observing that particular day he had desecrated the Sabbath.



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

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.)

The Development of Despotism.

TO ANY people seeking to avoid the despotism which in civil government has so often trampled human rights under foot in the past, a knowledge of the source from which it is likely to arise, is of prime importance.

The cry which is heard against the oppression and tyranny that are felt in the land, is directed almost invariably against the man of wealth, the representative of the Trust, the aristocrat. And that he is not innocent of the charges made, for the most part, is not to be denied; but the man of wealth is by no means the only source, or even the chief source, of danger.

It is a significant truth, which should be known by all and forgotten by none, that the despotism of the Roman empire,—that "furious and crushing despotism," the worst probably that ever darkened the civilized world, arose not from the aristocracy at all, but from the people themselves.

The aristocracy were represented by the Roman senate; their purposes were carried into effect by that body. But in the days of Julius Cæsar, before the empire was set up, the power of the Roman senate was broken and dissipated. It remained a part of the Roman government only in name. The shaping of the affairs of government was wholly in the hands of the people, and of their idol Cæsar. "In legislation, the senate was totally ignored; Cæsar acted directly with the assembly of the people, and passed such laws as he pleased."* The people themselves, having lost the power of self-government, set up over themselves a despotism far worse than that which had incited their struggle against the patricians.

Turning now to the American Republic, we cannot shut our eyes to the plentiful evidence of despotism lurking within those organizations and movements directly representing the common people,—despotism which has on occasions boldly avowed itself. In the State of Illinois a few years ago, for example, by the fiat of one of these organizations, railway travel within the State was

completely paralyzed, and the governor was obliged to ask of an individual in no office of governmental authority, permission to travel by rail within the boundaries of his own State. And to-day, in this same State, we see owners of mine property debarred by the governor under a threat of armed interference, from the right of operating their mines by such labor as they see fit to hire,—a right which, however obnoxious its exercise may be to some citizens of the State, they undoubtedly possess under the fundamental law of the land.

Let it be remembered, also, that the tyranny which is set up in the name of the common people passes more rapidly than any other form into the despotism of one-man power. It was so in the republic of Rome; it was so in the French Revolution; and it will be so in the Republic of the United States.

The common people are oppressed; that is true. But in most cases the worst oppression which an individual suffers is self imposed. The worst misgovernment is that of the individual who cannot restrain himself. Let the people learn true self-government, let them maintain the principles of manly independence in their own lives, and the despotism of wealth will crumble away. But if they choose to oppose tyranny with more tyranny, only worse tyranny can be the result. If they choose to "fight the devil with fire," they cannot complain if they are the victims of a conflagration.

"The Ruler of America."

THIS is the title of a leaflet which is No. 9 of the "Good Citizenship Series," issued by the League for Social Service. The leaflet sets forth that the people are the ruling power in this country, and is all very good in its teaching until it comes to this:—

"*Ques.*—Who is above the postmaster?"

"*Ans.*—The postmaster-general.

"*Q.*—Who is above him?"

"*A.*—The President.

"*Q.*—Who is above the President?"

"*A.*—The Supreme Court."

This is a plain effort to exaggerate the office of the Supreme Court. A tendency to exaggerate the powers of this body has become manifest in various ways in recent years; there has even been a disposition to accredit it with having the attribute of infallibility. All this is wholly out of harmony with the truth and with the interests of American government.

There are three coördinate branches of the Government,—the legislative, the executive, and the judicial. The President is the chief executive. He is not answerable to the Supreme Court for any act performed in the discharge of the duties of his office. The Supreme Court is the highest judicial body. It is the head of the courts, and has no power outside the sphere of judicial authority.

The Supreme Court has in recent times given two de-

* "Two Republics," p. 55.

cisions sustaining the validity of Sunday laws; and there is no question but that the Sunday-law interests will have full support at the hands of this court as now constituted. Possibly this is one reason for an exaggerated idea of the importance of this body in the minds of such persons as the League for Social Service represents.

The Supreme Court is all right in its place; and its place is sufficiently exalted to meet the requirements of any legitimate purpose of civil government.

Have you seen our offer on the last page?

"Boss" Rule in the Government.

THE attempt of "boss" Croker to dictate the official conduct of a judge upon the bench of the Supreme Court of this State, has produced no small stir in political circles, and elicited many expressions of condemnation from the various political organs. One of the most forcible of these is the following from the *Sun* of this city:—

"The attack made in this town upon the independence of the judges is no mere local matter. Croker's judge, elected here, can be sent anywhere in the State. What is of immensely greater importance and concerns the rights of every man who is not a Tammany vassal, in every part of the State, if Croker's man is elected, the judges will thereby have notice that they must obey the boss or that they cannot be renominated, and the people will inevitably, however unjustly, be suspicious of the judges. A sinister element of compulsion will fetter or will be thought to fetter the free will and conscience of the judge. By his side Richard Croker will seem to be sitting, demanding tribute.

"Mr. Croker is now seeking to extend his power over the State; and wherever he extends it, this notion that judges are responsible to him will go with it. Under the name of Van Wyck he will rule at Albany. Under the names of Leventritt, Fitzgerald, and Andrews he will be sitting upon the bench of the Supreme Court of the State. And every judge within the limits of Croker's power will have to be a Crokerized judge or fail of renomination; and every future candidate for a judgeship within those limits will have to subscribe to Crokerism, to accept Croker as a higher law, or not to be nominated.

"Justice is one, and the courts are one great system. You cannot stab the integrity of the courts in New York and not have the wound felt in St. Lawrence and every other county. The arrogance of Richard Croker assailing the freedom of the courts here assails the freedom of the courts in every other part of the State, and touches to the quick the security and the equality of the citizen under the law."

All this is true enough; but it touches only one side of the evil of "boss" rule in the Government. Boss rule in the courts of justice is bad enough, certainly; but we cannot see that it is worse than boss rule in the legislature. We cannot see that it is really worse to have the law construed according to the dictation of a political boss, than to have the law enacted by the same rule. The boss can secure his ends about as readily by the one

means as by the other. Of course, it is only natural that he should want to control the judicial branch of the State government along with the others, that nothing may be lacking to his investiture with absolute power.

When the political boss dictates the men to fill the offices of public trust in the executive and legislative departments of the Government, it is no very great step in advance for him to assume the right to control the remaining branch of the Government in the same way.

The legislature and the office of the executive are fountain heads of justice as truly as are the courts of law.

We hope the fight being made against boss rule over the courts in this State may be successful; but to be truly successful it must be extended to boss rule in every sphere of its pernicious work. Wherever such rule exists government of the people, by the people, and for the people, exists only in name.

Church Rule in the State.

SOME months since there was held in Brisbane, Australia, a "Council of Churches," a report of which was printed in the *Australian Christian World*. A prominent speaker at this gathering made the following declaration:—

"The day has come when the Christian church must be the ruling power in the state. We do not want the control of all the machinery of government, as in the days of Calvin and Geneva, to be in the hands of ecclesiastics, but we think that now the Christian spirit in the churches should be supreme in the making and the administration of the laws of the land. Church and state will be less and less antagonistic as the world becomes more penetrated by the Spirit of Christ, and the church is more devoted to the practical work of turning society to righteousness. The church will ultimately rule in all departments of life, in commerce, the applications of sciences and art, and the education of the young. The dominion will be given to the saints of the Most High. As the wicked are out-populated by the good, so will the executive of a state become dominated by Christian brains and hands. The Council of Churches is working towards this end."

To be the ruling power in the state, is the aim of the church not only in Australia, but in other so-called Christian lands. A prominent ecclesiastic in the United States said, shortly after Congress voted for Sunday closing of the World's Fair, "I have learned that we [the church] hold Congress in our power;" and added that hereafter the voice of the church demanding legislation in support of her views of what was for the public good, would be heard more frequently than it had been before.

The church does not want "the control of all the machinery of government, as in the days of Calvin and Geneva;" for the present, she only asks that "the Christian spirit in the churches should be supreme in the making and the administration of the laws of the land." We

fail to see in this a very modest demand, or one which if granted would result in a state of things essentially different from that which prevailed in civil government under Calvin.

The wicked will not be out populated by the good in this present world. That is a delusion which finds support neither in Scripture nor the facts of observation. It is of the nature of the delusive justification which the church accepts in behalf of her movement to control the affairs of the state.

Lord Macaulay On Government.

"Southern Sentinel."

THE answers to the following questions are taken from Macaulay's essays:*

1. For what purpose does civil government exist?

"Government exists for the protection of the persons and property of men."

"It is for the good of mankind in this world to have civil government."

"Government exists for the purpose of keeping the peace, for the purpose of compelling us to settle our disputes by arbitration instead of settling them by blows, for the purpose of compelling us to supply our wants by industry instead of supplying them by rapine."

2. How do even bad governments compare with a state of anarchy?

"Men are probably better off under the worst governments in the world than they would be in a state of anarchy."

"The very worst of them is preferable to anarchy."

3. What logical connection is there between civil governments and religion?

"We see some sort of connection between the very worst of them and the temporal well-being of society. But it passes our understanding to comprehend what connection any one of them has with theological truth."

4. Why should not civil governments teach religion, and punish the irreligious?

"Shall Cæsar punish the robber who has taken one purse, and spare the wretch who has taught millions to rob the Creator of his honor, and to bestow it on the creature? Shall an insult offered to the Cæsarean majesty be expiated by death, and shall there be no penalty for him who degrades to the rank of a creature the Almighty, the infinite Creator? We have a short answer for both: To Cæsar the things which are Cæsar's. Cæsar is appointed for the punishment of robbers and rebels. He is not appointed for the purpose of either propagating or exterminating the doctrine of the consubstantiality of the Father and the Son."

5. Whenever civil governments have been induced to take sides on religious questions, where have they generally stood?

"Have not almost all governments in the world always been in the wrong on religious subjects?"

"For one ruler who has been bound in conscience to use his power for the propagation of truth, a thousand have been bound in conscience to use their power for the propagation of falsehood."

6. What does the history of Christianity show respecting the union of church and state?

"The whole history of Christianity shows that she is in far greater danger of being corrupted by the alliance of power, than of being crushed by its opposition."

7. Because religion is a good thing, does it follow that the state should teach it?

"Many respectable people seem to think that when they have once proved the moral and religious training of the people to be a most important object, it follows, of course, that it is an object which the government ought to pursue. They forget that we have to consider, not merely the goodness of the end, but also the fitness of the means."

8. Does governmental interference in religious questions tend to help or hinder men arriving at the truth?

"Men are never so likely to settle a question rightly as when they discuss it freely. A government can interfere in discussion only by making it less free than it would otherwise be. Men are most likely to form just opinions when they have no other wish than to know the truth."

9. Does a state-established religion prevent the spread of atheism?

"We know that the restraints which exist in Spain and Italy have not prevented atheism from spreading among the educated classes, and especially among those whose office it is to minister at the altars of God. All our readers know how, at the time of the French Revolution, priest after priest came forward to declare that his doctrine, his ministry, his whole life, had been a lie, a mummery during which he could scarcely compose his countenance sufficiently to carry on the imposture."

10. What is a paternal government, and how is it regarded by a free people?

"Nothing is so galling to a people not broken in from the birth as a paternal government, or in other words, a meddling government, a government which tells them what to read, and say, and eat, and drink, and wear. Our fathers could not bear it two hundred years ago; and we are not more patient than they. Mr. Southey thinks that the yoke of the church is dropping off because it is loose. We feel convinced that it is borne only because it is easy, and that, in the instant in which an attempt is made to tighten it, it will be flung away."

11. When do sects which hold to the church and state theory of government, plead for toleration?

"Every sect clamors for toleration when it is down."

12. What is a fundamental doctrine of all bigots?

"The doctrine which, from the very first origin of religious dissensions, has been held by all bigots of all sects, when condensed into few words, and stripped of rhetorical disguise is simply this: I am in the right, and

*Essays on "Gladstone on Church and State," "Mill's Essay on Government," "Southey's Colloquies," "Sir James Mackintosh," and "Civil Disabilities of the Jews."

you are in the wrong. When you are the stronger you ought to tolerate me; for it is your duty to tolerate truth. But when I am the stronger I shall persecute you; for it is my duty to persecute error."

Macaulay was a close thinker and a sound reasoner on the province, nature, and object of civil government. His essays bearing on these subjects are worthy of careful reading, not only by statesmen and public instructors, but by clergymen and Christians in general.

Do not fail to read our "special offer" on the last page.

Union of Church and State Condemned by History. —No. 3.

By B. W. Noel, M. A.

THE consequence of this union between an irreligious prince and the clergy, who were already much corrupted, was lamentable. At the conclusion of this century there remained no more than a mere shadow of the ancient government of the church. Many of the privileges which had formerly belonged to the presbyters and people were usurped by the bishops; and many of the rights which had been formerly vested in the Universal Church were transferred to the emperors and to subordinate magistrates. The additions made by the emperors and others to the wealth, honors, and advantages of the clergy, were followed with a proportionable augmentation of vices and luxury, particularly among those of that sacred order who lived in great and opulent cities.

The bishops, on the one hand, contended with each other in the most scandalous manner, concerning the extent of their respective jurisdictions; while, on the other, they trampled on the rights of the people, violated the privileges of the inferior ministers, and emulated, in their conduct and in their manner of living, the arrogance, voluptuousness, and luxury of magistrates and princes.

This pernicious example was soon followed by the several ecclesiastical orders. The presbyters, in many places, assumed an equality with the bishops in point of rank and authority. We find also many complaints made of the vanity and effeminacy of the deacons. An enormous train of superstitions was gradually substituted for genuine piety. Frequent pilgrimages were undertaken to Palestine and to the tombs of martyrs. Absurd notions and idle ceremonies multiplied every day; dust and earth brought from Palestine were sold and bought everywhere at enormous prices, as the most powerful remedies against the violence of wicked spirits.

Pagan processions were adopted into Christian worship, and the virtues which had formerly been ascribed by the heathen to their temples, their lustrations, and the statues of their gods, were now attributed by the baptized to their churches, their holy water, and the images of saints. Rumors were spread abroad of prodigies and miracles; robbers were converted into martyrs; many of the monks dealt in fictitious relics, and ludicrous combats with evil spirits were exhibited. "A whole volume would be requisite to contain an enumeration of the various frauds which artful knaves practiced with success to delude the ignorant, when true religion was almost superseded by horrid superstition."—*Mosheim*.

The number of immoral and unworthy persons bearing the Christian name began so to increase, that examples of real piety became extremely rare. When the terrors of persecution were dispelled, when the churches enjoyed the sweets of prosperity, when most of the bishops exhibited to their flocks the contagious examples of arrogance, luxury, effeminacy, hatred and strife, with other vices too numerous to mention, when the inferior clergy fell into sloth and vain wranglings, and when multitudes were drawn into the profession of Christianity, not by the power of argument, but by the prospect of gain and the fear of punishment, then it was, indeed, no wonder that the churches were contaminated with shoals of profligates, and that the virtuous few were overwhelmed with the numbers of the wicked and licentious. The age was sinking daily from one degree of corruption to another; and the churches were thus prepared for that fatal heresy which at one time seemed to threaten the extermination of evangelical doctrine throughout Christendom.

The Pope's Statement of Papal Claims.

IN these days when so many assertions are made by Roman Catholics and others, setting forth the Roman Church as the champion of religious freedom and the defender of the rights of conscience, it is well to know and bear in mind what claims Rome actually makes for herself on this point. The authoritative statement, against which all contrary assertions are of no weight whatever, is given in the *Syllabus* of Pius IX., issued December 8, 1864. Of the Catholic Church it is there declared:—

"She has the right to require the state not to leave every man free to profess his own religion.

"She has the right to deprive the civil authority of the entire government of public schools.

"She has the right of perpetuating the union of church and state.

"She has the right to require that the Catholic religion shall be the only religion of the state, to the exclusion of all others.

"She has the right to prevent the state from granting the public exercise of their own worship to persons immigrating into it.

"She has the power of requiring the state not to permit free expression of opinion."

And all this has been approved by the present pontiff, Leo XIII. In a letter to the Bishop of Perigueux, dated July 27, 1884, Leo said:—

"The teaching given in this Apostolic See, whether contained in the *Syllabus* and other acts of our illustri-

ous predecessor, or in our own *Encyclical Letters*, has given clear guidance to the faithful as to what should be their thoughts and their conduct in the midst of the difficulties of times and events. There they will find a rule for the direction of their minds and their works."

In an *Encyclical* dated 1885, the *Syllabus* is again approved, and the doctrine condemned that "each man should be allowed freely to think on whatever subject he pleases," and the government condemned under which "every one will be allowed to follow the religion he prefers." But it would be superfluous to quote testimony of this kind, since each pope is bound to approve all the doctrines set forth by his "illustrious predecessors," and to maintain that the church, under their guidance, cannot possibly err.

Such are the principles of Rome, by her own statement; and every lover of religious freedom and civil liberty is bound to oppose them everywhere and always to the utmost of his power. But in this he is not opposing Roman Catholic people. It is in the interests of no class more than of Roman Catholics themselves that these evil principles—this religious despotism—which the papal system embodies, should be obliterated from every mind.

"Imperial Power" No Help to the Gospel.

[A London (Eng.) religious journal has the following to say on the subject of imperial power as related to the propagation of the gospel in India, which may be profitable reading for some interested in the problem of gospel work to be done in the new American possessions acquired by the war.]

THE power of God, manifested in all creation, is the power in which the gospel is to go as a witness to all people. This was the encouragement with which Christ sent forth his disciples. "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations." Matt. 28: 18, 19. It was in this confidence that the early church bore its testimony. When opposed by earthly rulers their only appeal was to God, "which hast made heaven, and earth, and the sea, and all that in them is." Acts 4: 24. Paul so taught and labored that the faith of his converts "should not stand in the wisdom of men, but in the power of God." 1 Cor. 2: 5.

As the churches have failed to rely to the full on the strong arm of God for efficiency, weakness has come in, but instead of returning to the Lord, recourse has too often been had to the world. Protection and favor are sought from earthly governments, but these, while ministering to carnal pride and the desire for worldly standing, are found poor substitutes for "the exceeding greatness" of God's power.

Dr. Fairbairn is about to visit India for the purpose of delivering a series of lectures on the Christian religion, for the Haskell Trust. The duty of the trust is to provide "distinguished men to discuss with representatives of the leading religions their different forms of faith, to

show the points in which they agreed and differed, and to enable those who followed each better to understand the feelings of the other." Dr. Fairbairn is considered to be preëminently fitted for such work, and his approaching visit to India was made the occasion of a complimentary dinner at the Holborn Restaurant.

After the company had drunk to the success of his mission, "Dr. Fairbairn, in replying, expressed himself as feeling the responsibility rather than the pleasure associated with his undertaking. It would have been easy to go to learn, but the puzzle was how to go to teach. Religion in a sense was but an incident in the life of our people. We were an imperious race, if not imperial. It was very difficult for a religion of peace to be carried out by a people of dominion; it was very difficult for the people who were ruled to receive the religion of the rulers as a religion that was a religion of peace and humility. Christianity would have a far better chance in India if it came in its own right, to speak in its own name in absolute dissociation from the imperial power."

These words are true. Christ's kingdom is not of this world. Its sole concern with the world is to save out of it all that will be saved, and "imperial power," connected with its work, is only a source of weakness. Those who plead that the church is helped by the money and influence of the world should remember what God said to Amaziah, when he hired a hundred thousand mighty men of valor out of Israel for an hundred talents of silver. "There came a man of God to him, saying, O king, let not the army of Israel go with thee; for the Lord is not with Israel. And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? and the man of God answered, The Lord is able to give thee much more than this." 2 Chron. 25.

Man's Benefaction Vs. God's.

"Present Truth," (London, Eng.)

THAT which expresses man's highest idea of benefaction is "the greatest good to the greatest number;" the gospel of God, however, brings the greatest good to everybody. It is itself the highest good,—salvation, complete salvation of body, soul, and spirit,—and it is "to all people." God leaves nobody out of his calculations. The free gift has come upon all men unto justification of life.

Many men think that they do very well if they do not do much evil. If in their great schemes for human advancement only a few people are made to suffer, they count it unto themselves for righteousness. But he who does injustice to a single soul is an enemy of the human race, for humanity is one. This fact may be a great encouragement to the many whose sphere is limited, and whose opportunities are few; for since humanity is one, he who does good to a single soul is a benefactor of mankind. More than this, he is counted a friend of the Lord.

The Holy Spirit and Sunday.—No. 10.

BY C. H. KESLAKE.

In former articles it has been pointed out that the Holy Spirit was the prime mover in the work of the Reformation of the sixteenth century. This cannot be denied without acknowledging that the Catholic Church of that time was really the church of God. But for any Protestant to do this would be to confess that there was absolutely no cause for the existence of Protestantism, and also to prove himself unworthy of the name.

But the Reformation then was only a beginning. It began with the recognition of the principle that the "Bible alone" is the only standard of faith and morals. It could end only when every error, as well as every abuse, should be manifested, and its opposite—the truth—take its place.

We have further pointed out that in their confession of faith at the Council of Augsburg the Protestants made the fatal mistake of retaining the Sunday institution, knowing full well, and confessing it too, that it had no *authority for its existence save that of the Catholic Church*, which church had been denounced as anti-Christ.

Up to the time of the Reformation the doctrine had been, and still is the doctrine of the Catholic Church, that the Bible and tradition were the standard of faith and morals.

And when the Council of Trent was convoked to meet the "errors" of Protestants, it was found that this could not be done without the council defining the doctrine of the Bible and tradition, as taught previously by the Catholic Church to be the truth revealed from God by the Holy Spirit. Tradition must be upheld or the Catholic Church would fall to pieces—an event indeed which "would please the 'heretics' very much." But in defining this doctrine to be true, the council had to present evidence of the fact so as to confound the "heretics." The only thing by which they could do it was the Sunday institution which, as has already been pointed out, had been previously conceded by the Protestants. Therefore, we repeat, the "pillar and ground" of tradition is the Sunday. And as without tradition, the Catholic Church would have fallen to pieces, and the Sunday being the foundation of tradition, it is perfectly plain that *without the Sunday the Catholic Church would have collapsed*. Therefore, in the fullest sense of the word, *Sunday is the mark of the Catholic Church*. See Rev. 13: 15-17; Rev. 19:20.

Now as the principle of the Reformation was the "Bible only," and the Holy Spirit was the prime mover in that work; and as all this was in protest of the Catholic principle of the Bible and tradition; and as the foundation of this principle is the Sunday, it follows, as certainly as that two and two make four, that the Reformation cannot be completed until Sunday is repudiated by all who would stand upon the Protestant principle.

And as the Holy Spirit and the Protestant principle are inseparably connected, so is it undeniably true that all must be brought to the point where they must either reject the Sunday or reject the Holy Spirit. This is not to say, however, that those who now keep Sunday do not have the Holy Spirit, but it is to say that all who possess the Spirit will, by the Spirit, be brought to the knowledge of this question, and then they must decide which they will retain. They cannot retain both.

All this is carefully noted in "the Scripture of truth," and as the Scriptures cannot be broken, it will come to pass. And an important question may be asked just here: Is it now being fulfilled?

In the light of the foregoing, whenever it shall be fulfilled, the times will be no less interesting than those of the sixteenth century; and really, they will be more so, inasmuch as the very gist of the whole question will come up for settlement then, while back there it was overlooked and not understood. The battle will be fierce, but not long, for the Lord will cut short the work in righteousness.

Now if these things are noted in the "Scriptures of truth," as mentioned above, it needs no argument to prove that the Holy Spirit will lead the believer to that portion of the Word wherein they are contained. It could not be otherwise, inasmuch as the Protestant principle is the Bible alone. It can be settled only by the divine Word. And furthermore, when the question does come up, it must, in the very nature of things, introduce the question as to what day is the Sabbath.

But one thing must not be lost sight of. This question cannot come up, excepting in a secondary way, as between the Catholics and the Protestants. The Sunday question is settled for all time, so far as the Catholic Church is concerned. The issue now must be in the first instance between Protestants themselves.

But this will be considered more fully hereafter.

HAS the lust of empire and the passion of conquest made the people so mad that it cannot see the mischiefs and the misery that the imperial policy is destined to entail? Is it true, above all, that the followers of Him who came to teach men how to beat their swords into ploughshares and their spears into pruning-hooks are eager, instead of striving to abolish the bloody and brutal *duello* of nations, to reënthrone it? Are "peace and happiness, truth and justice, religion and piety," to prevail among us by cutting one another's throats? For one, I disown so barbarous a conception of our calling in the world as at once a libel upon our civilization and a dishonor to our common Lord and Master.—*Bishop Potter*.

ACCORDING to the *Advance*, a Congregationalist journal of Chicago, there are 11,000,000 children in the United States who are not in any Sunday-school, exclusive of infants.



TAKING a "bird's eye view," as it were, of the conspicuous features of political and social activity the world over, a New York daily is moved to comment as follows on the question whether nineteenth century progress is really as great as it seems to be:—

"After all, what progress have we made since the Vandal invasion, or, for that matter, since Cain slew Abel?

"In the Soudan the Briton and Gaul are quarreling over the land that belongs to neither, except by right of invasion and slaughter.

"In the land made holy by the birth of the Son of God a young Teuton is maturing plans to seize lands not his own and to rule peoples that neither know him nor will willingly accept him when they do.

"In China the powers of civilized Europe are already licking their chops in anticipation of dividing the spoil of a dismembered nation.

"In our own country whites and blacks are engaged in homicidal strife.

"It is the same story in all the world; the old story of 'might is right.'

"And yet some poor fools think they can abolish war."

* * *

THE *Union Signal* announces that "the annual convention of the Illinois Free Methodist Church passed resolutions putting the conference on record as unalterably bound to support the prohibition party, thus placing it in the position of the first church to actively enter politics."

This is a case of church activity in politics, certainly; but that is nothing strange or new for these days. Every church which is working to establish righteousness in the earth by legal measures is of necessity actively engaged in politics.

* * *

SENATOR M. S. QUAY, for many years the most conspicuous figure in Pennsylvania politics, is in trouble, being under a charge of having unlawfully appropriated State funds for his own use, for which he seems likely to be brought to trial. And we do not observe that anything is being done to help him by the party who stand for religious legislation. Have these good church people forgotten that it was Senator Quay who bore aloft the standard of Sunday legislation in Congress in 1892,—had the fourth commandment read by the clerk in the United States Senate in support of a proposed Sunday law for closing the World's Fair, and secured the vote of

that body in favor of the law? Probably they have not; yet from all appearances it would seem that they are no more ready to stand by Mr. Quay in his trouble than they were to stand by Congressman W. C. P. Breckinridge, another champion of their cause, when he was in trouble some years since. This has an appearance of base ingratitude.

* * *

"EVERY question which affects the welfare of the people," says the *Union Signal*, "is a religious one. We do not want politics in religion, but we do need religion in politics."

Not "every question which affects the welfare of the people" can be settled by politics; and no religious feature of any question can be settled by that means. "Politics in religion" is confessed to be out of place; but if politics is kept out of religion, how much religion will get into politics? We cannot see a distinction where there is no difference. If politics is kept separate from religion, how can religion at the same time be joined with politics? This is a mystery to us. How can religion joined with politics make a different mixture from politics joined with religion?

—————▶◀◀◀—————
We trust the whole SENTINEL family will take hold of our "special offer" which appears on the last page of this paper, and work with a will to make it a success.

Religious Freedom in Colombia.

AN advance step towards the establishment of religious freedom has been gained in Colombia, S. A., in that the circulation of the Bible is no longer to be prohibited by the government. A New York religious journal says:—

"The long contest with regard to the circulation of the Scriptures in the United States of Colombia seems to have been decided at last in favor of the circulation. An official decision has been received from the authorities at Bogota to the effect that the sale of the Scriptures is not prohibited by the laws of the republic; that the articles of law which the Roman Catholic clergy were trying to use give no right to the church to interfere in the commerce of books not prohibited, and that the censorship prohibited is to be invoked only in the case of books for public instruction in government schools.

"The contest carried on by Mr. Norwood, the agent of the American Bible Society, has been long and at times very discouraging. Repeated reports have been made by lawyers and men of education in favor of the circulation, but uniformly overborne by the bishops, and occasionally by civil authorities under the influence of the bishops. At last, through an interchange of communications by Mr. Norwood with the governor of Santander and the American minister in Bogota, this decision has been reached, which it is to be hoped will close the difficulty so far as the government is concerned, although it is not doubted that the priests will continue to oppose wherever they can."

The Civic-Philanthropic Conference.

BY FRANCIS E. BOLTON.

THE Civic-Philanthropic Conference has just closed its second annual session, at Battle Creek, Mich. A very widespread, intelligent interest has been awakened in the social and economic problems of the day by the able presentations of the prevailing conditions in city, village and rural districts.

The speakers were not only men of ability, culture, and practical experience, but were also of earnest purpose, thoroughly alive to the perils of society, thoroughly possessed with the spirit of doing something to lift the low, to ameliorate the sorrows of the unfortunate, and to carry into the world the salt of practical love and salvation.

Rev. David J. Burrill, D. D., pastor of the Collegiate Reform Church, New York, was general presiding officer. The chair was yielded under special topics to Hon. S. M. Jones, mayor of Toledo, to Wm. E. Quine, M. D., of Chicago, and to others.

The question of the betterment of the World was dealt with under the general heads of Socialism, Sanitation, Education, Christianity, and Law. Under the head of Socialism the discussion covered the following topics: "social settlements," "systematic charities," "the social field," "a socialist's confession of faith," "the co-operative idea," "the wage earner," "social needs of rural districts," "social regeneration," "charity and co-ordination of social forces."

Under Sanitation, fifty prominent physicians discussed "public and personal hygiene," "proper dietetics," "city and country sanitation," "contagious diseases," and related themes.

Under Education, prominent educators discussed "the newer education," "the school of the future," and kindred topics.

Under Christianity, "the church and the masses," "the economics of Christianity," "district nursing," "relation of the Christian ministry to civic questions," "the Christian conscience and socialism," "social reforms of the Bible," "my brother," an "every day church," "the ministry of neighborliness," "Christly personal ministry," were considered.

The legal side was dealt with under the topic that the state of the law is the true test of a nation's progress.

While there was some variance in the theories of reform, there was the utmost unanimity in picturing the state of the world as progressing in sorrow, sin and crime. Not that anyone declared this in so many words, but it was the logic of all the arguments and statistics. While crime, poverty and suffering is growing in our large cities, villages also are becoming degraded, and country districts losing their independence. On the other hand, capital is growing in power; and luxuriance and extravagance make painful the contrast between the

rich and the poor. Many predicted an inevitable clash of no small dimensions between the laborer and the capitalist.

The world in the past has suffered from the same causes, and has reaped the results in revolution that are promised in the strife of to-day; but never have the conditions existed that do to-day, making the outcome more bitter and inevitable.

In the past an undersupply has necessitated the underfeeding of the less fortunate; but to-day, because of the increase of commodities through machine power, men are thrown from their positions, and labor has depreciated. The capitalist becomes the hoarder of over-production, and while his granaries are bursting, his factories packed, the unemployed go hungry and unclothed.

The general deduction from the discussion of social conditions, was, a fast onswEEPing revolution. Socialism in the sense of a new division of commodities was bound to come. The need of directing and controlling the movement was painfully apparent, lest in the swiftness of its arrival the suffering of the world would be unbearably intense. How to stay the tide and ease the pressure was a question that ought to concern every intelligent lover of mankind.

The very fact that trusts and corporations were becoming fewer, and more powerful, dictating terms to laborers and consumers, controlling larger interests in civic affairs, while laborers were becoming rebellious and even anarchical, foreboded the coming storm.

While listening to the socialistic presentations, we were forcibly reminded of Edward Bellamy's vision of the 20th century, when from such conditions, he pictures the State as finally becoming the conservator of wealth, with power to deal it out for the use of society. Many of the speakers looked forward hopefully, yet all agreed that the solution would come, unless miraculously hindered, by bitter revolution and social strife, such as marked the downfall of the fabled Atlantis, or the realistic overthrow in the French revolution.

The frightful social conditions described, were substantiated by appalling statistics. Rev. W. E. McClennan, after portraying the slum and criminal districts of Chicago, branded both church and State as culpable because of the most selfish neglect of the poor and oppressed, and declared that the word "neglect" lay at the foundation of all that made the slum.

In the most densely populated districts of this wicked city, sanitation was utterly unknown. The streets and alleys reeked with filth, and no city health board did aught to clear it away, either for the sake of the poor, or for the general health of the city. Thousands of children in these districts were prohibited the advantages of education, because school buildings were not provided, although in richer districts there was more school room than could be utilized. And here where the poor congregated, the church was rarely found. Even missions were few and far between, and a

light here and there shone feebly in the midst of crime, poverty, sickness and sorrow.

Prof. G. D. Herron of Grinnell College, presented a powerful appeal to the Christian conscience, pointing out the perils in the industrial systems of the day, that menace not only life but liberty, and seek not only to enslave men for material needs, but to fetter thought, and finally bind conscience. Not only are men becoming victims to the greed of gold, but women and children as well. Thousands of children toil in coal pits, not to speak of the thousands in shops, factories, stores, etc., from the age of six and seven. The almighty dollar stands behind the souls of men with its scourge of cords.

Professor Boone and others spoke of the education demanded by the times as one that would consider the individual, and his adjustment to social needs.

Under sanitation, Doctors Kellogg, Quine, Danforth, and others set forth the need of public sanitation and personal health. While they insisted on the quarantine of consumptives, and the victims of other contagious diseases, they also insisted that it was incumbent on every one to have and cultivate such health as would cope successfully with the germs and microbes of this degenerating age. They discussed pure diet, hygiene and proper training, and landed the conference out of the great general mass of miseries into the home, and set it face to face with the individual.

The discussion under the head of Christianity emphasized still further the need of individual, personal contact and brought us one step onward into the realm of morals. In fact, it was clear that the realm of conscience is the fundamental realm for reform. The question under this head was warmly discussed, and left the conviction firmly fastened upon us that every man owes it to every other to preach to him the gospel of Christ.

While much was said in regard to going to the polls, and the relation of the clergy to politics, the logic of the arguments led rather to persuasion than to law; for it was evident that each man must choose his life for himself. The need of reform brought the conference at this period to the hopelessness of reform without regeneration, and so step by step from the vast social, economic miseries, we were led back to Christ the regenerator of the soul. From out the mass of theories, one command seemed axiomatic—"Go ye into all the world and preach the gospel to every creature."

At this stage Doctor Cady and Rev. Brushingham emphasized the principle of neighborliness and Christly ministry. Man to man, heart to heart, the work of reform is to be carried out by the power of God, working with the coöperation of the human will.

W. S. Sadler and Doctor Paulson, of the Star of Hope Mission and the Sanitarium, brought forth examples, proving the value of this method, and urged that Christians scatter the salt of love that is to preserve the world. All other salt is non-preservative.

Doctor Mason (colored) gave an eloquent rehearsal of the progress of the colored race in our midst, also

pointing out the Christian element that accounted for the uplifting of the oppressed people, and making it clear that their progress would continue in proportion to the dissemination of the gospel.

Doctor Pierson, the philanthropist; who has already given away millions in building and endowing colleges and in other philanthropies, put the capstone on the proceedings by showing how Christian men and women teachers influenced cultivated talent in the young to give itself to mission work, and to the dissemination of Christian principles. He demonstrated the fact by the success that had attended his own philanthropy, that money had a mission in regenerating society, and in bringing the world to a knowledge of Christ.

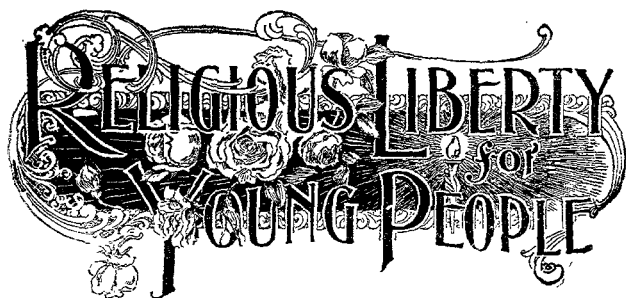
Under the head, "The state of the law a test of human progress," it was clearly shown by Hon. Fred. M. Maynard, attorney-general of Michigan, that where law is administered equally for the protection of inalienable human rights, where civic functions are confined to civic affairs, where thought and speech are unfettered, and conscience free, the true test of progress notes the nation as in a high state of civilization and happiness. The paper deprecated any reversal of this policy, and pointed out the duty of repealing laws from our statute books that tended in another direction.

Most of the speakers, in spite of the horrifying conditions they pictured, hoped for the millennium and the speedy reign of Christ on earth. With this conclusion many were obliged to take issue, as all the conditions pictured are signs, not of a millennium of peace, but of the overthrow of human kingdoms, the destruction of earthly governments, the desolation of the world, previous to a thousand years of chaos and silence. Not till the end of the thousand years, when evil will meet its final destruction, when the earth is renewed to Edenic beauty, can we hope for the reign of Christ on earth. Then the glory of the Lord will cover the earth as the waters cover the sea. Then the ransomed of the Lord shall return and come to Zion with songs and everlasting joy, and sorrow and sighing shall flee away. Then the new Jerusalem, the city built by God, will present the type of the ideal city, and the redeemed, immortal beings will fill it with joyful hallelujahs.

Till then it is the Christian's duty to preach the gospel to every creature, and pluck men as brands from the burning, out of the soon-coming general conflagration. The warning of the Word is, "Say ye not, A confederacy;" but "Prepare to meet thy God."

WHEN the church argues the necessity of legislation in the sphere of religion, she argues against the power of godliness.

If the Christian Church cannot serve society better than any other organization, her mission on earth is a failure.



The War of Principle.—No. 6.

“We were talking of the conflict of Christ with human tradition,” said Cecil. “You said, Aleck, that the devil, who is god of this world, had made men pervert God’s law to serve his own ends. Were not the Jews sincere in their perversions? And does not God take account of sincerity?”

“Certainly, Cecil. But they were not always sincere; for light came to them. Jesus showed them that they worshiped vainly, teaching for doctrines the commandments of men. Their guilt began when they refused to acknowledge truth, against their own convictions. Afterward the conviction passed away, and left them the prey to deception.”

“On what charge was Jesus put to death, Aleck?”

“Let me see. A series of charges were brought against him. For three years and a half he preached in Jerusalem, everywhere coming in conflict with established customs, and overturning tradition. He brought men face to face with God, making them understand their accountability to the Judge of all the earth.

“This occasioned great discussion. You remember, Cecil, that they were looking for the Messiah, and according to their false conception, expected a temporal king that would not only free them from the Roman yoke, but make them the sovereigns of the world. At first they looked to Christ as they saw his miracles, as the one who might fulfill their expectations; but his doctrine of lowliness disappointed them, and his cutting truths roused their animosity. The hierarchy especially disapproved of him, and finally in real fear of his influence declared that it was not safe to let him alone any longer. He must be stopped. His doctrine that taught men to rely wholly upon God and not upon arms or temporal power, seemed incompatible with the preservation of the State. With such a power as Rome already had over them, with such power as she could exercise, and with these unearthly teachings taking hold of the people, the men in power were constrained to say, ‘If we let him thus alone, all men will believe on him, and the Romans will come and take away our place and our nation.’”

“Well, I should think they might well have feared it,” said Cecil, “for it does seem that the teaching of Christ would forbid the use of arms, by which civil governments must be sustained.”

“Yes, from a natural point of view, it would seem

they could not exist. However, if a nation *per capita* trusted in God, they would see his mighty work. The God of thunder could answer by fire if he chose.”

“Well, go on with your story of Christ. I am not as well informed on these lines as I might be.”

“The Jews had no power to put Christ to death. They therefore brought him before Pilate, the Roman governor, and accused him of being a malefactor, a criminal. The crime they accused him of was that he made himself the King of the Jews. This would seem to Pilate as if he were trying to overthrow the Roman power in Judea, and put him in bad odor with Cæsar.”

“I remember his reply,” said Cecil,—“My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered unto the Jews; but now is my kingdom not from hence.” Aleck, here is a clear acknowledgment that the kingdom of Christ and the kingdoms of the world cannot harmonize.”

“As they are, they could not; but if men were of his kingdom *per capita*, then,—well then of course it would be the kingdom of Christ, and the kingdoms of the world would not be. His will would be done on earth, as it will be some day, even as it is in heaven.”

“But, Aleck, how that answer must have chagrined the Jews. Pilate did not deliver him to death on that charge, did he?”

“No, he did not deliver him to death on any charge. He never believed him guilty of death. The desire for Christ’s death originated in selfishness, in a lack of faith in God, for they said, Our nation will be overthrown.

“The next charge they made was, that he made himself the Son of God. In that charge you have the real kernel of their enmity. In the fact that he acknowledged himself dependent on God, he revealed the principle that aroused their antagonism, because it rebuked their practice. He exemplified it. He lived as if God and himself were all. He lived as though he must give an account to God, as though God were all-powerful, all-wise, all love. He believed this principle not as a theory, but as a fact, and exemplified it in his life. This brought him into conflict with those who trusted in themselves, trusted in any thing and everything but God. For adherence to this principle he was consigned to the cross.

“Why, Aleck, it seems to me that I have read that when Pilate heard that he was the Son of God, he tried harder than ever to release him.”

“Yes, that is so. I only meant that he was put to death because of this principle. The reason of his deliverance to death is found in the cry, ‘If thou let this man go, thou art not Cæsar’s friend. Whosoever maketh himself a king, speaketh against Cæsar.’”

“The weakness of Pilate in going against his convictions, was the weakness of the opposite principle by which his life was controlled. His was the principle of the world,—reliance upon man. It led him to dread the accusation that would come to Cæsar against him, that would probably throw him from his position, and might

even cost him his life. He sacrificed Christ rather than himself. As a citizen he could find no fault with him. Like Daniel, no fault could be found with him save concerning the law of his God. Godliness brought him to his death, and this shows that the animosity proceeded from the power behind the throne, from the ruler of the darkness of this world."

"Well, Aleck, it does seem indeed, that there are two warring principles in this world. What a pity it is that either one or the other of them could not have full sway and control the world, so that war and revolution might cease.

"However the study promises to be interesting, and I feel like following up the conflict. Our day does not seem to be greatly afflicted with an energetic display of either of them."

"We'll see, we'll see," said Aleck, as he bade his friend good night.

F. E. B.

Studies in French History.—45.

"I THINK before we proceed," began Professor Carman, "that we will hear a little more about Henry IV., if Milly has her paper prepared; because he was a very popular king, and has an interesting history."

"Papa helped me find a few facts, professor," said Milly, or I could not have written a dozen lines, I guess; and then he remembered some things that he learned when he was a boy—papa says that's the time to learn things, if you want to remember them."

Then Milly unfolded her paper and began:—

"When King Henry IV. was first made king, he was very poor in purse, for he had had a real hard time of it. He was so poor that he had to borrow some of the late king's clothes. But I think that he was just as good a man exactly for all of that.

"When the people went to crown him, they could not find any crown to put on his head. The Catholics had destroyed the crown,—and it used to be Charlemagne's too,—they had melted it to get the gold. So they fixed him up a new one, and he was crowned in it.

"Papa told me this little story to illustrate the good nature of King Henry, and to show that he was as full of fun as common people.

"The Duke of Mayenne had given him at one time no end of trouble, but when the time came that he could revenge himself upon him, he only sent for him to come and visit him. This duke was so fat he could hardly walk about. So one day the king invited him to take a walk around in the garden with him; now as the king was quite slim, it was no trouble for him to walk, but it was very hard for the fat duke, whom the mischievous king kept walking just as fast as he could possibly walk, until the fellow was so used up he could go no farther. Then the king laughed at him and told him that was all he intended to punish him for all his misdeeds. The poor

duke was so fat he couldn't hardly get down on his knee to thank the king.

"In 1598 Henry sent out a paper which history calls the Edict of Nantes; and in this paper he said that both the religions should be protected. Papa says he thinks this was a good thing, and so do I. The Catholics were very, very angry about it, but the king was bound to have his own way.

"There had been so much war and trouble that the poor people were in an awful state, they did not have any money at all, hardly. The people had been cheated out of a lot of cash, supposing they were paying their taxes, when they were really being robbed by the great rich lords. While the Protestants and the Catholics were having their battles, the country had been going to rack. There were a great many bridges spoiled, the roads needed attention, and the farming country was in a bad state. So Henry had to begin all over again, and build bridges and get the people to drain their lands, and go to sowing and raising food from their farms.

"Finally a bad man stabbed and killed the king, May 14, 1610."

"Thank you, Milly," said her teacher, kindly, "you have brought to light many facts. Yes, the poor king was cruelly assassinated at last, after the cruel deed had been attempted no less than nineteen different times.

"He had placed a faithful man at the head of affairs, whose name was Sully, who says that the people wept and mourned bitterly over the king's death. The theory was that his murderer was half crazy. Though he was tortured in every conceivable manner, he would not own that anybody had hired or asked him to do the dreadful deed."

"I don't believe you have mentioned any real bad faults that King Henry IV. had," said Harry Ray. "Guess he didn't have any, did he?"

"I dislike to mention the faults of so kind a ruler as Henry IV., though he had them—one of which was his fondness for the society of profligate women. You know the Bible says that a little folly in a man who has a reputation that is good is like dead flies in the apothecary's ointment.

"There is one more virtue I must mention in this connection which Henry had, and that is, he was very fond of his children, and was kind and good to them always. Perhaps he spoiled them by over-indulgence, for when his young son Louis XIII. took the throne, it was plain to be seen that he had never been made to obey, which is the first lesson a ruler should learn. He was only nine years old when his father died, but the good man Sully would have done well by the people and managed wisely until Louis was old enough, if he had been allowed to."

"What *did* they do?" asked Max Smith, "that child wasn't able to govern a kingdom."

"O no; but he would have done nearly as well as the poor fellow whom the foolish queen mother did choose to keep things in order. His name was Concini. The nobles and lords did not like him very well, for he was an

Italian; but they didnt say much until the man stopped giving them money out of the treasury. Then they suddenly awoke to the fact that he was a miserable foreigner anyway, and they had no use for him.

"When little Louis was only thirteen years old, it was decided that he was old and wise enough to take the management of a mighty kingdom into his own hands "

"The ideal!" exclaimed Fred Green. "I'm older than that myself, and I think I'd make pretty poor work governing a lot of people. Why I can't even govern myself, sometimes."

"I don't think he could govern *himself* very well, at least he could not or did not, rather, govern his own evil and jealous temper; for the very first thing he did after he ascended the throne was to conspire against the great marshal Concini, and cause him to be assassinated."

"Horrible! that was dreadful business for such a young chap, I think," said Bert Mathews.

"It was, indeed. Then they took Concini's poor wife and tried her for sorcery, and she was beheaded."

"I suppose then the little king thought he could have his own way, didn't he?" asked Julia March.

"Yes; for his first words were: "Now I am king!" But the fellow who did the wicked deed now gave poor Louis as much trouble as the man had whom he had murdered. And as for poor, oppressed France, how she suffered! The good work which King Henry IV. had done for the suffering poor was soon spoiled; for the rich nobles did not rest until the poor people were again wholly in their power."

"I presume the poor fellows didn't get chicken for dinner very often any more," sighed Edna Phillips.

"No, Edna; the young king cared for no one's comfort except his own. The words of Solomon, that wisest of all men, were in this case proved to be very true:— 'Woe unto thee, O land, when thy king is a child.'

"We will continue the study of France and her mournful history under Louis XIII. next week; and I would like you all to learn as much and find as many facts as possible about the great Cardinal Richelieu, who played a prominent part in the history of France at this time, so that if I ask you a few questions, you may be ready with the answer."

MRS. L. D. AVERY-STUTTLE.

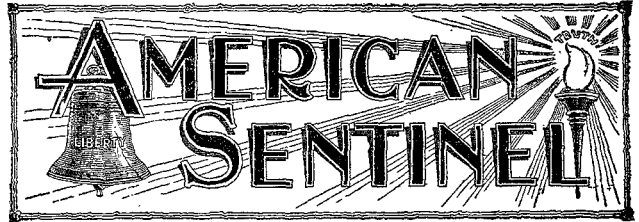
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American Sentinel.

NEW YORK, NOVEMBER 3, 1898.

DON'T pass over the report of the Civic-Philanthropic Conference given in this issue; page 685.

IT has cost the Government the lives, of 2,906 citizens to conquer Spain in Cuba, Porto Rico, and the Philippines. Of this number 2,600 died from disease in the camps.

THE political campaign is on again in full tide, and as usual, it is being fought over the issue of "honest government." The party that has been out of power cries that the dishonesty and corruption shown by the party in power must be stopped; that this is what their platform declares for, and the people have only to elect the nominees of this honesty-in-government party, to bring to an end the waste of public money and stop the tide of political corruption which has disgraced the state, etc. And the people are expected, seemingly, to renew their confidence year after year in these party promises, undismayed by past failures in their performance. There is something about all this that is not very flattering to the intelligence of the common people.

PRESS dispatches state that Kitchener, the English hero-general, immediately upon his return to England from the Soudan, was besieged by agents of two English publishing firms, asking him to write a book, and by an American agent who wanted him to make a lecturing tour in the United States. The characteristic craze of the age is to turn everything, no matter what, into a scheme for money-making, at the first possible opportunity. We may expect soon to see expeditions fitted out and sent to Africa or some other

uncivilized land to fight with whatever people they may run across, for the sole purpose of turning up a profitable publication or making the opportunity for a successful lecturing tour, when the heroes of the enterprise get back to civilization.

AFTER having "protected" and "pacified" Egypt for a number of years, England will now annex Egypt and every piece of territory that can be construed into an Egyptian dependency. No one, of course, expected the outcome to be anything else.

IT has been finally decided by the French authorities that Dreyfus, the

jealous eye upon whatever portends the extension of German Protestant rule in that field. Probably there is no place where the different "Christian" bodies more cordially hate and oppose each other than at Jerusalem. There is of course no such thing as Christian hate, save hatred against sin.

THE governor of Illinois has threatened to oppose with Gatling guns any attempt of the mine owners at Virden to import into the State negro laborers to operate their mines in the place of the men who are on strike. There is no law which justifies the governor in this action, but there is a very strong sentiment at Virden against the importation of cheap labor to take the place of that which would naturally be supplied by residents of the town. On the other hand, it is a general truth, and as true in the town of Virden as anywhere else, that the owners of property have a right to employ such labor upon it as they see fit. The governor, acting in the name of the State, seeks to enforce a popular sentiment rather than the law and the rights of the people. This is the

SPECIAL OFFER.

The price of the "Sentinel" is \$1 per year, but the publishers have decided to extend to every subscriber now on the list an agency for the paper, and receive new subscriptions from them at the regular agent's rate; namely, 75 cents per year.

In addition to this, we will date the expiration of the subscriptions January 1, 1900, thus giving the remaining two months of this year FREE.

alleged traitor, who has long been in solitary confinement on "Devil's Island," is to have a new trial. But the secret documents, it is said, which constituted the essential evidence in the case, have been recently destroyed, by persons interested in preserving the "honor" of the army. Seemingly the whole power of the government has been exerted to blockade justice in this case, but without avail.

THE immediate effect of Emperor William's visit to the Orient, appears to be an understanding between Russia, France, and Austria, to prevent any concessions to Germany from the Sultan. The Russian church authorities in Jerusalem look with a

most serious feature of the situation; for when individual rights are set aside in the name of the very power that is instituted to preserve those rights, the result can only be to aggravate the evil that is sought to be cured.

It is easy to sympathize with the sentiment of the people of Virden; but mere sentiment, however strong, must never be allowed precedence over natural and inalienable rights. It is to preserve rights, not to enforce sentiment based on personal antipathies, that governments are instituted among men. To set aside this principle is to repudiate the Declaration of Independence.

RIGHTS are above statutes.

AMERICAN SENTINEL

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TRUTH

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

VOLUME 13.

NEW YORK, NOVEMBER 10, 1898.

NUMBER 44.

No STATE could be weaker than that whose citizens were unable to support themselves.

No SABBATH law is needed to uphold the right of the workingman to a day of weekly rest.

THE truth most loudly proclaimed by the church in calling for the aid of state legislation, is that she has lost the support of God.

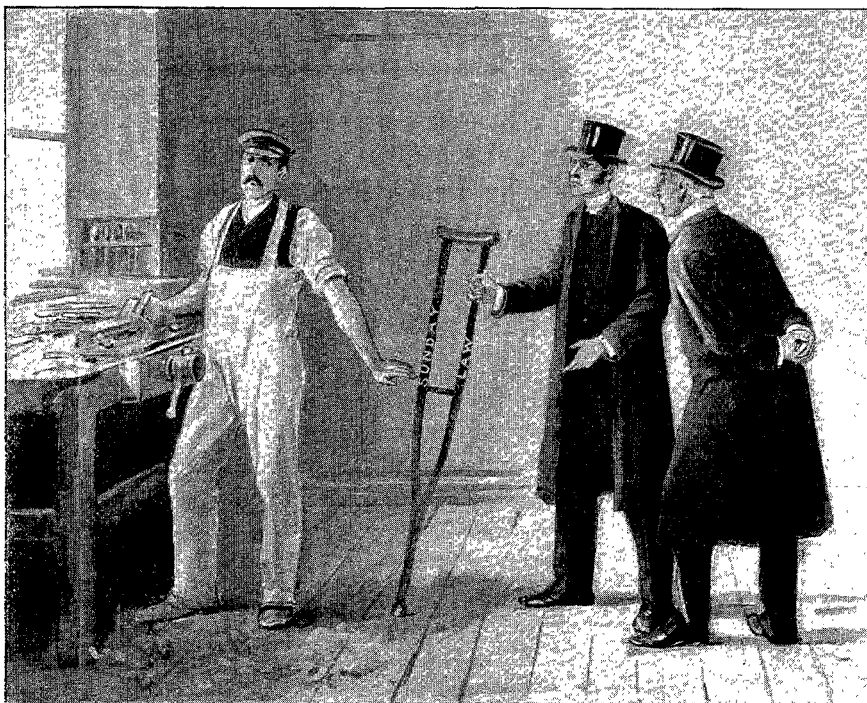
WHEN the church speaks one word for the workingmen on the subject of Sabbath legislation, she speaks two words for herself.

LAWS are enacted to uphold rights, not the individuals to whom the rights belong.

THE light of the world's highest wisdom has never proved an antidote for moral darkness.

A SUNDAY law can never rise above the character of a religious quarantine.

WORK is not an enemy of the human race, but idleness and stagnation are enemies. A country is never so prosperous as when all its people have plenty of work.



THE WORKINGMAN DECLINES THE SUPPORT OF RELIGIOUS LEGISLATION.

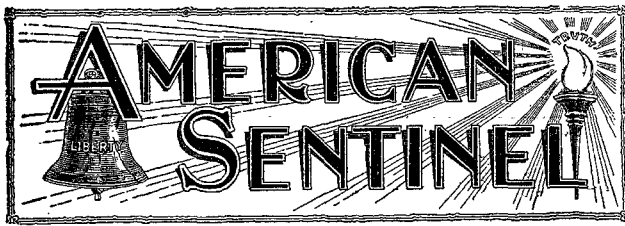
The movement which aims to establish religious observances in this land by legal sanction, has long been represented as an effort in behalf of the workingmen, who it is said are compelled to work seven days in the week, and thus lose the day of rest. The falsity of the claim that workingmen are compelled to work on the Sabbath, is demonstrated by the fact that 50,000 people in this country observe the seventh day by abstaining from work, yet who are as much "compelled" to work seven days in the week as are any who observe the first day. The workingmen through their organizations have repudiated the idea that they have not strength enough to take care of themselves, and manhood enough to obey the dictates of conscience on the point of Sabbath observance. He who has faith in God, needs no other support in obeying the divine commands; and he who would not obey God without the support of the legislature, proclaims thereby that he is a moral cripple.

THE night is for physical rest; the Sabbath for spiritual rest.

It is possible to make a person rest in such a way that it becomes more tiresome to him than work.

TO ADMIT that it is the duty of the state to detect and punish even one sin, as such, is to justify the Inquisition and the persecutions of the Dark Ages.

THE "powers that be" were not ordained of God to support the Christian Church or to be the means for the conversion of sinners.



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

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.)

Christianity and Civic Interests.

In the November issue of *The Defender*, is printed a speech by Rev. J. B. Carruthers, telling how Christianity should be "applied to civic interests." The writer states that at present Christianity is applied only indirectly to such interests, which falls far short of what the church desires. He believes that "the Christian can be a power, according to his ability in the political and social life of the community." In outlining his plan of church work for civic reform, this clergyman says:—

"The church at the present time is utterly ignored by the politician in making up his slate. Must it always be so? The saloon holds both of the leading political parties in its power. Either party, when in power, will protect the saloon against any prosecution that threatens to do it any serious injury.

"It is the duty of the church to teach the masses through good laws, enacted and sustained. A well-regulated community gives the average man a moral uplift. With our old methods of 'letting outside questions alone,' we have reached a condition of things where the New England Sunday is something of the past, and the saloon holds sway in the good old state of Maine. What shall we do? Draw up some strong resolution? We have done that in the past; we have drilled down to the very bed rock of the Sunday and the saloon question. The resolutions, the holes, are all right; what we need now is to charge them with a generous amount of moral, civic dynamite. Let Christians go into the caucus and help to make or break the slate.

"What is the church doing to mould the civic sentiment of the community? Shall the church be like a weather cock, that changes with every wind, or like the mountains, that change the course of the winds? We need some intelligent, united action before the church can make itself felt against the great evils of the day. The Congregational Church, the church of our fathers, is well equipped to lead in this work.

"It certainly is the duty of the church to look after the moral interests of a community, and to aid in removing the causes of immorality and crime, and, as this can be done in no way so well as by the church acting in its civic capacities, we need in New England a non-political organization, so organized, manned, and financially sus-

tained that it can demand that our laws be enforced. The masses are coming to believe, and are encouraged in their belief by corrupt lawyers and corrupt politicians, that the laws are not made to be kept. When the Christian citizens are organized in a civic organization, they will be able to impress the masses, the politician, and the officials with the fact that good laws are made to be respected, and, by so doing, politics will be purified, and we will be able to rid our communities of many evils that now menace their peace and prosperity, and hinder the advance of the kingdom of God."

This is a plain proposition to turn the church into a political organization. Under the present order of things he says, the church cannot "make itself felt against the great evils of the day." What is the remedy? "Let Christians go into the caucus and help to make or break the slate."

Christians are ambassadors for God. As such they proclaim to all men the gospel of salvation through faith in Christ. They do this in fulfillment of the instructions of Him who said, "All power is given unto Me in heaven and in earth. Go ye therefore into all the world, and preach the gospel to every creature." But now, in this year A. D. 1898, it has been found by one of these ambassadors—by a certain class of them, rather—that this method of work will not do. God's ambassadors must copy the methods of the politicians. They should have been copying the methods of these worldly men from the first. Evidently the Lord must have made a mistake in his instructions upon this point!

"It is the duty of the church to look after the moral interests of a community," and in no way can this be done "so well as by the church acting in its civic capacities," demanding "that our laws be enforced." The church should do this in order that politics may be purified and serious obstacles be removed which hinder "the advance of the kingdom of God."

What Christians, who are such in deed as well as name, do for the community in which they reside, is plainly stated in the Scripture declaration that they "are the salt of the earth." By them the whole earth is preserved from destruction. But how are they the salt of the earth?—as politicians? as voters? as caucus manipulators? Did Christ himself figure in any of these things, or the Christians of his time? And have Christian methods of work changed between that time and the present? To assert it would be to say that God himself has changed.

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick." This states the position and work of the Christian Church. She is the light of the world, and therefore must be above the world. Lighthouse lamps are not fixed on a level with the earth. And when the church descends from her divinely-appointed station, above the world, down to the arena of politics, she puts herself on a level with the world, and her light is no longer seen by souls adrift upon the sea of time and in danger of shipwreck.

When professed ministers of the gospel turn from the gospel and advocate political work as the only effective way of accomplishing the reforms needed in society, they deny the power of godliness, and proclaim that we have reached an age of apostasy in the professedly Christian Church.

Protestantism Following the Flag.

BY W. N. GLENN.

THE *Michigan Christian Advocate* says:—

“Protestantism will follow the flag into Cuba and Porto Rico, and the Philippines, and to the ends of the earth.”

Now Protestantism has lost its way when it begins to follow earthly flags. It started out to follow the Word of God, and any attempt on its part to follow any other ensign than that of King Immanuel is to depart from the principles that gave it its original prestige. Had Protestantism gone forward in the way marked out for it by divine Providence, instead of leaning on the arm of flesh, it would have encompassed the “ends of the earth” long ago, without waiting to *follow* any earthly flag. Jesus says, “All power is given unto Me in heaven and in earth. Go ye therefore, and teach *all nations*.” “Lo, I am with you alway, even unto *the end of the world*.” Again he commands, “*Follow Me*.” What then have Protestants to do with following any other standard, when the God of heaven says, “Speak unto the children of Israel, that they go forward;” when he who has “all power” has promised that “the Lord will go before you; and the God of Israel will be your reward?”

All this dependence upon the governments of earth to go before, and the arm of human flesh to sustain, in the spread of the gospel is just so much catering to Romanism; for it was the entrance and encouragement of that principle in the church that made Romanism and the Roman Church possible.

Real Enjoyment.

SELF-ENJOYMENT is the world's idea of happiness. “How are you enjoying yourself?” is one of the most common questions; and “I am enjoying myself very much,” is the common term to express perfect satisfaction. If one is enjoying himself, nothing more is thought to be needed.

Ah, how small enjoyment that is! He who has nothing but himself to enjoy, has a very limited range of enjoyment. And very mean enjoyment it is, too. God would have us enjoy something far better, and so he gives us himself. “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not

only so, but we joy in God through our Lord Jesus Christ, by whom we have now received the atonement.” Rom. 5:10, 11.

Here is true enjoyment,—the enjoyment of God. He who enjoys God has an unlimited and eternal field of enjoyment. God gives himself to us in Christ, in whom are all things, and so it is that he “giveth us richly all things to enjoy.” 1 Tim. 6:17.

When people learn that “every good gift, and every perfect gift is from above, and cometh down from the Father of lights,” and that we have no good thing except in him, they will cease asking their friends, “How are you enjoying yourself,” and will say, instead, “How are you enjoying the Lord?”—*Sel.*

Union of Church and State Condemned by History.—No. 4.

By B. W. Noel, M. A.

AFTER the death of Constantine, his son Constantius succeeded to the government of the Eastern provinces, and eventually became the sovereign of the whole empire. And as he, his empress, and his whole court, were Arians, he forthwith used all his influence, as the head of the church, to exterminate, as far as possible, evangelical doctrine; and the whole world groaned and wondered, says St. Jerome, to find itself Arian. The tyranny of Theodosius restored the orthodoxy of the churches, but could not revive their piety; and from that time, in union with the state, they continued to be so corrupt, that at length the profligacy, covetousness, fraud, and arrogance of the clergy generally, from the pope to the obscurest monk, so revolted the conscience and the common sense of Europe, that in the sixteenth century it burst from this oppressive and degrading yoke.

“The nature of the relation between the potentate and the priest during this period was frequently illustrated by incidents like the following. Pepin, who was mayor of the palace to Childeric III., king of France, having formed the design of dethroning his sovereign, assembled the states of the realm, A. D. 751, to whom he proposed that violent measure. They voted that the bishop of Rome must be consulted; ambassadors were therefore sent by Pepin to demand from Pope Zachary, “whether the divine law did not allow a warlike people to dethrone a cowardly and indolent monarch, and to substitute in his place one more worthy to rule?”—*Mosheim*. Zachary's answer was favorable, Childeric was deposed, and Pepin ascended his throne. Pope Stephen II. confirmed the decision of Zachary, and wanting the aid of Pepin against the Lombards, paid him a visit A. D. 754, when he released him from his oath of allegiance to Childeric, anointed him, and crowned him.

But it would have been happy had the union between the secular and ecclesiastical powers been productive only of such occasional specimens of villainy on either side; but alas! for many centuries before the Reformation, it

universally and constantly checked the promulgation of the gospel. Had there been no such union in the nations of Europe, then in each kingdom peaceable subjects would have been protected in life and property, whatever their creed might have been; disturbers of the peace would have been repressed; pious and enlightened men might have preached Christ to their contemporaries without molestation; and evangelical churches, formed through their ministry, might have prevented the spiritual slavery, superstition, and demoralization, into which the churches so generally sank.

But through the union, each student of the Bible, with any energy of character, was speedily arrested by the anathemas of the priesthood; and the state was ever ready to give these anathemas effect. It was the church which condemned Lord Cobham in England, John Huss in Bohemia, and Savonarola at Florence; but it was the state which consumed each of them in the flames. Had there been no union, Cobham would still have led on the Lollards to new successes; Huss would have still lived to confirm his disciples in the faith; and Savonarola might have reformed Italy. Devout and resolute men might have defied the malice of the priests if the state had not placed the dungeon and the thumbscrew, the rack and the stake, at their disposal. The union, therefore, is responsible for the religious ignorance and general degradation of manners which disgraced the fourteenth and the fifteenth centuries.

When the reformers of the sixteenth century struggled for the doctrines of the gospel with the hierarchy and the priesthood, the union was still their greatest enemy. Unchecked by the governments of Europe, the Reformation would have been nearly universal. In Scotland the reform conquered the government; but in England the union mutilated the reform; and in France, in parts of Germany, in Spain, and in Italy, overcame and crushed it. The union alone gave teeth and claws to the two Inquisitions of Spain and Italy; and without its aid the powerful confraternity of Loyola would have been baffled. As the union had previously corrupted the churches, so at the Reformation it prevented their restoration to purity of discipline and to spiritual life.

Since that day superstition has maintained its hateful ascendancy in Europe through the union alone; and were it removed, France, Roman Catholic Germany, Spain, Portugal, and Italy, might be pervaded in every direction by zealous evangelists.

On the other hand, it has not been less disastrous in Protestant countries. The reformers, who had a gigantic foe to grapple with, were too happy to secure the aid of their rulers, by investing them with almost all the prerogatives of which they despoiled the pope. Misled by the evangelical zeal of some leading statesmen, they vainly hoped that Protestant governments would, in successive generations, heartily promote the progress of the gospel, and consented to a union which has been productive of endless mischief. Ever since the union of the

Church of England with its imperious and profligate head, Henry VIII., who burned alike the friends of the pope and the followers of Zuingli, because he would not endure that men should have any other religious opinions than his own, the state in England, with scarcely the exception of one brief interval, has been steadily opposed to evangelical religion. Queen Mary, though a bigoted Catholic, continued to be the legal head of the Church of England, and availed herself of the supremacy with which she was invested by the union to crush the English Reformation.

Who Shall Teach the Children Religion?

THE following extracts on this important subject are from a speech by Llewelyn D. Bevan, LL. B., D. D., of Australia, spoken during the recent agitation in that country over the question of State support of religion:—

“We all agree that children should have religious teaching. But who shall give it? This is the question at which so many part company. All will consent to the parent of the child teaching religion to his offspring. All will agree that religious teachers, voluntarily chosen by the parent, may do it. But what of that system which, wisely or unwisely, we have adopted, which takes the children by a vast machinery of state and compels them to be submitted to its methods of instruction? Shall that include within its subjects of instruction, religion?—‘No;’ say the Romanists, ‘for we do not believe that the state should teach anything but help our priests and appointed persons to do it and all other teaching, for that is the special care of the church.’ ‘No;’ say the secular educationists (we use the term in no opprobrious sense) ‘for the state cannot teach religion, not being religious, and it would only raise bitter sectarian jealousies if it were to try.’ ‘No;’ say many religious persons, ‘for though we should like the schools to teach religion, yet there are some evils attendant which we fear.’ ‘Yes;’ say some others, ‘for though there are some evils, we must face them; and no evil is so great as that of the children having no religious teaching at all.’

“Thus we are divided, and sometimes are very angry with one another, which is an unfortunate condition, and certainly not very helpful to the education of the children in good manners and good morals, which are a sort of religion in their way.

“We are all, I think, satisfied that it is useless to ask the state to give religious teaching. Its teachers could not do it, seeing that they include persons of all sorts of religious opinions, and many of none. Even if they could it would be hopeless to try to satisfy the people of the fairness or the goodness of teaching thus supplied. We should be soon plunged in inextricable confusion and ceaseless quarreling.

“Let us suppose that the Protestant churches should agree to accept the Bible reading or Bible lessons in schools, it is quite certain that the Roman church would more than ever condemn the state school system. They would refuse to allow their children, even where they attend school, to be present at the classes. And they would justly claim that the Protestant conscience being satisfied by the introduction of the Bible, the state was obliged

in all fairness to recognize and support the schools which they conscientiously (one must say with remarkable generosity and devotion) had established. The claim would be reasonable.

"It would be a great gain, undoubtedly, to have the Bible read and known. It would be the best thing, from the merely educational standpoint, that the children would receive at school. But it would not be religion. The fact is, the churches need quickening. They are asleep, careless of their duty, indifferent to the claims of the Lord, the needs of the children, the interests of the country. Some are awakened and are troubled. Bible reading would only be a sop to these to lull them, too, into a fateful satisfaction.

"Therefore I hold that such a system as we possess requires the fresh, free life of a voluntary addition. It needs the impress of parents, and of churches, and of co-operative organizations to give it plasticity and variety to save it from the mechanical formalism into which it must decay. It was never intended to give more than secular instruction, and even that it cannot perfectly give. Religion it cannot give at all. That must be found where only it exists, in the hearts, and lives, and lips of religious men and women."

The Holy Spirit and Sunday.—No. II.

BY C. H. KESLAKE.

SUNDAY is the "pillar" of tradition—tradition as understood and taught by the Catholic Church. Tradition itself is the "pillar" of Roman Catholicism. This we have shown in former articles.

As, therefore, the Catholic Church depends upon tradition for its existence, and tradition, in turn, depends upon the Sunday institution, it follows that Sunday is the foundation of the Catholic Church—it is the *mark of the papacy*.

Further: As Sunday is the foundation of the Catholic Church, and as genuine Protestantism is a protest against the Catholic Church, it not only follows that Protestantism, to be consistent with itself, must protest against the Sunday, but that Sunday is itself the actual dividing line between Roman Catholicism and true Protestantism.

So far as the Catholic Church is concerned, the question of Sunday, as a Christian institution, has been settled for all time. But the question has not been settled so far as Protestantism is concerned.

Just here it might be well to note that when we speak of the settlement of this question in this connection, we mean only so far as it can be settled by *man*. No man, or body of men, can settle for another his duty to his Maker, although the attempt has been made, and as we see will be made again. Such settlements as these really settle nothing. There is a tribunal before which this matter, with all other matters, must come for final settlement, and when it is settled by that tribunal, it will be settled right, for God himself will be the Judge, and he makes no mistakes.

And so we say, so far as man can settle it, for the Catholic Church the Sunday question has been settled for all time; but not for Protestants.

There are very few people comparatively who do not know that upon this question of Sunday as the Sabbath day, Protestantism is divided.

This perhaps at first would not appear strange, inasmuch as there are other doctrines upon which the Protestant churches are divided. But when it is remembered that the Sabbath, leaving out for the time being the question as to what day is the Sabbath, is set forth as the "test of all religion," so that it is said that "he who does not keep the Sabbath does not worship God, and he who does not worship God is lost"—when this is remembered it will be seen that these other differences sink into comparative insignificance.

Now as Sunday at the beginning of the Reformation was a vital question, and as the Protestants then stood on the wrong side of the question, and as the Reformation cannot be complete until every error is rooted out, this question of Sunday must come up again, not as in this first instance, between the Catholic and the Protestants, but between the Protestants themselves.

But when it shall come up, where will it be settled?

If we turn to the Old World we find that Sunday is, and has been, an integral part of the laws of the various European nations. But if we look at this nation—the United States of America—we find that the matter of the Sabbath, as indeed all other religious matters, are not permitted by the Constitution to come within the purview of the Government; but are left to the individual conscience, the Constitution guaranteeing the recognition of the rights of conscience for all alike, even to the humblest citizen.

Thus in 1830, the Congressional Committee on Post Offices and Post Roads, to whom had been referred a matter involving the question of work upon Sunday, reported:—

"We look in vain to that instrument [the Constitution] for authority to say whether the first day, or seventh day, or *whether any day*, has been made holy by the Almighty.

"The Constitution regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a *solitary individual* than of a whole community. That representative who would violate this principle would lose his delegated character, and forfeit the confidence of his constituents. If Congress should declare the first day of the week holy, it would not convince the Jew nor the Sabbatarian. It would dissatisfy both, and consequently convert neither. . . . If a solemn act of legislation shall in one point define the *law of God*, or point out to the citizen *one religious duty*, it may with equal propriety define every part of legislation and enforce every religious obligation, even to the forms and ceremonies of worship, the endowments of the church, and the support of the clergy.

"The framers of the Constitution recognized the eternal principle that man's relation to his God is above *hu-*

man legislation, and his right of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms. It is this consciousness, which, in defiance of human laws, has sustained so many martyrs in tortures and flames. They felt that their duty to God *was superior to human enactments*, and that man could exercise no authority over their consciences. It is an inborn principle which nothing can eradicate.

"It is also a fact that counter memorials, equally respectable, oppose the interference of Congress, on the ground that it would be *legislating upon a religious subject, and therefore unconstitutional.*" (Italics ours.)

This extract clearly shows the attitude of the Constitution toward all prospective religious legislation, and declares the fact that one's duty to God is superior to human enactments.

It will be proper here to enquire what was the motive governing the framers of the Constitution when by their action the question of the truth or falsity of any religious doctrine, and its decision were taken out of the hands of the law-makers, who, in making the laws, are sworn to uphold the Federal Constitution?

The answer to this question must be reserved for another article.

Religious Zeal Gone Riot.

"*New York Journal,*" November 1.

THE Rev. F. M. Foster, preaching in the Third Reformed Presbyterian Church, of this city, startled his congregation last Sunday by the solemn declaration from the pulpit that a Christian cannot consistently vote in this country.

And this remarkable statement he sought to defend thus:—

"The principal reason why it is believed that the elective franchise cannot be consistently used by the Christian is because the Lord God Almighty, whose dominion is throughout the whole earth, is not recognized as the Supreme Ruler and as the source of authority in the Government of the United States, the Constitution of which makes the people the source from which all authority emanates."

The Rev. F. M. Foster may not know it—and we are charitable enough to grant that he does not—but the utterance quoted is as blasphemous a thought as was ever conceived in the brain of the rankest and most irresponsible infidel.

The Constitution of this country, which he undertakes to assail, vests the right of government in the people—the people whom God made after his own image, and to whom he gave the products of his creation.

Does the Rev. F. M. Foster think that the Almighty needs "recognition," when a religious people draw up laws for the government of men?

Is the Omnipotent Creator like an ambitious politician, who needs resolutions of indorsement and approval whenever the conventions meet?

Are we a nation of Pharisees to make ostentation of the most sacred recesses of our hearts?

The Rev. F. M. Foster may be, and we hope he is, a sincere man; but there is more religion in the incantations of the self-starved Oriental than in the creed he preached in New York day before last.

Righteousness Not By Human Law.

By James H. Fairchild, President Oberlin College.

THE positive requirements of government must be, as far as they go, reenactments of the law of obligation. It can never rightfully require what it is wrong for the subject to do, but its requirements may properly fall far short of duty. They are, probably, never complete expressions of duty.

In this respect they differ from the divine laws. The divine law covers all duty; human law only such duty, and so much of it as properly falls within its sphere. Many matters of important obligation are never touched by human law. Indeed, the substance of all duty, the duty of benevolence, is not at all enjoined by human law.

But aside from this, there are multitudes of outward duties which human law does not contemplate. It does not require politeness, or charity, but these are manifest duties. The law does not undertake to express the full obligation, but only so much of it as is essential to the outward regulation of society. God's law, not man's, is the standard of righteousness.

THE following from the *Haverhill Gazette*, which quotes from a leading Boston daily, expresses public sentiment in Massachusetts relative to the agitation which is being vigorously kept up by the Sabbath Protective League and similar bodies, to secure moral reform by law:—

"The citizens of Boston are very much oppressed by laws passed every session of the legislature to please reformers. The latest trouble experienced is the threatened interference of the Sabbath Protective League to prevent a continuance of the Sunday concerts given to keep the musicians of the municipal band together during the winter, and furnish such music at a low price as will elevate the public taste. Referring to this subject the *Boston Transcript* very aptly says:—

"While no protests have been officially received, the Sabbath Protective League has made a general objection, moved thereto by the circulars distributed to the schools, in which the purpose of the enterprise was announced and coöperation invited, but we cannot believe that it will be sustained by public opinion. The influence of good music is elevating and refining. Probably even the league would admit that premise; and it will be difficult to convince the average citizen that that which is elevating and refining six days in the week is a desecration of the Sabbath on the seventh. It is entertainment, it is true, but it is entertainment with a larger purpose

than mere amusement. The more appeals of this kind to the higher tastes and interests of the individual there are, the less will be the resort to grosser methods of disposing of a day whose hours to many are inevitably tedious.

"The effect of closing the theater Sunday concert was to immediately fill every sham hotel and public house in Boston with men and women who drink liquor. Nor has it been helpful in creating a large attendance at the various church services on Sunday evening. It is to be hoped that the law as it now stands will be amended to permit the rendering of such music as made up the average Sunday concert programme of the lamented Gilmore and Tourjee."

It would seem that Puritan religion looks with suspicion at whatever is calculated to make Sunday anything but a day of gloom and discomfort for the common people.

Apostolic Establishment.

THE church of apostolic days was an Established Church. "And so were the churches established in the faith, and increased in number daily." Acts 16:5. There is this difference between the establishment of religion then and now, as the world uses the term. Those churches were established "in the faith," which stood "not in the wisdom of men, but in the power of God," and it stood against all the persecutions and efforts of governments to root it out. Now the establishment of religion means a religion established in governmental law, by the wisdom and the power of politicians.—*Oriental Watchman.*

IN *The Examiner*, a leading Baptist organ, Rev. E. G. Zwyer gives some observations on the attitude of American Roman Catholics during the war with Spain. He says:—

"The war between the United States and Spain was not a religious war. It was not a war between Catholics and Protestants as such. But those of us who live in sections where the European Catholic population is large have seen some things during the past few months that convince us that Romanism is even more of a menace to the safety of American institutions than we have imagined.

"The anthracite coal region has a very large Catholic population. In many places the Catholics far outnumber the non-Catholics. Just before the war broke out, and during the first few weeks that followed the outbreak of actual hostilities, there was little, if any, attempt on the part of the Catholics to disguise their sympathy for Spain.

"In some churches the priests spoke strongly against the American attitude, and in some cases are said to have given the impression that it would be entirely wrong for the Catholics to fight against their 'Spanish brethren.' At Mount Carmel, a town of about 15,000 inhabitants, an American flag was torn down and trampled under foot; and in another place an American flag was taken down and a Spanish flag substituted. In still

another town the flag rope at the armory was cut and many small flags torn down from the homes of citizens.

"By and by the sentiment began to change, and it was evident that some higher authority than the local priests was bringing about the change. It was surprising to see what efforts were made to prove, on public occasions, such as flag raisings, that Catholics are loyal and patriotic. . . . One young priest, in demonstrating the loyalty of his people, declared that 'Before war breaks out, we are all free to hold and express our views, and to show sympathy for the side nearest to our hearts. But when once "the powers that be" have declared war, then it is the duty of every citizen to obey his government, unless the commands of that government are contrary to the will of the "higher authority." 'Catholic theology,' he said, 'teaches that authority must be respected, and that the opinions of the individual can never be used as an argument against such obedience.'

"Another priest argued that Catholics could consistently fight against their 'brother Catholics' on the ground that both brothers in the faith, and natural brothers, as well as fathers and sons, had fought on opposite sides in the Civil War. Toward the close of his oration he expressed the hope that 'when we have a man in the supreme office of the United States, the Protestants will be as loyal and as ready to answer his call for soldiers to fight against some other nation, as we are now to fight against Spain.'"

THE *Chicago Israelite* prints a report authorized by the "American Missionary Association," of New York, stating that a Congregationalist minister, Rev. J. B. Fletcher, by name, had been shot while organizing a Congregational Church at Smiley, Ga., the guilty parties being colored members of the Methodist Church. The assailants aimed through a window in the church, and Mr. Fletcher was shot down in the pulpit. He was seriously though probably not fatally wounded, and announced that he would prosecute his assailants at any cost. The *Israelite* adds this comment:—

"Now if Mr. Fletcher had been a German, and the emperor had made this assault a pretext for attempting to annex Florida and making the United States pay a million or two of dollars indemnity, besides demanding privileges not granted the other foreign nations, Germany would have tried to do to us only what she did to China on the same grounds precisely. Of course we should laugh at the threat of such a proceeding and serve Germany as we did Spain if she should make it advisable for us to do so. . . . Public opinion in America is probably no more opposed to murderous violence than it is in China, and that people as a whole is as little to be blamed for isolated lawless acts as ourselves. Let us be just, and, knowing the shortcomings of our own, never condemn a whole people for the wrongdoings of a few individuals."

IN Allegheny County, Pa., the president of a Jewish Republican club is bidding for political support by a promise of working to secure a modification of the Pennsylvania "blue laws." The cause is a worthy one, but the outlook is not bright.



DR. PARKHURST, reformer, has written a letter on the political situation, in which he bitterly laments the unexpected subserviency of the Republican nominee for governor of the State, to the will of the Republican "boss." There was, he says, a few weeks ago, a magnificent opportunity for dealing "boss" politics in the State a crushing blow, which he and his fellow-reformers fondly expected would be improved to the full; but oh, a sad! how sadly has their confidence been misplaced! The hero who should have nobly risen to the occasion and given a joyous realization to their hopes, suddenly and without warning went over to the camp of the enemy—made friends with the "boss"—and they are left to lament over the dismal collapse of their expectations.

* * *

A YEAR ago, in the campaign for the mayorship of this city, a candidate was nominated who was not subservient to the "boss." He stood for independence in politics, so far as concerned the rule of the "machine." That candidate was the Hon. Seth Low, the well-known President of Columbia College. In character he had, by reputation at least, all the qualities that could be desired in a candidate by lovers of honesty and integrity. No candidate of more honorable character could have been selected; nor was he at all lacking in the intelligence and tact necessary for the successful conduct of the affairs of public office. So well qualified was he in all these things that his adherents believed he could upon the strength of them successfully defy the will of the party "boss." The election came, and he was defeated; and his defeat was solely due to his independence of the "machine." This was too plain to be denied.

* * *

THE present Republican candidate for governor, Mr. Theodore Roosevelt, is likewise a man of excellent character, and with a reputation for honesty and fearlessness in the execution of the duties of public office. As regards these qualifications, no better candidate could be selected. But Mr. Roosevelt decided not to stand upon a platform of independence of the "boss;" and in making this decision he undoubtedly had in mind the experience of president Low. From that experience he no doubt concluded that it would be very unsafe to risk his hopes of office upon any platform which antagonized the State "machine." He saw that there would be little if any hope of success without becoming the candidate of the "machine," and he acted accordingly. To succeed as the

candidate of the "boss," would be better than to fail as the representative of antagonism to "boss" rule. This would not be an unnatural reflection to an individual in his position.

* * *

AND in this history of these two candidates from which so much was hoped for by the adherents of reform in politics and in society, is plainly written the truth that no candidate can be found for a high office of public trust in this State, who can succeed as such in opposition to the will of the State political "boss." Where these two candidates have failed, it is useless to expect that any others can win success.

* * *

AN individual who is never influenced in any action by religious scruples, makes this statement and explanation of his attitude towards politics:—

"I did not register and so shall not vote. I do not comprehend the issues of the campaign with that clearness which would qualify one to exercise the franchise with intelligence. If Croker wins, New York merchants and others will continue to be blackmailed by Tammany men, and state officials will not be in it. If Platt wins, New York City's tribute will go up the State and be stolen by another ring of politicians. Croker calls his system home rule. Platt's is hayseed rule. It is not a question which is the better, but which is the worse; and I don't know."

And yet many persons who claim to know the transformation of the "new birth" and to be strangers and pilgrims in this world, engage with much zest in that which repels a self-respecting atheist.

* * *

A BILL has been introduced in the Vermont legislature, providing for free text-books in the Catholic schools of the State; requiring also that school directors visit all schools and that teaching in the same be from prescribed text-books. It is wrong thus to invade the domain of the private school, and equally wrong to provide text-books for the same from the public funds. This bill is an example of the common effort to correct one wrong by committing another.

* * *

THE principal object of Emperor William's pageant to Jerusalem is said to have been the consecration of the Church of the Redeemer, which was accomplished with "impressive ceremony" on the last day of October. Incidentally however—though perhaps not so incidentally as it seemed—the emperor took occasion to show that a very friendly understanding exists between himself and the sultan. The sultan presented him with a piece of ground which tradition marked as having been the site of the abode of the Virgin Mary. And this the emperor in turn, through the pope, presented to the German Catholics.

THE emperor sent a telegram to the pope, as follows: "I am happy to be able to inform your holiness that, thanks to the benevolent intervention of his majesty the sultan, who has not hesitated to give me this proof of his personal friendship, I have been able to acquire at Jerusalem the abode of the Holy Virgin. I decided to place this ground, consecrated by so many pious memories, at the disposal of my Catholic subjects. It rejoices my heart to be able thus to prove how dear to me are the religious interests of the Catholics whom Divine Providence has placed in my care. I beg your holiness to accept the assurance of my sincere attachment."

* * *

IN reply, the pope expressed his deep satisfaction at the gift, for which he was sure the German Catholics would be deeply grateful. And as the gift of the traditional abode of the Virgin Mary is a matter of interest to all Catholics the world over, it may be safely assumed that Catholics in all countries will share in the emotions of gratitude felt by their co-religionists in Germany; and as the gift came in the first place from the sultan, and no doubt with a knowledge of what disposition Emperor William wished to make of it, it may be also assumed that Catholics the world over will entertain a friendly feeling for the sultan. The emperor's oriental tour has vastly strengthened the throne of the sultan. There is something significant in this drawing together of Turk, Protestant emperor, and Roman Catholics at this most noted of historical and prophetic sites.

* * *

AMONG the "impressive ceremonies" which marked the "consecration" of the Church of the Redeemer, was an address by the emperor, in which he said: "From Jerusalem there came the light, in the splendor of which the German nation became great and glorious. What the Germanic peoples have become they became under the banner of the cross, the emblem of self-sacrificing Christian charity. As nearly 2,000 years ago, so there shall to-day ring out from Jerusalem the cry voicing the ardent hope of all for 'peace on earth.'"

* * *

BEARING in mind that it was Sadowa and Sedan which lifted the Germans to their present eminence as a nation, and that the German army marched to these great victories under quite another standard than the "banner of the cross," the necessity will be evident of making a very liberal discount upon this part of the emperor's speech. Nor can a less discount be placed upon the "ardent hope" for peace on earth, in view of the unusual preparations England is now making for a great struggle for supremacy in the far East.

SOPHISTRY is most often used as the opiate of conscience

Notes on the Civic-Philanthropic Conference.

BY JOHN D. BRADLEY.

THE only thing that calls for mention in the proceedings before Friday—Civic Day—was this: F. D. Kelsey, pastor of the Central Congregational Church, Toledo, Ohio, in the course of his address on Wednesday, said that "the people are listening to an immense number of vagaries which will ultimately end in a French Revolution, unless the ministers of the country impartially educate and enlighten them with reference to these things." Further on he said: "We are on the eve of a great reformation or a great revolution. I hope for reformation, but fear revolution. One must come, or the other is inevitable."

On Wednesday the subject of the churches and the masses was discussed, and the fact was pointed out that there is almost a total separation between them. A man, who declared himself to have been a member of the committee of fifteen that formed that "magnificent organization, the Municipal Voters' League, which has done more for Chicago than any other organization," obtained the floor and declared that whatever might be the case with other churches, there was one church that the masses had not deserted, one church that knew how to reach them: that it was to the honor and glory of the Catholic Church that all its members were treated alike, that they met in worship on a common footing; that the priest at the altar treated alike the millionaire and the pauper. This man afterwards proved to be J. P. Brushingham, D.D., pastor of the First Methodist Church of Chicago.

On Civic Day the discussions took on a warmth and interest beyond any that had preceded them, and it became evident that on the subjects discussed there was a wide difference of opinion. Dr. Burrell, of New York, on surrendering the chair to Mr. Jones, mayor of Toledo, Ohio, took occasion to remark that "reformers' day had arrived," and that he was to deliver the gavel of authority to one of them. But he was glad to say that while Mr. Jones was a reformer, from his knowledge of him, he knew that he was a reformer with some common sense, which was saying a great deal for most of them. He wished to say before resigning the chair that the motto that should be inscribed on the banner of those who take up the subject of capital and labor and allied questions with the intention of improving the condition of affairs, should be, "Be ye angry and sin not." This they should never forget. It was easy enough to get up, as most of these would-be reformers did, and denounce capitalists and monopolists; and rave about aristocrats and grinding combinations of wealth, but that kind of reform would never help things a particle. A reformer might become angry, and it was sometimes necessary that he should, but he should not sin at the same time.

The mayor made a brief speech in which he said that

he knew of but one thing that would ultimately cure these difficulties—the force of love. We must recognize that all men are our brothers, and have rights and claims equal to our own. He did not think it was necessary to get mad at all. What was necessary was that we should become inspired by that spirit of love and sacrifice for our fellow men shown in the text, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." The mayor was dressed very plainly and spoke in a quiet, unassuming manner.

The mayor had said that in politics he was a Republican, but that no one would get that impression if they got next to the Republican machine in Toledo. But, nevertheless, he was a William Lloyd Garrison—Abraham Lincoln Republican, and expected to remain such. Others who spoke mentioned their politics.

When Mr. Walter Thomas Mills, of Chicago, arose, he said that as it seemed to be in order he would first state his political faith. He said that he was a Thomas Jefferson—Andrew Jackson—Wendell Phillips—William Lloyd Garrison—Charles Sumner—Abraham Lincoln—dyed-in-the-wool Republican, and that therefore he voted the straight Democratic ticket. He declared that the industrial and economical condition of things was becoming intolerable; that he wanted to see a system in which when a man died he would be obliged to turn the world loose instead of being able to hold on to his ill-gotten gains, as is done under the present legal system. He wanted the living to have some show. He declared the devil owned the controlling interest in the commerce of this country. He pointed out, as illustrating the success of the coöperative system, that one or two small colonies near Chicago had gotten some land and property and used it for the common good of all, and that one of them would soon be able to purchase enough land for another colony, the privileges of which would be free to all those who would enter the arrangement—"as free as God had made the land at first," he declared.

In the afternoon Dr. Bayard Holmes, of Chicago, spoke from a Socialist's standpoint. It was noticeable, too, that he was dressed very plainly, and spoke earnestly and without any of the flourishes and gymnastics that marked some of the speeches. He showed that society industrially was in a lamentable condition, and laid down some propositions, the practice of which he thought would cure the evils. He said that according to the statistics of Carroll D. Wright, commissioner of labor, there were not less than four million able-bodied, unemployed men in this country to-day, turned out to starve or to prey upon the rest of society. He also made the statement that there were more poor in the world to-day than ever before. He wanted a system in which there would be no capitalist, in which it would be a crime to attempt to become one; in which there would be no private property except what each needed for personal use. If a person needed a tooth brush he could have it,

if he did not need it, he would not have it. He said that all men were equal and that they should all receive equal remuneration for their work—namely, what they needed.

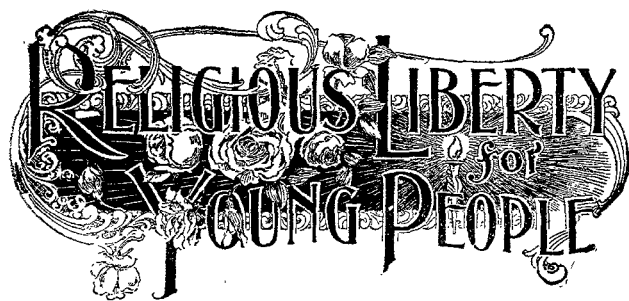
He had scarcely finished before several were on their feet ready to attack his propositions. Before recognizing anyone the mayor asked if anyone present had ever stopped to think that when the Lord told Adam to eat bread in the sweat of his face, that there was no employer to whom he could sell his labor, no boss to whom he could go for a job. He said that he was in hopes that that condition of affairs would become more general nowadays.

Doctor Burrell, the general president, first obtained the floor. With more than his usual warmth he declared that this socialistic conception of society was exactly the condition he had found on the reservation of the Sioux Indians in Minnesota a few years ago. There everything was held in common, they were on a dead level; there they had no private property, not even tooth brushes. As nearly as he could tell this condition of society was nothing more nor less than original and unregenerate barbarism. He declared that he took direct and unequivocal issue with the statement that there were more poor in the world to-day than ever before. The condition of the Roman world at the birth of Christ was infinitely worse. In the age of the Cæsars there were ten thousand knights who owned all the wealth and property, and there were millions and millions of slaves in the most degraded condition, sleeping without shelter, murdering each other for the amusement of their masters, and having not the semblance of a right before the law. It was a shame to say that since the introduction of Christianity into the world that any such condition has ever been repeated or approached in any degree. He exclaimed, turning to Dr. Holmes, "If I should see stretched before me in rags the shivering, wasted, and starving bodies of those four million unemployed, even then, sir, with that exhibition, I would never admit but that the condition of this country was ten thousand times better than was Rome in the age of the Cæsars." "Why is it," he exclaimed, "that we can assemble here and discuss these matters? Is it because we are all slaves? Is that the cause of our lamentations and dismay at the sight of three or four million ragged and starving people? Do we assemble here in this city and discuss these matters because there are here 19,950 slaves and the rest tyrants? May such slavery continue!"

(Concluded next week.)

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"If parents would do for their children what God in his Word has commanded them to do,—teach them his law when they go out and when they come in, and bring them up in the nurture and admonition of the Lord,—we would hear no more of this demand that the state must teach religion. And which should ministers do, teach parents to do their duty, or demand that the state shall do something that is not its duty?"



Studies in French History.—46.

"CARDINAL RICHELIEU," began the professor, "was what men call a very great man. In fact, he had much more real ability than the king, and was far more competent to rule over the country than was young Louis. Jennie Jacobs, can you tell me whether this man had any influence over the king, and if so, how far that influence extended?"

"I think he did; from all I could learn of him I thought he did pretty much as he wanted to with the king and everybody else," replied Julia.

"Yes. What were his religious views, Max?"

"I don't know; but I rather guess he was a Catholic."

"Bert Mathews, do you agree with him?"

"Why, yes, professor, I guess Max nor anyone else ever saw a *Protestant* cardinal."

Max blushed a little and replied that he had not thought of that.

"This cardinal was also a great statesman. His executive ability was something wonderful. And for about twenty years he governed France as completely as if he wore the crown himself. As he was a devoted Catholic, of course he set vigorously about depriving Huguenots of all political power."

"What did they *want* of political power, anyway, is what I can't see," said Joe Palmeter.

"What use has *any* religious party, as a religious party, for politics, or political influence? Julia March, what do you think about it?" asked the teacher, with a smile.

"I don't suppose they should have very much to do with politics—I mean as a means of protecting their own religion, or of tormenting and bothering other people who don't happen to believe as they do."

"You have given a fair answer, my girl; but people in all ages of the world find this a very knotty question, though I see nothing troublesome about it. Christ says the servant should not seek to be above his Lord, so as long as the Lord and Master of Christians said very plainly that *his* kingdom was not of this world, why, surely, his humble followers ought not to think of invoking the power of the world, in order to set up a kingdom here.

"When the mother of King Louis had great influence in France,—and that was only a short time,—she was

very anxious to do all she could to keep Spain good natured, because that country was Catholic. So she gave her daughter Elizabeth to a son of the king of Spain, and her royal son, young Louis XIII., was to take the Spanish princess, Anne. But now it is the policy of Richelieu to do all he can to humble Spain."

"I thought he was a devoted Catholic, and of course Spain was Catholic too; so I can't see what he wanted to keep Spain under for," said Will Barnaby, with a puzzled look.

"It does seem strange, at first thought, but Richelieu was a patriot as well as a Catholic, and he did not mean that any country should stand in the way of the prosperity of his own. He said to the pope, because he did not like some of Richelieu's ways, that of course he was a Catholic, but that he was a Frenchman *first*. So he proposed that the English prince, Charles, who was to have married the Infanta of Spain, should give this up, and marry Louis' sister. This the crafty fellow brought about very easily, for matrimonial bargains were transacted then in about the same manner that real estate is bought and sold,—purely as a matter of business. And I am sorry to say people have not yet entirely outgrown this custom.

"Edna, you may tell us something about the siege of La Rochelle, if you will.

"It was a terrible siege which Richelieu contrived against the Huguenots."

"Where is the city of La Rochelle?"

"On the southwest shore of France."

"Was the cardinal successful?"

"O yes, sir," replied Edna, "if you call it success to starve ever and ever so many poor people to death. I wonder they did not come out and surrender. I would, rather than live on horse flesh as they did, and not have half enough of that."

"A great many of the people would have been glad to surrender before they did, but their mayor was a very stubborn man, and he kept them all in the city until there were only 150 from the many thousands left alive and able to leave the city. Edward, you may mention the terms of their final surrender to the Catholics."

"I believe they were to have religious freedom, and that they should worship where they pleased and when they chose to do so."

"Yes," said Milly Brown, "and they were to march out with their flags flying and drums beating."

"What does a religious body want to do with flags and drums?" asked Edward Barnaby.

"They ought not to want very much to do with them certainly, but these people did; so the king only just smiled, and agreed to the proposal."

"Why didn't the English people keep them?" asked practical Jack. "They could have come right down with their ships and given them food, and I should have thought they would, seeing they belonged to the same church."

"They *did* undertake it, but the wise cardinal had

caused a solid wall of stone to be built out in the ocean a long way, and although the English people could just as well have broken it down, they did not even try, *why* I do not know."

"Does the city of La Rochelle show any of the marks of the awful siege yet, Fred?"

"I think so; for my grandpa was there once and he said it did then."

"Yes, it will never again be the same proud, beautiful city, I think. Did the cardinal do as he had promised about letting the Huguenots have liberty to worship God in their own way, Joseph?"

"Yes, sir; and the Catholics were very indignant indeed about it, and at last coaxed the king to send him into exile, and he only just barely escaped going."

"But escape he did, though, through his great influence with the king, and the come out of it was," said Professor Carman, sadly, "that Louis sent his own mother away from him, and finally, because she had held some communication with her Spanish friends, he would never let her return. So I presume her son never saw her again. She died at last far from France, a poor woman financially, but let us hope, a better one than she had lived."

"Before we separate, I must tell you that Mrs. White told me this morning that her husband and Charlie, Mr. Billings and Robert were expecting to be home from Paris in three or four days, so we will likely see them next week."

MRS. L. D. AVERY-STUTTLE.

The War of Principle.—No. 7.

"WELL, Aleck, since our last talk, I have been reading up Jewish history. The Jews did not avert the calamity they feared, by putting Christ to death. The Romans *did* come and take away their place and their nation."

"Yes, so they did. What a commentary is the destruction of Jerusalem on the inefficiency of human defense! When Titus and his armies entered the flaming city, he looked with amazement on the strong defenses, and declared that God must have given the city into his hand. After all, Cecil, the battle is the Lord's. God hath his way in the storm."

"O, but Aleck, I did not think of attributing the fearful destruction of Jerusalem to God. It seems to me the Jews simply reaped their own sowing."

"You are right, Cecil. They had abandoned the protection of the Infinite, and thereby fell a prey to satanic fiends. They sowed the cross of Calvary on Golgotha, and little dreamed of the harvest. Thousands of crosses covered the hills, whereon hung the Jews who had cried "crucify him," and furnished feasts for kites and vultures. The siege and overthrow of Jerusalem presents one of the most fearful retributions of history."

"Retribution;—why do you call it that?"

"Because it is the retribution of following a false principle. It is the revenge of revering tradition, of upholding established customs, of reverencing a sanctuary from which the Shekinah had fled. The old wrath of error made them furious antagonists against the Romans, and brought upon them the fulfillment of the desolation foretold in the days of Moses."

"What had Moses foretold, Aleck?"

"He had said that if they refused to depend on God, and broke his commandments, that they should be destroyed. Here, let me read it to you, said Aleck, taking his Bible from his pocket. You'll find the prophecy in Deut. 28:49-53: 'The Lord shall bring a nation against thee as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance. . . . And he shall eat the fruit of thy cattle, and the fruit of thy land until he have destroyed thee, and he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trusted . . . And thou shalt eat the fruit of thine own body, the flesh of thy sons and daughters, which the Lord thy God hath given thee, in the siege.'

There is another 'prophecy in Dan. 9:24-26, that brings out the events to be fulfilled in the city from the rebuilding of Jerusalem after the captivity in Babylon to its final destruction in A. D. 70."

"Is that so, Aleck? Do let us read them."

"In the previous chapter," said Aleck, "Daniel is shown a period of 2,300 years. In the 9th chapter the angel is sent to further explain to him the meaning of this period. He asks him to recall the vision, and then says, 'Seventy weeks are determined [or better, "cut off," from this long period] upon thy people [the Jews] and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.'

"Seventy weeks would be 490 days, and as each day represents a year in prophecy, it would be 490 years. The angel then tells Daniel when this period would begin,—at the commandment to build and to restore Jerusalem. This commandment was issued by Artaxerxes in A. D. 457 (See Ezra 7). From that year until Christ should appear as the Messiah or the Anointed One, it would be 69 weeks or 483 days or years. Reckoning this time brings us to A. D. 27 when Jesus was baptized in the Jordan at the beginning of his ministry as the Messiah. He was there anointed with the Holy Ghost, and to this time the prophecy was fulfilled."

"But what does this mean, Aleck, that the 69 weeks are first divided into 7 weeks and then into threescore and two? And what does it mean by saying the street shall be built again and the wall, even in troublous times?"

"It took 7 weeks or 49 years to rebuild the city. The nations around were angry, and tried to prevent it. You may read of their opposition in Nehemiah. Then

come the 62 weeks of which we have already spoken. After its fulfillment the prophecy says, 'Messiah shall be cut off, but not for himself.' Thus Daniel foretold the death of Christ for all men over 500 years before his advent to earth. We have now seen how the 69 weeks were fulfilled; but 70 were cut off on the Jews, so that one more week still waits to which to fit the historical fulfillment to the prophet's specifications."

"The 27th verse says, 'And he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease.' For the last seven years of the time, the gospel was preached by Christ and his disciples among the Jews. At the end of that time the nation by an act of the Sanhedrim rejected the truth, and the disciples went out to the Gentiles."

"What is the meaning of making the sacrifice cease in the midst of the week?"

"How long did Christ minister in person to the Jews?"

"Three years and a half, I think," said Cecil.

"Yes. By comparing the gospels this conclusion is evident. It is generally agreed that this was the time of his earthly ministry. He was crucified in the spring of 31, and by the sacrifice of himself put away sacrifice and oblation forever; for he is our passover, sacrificed for us. This was in the midst of this prophetic week. The seventy weeks ended in A. D. 34. The Jews rejected the gospel, and the disciples went to the Gentiles. Now what is to follow? They would not rely on God, but on themselves. They would not exchange tradition for truth, they insisted on custom rather than Christ. God foretold the result. Read the sequel in Dan. 9:26.

"And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, unto the end of the war desolations shall be determined."

"Over a million people perished in the overthrow of Jerusalem. Those who remained were dragged away as slaves to Rome. The suffering was indescribable. The temple was devastated, and it is said that every stone in it was overturned in order to secure the gold that in the heat had melted and run between the crevices. Thus was the word of Christ fulfilled. The site of the city was plowed as a field. No more tragic picture arises in the fields of history than the history of Jerusalem, from Christ's advent to the final overthrow in A. D. 70.

"I wonder if any of the doomed people recalled the tender words of Christ as he wept in anticipation of their destruction, saying, 'How oft would I have gathered you even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate.'"

"It is very impressive," said Cecil. "And you think it was the result of the outworking of the principle of human reliance, instead of reliance on God."

"Indeed I do. But the destruction of Jerusalem is a picture of the fate of every soul who depends on man.

'Cursed is the man that trusteth in man, and maketh flesh his arm.' The yearning love of Christ's words reaches out to every soul, saying, 'Come under my wing, let me be your refuge and defense, lest your house be left unto you desolate.'"

Cecil gave Aleck no word of reply, but wrung his hand, and walked away thoughtfully.

F. E. B.

A Card.

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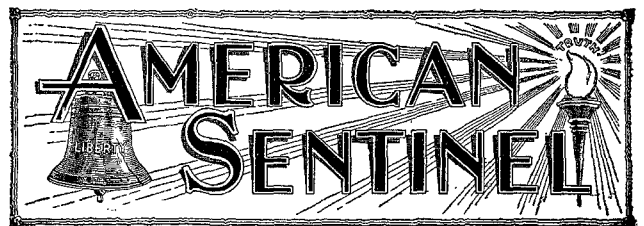
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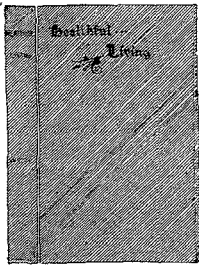
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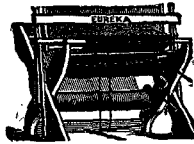
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American Sentinel.

NEW YORK, NOVEMBER 10, 1898.

A LITTLE internal expansion would be far better for the United States than much annexation of outside territory.

THE nation which gives itself up to the pursuit of glory, is very apt to become dazzled by its brightness and make a fatal misstep.

A CENTURY ago our forefathers fought Great Britain because of antagonism to the principle of "taxation without representation." Now the nation is about to impose this same thing upon the territory it has conquered from Spain.

You may think there is no danger of a revival of intolerance in this "free country." But the very fact that you and so many other people think this way, constitutes one of the chief causes for fearing that such a calamity may be realized.

ONE great evil of "moral reform by law" is that the spasmodic effort to enforce the laws enacted for the purpose, and which often overstep the bounds of justice, is invariably followed by a reaction in which the wave of immorality sweeps over the city and the state to a worse degree than before. The rule of "Tammany" in New York City, for example, is even worse to day than it was before the famous Parkhurst crusade. If the principles of good government are not more openly disregarded now than then, the confidence of the people in them has been weakened by the failure of that crusade to produce permanent results. A few failures turn the mass of the adherents of a reform movement over to the other side, and the cause of good government suffers to the extent that it was confounded in the public mind with the reform crusade; and this is often to no inconsiderable degree. Let

laws be enacted solely to protect individual rights, and let immorality, as such, be combatted by Christian teaching and example. This will promote the welfare of the individual and of the state as well as it is possible for human wisdom to do.

A CALL has been issued for a national "Christian Citizenship" conference, to be held in Washington, December 13-15 next. The topics to be discussed are: the limitation of the right of suffrage, civil service reform, national laws forbidding prize-fighting, restricting divorce, and forbidding polygamy; the "American civil Sabbath;" the army canteen; and the prohibition policy as related to Alaska and the Indian Territory. The call is signed by Rev. Josiah Strong, president of the League for Social Service; Anthony Comstock, Secretary of the Society for the Prevention of Vice; Mrs. Mary H. Hunt; and Mrs. M. D. Ellis, of the W. C. T. U., and others.

THERE can be no such thing as liberalizing a bad law. A thing that is bad ought to be cast out; a bad principle ought to be repudiated altogether. To dress a bad principle in the garb of liberality is only to disguise its evil; and evil in disguise is worse than evil in all its ugliness. Let the bad principle be replaced by a good one. This will apply directly to the matter of Sunday legislation. A "bad" Sunday law is really less dangerous than the so-called good ones.

THERE have been rumors of a military plot in the French army in Paris, aiming at the overthrow of the civil government; and more evidence has been found to substantiate them than usually exists behind mere rumor. A sudden revolution in France—a *coup d'etat*, as the French themselves call it—must be counted as among the probabilities of the near future. In the Roman republic the army finally took the affairs of state into its own hands, and the

same thing may occur in the French republic. In a republic, a great military power does not balance well with the civil government. Militarism is suited only to a monarchy.

FROM a circular sent out by Mr. Geo. B. Knapp, Secretary of the National Armenian Relief Committee, it appears that time has by no means ameliorated the condition of the Armenian refugees since the massacres by the Kurds and Turks. The condition of these wretched people, who wander about from one district to another, and are welcome in none, is described as touching the extreme limit of desperateness, and they have no prospect of relief. A few months ago representative men in civilized lands talked long and loud about the duty of "Christian nations" toward Armenia; but the war in Cuba, famine and plague in India, the reconquest of the Soudan and the prospects of war between England and one or more of the Powers of Europe, has turned public attention in these lands away from the Armenians, and they have been forgotten. Thus their situation appears to have become more hopeless than before.

A REPORT comes from Berlin that one result of Emperor William's visit to Palestine is an agreement between the emperor and the sultan, by which Germany will guarantee the integrity of the sultan's possessions in Asia, receiving in return special commercial and industrial privileges.

THE best government is not that which does most to "help" an individual in his own affairs, but which leaves him most at liberty to help himself and develop the traits of true manhood.

"WAR," says the *Christian Witness*, "is always demoralizing to a nation," and "always a school of immorality for the rising generation."

AMERICAN SENTINEL

LIBERTY

TRUTH

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

VOLUME 13.

NEW YORK, NOVEMBER 17, 1898.

NUMBER 45.

THE Divine Word is not only truth, but eternal truth; it alone is the sure foundation.

THERE is no real preserving power in human legislation or in tradition.

WHAT God preserves, he preserves alive, by the "power of an endless life." God has no use for dead things. And a religious institution that is "preserved" only by tradition and legislative enactment is of no more value to the world than an embalmed mummy.

THE seventh day being the Sabbath, the Sabbath must come to all men as often as the seventh day comes; and any man can have it by taking it when it comes to him.



FINAL DOWNFALL OF THE "AMERICAN CIVIL SABBATH."

THE two supporting pillars upon which the "civil Sabbath" structure rests, are Tradition and Legislation. Tradition asserts that Sunday is the Christian Sabbath—contrary to the testimony of Scripture—and Legislation has always been resorted to in support of the day as such. But neither of these can afford it any real and permanent support, being themselves of human origin, and partaking of the weakness of all merely human things. Tradition will be swept away by truth, and all human Sabbath laws by the divine Sabbath law, which speaks nothing in support of the first-day Sabbath, but declares the true Sabbath to be the seventh day, "the Sabbath of the Lord." As Sampson, under the power of the divine Spirit, overthrew the Philistine temple of old, so must this modern temple of error fall by the agency of the same Spirit, and involve in its ruin those who have thought to take refuge in it.

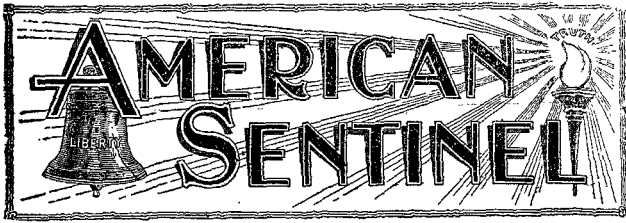
"EVERY plant which my Heavenly Father hath not planted shall be rooted up." So declared the author of the Christian religion; and it is useless to water and tend any plant in the garden of the spiritual world which has been planted by the hand of man.

"THE Sabbath of the Lord" is the Lord's property; and he is competent to take care of it.

WHEN men try to uphold a divine institution by a human law, they are trying to set up an inverted pyramid.

THERE can be no right to observe a weekly

day of rest, without a right also to work on that day; and a just law must recognize both.



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The Prosecutions in Maryland.

THE cases of Messrs. John Curlett and John H. Rhodes, of Ford's Store, Maryland, charged with having violated the Sunday law of that State, were tried in the circuit court at Centreville, Nov. 9, 10, the result being a sentence against each of the defendants of thirty days in jail. A remarkable and very significant phase of legal opposition to observers of the seventh day Sabbath developed at this trial.

The circumstances leading up to this result are as follows.

Ford's Store is a small town situated on Chesapeake Bay, the residents being almost exclusively oystermen. These oystermen generally own each a plot of a few acres of ground, on which they raise corn and garden products. By the law of the State oyster fishing is forbidden on Sunday, and in this respect the Sunday law is generally observed. During the oyster season, which begins early in the fall, the men are busy at their trade from early morning till night every day on which it can be legally followed, and Sunday being their one day of leisure, becomes the natural time for attending to incidental work which may be necessary about their premises, mending their apparatus for fishing, etc.

The men who are now in jail at Centreville were arrested for having worked on Sunday at cutting corn. This corn is cut for fodder, and must be cut at a certain time in order to save it from becoming useless. As such it falls, when the time for cutting it arrives, within the class of goods known as "perishable," which goods are allowed by the Sunday law to be handled on Sunday in any way necessary to prevent pecuniary loss. The men were at work on Mr. Curlett's premises, their position being such as to make it necessary to spy them out in order to know that any work was being done.

The man who caused their arrest, Mr. Linwood Lane, had on the same Sunday been sailing for pleasure on the bay, and was returning when he spied the men at work. Taking his horse and carriage he then drove first to one church and then to another to find the sheriff, and fi-

nally to his house, where he found him, and then, with the sheriff, to the field, where the men were working.

It was necessary for the prosecution, at the trial, in order to sustain its case, to prove that the work done was not work of necessity; this work being permissible under the law. As cutting corn for stock on Sunday is usually allowed to be a work of necessity, and as it could not be charged that the work had disturbed or interfered with any person, since no one claimed to have been disturbed or even to object to the work, in itself; and as the constitution of the State allowed them to freely follow the religious practices dictated by conscience, provided only that such practices were not immoral or in violation of the rights of others, it did not seem that any case could possibly be made out against them.

But this view did not count upon the position that was to be taken in these cases by the prosecuting attorney,—a position that has never been taken before in any similar case in this country. Boldly stepping out from under the cover of such excuses or reasons as are usually alleged for the Sunday laws upon civil grounds, the State's attorney declared, and reiterated and emphasized the statement, that the offense for which the men were being tried was that of having *violated the sanctity of the Christian Sabbath*, which had become established by custom and by the law. It was *not the work* that these men had done on Sunday, or that others in the community usually did on that day, he said, that constituted the offense. That was not what they were being tried for; but, he said, *when men belong to a religious sect which hold to the disregard of Sunday as a principle of religious belief*, and violate the Sunday law on that ground, it is necessary to interfere to prevent the spread of such moral contamination! The State wanted good citizens, he said, and these men were not good citizens.

Mark what is contained in this position which has now been taken in the courts against observers of the seventh day. All civil grounds which have been alleged in support of Sunday observance were ignored, and the offense was charged flatly upon the ground of religion. It was not the Sunday work that the men had done that was objectionable. Others did work on that day; in fact the great majority were wholly careless of the law as regards such work as the defendants were charged with doing. But these men belonged to a religious body which did not believe in the sanctity claimed for Sunday, while others who worked on Sunday did believe in it, or at least professed to. Or if they did not profess to believe in Sunday as the Sabbath, they did not express any opinion to the contrary. They simply did not care whether Sunday was or was not the "Christian Sabbath" or whether any day was the Christian Sabbath. Therefore they were to be exempt from prosecution, while the others were people to be arrested and punished.

The one class were conscientious in the matter, and the other class were not; and the conscientious people were the ones to be punished, and they were to be punished because they were conscientious; while the others

were to be exempt because they were not conscientious about the Sabbath one way or another. People who disregarded the law entirely, by violating it merely for their own pleasure, and had no conscience about Sabbath observance, were good citizens such as the State wanted; especially when they took pains to see that conscientious Sabbath-keepers were prosecuted for doing only what was allowed by the law on Sunday as a work of necessity or mercy!

But the point above all others to be noted in the case, is that the men were prosecuted because they belonged to a religious denomination—"small and obscure," the prosecuting attorney put it—which objected to Sunday observance on religious grounds; that no pretense was made by the prosecution that the case rested upon civil grounds, but on the contrary, it was boldly avowed to rest upon the purely religious offense of a violation of "the sanctity of the Christian Sabbath;" and, still further than all this, that all law, even the Sunday law itself, was entirely ignored, and proceedings were taken, without law, against these observers of the seventh day, because they had violated a mere religious sentiment. And to-day, these two men are in Centreville jail without having been convicted of any legal offense even under the Sunday law of the State; but for the offense of belonging to a people who observe the seventh day of the week as the Sabbath!

Of course, in putting the case upon this ground, the prosecuting attorney of Maryland was really trying the denomination to which the defendants belonged,—a fact of which he was reminded by the counsel for the defense. But apparently it mattered not to the prosecution whether it was conducting a trial of two individuals for a civil offense, or of a denomination for a religious offense, so long as it secured a conviction of the prisoners and thus vindicated the "sanctity of the Christian Sabbath."

This is the first time in the history of the prosecutions of seventh-day observers under the Sunday laws, that it has been openly avowed that the prosecution was for a religious offense. Now this stand has been boldly taken by the Sunday element in this State, and this new and bold stand taken in behalf of the sanctity of Sunday in this latter part of 1898 coincides very well with the new activity that has taken hold of the religious organizations which are sowing the land with their "reform" leaflets and literature in behalf of the same thing, and organizing for an active campaign in politics. From this the reader can make his own deductions with reference to what developments are to be expected in the near future.

It should be stated in explanation of the situation at Centreville, that in Maryland a jury is judge both of the fact and the law; hence in a case of prosecution for Sunday breaking it only needs that the prosecuting attorney shall work upon the religious prejudices of the jury to secure a perversion of law which would hardly

be possible were the jury instructed in the law by the judge, as is usual in jury trials.

ARE there not those among our readers who feel that the SENTINEL ought to be in the hands of thinking men and women in their neighborhood?

Rome is Getting in Her Work.

THE following portion of a letter from the Washington correspondent of the Baltimore *Daily American*, printed in that paper Oct. 15, 1898, reveals a scheme of downright lawlessness being carried on by the Catholic Church and the Government of the United States:—

"Archbishop Chappelle, who is to go to Cuba as the legate of the church, will find himself confronted with a serious problem. The Catholic Church and its clergy in Cuba, as in every state where the church of Rome is officially acknowledged as the state church, is supported almost entirely by the government. The annual budget of Spain includes appropriations for the pay of the Catholic clergy and the support of the Catholic churches in the Spanish dominions, and the revenues for this purpose are raised by taxation. Hence, with the surrender of its authority to collect taxes in Cuba, the Spanish government is necessarily compelled to withdraw all support from the Catholic churches and priests on the island.

"The question of providing for the priests thus deprived of their sustenance is one of no little difficulty, and President McKinley has held numerous conferences with Cardinal Gibbons and Archbishop Ireland on the subject. The people of Cuba have never been taught to support their church and clergy by direct, voluntary contribution. Indeed, so dire is the poverty on the island at present that it is doubtful if the Cubans could by any possibility raise sufficient money to keep their churches open and their priests from starving. On the other hand it is manifestly impossible that the Government of the United States can undertake to support the Catholic Church in Cuba.

"It is true that General Wood has ordered all the schools in Santiago reopened, and as the school teachers are presumably the local priests, the situation in that city, at least, has been met by paying the priests who are employed in the schools. But this expedient will serve only in a small number of cases, and would not, of course, apply to the vast number of priests and high church dignitaries on the entire island.

"It is the determination of President McKinley that the Catholic churches shall be kept open, and that public worship shall be amply provided for. To this end sufficient money will be advanced by this Government to support the Catholic Church. But this will only be a temporary loan, and when law and order are fully established on the distracted island, the Catholic Church will be expected to maintain itself like every other church."

The church of Rome has robbed and peeled Cuba for four hundred years: and now that she cannot do it any more, she puts up the plea that her priests and high church dignitaries there "are deprived of their suste-

nance," and the people of the United States must be put to grind at Rome's mill to support this "vast number" of her good for nothing priests and high church dignitaries.

That these priests and high church dignitaries are good-for-nothing is evident from the testimony in this very article that begs for sympathy and support for them:—

1. Rome alone has had the teaching of the people of Cuba for four hundred years.

2. Yet, though there is "a vast number of priests and high church dignitaries," there, "the people of Cuba have never been taught to support their church and clergy by direct voluntary contribution."

3. "The Catholic Church and its clergy in Cuba . . . is [has been] supported almost entirely by the government, . . . and the revenues for this purpose are raised by taxation."

4. "So dire is the poverty on the island at present that it is doubtful if the Cubans could by any possibility raise sufficient money to keep their churches open and their priests from starving."

5. "It is the determination of President McKinley that the Catholic churches shall be kept open, and that public worship *shall be amply provided for. To this end sufficient money will be advanced by this Government to support the Catholic Church.*"

That is to say that while, for four hundred years, the Catholic Church has had the sole teaching authority in Cuba, she has never taught the people to support the church and the clergy; yet those same people have all this time been *taxed* to support the church and clergy; and now, when, by this everlasting taxation, with its consequences, the people are reduced to such poverty that they cannot support in customary affluence the priests and high church dignitaries who are unwilling to share with the poor people the poverty which this same "vast number of priests and high church dignitaries have been most instrumental in bringing upon them—now, through President McKinley—coached by Cardinal Gibbons and Archbishop Ireland, this same Catholic Church begins the taxation of the people of the United States to support these priests and high church dignitaries in Cuba!

And how long shall the people of the United States be taxed to support this "vast number" of Catholic "priests and high church dignitaries" in Cuba? Since Catholic priests have had the teaching(?) of the Cubans for four hundred years, and yet "the people of Cuba have never been taught to support their church and clergy by direct, voluntary contribution," because the priests were supported by the Spanish government, is it likely that these same priests, *in less than another four hundred years*, will teach the people of Cuba to support their church and clergy by direct, voluntary contribution," while they are supported by the United States Government?

But even though it should not take another four

hundred years, even though it should take only a week, or only a single day, what right has President McKinley to take the money of all the people of the United States, and have it "advanced by this Government to support the Catholic Church"? Where has such power as this been delegated to the President of the United States? The men who made the Government of the United States said that to compel a person "to furnish contributions of money for the propagations of opinions which he disbelieves, is sinful and tyrannical." Therefore they separated the Government of the United States from all connection with religion or recognition of it.

By this scheme, Cardinal Gibbons and Archbishop Ireland, through President McKinley, are putting upon the Government and people of the United States the identical system that has worked by Spain and Rome all these ages. This sympathetic correspondent says:—

"The annual budget of Spain, including appropriations for the pay of the Catholic clergy, and the support of Catholic churches in the Spanish dominions, and the revenues for this purpose, are raised by taxation."

This correspondent also says:—

"It is the determination of President McKinley that the *Catholic churches* shall be kept open, and that *public worship* shall be provided for. *To this end sufficient money will be advanced by this Government to support the Catholic Church.*"

The only money that this Government can advance for any purpose, is money raised by taxation. For the Government to advance this money, it must be appropriated by somebody. These two statements of the correspondent show the same thing precisely. Therefore it is as plain as A B C that Cardinal Gibbons and Archbishop Ireland, through President McKinley, are playing off upon the Government of the United States the same old Roman and Spanish system of governmental support of the Catholic Church and clergy. Are the American *people* ready to let this scheme be carried through?

It is true that the last sentence in the portion of the letter quoted, says that this is promised to be only temporary; but the rest of the letter, which we have not space now to review, shows that this "temporary" expedient can be perpetuated indefinitely.

When Archbishop Ireland was making himself so conspicuous at the National Capitol last spring, we said that the United States Government would not get out of this Cuban matter without being entrapped by Rome. And so it has come to pass. And there is yet more of it.

A. T. J.

BE sure you read about the imprisonment for conscience' sake on page 710, and the note on the flag salute on the last page; and then look around you and see what you can do towards increasing the number of SENTINEL readers in your community. Men need to know these things and what they mean.

Read our special offer on last page.

Bartholdi's Statue.

BY FRANCES E. BOLTON.

ALONE the sculptor sat and silent yet,
 Wide was his vision, though hills barred him round.
 The scenes of ages his wide gazing met,
 And truth to truth linked as a chain new found.
 As doth clear lightning smite an electric path
 Through clouds of blackness in one vivid flash,
 So through the clouds of Time's historic wrath,
 He saw truth's meaning in a statue mask.

As in a wide, unseen kaleidoscope,
 Shifting from scene to scene, there met his view
 Age upon age, where flickering rays of hope,
 Now darkened, burst again in radiance through
 In light of liberty, and springing up,
 As one inspired, he smote the shapeless block,
 Cleaving away superfluous scales, that hope
 Might take new form, and spring forth from the rock.

As swift he wrought, he saw the ages move
 From Calvary's hill to the last martyr slain,
 And felt how hell's malignity 'gainst love
 Had filled the centuries with unjust pain.
 Yet light fell o'er his brow; for far and near
 The Sun of Liberty had burst and shone.
 His statue springing up with gleaming star
 Would tell the history in its speaking stone.

High at our Eastern harbor, lo, it stands,
 Bartholdi's statue, outlined in the bar,
 Holding a torch mould in its outreached hands;
 But where has fled its world-wide gleaming star?
 Has Freedom's land no light? Why seems it dim?
 Why gleams no more its glory from afar?
 Ah, sentinel, up! 'tis time to fill and trim,
 And light up Freedom's beacon at the bar.

Union of Church and State Condemned by History.—No. 5.

By B. W. Noel, M. A.

THE effects of the union have been so palpably and universally bad as to render positive evidence on the side of freedom unnecessary; still, as there are some persons to whom unknown possibilities of evil seem worse than any amount of existing evil, and who think that the union could not have been so general, unless there had been a real necessity for its existence, let us briefly notice the experience of some free churches.

The churches of the first three centuries were free. Unsalaried by the state, they could determine their creed, organize their discipline, and choose their pastors, according to their pleasure; each church, supporting its ministers, was entirely independent of external control. And in this state of poverty and freedom they so proclaimed the truth, and so recommended it by their lives, that their numbers and influence continued to increase, till the Emperor Constantine found it expedient, for the establishment of his throne, to profess himself a Christian.

During the ages of defection from truth and duty, which followed the union between the church and state, effected by that monarch, one community alone, which has preserved the appropriate motto, "*Lux in tenebris*," held forth the word of life to the population around it. In the valleys which lie between Mont Cenis and Mont Viso, in the southeastern declivities of the Cottian Alps, a few Christians, refusing to wear the yoke of the church of Rome, were also happily saved from union with the state. The churches formed by these peasants of the Alps were almost the only ones which, in the fourteenth and fifteenth centuries, retained sound doctrine, simplicity of worship, and spiritual life. And to this day, notwithstanding the periods of declension to which every church, alas! is prone under every system, they remain the only evangelical churches in Italy.

While they were preserving the doctrine of the gospel in Italy, another free church rose on the eastern frontier of Saxony. At the close of the seventeenth century, when the Christians of Austrian Silesia were cruelly harassed by the church in union with the state, a few of the persecuted peasants sought refuge in Saxony, under the protection of Count Zinzendorf. June 17, 1722, they cut down the first tree in a forest on the road between Zittau and Lobau, where they raised the first wood house of the village of Herrnhut. Eighteen other immigrants soon joined them; and for ten years these emigrations for liberty of conscience continued till some hundreds of these poor and persecuted followers of Christ had built for themselves the village of Herrnhut. In 1731, when their numbers amounted to only six hundred, they were visited by Anthony, a negro, who described to them the melancholy state of his fellow-slaves in the West Indies. Moved by that recital, two of the brethren offered to go as missionaries to the island of St. Thomas; and the church having approved of their design, they left Herrnhut Aug. 21, 1732; and October 8, they embarked at Copenhagen for that island.

The zeal which was thus excited in the church continued to increase, and within ten years did those poor exiles send missionaries to St. Thomas, to St. Croix, to Greenland, to Surinam, to Berbice, to several Indian tribes in North America, to the negroes in South Carolina, to Lapland, to Tartary, to Algiers, to Guinea, to the Cape of Good Hope, and to Ceylon. . . .

Great as are the services which have been rendered to the cause of the Redeemer by that simple and fervent community, they have in one respect, at least, been surpassed by the free Protestant churches of France. I do not reckon it as the higher glory of these churches that they could count upon their members Sully, Coligni, and Andelot, D'Aubigné, and Duplessis Mornay, a band of companions more distinguished for virtue and for valor than any equal number of contemporary soldiers and statesmen in any period of French history; I will not dwell on the piety and talent of their ministers, Du Moulin, Du Bosc, Morus, Daillé, Drelincourt, Claude, Jurieu, Saurin, Abbadie, etc., whose writings have enriched our Protest-

ant literature; but I allude to their sufferings for the sake of Christ.

The following are some among the numerous edicts by which Louis XIV., the licentious slave of a Jesuit confessor and abandoned mistresses, sought, as the head of the union between church and state, to exterminate the Protestantism of his kingdom. In 1669 his subjects were forbidden to quit the kingdom, on pain of confiscation of goods, etc. In 1680 Protestant children of seven years old were allowed, on abjuring their religion against the wishes of their parents, to leave them, and to demand from them a legal maintenance. In 1683 the reformed worship was forbidden in all the episcopal cities of the empire, and all books against the Roman Catholic religion were likewise prohibited.

At length, October, 1685, appeared the Edict of Revocation, by which Protestant temples were demolished, Protestant worship was forbidden, Protestant ministers were banished the kingdom; no other Protestant might leave the kingdom on pain of condemnation to the galleys; the children of Protestants were to be brought up as Catholics; and the goods of those who did not conform within four months were confiscated. Next year was added a decree, addressed to the king's attorneys (*procureurs royaux*), to seize Protestant children above five years of age, and to place them under the care of Catholics.

May, 1686, the king decreed that every Protestant minister apprehended in France should be executed; those who assisted a minister should be sent to the galleys, or imprisoned for life; 5,500 livres were to be given to each informer; and all persons detected and taken in the act of assembling for Protestant worship were to suffer death. Multitudes of Protestants conformed to the established religion; many more contrived to leave the kingdom; and at length, the worn-out debauchee coined a medal to celebrate his triumph as head of church and state over "the extinct heresy." But the same year in which the edict of Nantes was thus savagely revoked, the churches of the desert began to assemble in the mountains of Languedoc.

The same month in which the temple at Charenton was demolished, the religious assemblies of the Cevenols met under the vault of heaven; and the same year in which Louis the debauchee expired, glorying in his abolition of the Protestant worship, did a noble peasant youth collect a few preachers in the caverns of the Cevennes, and there undertake, in the name of God, the revival of the crushed and bleeding churches of France. . . .

Generally, their precautions enabled them to elude the vigilance of their oppressors; the place of meeting was announced to the brethren by faithful men, who visited them in their dwellings, and brave and prudent guides escorted the pastor to the spot by night along concealed paths. The brethren in the country communicated with the brethren in the towns. Every night, on these occasions, the pastor changed his lodging; and his

brethren counted it an honor to welcome him at the risk of their own lives. When they were assembled, scouts on the neighboring heights warned them of the approach of the enemy, and thus often they escaped discovery. But if persecution raged too severely, the meetings were discontinued, and the churches seemed to have vanished, while every family, by reading of the Scriptures and by domestic worship, cherished its faith and piety for a happier day. Thus their constancy triumphed over the savage efforts of the church and state during half a century to destroy their property, their religion, and their existence.

Worship Governmentally Enforced at Annapolis.

"Truth Seeker."

If advices from Annapolis are reliable, church attendance by the naval cadets has been made compulsory. The regulations of the naval academy recite:—

"Cadets will not be excused from religious service at the chapel on Sunday, except upon their declaration in writing, with the written approval of their parents or guardians, when living, that they cannot conscientiously attend, or that they prefer, on the ground of their religious faith, to attend the services at some other place of worship in town."

A reason assigned for the order is that it is calculated "to maintain a loyal support of the religious services that the government has provided."

It is useless to inquire with what consistency a government which proclaims its separation from the church provides religious services for its citizens; we know that not consistency but corruption is responsible for the fact; but a remark of Admiral McNair in defense of the regulation is worthy of notice. He is quoted as saying: "This rule was laid down in the English navy as far back as Charles II. We have copied it and have not changed the language as much as the English have."

Now Charles II. was a depraved monarch who occupied the throne of England one hundred years before the American Revolution, at which time monarchy and the union of church and state were both repudiated. The regulation quoted by Admiral McNair is wholly congruous with the institutions of a country which maintains an established church, but the admiral seems to be too dull to see that it is no more applicable to American affairs than the regulations concerning the maintenance of a throne are to the office of a president of a republic.

If Admiral McNair can find no authority for his rule in the Constitution of the United States—which he certainly cannot. for that instrument prohibits everything of the kind—his first duty is to see that it is repealed. Treachery to our fundamental law in time of peace is as infamous as betrayal of the nation's cause when the country is at war.

The Holy Spirit and Sunday.—No. 12.

BY C. H. KESLAKE.

In this article it is our purpose to enquire what the motive was that inspired the founders of this nation to so frame the Constitution that in all this country's future history Congress, to whom is entrusted the duty of making laws, should be debarred from legislating in favor of or against religion.

It is true that the framers of the Constitution recognized the eternal principle that man's relation to his God is above human legislation, and his right of conscience inalienable.

But to stimulate them in the recognition of this "eternal principle" they had before them, in the Eastern Hemisphere, a system that, existing for over a thousand years, had embodied the very reverse of this principle—a system that claimed the right to govern the consciences of men; to say what he should or should not believe and practice in matters of religion; hesitating not to enforce its dogmas by means of the most varied and cruel tortures; stopping not until it had pried into and wrested from the innermost recesses of the soul, the secret thoughts of the heart; or failing this, leave the poor victim a mangled corpse, or doomed to spend a miserable existence in dark and loathesome dungeons. That system was the papacy.

Nor was this all. Even in the New World the Puritans had given some striking lessons in the disregard of the "eternal principle" referred to.

Knowing the horrors resultant from religious despotisms, the founders of this Government determined that matters of religion should be left to the individual conscience; that religion and the state should be kept separate.

Consequently it was provided in the Constitution (Article 6) that "no religious test shall ever be required as a qualification to any office or public trust under the United States." But there were many who felt that religious liberty was not sufficiently safeguarded by this provision. Accordingly the Constitution was amended so that that document now reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

That all this was done with the papacy in view can be clearly shown. In the memorial of the Presbytery of Hanover to the General Assembly of Virginia, and which subsequently had a bearing upon the formation of the Constitution, are found these words, "It is . . . impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith without erecting a claim to infallibility which would lead us back to the church of Rome."

And in another memorial by the same body, is found the following: "The duty we owe to our Creator, and the

manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge. . . . To judge for ourselves and our own consciences is an inalienable right, which, upon the principles on which the gospel was first propagated and the Reformation from popery carried on, can never be transferred to another."

From this it will be seen that the founders of our Government sought to guard this country from the evils of popery; and this could not be done without recognizing the "eternal principle" that man's relation to his God is above human legislation; hence at the beginning it was determined that no religion of whatsoever kind, should be meddled with, for or against, by the United States Government.

As the Reformers made their protest against popery in the sixteenth century, so in the eighteenth century the United States of America in the Constitution made its protest against it. *And this is the only country that ever did it.* Therefore it is true that the United States is the only Government that was essentially and truly *Protestant.*

What better place then could there be for Protestantism to be thoroughly tested than in this country? Unfettered by any governmental regulations in religious matters, this nation offered the fairest field for this purpose; the conditions could not be better.

More than this. Protestantism—true Protestantism—is biblical. Its principle is in perfect accord with the teachings of Jesus Christ. And the United States being Protestant, in the only way that a nation as a nation can be Protestant, *viz.*, by leaving the question of religion entirely to the individual conscience—the United States from its beginning was in perfect accord with the teachings of Jesus Christ concerning the duties of nations with reference to religion.

Hence, Bancroft (History of the Formation of the Constitution) says: "Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relation to God the principle first divinely ordained in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several states, withheld from the Federal Government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite spirit of eternal truth might move in its freedom and purity and power."

Thus did the United States espouse Protestantism pure and simple. When put to the test will it remain firm and true to the principle it recognized? Or will it abandon this position and step over on to papal ground? This is an important, as well as interesting, question. Who is watching this thing? We know of at least one; and that one is the man across the way—in the Vatican at Rome, and his name is Leo XIII.



THE advent of America as a military power upon the scene of European complications in the far East, said Lord Salisbury, the English premier, at a recent speech, "is a grave and serious event, which may not conduce to the interests of peace; though," he added, "I think in any event it is likely to conduce to the interests of Great Britain." These are weighty words, spoken by one who occupies the position of a competent observer and judge.

IN the same speech Lord Salisbury made this reference to the czar's proposition for international peace: "The czar has invited a congress to provide for the disarmament of the world; but while we offer our heartiest tribute to his motives and are willing to assist and sympathize in every way until the happy day when his aspirations are crowned with success, we must still provide precautions needful to counteract the dangers surrounding us." In this statement the English premier has outlined the position not only of Great Britain, but of all the leading powers of Europe. They all "sympathize" with the proposition in an abstract way, and are willing to lend it such assistance as is compatible with a continual extension of their own possessions and power in the earth, and increase of their military forces to counteract the surrounding dangers. But how long will it take at that rate to reach the sought-for condition of general and lasting peace?

WHETHER it is pessimistic or not to speak of the darker side of national or international affairs, it is always best to look facts in the face. That is the only way to be prepared for emergencies and avoid being compelled to face still worse conditions. The outlook would be hopelessly dark under all circumstances were it not for the hope of the gospel, and to him who has that hope no circumstances can make the outlook less than bright. The Christian is an optimist, always; and not to be such is to deny the Christian faith.

SOME time ago it was announced that the French government had decided to strike off the words "*Dieu protege la France*" from all French gold and silver coins. It appears that no definite action has been taken on the point up to the present, but now the intention is to be

carried into effect. A Paris paper, the *Gaulois*, in making note of the fact, intimates that Frenchmen no longer have faith in Providence, but view God as being too high and far away, and that the republic needs protection nearer by. It is but natural, of course, that in view of the calamities that have fallen upon France in recent years, the idea of God as the national protection should have waned in the minds of the people. The false conception that the nation is Christian, and therefore bound to be under the divine protection, leads naturally, under adverse conditions, to the equally false idea that God is too high and too far off to pay much attention to human affairs, especially the comparatively small affairs of a single individual; and thus it leads naturally to loss of faith in God.

THE words stricken off from the French coinage were about equally significant with the words "In God We Trust," upon gold and silver coins of the United States. They in fact mean nothing, and hence are only superfluous. No nation—not even the most professedly Christian one—trusts in God; their trust is in their armies and navies; and to stamp the name of God upon its currency—which itself represents the god of most people—is only to take that name in vain.

RECENTLY the Rev. Dr. Burrell, a clergyman well known in this city, preached a discourse on the subject of "The Citizenship of the Christian." In stating some of the duties of this citizenship, he said:—

"Third, cast your ballot. Jesus Christ could not do it. He belonged to a subjugated race, but if he stood here to-day he would say, 'Vote, and vote right.' This is a duty that no Christian man should think of neglecting."

WHETHER Jesus Christ would or would not say what the Rev. Dr. Burrell says he would on this subject, it is certain that if he gave an admonition to vote, he would tell how that vote ought to be cast. He would not merely say, "Vote right," but he would state what the right vote is. Jesus Christ never left his followers in the dark on any point of Christian duty. He always stated to them clearly what duty was. This was his mission while he walked and taught throughout Judea.

OF course, if voting be a Christian duty, the duty is to "vote right." But at this point we get into difficulty. What is the right vote? There are plenty of people ready to tell us, including clergymen; but, they do not all tell the same story. If we follow their instructions on the subject we shall be voting several different tickets; and not being allowed to vote more than one ticket, we can not be sure that we are casting this "right" vote. And

when we appeal to the Scripture to settle this point of Christian duty, we find no instruction on the point at all. To say nothing of instructions as to how a Christian should vote, we cannot even find any declaration that he should vote at all.

* * *

BUT it is certain, nevertheless, that the inspired Word gives a complete statement of Christian duty, not only for the time in which it was written, but for Christian people and all others to-day. To say less than this would be to impeach the wisdom or deny the power of God. And therefore it is certainly true that whatever so-called Christian duty cannot be found stated in that Word to-day, is not a Christian duty at all.

* * *

IT is not enough for clergymen to say, "Vote, and vote right." It is not enough for them to say, on their own authority and by their own wisdom, what vote is right. Christian duty rests on no such basis. Let them point out that duty resting on the basis of the plain words of Scripture; and if they cannot do this, let them cease to talk further of it as "Christian."

Notes on the Civic-Philanthropic Conference.

BY JOHN D. BRADLEY.

(Concluded.)

THE Rev. P. J. McVeety, presiding elder Albion District, Mich., told how he had at one time, when threatened and cursed by certain men who were trying to establish a gambling house in town, and which he was trying to prevent by calling on the officials and prominent citizens of the place, shook his fist under their noses—and he went through the performance on the platform—and told them to do their worst but that they would find out who would get the worst in such an affair.

When Dr. Holmes had a chance to speak again, he said that however strange, impracticable and extreme might seem his propositions, he never expected to advocate and proclaim any such method as had been advocated and proclaimed there by a preacher and a missionary. That even though men might be seeking his life, he could not but regard it as morally wrong for him to retaliate by taking their lives. He would offer no resistance. As to Roman slavery being worse than the present, he pointed to particular trades and instances that he knew of in which men were driven so hard that they could last only a few years and then were turned out physical wrecks to starve. No such state of things had ever existed in any previous system of slavery, because the slave was property and it did not pay to abuse him. Strong objection had been made to his proposition that all men were of equal value and that they should all re-

ceive equal—namely, what they need. It was declared that all men are not of equal value—that some were worthless; that those who were industrious and frugal in early life would be comfortable in old age, but that those who were improvident and wasteful would not be comfortable in old age, and that no system could be devised that would make them comfortable. Some men had more talents and abilities than others and were therefore worth more to society. He replied that he remembered that a great teacher had once given a parable in which the truth of his proposition was illustrated, that in this parable some labored all day long, and others labored only one hour, but "he gave to every man a penny."

President Blanchard, of Wheaton College, gave a most impartial and judicial exposition of the question. He said that the time had arrived when it was almost impossible to consider this question from anything but a partisan standpoint, if one expected to be listened to with approval, or indeed heard at all. He carefully and at length stated all the grievances that are brought forward by the average wage-earner against capital. Then he stated the case of the wage earners as made out by themselves. It was easy to see that there was justice and injustice on both sides. It was true that labor was not getting its fair reward, that it was in many instances defrauded by capital. But equally true were the statements by the wage-payers that many of those who make the loudest complaints are worthless and that it is a loss in most instances to employ them, that they are improvident and spend their money recklessly; that those persons who are sober, industrious and frugal get along all right. That a mining town in which it was necessary to distribute food to the needy inhabitants, and yet in which fifty-one saloons did a thriving business, could not be made comfortable at any wages or by any sum of money. Each side insists that the fault is entirely on the other side, and they have no use for a person who takes any other view of the matter.

President Blanchard thought that the great mistake that was made by socialists and other reformers, and also by rich men who had attempted to help their employés, was the ignoring of the fact that man is more than so many pounds of flesh and bone; that he has a spiritual nature, and that the remedy which only ministers to and comforts his body can never supply his needs. He did not believe that any system that simply made the bodies of men comfortable would be able to maintain even that comfort long. Owing to the constitution of man, he could not believe that any system would ever come in which all would be equally comfortable and well cared for. It seemed to him a law of nature and a law of God that industry and frugality had their reward, and that idleness and improvidence had their penalty. That those who were saving and industrious in youth would be comfortable in old age, and that those who were not, who would not deny themselves at present for future needs, would not be comfortable, and could not be made so under any system. That a system that made all men

comfortable and provided equally for all their wants regardless of these things would be a turning aside of what the Creator of men had ordained, and a putting a premium on things upon which he had placed his curse."

In the evening, Labor Commissioner Cox, of Michigan, was present and made the opening speech. He thought this was a grand and glorious country. He would rather be a citizen here, however mean his position, than the most exalted person in any other country. This is a government of the people, by the people, and for the people. Never mind who or what party is in power, things will come out all right. If those in power do not do what they should, the people speak and they are no more. Naturally enough he drifted into the Spanish war, and told how, since the birth of the present year, this great country had fought a glorious war in behalf of liberty and humanity. The workingman and the millionaire and the sons of millionaires fought side by side in this war for God. An iniquitous despotism had been crushed by them and millions of people set free with a loss of only seven men. "God carried the banner," he exclaimed, "for it was a war in behalf of humanity and God. I call it a holy war."

When he was through the mayor arose and quietly made the following remarks: "Let those who wish take what comfort and satisfaction they can from the Spanish war. The governor of Michigan told me the other day, and it is evident to everyone, that it would have been vastly cheaper to have bought the Island of Cuba outright at any price that might have been named. The most exorbitant price could not have equalled the cost of this war. So much for it as a matter of dollars and cents. The governor also said that there were in Michigan alone two hundred families in mourning as a result of that war. As to the war itself, I believe with Benjamin Franklin, that there never was a good war nor a bad peace. War is hell, and to say that there is or can be a Christian war, is to say that there is or can be a Christian hell. It is a contradiction in terms and cannot be."

The audience manifested its approval by hearty hand-clapping.

The mayor next introduced Prof. George D. Herron, of Iowa College, Grinnell, Iowa, from whom he said he had learned more than from any other man of his duty to his brother out of a job. Professor Herron gave an address which indicated deep earnestness and thought. He took more radical positions than any previous speaker. Some of the things he said were:—

The economic system under which we live enslaves not only the bodies but the souls of men. The system must be changed in order that both body and soul may be made free. That the present economic system, the corner-stone of which is supreme selfishness, is the root of nearly all the moral evils that afflict society, and that as long as this system continues no headway can be made against these other evils.

That the saloon and other evils were actually supplying a need, a social want, for millions of people. That

here only could they meet and in obedience to the cravings of their natures, associate with and open their hearts to one another. The saloon was therefore supplying a human need which the churches did not supply. That was the secret of the saloon power.

That under the present system our supreme virtues were our supreme immoralities. That greed, the worst of all sins, for it was covetousness, was the supreme virtue of the American people. If he should stand before a representative religious congregation in this country and ask them to practice, just as they were spoken, the principles of the sermon on the mount, he would be looked upon as mentally unbalanced. But if the head of some great combination that had overridden the law and robbed the people, should stand before them with an endorsement in his hand, their applause would be tremendous, and they would be ready to fall prostrate before him.

He said that what was wanted was not that the corrupt should be turned out and the "good" people put in. The very worst enemies of the liberation of the people were, as had been in all history, the "good" people. That there was a certain manliness in the magnate of wealth utterly foreign and beyond those "good" people who fawned before him and excused his methods. The very worst difficulty to be met to-day in liberating the people was the pious subterfuge that if the heart of the individual was set right things would be all right. He declared that under the present system the heart of the individual could not be set right; that this was not only a slavery of the body but a slavery of the soul as well; that when the time came for the children of Israel to worship God and understand his law, Moses did not go among them distributing tracts and telling them to set their hearts right as individuals. No, he did not waste his time in that way. He went to the despotic ruler of the country, who had oppressed them so that they were in slavery both soul and body, and said, "Let my people go!" That is what is demanded to-day—that the people shall first be liberated from the present economic slavery so that they may indeed become all right as individuals.

He declared that profit was a moral evil. That any man who worked for wages, no matter how kind his employer or how high his wages, was a slave. That the present system of wages was but an evolution of the slave system. He did not blame anybody any more than he blamed himself. That it was time to repent of our industrial sins, or it might be that we should be called upon to repent with barricaded streets flowing with blood.

On Saturday evening, Attorney-General Maynard, of Michigan, gave an address in which he showed that the progress of a people was indicated not by art, sculpture, architecture, literature, etc., but by the state of the law. If they had truly made progress they would know that all men were equal and that equality would be recognized and guaranteed by their laws. Justice would be impartially administered. All progress that had been made

in the world had been made by the humble and the lowly who have always had to push onward and break the crust that is being continually formed by those who are at the top who are satisfied, and therefore want no change. He hoped that progress would continue until every unjust law would be abolished; when every law would be based upon the great principle, "Thou shalt love thy neighbor as thyself." Only then could there be perfect liberty.

Far-Seeing Leo.

A NEW YORK paper of October 27, announces the appointment, by the pope, of Archbishop Chapelle, of New Orleans, as Apostolic Delegate to Cuba and Porto Rico; also of the Philippines, in the event of those islands coming into the possession of the United States.

It is said that the archbishop is a warm, personal friend of President McKinley, and "as the question of church and state is one of the most serious problems facing the government in the new territories, the importance of Monsignor Chapelle's opinion, *derived directly from the pope* [italics ours] can hardly be exaggerated. That is so. The importance of such opinions, coming as they will, directly from the pope, cannot possibly be exaggerated. They bode no good for this country; although it is highly probable that those for whose benefit such opinions are to be formulated will not regard them in that light.

He who has the least knowledge of the papacy knows perfectly well that the pope's first consideration is always "the church." Whatever movement the pope makes, political or otherwise, is always for the good of "the church," that the Catholic religion may become a force in public as well as in private life. Thus in a speech a few years ago, to the pontifical household, among other things, he said, "It is of great importance that all work together to make religion a force in public as well as in private life. It is the duty of rulers to lend their support to religious creeds." And not a great while ago he charged the "faithful" that they should do all that lies in their power to the end that the nation should be molded after the papal idea of government.

The pope's solicitude for the United States is well known. In 1892 (July 11), the New York *Sun* published a letter from the Vatican in which are found these words: "He [the pope] wants America to be powerful, in order that Europe may regain strength from borrowing a rejuvenated type."

Now that Porto Rico has come into the possession of the American Government, and the possibility of the same being true of Cuba and the Philippines, the ever watchful Leo, recognizing the serious religious problems the United States must face in dealing with these territories, has promptly appointed a territorial "apostolic delegate," so that the President might get the benefit of

the pope's opinion upon this question. That an intimate friend of the President should be chosen to fill this office is perfectly natural. To do otherwise would be worse than useless.

As apostolic delegate, Archbishop Chapelle feels very confident that in these church and state problems he can help our Government. Thus he says: "As a thoroughly loyal American I may be able to help our Government in the work of reconstruction. The political and social welfare of the people of the islands will greatly depend upon proper reorganization. The United States will readily understand that its political and economical interests, as well as the honor of the country among nations, require that this work of reorganization should be carried out with justice and equity to all. My duty will be to look after the liberty of conscience and the protection of person and property."

While much is expected to be gained from the close friendship existing between the President and the archbishop, there is danger of the papal scheme being recognized as such. The pope therefore must be made to appear as in thorough harmony with the United States on the question of religious liberty.

Later this will be made still more plain.

C. H. K.

DEAR reader, do you not think that the SENTINEL should have a wider circulation in your community? Are there not honest souls near you who need to know the things of Cæsar and the things of God? Think of it—children suspended from the public schools in Ashland, Ore., because they will not violate principle nor surrender conscience by saluting the flag; and men in Maryland undergoing imprisonment because of their faithfulness to God! Is it not time to arouse and set these things before the people?

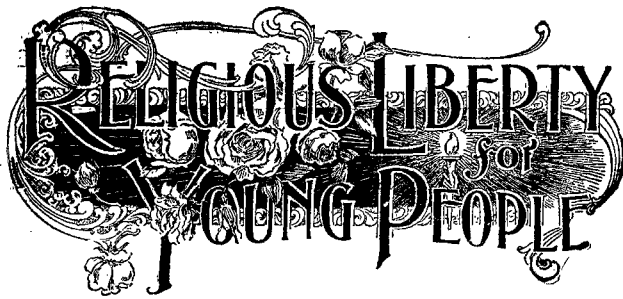
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"It is money that talks, these days;" but its talk is not of the most edifying character.

It is superfluous to inquire whether this or that religious institution will be lost or preserved. The gospel concerns itself only with the question of the loss or salvation of souls. To the soul that is not lost, no divine institution will be lost; and to the soul that is lost, all divine institutions are of no benefit.

WHEN the church boasts of her political strength, she proclaims her spiritual weakness.

INTELLECTUAL conviction, not physical coercion, is the power upon which reliance must be put for the maintenance of free government.



Be Careful.

In speaking of a person's faults,
Pray don't forget your own;
Remember those with homes of glass
Should never throw a stone;
If we have nothing else to do
But talk of those who sin,
'Tis better we commence at home,
And from that point begin.

We have no right to judge a man,
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
Some may have faults, and who have not?
The old as well as young;
Perhaps we may, for all we know,
Have fifty to their one.

I'll tell you of a better plan,
And find it works full well,
To try our own defects to cure,
Before of others tell.
And though I sometimes hope to be
Not worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all when we commence
To slander friend or foe,
Think of the harm one word may be
To those who little know.
Remember, curses frequently,
Like chickens, roost at home;
Don't speak of others' faults until
You've tried to see your own.

—Plank and Platform.

Studies in French History.—47.

"WELL, boys, I am very much rejoiced to see you once more," said Professor Carman, as Charlie and Rob took their old places with the others in the French History class.

After the hearty greetings were over, Charlie White said: "I suppose, professor, that you are getting along pretty fast with the studies. I'm afraid Rob and I can't catch up very soon."

"But I suppose you have learned far more while you have been gone than we who have been obliged to stay at home; for I saw by the letter you wrote us that you

were visiting many places of historical interest; perhaps you would be willing to tell us of something you saw which impressed you the most," said Professor Carman.

"Well, I will mention one thing which had a sort of horrible interest about it, for us, boys, and that was, that on the 24th day of August last, Rob and I walked up and down the very streets where the poor Huguenots were mowed down like grass in that awful St. Bartholomew affair."

"Yes," said Rob, "we thought more about it on that day than on any other while we were in Paris, because that is the anniversary. Every time we heard a bell ring all that day it made us start."

"The next day after we wrote you the letter, we went over to Rheims, from Paris," said Charlie, "it isn't more than 100 miles, I think, by rail. Rob and I remembered that this is the town where almost all the French kings were crowned."

"Fie, Charlie," interrupted Rob, "I don't believe we would either of us have remembered a thing about it, if our interesting old Miguel hadn't told us,—he went with us, you know."

"I guess Rob is right," smiled Charlie; "for I remember how much Miguel had to say about Joan of Arc, and how she finally managed to get Charles the Victorious over there to be crowned."

"We took old Miguel with us because we had got so we could understand him quite well, and he was good and honest. When we first walked through the city gates he said in his funny brogue that '*dis vas de gate*' where the English came out and handed the keys of the city to the French king. Miguel used to tell us her sad story over and over."

"Did you learn about how large the city of Rheims is at the present time?" asked Professor Carman.

"I think father said this morning that it was said to contain about 90,000 people or more," replied Rob. "It is very pleasant just outside the city, for it is real hilly, and on almost all the hills there are pretty vineyards growing."

"Well," said the teacher, "perhaps it would be best to go on with our regular studies now. Of whom were we speaking in our last lesson, Edna?"

"I think Cardinal Richelieu was the character we were talking about; he seemed to be a greater man even than King Louis XIII. himself."

"He was; for the king was almost constantly under his influence. It was through him that France was placed, as history states, 'at the head of all European nations.' And he did a still better deed for his people than that. He made a very vigorous protest against dueling, which in his time—the 17th century—was getting to be horribly common; the cardinal made it a law that any one who was caught fighting a duel should be executed just like any other murderer; and the seconds on both sides should share the same fate."

"I should not think it would have been very fashionable to fight duels after that," smiled Milly Brown.

"Indeed it was not. But though this man did some good deeds, his record is marred by acts of folly. He was a very vain man, and dearly loved to make a show. Once when he had occasion to go to Lyons, he had a regular house built for himself to ride in; of course there was only one room in it, but he had it furnished just as elegantly and expensively as a palace. This little house he had carried on men's shoulders—with himself inside of it;—there were eighteen men chosen for this work, and he could walk about or lie down at any time he chose."

"I don't see how he could get through the city gates with such a big concern," said practical Jack, with a puzzled look.

"I'll tell you how they did it," smiled his teacher, "they just went to work and tore the walls down to make a gate big enough for the *big gentleman* to pass through! and if they came to any ditches, they either had to fill them up or build a bridge over them."

"How grand! exclaimed Milly Brown. He must have felt just like a fairy prince. I tell you, I wish I could ride around that way!"

Professor Carman smiled as he said:

"Well, but Milly, remember that the cardinal was getting to be an old man now, and he was sick at the time; this is the only excuse for his vanity that I can make. I will venture to say that he did not look at all like a fairy prince; age and gray hairs and wrinkles do not become fairies, Milly.

"At last," continued the teacher, "this great man died. He was great indeed, as the world esteems greatness."

"I don't see how King Louis ever did without him," said Harry Ray.

"Poor Louis died in a few short months afterward. I dare say he found the burdens he had to bear too much to carry alone. Though he only said coolly, when told of his friend's death, 'There is a great politician gone!'"

King Louis died at the age of forty-two, in the year 1643—just thirty-three years to a day after the death of his father, Henry of Navarre.

"Next week," said Professor Carman, as he dismissed the class, "we will take up the history of France under King Louis XIV."

MRS. L. D. AVERY-STUTTLE.

In the Army.

JACK thought he would like to be a soldier. He had read about great wars, and men who were called great because they had led great armies to fight and kill their fellowmen.

The sound of a drum always set Jack's feet to stepping off the music, and made him wish he was big enough to be a soldier. He was always ready to run after a procession that had a band of music.

Jack's mother was sorry that he had such notions. She thought war was an awful thing. She said men ought to help one another, and that it was a great sin for them to spend their time trying to kill each other.

One day Jack was thinking over his favorite dream about war, and about being great, and at last he exclaimed, "Mother, I do wish I could soon be old enough to be a soldier."

"Why, Jack, you *are* old enough to be a soldier," said his mother, seriously.

"Yes, I suppose I might be a drummer boy," said Jack dryly. "I have read of drummer boys being only twelve years old. But I want to carry a gun or a sword."

"We are now at peace with the world," replied Mrs. Stark, "but there is a war that goes on all the time, with an enemy that none of us can see. I do wish you would become a good soldier in that war."

"What war is that, mother?" asked Jack, and he seemed to be very much interested all at once. "I didn't know there was any war now."

"I mean the war against *sin*,—bad thoughts, naughty words, and ugly acts. The enemy that carries on this wicked war against us is Satan. We cannot see him, and for this reason he beats us many times. The worst of it is that we too often help him to fight against ourselves, when we ought to be always against him. It is a poor soldier who turns against himself and against the army to which he belongs."

"But I don't quite understand how we help the enemy," said Jack.

"Well, I will tell you," replied his mother. "Satan knows that as long as he can get us to tell lies, or quarrel with each other, or steal, or cheat, even in little things, he can defeat us. As long as any of us do *selfish* things, we cannot have eternal life, and that is what our enemy wants to keep from us."

Jack became more and more interested as his mother told him that he could *now* be a soldier in God's army, which is fighting a much greater battle than the greatest man could fight. God wants little boys and girls for soldiers just as much as he wants men and women; and they can win just as great victories.

Who will be a soldier for Christ? It is much better to fight to save men than to fight to kill them. The boy or girl who, by Christ's help, keeps from doing wrong, is greater than the captain that takes a city.—*Selected.*

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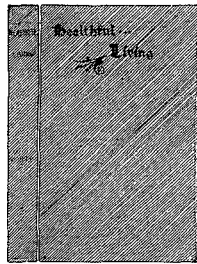
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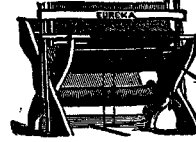
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American Sentinel.

NEW YORK, NOVEMBER 17, 1898.

THE trial of two of the three cases of arrest for Sunday labor at Ford's Store, Md., with the result, is given on page 710. The other case—that of Mr. Plevenger—was thrown out of court, on account of the fact that he had not been tried before a justice of the peace, as the others had. Mr. Plevenger demanded a jury trial, and his case was allowed to go to the circuit court, which by the judge's statement, had no original jurisdiction in such cases, and therefore refused to consider it.

THE "flag salute" is in evidence again, this time on the Pacific Coast, at Ashland, Ore. The salute has been made compulsory in the public schools of that place, the result being that four children have been suspended for refusing to participate in it, and more like cases are expected to follow.

The salute requires that the pupils shall stand and repeat the words, "We give our heads and our hearts to God and our country." As no person can be rightfully compelled to give either his head or his heart to either God or his country, there are some who naturally refuse to comply with the demand, and the consequence is they are punished by being suspended from the schools. Of course, these individuals are those who adhere most to the dictates of conscience. They are really punished for being conscientious.

Parents of these children have appealed to the principal of the schools and to the board of directors for relief, but they are told that there is no harm in the salute, and that they are taking an extreme position; also that they ought to be willing to strain their consciences if necessary for the sake of patriotism and discipline in the schools.

The public schools are established to instruct the children in the rudiments of scientific knowledge. With patriotism, or any other sentiment, they have rightfully nothing to do. Every person, whether child or adult, has a right not to be patriotic if he so chooses, and he cannot be molested in this or in the exercise of any other sentiment so long as he does no injury to the rights of others. This is true even conceding that the flag salute is an exhibition of true patriotism.

But as a matter of fact, it is nothing of the kind. True patriotism is spontaneous, never forced. The children may be taught to repeat certain patriotic phrases, but this is very much like trying to make a patriot out of a parrot. Patriots are not made in that way.

SPECIAL OFFER.

The price of the "Sentinel" is \$1 per year, but the publishers have decided to extend to every subscriber now on the list an agency for the paper, and receive new subscriptions from them at the regular agent's rate; namely, 75 cents per year.

In addition to this, we will date the expiration of the subscriptions January 1, 1900, thus giving the remaining weeks of this year FREE.

Teach the children to respect the rights of one another and of all people; and teach them this by respecting their own rights. This will develop in them the principles of true manliness, and only as these principles are developed can there be any development of the patriotism that is of real worth to the state.

WE greatly appreciate the aid of our friends everywhere who have sent us newspaper clippings giving interesting items of news that have fallen under their notice. We have not found room in the paper for all of these, nor time even to acknowledge all of them by personal letter; but

we assure our friends that we appreciate their efforts and interest just as much as though we had told them so individually by a long letter.

VERY serious race conflicts are reported from Wilmington, N. C., and Greenwood, S. C., resulting in the death of twenty-two men, mostly negroes. At the latter place an election riot precipitated the trouble, a party of negroes going armed to the polls, with a view of enforcing their right to vote as they pleased; this by the ill advice of one or two white men. The effort to suppress the negro vote in the South, while it may be successful for a time, can never bring any permanent condition of peace, but on the contrary, must result in continual and ever increasing friction. For the negroes have a right to vote,—a right upheld by the Declaration of Independence and the Constitution—and they are aware of this right, and the more they become uplifted in the social scale by education, the more intelligently and persistently will they contend for their political freedom. Either every movement in the direction of intellectual freedom for these people must be stopped, or the white people of the South must

be prepared for the eventual rise of the colored race to the plane of political equality.

It is very natural that white people should prefer people of their own race for public office; but to deny to any people the political rights guaranteed by the highest law of the land only produces an unnatural state of things which can but be a constant menace to the peace and prosperity of the State.

PERFECT individual self-government is the condition prerequisite to perfect republican government; and the only government in which this condition has been or will be realized is the government of God.

AMERICAN SENTINEL

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

VOLUME 13.

NEW YORK, NOVEMBER 24, 1898.

NUMBER 46.

THE man-made Sabbath is upheld from beneath; the Lord's Sabbath is sustained from above.

ALL immorality is sin; and the remedy for sin is not law, but the gospel.

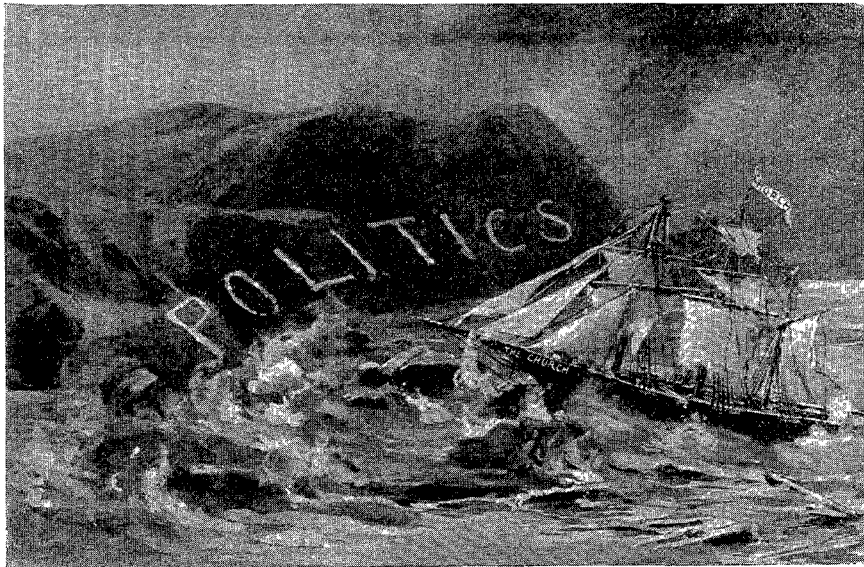
It is no more sinful to openly work on the Sabbath than to obey the law in the letter, while hating the spirit of it. No Sabbath keeping is truly such which is not prompted by love to its Author.

PEOPLE who attend properly to their own morals will have all they can do without trying to supervise the morals of their neighbors.

CHURCH history is largely a warning to the church against going into politics.

THEOLOGICAL dogmas are not made any more truthful, stable, or valuable by being embodied in the law of the land.

It is the business of Christians in this world to let their light shine by their good works, not to try to compel people to shine whose works are evil.



THE CHURCH IN POLITICS—AS IT MUST RESULT TO THE CHURCH.

THE church is seemingly bent upon entering into politics, thinking that thus she can most surely and quickly attain to the long-sought goal of her desires, where righteousness will be established in the earth, and those conditions of peace and prosperity prevail which in fancy she has associated with the setting up of the kingdom of God. But it is the old deception by which the church of former times was lured upon the rocks of worldliness and utterly wrecked; and only the same result can follow now. Union with the civil power means disunion from the spiritual power of her Lord, and the consequent paralysis of her spiritual strength. Once caught in the currents of worldliness which flow so strongly toward the goal of political ambition, she will find herself powerless to stem the tide, and spiritual shipwreck will be the inevitable result.

SINNERS cannot be driven out of the pathway of sin. They must be led.

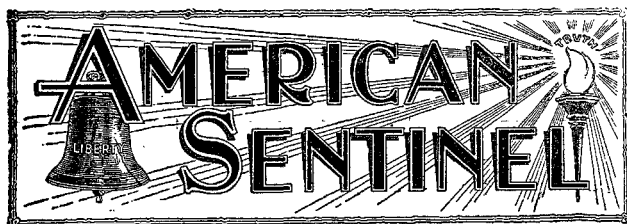
RELIGIOUS error is always frantically calling for a law to support it, since it has no strength in itself.

WHEN the church goes into politics, it is only to be expected that politicians will go into the church.

THE sanctity of any Christian institution cannot be lost because people disregard it, or preserved by arresting and punishing people who refuse to observe it.

"In union there is strength," does not apply to a union of church and state. An unhappy marriage is a source of great weakness to both parties.

THE political compass is altogether too changeable to be a safe instrument by which to steer the ship of Zion.



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

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.)

Predictions vs. History.

TERRIBLE things will happen, say the advocates of "Christian citizenship," if Christians keep aloof from politics. To this the answer is that terrible things *have* happened—the worst that ever darkened human history—because "Christians" went into politics.

For it was a religio political union between Christianity (as represented by the church of Constantine's day) and the state, in the person of the emperor, that set in motion the hideous machinery of religious persecution,—that ushered in the long and terrible period of massacre and torture worse than death, done in the name of religion; that spread a pall of blackness over all that was bright in human life, turned loose the worst passions of human depravity, and deluged the earth with human blood, regardless of age or sex. All this actually took place upon the earth, and continued for centuries, because "Christians" *did not* keep aloof from politics; because, in other words, they entered into the business of conducting the affairs of the state.

Constantine and the church both felt themselves in need of power. So Constantine gave his power as emperor to the church, in return for the power exercised by the church upon men through religion. A partnership was formed for the control of the affairs both of church and state,—a partnership in which ere long the church became the directing and controlling head. This was the church in politics; but the church could never have gone into politics if its members, as individuals, had refused to do so.

And all this was done by the church—by "Christians"—from a very pious motive. It was done in order that society might be reformed and elevated,—and more than this. It was done to usher in the kingdom of God. It was believed that this was accomplished, or speedily to be so, after Constantine had professed conversion to Christianity. When his mother sent him from Jerusalem some "nails of the true cross," to be used as bridle bits for his war horse, it was counted a fulfillment of Zachariah's prophecy that "what is upon the bridles of the

horses shall be holiness unto the Lord." And his act of appointing his sons and nephews to be sharers in the authority of the government, was associated with the fulfillment of the prophecy of Daniel 7:16, "The saints of the Most High shall take the kingdom."

The church in her political measures has never lost sight of this vision of the setting up of the kingdom of God. From that day down to the present her efforts to shape the affairs and wield the authority of the civil government, have been with a view of advancing the fulfillment of the prophecies relating to this event. And this same idea and purpose crop out in much that is said to-day upon the necessity of active political work by members of the Christian church. The motive of such activity to-day is not a new one, but is in fact identical with that which inspired the "Christian" church in all the ages of her union with the state.

With this very good and very pious motive, Christians—in the early days of the church—went into politics, and history has recorded the terrible result. Then let the church—let Christians—keep out of politics. Then whatever disasters *may* come, if they will do this, there can be no possibility of a repetition of the worst calamity that ever brought ruin on church and state.

What Will the Protestants Do?

LAST week we gave the first half of the remarkable letter of the Washington correspondent of the *Baltimore Daily American*, as printed in that paper, October 15, 1898, declaring and justifying the fact that as the result of "numerous conferences with Cardinal Gibbons and Archbishop Ireland" on the subject, "It is the determination of President McKinley that the Catholic churches [in Cuba] shall be kept open, and that public worship shall be amply provided for," and "To this end sufficient money will be advanced by this Government to support the Catholic Church."

It was *stated* by this correspondent that "this will only be regarded as a temporary loan and when law and order are fully reestablished on the distracted island, the Catholic Church will be expected to maintain itself like every other church."

Do you notice the trickery in this sentence last quoted?—It is said that this Governmental money "will be only a temporary loan." Now the natural complement of that expression would be that "when law and order are fully reestablished on the distracted island, the Catholic Church will be expected to *pay back this money*. But instead of that we find only the elusive statement that while this money "will be only a temporary loan" "till law and order can be reestablished," yet "when law and order are fully reestablished" instead of *paying back* this "temporary loan" it is only that "the Catholic Church will be expected to *maintain itself* like every other church."

Then whereabouts does the "temporary loan" come

in? When the money is never to be paid back, how can there be about it any of the character of a loan either temporary or otherwise? The truth is of course that it is not, and is not expected to be, a temporary loan at all; but an eternal gift.

The correspondent next makes an open bid for all the other denominations in Cuba to sanction this unlawful course of the Catholic Church and President McKinley, by themselves doing the same thing. He says:—

“Such free Protestant churches as exist in Cuba are supported either by contributions of their congregations or by the mission funds of their respective denominations. At the same time, if a demand were made on this Government that the same favors be extended to Protestant churches and clergymen in Cuba that it is intended to extend towards the Catholics, that is to say, undertake *the entire responsibility for their support*, it is assumed that this Government could not consistently refuse to do so.”

This is an attempt to play again upon the Protestant churches, the identical trick that was played upon them by the Catholic Church, in connection with the Indian schools, in the first year of Mr. Cleveland's presidency, by which fourteen “Protestant” churches and the United States Government were entrapped; and from which the Government has not yet been able to free itself.

It is true that if this demand were made by the Protestants the “Government could not consistently refuse,” since the Government is doing all this for the Catholic Church. And more than this, the Government cannot consistently do this for the Catholic Church *without doing the same for all the Protestant churches*. The Catholic managers of this scheme know this full well, and therefore this shrewd suggestion is made to the Protestants, that they may again be entrapped and so hide the inconsistency of governmental support of the Catholic Church. Will the Protestants of the land repudiate this designing suggestion, expose this evil scheme, and demand that the United States Government shall maintain the only *lawful* as well as the only *consistent* attitude—that of absolutely refusing to furnish a single cent or cent's worth of support to the Catholic Church, or any other church; or to the “priests and high church dignitaries” of the Catholic Church, or the ministers of any other church, in Cuba or anywhere else? If the Protestants of the land will *not* do this, *why will they not?*

That correspondent suggests that the Protestant churches and clergymen in Cuba “demand” that the United States Government extend to them “the same favors that it is intended to extend toward the Catholics.” This is also intensely suggestive that the Catholics got these favors upon “demand.” The rest of this remarkable letter shows the basis of this demand of the Catholics. We have not space for it this week, and must therefore postpone the analysis of that till next week. However, from a careful study of it, we are prepared

to say that for cool, essential deviltry it must bear the palm.

Meantime let all bear in mind that so far this Washington correspondent makes plain, that “It is the determination of President McKinley that the Catholic churches [in Cuba] shall be kept open, and that public worship shall be amply provided for;” that “To this end sufficient money will be advanced by this Government to support the Catholic Church;” and that this means that the Government “undertakes the entire responsibility” for its support.

A. T. J.

Union of Church and State Condemned by History.—No. 6.

By B. W. Noel, M. A.

IN vain, then, do Mr. Burke and Mr. Gladstone appeal on behalf of the principle of establishments to the general practice of mankind. That general practice, pagan and papal but not Christian, has ever been employed to sustain tyranny and priestcraft, to crush liberty and to repress truth; and can ill be pleaded on behalf of a principle which it illustrates only to brand with eternal infamy.

Throughout the preceding sketch of church history we see the state churches, like the imperial harlot in the seventeenth chapter of the Apocalypse, committing fornication with the kings of the earth, by disloyally transferring to them Christ's right of governing his churches, receiving from them their golden hire in return; and the free churches, like the woman of the twelfth chapter of the Apocalypse, persecuted by the dragon, and driven into the desert.

We see the state churches, like the harlot, clothed with purple, and adorned with gems, Rev. 17:4; and the free churches, like the woman clothed with the sun, radiant with the glory of divine grace, Rev. 12:1.

We see the state churches, like the harlot who was seated on the symbolic beast, sustained by superstitious and ungodly majorities, Rev. 17:3; and the free churches, like the sun-bright woman, who was solitary in the wilderness, long deserted and proscribed by them, Rev. 12:6.

We see the state churches, like the harlot, persecuting the saints of God, Rev. 17:6; and the free churches, like the sun-bright woman, sustained by God under persecution, Rev. 12:6.

We see the state churches, like the harlot, exulting in their numerous adherents, power, and wealth, and exclaiming, “I sit a queen, and shall see no sorrow,” Rev. 18:7; and the free churches, at length helped by the earth, because at length the world began to favor entire liberty of conscience, and respect justice between man and man, Rev. 12:16.

In the state churches we see too much approximation to the great apostasy; and in the free churches no less conformity to the predicted condition of the church of Christ.

All history proclaims that the union, tried through long centuries of misrule, and found everywhere to be only potent for evil, should at length give place to Christ's own law of spiritual liberty, through which alone his churches can accomplish their beneficial mission, to bring the nations of the earth into the service of the Redeemer, and to make all intellects and all hearts tributary to his glory.

Christian Unity.

BY GEO. B. WHEELER.

ONE of the unmistakable movements of the day amongst ecclesiastical bodies is that toward Christian unity. It has long been looked upon by these religious bodies as something so very desirable that it ought by some means to be attained. Cardinal Gibbons, in a sermon at St. Patrick's Church, in this city, recently voiced this sentiment. He said: "A yearning cry for Christian unity has gone forth. It is echoed from every portion of the Christian world. All of us share in this holy desire. We would be willing to surrender all that is dear to us, even life itself, for this happy consummation. If Americans enjoyed united Christian belief as they possess commercial and political unity, then, indeed, the universal reign of Jesus Christ on earth would be accelerated. But there is one basis of this unity, and that is the basis established by Christ and his apostles."

It is evident that the only true basis of Christian unity is harmony of belief and purpose, in accordance with the Word of God; and as this can only be brought about by the Spirit of God in the hearts of the unbelievers, it follows that any external pressure applied to the multitude of conflicting creeds of Christendom would be futile. An appearance of unity might be attained under the pressure of fear, but it would be only concealed hypocrisy; the disunion would all be there.

The strife in the efforts to attain Christian unity will be seen in the fact that each sect of Christians will desire to have all other Christian sects unite on its own belief. This of course is natural, as each one believes it is right. At the General Convention of the Protestant Episcopal Church of America, recently held in this city, a church unity amendment was discussed in which some of the speakers expressed the opinion that Protestant denominations of the country will ultimately unite one and all as the church of the American people. Cardinal Gibbons, in the sermon referred to before, said: "Now where shall we find that unity and concord which Christ so earnestly demands? We shall find it only in the Catholic Church. The Church of God contains about 250,000,000 adherents, scattered throughout the globe. They have all one Lord, one baptism, one faith, one creed. They receive the same sacraments, they worship at the same altar, they pay allegiance to the same spiritual head. No matter how learned or popular a man may be, as

soon as he contumaciously denies a single article of faith, or withdraws from the union of his legitimate pastor, he is cut off like a withered branch from the vine of the church." And that church has always used the power of the state, whenever she has had the power, to keep her people from doing so wicked a thing as that.

It is evident that the religious bodies who are so earnestly seeking unity, are not doing it by seeking the power of the Spirit of God to bring them into harmony, but by seeking the power of the state to compel religious conformity by law. And the common ground upon which they are working now is the observance of Sunday enforced by law. This recognizes the principle as right, and the only logical outcome of it will be a state church with no tolerance for heretics.

Washington, D. C.

Religion vs. Rights.

THE view which some good people take of their moral responsibilities in connection with the affairs of their neighbors, is well illustrated by the following which appears in the correspondence column of the *Defender*. This journal is the organ of Sunday enforcement in New England, and has been sending out through that section extracts from the Sunday laws of the New England states; and in reply one recipient writes:—

"I received your extracts from the Sunday laws. We have a grocer and provision dealer, who persists in keeping open his store on the Sabbath. The day passes very rarely when he does not have from three to six customers, and often more. Some of the children from ten to fifteen years old, I have seen repeatedly come from the store with groceries or meat. Sometimes on returning from prayer-meeting I have counted four or five young boys purchasing candy and cigars.

"I have placed a copy of the Sunday laws where he could not fail to see it; but the Sabbath following, the store was opened as before.

"I have no ill-feeling against the man. He is my neighbor, I would not injure him. But I do not think it is right or consistent for me as a Christian to allow him to injure the minds of his own children and mine."

The last sentence contains the kernel of the argument. The writer, being a Christian, feels that it would be wrong for him to allow the minds of the children and the morals of the community to be injured by non-Christian practices. Whether keeping open store on Sunday is an injury to any person or not, is purely a religious question; and he views it in the affirmative not because he is a man asserting the rights of created beings as such, but because he is a professor of religion. Because he has chosen to profess religion, other people are to be restricted in their actions by the law of the land. This is what his view, simply analyzed, amounts to.

But human liberties rest on no such narrow basis; they cannot thus be subjected to the human will. They rest upon the broad ground of the common inalienable

rights shared by all mankind alike, irrespective of religious belief or variations of personal condition. And this is the only proper ground of civil legislation. Based upon narrower ground, as the believers in Sunday sacredness would have it, legislation can only invade the rights which it ought to protect. The field of religious belief is properly the field of moral suasion, and of that only.

The Holy Spirit and Sunday.—No. 13.

BY C. H. KESLAKE.

THE United States is the only nation that ever espoused, in the fullest sense, the governmental principle of Protestantism. It was the first that ever "dared to set the example of accepting in its relation to God the principle first divinely ordained in Judea," and it was the first to leave the management of temporal things to the temporal power.

From the Federal Government was withheld by the Constitution the "power to invade the home of reason, the citadel of conscience, the sanctuary of the soul." And Bancroft is careful to say that all this was in order that the "Infinite Spirit of eternal truth might move in its freedom and power."

Nor does the historian give this as his own deduction. He had abundant evidence from the writings of those who took part in the formation of the Constitution to show that it was because they respected the Author of the Christian religion and the Holy Spirit—the Infinite Spirit of eternal truth—the only true representative of Christ in the earth.

Could such a position taken by this nation at its beginning fail to have an influence upon the nations of the Old World? Could such a wide departure from the practices of the older nations fail to incite the wonder and astonishment of those governments? It certainly could not.

Hence we find a writer in *La Liberte* (1868) saying, "The population of America, not thinned by any conscription, multiplies with prodigious rapidity, and the day may before long be seen, when they will number sixty to eighty millions of souls. This *parvenu* [one recently risen to notice] is aware of his importance and destiny. Hear him proudly exclaim, "America for Americans!" See him promising his alliance to Russia; and we see that power, which well knows what force is, grasp the hand of this giant of yesterday. In view of his *unparalleled progress and combination*, what are the little toys with which we vex ourselves in Europe. . . . Had we not better take from America the *principle of liberty* she embodies, out of which have come her citizen pride, her gigantic industry, and her formidable loyalty to the destinies of her Republican land?"—"Marvel of Nations," p. 22.

Says another, "America is certainly the observed of

all observers. The eyes of nations are upon her. This free government, this 'experiment at free government,' as European absolutists have sneeringly termed it, fixes the gaze of the whole world."

It is needless here to multiply statements of this kind, when it is such a well-known fact.

Embodying, as we have seen, in its fundamental law—the Constitution—the principle of religious liberty; and and by its Protestant principles furnishing the fairest field for the settlement of the question that we have seen must eventually come up, *viz.*, the Sunday question—it might well be asked, Is this Government pointed out in the "Scripture of truth" and its work noted therein?

There is every antecedent probability that such is the case. Nations less wonderful, less mighty, of less influence, have been mentioned in the prophetic Word; why not this Government? Certainly if reasons can be offered why other nations should be thus spoken of, more numerous, more weighty reasons could be given in favor of the United States.

Granting the possibility of this Government being mentioned in the prophetic Scriptures, where shall we turn in our search for it? We think that a careful study of the symbol mentioned in Rev. 13:11-17 will convince one that the prophet is describing this nation, with particular reference to the question of Sunday.

But of this much we may be certain: either the beast with two horns brought to view in the Scripture referred to is a symbol of the United States, or else this country has no place in the prophecies; and, further, that no nation has ever arisen which could possibly answer to the symbol. But it is impossible for this last to be true, for the "Scripture cannot be broken;" and it is equally impossible to suppose that our nation is not a subject of prophecy, when we bear in mind that nations of less prominence and influence have been.

Without going into an extended study of the symbols with which that of Rev. 13:11 is associated, and which would strengthen the position that the two-horned beast is a symbol of the United States, an examination of the symbol itself will be sufficient to prove the correctness of this view.

It is well known that beasts, when spoken of symbolically, represent earthly governments. Dan. 7:1-7, 17, 23. And also, that a lamb is frequently spoken of as a symbol of Christ. John 1:29, 36; Rev. 5:6.

From this the conclusion is irresistible that the beast with the two-horns like a lamb, is a government founded upon principles, lamb-like in their nature, and which are in accordance with the teachings of Jesus Christ concerning the duties of nations in their relations to their own subjects, and to all other nations.

It is not too much to say that the nation which would approach the nearest to the principles taught by Christ or by his Spirit through the apostles would come the nearest—so far as it is possible for earthly nations to do so—to being like the nation which should have Christ to rule over it.

Christ was no politician, and he sought no political preferment. All his utterances were expressions of deep underlying principles, which, if recognized, could not fail to enhance the happiness and peace of all God's creatures no matter under what government they might live, and to make the nation itself at peace with all other nations, and all other nations at peace with it.

This being true, it would be utterly impossible for Christ to do differently, were he a ruler of an earthly government, to that which he taught as man's duty to his fellowman.

"The Same Yesterday and To-day."

BY A. R. BELL.

"To Abraham and his seed were the promises made."

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The Lord said to Abraham, "I will make of thee a great nation, and I will bless thee, and make thy name great." He also said, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever."

Paul, speaking of Abraham, says the promise was "that he should be the heir of the world." But the same inspired writer tells us "he became a sojourner in the land of promise, as in a land not his own, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which hath the foundations, whose builder and maker is God." (R. V.) Also speaking of his seed, Paul says they "confessed that they were strangers and pilgrims on the earth;" and speaking of himself and his brethren (and that includes us down here in 1898) he says, "We have not here an abiding city, but we seek after the city which is to come."

Jesus Christ, the one through whom by faith the promises are made "yea and amen" to all that believe, is the heir of God. The Scripture also says, "As many as are led by the Spirit of God, they are the sons of God." "And if children, then heirs; heirs of God, and joint heirs with Jesus Christ." We are with Christ "heirs of the kingdom;" and yet he has told us in no uncertain words, "My kingdom is not of this world."

Not here in this sin-cursed, iniquity-steeped earth are the heirs of God to receive the fulness of the promises of God. "Kept in store, reserved unto fire" with all "the works that are therein," this "present evil world" will stand till the "day of God." Then "the elements shall melt with fervent heat;" but we according to the promise of God "look for new heavens and a new earth, wherein dwelleth righteousness."

This is the fulfillment of the promise of God made to

Abraham nearly four thousand years ago. This is what we are admonished to look forward to and to hasten. Why will not those who to-day profess to be Abraham's seed know that the things which were written aforetime were written for their learning, for their admonition?

Why will they not learn that it is the mind of God that they "shall dwell alone, and shall not be reckoned among the nations"? Why will they not recognize the fact that He is "the same yesterday, and to-day, and forever;" that what his purpose was, it is now; and profiting by the mistakes of Israel of old (which have been recorded for that very purpose), "determine not to know anything . . . save Jesus Christ and him crucified"? Why will they not, like their brethren of old, be persuaded of the promises made to "Abraham and his seed," embrace them, confess that they are "strangers and pilgrims on the earth," and by their life "make it manifest that they are seeking after a country of their own"? (R. V.)

But how far short they come! Blindly following the leadings of the natural heart, they are to-day making flesh their arm, and trusting in man. The legislature and not the throne of God is their place of pleading. The commandments and traditions of men instead of the commandments of God are their standard. Says the prophet Isaiah, speaking of these very things, "They look not unto the Holy One of Israel, neither seek the Lord," but "go down to Egypt for help; and stay on horses" (Isa. 30:1); adding in the same scripture, "Now the Egyptians are men, and not God; and their horses flesh, and not Spirit." And yet God, in spite of all this, long-suffering, not willing that any should perish, with outstretched arms still pleads with his erring children, "Come out . . . be ye separate . . . and I will receive you and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty;" and obeying by faith as did Abraham, they can with confidence look forward to the time when "the righteous shall inherit the land, and dwell therein forever."

A Few Questions for National Reformers.

BY JOHN MCCARTHY.

If this is a Christian nation—

How is it that the number of the poor increase annually, while the rich double their wealth in the same period?

The Bible says the primitive Christians shared their wealth with the poor. Acts 4:34, 35; Acts 2:45; 1 John 3:17.

How is it that thousands of preachers absolutely deny that Jesus is the Son of God?

The Bible says such as do this are "antichrists." 1 John 2:22.

How is it that the great army of drunkards augments yearly?

The Bible says "drunkards shall not inherit the kingdom of God." Gal. 5:21.

How is it that the whole nation is energetically seeking for worldly pleasure, in preference to the power of God?

The Bible says they who do this have a form of godliness, but deny its power. 2 Tim. 3:4, 5.

How is it that the whole nation is so lukewarm in following Jesus?

The Bible says that the Saviour will spue such out of his mouth. Rev. 3:16.

How is it that the missionary societies are impeded from extending their evangelistic operations through lack of financial support?

The Bible says a tenth of all received should be given to support the house of God. Mal. 3:7-12.

How is it that the pastors complain so bitterly of the poor church attendance?

The Bible says the true Christian loves to go to God's house. Psa. 122:1.

How is it that the spirit of hatred enters into even the sacred precincts of the church?

The Bible says, he that says he loves God and hates his brother, is a liar. 1 John 4:20. And liars cannot enter the kingdom of God. Rev. 21:8.

How is it that some aspire to regenerate our land by legislation?

The Bible says the blood of Jesus Christ alone can cleanse from sin. Zech. 13:1; 1 John 1:7.

How is it that National Reformers would employ force to compel others who dissent from them to embrace their opinions?

The Bible says, "God is love;" Christ *draws*, but never *compels*. Songs of Solomon 2:4; Hosea 11:4; John 12:32.

Now if this state of things exists, and no honest man can deny that it does, how can our friends who pose as National Reformers, still persist in denominating this a Christian nation? To be a Christian one has to experience in *his own* life the regenerating influence of the Spirit of God. And when that Spirit is in the man it will soon demonstrate itself and prove the person possessing it to be a new creature in Christ Jesus; since the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—will reveal themselves in lives of good Christians.

It is a great error to think God will save a nation collectively. Only as the *individuals* composing that nation call upon the name of the Lord can they hope to be saved; and not until every individual in the country has personally applied to Jesus for pardon can the nation be classified as Christian.

If we call the United States a Christian nation do we not stigmatize with the most lasting reproach the name of Christ? Compare our own Christian nation with any so-called heathen nations and you will find in a great

many respects the balance is in favor of the heathen, as against the "Christians." They steal not, neither participate in "sharp" commercial enterprises or speculation, neither do they blaspheme, nor use alcoholic drinks; and not only this, but they are ten times as fervent in following their religion as are the vast, vast majority of "Christians" in pursuing theirs.

When we seek to change and regenerate our nation by human laws, do we not seek to convert people by human righteousness? When we seek to uproot evil by any other means than the preaching of Jesus Christ, it is because we are ignorant of God's righteousness, and we go about to establish our own righteousness, having not submitted ourselves to the righteousness of God. Rom. 10:3. And since we know that "*our righteousness*" is as "filthy rags," valueless; so, too, we know that any legislative effort to change the lives of men is not only valueless, but opprobrious and repugnant to all men of ordinary intelligence and understanding.

May we then receive the divine righteousness into our hearts, and show what it is to be Christians in truth, since only then shall we be able to follow the Lamb whithersoever he goeth, and in this present generation "to be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, to shine as lights in the world." In this way only can God be glorified, and the reproach taken away from his cause.

BISHOP DOANE, of the Episcopal Church, has added his voice to the many that have already spoken for American ecclesiasticism in favor of imperialism. In his annual address to the priests of his diocese, recently, he said:—

"I am not frightened by the alarming sound of this new-coined word 'imperialism,' which may mean much of good or much of evil. The brave and honest, and it seems to me the sensible and the only attitude is that of waiting upon God, to learn and get from him the wisdom and the grace to work out his will, which has carved out with sword and cannon and musket, by fleets and armies, a new place for this people among the nations of the world. We have won, not a victory over a brave but feeble foe, but we have won unity among ourselves, the knitting together of the English-speaking race, the deliverance of an oppressed people, an open way among the nations for a purer faith, a truer liberty, a finer civilization."

This expresses that "enchantment to the view" which is lent by distance. When we get closer to the actual facts and circumstances of that life and government with which the American nation is to bless subjected races, we see little indeed of "a purer faith, a truer liberty, a finer civilization." Republican government has become corrupted at its fountain head; faith is dying out of the churches; and liberty is becoming lost amidst the upheavals in social and industrial life. Yet now, as ever, Christianity stands as the sure refuge of individual freedom.



THE "Lord's Day Alliance" of Canada reports that it has in progress a number of lawsuits instituted to enforce Sunday observance upon corporations and individuals, and is waiting for a final decision to be given by the courts which will serve as a rule for such cases. It has succeeded in drawing from the attorney-general the statement that in the opinion of the government "the Lord's day should be preserved inviolate from labor." It is expected, further, that the Ontario government will submit a special case to the Court of Appeal for the purpose of ascertaining the real meaning of the Lord's Day Act. All this reveals the present activity of these Sunday organizations.

* * *

THE reform-by-law experiment is being tried in Streator, Ill. The *Times-Herald* (Chicago) reports that a "good citizenship" league, with a roll of nearly a thousand voters, has been organized, and that "many merchants who hitherto have kept their places of business open on Sunday, have promised to close them. "Prosecution," it is added, "will be commenced at once against all who refuse to obey the law." It is further stated that "This uprising for civic purity is the chief result of one of the most wonderful revivals and reform meetings ever held in Streator."

* * *

THE fundamental principle of government laid down in the Declaration of Independence, is that governments are instituted to preserve the unalienable rights of the individual; but this principle is lost sight of in almost every instance of "civic reform." A revival which leads people to go beyond this and attempt to suppress immorality as such by the civil law, is certain to work more harm than good.

* * *

THE Seventy-first New York Regiment, over which much ado has been made in this city, were mustered out of the service on the 15th inst., and took occasion on their release from army discipline to express their opinion of army chaplains, with special reference to the chaplain of the Seventy-first Regiment. Him they represented by a straw-stuffed effigy, which they pelted with old shoes, bits of wood, and other missiles; afterwards, it is said, greeting the chaplain himself with a shower of pie pans and various culinary articles. The men declared

that the chaplain had performed only three services between June 23 and August 8; that he had failed to attend to their mail after having undertaken to do it; and that he had kept the best food and delicacies for himself and the other officers of the command. There may have been good grounds for these complaints, and on the other hand, the chaplain may have done the best he could under the circumstances. But in either case a very discreditable reflection is cast upon the office as regards its usefulness in promoting piety among the troops.

* * *

MINISTERS of Charlotte, Mich., have prevailed upon the town council to pass a Sunday-closing ordinance, and are making a vigorous effort to have it enforced. One clergyman of the place advocated a boycott against every place of business which should be kept open on Sundays thereafter. A boycott and a Sunday law go well together.

* * *

THE statesmen of Europe, says the *London Spectator*, "universally fear the advent of the United States in European politics." And the particular thing which they fear about it is the prospective Anglo Saxon Alliance. The "line of cleavage" which is showing itself through the civilized peoples of the earth, puts the Anglo-Saxon nations against the Latin nations, and makes an Anglo-Saxon alliance in some form almost inevitable.

* * *

MARTINELLI, the "apostolic delegate" of the pope to this country, has received two decrees from Rome to be enforced upon the Catholic Church in the United States, one of which places under the ban a book entitled "Monks and Their Decline," written by a priest of Buffalo, N. Y. The book has been placed upon the "Index," and all the "faithful" are forbidden to read it. The book attributes the decadence of Spain and all Latin countries to the influence and power of the monks, and intimates that the United States would do well to suppress all orders of monks in its newly-acquired possessions.

* * *

THE Rev. Edward Everitt Hale, a well-known clergyman of Boston, says that the Philippine archipelago should not be restored to Spain, for the reason, among others, that Spain never had any title to their possession. All the claim Spain ever had on them was by virtue of the pope's bull issued some centuries ago dividing up all the undiscovered earth between Spain and Portugal; Spain taking all that portion lying west of a line of longitude drawn near the Azores. When Magellan discovered the islands he supposed that they were to the west of the pope's line; but as they actually lie to the eastward of it, in the domain given by the pope's bull to Portugal, they are really the property of that country

and never belonged to Spain, if that authority which Spain has so long and faithfully recognized amounts to anything.

* * *

A GENERAL meeting of Indiana clergymen is announced, says the *Louisville Courier-Journal*, for November 27, 28, at which various topics relating to public morals will be considered. The subject of denominational union, also, will be made prominent. On this point the *Courier-Journal* says:—

“An effort will be made to combine all Protestant churches in one great church. This is the first step in the Central States in this direction. All the churches will retain their denominational character; coöperation in parish work will be provided; the minister of one church will preach for another and assist in evangelistic work, even though the churches be of different denominations; a division of territory for canvass as to church tendencies and for spiritual work will be made, and for many other things new to Protestant churches.”

Church confederation is quite possible for the sundered Protestant sects; but that is another and very different thing from Christian union.

* * *

MAYOR HOOS, of Jersey City, has declared himself in favor of open theaters on Sunday. He does not believe in giving the sanction of law to Puritanical ideas of religion. On this point he has expressed himself thus: “God made the rose to give out its perfume on Sundays as well as week days, and there is no reason why man should not get all the legitimate enjoyment there is in life on Sundays as well as on week days. Open theaters on Sundays would keep many young men from going to haunts of vice in New York, and would benefit Jersey City. I shall do all I can to have the theaters opened on the Sabbath, and to make Sunday performances permissible.”

Sunday is not the Sabbath; but if a person prefers going to the theater on the Sabbath, it is of no benefit either to him or to others to prohibit him from going by law.

* * *

IN making note of the death of the well-known newspaper writer, Mr. Harold Frederic, after having been treated by “Christian Science,” the *Independent*, of this city, adds this appropriate comment:—

“Harold Frederic died of Christian science. It is a most curious question why this silly delusion has such a vogue, even among men, and especially women, of fair culture. The name partly explains it. It pretends to be science. Everybody nowadays believes in science, puts faith in it; but comparatively few people have any real scientific training or are competent to tell science from charlatany. Here we might find an argument for much more careful training in science. We do not hesitate to say that neither Harold Frederic nor any other of the dupes of this delusion has ever taken a real course

in any science, chemistry, physics, biology, which required a careful consideration of what constitutes the proof of a proposition. They have never learned to ask Nature questions and await her answer.”

To which it might be added that they are also in ignorance of the real science of Christianity.

* * *

THE *New York Sun* tells this story illustrating how Christianity is shorn of its independence and degraded to the level of subjection to human authority, under the system of state maintenance of religion. It is this system which provides the army chaplains. The *Sun* refers to the incident as an example of “clerical intolerance,” though the real intolerance was all on the other side:—

“The occasion was the memorable ceremony which took place at Khartoum when the triumphant Anglo-Egyptian army crowned their campaign of vengeance by celebrating the rights of Gordon’s funeral. By common consent the various chaplains attached to Kitchener’s forces—Anglican, Methodist, Romanist, and so forth—had agreed, with one exception, to recite a specially compiled prayer during the service at the tomb. The one exception was a strangely obstinate cleric. Kitchener, hearing that the reverend gentleman in question had refused to join in reciting the prayer, promptly sent for him and asked if the rumor which had reached him were true. ‘Certainly,’ was the cleric’s uncompromising reply. ‘Very well, then,’ said Lord Kitchener, taking out his watch, ‘I give you just five minutes to consider whether you will join in reciting this prayer or not, and if you don’t I shall march you down to Cairo under arrest.’ Before the five minutes were up, the Rev. Mr. ——— had decided that to obey was better than sacrifice, when a man like the Sirdar was concerned, and it is satisfactory to know that at Gordon’s tomb, at all events, the representatives of normally warring sects were absolutely unanimous in their petitions to heaven.”

Wrong Ideas of Intolerance.

THE *Altoona Mirror* (Pa.) reports that several men have been discharged by the Pennsylvania Railroad Company for refusing to work on Sunday, the work being such as the men deemed unnecessary on that day. The *Mirror* says that if the report is true, “the company is taking a step dangerous to one of the cardinal principles of the American Constitution—freedom to follow the dictates of conscience; and some method of halting such interference with the right of the individual to do what he believes is right, should be sought at once.”

This expresses a common idea of religious intolerance, which people who are themselves religiously intolerant are more apt to hold than any others. The idea is, in short, that a business firm or corporation is intolerant if it does not make it easy for its employes to practice the principles of their religion. If it does anything to make the pathway of obedience to conscience less smooth than could be desired, it is said to be inter-

fering with freedom of conscience, and opposing a fundamental principle of the Constitution.

At the same time it would be said by these people that a law which would compel observers of the seventh day to make a Sabbath day of Sunday, was not in any way intolerant, or opposed to the principles of free government.

A Sunday law lays the hand of force upon individuals of whatever occupation, and there is no escaping from it except by moving out of the country. There is nothing optional, or in the nature of a contract, about the operation of the law of the land. But work for a business corporation is an optional matter entirely. No person is compelled to work for a firm that will not accommodate its business regulations to the requirements of his religion. There is no involuntary servitude in this country outside of its penal institutions. Such a thing is expressly forbidden by the Constitution.

There is all the difference in the world between turning the power of the government against an individual to compel him to a certain line of conduct, and the enforcing of a business regulation which causes inconvenience to an individual on account of his religion, by a corporation which has no authority over him whatever outside of his relation to it as an employé. He may of course be thrown out of a job; but that is no interference with his rights as a individual of society. No individual has an inalienable right to a job.

People who turn from the observance of the first day of the week to the seventh day, are almost always, if employés, thrown out of work in their former positions; but they never think of complaining that their rights have been infringed thereby.

The Constitution does not undertake to say how corporations or any parties shall run their business; if it did it would be the laughing-stock of the nations, instead of commanding their respect. It deals only with the business of government; and its principles are violated by governmental interference with conscience and by nothing less.

Far-Seeing Leo.

In order that the scheme of the papacy shall not be recognized in its true light, it is necessary for the pope to appear as though he was in perfect accord with the United States with reference to the question of religious liberty.

Consequently, Archbishop Chappelle hastened to tell the correspondent of the New York paper from which we quoted last week, that the "pope was absolutely in accord with the conditions of religious liberty existing in the United States, and would heartily welcome the same relation of church and state in Cuba, Porto Rico, and the Philippines should events establish our flag there permanently. . . . He believes in religious liberty before all things."

How is this? How does it happen that the pope is "absolutely in accord with the conditions of religious liberty" as it exists in this country? Is this the "absolute" truth? Or is "His Holiness" lying—doing evil that good may come? Or have the conditions of religious liberty in this country so changed that there is in this respect perfect agreement between this Government and the papacy? For it is certain that the papacy is opposed to religious liberty—other than that which is based upon a "right conscience" (as Cardinal Gibbons artfully expresses it),—the only "right conscience" being the Catholic conscience. Only a few weeks ago there was published in a New York paper an interview had by W. T. Stead with a Belgian statesman of prominence, of pronounced liberal views, with direct reference to the question of religious liberty in the Philippines. Asked if the pope shared his views on the question, the answer was: "You cannot expect the pope to make any declaration in that sense. He could not do so without repudiating doctrines affirmed by his predecessors. . . . As a matter of principle, no pope can declare in favor of any refusal to enforce religious uniformity."

But the principles of religious liberty that were adopted by the founders of this Government, and which are *supposed* to exist here to-day, were in direct opposition to the papacy. *And the papacy knows it.*

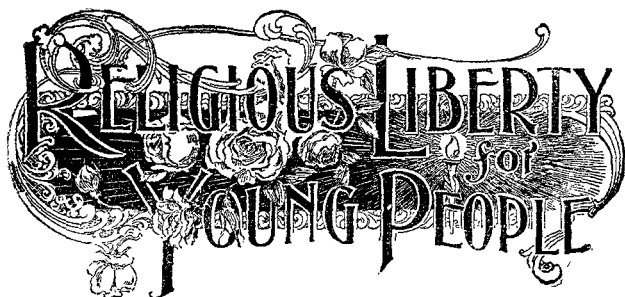
Thus a Catholic organ—the *Catholic World*—no longer ago than 1871 said: "Speaking of the Constitution: As it is interpreted by the liberal and sectarian journals that are doing their best to revolutionize it, and is beginning to be interpreted by no small portion of the American people; or is *interpreted by the Protestant principle* so widely diffused among us, . . . *we do not accept it*, or hold it to be *any government at all*, or as capable of performing any of the proper functions of government; and if it continues to be interpreted by the revolutionary principles of Protestantism, it is sure to fail. . . . Hence it is we so often say that if the American republic is to be sustained and preserved at all, it must be by the rejection of the principle of the Reformation, and the acceptance of the Catholic principle by the American people."

It therefore follows that when the pope expresses himself as being "absolutely in accord with the conditions of religious liberty existing in the United States" we are left to conclude that either the pope is lying or that he has "repudiated the doctrines affirmed by his predecessors" (in which case he will have ceased to be a Catholic, and therefore, in common fairness to the Catholic people, ought to vacate the pontifical chair); or that the "conditions of religious liberty existing in the United States" to-day are entirely different to what they were formerly.

And far-seeing Leo knows perfectly well that this last is true; while at the same time the American people are ignorant of it. And this very ignorance will enable the pope to more effectually "pull the wool" over the eyes of the American people.

Leo XIII. knows perfectly well what he is about; would that the American people—and especially those at the head of the Government—knew it too.

C. H. K.



The War of Principle.—No. 8.

"ALECK, you said that Christ overcame the whole Roman power. I do not see how. Did he not die under Roman law,—and that administered on a false charge? It seems to me Rome triumphed over him."

"That depends, Cecil, on what you regard as a triumph. Christ preserved his honor, his manhood, his principles. He asserted his complete independence of human power, and gave Pilate to understand that even the rulers of the state could have no power except it were allowed them from above."

"But why was it allowed?"

"To make manifest to men and angels the character of good and evil,—the difference between Christ and Satan. Jesus said that he could call for twelve legions of angels, and banish the Roman power or any other power he pleased, did he choose to use the power of force."

"Why did he not do it then?"

"Because, by so doing, he would have defeated himself in his plan of restoring men to allegiance to divine love, and of preserving the dominions of heaven in loyalty to God. It was *in the plan to trust implicitly in God's love, even in the darkest possible hour, in all the human weakness of sorrow and death, and hold to utter independence of man, and utter dependence in God, in defiance of all that man and devils might do unto him.*"

"It certainly was marvelous self-denial to submit to death on a false accusation, when it might have been prevented by a word."

"Yes, from the self point of view, it was marvelous. On the other hand, what stupendous consequences made the scale balance on the side of the suffering of Calvary. "The destiny of a world trembled in the balance," and how much more we know not. More centered in that hour of destiny than we can fathom. At times we catch glimpses. The loyal angels had not utterly given Satan up, or seen the full malignity of his evil principle of self-dependence, until he came in personal contact with Christ and then the antagonism of his principle warred against the principle of dependence on God. The root of the

matter was his determination to be God, and have Christ's angels and men yield him homage."

"How do you know that he was still cherished by the angels?"

"I gather it from the words of Christ, when he says, 'Now is the prince of this world cast out.' 'The prince of this world cometh, and hath *nothing* in me.' Up to that time he had not been utterly cast out from the regard of the heavenly host; in that he still held some place, until he cast himself utterly out by murdering the Prince of Love."

"It was a strange way of overcoming," said Cecil, slowly.

"Yes, he conquered though he died, and his enemies themselves were forced to acknowledge his victory."

"How, Aleck?"

"In the first place, they had to find false witnesses. Pilate washed his hands of his innocent blood, the women wept as he went to the cross, the centurion declared him the Son of God, the thief recognized his divinity, the Jews had a Roman guard placed at his tomb. Men were convicted of his Godlikeness, of his high integrity, and knew he was the victor though he appeared the victim. That is why I said he overcame the Roman power; for the Roman power is simply the power of the world.

"Now what do you mean, Aleck?"

"I mean that Rome and the world are one and the same thing, and that if the world is not cast out, Rome is in us, and Rome crucifies the Christ in all ages to save herself."

"You grow more and more mystical. What do you mean by the world being in us, and the world being Rome?"

"The Word of God says, 'All that is in the world, the lust of the eyes, the lust of the flesh, and the pride of life, are not of the Father, but are of the world; and the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.'"

"Then do you think that it is 'the lust of the eyes, the lust of the flesh, and the pride of life,' that constitutes the world?"

"Yes, Cecil. Think of it carefully, and you will find that that is all that is in the world. All the rest is simply its manifestation, and this world originated and is sustained by the principle of human dependence. Utter reliance on God will cast the world and the lust thereof out, and give God room to will and to do in us according to his own good pleasure."

"Yes, said Cecil, slowly. The lust of the eyes leads to all outside show, the lust of the flesh to all self-gratification, the pride of life to all strife for supremacy,—yes, the world is in it; but how is the death of Christ in it?"

"Can you not see? Because that is the devil, and always was, and always will be. He was a murderer from the beginning. These lusts mount up as raging flames to consume God at last, and to enthrone self. The only way to be found guiltless of the blood of Christ and his people, is to have the world cast out; for the

world is Rome, and Rome is in us if the world is there, and Rome crucified the Lord."

"Yes, Aleck. That's easy to talk; but how is it to be done? Love of appearance, self-gratification and pride are as natural as the breath we breathe."

"True. That's why there is need of divine power to overcome. Christ overcame Rome because he had overcome the world. We shall do it the same way."

"How? This looks a puzzle to me."

"This is the victory that overcometh the world, even our faith.' It brings us back to our principle, Cecil. Give up self, yield, rely on God in simple trust, and as he works in you to will and to do, work out your own salvation with reverence, and with consciousness of your own weakness; but with implicit trust in heaven."

F. E. B.

Studies in French History.—48.

"I BELIEVE we were going to learn something to-day about Louis XIV," said Professor Carman. "Who can tell me how old or about how old he was when his father Louis XIII. died?"

"I think he was only a little boy, but I can't tell his age," said Edna Philips.

"Yes; he was a very little boy, only four years old, and yet he had to be brought in to the Parliament, and placed in a great large chair, and repeat the words that had been taught him. He begun his reign in 1643, and he had the remarkable privilege, if it can be so called, of reigning over his people for 72 years. The little king's father appointed a great council to look after affairs, but the king's mother at last managed to gain the control, and she took for her adviser a man named Cardinal Mazarin. He was a very smooth spoken fellow, who seemed to want to please everybody."

"He couldn't have been very much like Richelieu then," remarked Max Smith.

"No, indeed; and the queen—Anne of Austria—was very much like her adviser, so they promised the people so many things which they could not or did not do for them, that it made a great deal of trouble.

"In 1648, when little Louis XIV. was only nine years old, the River Rhine became the eastern boundary of France, and the provinces of Alsace and Lorraine were annexed to France.

"Why, the River Rhine is in Germany now," said Charlie White.

"Yes; but Alsace-Lorraine was conquered from France in the late war of 1870. Now, some of the people speak German and some French."

"Was there war with Spain at this time, professor?"

"O yes, and there was for quite a period after this, but the trouble which was in unhappy France itself, caused by the unreasonable taxes, was much greater than any outside trouble. The war expenses were enormous, and it all fell upon the poor people."

"Why, I don't see what they did with all the money that Richelieu saved. You know you said he had left plenty of money in the French treasury at his death," said practical Jack.

"I know I did. But although this was true, the money did not last long with Mazarin at the head. Finally, because the people refused to endure the tax on the very food they ate, and were beginning to rise in open rebellion, Queen Anne, who had at first been so nice and kind, apparently to everybody, got angry and took the young king and his little brother and went down to St. Germain, where they exiled themselves for some time, while the people of Paris were having a very exciting experience."

"Rob and I spent about a day in that city," said Charlie White,—*"it's on the Seine, right east of Paris, about thirteen miles."*

"Meanwhile, all these troubles culminated in a civil war, in which I am glad to say there was not as much blood shed as is usual in wars, and lasted only five years"

"Did the little king come back home then with his mother?" asked Milly Brown.

"Yes, and peace reigned once more; but this war had fallen very heavily, as usual, upon the poor. The soldiers had torn up their fields and gardens, and the pleasant homes of many of them had been ruthlessly burned. We can form but a little idea of the misery caused by war, unless we experience it ourselves. We have learned of so many wars and have studied about so many of the troubles of unhappy France, that I fear we will become careless and fail to realize what all these things meant to the miserable inhabitants."

"How old was the young king before he really began to reign?" asked Fred Green.

"Only thirteen; just the same age that his father was accounted able to govern his kingdom. Finally, when he was twenty one, Spain and France concluded to be peaceable once more, and the young French king chose his cousin, the daughter of Philip of Spain, as his bride. You see it was first the alarm of war, and then wedding bells. So Louis kissed his royal uncle Philip, and presented his mother,—Philip's sister,—whom he had not seen for forty-five years, or since they were children. The bride's name was Maria Theresa. She was a good queen and Louis felt very badly when she died, although he did not treat her at all as he should have done."

"Was not the Cardinal Mazarin some way connected in making this peace?" asked Harry Ray, who did not very readily forget what he read.

"Yes; I think he should have the credit of bringing it about, though he did not live very long afterward. He had collected great stores of treasures and valuables, and he very much dreaded leaving it all. You remember the Bible says that where our treasure is, our hearts will be also. He died in 1661, but not until he had founded the French Academy, the Mazarine Library, and the Col-

lege of Four Nations. But when he died, the royal treasury was quite empty—quite a contrast to his own.”

“When he died, who took his place?” I hope it was some one who would use his influence to help the poor people,” said Milly Brown, who was a tender-hearted little maiden, and the continued woes of the suffering Frenchmen had deeply affected her sympathies.

“A man who was made Superintendent of Finance, named Fouquet—”

“Was he a good man?” eagerly asked Milly.

“Not unless you call a very dishonest man a good one, Milly; he loved dearly to live in the greatest luxury. One day he made a royal feast, and invited the king. Louis was astonished at the wealth and magnificence displayed. There were gold and silver dishes in so much greater abundance than anything the king himself could afford, that Louis would have had the vain fellow arrested and given over to justice at once,—knowing that he had gained all these things dishonestly,—if it had not been for the advice of his mother, Queen Anne.”

“Was he ever punished, I wonder?” asked Max Smith.

“Yes, and very severely. His property was confiscated, and he was shut in a dreary dungeon where he stayed until his death.”

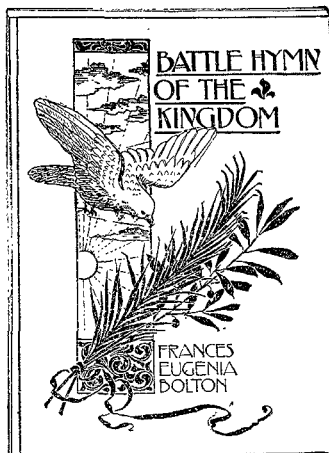
“Wasn't this rather hard punishment?” asked Jennie Jacobs.

“It seems so; although he certainly deserved to be punished. But he had gained the ill-will of a sovereign who boasted that he was the state, and of course the man could expect no mercy.

“We will continue the study of Louis XIV. next week.”

MRS. L. D. AVERY-STUTTLE.

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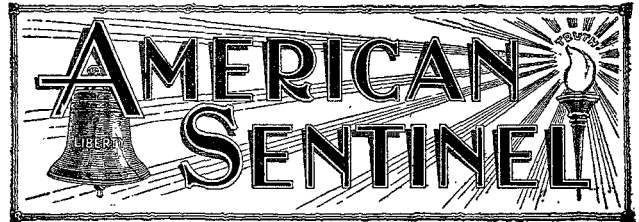
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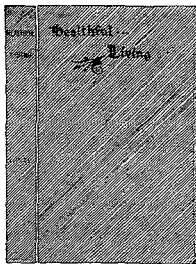
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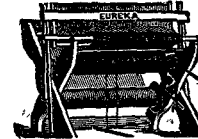
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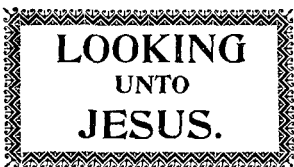
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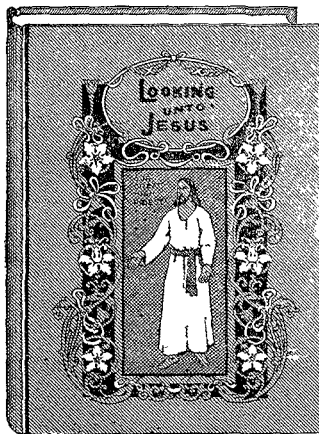
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American Sentinel.

NEW YORK, NOVEMBER 24, 1898.

WE are promised a report of the international W. C. T. U. convention for our next issue.

DO NOT miss the articles we are now printing on the subject of the proposed support of the Catholic Church in Cuba by the United States Government. You want to know what is being proposed in this line, and what it means; and your neighbors ought to know this too.

ANOTHER arrest has been made in connection with the effort to "preserve the sanctity of the American Sabbath" at Ford's Store, Md. The victim in this case is Mr. Neal, he being like the others an observer of the seventh day. The charge against him was that of keeping open store on Sunday. The arrest was made on the day Mr. Neal observes as the Sabbath. He was however released after being kept a short time in custody; for what reason we have not yet learned.

THE Rev. Dr. Mutchler, who is secretary of the Philadelphia Sabbath Association (the Philadelphia association for Sunday enforcement) is stirring things up along that line in Pennsylvania. Recently, says the *Philadelphia Inquirer*, he appeared at the session of the United Labor League of that State, and urged upon the representatives of labor that they should urge upon the legislature the necessity of looking more closely after the enforcement of Sunday rest. The league, it is stated, "heartily applauded the address of the secretary of the Sabbath Association, and the delegate from the Barbers' Union stated that they were reaching a point in their preparations where they were about ready

to begin the Sunday-closing movement by vigorous action."

For years the clergy represented in the Sunday-law movement have been urging the labor organizations to urge the necessity of Sunday rest by law; and their efforts are beginning to bear fruit. But there is something strange about a physical necessity that is not felt by the ones deprived of it until it is pointed out to them by a body of clergymen.

THE new governor-elect of this State, Mr. Roosevelt, is reported as having promised an era of "reform" in the State when he shall have assumed the duties of his office. "Re-

the young lady who was to do the christening. Let us talk softly about the foolish ceremonies of the heathen in other lands, in view of such heathen folly at home.

THE Turkish government has decided to put an end to the "Zionist" movement by prohibiting any further immigration of Jews into Palestine.

PROFESSOR EATON, well known in Methodist circles of the West, created a sensation at the Layman's Congress of the M. E. Church at Philadelphia, the 16th inst., by declaring that the churches had largely become

old-fogy organizations, which instead of pulling in the contest for the supremacy of truth and righteousness in the earth, were dragged along by the force of moral sentiment which was working in the world without; that the church to-day does not exist for the people, but seems to imagine that the people exist for it. Whether Professor Eaton's charges are warranted in whole or only in part, it is significant

that they are made at a time when the church is manifesting much activity in the arena of politics.

ACCORDING to statistics, Christianity is declining in the earth at the rate of about one per cent. of the population every seven years; that is, an additional one per cent. of the inhabitants become non-Christians in that period. This of course is mainly due to the increase of population in heathen lands. It should be borne in mind that only nominal Christianity can be measured by statistics.

WHAT a man ought to be, and what he can righteously be forced to be, are conditions which have no necessary relation to each other.

SPECIAL OFFER.

The price of the "Sentinel" is \$1 per year, but the publishers have decided to extend to every subscriber now on the list an agency for the paper, and receive new subscriptions from them at the regular agent's rate; namely, 75 cents per year.

In addition to this, we will date the expiration of the subscriptions January 1, 1900, thus giving the remaining weeks of this year FREE.

formers" throughout the State will doubtless bear this in mind—not excepting those who want reform by religious laws.

WHY is it that a person has to be religious, and a believer in the theological dogma of Sunday sacredness, in order to be impressed with necessity of Sunday rest on physiological grounds?

AN effort was made by Milwaukee brewers to have the new battleship "Wisconsin" christened with a bottle of beer instead of wine, the brewers offering to have a special bottle blown for the occasion and inclosed in a gold and silver net, on which was to be a plate engraved with a picture of the ship and a portrait of

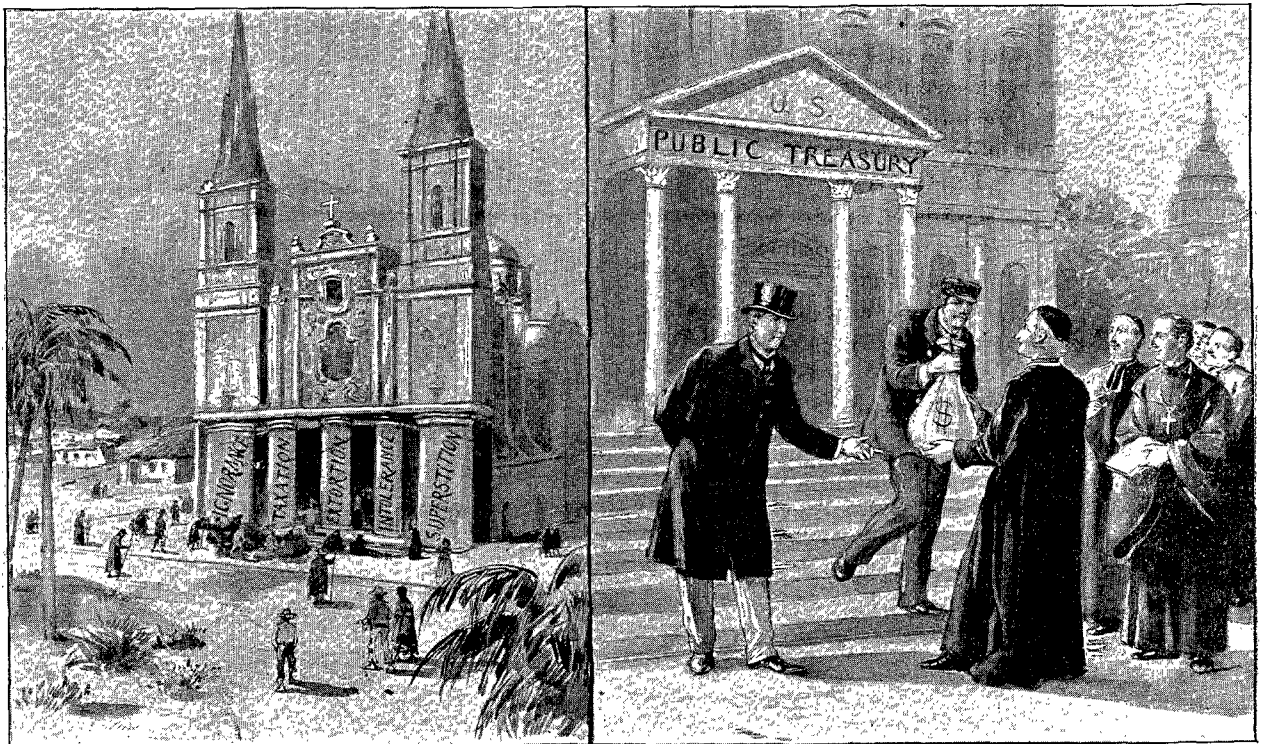
AMERICAN SENTINEL

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

VOLUME 13.

NEW YORK, DECEMBER 1, 1898.

NUMBER 47.



THE CATHOLIC CHURCH IN CUBA, TO MAINTAIN WHICH THE U. S. GOVERNMENT MAKES A "TEMPORARY" LOAN.

THE United States Government proposes to see that the Catholic churches in Cuba are kept open as they have been under the rule of Spain, and to this end will appropriate whatever funds may be necessary for the maintenance of priests and other essentials of Roman Catholic worship. This will be a "temporary loan" for such a time as may be necessary before the church in Cuba shall be able to support herself,—so say the Catholic prelates which the Government has consulted in the matter. It is a support which may be kept up indefinitely, without any compensation in return, besides being in flagrant violation of the fundamental principles of free government. What do the American people think, and what will they do, about it? See articles on next page.

SIN never suffers much from the rebukes of sinners.

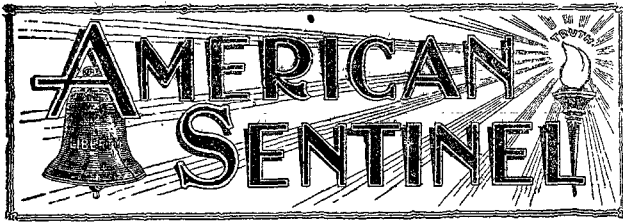
GOD would rather an individual should do wrong, than be forced to do right

IMPERIALISM for the peoples of foreign lands to-day means imperialism at home to-morrow.

THE size of an act makes no difference in the size of the principle which it involves.

THE Government cannot support both the Catholic Church in Cuba and the principles of republican government in the United States at the same time.

THE principles of despotism are wont to masquerade in the garb of philanthropy or of piety.



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The Government Supporting the Church in Cuba.

It is proposed by the United States Government—after due consultation with several distinguished Catholic prelates—to make a “temporary loan” of the people’s money for the maintenance of the Catholic Church in Cuba. It would be too bad for this church to be obliged to suspend operations in the island, or to be seriously crippled in her work, even temporarily, for lack of funds. So, as this Government has undertaken to supervise affairs in Cuba, and there is no appearance of funds forthcoming from any other source, they will be supplied from the United States treasury. Such is evidently the conception upon which this remarkable proposal rests.

This proceeding is of course a gross violation of the trust reposed in the officials responsible therefor, as the representatives and servants of the people, sworn to uphold the Constitution and the fundamental principles of republican government. But aside from this, the query naturally arises, What is the Catholic Church in Cuba, that it should be essential to maintain her even at the sacrifice of American principles? What great benefits for the Cuban people depend upon the continuance of her rule? What dire calamities would follow from the lessening, even temporarily, of her efficiency?

Happily the moment is opportune for finding a satisfactory answer. The evidences in the case are plain to every Protestant mind, but we do not need to apply to any Protestant source of information. A notable and trustworthy Catholic authority has spoken on the point,—even no less a person than the Spanish general, Weyler. Elsewhere in this issue we print some references to a letter written by General Weyler to the Queen Regent of Spain on the subject of what the Catholic Church has done for Spain. In this letter he states that she has done nothing at all, but on the contrary has stood in the way of all reform and progress, and has been the robber of both the government and the people. The letter is, in short, “the most frightful arraignment ever made of a religious denomination.” And coming from General Weyler, it must be accepted as a reliable state-

ment on the subject of which it speaks. That leading citizen of Spain has had abundant opportunity to know whereof he speaks, both with reference to the Spanish government and country, and the Roman Catholic Church.

This is a statement of what the Catholic Church has done for Spain. And what is true of Spain in this respect, is true of Cuba to an equal and even greater degree. For in Cuba the Catholic Church has had full sway, without serious opposition from any source, for centuries.

And now, when General Weyler, himself an eminent Spaniard and a Catholic, denounces the Catholic Church in almost unmeasured terms as the robber of the people and an incubus upon the country,—behold! professed Protestants who stand at the head of this American Government propose to give money from the public treasury to the Catholic Church in Cuba, in violation of fundamental American law, because it is so essential that this church in Cuba shall continue on in her career unchecked!

To a true Protestant, it should be evident that the very reason why Spanish dominion in the island has been broken, is that, the bars of intolerance being let down, the people, so long robbed in purse and bound in superstition and ignorance, may have a favorable opportunity to free themselves from the yoke of a religious despotism.

And what business has the Government to make a “temporary loan” of the people’s money to any church, or for any purpose not authorized by the Constitution? That is setting a very bad example, to say the least. The principle of that proceeding has been sufficiently tested in numerous cases of “temporary loans” made to themselves by trusted employees of banks and other institutions. It is a principle which the courts and all experience have pronounced to be bad in the extreme.

What Will the People Say?

THE remaining portion of that remarkable letter of the Washington correspondent of the *Baltimore Daily American*—October 15, 1898, is as follows:—

“The administration fully realizes the objections that will arise in this country, from certain sources, against even a temporary sustenance of the Catholic Church in Cuba. But it has been given ample assurance by the Catholic authorities that the church shall be placed on a self-supporting basis as soon as it is possible to establish the new order that has been brought about by the Spanish evacuation.

“Archbishop Chappelle will be entrusted with liberal powers to institute such of the reforms as demand immediate introduction. It is likely that the responsibility of supporting the church in Cuba will eventually be assumed by the Catholics in this country.

“In determining to support the Catholic priests in Cuba until their church can take care of them, President

McKinley has acted wisely from other points of view than mere humanity. The Cuban priests, as in all countries whose population is densely ignorant, exercise complete control over their parishioners. Apart from the cruelty of withdrawing all aid from these priests, it is easy to believe that the new American government in Cuba would have at its very inception built up a dangerous set of enemies if the priesthood of Cuba were given reason to regret the presence of the American flag on the island. The Spanish government at Madrid could easily give the American government some dearly-bought information as to the malign influence that is in the power of a hostile clergy to exercise. Ever since the first Carlist uprising in 1833, every movement directed against the government of Spain has found its principal support in the clergy of Spain, who almost to a man are Carlists."

Is it true that objection will arise only "from certain sources" against governmental "sustenance of the Catholic Church" and "the vast number of priests and high church dignitaries" in Cuba? Is it true that the *whole people* of the United States have so far forgotten the fundamental principles of the nation, or else have so far fallen under the influence of the Catholic Church, that against the Government undertaking "the entire responsibility" for the support of the Catholic Church in Cuba, objection will arise only "from certain sources"? Why will not objection arise from the whole people everywhere?

All money given by the United States Government for keeping open the Catholic churches, and providing for public worship in those churches in Cuba; all money paid by the United States Government to "the vast number of Catholic priests and high church dignitaries" in Cuba; must be obtained by taxation, must be raised in revenue, laid upon all the people. Of the money now being paid by all the people for revenue—stamps on drafts, deeds, mortgages, and what not, a portion must go to the "support of the Catholic Church," and "the vast number of priests and high church dignitaries" in Cuba. For is it not published by this Washington correspondent that "it is the determination of President McKinley," coached by Cardinal Gibbons and Archbishop Ireland, that "sufficient money shall be advanced by this Government to support the Catholic Church" in Cuba? Will all the people of the United States allow this thing to be carried on at their expense without protest? Our fathers who made this nation, said that "to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical." They therefore abolished the practice and repudiated the principle. Will the people now sanction the revival of the practice and the reestablishment of the principle?

The second time in this letter we are told that assurance is given "by the Catholic authorities that the church shall be placed on a self-supporting basis as soon as it is possible to establish the new order." And again we inquire, What confidence can be placed in any such assur-

ance in presence of the fact that this governmental support is of the same identical priests and high church dignitaries, and the same identical system, that, though having had "complete control over their parishioners" for four hundred years, yet, have never taught them to support their church and clergy, but have kept them "densely ignorant" as this correspondent declares them to be to-day? When this is the record for four hundred years of governmental support, what is the value of "ample assurance by the Catholic authorities that the church shall be placed on a self-supporting basis" while governmental support is continued? In view of such a record, no assurance, by the Catholic authorities nor by anybody else, can be ample, that the church shall be placed on a self-supporting basis, while governmental support is continued.

Another, and the final consideration, which shows that no such thing as the self-support of the Catholic Church in Cuba can ever be expected, is, that while it is *promised* by the Catholic authorities that "when law and order are fully re-established on the distracted island the Catholic Church will be expected to support itself," yet, at the same time, there is presented the abominable *fact*, which amounts in effect to a threat, that "the Cuban priests exercise complete control over their parishioners," who are "densely ignorant," and would prove "a dangerous set of enemies if the priesthood of Cuba were given reason to regret the presence of the American flag on the island"!!

That is to say: The government of Spain has always supported the Catholic clergy and the Catholic churches in Cuba. And now, the United States having supplanted the government of Spain in Cuba, if *this* Government does not "undertake the entire responsibility for their support" "the priesthood of Cuba" will be "given reason to regret the presence of the American flag on the island." Then, having *such* "reason to regret the presence of the American flag on the island;" and having "complete control" of their "densely ignorant" parishioners, "the new American Government in Cuba would have at its very inception built up a dangerous set of enemies." Therefore, to placate this "dangerous set of enemies" the Government of the United States must "undertake the entire responsibility for their support." And accordingly "President McKinley has acted wisely" in determining that "sufficient money" shall "be advanced by this Government to support the Catholic Church!" And if anybody does not believe that it is wise thus to placate these "dangerous enemies" then "the Spanish government at Madrid could easily give" him pointers in "some dearly-bought information as the malign influence that is in the power of a hostile clergy to exercise"!!!

Then with "the vast number of priests and high church dignitaries" composing a clergy of such a "dangerous" and "malign" disposition as that, having "complete control" of their "densely ignorant" parishioners, and, upon such considerations as this, demanding gov-

ernmental support *until* "law and order are *fully* re-established," what prospect can there be that governmental support would ever cease? because what prospect can there be that law and order would ever be *fully* re-established while the cessation of the governmental support of such a priesthood must be the sure consequence of the full re-establishment of law and order, and the prevention of the full re-establishment of law and order rests completely with the "dangerous" and "malign" priesthood who receive the governmental support which is to continue only until law and order are fully re-established?

Again we must remark that this argument in behalf of governmental support of the Catholic priesthood of Cuba, based upon the "dangerous" and "malign" disposition of that same priesthood, is, for cool and essential iniquity, surely entitled to the palm.

But are the people of the United States ready for all this? Will they all bear it all without protest?

A. T. J.

Thanksgiving in Colonial Days.

AMONG the papers of the late ex-State Senator Guy C. Stoddard, of Massachusetts, an old newspaper clipping was found containing a quaint account of an old colonial Thanksgiving church service and dinner. It was written in the year 1714 by the Rev. Lawrence Conant, of the old South Parish in Danvers, Mass. It contains an illusion to the religious sentiments of the people of those days, and believing it will be read with interest by SENTINEL readers, it is given herewith:—

"Ye Governor was in ye house and Her Majesty's commissioners of ye customs, and they sat together in a high seat of ye pulpit stairs. Ye Governor appears very devout and attentive, although he favors Episcopacy and tolerates ye Quakers and Baptists.

"He was dressed in a black velvet coat, bordered with gold lace and buff breeches with gold buckles at ye knees, and white silk stockings.

"There was a disturbance in ye galleries, where it was filled with divers negroes, mulattoes, and Indians, and a negro called Pomp Shorter, belonging to Mr. Gardiner, was called forth and put in ye broad isle, where he was reproved with great carefulness and solemnity.

"He was then put in ye deacons' seat between two deacons, in view of ye whole congregation, but ye sexton was ordered by Mr. Prescott to take him out, because of his levity and strange contortion of countenance (giving grave scandal to ye grave deacons), and put him in ye lobby under ye staire; some children and a mulatto woman were reprimanded for laughing at Pomp Shorter.

"When ye services at ye meeting house were ended, ye council and other dignitaries were entertained at ye house of Mr. Epes, on ye hill near by, and we had a bountiful Thanksgiving dinner with bear's meat and venison, the last of which was a fine buck, shot in ye woods near by. Ye bear was killed in Lynn woods near Reading.

"After ye blessing was craved by Mr. Garrich of Wrentham, word came that ye buck was shot on ye

Lord's day by Pequot, an Indian, who came to Mr. Epes with a lye in his mouth like Ananias of old.

"Ye council therefore refused to eat ye venison, but it was afterward decided that Pequot should receive forty stripes save one for lying and profaning ye Lord's day, restore Mr. Epes ye cost of ye deer, and considering this a just and righteous sentence on ye sinful heathen, and that a blessing had been craved on ye meat, ye council all partook of it but Mr. Shepard, whose conscience was tender on ye point of ye venison."

W. E. C.

Imperialism Against the Declaration of Independence.

NOW THAT the United States Government has started in on a policy of imperialism, the upholders of this policy are conscious of the necessity of justifying it in the face of the fundamental principles of republican government to which such a policy is squarely opposed. And this, accordingly, they are attempting by various means to do. And naturally, the arguments which they put forward for the purpose are both novel and startling. Here, for example, is one by the Hon. Hosea Knowlton, Attorney-General of Massachusetts, which is quoted approvingly by the New York *Sun*. The *Sun* boldly declares that there is no natural right of suffrage; that the idea that government without the consent of the governed is un-American, is wholly erroneous; and then quotes this statement by the Hon. Mr. Knowlton of Massachusetts as very "neatly" showing this fact:—

"The Declaration of Independence has nothing to do with political rights. It has always been true that a majority of our people have not had anything to say about the Government. The people of the territories have no right to vote. Until recently no colored man was allowed to vote in the South. You may say this last fact was settled by the war, but that was not what the war settled.

"The war decided that the negro should be free, and nothing more. No descendant of the Chinese nation can vote. No Indian can vote. And the largest and best-behaved portion of our population has never had the right to suffrage in any considerable part of the country.

"In other words, the great principle on which this Government was founded did not concede the natural right of suffrage. The Declaration of Independence declares for 'life, liberty, and the pursuit of happiness,' which, being freely translated, means the right to acquire property.

"When any one, therefore, says that there is danger that the whole body of the inhabitants of Hawaii will be precipitated upon us as voters, or that the Malays of Luzon will soon be running Congress, he does not know what he is talking about. Forty-five States manage the Government of this country, and no one else can exercise the right of suffrage until they give him permission."

We confess that we never knew before that our patriotic forefathers of Washington's time wrote and signed the Declaration of Independence and fought through the Revolutionary war to vindicate their "right

to acquire property"! No American history that we have yet seen intimates that they were not at the time freely acquiring property in proportion to their business ability to do so, or that Great Britain ever attempted to interfere with them in this pursuit. What history does affirm in this matter is that Great Britain proposed to tax the American colonies without allowing them political representation in parliament; which meant that she proposed to govern her American colonies without their consent. The colonies stood for the principle of government by the consent of the governed; and to affirm this principle before the world they put forth the Declaration of Independence, declaring in it, as self-evident truths, that all men are created equal, endowed by creation with certain inalienable rights, and that to preserve these rights is the only legitimate purpose of civil government. To say that all this, and the long struggle which followed, were for the purpose of vindicating their "right to acquire property," is not only to set aside plain historical facts, but to cast contempt upon the Declaration of Independence and its signers, and to rob that document of all the meaning which has made it glorious in American history, and marvelous in the estimation of the world.

If the Declaration of Independence does not affirm the consent of the governed to be a primary requisite of just government, it does not affirm anything, and might as well be cast aside as a hypocritical play upon words.

This bulwark of American rights and liberties is now boldly attacked by the champions of imperialism for the sake of new possessions abroad; and in doing this, they of necessity sweep away the safeguards of liberty and justice at home.

"God Not for the Catholics."

BY JOHN MCCARTHY.

AN article with the above heading appeared in a very important Spanish journal, *El Diluvio*, published in the great Iberian educational center, Barcelona. It reads:—

"It is a great truth, manifested hundreds of times over, that God is not for the Catholics. If anyone should doubt this, the reverses which Spain is suffering in war with the great Protestant American Republic, prove in the most eloquent manner that God has abandoned us to our own fortune; which is the fortune of a dog.

"It happens then, that in the war with the United States, we have come off defeated, because God has so ordained; and in good orthodoxy there is no need to point to this one or that as being responsible for the catastrophe. God has so wished it; and he has his reasons for subjecting us to this new trial.

"Nevertheless we are forced to recognize that the Catholic nations are very unfortunate, and carry upon their shoulders the worst shadow of the world. During

the past 100 years all has been lamentations and heart-breaks, sorrow and bitterness for the Roman Catholic nations; while on the contrary prosperity, good fortune, and well-being has followed the Protestants and heretics.

"Spain fights against Protestant England, and Spain comes out of the conflict defeated. She fights against Catholic France with an allied army, composed of nearly all Protestants, and Napoleon is conquered upon the fields of Waterloo. A war is declared between Catholic Mexico and the Protestant United States, and but little lacked for preventing the entire disappearance from the map of the world of that new and growing Mexican nation.

"War is again decreed, this time between Catholic France and Protestant Prussia, and the Protestant army besieges Paris. Again the war hounds are let loose, this time between heretical Turkey and the Catholic schismatic Greece, and the Turks come triumphant even unto the historic pass of Thermopylæ. And ultimately the very Catholic Spain essays to fight the Protestant American Republic, and already the reader knows what she has done to us.

"It is in vain that our archbishops and bishops have blessed the Spanish flags and armies; it is in vain that they have offered public devotion to the virgin. God has not heard us; all, all has been for the enemy; fatal doom! doleful gate!

"It is, I repeat the evil shadow that follows the Catholic nations. For the Protestants everything is felicity and prosperity; and notice that even the rebellion against ancient ideals is a cause of success.

"To the religious Reformation of the 16th century England owes the growth of its power and its progress in the days of modern civilization. The same causes produced analogous effects in Germany, Switzerland, Holland, and other northern countries.

"Italy realized its national unity, thanks to the anti-Catholic spirit of its cities; delivered as they had been for so long to the foreign yoke, because of the selfish interests of the "popes;" and if Catholic Austria has saved itself up till the present, she owes it to the great effort by which she broke the concordat which bound her to Rome, and gave in time religious liberty to the Austrians, recovering at the same time for the state attributes, until then hidden away beneath the cloak of the papish ecclesiastical court. And France is the second nation of the world since it has turned heretic.

"In exchange, the very Catholic Spain is almost at the point of passing the pantheon of extinguished nations: The Catholic Stuarts lost their crowns in England and Scotland. Ireland and Poland lost their independence; while the Bourbons have lost nearly all their thrones:—viz., that of France, and of Naples, of Parma, and of Módena. Only that of Spain remains to them.

"I have said, the evil shadow is girted about the Catholic nations. It is like the shadow of the manchineil; which permits not to enjoy the sun's ray, but kills instead.

"We have to die, that pleases me; still, nevertheless, it is not good to precipitate events. It is better to die of apoplexy than to die of Anæmia.

"So as not to die of anæmia, one has to give much iron to the body; and thus debilitate the enemy, inasmuch as the weaker the enemy is, the less influence is he-

able to exercise upon us the evil shadow which follows us.

"Then since God is not with us, let us remain with God!"

The above is a sad yet true picture expressed by a heart full of bitterness, almost on the verge of desperation, a soul tired of being imprisoned in the trammels of Rome. His keen eye has penetrated the superficiality of the papish system; he sees the mercenary motives which impel the many blasphemous ceremonies of Catholicism; and he sees also the judgment of God being poured out upon Spain because of her having left the true and living God, by turning her face to the altars of Baal.

It is a fact that almost every expedition in times past that has received the papal benediction, has met with defeat and disaster. Thus the people are beginning to open their eyes to the emptiness of both Romish blessings and cursings.

Oh, that poor Spain would open her doors to receive the message of salvation; open her heart to admit of the rays of the Sun of righteousness. This is the only balm for the afflicted soul of Spain. This is the only way by which Spain or any other land can be elevated from the low and immoral plain of this degenerate world.

How long, oh, Spain, will you close your eyes to the glorious truth hidden in God's Word? How long will you remain in your priest-ridden servitude, when God wants you to step into the light and liberty of the gospel?

Turn your eyes Zionward, leave all superstition, and human tradition; then shall you receive the blessing—not from the Vatican—but from the divine Creator,—a blessing that will bring victory here in the present life, and a crown of life hereafter.

Republica Argentina.

The Holy Spirit and Sunday.—No. 14.

BY C. H. KESLAKE.

JESUS CHRIST is the author of religious liberty for all men. In him originates this principle, eternal in its nature, and broad as the universe.

Christ's mission to earth was for the purpose of setting men free. At the beginning of his ministry he exclaimed, "The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance [to proclaim liberty] to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord." Isa. 61:1, 2; Luke 4:18, 19.

This proclamation strikes at the bondage of sin. This will be seen from the language of Christ in John 8:31-36: "Then said Jesus to those Jews which believed on him, If ye continue in my words, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free. . . . Whosoever committeth sin

is the servant [lit. bonds slave] of sin. And the servant abideth not in the house forever. If the Son therefore shall make you free, ye shall be free indeed."

Why was this liberty proclaimed to every captive son and daughter of Adam? The answer is: "That we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." Luke 1:74, 75.

This is liberty indeed—liberty so complete that all who choose to do so, may serve the Lord, and serve him in *holiness* and *righteousness* all their life long. It is liberty to do right—to do righteousness. Without this liberty it would be utterly impossible to render acceptable service to the Author of our being. Service pleasing to him is that where the heart is yielded up unreservedly to God—service which alone is prompted by love and wrought in faith. Rom. 6:13; Gal. 5:6.

So sacred is this principle of liberty, so important is it that it shall be left untrammelled, that even God will let a man go wrong—will even let him commit sin rather than compel him by brute force to do right. Nay, such a thing as forcing a man to do *right* is an absolute impossibility—even with Deity. Could this have been done, there would have been no necessity for Christ to have given himself for sinners. The only force that God can possibly use to lead a soul to serve him is *love*, and love does not coerce; it does not make a man do a thing against his will; it simply makes him willing, and being willing, the service then rendered is a delightful one.

It follows, therefore, that no one can of right interpose himself between the individual and his God, and by force *compel* him to render one single duty to God. The man or body of men who would do this—whether in legislative halls, or in church capacity, even though it is done professedly in the name of Christ—any or all such, in that thing, would thereby declare themselves the enemies of both God and man.

The logic therefore is that no man can justly judge another because of his religious belief, or even of his unbelief.

Nor do we need to depend upon mere human deductions, plain though they be. We have the highest authority and example possible in this matter, even that of Christ himself. This is what he says: "If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12:47.

All that Jesus Christ taught was the truth, for he is "the Truth." In not a single instance did he speak of himself. Thus he testified: "But the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak, therefore, even as the Father said unto me, so I speak." John 12:49, 50. And all this was in order that souls might be saved, and *only* that souls might be saved. Even Christ could not judge and save at the same time. And if it is true of Christ, it is equally true of his representatives.

Now as Jesus taught that souls might be saved, there was salvation in all that he taught for all those who would believe it. Yet how few, comparatively, accepted his teachings. But notwithstanding there was salvation in every word he uttered, Christ did not even so much, as it were, turn his hand over to *compel* people to accept them. He made no appeal to any earthly power. And the reason for all this is plain enough. The Word of God needs no human props. It itself is "living and powerful." Heb. 4:12, R. V. It can best do its work when untrammelled by the devices of men. But the truth is, the Word of God cannot be bound (2 Tim. 2:9); and whenever any attempt is made to enforce any doctrine professedly based upon the Word of God, such attempt is in itself good evidence that it is not the truth, and is therefore to be rejected.

No one can sit in judgment upon another on account of his religious belief without claiming to be infallible. He must be able to judge to a hair's breadth the truth or falsity of a doctrine. Christ could have done this, and been infallibly correct; for, as stated above, he is the Truth. John 14:6. But as before stated, he could not have done this, and been the Saviour of mankind. The most therefore that the followers of Christ can be while in this world is to be laborers for the salvation of men. This is possible (Acts 13:46, 47), while the other is not.

This, the founders of our Government recognized, and they determined that, so far as lay in their power to do, the principle should prevail in this country which Jesus taught—"If any man hear my words, and believe not, I judge him not." Hence, religious liberty in the fullest sense was provided for in the Constitution. This was Christlike; this was lamblike. And we repeat again, that no other nation ever did it, and therefore no other nation but the United States can be the one symbolized by the beast with the two horns like a lamb, of Rev. 13:11.

Opposing Principles in the Office of Army Chaplain.

THE action of members of the Seventy-first New York Regiment taken in their armory recently, expressive of their opinion of the regimental chaplain, as mentioned in the SENTINEL of last week, has occasioned much discussion. The affair seems to be generally regarded as one of sufficient importance to call for investigation, to ascertain whether or not it was based on justifying grounds. Among many utterances that have been published on the subject, the following editorial from the New York Sun is worthy of note, because it points out the real root of the difficulty as arising from the nature of the office itself—from the difficulty of trying to harmonize the duties of two positions so opposite in nature as are those of military official and Christian servant. The Sun says:—

"It must be remembered, however, that the place of

the chaplain in the military system is peculiarly difficult. In the community of the parish all must be equal in the eye of the pastor, except in moral and spiritual excellence. In the military system the line of division between the enlisted man and the commissioned officer is broad and impassable. The chaplain is a commissioned officer; he ranks with a captain, and the army regulations prescribe that 'an appropriate set of quarters, equal to those of a captain, be set apart permanently for the chaplain' at a military post, and 'he shall not be displaced, except by a reduction when the quarters are insufficient for the garrison, and he will not then be entirely displaced nor allowed to choose others.' Chaplains are 'not required to turn out with troops on occasions of ceremony, but will be inspected at post chapels, schoolrooms, or libraries, as may be designated by post commanders.'

"The chaplain, consequently, being a commissioned officer, mingles with the officers, and is separated from the enlisted men by the broad gulf of distinction to which we have referred. He lives in a different atmosphere, and militia troops like those of the Seventy-first may resent the separation, made compulsory by the regulations, and attribute to the chaplain motives and indulgences because of it, with which he is not chargeable justly. He goes to them both as a commissioned officer and a spiritual guide, counsellor, and consoler. The functions are distinct radically. He must preserve the dignity and prerogatives of his military rank, yet he must minister to them as a servant of the Lord, as the servant of servants.

"The chaplain's duties too, are largely undefinable except by his own sense of obligation, and they impose on him in their exercise a delicacy of conduct which may render him peculiarly liable to misunderstanding and unjust criticism. He cannot throw down the barriers set up by his commission, yet as a minister of the Lord he must bear to the men an affectionate and confidential relation. It is a very trying place. Abstract Christianity and concrete war run counter to each other; and this opposition goes far to explain the accusations against Chaplain Vandewater as they are made by our correspondents. They seem to have expected impossibilities of him and to have misconceived conduct made compulsory on him because of his position as a commissioned officer."

The simple truth is, as this statement of the facts makes clear, that the chaplain can be a success from a spiritual standpoint only by making himself a failure as a government official. No man can carry out principles which "run counter to each other" at one and the same time. And as he is bound to carry out the principles of Christianity, it is plain enough that he should refuse to be bound by the opposing principles of "concrete war," made "compulsory on him because of his position as a commissioned officer;" and that any effort to make such conduct compulsory on him is both unjust and foolish. It is plain, in short, that the office of army chaplain is a logical absurdity and a practical failure, and ought to be abolished.

This is the lesson which ought to be learned from such events by the American people.

"No man can serve two masters."



A CRUSADE for legislation to enforce the observance of Sunday has been started in California. A public meeting was called in Oakland for the purpose of organizing a permanent association, whose purpose shall be to besiege the legislature until such legislation as they demand in support of Sunday as a religious day shall be granted. It is by the clergy and church people, of course, that the movement is being pushed.

* * *

MAYOR HOOS, of Jersey City, who recently declared in favor of open theaters on Sunday, thereby brought upon himself such a storm of clerical indignation that his political friends have thought it necessary to come to his relief,—one of them, a Democratic leader, giving out a statement in which he defends Sunday ball playing and sacred concerts. The mayor had previously explained to the irate clergymen that his utterance in behalf of Sunday theatres was only meant to refer to Sunday "sacred" concerts.

* * *

SEVERAL members of the Reformed Presbyterian Church were put on trial before the Presbytery of New York, at Newburg, for voting at a political election. The Reformed Presbyterians advocate that the national Constitution should be amended so as to "recognize God," and that moral obligations should be made compulsory upon all citizens by the law of the land. Until this shall be done they refuse to vote, on the ground that this would be an act of participation in a "godless" government; but they urge that other people ought to vote these changes into existence, and after the Government shall have been thus modeled upon their ideas, the Reformed Presbyterians will be willing to take hold and run it. The trial resulted in the acquittal of the accused parties, owing to the absence of any positive proof that they had committed the offense charged against them.

* * *

WHILE in Jerusalem on his recent tour, Emperor William delivered a discourse in the Church of the Nativity, at the conclusion of which he took occasion to sharply reprove the assembled clergy of the various sects, for conduct which was at variance with the principles of the religion they professed. The Kaiser said:—

"During my visit to the holy places and to the Protestant and Catholic institutions of Palestine I meet with

one disappointment after another. Here, in the Church of the Nativity, which ought to serve as an example of pious charity and pure Christian life, I meet the very reverse of charity and Christianity.

"I am not surprised that Christianity remains unpopular in the Orient, and that Mohammedanism, with its fallacious teachings, still holds sway. How can it be otherwise when you clergymen are everlastingly quarrelling over dogmatic questions, neglecting to teach true Christian charity and a pure life in emulation of Jesus Christ?"

While such reproof may have come with poor grace from the lips of the German autocrat, no one familiar with the facts to which the emperor alluded can doubt that it was well deserved.

* * *

MR. KEELY, of motor fame, is dead. He was the inventor of the "Keely motor," which purported to be operated by a new and mysterious force, the nature of which for some reason could not be disclosed. He discovered this mysterious force about thirty years ago, and has been busy in utilizing it in a very practical way so far as his own interests were concerned, ever since. He found plenty of men with money who were waiting for the advent of a new motor which would revolutionize everything in the motor line previously made, and had little difficulty in getting the tidy sum of \$100,000 subscribed with which to prosecute experiments. Mr. Keely constructed a model of his motor, which was exhibited on various occasions, but which he carefully guarded from the inspection of mechanical experts. On these occasions he would take pains to enlighten his audience concerning the nature of his discovery, by talking about "triune currents of a polar flow of force," the "reflex action of gravity," "chords of mass," and "sympathetic outreaches of distance," in a way which implied that he was on familiar terms with these things. The charm worked, and many persons including even some of repute for scientific attainments, became convinced that Mr. Keely really had hold of some wonderful occult force which could be dragged forth from its hiding-place and put in harness for the benefit of mankind, if only sufficient funds were put at the inventor's disposal for that purpose.

* * *

A stock company was formed, in which a credulous public subscribed liberally, paying at times several hundred dollars a share. And when shares of stock were low, individuals whose confidence remained unshaken kept up the supply of funds; so that in all the sum of \$500,000 was put into the inventor's hands between the date of his great discovery and that of his death. With this supply of cash at his disposal he managed to secure a fairly comfortable living. Meanwhile, as an evidence of good faith and of progress toward practical results, Mr. Keely occupied himself in manufacturing models of his motor; none of which however seemed exactly adapted

to the mysterious force which it was designed to display. Of these he constructed and discarded in all one hundred and twenty-nine; and yet the mysterious force refused to yield itself up as the revolutionizer of motive power. But those who have fallen heir to Mr. Keely's wonderful discovery announce that it will not be lost to the world by his death, but that the work will be continued the same as before. A discovery which has proved itself so potent as a magnet for drawing cash from the pockets of credulous people, is too good a thing to be let drop simply because the original beneficiary under it no longer lives to reap its harvests.

* * *

ON the whole, it must be said that Mr. Keely's wonderful discovery, hovering for thirty years on the border line between the realm of occult mysteries and that of tangible and practicable things, and all this time drawing funds from the pockets of apparently intelligent and sensible people, to the amount in all of \$500,000, throws the late Mr. Jernegan and his gold-from-sea-water scheme quite into the shade. Whether it will survive its ingenious originator or collapse with his demise remains to be seen.

General Weyler Tells What the Catholic Church Has Done for Spain.

WHATEVER doubts may be entertained regarding the late Spanish general Weyler as a worthy character, there can be no question of his competency to tell the truth on the subject of Spain's union with the Catholic Church, and its resulting effects upon that country; and this, according to press dispatches, he has recently done in a letter to the Queen Regent. We have not seen the letter, but find the following reference made to it by the *Christian Advocate*, St. Louis, Mo.:—

"With a force of logic impossible to answer, he [Weyler] tells the queen that Spain's lamentable condition at present is due to the clericals, and in support of his proposition he cites facts hitherto almost unknown outside of Spain, but familiar to Spaniards acquainted with their own social and political condition.

"Weyler declares that while Spain is poor, the church in Spain is richer than in any other country in Europe; not even in priest-ridden Italy does the church possess so much. 'Many of the richest corporations in the kingdom belong to the church, notably the Transatlantic Española, the leading steamship company. The clerics also have large landed estates, both in the peninsula and in the colonies. Nearly all the land of any value in the Philippines belongs to the religious orders and is rented to the islanders by them.'

"In return for the benefits conferred upon it by the state and people, Weyler asks what the church has done for the country, and answers his own question by the statement that not only has it done nothing, but that in crises like the present its influence has always been against the court and government, and while the bishops

have ostensibly favored the priests, whose power among the common people is unlimited, have invariably opposed the few measures of reform that the government has had the courage to suggest. This is the way the church has returned thanks for the benefits conferred upon it, for the privileges enjoyed by its clergy, for the immense wealth it has wheedled and cajoled from the government and people of Spain. The letter is the most frightful arraignment ever made of a religious denomination, and is all the more remarkable coming from the man it does.

"Weyler states plainly that the cordial support of himself and his followers depends upon a change of attitude by the government toward the church."

Such words from one in the position of this leading Spaniard, far outweigh all that can be said by short-sighted and weak-kneed Protestants on the subject of the danger which threatens civil government in any land from the machinations of the papal church.

The "Flag Salute" in Oregon.

As a result of the introduction of the "flag salute" in the public schools of Ashland, Oregon, seven children who refused to give the salute have been expelled from the schools. The "salute," as we have before stated, requires the children to say that they give their hearts to God, which of course is requiring them to profess conversion,—a profession which on the part of some at least must be a downright lie. Some people—even some children—object to being compelled to utter a lie, and others object to being required to profess conversion; and these—naturally the most conscientious of the lot—are cast out of the schools. To be patriotic, after this standard of patriotism, conscience is only in the way and should be dispensed with. Some perhaps are of such a peculiar turn of mind as to think that the object of the public schools is to teach the young the rudiments of scientific knowledge, and not to teach the ideas of patriotism entertained by the "Woman's Relief Corps;" but evidently the school board of Ashland do not belong to this class.

The affair has caused some stir in the town, and some at least who are not religiously identified with the parents of the expelled children, are outspoken in denunciation of such violation of American fundamental principles. We give, in part, what one of these writes for publication to an Ashland paper, the *Valley Record*:—

"Now, Mr. Editor, if for conscience' sake these children were debarred from receiving a free education, then may God pity the one that debarred them. Jesus came to 'redeem us from all iniquity;' but how long will it take if those who claim to be his followers commit such iniquitous acts. The few who try to defend the other side, say that the object was to teach patriotism. Well, if patriotism can be forced into the rising generation at the point of a birch rod, this might be some color of an excuse, but how long will it be before such people will be justifying the forcing of patriotism into our people at the point of a bayonet? Not long, Mr. Editor; not long!

"I have lately been told that one of the pastors of this town said from the pulpit that he hoped 'that Christianity would be forced on the heathen nations at the mouth of the cannon!' This is not Christianity; it is Mohammedanism. I have thought that education would rid the world of bigotry and persecution, but from the acts of our educators I am forced to say education may do so, but book learning will not.

"Mr. Editor, I had hoped that the days of Roger Williams and William Penn were past and that we, as a people, were at that place where we did not demand adoration or worship of anything, but that a man's or child's conscience was respected at all times and places. We think it a great wrong or injustice that the Quakers were driven out of England because they would not salute the lords and nobles of that country by raising their hat when they passed by. We build monuments to the dead martyrs and persecute their children, when for conscience' sake they decline to salute our national emblem (or image) by expelling them from the public school. Jesus would say of such as he did of the leading men of his day: 'Woe unto ye scribes and pharisees, hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful outward but within are full of dead men's bones and of all uncleanness.' 'Even so, ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.' Matt. 23:27, 28.

"We have always had a great respect for the public schools of this nation, and much pride for our local schools, but when men use their position to do an injustice to innocent, God-fearing children, whose only crime consisted in refusing to do that which their conscience tells them is wrong, no words of ours can convey even a little bit of our pity coupled with contempt for them; and we cannot help but believe that it was a mistake on their part and that those who occupy the high places on our school board will 'cease to do evil and learn to do well' by reinstating those children to their places where justice says they should occupy, giving them equal chances to learn with others, teaching all children that liberty of conscience is as necessary to a free country as patriotism.

"From one who wishes well to even those who differ from him. D. M. B.

"Ashland, Oreg., Nov. 7, 1898."

Dr. Parkhurst on Imperialism.

NEW YORK'S noted reform clergyman, Dr. Parkhurst, in a Thanksgiving day sermon, discussed the policy of imperialism in the light of American history and principles of government, and said some things on the subject that will bear repeating. We quote the following:—

"The proposition is that we turn our backs on traditions of the past and sing out the anthem of our national future in a key distinct from that which has been sounding for a century or more. I am no stickler for tradition, but I am concerned that the rank and file of our population should in all soberness of thought realize what abandonment of such traditions means and what weight of import the adoption of the new suggested lines involves.

"No one can recognize more confidently than myself the mission which it belongs to us as a nation to render

to the world at large. The principles, civil and religious, which we nationally embody are given to us for our use in order that they may be extended to the world for its use. It is what our nation is, in the first instance, that is going to determine its power to make the world great along civil and religious lines. Hence the pertinence of the expression recently used by James Bryce when he said: 'The United States will render a far greater service to humanity by developing a high type of industrial civilization on her own continent than by foreign conquests.' And the words of Bryce are peculiarly significant from the fact that, as shown in his masterly work, 'The American Commonwealth,' he grasps with so firm a hand the strength, the weakness and the opportunities of the great American people."

"There is not to-day respect enough for the authority of the general Government to secure to the negro the rights that belong to him as a citizen, although such rights were nominally conferred upon him a third of a century ago. Aside from the question of the negro, heterogeneous populations are pouring in upon us from all parts of the globe, and we cannot keep up with them, great, undigested masses of foreign stuff here that are no more American in their appreciations and sympathies than the day they were born in Italy, Ireland, Poland, Russia, or out in the great East.

"What are our labor people thinking about that they are not rising up in protest from one end of the land to the other against swinging wide open the flood gates of cheap immigration? These things are not understood yet by the masses of our population, and the masses of our population have a right to understand them. You shut out the Chinese because you don't want cheap labor and bad morals, but send cards of invitation to the Malays. Are you going to treat them as captives, shoot them down if they undertake to leave the islands on a visit to the home government? Then what becomes of the vaunted spirit of American institutions and of such principles so dear for one hundred years to the American heart as that all men are created free and equal, or that little apothegm of ours that governments shall derive their just powers from the consent of the governed; or did Dewey's guns that knocked the Spanish flag to pieces blow up also the Declaration of Independence?"

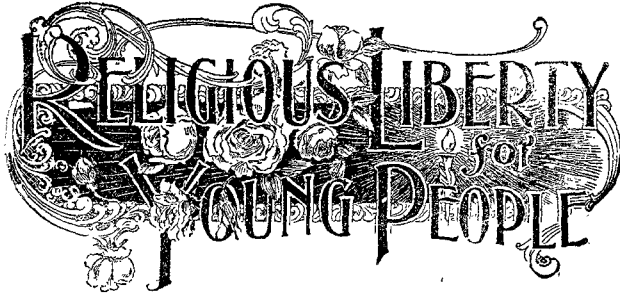
"When a nation takes what is not its own, we call it enlarging the sphere of its influence. When an individual does that we call him a thief. Perhaps the two are essentially different, but there is an unwholesome impression left upon the public mind, as in the instance of the Franco-Prussian war. The world felt that Germany took Alsace and Lorraine because knowing that France was so utterly undone she could not help herself, and having knocked France prostrate, took advantage of her helplessness to seize her jewels and rifle her pocket."

"It is simply a question whether the Government is going to keep its word to its own people and to the world, or whether it is not. It is simply a question whether we have become so intoxicated by our military success, as to have unlearned the simple principles of transparent honesty that we started out with."

"I do not wonder that those islanders do not want to be governed from America, and they will probably want it less after they have had it awhile. Our policy

of dealing with semi-civilized folk and with savages is not just what you would call reassuring. I would rather be a Malay, subject to Spain, than be an American Indian, subject to the Indian Bureau.

"So long as it is an understood thing that office is spoils, we may well pray to be delivered from the responsibility of governing dependencies."



The War of Principle.—No. 9.

"At any rate, Aleck, the death of Christ had the appearance of defeat. In the first place, Peter, one of his most zealous followers, denied him. In the second, Judas betrayed him; and in the third, all his disciples forsook him and fled. When his own disciples left him, it was little wonder that the priests and pharisees taunted him on the cross."

"Yes. I grant you it did look like defeat. It had that appearance; but Satan and men both knew that it was victory. 'Himself he cannot save,' said the Pharisees; but they felt in their hearts that he would save others, and that the Father into whose care he committed his Spirit, would save him."

"The appearance of defeat was a delusion; yet it did have the look of reality," said Cecil.

"Indeed it did," replied Aleck. "So much so that his own disciples were thrown into consternation and despair."

"How terribly they must have felt! What a disappointment when they confidently looked for his temporal sovereignty!"

"There was one who saw through the delusion, Cecil."

"Who was that, Aleck?"

"The thief on the cross. In that awful hour of utter humiliation, and, as it looked, loss and despair, his eyes saw Christ's future triumph and kingdom, and he cried, 'Lord, remember me when thou comest into thy kingdom.'"

"Why, Aleck, what sublime faith and superhuman intuition!"

"So it was. But it is still the kind of faith and intuition that will bring to us the answer he received, 'Thou shalt be with me in paradise.' The true Christian's cause in every age has always looked in the eyes of the world as a losing cause; but the time of its greatest apparent defeat is the hour of its real triumph. Happy the soul who looks through faith's telescope, and sees, when earth fails, the eternal world, the everlasting kingdom."

"Aleck, there's one thing that puzzles me all through the story of Christ. Why didn't he give the people an indubitable proof of his divinity?"

"Why, Cecil, he did. What greater proof could be than his resurrection?"

"But it was only known to his disciples. The Jews to this day believe that his followers came and stole his body, and spread the report that he had risen."

"Where did that story originate?"

"Well, I believe it originated with the priests and pharisees, who heard the story of the guards, and feared its influence on the people."

"Yes, Cecil. That story itself is a proof of the weakness that comes from trusting in and depending on man. The guards knew Christ had risen, the priests knew it; but rather than sacrifice themselves, they sacrificed truth, because they feared the people. How much better to fear God! What upright manliness, what heroism, comes from utter reliance upon infinite power!"

"Yes, Aleck! I begin to see the force of your principle; but I also see that it means the utter casting away of self and self's interests. I see a new meaning in the words of Jesus, 'If any man will come after, let him deny himself, take up his cross, and follow me.'"

"Yes, Cecil, it means the casting away of self, surely; but it means more,—it means the reception of divine power."

"Why was it, Aleck, that Christ's disciples then did manifest the weakness they manifested? They had taken up their cross, and followed him, they had believed that he came forth from God."

"Yes, they had been illuminated with the divine Spirit. When Peter said, 'Thou art the Son of God,' Christ had said, 'Flesh and blood hath not revealed it unto you; but my Father which is in heaven;' and yet this conviction that Christ was the Son of God, was not sufficient then, and is not to-day sufficient, to keep us true to the true principle."

"Then what is, Aleck?"

"Nothing short of the indwelling Spirit of God. The very strength of Christ's own manliness, must be in us,—'Strengthened with all might by this Spirit in the inner man.' But come, Cecil, let us follow the history of the disciples after Christ's resurrection. When he meets the two on their way to Emmaus; how did he find them?"

"Very sorrowful, unbelieving, and hopeless."

"What did Christ do to revive their hope that he was the one who would redeem Israel?"

"Let's see. He quoted from Moses and the prophets, showing that the experience Christ had passed through had been pretold, and proved his claim to the Messiahship."

"True, Cecil. Then their hearts burned within them, and they became prepared for the after revelation of Christ at their table. Their unbelief in his resurrection was swept away. Finally the eleven believed he had risen. Then he showed himself alive, and proved his resurrection by many infallible proofs, and at one time ap-

peared to five hundred brethren at once. One would have thought that such evidence would have been sufficient to have equipped them for any future trial."

"I should think so," said Cecil. "What more could have been necessary? It seems to me that could I have witnessed such proofs, no further doubt would have beset me, and that I should have been able to go to prison or death for his sake, so sure would I have been that divine power would have sustained me."

"And yet, Cecil, they had still more to sustain them in this outside way; for where did Christ take them for a last interview?"

"I don't remember, Aleck."

"To the Mount of Olives. You have your Bible, or here is mine. Now read in Acts 1:9-11."

"And when he had spoken these things, while they yet beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.' They had the privilege of seeing Christ ascend in the clouds. They had the assurance of the angels of his return, and yet they were to wait for that which would qualify them to stand true to God in the face of the world's opposition.

"For what were they to wait, Aleck."

"You may read the fourth verse of Acts 1."

"And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me."

"Now, Cecil, what was that promise? Read the next verse."

"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

"Now what would this endow them with? Read the 8th verse."

"And ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria and unto the uttermost parts of the earth."

"There you have it, Cecil. The greatest outward manifestation, the convincing of the head, is not sufficient to keep us true to the principle of utter reliance on God. But 'ye shall receive power after that the Holy Ghost is come upon you.' In the history of the apostles we will see the results of this power." F. E. B.

Taking a Drop.

COME in, Patrick, and take a drop of something," said one Irishman to another. "No, Mike; I'm afraid of drops ever since Tim Flaherty died." "Well, what about Tim?" "He was one of the liveliest fellows in these parts. But he began the drop business in Barney

Shannon's saloon. It was a drop of something out of a bottle at first. But in a little while Tim took a few drops too much, and then he dropped into the gutter. He dropped his place, he dropped his coat and hat, he dropped his money; he dropped everything but his thirst for strong drink. Poor Tim! But the worst is to come. He got crazy with drink one day and killed a man. And the last time I saw him he was taking his last drop with a slipping noose around his neck. I have quit the dropping business, Mike. I have seen too many good fellows when whiskey had the drop on them. They took just a drop from the bottle, then they dropped into the gutter, and they dropped into the grave. No rum seller can get a drop in me any more, and if you don't drop him, Mike, he will drop you."—*Selected.*

Studies in French History.—49.

"TO-DAY, we will learn a little about a great man named Colbert, in connection with the reign of Louis XIV., whose minister and adviser he became after the vain Fouquet was banished."

"Excuse me, professor," said Milly Brown, blushing, "but I don't remember that you have told us how King Louis looked. I'd like to know, if you please."

"Well, Milly, I think it is a good plan to form a mental picture of those people whose history we are studying; so I will mention that this king who, by the way, reigned longer than any of the kings of France, was a short man in stature, and because of this fact he always wore a large wig having very stiff curls, which would stand up on his royal head and so make him seem taller; for the same reason he wore boots with heels that were four inches high."

"Why," smiled Milly, "he must have felt as if he were walking on stilts."

"I suppose he was as vain as he was ignorant. History says that he could neither read nor write, and yet on account of the victories which he gained over the surrounding countries, he was called Louis the Great.

"Whatever the king did was the fashion at once; so it soon became the style to wear high heels and pompous-looking wigs. It also became stylish,—not because it was right, but because the king did so,—to be very polite. But the bad part of it was that this smooth way of talking covered up a great deal of deceit and hypocrisy.

"When the great and good man Colbert became minister, or chief adviser of the king, he found that the country was in a most deplorable condition. The working people were paying enormous taxes, while the rich did not pay any at all. This so impoverished the poor people that they were actually forced to eat grass and roots to keep alive."

"I don't see why they didn't raise food in their gardens," said Maggie Palmeter. "Seems to me it would have been just the thing."

"Without doubt it would have, but they were all so weak and starved that they had no strength, and the oxen which they might have used to help them, had all gone for taxes. Well, Colbert changed all this, and that so quickly that it seemed almost magical. He levied a tax upon the rich instead of the poor, so that no one was distressed. Indeed, he did a great deal to better the condition of the country. At last, France having made peace with Spain, and won many victories by the skill and valor of the great warriors, Condi and Turenne, England, Holland, and Sweden bound themselves by a Triple Alliance to stand by each other, in case France threatened either themselves or any other weaker nation."

"Did they keep their promise very long, I wonder?" asked Harry Ray.

"No; at least the king of England did not, for King Louis actually bribed him to break league with Holland and Sweden, if he would pay him a pension yearly; this the shameless king of England did, though I don't see how he could have enjoyed his pension very much. Then Louis proceeded at once to invade Holland."

"O, I wonder if that is the time when the people cut the dykes down, and let the North Sea flood the country?" asked Edna Philips.

"It is the very time when they did it; and so Louis was obliged to go back home to keep out of the water. But not being satisfied with this experience, the exasperated king determined to fight with Germany."

"I did not know that Germany was having any trouble with France," said practical Jack.

"It was not, and in this war Germany made no resistance. The French troops simply devastated the country and brutally killed the unarmed people. At last after a great deal more trouble and bloodshed, the details of which it is not needful to learn, the Peace of Nimeguen was signed by the conflicting powers, and quiet reigned for a little while."

"France must have been quite a powerful country now, wasn't it?" asked Charlie White.

"Yes, in the days of Louis XIV. it was the most important country in all Europe; and now that peace had come, the improvements brought about by the wise Colbert, in changing the tax system were at once apparent. Industries sprung up everywhere and France began to prosper. A great canal across Southern France was made to facilitate navigation. Superb carpets and magnificent dress goods were woven, and the finest of plate glass made."

"It does me good to hear about peace and prosperity once more," said Julia March.

"It does me good to tell about it, Julia, and the poor war-stricken and tax-tormented people must have enjoyed it immensely. But prosperity did not reign after the death of the wise Colbert. In fact, before his death, Louis did some very foolish and extravagant things, one of which was to build a magnificent palace at Versailles, which cost almost \$200,000,000."

"Why, he already had a splendid one at St. Germain, didn't he?" asked Rob Billings.

"Yes, but he didn't like to live in it at all, because from it he could see the towers of the cathedral where he knew he must one day lie down and sleep the sleep of death."

"But still," said romantic Milly Brown, "it must have been grand to have lived in such a fine palace. Please tell us more about it."

"The paintings and sculpture in and about this fairy land were alone worth fortunes. The grounds surrounding it were sixty miles around them, and water was brought from a river which, at an original distance of ninety miles away, was turned from its natural bed. But when we think that all this came from the pockets of the poor, it does not seem half so beautiful."

"Why didn't Colbert talk to the king about such extravagance?" asked practical Jack.

"He did, Jack; but the king would not heed him, though he wrote and told Louis that these things caused him 'incredible pain'; the king treated him very badly, indeed, though at last just before the good man died, Louis wrote him a very kind letter."

"That must have done Colbert good," remarked Charlie.

"It might have, but he did not open it, thinking the king had only sent it to reproach him still more. But the saddest thing of all is that the very people whom this great man had so served, now turned against him, and cursed him, declaring he had robbed them. So he was buried secretly, for fear of them. But Colbert had not long been dead before the peasants were forced to dig up their lands with their hands, because they could not plough, not having any oxen."

"I suppose the king didn't mind this state of things," remarked Julia March.

"O no; he still strutted about with his high heels and his curly wig, which a servant handed him on the end of a long cane every morning. Next week we will continue our studies till the death of King Louis, for his long, long reign came to an end at length."

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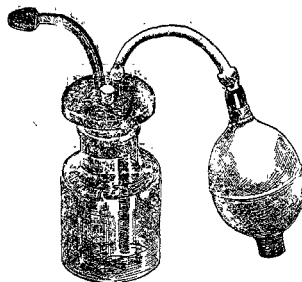
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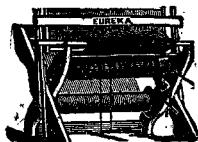
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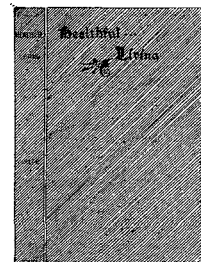
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American Sentinel.

NEW YORK, DECEMBER 1, 1898.

"I WOULD rather be a Malay, subject to Spain," says Dr. Parkhurst, "than an American Indian subject to the Indian Bureau." This states his view of imperialism, and it contains a vast amount of truth on this subject.

THE world's need of Christianity was never more strikingly demonstrated in every place than it is today, at the close of the nineteenth century. Civilization and the triumphs of science have not sufficed to bring prosperity and happiness to the people; they have not solved the problems which confront and perplex statesmen in every civilized land. Christianity alone can solve those problems to the satisfaction of all parties. Christianity breaks down every barrier between a man and his fellowmen; its working is unhindered by differences of race, color, or social or financial conditions. It teaches every person self government and self-support, eliminates covetousness and substitutes in its place brotherly love, and puts the desire to serve in the place of the natural disposition to rule. When men will exemplify these principles in their lives, every problem of good government will be effectually solved.

THE only disarmament which will ever bring universal peace to the world is the disarming of the mind that is filled with the carnal elements of hatred, envy, and strife. And this must be an individual work, performed through the agency of divine grace.

THE Russian Government is negotiating with the Krupp and Vulcan iron works of Germany for the construction of new ship yards in Russia,

and for the employment of German engineers and workmen, in contemplation of a great increase of the Russian navy. The Berlin papers refer to this as being "an interesting satire on the Czar's appeal for international disarmament and universal peace."

IT is beginning to be boldly advocated by men of influence in American affairs, that there is in this country no natural right of suffrage,—that no such right is asserted by the Declaration of Independence or the Constitution. This is said in the North to justify imperialism, and in the South to justify the disfranchisement of the negro. It means, when carried

put negroes in public office sooner than vote for the men who stand at the head of the combinations of wealth; and many of the latter, on the other hand, look upon the mass of the poor as being no more than so much cattle, and no more qualified to participate in government than are the negroes in the estimation of the Southern whites. When therefore a person is disfranchised because he is an inferior socially or physiologically, or is looked down upon, or violently disliked by his neighbors, every essential feature of republican government is set aside, and the right of suffrage is asserted only for those who have the power to enforce it. This can result only in the establishment of class rule, which is as essentially a despotism as is the rule of the autocrat of the Russias.

Any negro, or Malay, or Hawaiian, who is able to govern himself—to control his own conduct so as to show respect for the rights of his neighbors—is qualified to participate in the Government of the United States; and any white man who can not govern himself—who oversteps the rights of his neighbors because

he does not respect them—is not qualified to participate in that Government, no matter what his wealth or influence, or station in society.

IT is startling to see these fundamental principles of free government denied as they now are both in word and deed in this country. Such signs portend a revolution in government from republicanism to a monarchy, as surely as though accompanied by the clash of armies on the field of battle.

THE worst people in the world—the farthest removed from God in character—are those in whom selfishness is most fully developed, whether in rags or silks.

A PERSON who does not care about his neighbor's rights, is in a fair way to be defrauded of his own.

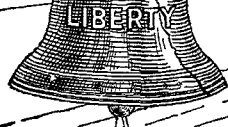
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into effect, class rule, which is but one form of despotism. Its meaning cannot be limited to the negro or the inhabitant of Porto Rico, Hawaii, or the Philippines; for if it is admitted that a person has no right to vote or hold office because he is a negro, or a semi-civilized native of new American territory, by the same principle it can be asserted and justified that no objectionable person of whatever race or color has any right of suffrage; that is, that no people for whom other people in the majority or in power have a very strong dislike, or consider beneath themselves, have any right to participation in the Government. There are classes of white people who have quite as strong an aversion for each other as the white people of the South have for the negroes. Many of the poor hate the rich, and would

AMERICAN SENTINEL



TRUTH



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

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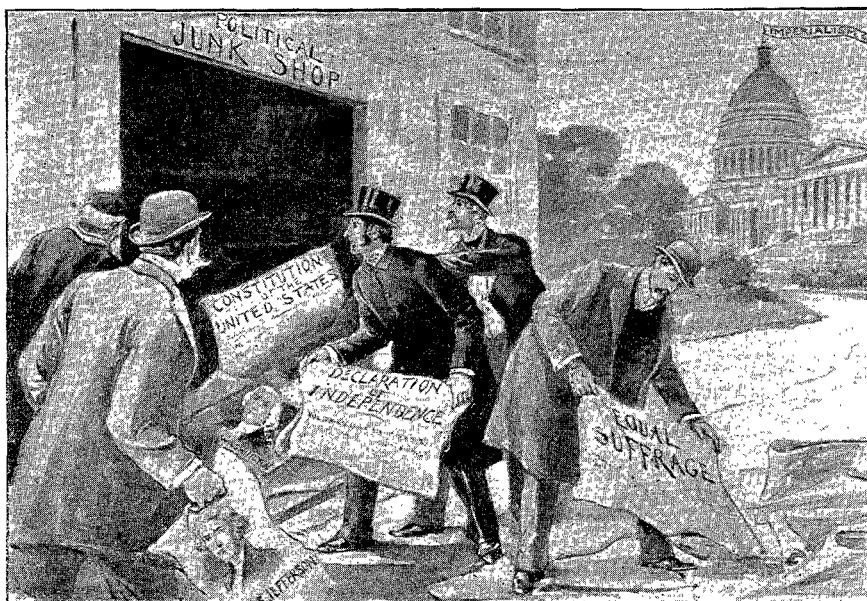
HE who dies to self, lives for all mankind.

others; free government means that each individual shall rule himself.

It has always been the tendency of nations to out-grow the principles of liberty and equality with which they started out, —to become intoxicated with the sense of great power and wealth, and to imagine they are still progressing when in reality they are going rapidly to decay.

RIGHT principles are stronger than armies and navies, and the latter cannot support a nation when the former are abandoned.

EXPANSION may be due to a healthy growth, or it may be only a bloating which indicates that the system is diseased.



IS THIS TYPE OF STATESMAN HENCEFORTH TO SHAPE THE DESTINY OF THE AMERICAN REPUBLIC?

THAT which threatens the welfare of the individual, threatens equally the prosperity of the nation.

UNDER the guidance of the men who now stand at the nation's head, the policy of government by the consent of the governed, which the nation has followed since its birth, has been exchanged for the policy of imperialism, which means government of people not by themselves but by others and against their will. The inhabitants of Hawaii are now ruled under the military authority of the United States, although they are not now, nor were ever, at war with this nation; and the inhabitants of the Philippines are to be brought under the same rule. But the Declaration of Independence expressly asserts that governments derive their just powers from the consent of the governed; and the national Constitution was made the embodiment of this principle of government. Hence they are squarely opposed to the imperial policy upon which the nation is now launched, and are by that policy relegated, virtually if not literally, to the political junk-shop. And this means a complete revolution, and the downfall of free government in the Western world.

NATIONAL duty is not best perceived through the smoke and haze of the battle field, nor the voice of wisdom most clearly heard amidst the exultant shouts of victory.

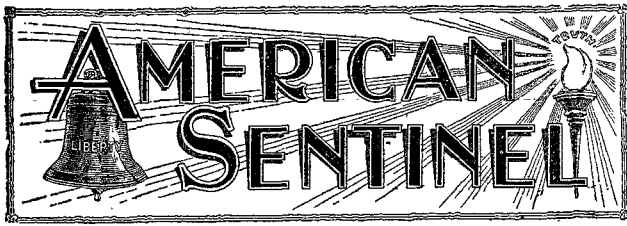
THE politician is concerned for the success of his party; the true statesman desires only the prosperity of the nation.

THE devil is not much disturbed by the spectacle of sinners "rebuking sin" at the ballot box.

THERE can be no more un-American form of government than that which would abolish the distinction between sin and crime.

DESPOTISM means that one individual shall rule

NOT legal but spiritual power, must elevate society.



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Free Government a Divine Institution.

FREE government is a divine institution. It did not originate among men, but is the very government of heaven itself. It came down to earth as a gift from God.

The government of God has the appearance of a monarchy; yet it is not a monarchy, as monarchies are understood here. It is in reality "government of the people, by the people, and for the people." Lincoln's famous definition describes no government more perfectly than the divine government, and only in the divine government is his definition fully realized.

The incontrovertible proof of this is seen in the fact that the kingdom of God will include no individual who is not able perfectly to govern himself. Every individual who fails in this respect will be shut out of that kingdom, and solely for that reason. This power of perfect self-government being then a necessary qualification for each individual under the government of God, it can only be that each individual is to exercise this power, and so perfectly to govern himself, in that kingdom.

So thoroughly unlike God is everything that is arbitrary and despotic,—so far is he from desiring to be an autocratic ruler over his creatures—that he will tolerate nothing of this character in his universe. He will shut out of it everything that is contrary to free thought, free speech, and free action.

"Government of the people, by the people, and for the people" on this earth, is little more than a theory; it has never been realized in the past, and is not to-day. The Republic of the United States is based upon this theory of government; but in it the theory falls very far short of realization. The Republic is permeated with despotism in every part. The trouble is that so few of the people are able to govern themselves. No individual who cannot govern himself is fit to govern other people; and his participation in the government tends rather to infringe the rights and liberties of the people than to preserve them. Every slave of passion or ambition is a natural despot.

The purpose of the gospel in the earth is to restore, to all who will receive it, the power of self-government which was lost by the fall in Eden, and thus to prepare subjects for that real "government of the people, by the people, and for the people," which the Creator is ere long to set up.

A Revolutionary Procedure.

REFERRING further to the scheme for the governmental support of the Catholic Church and the priests and high church dignitaries in Cuba, which is being fastened upon the Government of the United States by Cardinal Gibbons and Archbishop Ireland through President McKinley, it is worth while to consider the principles that are involved *according to the views of the men who made this nation.*

The contest which developed and established the governmental principle of total separation from religion, and from any recognition of it, as finally reflected in the Constitution of the United States, was focalized in "A Bill Establishing a Provision for Teachers of the Christian Religion," which was brought before the General Assembly of Virginia in 1777 or 1778.

That bill proposed for that State the identical thing that is now being worked upon the national Government—the support of the clergy from the public treasury.

The men who made this nation as it was made declared that that "bill exceeds the functions of civil authority;" that "the enforced support of the Christian religion dishonors Christianity;" and that "to compel a person to furnish contributions of money in the propagation of opinions which he disbelieves is sinful and tyrannical."

These views prevailed throughout the whole country, and the principle was embodied in the national Constitution and the supreme law, in the provisions refusing governmental recognition of religion. And now when President McKinley has "determined that the Catholic churches [in Cuba] shall be kept open and that public worship shall be provided for; and that to this end sufficient money will be advanced by this Government to support the Catholic Church: it is perfectly plain that in this "determination" he is proceeding directly contrary to the fundamental and constitutional principle of the nation.

Again: Of that bill they said that "The same authority which can force a citizen to contribute three pence only, of his property, for the support of one establishment, may force him to conform to any other establishment in all cases whatsoever;" and that "Distant as it may be in its present form from the Inquisition, it differs from it only in degree. The one is the first step, the other is the last, in the career of intolerance."

Now the difference between levying a direct tax for the support of religion, and the appropriation to the support of religion of funds already raised by taxation,

is a difference only in form and not at all in principle; is merely a difference in method and not at all in fact. It is hardly possible that the President would determine to levy a direct tax for the support of the Catholic Church and clergy in Cuba: certainly he would say that such a thing would be unconstitutional. But whatever is forbidden to be done *directly* is equally forbidden to be done *indirectly*. And as certainly as the levying of a direct tax for such a purpose would be unconstitutional and subversive of fundamental national principle, so certainly the advancing for such a purpose, of money already raised by the Government, is equally unconstitutional and subversive of fundamental national principle.

If the President can advance for the support of the Catholic Church threepence only of the money of all the people and oblige the people to submit to it, he can with equal right and authority oblige the people to conform to the wishes of that church in all cases whatsoever. Thus this thing that has been "determined" "differs from the Inquisition only in degree. "The one is the first step, the other is the last, in the career of intolerance."

The Washington correspondent reported that this thing of the national Government supporting the Catholic Church in Cuba, is done in order that the Catholic clergy there may not be made "a dangerous set of enemies" by having "reason to regret the presence of the American flag on the island:" it is to avoid "the malign influence that is in the power of a hostile clergy to exercise." This is nothing else than the employing of religion as an engine of civil policy.

The men who made this nation, said of that "Bill Establishing a Provision for Teachers of the Christian Religion," that it implied "either that the civil magistrate is a competent judge of religious truths, or *that he may employ religion as an engine of civil policy.*" And upon this they declared that "the first is an arrogant pretension, falsified by the contradictory opinions of rulers in all ages and throughout the world; *the second [is] an unhallowed perversion of the means of salvation.*"

They declared that the "fruits" of this thing, upon a trial of "almost fifteen centuries" had been "more or less, in all places, pride and indolence in the clergy; ignorance and servility in the laity; in both superstition, bigotry and persecution." And that such has been precisely its fruits in the remaining one hundred and twenty years, unto this time, in Cuba is certain from the statement of this same Washington correspondent that though there is in Cuba a "vast number of priests and high church dignitaries" who "exercise complete control over their parishioners," yet the "population is densely ignorant," and "have never been taught to support their church and clergy by direct voluntary contributions;" and that this same clergy is of such a dangerous and malign disposition that unless the Government of the United States shall now continue the support that the Spanish government always gave, "it is easy to believe that the new

American government in Cuba would have at its very inception built up a dangerous set of enemies" in this priesthood.

And to continue the old system of things which the makers of the nation repudiated, but which has been continued by Spain, is the very thing that this Washington correspondent says President McKinley has determined to do, as the consequence of "numerous conferences with Cardinal Gibbons and Archbishop Ireland." In other words, the President has espoused, and is committing the national Government to the very principles *in toto*, which the makers of the nation distinctly and in fullest detail repudiated, and fixed their repudiation of those principles in the national Constitution and the supreme law as they intended and supposed *forever*.

This is a complete revolution: silent it is true, but none the less a revolution; and a revolution backward at that.

A. T. J.

In Jail for Conscience' Sake.

THE following appeared recently in the *Times*, Alexandria, Va., and gives some information which will be of interest to those who have made note of the arrest and imprisonment of two seventh-day observers at Ford's Store, Maryland, for non-observance of Sunday:—

"MEN IN JAIL ON ACCOUNT OF THEIR RELIGION.

"An old citizen having seen in the *TIMES*, some weeks ago, that two Adventists, Rhodes and Curlett, were held in jail at Centreville, Queen Anne County, Md., for cutting corn on Sunday, wrote to them regretting that such a state of things could exist in Maryland and urging agitation to induce the voters there to secure an amendment of the Sunday law similar to that in the Code of Virginia which declares that no penalty shall be incurred for work on Sundays by any one who conscientiously believes that the seventh day of the week should be observed as a Sabbath, and does in fact refrain from secular labor or business on that day. To this the following reply was received yesterday:—

"CENTREVILLE JAIL, Nov. 20, '98.

"DEAR FRIEND: We received a kind and welcome letter from you the other day which encourages us very much. We appreciate kindness and sympathetic words that we may receive from any one. We can see by the tone of your letter that you are not in harmony with the persecuting spirit which prevails in Queen Anne County, Md. We keep the seventh day of the week in accordance with the commandments of God, and work on Sunday, which we are persecuted for. But we rejoice that we are accounted worthy to suffer for His sake who suffered for us. The servant is not greater than his Lord. He has promised in his precious Word that he will never leave us, nor forsake us. And praise to his most holy name we are getting an experience here that we could never get any otherwise. We remain,

"Yours respectfully,

J. H. RHODES.
J. F. CURLETT.

Alas! For The Town.

By FRANCES E. BOLTON.

ONE day hell's ambassador came to a town,
He looked round about with a sinister frown;
For the jails were all empty, there were scarce any traces
Of drinking, or betting, or even horse races.
There were schools and libraries, and many a steeple,
And the order and peace told the manner of people.
He called on the mayor, and asked, if 'twas law
That made all the righteousness round him he saw?
But the mayor laughed loudly, then pointed above,
And said, "Nay, my good sir, it is heaven-sent love.
Come down to our church the next meeting, and see
If with such gospel preaching we different could be."

"So I will," said the demon. "If there's preaching 'gainst
sin,

'Twill be just the first place where I ought to start in."

So when the good people came into the meeting,
They gave to the demon unknown a kind greeting.

"Alas!" said the demon, "this warmth in the church
'Is just what is leaving our cause in the lurch.

"Grim coldness must come here. I must not speak loud,
"But where love runs so freely, there's always a crowd."

The singing was hearty, the prayer was sincere,
The preaching the kind that a demon might fear.

He wriggled and twisted, and then said, "I'll plan
"To get in this pulpit a different man."

"I'll send Fashion down here to trim up the people,

"I'll get them to building a far higher steeple;

"For 'twill help our cause better to have them in poles
"Be more interested than in these lost souls.

"I'll send Folly into the town with her graces,

"We'll soon have saloons here, and plenty of races;

"But the first thing I'll do, if I possibly can,

"Will be to get rid of that gospel-hot man."

The demon went slowly on a well-defined mission.

He set the good people to longing and wishing;

And Fashion came after, and after came Folly,

And took hold of Peter and Patience and Polly,

And old Mrs. Grundy stepped up to the pastor,

And said, "If he kept up, he'd have to move faster."

And when pride and vanity grew very bold,

The people in Christ-Church were haughty and cold.

But the pastor, long tempted, unyielding, stood true,

And he gave them the gospel, and he bade them adieu;

For the demon had worked all the length of his plan,

And got them to send for a new-fashioned man.

The new-fashioned preacher had sermons a pile.

He made the folks wonder and clap hands and smile;

But in spite of his rhetoric, 'twas patent to all

That his audience somehow was growing quite small.

'Twas choice as the choicest; but still far too thin

For the kind of a hearing his talent should win.

He passed with the crowd, and he saw many faces,

That once were at church, going off to the races.

And all the saloons were in prosperous order,

He noted statistics as if a recorder.

Just then as he pondered o'er what he would do,

His old friend came up. "What!" you look very blue.

"What's the trouble?" said he. "Oh, the trouble is sore;
"For I can't get the folks out to church any more.
"Horse-racing, and betting, saloons, Sunday papers
"Are making them play up most unloving capers.
"Good preaching and culture and ethics all passes
"As so much wind blown o'er the heads of the masses."

"Ha! ha!" said the demon. "That's hard. Let me see.
"I think I can help you. Come walk on with me.

"Get a law to forbid all this racing; for say,

"The people ought surely to keep the blest day.

"Shut up the saloons, sir, and don't get out papers,

"And see if you can't change the people's bad capers.

"If when all that now tempts them is out of the way,

"And then they won't come to the church on one day,

"We can make the law straighter, though now it half
shocks,

"(Yet they did it some years since), and get out the
stocks!

"If the people still haggle, and still do refuse,

"Why, then, there's the rack and 'ye olden thumbscrews;'

"And if we keep at it, I say it with awe,

"We can bring them to time, when love's gone, with hard
law."

"I've been looking for this for some time, for you see,

"No souls are so useful to mine and to me,

"As those who turn hypocrites, sinister knaves,

"Who'll toil in the law-chains as if they were slaves.

"And I tell you your church will become a delight

"To us demons who'll fairly split sides at the sight.

"We will set men as spies to hunt out the delinquent,

"And put the police star on some hardened old skinflint.

"You could rule as a king then, and have, don't you see?

"The reverence that should mark a true laity.

"In fact all you wanted to you would be given:

"For couldn't your word open hell, or shut heaven?"

The parson walked on, and he longed to be great.

He thought on the wonderful chances of fate,

And went to the caucuses, pulled every wire,

Where he couldn't persuade, he got some one to hire.

He talked to the people, till many grew bold

In welding their own chains in which to be sold.

They rolled in petitions till all Congress saw

There was no other way than to give him the law.

Ah me! and alas! the Dark Ages came down

And settled and killed out all love from the town.

Say, have you heard men who are preaching this way,

Take down the old Bible, and read it, and pray?

Didn't God send the preachers to seek for lost souls?

What business have they to be wiring the polls?

For the old-time religion that springs up from love,

Is the only religion that's mentioned above.

THE *Journal*, of this city, has been publishing some pictures of the pope, taken by the "biograph," which represents him in action as he appears in the Vatican. Among other things the pictures show the papal benediction; so that by this bit of journalistic enterprise the papal benediction can be not only seen but actually received by people in this country; for Archbishop Martini, asserts the *Journal*, "in a telegram to the editor,

says that the benediction will give the same benefits to those who see it in the Mutoscope as if they actually received it from the holy father in person." And no doubt they will, every bit!

Notes from the W. C. T. U. Convention.

* * *

THE proceedings of the National Woman's Christian Temperance Union, which closed November 16, in St. Paul, Minn., reveals the fact that this organization is composed of a band of women gathered from every state in the Union, and from almost every nation upon earth, who have not only set their faces as a flint against wrong, but who know the nature of the wrong against which they are battling, and whose tender hearts, and loving hands reach out to every human life.

The past year has been an eventful one for several reasons. The death of Miss Willard, February 17, caused a shock and gloom to fall on the organization such as it has never before realized, but each woman soon rallied to the support of the vice-president, and, as was often expressed, instead of Miss Willard's mantle falling upon any one person, each individual feels a new sense of responsibility to follow her as she followed Christ, and strive to make the work she loved a greater power for the good of humanity.

The retiring of the Temple Trust bonds was another event which caused considerable excitement, and will distinguish the past year from all others. The noble woman who was the builder of the temple, and who has stood so bravely for its interests through the bitter opposition of the past few years, is by no means discouraged even if the W. C. T. U. have dropped the temple as an affiliated interest, and determines to continue her work until the building is free of debt, and seems confident of success.

The reports from the different states showed quite an increase in membership during the past year. Indiana excelled all the other states in this respect, having gained one thousand new members. The finances of the organization are in a prosperous condition.

The reports from the various departments in the organization were full of interesting incidents, and show that a systematic work is going on for soldiers, sailors, and railroad officials. A vigorous effort is being made in behalf of purity in art and literature, and also to secure a law for the protection of Sunday observance. The national superintendent of the "Sabbath Observance" Department said, "There is no hope of destroying the Christian religion so long as the Christian Sabbath is acknowledged and kept by men as a sacred day. Hereafter the week following Easter week will be known as the week of prayer for the preservation and better observance of the Sabbath. This year we sent out 18,000 of our Lord's day leaflets—5,000 more than have ever been used before."

Dr. W. F. Crafts, who is quite prominent in W. C. T. U. ranks and conventions, stated that the reason he was present was because he could get more coöperation from them in his work than from any other organization in this country; for the Woman's Christian Temperance Union is the most aggressive body in making laws, and in getting them enforced, in the world. He said: "We are threatened, as a nation, by many evils, and not the least among these is the increased consumption of liquor, which is increasing at twice the rate of increase in population murders, lynchings, and municipal corruption. Sabbath-breaking, impurity and corrupt journalism are threatening evils. There are three necessities of life in a republic—intelligence, conscientiousness and a spirit of equality. In order to develop these the relation of master and servant must be broken every week by general observance of the Sabbath; and the day must also be protected from dissipation, that there may be opportunity for the mental and moral improvement of the masses. The Sabbath, as observed in Great Britain and the really American parts of America, makes men; while the holiday Sunday keeps the people that have it in childhood, forever at play."

It is a great cause of regret to the women that they are not yet permitted to wield the ballot, but they determined to persevere in their efforts to obtain this privilege.

Mrs. Lillian M. N. Stevens, of Maine, was elected president of the organization, and Miss Anna A Gordon, of Illinois, vice-president, this being in harmony with the choice indicated by Miss Willard before her death.

The Church and State System in Utah.

THE Mormon system has been from the first a system which united church and state; like the papacy, it has made the church supreme in both religious and civil affairs. And in this respect Mormonism remains to-day what it was in the days of Joseph Smith and Brigham Young.

Under the control of this system, the territory of Utah was received into the Union as a sovereign state. The nation refused to receive polygamy, and compelled this (as it thought) to be thrown out; but it took in a union of church and state. And now it is discovering that this church-and-state system was the real evil of Mormonism, and the real argument against receiving the territory controlled by it into the Union. For it is now seen that the Mormon Church rules in Utah, and that under its rule the baneful branch of polygamy which was lopped off from the parent tree by the sword of the civil power, is budding into new life, and bids fair to develop again as of old. Upon this point the *New York Independent*, under the heading "Mormonism Again a Foe," speaks the following:—

"There has been a disposition among the Christian

people of the nation not to judge the Mormon people too harshly since they professed humility and promised that they would abandon polygamy out of respect for American opinion and would never again countenance the union of church and state. Reports from Utah that they were breaking these pledges and that it was never intended to keep them have been received from time to time, but all have felt that the proof must be of the strongest before the nation would be justified in believing it must bring pressure to bear to compel good faith. The time seems to have come, however, when forbearance is no longer a virtue and when the Mormon problem must be faced without compromise and the Mormon people taught that Americans will not tolerate plural marriage within their country.

"The Mormons themselves have given us the convincing proof by sending to Congress an ardent polygamist, one who is thoroughly identified with Mormon interests, and who was elected after fair warning had been given that his triumph would be considered a notice that polygamy was to be forced 'down the throats of Congress and the American people.' He says he has taken no wives since the anti-polygamy manifesto, but was justified in maintaining his relations with those to whom he had been united before; and that the law against such association adopted by the Mormon legislature—like some Connecticut blue laws—is not enforced because there is no sentiment behind it. This contention, however, cannot be admitted, as the Mormon leaders and representatives pledged themselves again and again that the last vestige of the system had been wiped out before statehood was granted and that it should never rise again to plague the nation.

"What guaranty have we that the Mormons will obey one part of a statute more than another? If there is no public sentiment requiring the enforcement of a law against cohabitation with polygamous wives what sentiment will enforce one against the taking of more wives? When Mormon authorities and even the governor of Utah are engaged in flaunting the divinity of the 'celestial marriage' system, is it probable that they will long refrain from putting it into execution once more?

"It would be an affront to the American people and the Christian churches for Congress to allow Mr. Roberts to hold his seat in the House of Representatives in the face of his plain defiance of the national demands. It seems impossible that some means should not be found of unseating him without trouble under the former anti-polygamy laws, the amnesty proclamation of President Harrison and the enabling act of Utah, and this means should be taken without hesitation. The Mormon people should be shown that no polygamist will be seated in either house of Congress, as a warning that the nation is prepared to take stern measures against such a practice. Measures should be devised to punish those who do not heed the warning."

Mormonism is not "again" a foe; it has been such all the time; and the mistake of the American people was in not recognizing it as such, without polygamy the same as with it. For that mistake they may yet pay dearly. Mistakes made upon such a point are always costly.

The nation required the Mormon Church to discontinue polygamy and promise that it would never be revived. But the promise of a church that maintains a

union with the state is not to be trusted. The American people apparently begin to realize that the promise of discarding polygamy is not to be kept, and it will be well if they discern the real reason why Mormonism has proved itself irreconcilable with American government.

The Holy Spirit and Sunday.—No. 15.

BY C. H. KESLAKE.

WE have seen that Jesus Christ is the Author of religious liberty; that he promulgated this principle, and practiced it himself, thus setting the example to his followers for all time. And we have seen that people cannot depart from this principle without being arrayed in that thing at least, against God and man.

The recognition of this principle means the recognition of the doctrine of separation of the church and the state. It is impossible to unite these two latter without subverting the former. Hence, in clearly-defined language, we find Christ teaching that church and state should be kept separate. This is found in Matt. 22:21. The facts that led up to the declaration of Christ in this scripture are these: Certain of the pharisees, having counselled how they might entangle Christ in his talk, sent their disciples and the Herodians with the question, "Is it lawful to give tribute unto Cæsar?" Their purpose of course was to get him to answer in the affirmative or negative. It mattered not to them which it should be. If he should say "Yes," then he would be denounced as a friend of the Roman Government—at the head of which was Cæsar, and the yoke of which the Jews hated—and therefore an enemy of the Jewish nation. If on the other hand Christ should answer "No," then he would be denounced as the enemy of the Roman Government. In either case the position of Christ would be punishable with death, and to bring this about was the very thing that the pharisees had planned and hoped for. "But Jesus perceived their wickedness and said, Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

Thus the Saviour exposed their hypocrisy and made them acknowledge that there were certain things belonging to Cæsar which common honesty demanded should be rendered to Cæsar. At the same time Christ told them that they should render to God the things that were God's.

What was true then is true now. The things of God and Cæsar cannot be mixed. Confusion would inevitably be the result, the climax being that neither God nor Cæsar would get that which was respectively theirs. Not only is this gospel truth, but common sense teaches it, and history proves it.

It requires no argument to prove that Cæsar represents the civil government. At the time of Christ, Cæsar was the representative of the civil government of Rome. The one stands for the other; hence their names are used synonymously. Therefore the only things that belong to Cæsar or to the civil government are the things which are purely civil. With civil things only can civil governments have rightfully anything to do. The things that are religious are to be rendered direct to God. It is clear therefore that when the civil government demands that which belongs to God, it puts itself in the place of God; and demanding the things that belong to God it is only a question of time when it will lose even the things which belong to itself. In other words, the time would come when a religious hierarchy would get the ascendancy, and control even those things that are civil, for its own ends.

In asserting the doctrine of separation of church and state, the Saviour also taught the doctrine that all men are equal—that the natural rights of all men are equal and inviolable. It could not be otherwise. The civil government is the “minister of God to thee for good.” In its proper place human government can be nothing else but good—no matter what the form of government might be. But they can be what they were intended to be only as they recognize the equality of all men. And the government that comes the nearest to recognizing this principle comes the nearest to the mind of Christ with reference to earthly governments; and so far as it is possible, would come the nearest to that divine government over which Christ is to rule when all earthly governments shall be no more. And the more the equal rights of all men are recognized by any government, the less tyrannical will that government be.

As in the matter of religious liberty, so of these things—they are the teachings of Jesus Christ. Both were denied by the papacy. But they were recognized by the founders of this Government, and incorporated into the fundamental law of the land; and this too with the express object of keeping out from governmental affairs the papacy or anything like the papacy, no matter what name it might go under.

Thus in the immortal Declaration of Independence we have the words, “We hold these truths to be self evident: that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.” And when the Constitution was framed, these principles, as stated above, were incorporated into it.

This is Christ-like. This is lamb-like. And, as we said last week, with reference to the question of religious liberty, so we now say with reference to the foregoing: the United States is the only Government in all history from the days of Christ down, that ever followed the example of Christ. And Bancroft spoke the truth when

he said, “Vindicating *the right of individuality* even in religion, and in religion above all, the new nation dared to *set the example* of accepting in its relation to God the principle first divinely ordained in Judea.”

Thus it is proven conclusively that the United States is the government symbolized by the beast having the two horns like a lamb. Rev. 13:11.

The Sacred Right of Conscience.

IN “Legal Maxims,” compiled and published by Herbert Broom, LL. D., a London barrister, the right of conscience is upheld in the following words:—

“Summa ratio est quae pro religione facit,—That rule of conduct is to be deemed binding which religion dictates.

“The maxim above cited from the commentaries of Sir E. Coke is in truth, derived from the Digest; where Papinian, after remarking that certain religious observances were favored by the Roman law, gives as a reason, Summan esse rationem quae pro religione facit.

“It may, however, safely be affirmed that, if ever the laws of God and man are at variance, the former are to obeyed in derogation of the latter; that the law of God is, under all circumstances, superior in obligation to that of man; and that, consequently, if any general custom were opposed to the divine law, or if any statute were passed directly contrary thereto,—as if it were enacted generally, that no one should give alms to any object in ever so necessitous a condition,—such a custom, or such an Act, would be void.

“It may further be observed, that, upon these two foundations, the law of nature and the law of revelation, depend all human laws; that is to say, no human laws can be suffered to contradict these. For instance, in the case of murder: this is expressly forbidden by the divine, and demonstrably by the natural law, and if any human law should allow or enjoin us to commit it, we are bound to transgress that human law, or else we must offend both the natural and the divine. ‘Neither are positive laws, even in matters seemingly indifferent, any further binding than they are agreeable with the laws of God and nature.’

“It cannot, however, be doubted that obedience to the laws of our country, provided such laws are not opposed to the law of God, is a moral duty; and, therefore, although disobedience is justifiable in the one case supposed, of a contradiction between divine and human laws, yet this is not so either when the human law affirms the divine* in a matter not indifferent in itself,—as when it forbids theft, or when the human law commands or prohibits in a matter purely indifferent; and in both these cases it becomes a moral duty on the part of the subject to obey.”

These legal maxims constitute what may be called the classics of Anglo-Saxon law—the foundation principles established centuries ago, affirmed by the most celebrated legal authorities, and which have come down unchallenged to the present time. As such they are justly to be regarded as unquestionable authority.

*This is true as the authors meant it, but not as affirming that human law can rightfully affirm the law of God, *as such*.



ONE would almost think, from reading what is said by "patriotic" clergymen and others in reference to the late war, that the Almighty is enrolled in the military and naval forces of the nation. And all civilized nations appear to be equally sure that the Almighty is on their side. But the Omnipotent never joins any side. He only invites all men to join his side.

* * *

THE mistake that is made by modern reformers, said the Rev. W. M. Lawrence (Baptist) at a meeting of Chicago ministers, is that "they create great agitations regarding rum-selling and gambling, and endeavor to have laws made and enforced against these evils, without in reality making one man or woman better or more able to withstand temptation than he would be if there were no such laws enforced. The place to begin is with the individual. When you have made a sufficient number of individuals better you have removed just that number from the evil influences which are so loudly decried."

This is sound doctrine. The remedy, if it is to be effective, must be applied where the evil begins, which is in the individual heart.

* * *

ALTHOUGH but a few months ago no one in America dreamed that the United States would occupy the position as a world power that it does to-day, it is coming to be counted as an offense but little short of treason to advocate a continuance of the national policy that has been followed up to the time of the war with Spain. The Rev. Dr. Parkhurst, for uttering the words printed by us last week, warning against a departure from the principles of Government advocated in the Declaration of Independence and the Constitution, provoked a storm of hostile criticism from his brother clergymen, one of them going so far as to say that "If Dr. Parkhurst and Professor Norton talked in any other nation during a war as they had in this, they would have been tried for high treason." All this smacks of the despotic systems of the Old World, and is very significant.

* * *

THE editor of a Seventh-day Baptist paper reports that "A conversation with the secretary of the Philadelphia 'Sabbath Association,' after the public meeting, revealed the fact that he 'is hoping' to find three men in each of certain districts of the city who will unite, thus

securing a hundred or more men who will push the work of compelling the city authorities to execute the Sunday laws against 'laundries,' Jewish clothing stores, and similar 'small fry.' Nothing appeared in his plans touching the agitation of the fundamental issues of the Sabbath question." There is renewed activity all over the country in agitating for a more rigid enforcement of laws for the observance of Sunday.

* * *

THE *Evening Star*, Washington, D. C., reports that a Catholic monastery is in process of erection in a suburb of that city,—the first of its kind to be erected in this country. It will be an imposing structure, and will have a chapel or church in close connection with it. It will be under the control of the "Franciscan Fathers of the Holy Land." The church is described as being remarkable for its "underground shrines and passages." The underground portion of Catholic churches and other edifices are usually well filled with rooms which are intended for uses that will not bear the test of public inspection.

* * *

ONE hundred pounds of earth from Jerusalem, gathered in the Garden of Gethsemane, recently came into the Chicago customs house, says the *Chicago Times-Herald*, brought in by an "eminent commander" of a Chicago Masonic order. The purpose of this remarkable importation is that members of this Order may have "holy dust" sprinkled on their biers after they are dead. The idea, it is said, "is destined to receive much attention all over the country and to be looked upon with great favor." This is all very fitting for a society which lives upon forms and ceremonies, and for such only. There is no holiness apart from God, and no ground was ever holy save as it was made so by his presence.

* * *

PROFESSOR GOLDWIN SMITH, Toronto, gives his view of American imperialism, as exemplified in the transaction relating to the Philippines, in the following:—

"It is edifying to mark how frankly the Spanish colonies are treated by the American jingoes as prizes captured in war, with which they are at liberty to deal just as they think fit, without the smallest regard for the rights or wishes of the native populations. The eight millions of Filipinos, who have been in arms for their own liberation, are regarded as part of the booty, to be kept, sold or transferred, just as the interest of the captor may dictate; yet the war was commenced with the most solemn disavowals of aggrandizement."

* * *

THE *Chicago Times-Herald* says that "the United States Government has still a large missionary work to perform in Cuba, and that is to teach the Cuban army first, and the Cuban people afterward, that a military government is not an acceptable substitute for repub-

lican government. We went to war because Spanish oppression and cruelty in Cuba had become intolerable. We do not propose that they shall be succeeded by Cuban oppression and cruelty." The meaning of which is that the American army must remain in Cuba until the Cubans give satisfactory evidence that they are able to govern themselves. Meanwhile American enterprises will obtain such a hold upon the island that it will be very difficult to convince a large class of enterprising and wealthy American citizens that Cuba ought ever to be released from Anglo-Saxon control.

* * *

THE following was printed, editorially, in the *Pittsburg Catholic*, of November 16:—

"A striking sermon on purgatory was within this month preached in the Catholic church. The Catholic doctrine on this subject was laid down in clear and explicit terms. They who were privileged to be present could not but realize the important duty devolving upon them, to be generous in their prayers, to storm heaven, as it were, by masses said and supplications for the souls in purgatory. By so doing the faithful people of God will find rest for themselves as well as for the suffering souls."

This is the precise doctrine, the preaching of which by Tetzel aroused the first active opposition of Martin Luther. To-day the Catholic Church uses this scheme to draw money from the pockets of the people without any particular protest being heard.

* * *

AT a meeting called by colored people of Chicago to express their sentiments relative to the situation which has developed in the Carolinas, the following resolutions were passed, which, aside from the sentiment of regard for right and justice which they express, constitute a most forcible comment on the present pose of the nation as being divinely commissioned to propagate the principles of free and just government among the peoples of foreign lands:—

"WHEREAS, The campaign of crime and bloodshed prosecuted by the white people of North and South Carolina against colored citizens has resulted in the butchery of more than a score of unoffending men, women and children; and—

"WHEREAS, The openly avowed purpose of the white people to disfranchise colored voters and to drive colored men from positions in the public service has been successfully accomplished through arson, mob law, and murder; be it—

"Resolved, That the colored citizens of Chicago, in mass meeting assembled, respectfully appeal to the President of the United States to give the cause of these oppressed people the benefit of some recommendation in his next annual message to Congress, and we appeal to Congress to prosecute an investigation into the revolution in the Carolinas, and for the enactment of a statute which shall make representation in Congress dependent upon the number of qualified voters in the several states.

"Resolved, That we express ourselves as unalterably opposed to the acquisition of foreign territory until the nation shows its purpose and power to govern its people at home. *A government which cannot protect its citizens under the shadow of the capitol ought not to assume to protect 10,000,000 of foreigners 8,000 miles away.* (Italics ours.)

"Resolved, That we appeal to all fair-minded people for a patient consideration of the questions which agitate the nation, and, believing that the permanence and security of every nation must rest in the supremacy of the law, we earnestly bespeak for our race the support of public sentiment in our contest against mob law everywhere, whether assailing our right to vote in North Carolina or denying us the right to work in Illinois.

"Resolved, That a copy of these resolutions, properly engrossed, be sent to the President of the United States, a copy to each member of the Illinois delegation in Congress, and copies to the Chicago press."

The Crime of Picking Apples on Sunday.

"New York Journal," December 1.

HAS a man the right to pick apples on Sunday on his own farm? That is the question which will engage the attention of the Westchester County Grand Jury next Monday.

Mrs. Winifred Horton, an aged and pious resident of Sing Sing, says that such conduct is unlawful, and makes a specific accusation against her former neighbor, Andrew Eck. She charges that on Sunday, September 18, she was walking in her garden when she saw Farmer Eck come out of his house, go to his orchard and then and there pick several ripe apples from an overhanging limb.

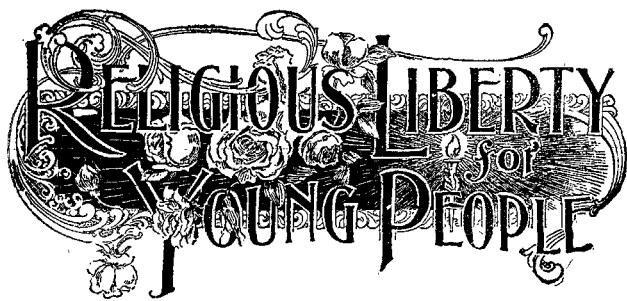
Mrs. Horton knew that Farmer Eck was doing wrong, so she went to the office of Justice Stuart Baker, in Sing Sing, and informed him of the culpable act. Justice Baker, also esteemed for his piety, carefully considered the merits of the case and concluded to sustain the charge.

He issued a warrant for the arrest of Farmer Eck, and when it was served the old gentleman nearly collapsed. He appeared with the constable before the Justice, who, puzzled as to what sentence to impose, released the prisoner on \$20 bail.

County Judge Smith Lent, of Westchester County, a resident of Sing Sing, finally heard of the case and ordered that the Grand Jury investigate it.

The action of Judge Lent was highly pleasing to Farmer Eck, who did not want the charge hanging over him, and who is confident that he will not be indicted for taking his own fruit from his own tree, even on a Sunday, in the presence of a pious woman.

Mrs. Horton will go to White Plains to tell her side and sustain the charge. Since it was made there has not been the best of neighborly feeling between the farmer and Mrs. Horton; in fact, they have ceased to speak as they pass by.



The War of Principle.—No. 10.

"ALECK, do you really believe that men to-day must have the experience of the apostles in order to be true to truth? Do you not think that there is in noble men the innate self-control and power to stand for principle without a conscious endowment of heavenly power? Hasn't education and civilization, by bringing before the world noble ideals, wrought a change in men, so that they not only can be true to truth, but would scorn to be otherwise?"

"Well, Cecil, you have asked me three questions all at once. First, do I think it necessary to have the apostolic experience to be true to truth? Yes, I do. For the second question, I believe that all the nobleness men possess is given by the Holy Spirit; and third, that the very idea of education and civilization are results of its working. When men scorn to be untrue, they have been conscious or unconscious recipients of divine power; and that in this day, as well as long ago, the hope of nobility is found alone in a heavenly endowment.

"Now, Cecil, let us follow the disciples in their experience. We have seen their cowardice, their fear of man, their weakness, duplicity, selfish meanness, their desertion of Christ in the hour of his greatest need."

"Aleck, a new thought has come to me. Do you think that all men would show the same weakness of character, were they tried as the disciples were?"

"No doubt, Cecil. Put to the test, we should find out the truth about ourselves, and self-trust, self love, self-sufficiency, would be mightily shaken."

"I can see that their experience must have wrought deep humility in them, and a feeling of need for a better support than they had in themselves."

"Cecil, that is the only object of the trials that come to men. The loving Father knows we are deceived in ourselves, and has to permit these trials to come in order that we may be convinced of the truth. It is not to give us a painful sense of our weakness and to sink us in despair; but rather, that knowing our insufficiency, we may make connection with him, and be divinely sustained. Love invites us to his heart. It is beautiful to think of."

"Aleck, I never thought I should want to be divinely sustained. I supposed I was strong in myself; but now I begin to feel a desire to find out if I am weak, and if so, to be in conscious touch with God."

"Dear friend, I knew you would come to this desire. Are you willing to be tested? Can you sing,

"Nearer my God, to thee, nearer to thee,
E'en though it be a cross that raiseth me?"

"I do not know, Aleck; I tremble at the cost of the experience. But I am willing to pray to be made willing."

"Ask, and ye shall receive," said Aleck, "that's what the disciples did."

"Yes; but they came with a full knowledge of their weakness, while I am only beginning to suspect mine."

"Never mind, Cecil. As you are able to bear the revelation, God will let you see the truth.

"Now let us turn to Acts and see how the disciples obtained the promise of power. Perhaps it is essential for you to have a knowledge of the power that may be yours before your test comes, that you may know a way from despair. When the disciples went back from Olivet, how did they feel?"

"They went back rejoicing," said Cecil. "How puzzling their appearance must have been to those who thought their cause lost, their King crucified, and their kingdom a myth."

"Indeed it must have been so, especially as they had not yet received the power to be witnesses of what they knew was truth.

"What did they do, Cecil? Read Acts 1:14."

"And they continued in prayer and supplication. Why did they need to pray, Aleck?"

"To realize their own need that they might appreciate the blessing, and know that its source was God. For ten days they prayed together with one accord. No jealousy, no envy, no evil surmising kept them apart. And when the day of Pentecost was fully come, what happened? Read Acts 2:2."

"And suddenly there came a sound from heaven as of a mighty rushing wind, and it filled all the house where they were sitting . . . and they were all filled with the Holy Ghost." What a strange experience!"

"Yes; it was wonderful. But its results were more wonderful. The Spirit is a strengthener of the inner man,—of the character. It renews us into the image of Him who created us. Christ said that the Spirit would lead into all truth; that it would glorify him, take his things and shew them unto us, bring gifts by which our ministry would be increased and made effectual.

"Now let us notice the change in these once wavering disciples. They were no longer afraid to witness for Christ. They began to speak with tongues, and men of every nation came to hear their testimony."

"The Jews didn't stop them after all, not even by crucifying Christ," said Cecil.

"Stop them? No. How much better for them if they had taken the advice of Gamaliel, who said, Let them alone. If this is of God, it cannot be overthrown.' You have here another illustration of the inefficiency of human power, the fatality of trusting in it. Of what avail was the execution of the human law? A power greater

than man's natural fear of power in man took possession of Christ's followers, and men flocked to hear their witness. The fearful Peter who had denied his Lord, boldly tells the truth, declaring them the malefactors in putting to death the Prince of life and glory. He had overcome the fear of man and of devils by the power of the Holy Ghost."

"It was a grand exhibition. I wish I had been there," said Cecil. "More than that, Aleck, I wish I had been Peter himself. I glory in such courage, such truth and zeal."

"Well, Cecil, it is all for us. The promise is to us, and to as many as the Lord our God shall call, and it is, I am convinced, the only power by which feeble, fallen man may be a victor over the power of the world, the flesh and the devil. This is the power that is for those who will cast aside human dependence, and who will rely wholly on the power of God."

"Yes," said Cecil, "and that is to be strengthened with all power by the Spirit in the inner man. I wish it were mine; for indeed, Aleck, I do want to be true to truth."

F. E. B.

Studies in French History.—50.

"Now THAT the great Colbert was dead," began the professor, "the king—Louis XIV., remember—appointed a man named Louvois, as minister of war, and to this man he listened, and to him gave his confidence, just the same as to Colbert."

"I hope he was wise and kind," remarked Milly.

"Well, Milly, when I tell you that it was partly through his influence that the king did the terrible thing of revoking the Edict of Nantes,—a deed which made the nations of Europe tremble,—you will, I suppose, decide, and that justly, that he was neither kind nor wise."

"I've forgotten about the Edict of Nantes," said Joe Palmeter, "will you please tell us something about it?"

"Perhaps Joseph remembers who issued this edict, and for what purpose. Will you tell us what you may remember about it, Joseph?"

"I believe Henry of Navarre first issued it," replied Joe, "so that Protestants might have the freedom of worshipping God as they chose."

"Yes; you remember that he favored the Protestants and part of the time professed that religion. So he made a decree that they should have religious liberty. And this, people considered a very great liberty—a very great privilege indeed. Nevertheless this edict had stood and was binding from the time of its being given until after the death of Colbert."

"I suppose Louvois must have been a very devoted Catholic, and may be he thought he was doing right to influence the king against the Protestants," suggested Julia March.

"It is well to be as charitable as possible toward all

men, Julia; but it is a fact, however, that this man did not care for any religion at all. He was a quarrelsome, impulsive, ambitious man, who loved to fight better than he loved peace. His influence added to that of Madam de Maintenon was that which induced the king to again begin the miserable business of persecuting people who did not agree with him in points of religious belief. Although the king's measures were at first quite mild, they continued to grow more and more intolerant. At last the king wrote an order like this: 'All women, not noble, found at such assemblies [Protestant meetings], shall be whipped and branded with the fleur-de-lis.'"

"Why, I thought King Louis XIV. was such a polite man; I supposed he was very chivalrous," said Maggie Palmeter.

"He was, indeed; so much so that he would always take off his hat to a servant girl, and yet he so far forgot himself as to persecute women as well as men most cruelly."

"Did they succeed, finally, professor, in their object, of crushing out the religion of the Huguenots?"

"O no; but still, after a long time of the most cruel persecution and torture, thousands of people renounced the religion of their fathers, and professed Catholicism,—not because they were convinced of its righteousness, but only because they felt that they could endure torture no longer."

"I don't see why people could not always be contented to convert men as the apostle did. You know professor, he said he didn't believe in forcing people, but in coaxing or convincing them. There's a verse in the Bible that is right to the point, only I can't think of it," said Julia March.

"I presume the verse to which you refer is this one: 'Knowing therefore the terror of the Lord, we persuade men,' answered the teacher. "But after the revocation of this famous Edict of Nantes, which occurred in 1685, and which was really about the same as signing the death warrant of all Huguenots who would not recant, it was decided by the foolish king and his cruel advisers that they could improve upon the apostle's manner of making conversions; so they went about compelling men instead of persuading them. The ministers of the offending denomination were given only two weeks to leave the country. But because they so dreaded to leave their poor people, some of them refused to go, so they were tortured and hanged and put upon the wheel and broken—which was a mode of punishment only meted out to criminals."

"O!" exclaimed Milly Brown. "Why didn't they run away out of the country?"

"Thousands of them did, though they were even forbidden to do that. Finally, some of the countries of Europe formed a grand alliance against Louis. But he, anticipating an attack, sent soldiers over into Germany, and literally destroyed the district of Palatinate, leaving 100,000 people homeless wanderers."

"I suppose the poorer classes in France felt the hor-

rors of war about as much as the ones whom their soldiers were fighting, after all, didn't they?" asked practical Jack.

"Almost, Jack; for after peace was declared in 1697 the country was in such a low condition that the highest wages paid a laborer was only about eight cents a day."

"What *could* they have had to eat? I don't see how they could have bought themselves food at all."

"They lived mostly upon rye porridge. But even though they could not afford meat for themselves, they were obliged to furnish it for the soldiers."

"Dear me! I am really weary of hearing about war. I *did* hope France settled down at last, and didn't need any more soldiers," said Julia March.

"It is sad, indeed, Julia, that the pages of history must be so marred. But, O no; the war of the 'Spanish Succession' was soon begun, between France and Germany,—Louis determining that his grandson Philip, should sit upon the Spanish throne, and the emperor of Germany determining that this honor belonged to his son."

"What a foolish thing to fight over!" exclaimed Charlie White.

"Foolish indeed to fight over for ten years; after some years of fighting, Louis was obliged to endure the humiliation, because England and Germany were both against her,—of seeing the son of the German emperor take the Spanish throne. The year 1708-9 was noted as being the most terribly cold winter that France had known in many years. Charlie and Rob can understand, because they have seen the River Rhine, and know what a rushing, rapidly flowing river it is, that the weather must have been very cold to lock its surging waters with a key of frost."

"I don't see how it *could* be cold enough for that, professor," said Rob Billings. "It did not look as if it could ever hold still long enough to be frozen."

"But the cold weather was not the only trouble. This was a year of horrible famine. Even the king sacrificed his silver and gold dishes to be made into money, to buy food for the poor. So let us credit him with doing this good deed.

"Finally, although at first the fortunes of war turned in favor of Germany, Louis was at last successful, and so his grandson, Philip the Fifth, was seated upon the throne of Spain, and the war of the Spanish Succession came to an end in 1713.

"Next week I will ask Julia March to tell us something about the death of Louis XIV."

MRS. L. D. AVERY-STUTTLE.

Satellites and Suns.

"MARY shined at school to-day 'cause I telled her how," would fittingly express the position which many people occupy in the world. They seem to shine, but they

borrow all their brilliancy from those more luminous than themselves. They go through life just as the indolent student goes through college—never quite able to stand upon their own merits, wrestling with each difficult problem until it is mastered, but always depending upon somebody else to light up the dark corners of their inactive minds, and thus help them to "shine."

A satellite is never radiant only as the light from some luminous body shines upon it; all the brilliancy which it seems to possess is a mere reflection. When we behold the "moon's full orb" at night, we say it shines; but further investigation proves that all its radiance is borrowed from the sun. There are people in the world who, upon first acquaintance, seem to shine, but their radiance will not bear the test of investigation. These human satellites revolve about, making many good pretensions, and are eager to be among the first to set before the public philanthropic plans, etc., which some star of the first magnitude has perseveringly devised. Such people are to church and society what the drone is to the hive: they occupy space, do a great deal of buzzing, and carefully avoid work. They do not know just what attitude to assume in regard to questions which arise from time to time, which pertain to personal or public good, although weighty consequences may hang upon their decision;—these human satellites are decidedly opaque until some influential soul "tell's them how" to shine. They love to be popular, to go with the masses, and to abide by the opinions and decisions of those whom the world recognizes as leaders.

And how easy it is to become a satellite,—to do as others do, simply because others do that way, thus casting our influence whichever way will insure to us the greatest social standing. If a temperance or religious question confronts us, instead of searching carefully and prayerfully for ourselves to know what the Word of God, the only criterion, really teaches, how much more agreeable to the human heart to trace an interlinear wrought out by some popular religious teacher, and thus place ourselves where we may easily be "carried about by every wind of doctrine." Instead of seeking earnestly for God's solution of every problem which comes to us in life's experience, it is so much easier to consult the key of some mortal man, and accept his solution as authority.

Ah! the human satellite is the heart unrenewed by the grace of God; it is the abode of darkness. It is like the arc lamp which has no connection with the source of power, but which, the moment the connection is made, sends forth its precious gleams in every direction. The convict in the dungeon cell, wholly shut away from the sunlight which causes the flowers to bloom and flourish just outside the wall, is so near the light, yet knows only darkness. And there is just as really a wall of sin separating the unbelieving soul from the divine rays of the Sun of righteousness, which cause the Christian to grow in grace and in the knowledge of the truth. It is

only a step from the darkness to the light: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The moment we reach the exit of a tunnel we are in the light. The moment we confess our sins, that moment we are cleansed—we are called "out of darkness into His marvelous light." The arc lamp receives its illumination from within, and radiates its light to the outer world. So it is with the human heart when it is emptied of self and filled with the Holy Spirit: it must shine, for the power of God is there; and "in him is no darkness at all." The influence of such a soul constantly tends to lead others to forsake the ways of sin. Of such, Jesus says, "Ye are the light of the world." The Holy Spirit abiding in the heart makes it luminous, as a light upon a candlestick, which "giveth light unto all that are in the house."

"Only a step to Jesus"—but how contrary to human pride to take it; and yet how many in the whirl of society to-day realize that the pleasures of the world are empty—bubbles upon the rough sea of life, which fail to satisfy the longings of the soul. How many a youth inwardly admires the character of the follower of Christ, and really covets the sweet peace which he daily enjoys. But how many, instead of surrendering self, seek to ease conscience by good works, and continue to dwell in darkness, knowing nothing of the inward illumination of the heart, the indwelling of the Holy Spirit. They may even put forth efforts to rescue souls from sin; but some way their efforts prove fruitless. They fail to dispel the shadows of evil from the inmost soul.

Ah! selfishness shines only outwardly. All its good works are but imitations of the fruits of the Spirit. But how hard it is to cut loose from the world, to exchange the life of sin for one of righteousness. But those who choose the "pleasures of sin for a season," who shine merely outwardly, will never participate in the joys of eternity. There will be no satellites in the galaxy of heaven. Every soul that shall help constitute that company of immortal beings, to shine "as the stars forever and ever," will have known what it was to be emptied of self and filled with the Holy Spirit. They will have done good works because the Spirit impelled them to do so. They will have won souls to Christ because the Christ Spirit dwelling within drew them by the "cords of love."

Christ could reach forth a rescuing hand to the poorest of the poor; and he who has the Spirit of Christ dwelling within, can reach down to the lowest depths of iniquity and point the vilest sinner to a seat reserved for him at God's right hand—if he will only take it. And there is more real joy in rescuing one sinner than there is in all the pleasures of the world. The sweet singer of ancient Israel appreciated the superior joys of the Christian when he said: "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness."

There are many satellites in the world to-day whose seeming radiance will soon go out in oblivion. But,

precious thought, there are many suns in the human constellation whose brilliancy is destined to "shine more and more unto the perfect day." The all important decision rests with each soul whether he will be a satellite or a sun.

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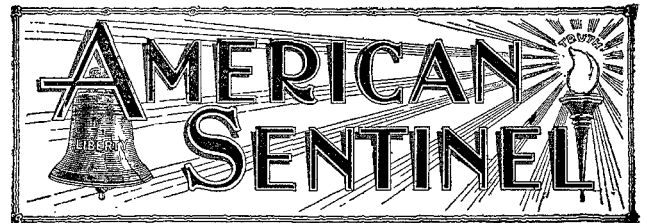
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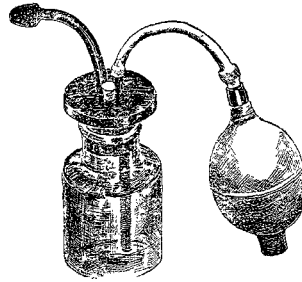
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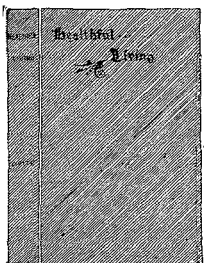
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American Sentinel.

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READ carefully the article, "A Revolutionary Proceedure," p. 758.

IT is in order now for some one to suggest an appropriate name for the new "world power" which has taken Spain's colonies in the West Indies and the far East, and Hawaii. "The United States of America" is now an outgrown designation. A new title for the chief executive will also be in place.

THE United States Government gives to Spain \$20,000,000 for the Philippine group of islands, with all that is on them. For this sum, besides the land and its natural wealth, eight million human beings have been transferred from the rule of Spain to that of the United States, with as much deference to their own wish in the matter as if they had been "the cattle upon a thousand hills." Yet it had been supposed that the days of buying and selling beings made in the image of God, under the authority of the United States of America, had forever passed away.

THE effort to force Sunday observance upon the seventh-day people and others of Ford's Store, Md., appears to be growing in intensity and bitterness. The intolerant ones now say that they will petition the next legislature to enact a law by which people who are religiously opposed to the dogma that Sunday is the Christian Sabbath, and refuse to observe it as such, will be sent to the workhouse, there to work out the amount of their fines and costs at hard labor.

Another incident which illustrates the spirit that is behind this effort to maintain the "sanctity of the Christian Sabbath," is that Mr. Neal, whose trial and conviction for Sunday work we have already noted, was not tried under the Sunday law, but under a law for regulating the sale of goods, he being a storekeeper.

Under this law a heavier penalty could be secured than under the Sunday law, his fine amounting to twenty dollars, while the maximum fine under the Sunday law, for the first offense, is but five dollars. Mr. Neal's offense was that of selling goods on Sunday, and his prosecutors found some means of convicting him under this law which provided the heavier penalty. His fine, however, was paid by some one whose identity remains unknown; consequently Mr. Neal was released.

WHETHER the church in Cuba, or the Philippines, or anywhere else, prospers or goes down, is not a question with which the United States Government, or any government, has rightfully any concern. Whether or not it would be for the benefit of the Cubans to maintain the Catholic Church in the island, is a religious question, depending altogether upon the truth or falsity of religious doctrine; and when the Government undertakes to uphold the church in Cuba it assumes as true that which can be demonstrated as true or false only by the divine Spirit of truth. It has no shadow of right to meddle in such matters. It has no business whatever to consult with Catholic church officials, or any other church officials, concerning the affairs of the Catholic or any other church in Cuba or the Philippines, or anywhere else. The maintenance of a church is purely a church affair, and the Government is undertaking to do in Cuba that which devolves upon the Catholic Church alone. What business has it to make itself the servant of the Catholic Church? What business has it to compel Protestants to support the Catholic Church in Cuba, by taxing them for its maintenance, under the plea of a "temporary loan"? Reader, what do you think of these things?

NEWS from France is of the gravest character,—the republic is liable at any time to be swept away by the military power. The London *Spectator*, of December 3, declared, "It is

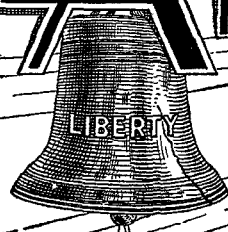
our sincere belief that a great event is immediately at hand in France." And the French premier, M. Dupuy, is quoted thus: "We have been living for twenty-eight years upon a pious misunderstanding, and it is surprising that it can have lasted so long. We have placed side by side an army and a democracy. Now it is only too true that these two institutions have as their foundation contradictory principles." The acuteness of the present situation lies in the fact that the military, under the lead of General Zurlinden, is determined that Colonel Picquart, under arrest for complicity in the Dreyfus affair, shall be tried by court-martial December 12, and the Government wishes to postpone the trial but does not dare to do so.

MR. W. T. STEAD, the well-known English journalist, has been making a general tour of Europe, and tells what he found the general sentiment of Europe to be with reference to the new American policy of "expansion." He says:—

"Outside of England I have not met a single non-American who was not opposed to the expansion of America. Nor through my whole tour of Europe have I met a European who did not receive the protestations of the genuine sincerity with which the Americans entered upon the war with more or less mock incredulity."

And, adds the *Times-Herald* (Chicago), which published the above, "Mr. Stead reports that the bitterest hostility of all was found at the Vatican." That the Vatican should be hostile to the policy of despoiling the most faithful Catholic nation of her colonies, is altogether natural, and taken in connection with Mr. Stead's positive affirmation, may be regarded as conclusive evidence of the fact, notwithstanding representations made by Catholic authorities in this country. And now that American government is being extended to Catholic lands, Rome will work with redoubled energy to remodel that government upon the principles of the papal church.

AMERICAN SENTINEL



TRUTH



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

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THE only Christian nation recognized in Scripture is "the righteous nation, which keepeth the truth."

THE best patriotism is that which covers the widest territory.

THE Supreme Court decision that "this is a Christian nation," will scarcely serve as a passport into the Christian's final abode.

THE Christian principle which debars Christians from participation in politics, is the only safeguard of the nation to-day against a religious despotism.

THE national drink of a truly Christian nation is not beer nor whiskey, but the water of the "river of life."



A CHRISTIAN NATION IN NAME, BUT NOT IN FACT.

A God of love cannot be harnessed to a government of force.

THE Supreme Court for the decision of matters pertaining to Christianity is located not on this earth, but above.

THE Supreme Court of the United States has declared that "this is a Christian nation," and this pronouncement is quoted by advocates of religious legislation as being a statement of truth, which all are bound to recognize as such. But it is well known that the nation spends hundreds of millions of dollars every year for whiskey and tobacco; that it seeks after the pleasures of the world far more than after the things of God; and that it follows the fashions of the world rather than the simplicity and humility that were in Christ. If this "Christian nation" were to come up to the gates of the city of God, as depicted in the illustration, it would find itself debarred by its own practices from entering the abode prepared of God for Christians. Their own love of the pleasures and fashions of the world, and of unsanctified indulgences, would turn such people back from the holy city, and demonstrate the emptiness of a Supreme Court decision upon such a point.

NO GOVERNMENT can be perfect in which love is not recognized as law.

THE person who counts it a crime for another person to differ from his views in regard to moral duty, is not a safe person to entrust with the responsibilities of public office.

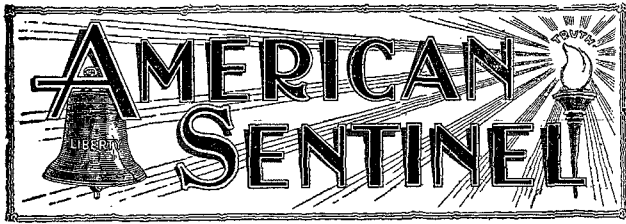
man conscience, guided by the Word and Spirit of truth; and with that conscience, so guided, the civil power can interfere only at the expense of that which it is instituted to preserve.

THE side of right will long outlast the side of the majority.

THE idea of a God who is omniscient and omnipotent cannot be reconciled with the idea that he has left his will to be enforced by such bodies as human legislatures.

ENFORCED Sabbath observance is a tribute only to the god of force.

THE greatest conservator of justice in the world is not civil law, but the hu-



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

** 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.)

Some Pertinent Questions.

In view of the expressed purpose of the United States Government, to support the Catholic Church in Cuba, by a "temporary loan" from the public treasury, it is in order for American citizens to ask the following questions:—

1. Have the Cubans themselves expressed any desire for the support of the Catholic Church? or is this to be done only in deference to the wish of Catholic prelates in the United States?
2. What evidence is there that the Catholic Church in Cuba is not rich enough to support herself?
3. If the Catholic Church in Cuba cannot support herself, does not the burden of her maintenance properly fall upon the Catholic Church outside of Cuba?
4. If the Government ought to support the Catholic Church in Cuba, because she is poor, ought it not to support poor Catholic churches in the United States?
5. Why should the Government support only the Catholic Church in Cuba, and not the Methodist, the Baptist, Episcopal, and all other churches in the same land?
6. To what benefits can the Government point as certain to result from its support of the Catholic Church?
7. Since no government maintains any other than the established church, is not the Roman Catholic Church virtually made by this support the established church of the United States?
8. If "this is a Christian nation," is it not a Catholic Christian nation when it supports the Catholic Church and no other?
9. By what clause of the Constitution is the Government authorized to give or loan money to the Catholic Church?
10. Has the Government any right to tax the people for the maintenance of any church?
11. Is it still an approved principle of American government that governments derive their just powers from the consent of the governed?
12. If the government can compel people to pay

taxes for the support of the Catholic Church in Cuba, can it not by the same authority and right compel them to perform any other religious act?

These are pertinent questions. They apply to a real situation which now confronts the American people. The germ of despotism which is being nourished in this proposition to support the Catholic Church, will surely grow to full development if the people allow it. To nip despotism in the bud is far easier and better than to cut it down after it has become a giant tree.

The Necessity of "Imperialism."

Of the zeal for the spread of slavery, in his day, Abraham Lincoln said:—

"I hate it because of the monstrous injustice of slavery itself. I hate it because it deprives our republican example of its just influence in the world; . . . and especially because it forces so many really good men among ourselves into an open war with the very fundamental principles of civil liberty, criticising the Declaration of Independence."

This exactly describes the new American policy of imperialism. This also is causing many to "criticise the Declaration of Independence." Leading men and leading papers, of the country, who would naturally be thought ready to keep silent when the Declaration speaks, actually criticise it, and in fact repudiate it.

The statement that is now so glibly and superciliously made that the people of the newly-acquired territory "are not fit for self government" and must therefore be held in subjection and governed by force "until they shall become qualified for self-government," plainly cannot stand a moment in the presence of the great principles of the Declaration of Independence that "all men are created equal, and are endowed by their Creator with certain *unalienable rights*, among which are life, *liberty*, and the pursuit of happiness," and "governments derive their just powers from the consent of the governed." And simply because such views cannot stand in the presence of the Declaration, the Declaration is criticised and set aside.

But who is it that decides for the people of the new island possessions, that they "are not fit for self-government"?—Not themselves; for they have been fighting and struggling for years against that very claim put forth by Spain and others. Has the statement any more truth when put forth by Americans, contrary to their own Declaration and fundamental principles? What right have Americans, any more than Spaniards or Russians, to decide for other people that they are not fit for self-government? Wherein is America different from Russia or Spain when she decides for these people that they are not fit for self-government, and then counts them rebels, and fights them and oppresses them, when they do not accept the decision?

Plainly enough this whole thing, being in open disre-

gard of the Declaration of Independence, is an "open war with the fundamental principles of civil liberty," and positively "deprives republican example of its just influence in the world." And as that which did all this in Lincoln's day was hated by that great lover of liberty, why should not this which does the same things in our day be hated by every lover of liberty now?

In his day Lincoln said that the Declaration of Independence was "assailed and sneered at, and construed and hawked at, and torn, till if its framers could rise from their graves they could not at all recognize it." That thing is being done again. At that time it was done in the interests of the spread of slavery; now it is done, and has to be done, in the interests of imperialism. At that time Lincoln said, "If that Declaration is not the truth, let us get the statute book, in which we find it, and tear it out! Who is so bold as to do it? If it is not true, let us tear it out!" And when, at such a suggestion, his audience cried out, "No, no!" Lincoln answered, "Let us stick to it then; let us stand firmly by it then." And so it is time to say again.

For ten years it has been written that the United States would yet "repudiate every principle of a republican government." If we are not just now in the time when this thing is being done, how much further will things have to be carried in this direction before we shall be in the time of the doing of that thing?

A. T. J.

Imperialism a Menace to American Women.

"Union Signal."

It is to be noted that not only are our statesmen discussing the merits and demerits of that new issue in American politics, the "expansion" policy, and its consequence, an increased standing army, but that the brain which is behind the hand that rocks the cradle and—we are told—rules the world, is giving considerable thought to the subject also. And it is a question quite within the legitimate sphere of womankind, even though that sphere may be regarded as bounded by the four walls of home. Mrs. Harriet Stanton Blatch, considering the subject of imperialism in a pertinent article entitled, "The Manifest Destiny of Women," published in a New York paper, points out that colonial interests would mean to America, as it means to England, a loss of balance between the sexes at home, and that the resultant economic conditions are such as to draft women into the industrial army to fill the gaps made by a large standing army and a big navy. Women do not weep and wait while men go a-soldiering, but they go forth to fight the battle of life in field and factory. Mrs. Blatch concludes with these words: "Do the women of America wish to outnumber the men of their country; do they wish prostitution to increase; do they wish to be pushed out of their work of home-building into that of field and factory? If not, the time has come, especially for

the women of the working classes, to make their voices heard, and tell their men-folk that it is not the nation's destiny to raise the Philipinos and lower their own women to the level of Continental Europe."

THE ship of state of the American Republic seems about to be made over into a man-of-war.

Christian Martyrdom in Russia.

"Bible Echo," Melbourne, Aus.

A BOOK, bearing the above title, has come to the editor's table. It gives an account of a people in Russia, numbering over 20,000, and known by the name of Doukhobortski, or spirit-wrestlers. Bitter persecution has fallen upon them of late, owing to the fact that they refuse to serve as soldiers in the Russian army. They appear to be a simple-minded people who regard the human family in the light of a brotherhood. They are sober and industrious, and take no part in the amusements of worldly people. They use no flesh as food, drink no wine, and refrain from all that leads to a dissipated life. They worship no images, pay all state taxes, but refuse to obey when called to take up arms. Because of this, many of them have been imprisoned, and the treatment they have received from Russian officials, if the statements are true, is horrifying and inhuman. Their condition at present is most distressing, and they are seeking opportunity to emigrate to some other country. The following extract from the book, page 43, will illustrate their position before the law:—

"What are you?"

"We are Christians."

"What sort of Christians?"

"Do you not know what Christians are? A Christian is one who believes in Christ Jesus and fulfills the commandments of God."

"Whose subjects are you, the Turkish Sultan's or the Emperor of Russia's?"

"As a matter of form we pay tribute to the Czar of Russia, but we are the subjects of Jesus Christ."

"And on whose land do you live?"

"We live on God's earth."

"And whom do you obey?"

"We obey Him on whose land we live."

"As you live on God's earth and obey him, I suppose you do not acknowledge the emperor?"

"We do not take the emperor's title from him; as he has been emperor in the past, so let him be in the future. But God created the earth and all that live on the earth."

"Then as you do not refuse to recognize the emperor, why do you renounce your duties as soldiers?"

"It is not in our power to serve as soldiers, because we are Christians, and a Christian ought not to do violence to his enemies, but to give full liberty to every living being, and not to kill his brother."

"Where did you get this from? Did some one teach you so?"

"We got it from the commandments of God; for the sixth commandment says, 'Thou shalt not kill.' As Christians are not allowed under any circumstances to kill a man, we consider it wicked. To us all men are brothers."

"LORD, LORD," exclaimed the moral-reform-by-law advocate as he stood before the closed door of the Master's wedding feast, "I have not only kept Sunday myself, but I have made other people keep it too!" But his Lord replied, "I never knew you, your Sabbath, nor your gospel of force. Depart from me."

Education and Good Government.

THE Minneapolis (Minn.) *Times*, discussing the question of patriotism in the public schools, says that "every child should be taught that the chief mission of the public schools is to educate American citizens to an intelligent discharge of their grave and responsible duties, and adds:—

"But if the public schools are to do this—and we see there is no other reason for their existence—they must do more than raise flags. They must make the duties of citizenship the chief feature of their curriculum for all pupils who have advanced beyond the acquirement of the merest rudiments of an English education. The children should not only be taught something of our history but a good deal about our system of government. They should be taught the distinction between federal and state governments, where the power of the one ends and the other begins; they should be given an intelligent notion of municipal government, including the township, county, and city, and they should be given practical lessons in depositing the ballot, so that when at the age of twenty-one they graduate into citizenship they may be able to at least deposit their own ballots without requiring the assistance of a ward heeler."

But why not go back to the beginning and teach the children something about the foundation principles of free government? Why not teach them that they—and all others—possess certain unalienable rights; that to preserve these is the only proper purpose of government; and that respect for the rights of those around them constitutes the best evidence of their fitness to be entrusted with the duties of citizenship.

There are "educated" men in all parties,—men who understand "the distinction between federal and state governments," and know all about municipal government and how to deposit their ballots without assistance; but bad government prevails in spite of it all. In all parties the educated man and the ignorant man vote the same ticket; in each one intelligence and ignorance go side by side, and often hand in hand. The state political boss is always a man of education and "intelligence." But he is not a man who has respect for the principles of free government. In his practice he repudiates the Constitution and the Declaration of Independence.

The intelligence that counts for good government is that which comprehends the proper purpose of civil government and prizes civil and religious freedom; and that not only for one's self, but for all others. But such an education is beyond the power of mere secular teaching to supply. It demands that love of right and justice which can be supplied only from above.

The principles of free government are gospel principles; and only through the gospel is the ideal of such government to be attained.

Echoes from the Southern Hemisphere.

BY JOHN MCCARTHY.

THE City of Rosario, Provincia Santa Fé, Argentine Republic, was visited on the 9th of this month (October) by the Roman Catholic bishop, Dr. Bones. The streets were splendidly adorned in honor of his visit, and bands of music were waiting his arrival at the station. Among the many written mottoes, and inscriptions stretched from one side of the street to the other, was one which said, "Blessed is he that cometh in the name of the Lord." Thus we see the propensity of the human heart is to exalt man, even unto the place which should be occupied by the Saviour of mankind only.

UPON the 21st of August last, the first Evangelical meeting was held in Puerto Rico. Many attempts had previously been made to establish Protestant worship there; but up till now these had never met with success. We believe the day is dawning for Puerto Rico, and that soon the gospel rays of truth will illuminate many precious souls there, who are now in error's night.

ABOUT fifteen years ago, when General Roca occupied the presidential chair in Buenos Aires, he was compelled by force of circumstances to return to the papal nuncio, Bishop Mattered, his credentials and passports. The latter had made himself obnoxious to the country by continually throwing impediments in the way of every reform that was introduced; and by threatenings of excommunication, sought to intimidate the members of congress and prevent the enactment of liberal laws in opposition to the will of the Catholic Church. Since that time General Roca has been looked upon as a very disobedient child, by the pope of Rome, and by some it is said he has been cursed in Rome by the bell, book, and candle. However, for the space of fourteen or fifteen years, no papal nuncio has taken up residence here to represent the pope before this government. Nevertheless it is now well known that much communication is taking place between the Argentine Minister of Foreign Affairs and the Vatican, with the object of again establishing diplomatic relations with the pope.

RECENTLY the Church of England Missionary Society has sent a medical missionary, with several medical students, in their third and fourth year, and three evan-

gelsists, to evangelize the Gran Chaco. So far their efforts have been crowned with success, since they have gained access to several semi-Indian tribes. In this way the Bible is finding its way even to the uttermost parts of the earth; preparing the heathen for the reception of the message of truth which is also agitating the so-called "Christian nations."

DURING the past month here, in the different provinces, complaints have been made against the brutality of the so-called "Sisters of Charity," who hold the office of nurses in the government hospital. Clear evidence has been produced to prove that persons of Protestant profession entering aforesaid hospitals receive neither care nor attention upon their refusing to confess to a priest of the Catholic Church. The Rev. Mr. Tallon, presiding elder of the Methodist Church in Santa Fé, after having investigated some cases, denounces in strong terms the cruelty practiced by these "charitable sisters" to those of a contrary faith. Oh, how contrary to the action of the Master they profess to serve! Could they imagine Jesus doing such cruel things to convert a man from the error of his ways? God is a God of love, and not of coercion or force; and they who follow him must use the methods he would employ, and them only.

NEVER before during the whole history of the Argentine Republic was there so much talk as now of introducing laws for the stricter observance of Sunday. When a lottery is drawn on Sunday, the Protestant paper immediately cries out against "Sabbath desecration." When the city authorities adorn the streets on Sunday to receive a bishop, again wails and cries ascend to the heavens against the imagined transgression of the fourth commandment. All the Protestant pastors are seeking union with the church of Rome, to compel all to keep Sunday in a religious manner.

SUPPOSE those our friends were in Arabia or Turkey, where the vast majority keep Friday as a holy day, would they be content if the Mohammedans there introduced laws to enforce all to conform to their opinion, by keeping Friday as a holy day? Let them then follow the Golden Rule, by doing unto others as they would like others to do unto them. Let them produce their arguments, their reasons for Sunday keeping, and if they bear the divine credentials, they can never be withstood. But the very fact of their seeking to coerce others, and force their views upon them, goes to prove that they are opposing truth, and hence are ignorant of the method by which truth can be best advanced.

Now is the time when a stand must be made to hold aloft truth's standard. Now if ever is the time to disseminate the glorious principles of religious liberty, and bring them before the people in all their beauty; losing the present opportunity, such an occasion may never again present itself to us. Let us be up and doing.

Argentine Republic.

Doubtful Consistency.

THE *New York Journal* makes note of the prayer of Chaplain Milburn at the opening of Congress, in which he invoked the divine favor upon Spain, and says:—

"There is no occasion to criticise Chaplain Milburn for remembering the Queen Regent of Spain, the boy king, and the Spanish people in his prayer in the Senate. After returning thanks for our victories and commending the President of the United States to the Divine favor, the chaplain said:—

"We pray that thy blessing may be with the Queen Regent of Spain and her young son, and upon her nation. May Thy heavenly grace come to succor and uplift and uphold the stricken people."

"We do not know how the Spaniards will enjoy the idea of being prayed for by the people that have just knocked their teeth down their throats; but certainly no American need object to the blind chaplain's kindly attention."

Knocking a man's teeth down his throat is certainly a curious prelude to a prayer in his behalf.

The Poor Church in Cuba!

THE Cuban general, Calixto Garcia, in speaking of expected reforms in Cuba, in a recent interview, said:—

"Another source of revenue from which we hope to get funds for schools will follow the readjustment of the church lands and properties. We are not going to wage a war against religion or the church; in fact, I am not sure that the church will be disestablished in Cuba, but we are determined that the church shall not collect such a vast amount annually as it does now and become thereby an incubus on the people. In Havana, for example, there are not only a great many more churches than the population would warrant, but altogether too much land and property around them goes to swell the revenues of the bishop. We shall also completely do away with the 'capellanias,' a complicated and burdensome system of mortgages, interest upon which is collected by the church from all families whose sons are educated for the priesthood."

And yet with all this wealth, according to this statement of General Garcia, who is certainly good authority on the subject, it has been represented to the Government of the United States, by the papal prelates whom the Government has consulted, that the Catholic Church in Cuba is so poor that it will have to be supported by the United States in order to be kept alive and in condition to confer its benefits(?) upon the Cuban people.

And the worst of it is that the President has fallen into the trap and agreed that this monstrous proposition shall be carried into effect, and the Catholic Church in Cuba be duly supported with money taken from the pockets of the American people!

FOR over sixty years Queen Victoria has held the official rank of Prebendary of St. David's Cathedral. She is in fact the oldest official of the Established Church.

The Holy Spirit and Sunday.—No. 16.

BY C. H. KESLAKE.

NOTWITHSTANDING that the United States Government adopted into its Constitution the principles of religious and civil liberty, as taught by Christ, with the intention of assuring to all under its jurisdiction these God-given rights, this feature being set forth in the two lamb-like horns of the beast of Rev. 13:11, the sure word of prophecy shows that its acts are to belie its profession, for when it speaks it is as a dragon. In other words, instead of leaving religious matters to the individual conscience, where they belong, and as provided for in the Constitution, it is to enter upon a course which will finally invade these rights of conscience, and will enforce upon all religious worship.

Let it ever be remembered that the principles of religious and civil liberty were incorporated into the Constitution for the express purpose of keeping out of governmental affairs Romanism or anything like it, that the "Spirit of eternal truth might move in its freedom and purity and power."

In invading the rights of conscience and enforcing religion it could not, in the very nature of things, be any thing else than that Romanism would be recognized in a governmental way, even though it might not be under that particular name. Thus in the prophecy it says: "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast [papacy] whose deadly wound was healed." Verse 12.

How this is to be accomplished is shown in verse 14 which says that he (the two horned beast) says "to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword and did live."

An image is a likeness or representation of anything. From this it will be seen there is to be made in this country that which will be a living—a speaking—likeness of the papacy. This work cannot be the work of the papacy itself, for it itself, in the symbol, is "the beast." The conclusion therefore is inevitable that the image is a work to be accomplished through Protestantism.

When this is accomplished, then will be enforced the worship of the beast and his image. How many will worship the beast? "And all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world!" Rev. 13:8.

Just here it must not be overlooked that with the worship of the beast is associated the dragon power of verses 2, 4.

There can be no worship without service (Matt. 4:10), and no service without obedience. Rom. 6:16.

Now we inquire, What act of service will be demanded in this country that will constitute the worship of the

beast and his image? Here it is: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." Rev. 13:16. This mark is the mark of the beast. Rev. 19:20.

Against the worship of the beast and his image, and the reception of this mark, God gives a solemn warning. Rev. 14:9-11. It is therefore of the utmost importance that we know what the mark of the beast (papacy) is.

In seeking to find out what this mark is we shall be helped greatly if we bear in mind that there is a trinity to be worshiped; *viz.*, the dragon, the beast, and the image of the beast. This will be seen by comparing verses 2, 4, 8, 15, 16. These three symbols represent respectively, paganism, Catholicism, and apostate Protestantism. Then it follows that the mark, whatever it is, must be something that is taught by Protestants, claimed by Catholics, and derived from paganism. Furthermore, as the two-horned beast (the United States) is to enforce the worship of the beast and his image, by compelling the reception of the mark, and as the act of worship is a religious act, it follows that the mark when sought to be enforced must be set forth plainly as such. In other words, there will be in this country a religious institution sought to be enforced which will plainly be called, by those seeking to enforce it, a mark. Now we ask, Is there a work going on in this country that has for its object the enforcing of a certain religious institution which is plainly called a mark—an institution taught by Protestantism, claimed by Catholicism and derived from paganism? We answer there is—just *one*, and *only one*, and that one is *Sunday*. And this institution is positively the only one that will fill all the specifications of the prophecy.

Let us see. (1) It is taught by Protestants, and by them regarded as a necessary part of Christianity. So much is this so that they say that Sunday is "set apart for divine worship and preparation for another life. It is the test of all religion." So that it is further claimed that "he who does not keep the Sabbath (Sunday) does not worship God; and he who does not worship God is lost." And in being set forth thus it is called "the mark of American religion," the "mark of the nation whose God is Jehovah," a "sign between God and man," etc., etc. (2) It is claimed by Catholicism. Let the reader consult any Catholic catechism and he will find that the Catholic Church acknowledges having been the power that attempted the change of the Sabbath, substituting Sunday in its place. And (3) it is derived from paganism. This can easily be seen from its name Sunday, or day of the sun. It is recognized as the "wild solar holiday of all pagan times," and was devoted to the worship of the sun, which is "the oldest, the most widespread, and the most enduring of all forms of idolatry known to man."

These are facts that can be easily proven, and concerning which there is complete unanimity on the part of scholars; and so generally known that extended proof here would be wholly superfluous.

The Prospective Burden of Militarism.

A NEW YORK daily gives the following figures and observations on the subject of the prospective increase of the military forces of the United States:—

“A Republican contemporary offers the sage observation: ‘A standing army of 100,000 men will mean one soldier to 750 inhabitants. That can scarcely be deemed a crushing load of militarism.’

“No; if the load of militarism were borne by having the one soldier stand on the heads of the 750 inhabitants. It happens, however, that the pressure of the load is financial. An expenditure of \$166,000,000 a year for a standing army, according to Secretary Alger’s proposition, means a tax of about \$11 on every family in the United States.

“Ask the hod-carrier who supports his wife and six children on \$1.25 a day how he likes that.

“And a total expenditure of \$366,000,000 a year for military purposes—army, navy, and pensions—means a tax of \$24.40 on every family in the United States.

“Ask the hod-carrier how he likes that.”

And the hod-carrier is not the only American who will not like it.

Volcanic Europe.

“Cleveland Press.”

ONE cannon shot, fired in hostility, would almost certainly set Europe in a blaze of war.

Of the powers among which the continent is divided, most of those of importance are close to the verge of a conflict over some internal, continental, colonial, or foreign question. The others have either just been beaten at war, are too poor to afford a quarrel of greater proportions than civil riot, or else are either so small as to be beneath notice, or so closely allied to one of the great nations as to have their quarrels swallowed up in those of their allies or masters.

In France is the most serious aspect. That uncertain republic is beset by anarchistic mobs, endangered by a corrupt and scheming army, threatened by plotting royalists who hope to regain supremacy, browbeaten by England, and overawed by Germany.

England has no serious internal or colonial difficulties, but she is not many steps from trouble with France over Fashodia, or with Russia over the multifarious Chinese question.

Germany, aside from her old quarrel with France, has further reason for keeping her fleet in sailing shape and her army in marching order in the new troubles that beset France, and which threaten in several ways to draw the kaiser into the quarrel.

Russia’s ruler, although he has formally invited all the other nations to join him in a peace conference, has not ceased to equip his armies and to improve his fleets, while he yields no jot of anything he has, nor to any of the claims made by England. He has also, according to

late advices, found cause for anger in the friendly attitude of Germany towards England. He evidently resents any action along the lines of his peace proposition which does not include Russia as a beneficiary.

Italy would probably be on the verge of war with some nation larger than little Colombia, were it not that her poverty is too great. As it is, she must content herself with an occasional riot, of little present magnitude, but important as an indication of existing civil conditions.

Spain is more interested in efforts to escape from some of the results of her last disastrous adventure in war than in seeking fresh troubles abroad; but her Carlists and other insurrectionists are threatening revolution which may not only overthrow that government, but drag into the conflict half a dozen other powers.

In addition to these national troubles, the huge international pest of anarchism threatens to take advantage of the prevailing unsettled conditions to actively develop itself. Every monarch or president in Europe fears more than ever for his personal safety; every one finds hope or fear in frequent speculation as to the developments that would follow the assassination or overthrow of a brother ruler, the possibilities of disruption or reorganization of the fallen ruler’s nation, and the advantages or disadvantages that might result to himself thereby. And it is safe to say that a large part of the constant military vigilance of European nations is for the purpose of developing or resisting any favorable or unfavorable conditions which might arise as the result of anarchy.

Nearly all of the European nations have consented to send representatives to the disarmament congress proposed by the czar; but it is nevertheless probable that there will not be even a temporary suspension in the work of enlarging and equipping the armies and in increasing and strengthening the navies. The indications are stronger than ever that the great European war that has so long been prophesied, may yet thunder a terrible farewell to the old century and greet the new one with a crimson baptism.

FROM far off Nevada we have just received a list of eleven names,—ten for one year, and one for six months,—accompanied with \$10.50, full price for each subscription.

“Please send me a few sample copies. I may send you more soon,” is the way he finished his letter.

This, dear reader, reveals the true missionary spirit. Does it touch a chord in your heart? What are you doing? Time is fast passing.

IN 1851 there were only 17 monasteries and 53 convents in England and Wales; now, according to statistics, there are 243 religious houses for men and 493 for women.



AN opinion filed by the Supreme Court of Michigan, December 6, holds that reading from the Bible without comment as a part of public school exercises, is constitutional, especially where the pupils are not required to listen. The court did not say whether the King James or the Douay translations should be used, but the decision will amount to nothing until Protestants and Catholics have settled the controversy which lies between them on this point.

* * *

THE pope, says a London despatch, has sent a nuncio to Madrid, to impress upon the Spanish clergy that it is their duty to oppose the movement for the restoration of the Carlist monarchy. The pope does not hesitate to dictate the politics of his adherents in Spain, and there is nothing in logic or the principles of papal belief which binds him to take a different course towards his adherents in any other country, not excepting the United States.

* * *

THE President's message to Congress conspicuously omits any reference to the race problem which recent events in the South have impressed so painfully upon the public attention, or to the labor problem as it has developed recently in Illinois. Congress might certainly do worse than concern itself earnestly and patiently with the question of the elimination or amelioration of these difficulties which so vitally concern the welfare of millions of American citizens and the stability of government at home.

* * *

It is reported that Japan has made a bid of \$200,000,000 for the possession of the Philippine Islands. The paper which publishes this statement says:—

"It is known that an influential senator recently had a long talk with the President, at which the disposition of the Philippines was the main topic of conversation. The argument of the senator was that while he was opposed to the holding of the Philippines, he had now become convinced that it would be necessary to hold the island of Luzon.

* * *

"HE told the President that it would be to the advantage of the Government to dispose of all of the group except Luzon, and that it would be the better plan to have several purchasers for the group. In other words, he would avoid all possible complications by letting Ger-

many, England, France, Japan, and Russia into the gigantic auction sale."

And the same paper adds: "The positive statement is made that the President signified his assent to this elaborate scheme."

* * *

It appears from this that the Government is not only willing to buy the eight millions of Filipinos from Spain, but also to sell the greater part of them to the highest bidder, be that bidder a heathen nation like Japan, or a despotism as utterly opposed to free government as is Russia.

It is to be hoped that the United States will not make itself a party to what would be the most gigantic slave deal on record.

* * *

"IN countries where the Sabbath is most profaned, like Spain, France, Italy, and Bavaria," said a clergyman, recently, in a discourse on patriotism, "society is grossly immoral." But all these countries are Roman Catholic countries, in all which countries there has long been a union between religion and the state. All these countries have maintained religion by state laws, and yet they are the countries in which "the Sabbath is most profaned;" and so, to guard against profanation of the "Sabbath" in America, it is said that Sabbath observance must be enforced by state law! State support of religion is the very essence of the papal system; and this system will not bear different fruit now as regards Sabbath observance than it has always borne in the past.

Clerical Assumption.

EDITOR SENTINEL:—The quiet little city of Moncton has been stirred from center to circumference during the past few days by the clergymen composing the Ministerial Alliance sending a protest to the city council, against the "Robinson Opera Company" singing a sacred concert in the opera house belonging to the city, and leased by A. E. Holstead. This is their letter:—

"We, the undersigned, pastors of the city of Moncton, beg respectfully to call attention of the mayor and council to the proposed concert in the opera house in the city building on Sunday evening next.

"We beg to suggest that the sale of tickets as advertised is contrary to law, and that the holding of such a concert by a comic opera company is a desecration of the Lord's day:

"We, therefore, request you as custodians of the true interests of the city to stop the holding of such a concert, which, if held, could only prove the entering wedge of wholesale desecration of our Christian Sabbath.

"Signed (by seven clergymen)."

On the strength of this, the mayor called together the aldermen in council to consider the matter. After a few minutes talk, Alderman Masters moved, seconded by

Alderman Wall, that the request of the clergymen, as set forth in the petition, be complied with, and that the concert be not allowed to proceed, and that the lessee of the opera house be notified of the action of the council.

The chief of police was accordingly ordered to stop Mr. Holstead and the people from entering the building, who, after consultation with the city solicitor, decided to disobey the mandate. But as is almost sure to be the result of the first wrong step, everything went wrong. The chairman of the police committee knew nothing of the change in the chief's intentions until Sunday evening, when a messenger was sent to him notifying him of the fact. He immediately repaired to the police station, after calling the force together, and forthwith suspended the chief, appointing one of the police in his stead.

The performance was allowed to proceed without interruption, the large building being crowded.

Probably in no other way could the citizens of Moncton administer such a rebuke to the clericals as by attending the concert in such large numbers.

Notice, these seven men claim to be the "pastors of the city of Moncton." What assumption! When were these men made pastors of the city? If they had placed themselves in their true attitude, they would write something like this: We, the undersigned ministers, hired by the people to dictate to them just when they shall go anywhere—having control of, and answerable for, the morals of the community, do hereby ask, etc., etc.

No; these men are simply what other men are before the law—citizens—good citizens if they do their duty.

Next; these ministers insinuate that for opera singers to sing sacred music is a "desecration of the Lord's day." Notice; these people sing the same music that is sung every Sunday in their churches, but the church choirs, I suppose, are all sanctified singers. But even so, why should it be wrong on Sunday to sing sacred music any more than on any other day?

Again, these clerical gentlemen advise the fathers of the city to take unlawful steps to prevent a lawful gathering. Just think of it! These men who pretend to be living on a plane elevated above the ordinary class, advising a breach of the law in order to protect what they conceive to be a "desecration of the Lord's day."

But after all, this is just what we ought to expect. When unjust laws are framed, such as our Sunday law is, there is no knowing where the mischief is going to stop. It places a power in the hands of such men as these to persecute and annoy the best citizens. Wherein were these men's rights trampled upon? If they did not want to attend, their chance to stay away was excellent. It was the same spirit, manifested by these clergymen, that made the Inquisition possible, and the class that prefer a Sunday evening in the opera to an evening in the churches, have reason to feel gratified at the result.

We await with interest the next development of this tangle.

Yours truly,

D. G. SCOTT.

Moncton, N. B., Dec. 5, 1898.

Notes from the National Purity Conference.

BY H. F. PHELPS.

THIS conference was held at St. Paul, Minn., Nov. 9, 10, 1898. Although it was the fifth conference of the purity department of the W. C. T. U., it was the first National Purity Conference. There were two hundred and fifty delegates from all parts of the United States. Of these a daily paper said: "They are women who have truly the courage of their convictions. For they have been called upon to demonstrate that a certain sort of ignorance is an unblissful illusion, that to ignore vice is far from destroying it. To these women also is given the evangelistic task of imitating practically the charity of Christ under conditions where most religious women take pharisaic pride, setting an example to their Saviour."

The presiding officer was a maid of twenty years, Miss Rose Wood-Allen, supported by Mrs. S. M. I. Henry, national evangelist of the purity department. That the presiding officer was a girl, and that the most powerful appeal in behalf of purity in the marriage relations came from the lips of a girl, was, to say the least, an impressive propriety.

Miss Allen, with persuasive simplicity, urged that young women should band together to maintain the single moral standard for both sexes; and that they should receive instructions as to the reason, that it was a necessity in the interests of posterity. She urged that the standard of purity should be so high in the young women themselves that they should, and very properly too, refuse the attentions of any man who used intoxicating drinks and tobacco.

Mrs. Upham pleaded for the coöperation of parents and teachers for purity education in the public schools, asserting that "If the angel Gabriel were a superintendent of schools, and his corps of teachers were the angels nearest the throne of God, they could not counteract the immorality that prevails in the public schools unless they secured the coöperation of parents." Mrs. Isabel Wing-Lake urged as a remedial agent the Bible in the public schools.

A prominent figure in the convention, and one that added much to the interest of the occasion, was the presence of "Mother" Prindle, as she is called by the many unfortunate girls who were described in her paper as "poor, stray children, unpitied, unloved, unmothered." "I shall never forget," said Mother Prindle, "the simple, honest confession of a Swiss girl on Bleecker street, New York. 'I only do wrong when I am very hungry.' But how can the street girl best be reached? Surrounded by a group of these children of misfortune last week, I said: 'My dear girls, tell me the best method of reaching the heart of the street girl, drunk or sober. With one accord some dozen of voices responded, 'Speak kind words to her, mother, speak kind words to her.'"

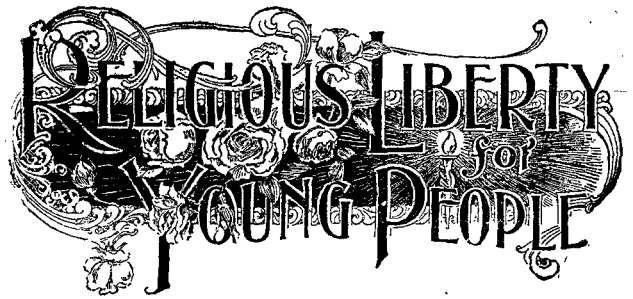
Mrs. Prindle has given twenty years of her life to

rescue work in London, New York and elsewhere, with success. She has recently resuscitated a languishing rescue home in Minneapolis, Minn. In explaining why she was a rescue worker she said that her Master was such; and that he had rescued her from the depths of hell just as verily as though she had been a drunken or an immoral woman.

Mrs. Isabel Wing-Lake gave an interesting outline of her work during the past ten months, during which time she had traveled 15,000 miles, had spoken in one hundred and ninety-eight cities and nineteen states. She claimed that present existing moral conditions are an evidence that men are blind; that they are unable to see God's thought for the birth of children; nor what the world, the flesh, and the devil are doing to destroy children; that men do not see the suffering that is about them, nor what might be done to alter present conditions. And, more than all this, men do not see God's offer of power and his willingness to supply funds in this service when his conditions are met. As means by which reforms could be brought about, she mentioned the scattering of literature among the suffering classes, by visiting the poor in their homes and doing their work while they are at purity conferences, by befriending factory girls and instructing them in regard to proper dressing, food, and hygiene in general; by visiting city officials and praying in their offices; by organizing rescue homes and "life-saving" stations. She said that small efforts were sometimes greatly blessed for good. Some Christian women sang in one town beneath the window of a sinning sister, and that single song saved her. A call of fifteen minutes at another place by some ladies had resulted in closing the place and releasing and reclaiming to virtue four inmates.

Miss Bell Mix repeated her address on "Purity's Greatest Foe," at one of the churches during the W. C. T. U. convention. There were three addresses upon this occasion, Elder A. T. Jones, of Battle Creek, Mich., giving one of them, speaking from the standpoint of the man. He repudiated the common idea that the woman was the greater sinner, and that she was the leader in sin. He declared that man could, if only he would, restrain his vile passions; and that if he would do so, the results would be immediate in the complete transformation of society; that before midnight there would be no more rescue work to be done for all would be rescued. He supported Miss Mix in her declaration that the procreative powers should only be brought into exercise when there was a desire for children; that this and this alone was the purpose of our Creator.

But time will not permit to tell of all the good things that were said at this conference. It was a notable meeting, and its influence will be far-reaching. Personally, I will say that in the line for which the conference was held, it was the most remarkable meeting in my experience. May the blessing of God go with these earnest workers.



The War of Principle.—No. II.

"ALECK, I have been studying the Book of Acts to see the results of power from on high upon the disciples. It really is marvelous, and completely upsets my theories in regard to character building. The gift of God's Spirit and its unseen operation did more for these wavering, weak men, than years of education could have done."

"Yes, that is so, Cecil. The plan of salvation was devised because men in themselves are helpless. 'There is none that doeth good, no, not one.' 'In me . . . dwelleth no good thing.' 'Who can bring a clean thing out of an unclean?' 'Without me,' said Jesus, 'ye can do nothing.' That is, without an indwelling Christ, no good is from us."

"Right there, Aleck, I am puzzled again. How is it, then, that good does appear in men who make no profession of Christ, and have not even heard of him?"

"It means that they have the experience of Cyrus, of whom it is said, 'I have girded thee, though thou hast not known me?' This is accounted for on the ground of the text, that Christ is the light that 'lighteth every man that cometh into the world.'"

"Then if every man is lighted, why is not every man saved?"

"Because the light is not cherished, but rejected. 'This is the condemnation, that light is come into the world, and men loved darkness rather than light.' The responsibility of our salvation or condemnation will rest wholly on us. Abundant provision has been made for our transformation, even to the bestowing of the heavenly Spirit to operate our brain and control, with our consent, every motion and emotion."

"Such a plan, with such provisions, is utterly out of harmony with the idea of legislative reform so much talked of to day. I am more and more astonished at the irreconcilable character of the two principles we have started to discuss and illustrate."

"From the remotest ages there has been war between them. Let us notice how this war was manifested in the early history of Christianity. What kind of a reception did the world give the witness of the Holy Spirit through the disciples?"

"At first there was a great turning to God. Three thousand were converted at once, and souls were added daily to the church."

"This was the springing up of the seed sown during

Christ's ministry. How did the priests and rulers look on the movement?"

"With jealousy and hate. The old fear beset them as to its outcome,—as to its effect on their selfish interests."

"What did they do?"

"They called a council; they were filled with indignation, and laid hands on the apostles and thrust them into prison."

"All this stands for human power. Force is the utmost appeal. Jesus had told them what would come. The servant was not to be greater than his lord. Bonds and imprisonment awaited them."

"Aleck, how do you account for the peace and prosperity of the church to day? There does not seem to be the antagonism between the church and the world that there was then."

"I account for it on the ground of the lack of Holy Ghost testimony. When the church is baptized with power from on high, the kingdom of the world and the devil will manifest all the old enmity. But Cecil, how much power had the priests and rulers over the apostles? Were they silenced?"

"No. It says, 'The angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life.' It seems to me, Aleck, that ought to have strengthened the disciples, and made them ready for any thing."

"No, Cecil; the mere fact of an angel appearing was not enough. It was the Holy Spirit in them that strengthened with all might. Were the rulers and priests then convinced?"

"No; they set them before the council, and the high priest said 'Did we not straightly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood on us?'"

"You can see that self-interest was behind all their opposition. Even when the officers went after the silenced prisoners, they took them, it says, without violence, because they *feared* the people. Surely the fear of man is a snare. It makes men hypocrites."

"Surely, Cecil. Then how essential it is not to fear man, but God only. What excuse did the apostles give for continuing their witness?"

One that is in perfect harmony with their faith, and the only answer consistent with the principle of reliance on God,—'We ought to obey God rather than man.'

"Was that all they said?"

"O no. They went on and boldly charged them with putting to death the Saviour of the world; but I noticed that in their testimony they also held out the privilege of repentance for Israel."

"Beside this they boldly asserted the witness of the Holy Spirit, men were cut to the heart, and yet though convicted of the truth,—for the Holy Spirit convinces of truth,—they took sides against it, opposed themselves

in their conviction, and for the saving of self, took up stones to kill the apostles. What prevented the carrying out of their purpose?"

"The sensible talk of Gamaliel. He told them of various efforts that had originated in man and had failed, and declared that if this was of man, it would come to naught; but if of God, it would not be overthrown. For a time his good advice was respected. What a pity it is that this advice is not always respected! Persecution would not have much chance if it were followed."

"The prince of this world counts such advice as the worst of treason."

F. E. B.

Studies in French History.—51.

"WELL, Julia, are you prepared this afternoon to tell us something concerning the last hours of Louis XIV.," asked Professor Carman.

"I have learned a few things, professor—only a few," replied Julia, as she rose and stepped to the desk beside her teacher, and began:—

"King Louis XIV. reigned much longer than any of the kings of France. His reign began in 1643, and he died in 1715; as he was four years old when he took the throne, this would bring him to the good old age of seventy-six years. But he had to die at last, even though he always had so dreaded death that he would not even look out of his window to see the church of St. Denis, where he must be buried. He had a very great deal of trouble, poor man, along at last. In the first place his son died,—the only real lawful son he had,—of small-pox; next his grandson's wife died of measles. She was a real sweet, nice lady, and the old king loved her very much, and used to get her to sit on the arm of his large chair and visit with him; so of course he must have felt very bad when she died. The young princess' husband died of grief in a week after her death. Then the eldest son of this 'ill-fated couple,' as Aunt Eunice called them, died too."

"Dear me!" exclaimed Florence Ray. "I don't see as there was any one left at all to take the throne. I hope nobody else died after this."

"But there did," continued Julia, "another grandson died two years after this.

"At last a poor, feeble little chap four years old was the only one left to take the throne. He was the old king's great grandson, and became Louis XV.

"When the old monarch was on his death-bed, he called this little boy to him and gave him some very good advice, which the young king did not live up to at all, though he had it nicely framed. He advised the child king to be more saving than he had been, and more peaceable, too; and then he called him 'darling,' and blessed him before he died.

"Aunt Eunice said it was such a pity that the old king didn't live long enough afterward to illustrate his

good advice by his own works. As it was, the French people, generally, were only glad when he died."

"You have done well, Julia. This little king, Louis XV., was taken out of the palace so that the populace could see him. He was then five years old, but the little fellow did not have any near relatives, and so he had to walk out alone—though he was held by two ladies who each took an end of his little sash in their hands, but were not permitted to *lead* his august kingship! The duke of Orleans acted as regent, and although he was a very bad man he did the kindly act of opening the *cachots* or miserable places where many innocent people had been kept for years. One man had been confined for thirty five years who was an honest traveler. Very many times it was entirely forgotten why they were imprisoned at first. It was under the rule of this man that the horrible 'Chamber of Justice' was instituted."

"Please tell us about it, professor," said Max Smith.

"If a man was unfortunate enough to be rich, if he didn't belong to the court, he was likely to be brought up before this unjust tribunal, and tortured until he would acknowledge some imaginary crime which he never committed and surrender his money. In fact, some people were so afraid of this Chamber of Justice that the poor fellows killed themselves to avoid it. At last, because the country was so reduced for lack of money, the miserable expediency was adopted of debasing coin; that is, of mixing some other metal with the gold and silver, until it was only really worth four-fifths as much as before. Finally, a man named John Law thought he had a nice scheme for making money. So he coaxed the regent—the duke of Orleans—to agree that France should issue a great lot of paper money, in hopes that they could send expeditions over here to America and bring back ship loads of gold and silver, which, it was said, were to be found on the shores of the Mississippi."

"Well, I guess they felt pretty bad when they failed to find it," smiled practical Jack.

"The poor fellows who had gone into the hair-brained enterprise lost all they had and were beggars. But the city of New Orleans was founded at this time, and named after the duke."

"What became of the man Law?" asked Charley.

"He died after a while in beggary, but he honestly thought his scheme was all right, to the very end.

"Finally, when the little king was thirteen, he was given the royal reins to manage, and the bad Duke Orleans died the same year. I suppose Milly will be quite glad to know that young Louis XV. was a very royal looking handsome king, but I dare say she will be sorry to learn that he was utterly selfish and low minded, with no care whatever for his people or their comfort. Nor did he love to study at all. Of course he had his teachers, but as he did not try to learn his lessons, they had much trouble with him."

"I don't see what they could do; of course they did not dare to whip the king," smiled Jack.

"No, Jack, that would never do; but they were determined to punish *somebody*, so his teacher actually *hired* a poor boy to stand and be whipped whenever the king deserved it himself—certainly a very ingenious device.

"At last, when the young king was not much more than sixteen, the duke of Bourbon arranged for him to get married. But when the young princess Maria who was living in Germany at that time came to Paris, the home of her royal spouse, the roads were in such a fearful condition,—partly caused by the severe rains which fell in France that summer,—that she was nearly drowned and had to be rescued many times from her carriage by her attendants."

"It doesn't seem possible, hardly!" exclaimed Rob Billings, "the roads were in a very good state when we were there."

"O yes, Robert; but this was a century and a half ago.

"Finally, Cardinal Fleury was raised to the head of the affairs of state, and although he was seventy-three years of age at the time, he succeeded in bettering the condition of the country to quite an extent.

"Next week, we will learn how he accomplished this."

MRS. L. D. AVERY-STUTTLE.

Half an Hour With Grandpa.

"WELL, boys, now for our evening story," said grandpa, as books were laid aside and the time for retiring was fast approaching. This was their grandfather's usual treat if the boys would have their lessons learned early enough to admit of half an hour spent thus pleasantly. Harry and Fred were eager to hear what grandpa had for them, for they always enjoyed his quaint stories and the pleasing manner in which he told them. He had on this occasion a small box on his knee, which the boys were very anxious to look into, but this treat was forbidden for the present.

"Well," said grandpa, "a long while ago there was a great king who ruled what was known as the Babylonian Empire, which really embraced the whole known world at that time. This king had a very long name—N e b u c h a d n e z z a r."

"Well, I should say so," said Harry. "That is worse than Methuselah."

"This king made a huge golden image, about 110 feet high, and set it up in the plain which lies between the Tigris and Euphrates rivers, where it might easily be approached from every direction."

"What did he make the image for?" said Fred.

"This famous king was a worshiper of idols, and he made this great image of gold as an object of worship. He sent all over his kingdom to gather together the great men of his realm, governors, captains, judges, rulers of provinces, etc., and proclaimed that the dedication of the great image should be held upon a certain

day. When the time arrived a great crowd of people assembled in response to the king's request, and we can well imagine there was great excitement and a general big time."

"What did they do at such a dedication as that, grandpa?"

"Well, I was just going to tell you that the program included a great deal of instrumental music upon many kinds of instruments,—a great orchestra we would call it. And a decree went forth that when the people should hear the sounds of instrumental music peal forth, they must all fall down and worship the golden image which Nebuchadnezzar the king had set up. It was also proclaimed, 'Whoso falleth not down and worshipeth the golden image, shall the same hour be cast into the burning fiery furnace.'"

"What did they say that for, grandpa?" said Harry. "I should think that would have spoiled all the pleasure of the celebration."

"Well, yes, one would think so; but sometimes the heart is so hard and selfish that it takes delight even in murder, as was the case in this instance."

"Why, was any one really killed, grandpa?" said Fred.

"There were only three in all that vast throng who refused to obey the command of the king. These worshipped the true God, and knew it would be wicked for them to pay any homage to idols; and God miraculously delivered them."

"What good did the king hope to accomplish by trying to compel people to worship the golden image when they did not believe in idolatry of any sort?"

"Well, Harry, it is the same principle as is seen in all our religious laws of the present day. Many people believe that everybody should be compelled to keep Sunday, whether they think so or not."

"The true God does not compel any one to worship him, does he, grandpa?"

"No, Harry, simply because forced service is worse than no service at all, in that it makes of one a hypocrite."

Here grandpa removed the lid from the box on his knee, and holding up to view some ripe fruit, he said, "What is that, Fred?"

"A bunch of grapes," said both boys in a breath.

"How funny they look," said Harry.

"Why," said Fred, "they are growing on the limb of a thornbush."

"O-ho," said Harry, "they are *tied on!*"

"Yes," said grandpa; "that is just the point—they are tied on. That aptly represents the evil results of all decrees compelling religious observance of any kind. If one is religious merely in outward acts, while true heart service is wanting, he is simply tying the fruit on,—pretending to be what he is not. And if one observes a command which in his heart he knows is not right, he is doing great injustice to his loving Father in heaven.

"I'd never want any religious fruit tied onto me," said Fred.

"Nor I," said Harry.

"No," said grandpa. "Nobody ever ought to display religious fruit in that manner. But there goes nine o'clock; so good night and pleasant dreams. Perhaps I may have another story for you the next time you get your lessons so promptly."

Mrs. M. A. LOPER.

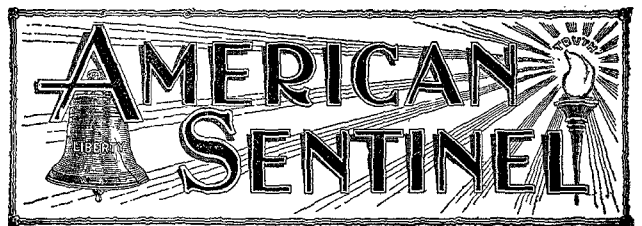
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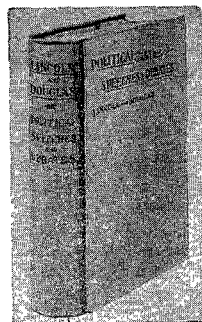
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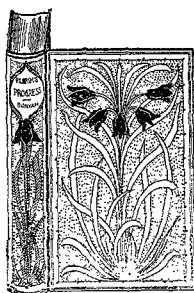
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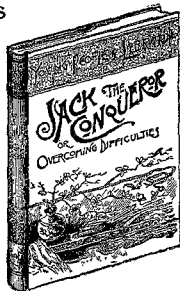
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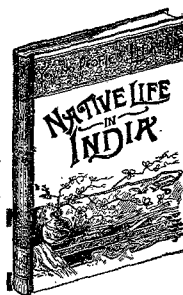
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American Sentinel.

NEW YORK, DECEMBER 15, 1898.

PUBLIC school statistics in Germany show that 407 schoolchildren, all under 15 years of age, committed suicide between the years 1887 and 1896. A Berlin paper calls attention to this record with the remark that it is to "be regarded as one of the saddest and most startling of the phenomena of modern life."

AND now it is a boxing class which is put forward by the enterprising and up-to-date clergyman as one of the aids to the development of Christian character! The Rev. Mr. Stoddard, of St. John's Episcopal Church, Jersey City—says the *New York World*—has announced that such a class will be conducted at his church hereafter on Friday evenings. This startling innovation is justified, it is said, upon the theory that boxing develops manliness, manliness goodness, and goodness faith. This plan of Christian development, needless to say, has been overlooked in the Scripture.

Now that the Government has acquired possession of the Philippines, the next question will be that of safely holding them against the grasp of the land-hungry nations of Europe. To do this will require a tremendous increase in the military forces of the nation. A large standing army and a formidable navy—formidable from the standpoint of a great military power, is the price of the possession of colonies. And this means a tremendous impetus to the development of militarism in this country. Already Secretary of the Navy Long has asked for fifteen new warships, to cost from \$35,000,000 to \$40,000,000, mainly for the protection of the new American possessions in the Eastern Hemisphere.

THE Mormon Church is in politics again, or rather, never went out of politics, and the issue of polygamy

is again to the front in Utah. If the Mormon Church had gone out of politics, the sovereign State of Utah would not now be under Mormon control; but the Mormon Church did not go out of politics. Having the example of the popular churches in the United States before her, and remembering the arguments made by representatives of those churches, to the effect that Christians above all others ought to take an active part in politics, she felt that it was her duty to remain in politics; not however, that the church as such assumed any part in politics—not at all; but each member of the church as a professed believer in the Christian religion and therefore in duty bound to participate in conducting the affairs of state, made himself active in politics; and somehow, the politics of the State took on an essentially Mormon aspect!

If this appears to any one like the Mormon Church being in politics, let him remember that it is the duty of Christians, as such—a duty especially impressed upon Catholic Christians by the pope, and upon Methodist, Presbyterian, Episcopal, Baptist, and other Christians by clergymen of their respective denominations, to see that the state is modeled upon Christian principles; and it was with this plain duty before them that the Mormon Christians of Utah went to the polls to cast their votes. That persons were elected to office (the Mormons being largely in the majority) who believed in and practiced the doctrines of the Mormon religion, and even that a congressman should have been chosen whose existing household includes three wives, is only what was naturally to be expected. Will not a Catholic naturally vote for a Catholic, a Methodist for a Methodist, or other Christian voter for one of his own denomination, as being the candidate who will administer his office most nearly in harmony with the principles of the true religion? How then can it be expected that Mormon voters will do anything else?

The Mormon Church has the same right to go into politics that any

other church has; and she is justified in doing so by the same logic.

But by the principle that Christians should keep out of politics, as being citizens of a government which is not of force but of love, the Mormon Church would be debarred from politics in Utah, and a Mormon State would not to-day be a thorn in the side of the American Federal Union. And every other church professing to be Christian would be debarred from politics in every other state; and the dark cloud of impending calamity in the form of church-and-state despotism, would not to-day be hanging over the American people.

That principle, and that alone, stands to-day between this nation and people, and the worst form of despotism that has ever cursed mankind.

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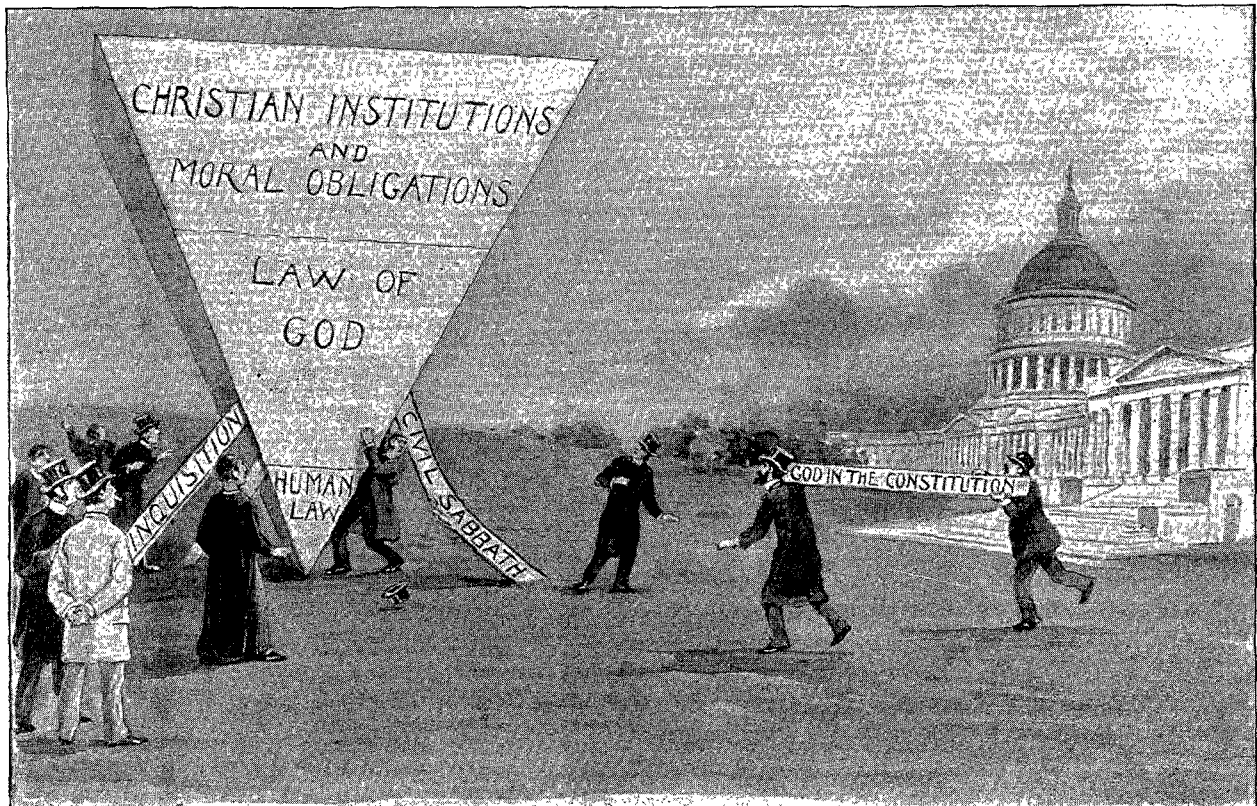
AMERICAN SENTINEL

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

VOLUME 13.

NEW YORK, DECEMBER 22, 1898.

NUMBER 50.



THE "NATIONAL REFORM" IDEA OF GOVERNMENT—AN INVERTED PYRAMID.

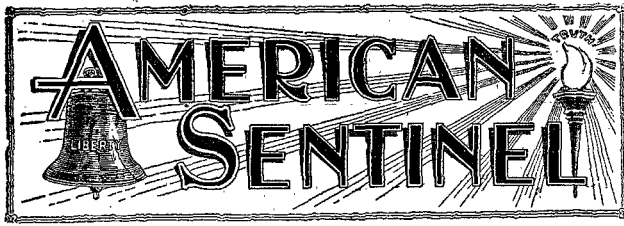
It is impossible to fully depict by any illustration the absurdity of trying to uphold the law of God, with Christian institutions and precepts, by human enactments, as the National Reform theory of government demands. The divine law is infinitely higher and broader than human law, and the institutions and precepts of Christianity are the work of Him who has declared that His ways and thoughts are as much higher than man's as the heavens are higher than the earth. Isa. 55:8, 9. Of course anything so unstable as this inverted pyramid of government cannot long stand, and is continually calling for props to support it, in the form of new enactments and regulations. As the law of God applies to the secret thoughts of the heart, to enforce the divine by a human law calls logically for the erection of the Inquisition, that the secret thoughts of the heart may be forced from transgressors by torture of the body. This logic was literally carried into effect under former efforts to establish this idea of government, as history abundantly shows. To-day it is thought that what is needed to establish Christianity upon a legal basis in this country is to get God into the Constitution; and to this end Congress is annually besieged by church parties and religious organizations. And if these succeed, the end of it all can only be such a wreck of civil government as other nations have exhibited for the warning of mankind, under a similar regime in the past.

CIVILIZATION has never proved itself an efficient guardian of civil and religious liberty.

HUMAN law is powerless to deal with sin, as such.

NO PERSON is in favor of legislation which restricts his own liberty in religious practices.

"FOR as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."—*The Almighty.*



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

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Expansion or Contraction.

THE founders of the American Republic doubtless believed in expansion. They were no more opposed to such a thing than are the most ardent imperialists who are to-day trying to explain away the Constitution and Declaration of Independence in defense of their views.

But what is the thing to be expanded? That is the vital question in the whole discussion.

Is it the American army and navy? Is it the incubus of militarism? Is it military government, or any other form of arbitrary rule? Are these the things which need expansion for the fulfillment of the national purpose? We think not.

Our forefathers expanded the truths which underlie free government. They did this in the Declaration of Independence and the national Constitution. They proclaimed to all the world the truths which till then they had harbored in their own minds, that all men are by creation equally endowed with certain unalienable rights, and that to preserve these rights is the one legitimate purpose of governments among men. They asserted these as self-evident truths; and they asserted them as much for the inhabitants of the countries of Europe, as for themselves.

Upon these principles, the American Republic was founded; and under the influence of this example the application of these principles in the governments of the world gradually expanded, and all mankind were the gainers. That they were not at once carried fully into effect by the American Government, and that the history of the nation down to the present time has been marked by various denials of these principles in American institutions and laws, are not facts which invalidate the principles, or which constitute an argument for repudiating them to-day.

The founders of this Republic believed in the expansion of free government. That was the kind of government they set up for themselves and advocated for all the world; and that is the only kind of government which it can in reason be supposed they would wish to

see extended beyond the shores of the American continent.

But is it such government that it is now proposed by the advocates of "expansion" to extend? No; it is not claimed that there is to be any "expansion" of free government. It is not pretended that "government of the people, by the people, for the people," is to be set up in any of the newly-acquired territory. The "expansion" is to be simply an extension of the authority of the United States Government. No pretense of anything else is possible, for it is well known that the people of all these territories, with the possible exception of Porto Rico, do not want to be ruled by the United States, but want to govern themselves. They are to be governed without their consent, and the government which has actually been set up, so far, in those territories, is the autocratic government of military rule.

It is explained that this government will be continued until the people shall have become fitted for self-government. But how long will it take for a people under the despotism of military rule to learn self-government? How long time will be required to establish the principles and institutions of free government under a régime which denies and suppresses them? About as long, evidently, as would be required for a person to learn to swim without going in the water.

It is not necessary that the inhabitants of Porto Rico, Hawaii, or the Philippines should be "learned in all the wisdom of the Egyptians" to know how to govern themselves. It is not necessary that they should know all the tricks of the politicians and be stamped with such other marks of "civilization" as usually come to the surface in a political campaign, in order to have good government. It is not the politicians, and the diplomats, and the bosses, however well educated they may be, that make good government in the United States. In fact, they do nothing to promote good government at all, and much to hinder it. If all such eminent representatives of our modern civilization could be transported to the Philippines, and their places here taken by native Filipinos, American government would be a good deal better than it is.

Here, we have the church in politics; the State and national "bosses" in politics; the "diplomats" who care everything about policy and nothing about principle; the buyer and seller of public office; and the buyer and seller of votes; and between all these, American government comes a long way from being the free and just government which the signers of the Declaration of Independence and the framers of the national Constitution meant it to be.

Good government is not necessarily such a complicated affair as might be thought from a study of the political machinery now employed in the government of the United States. The prime essential of good government is a disposition to behave one's self and not meddle with the business of others; and this disposition is about as frequently met with in the Islands of the Sea,

as in lands that boast most highly of their civilization. One great trouble with the uncivilized "heathen" is that they have come in too close contact with the heathen of civilized lands, and learned from the latter a vast amount of immorality that they did not know before.

Good government is simple government, and simple government is a thing not beyond the comprehension of simple people.

The extension of good government—of free government—is one thing; and the extension of the military power and authority of the United States is quite another thing. It is the latter, and that only, which the imperialist party are seeking to bring about.

There is room for free government to expand at home; of late years the politicians and bosses and religio-political parties have succeeded in greatly narrowing its scope in this country. And when the Declaration of Independence, the Constitution, and other bulwarks of popular rights and liberties are set aside by the Government itself, to justify the new policy, the result can only be a great contraction of free government in America itself.

This fact is what makes this new national policy a matter of serious concern for the American people. It is a policy which seriously endangers their own rights, as individuals.

We have no objection to the expansion of good government; but we do object to the expansion of any government, even American government, at the expense of good government. The American Government can never promote free government abroad by ceasing to be a free Government at home.

"The Sheet Anchor of American Republicanism."

IN these times, when self government is denied to the people of the new accessions of the United States, and even the principle is being abandoned by American Republicanism, it is well to revert to original principles.

No American ever understood this better than did Abraham Lincoln; and no one ever made it plainer nor proclaimed it more fully. He hoped that "government of the people, by the people, for the people," should not perish from the earth. And now that it is really being abandoned by the leading men of the United States and the mass is following, it is well to recall the attention of the American people to what Abraham Lincoln declared to be "The Sheet Anchor of American Republicanism."

He was speaking at Peoria, Ill., October 16, 1854, and said:—

"I trust I understand and truly estimate the right of self-government. My faith in the proposition that each man should do precisely as he pleases with all which is exclusively his own, lies at the foundation of the sense of justice there is in me. *I extend the principle to communities of men, as well as to individuals.* I so extend it

because it is politically wise as well as naturally just—politically wise in saving us from broils about matters which do not concern us.

"The doctrine of self-government is right—absolutely and eternally right. . . . If the negro is a man, is it not to that extent a total destruction of self-government to say that he too shall not govern himself? When the white man governs himself, that is self-government; but when he governs himself, *and also another man*, that is more than self-government—that is despotism. . . .

"No man is good enough to govern another man without that other's consent. I say this is the leading principle, the sheet anchor of American Republicanism. Our Declaration of Independence says:—

"We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, DERIVING THEIR JUST POWERS FROM THE CONSENT OF THE GOVERNED."

"I have quoted so much at this time merely to show our ancient faith: the just powers of government are derived from the consent of the governed. . . . Allow all the governed an equal voice in the government; and that, and that only, is self-government."

Abraham Lincoln understood perfectly what American Republicanism is. And since he has here so clearly defined it, what is this thing now being advocated by the expansionists who must needs deny to whole peoples the exercise of self-government? This is the distinct abandonment of every principle of republican government.

A. T. J.

Doing Business Again at the Old Stand.

ENCOURAGED by the promise of governmental support for the church in Cuba, Rome has returned to the attack upon American principles through appropriations to sectarian schools. Nothing else, of course, was to be expected. A special dispatch from Washington to the *Chicago Times-Herald*, dated Dec. 9, says:—

"Archbishop Ireland, of St. Paul, and Bishop Thomas J. O'Brien, of Sioux Falls, are in the city in the interest of the movement, headed by Cardinal Gibbons, who seeks to have Congress reverse itself and make appropriations for the education of Indian children in sectarian schools. *There are intimations that this is intended as the entering wedge for a proposition to have native children in the Philippines sent to Roman Catholic schools in those islands.*" (Italics ours.)

Some years ago the Government was entrapped into the business of maintaining Roman Catholic Indian schools in the United States, by a yearly appropriation of funds from the public treasury. These appropriations, naturally, grew larger year by year. Several Protestant denominations followed suit, but they were unable to keep pace with Rome in securing the patronage of the Government. Seeing this, they turned about and repudiated the principle of government aid to sectarian

schools, and finally secured a reversal of the policy by the Government. But meanwhile Rome had secured from the Government, under this policy, no less a sum than \$2,366,416. This is the amount stated by Senator Gallinger on the floor of Congress as having been paid to the Catholic Church in this country during the eight years ending in 1894.

Now, Rome has returned to the attack, and aims not only to secure all that she had lost before, but a great deal more. And the prospect is favorable that she will get all this in the end, if not at once. The Government has shown itself entirely too ready to help the Catholic Church in the territory acquired from Spain, and in this has logically committed itself to the position which Rome desires it to maintain. Government support of Catholic schools for the children among the 8,000,000 Filipinos, means a larger sum in the papal coffers than the Government has ever put there before. The papal church is no doubt quite willing to exchange the support of Spain for that of the United States. Spain has not been rich for many years past, and has been growing poorer and poorer, until she has come to the verge of bankruptcy; while the United States, on the other hand, has become the wealthiest nation on the globe.

The United States cannot afford to pay to Rome or any other church a single principle of the free government which it is its honor to represent. To give away republican principles is a far dearer sacrifice than any amount of money; and this sacrifice Rome always demands. It will be immeasurably cheaper for the United States to build and support a system of public schools in the Philippines, than merely to support the so-called schools already built or that may be built by Rome.

What It Cost to Burn a Heretic.

A WRITER in the *Windsor Magazine*, who was sketching the history of some of the first archbishops of Canterbury, quoted an old account which shows how much it cost to burn a heretic three centuries ago and more. He says:—

“To defy the authority of the church meant in those days certain excommunication, which in turn entailed that the culprit should be dealt with by the laws of the state. That my readers may realize what this course implied, I give the following significant extract which appears in the municipal records of Canterbury, dated 1535:—

“For the expenses of bringing a heretic from London,.....	14s. 8d.
“For 1½ loads of wood to burn him,.....	2s. 0d.
“For gunpowder,.....	1d.
“A stake and staple,.....	8d.”

EIGHTEEN names,—seventeen for three months, and one for six months,—with \$4.75 to pay for the same, was received a few days ago from one individual in Oregon.

Who says the missionary spirit is dead? Reader, what do you say? If you are receiving your paper in a wrapper it means that you are the only one at your post office receiving the SENTINEL. Will you not try to change this order of things?

Tremendous Assumption.

THE attitude taken recently by Mayor Hoos, of Jersey City, toward the question of enforced Sunday observance, has called forth a manifesto from the American Sabbath Union. This manifesto declares that—

“It is the sacred, not the civil, Sabbath upon which the American institutions are builded.

“It is the sacred, not the holiday, Sabbath that is the palladium of our liberties and the bulwark of private and public virtues.

“A secularized Sabbath always has been, is and ever will be, the doorway through which sweeps a flood of immorality, destructive of the home, the peace and good order of society, and the national life.”

This is said in connection with a call for the enforcement of Sunday observance by law; and therefore it is plain that the enforcement desired is that of a religious observance of Sunday, and not the enforcement of a “civil” Sabbath. This is an undisguised statement of the case, like that made recently by the prosecuting attorney at Centerville, Md., where he stated that two prisoners on trial for working on Sunday, were being tried for the offense of violating “the sanctity of the Christian Sabbath.” The call for religious legislation, and the enforcement of existing religious laws, is now being made with a boldness which is very significant.

There is one thing lacking in this statement by the American Sabbath Union, and the omission is one of importance. American institutions, it says, are builded upon a sacred Sabbath, and a sacred Sabbath is the palladium of American liberties. But what is this “sacred Sabbath” to which they refer, built on? The “Sabbath” to which they refer is Sunday; and that day, as a “sacred Sabbath,” rests wholly on *their opinions*. Many people do not believe Sunday is a sacred day at all; but it is the opinion of the members of the American Sabbath Union that Sunday is the “sacred Sabbath.” That is their religious belief, and a dogma of the church creeds.

Their opinions, therefore,—their belief, as members of a church holding to the dogma of Sunday sacredness—lie at the foundation of American institutions and American liberty! This is what their manifesto plainly implies. American institutions are builded on the “sacred Sabbath” (Sunday), and Sunday as a sacred day is builded upon their opinion in regard to which day is the Sabbath. Plainly, then, their opinions lie at the foundation of the whole structure; and what would become of American institutions and liberties if their opinions should give way!

These manifestations of religious bodies who demand that their religious views and practices be forced upon other people by law, are never complete without an amazing amount of assumption.

The Union of Church and State Condemned by Christ.

By B. W. Noel, M. A.

THE intimations in the New Testament, that God requires the separation of the Christian churches from the state are unequivocal.

Let us first examine our Lord's statement to Pilate of the nature of his kingdom, contained in the two narratives of Luke and John. "The whole multitude of them arose and led him to Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king. And Pilate asked him, saying, Art thou the king of the Jews? And he answered him and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this man."

Our Lord was charged with claiming to be king of the Jews, and therefore, as king, claiming tribute from them, and forbidding that the Jews should pay tribute to the Roman emperor, Tiberius. Pilate, therefore, as governor, asked him whether the accusation was true; that he did claim to be king of the Jews. Jesus acknowledged its truth, and yet so explained the character of his claim, that Pilate saw it to be compatible with the reign of the emperor, and declared, in consequence, that he found him guilty of no crime against the Roman law.

By this account of St. Luke it is plain, first, that Jesus did claim to be king of the Jews, according to the charge brought against him by his enemies; but, secondly, that it was such a dominion as was compatible with the dominion of the emperor. Now a secular dominion would not have been compatible with it. The dominion of the emperor, obtained by conquest, and consolidated by imperial laws, was supported by taxation, and rested ultimately upon force. If Jesus had claimed to be king of the Jews in the same sense in which Tiberius was their king, then his laws must be substituted for those of Rome, his right to tax the nation for the expenditure of his government must destroy the emperor's right, and that right must be enforced by his army. In this case Pilate must necessarily have pronounced him to be the enemy of Cæsar; and when, instead, the governor declared that he found in him no fault at all, it is clear that in the opinion of the governor he claimed no right of enacting a new code of civil and of criminal law; he did not mean to maintain his government by taxation; nor would he collect a revenue by force.

The narrative of St. John places these facts in a still clearer light: "Then Pilate entered into the judgment-

hall again, and called Jesus, and said unto him, Art thou the king of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all."

Jesus was charged with claiming to be king. Pilate, therefore, having asked whether he was the king of the Jews, Jesus, before answering that question, demanded whether he had asked this from anything which he had himself observed, apparently intending to direct the attention of Pilate and of others to the fact, that the malice of the priests, and not any public misconduct of his, had occasioned his arrest. Pilate, answering that he was no Jew, but that the priests had brought him before that tribunal, asked him what his offense was. Jesus now replied to the original question, whether he was the king of the Jews, thus: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence."

The object of his answer was to clear himself of the charge of rebellion. Now, this might be done in either of three ways. He might have denied his claim to be king, and then the whole accusation would fall; or, asserting his divine supremacy, he might have declared that he was the spiritual and the secular king of the Jews, to whom the emperor was bound to submit, in which case Pilate must either have become his disciple, or he must have declared him guilty of rebellion; or, thirdly, he might have maintained that he was king of the Jews, and yet admit the imperial authority of Tiberius, by explaining that his kingdom was spiritual, not secular: that between the spiritual dominion and the secular there was so complete a separation that the one could not interfere with the other; and that, in consequence, he could be no rival of the emperor.

And this was, in fact, the substance of his answer: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." It is clear that Pilate was permitted by our Lord so to understand it; because, when Pilate further asked, whether, then, he claimed to be a king, he answered, "Thou sayest (right) that I am a king." While he stood there, charged with rebellion, because he declared himself to be king of the Jews, he

freely admitted that he did advance that claim, and yet Pilate pronounced him to be wholly innocent, which he could not have done except on the understanding that his dominion was exclusively spiritual.

The accusation by the priests was, "We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king." The answer of Jesus is "My kingdom is not of this world; I claim no tribute, and I forbid no tribute to Cæsar." Their charge was, "He stirreth up the people, teaching throughout all Jewry." His answer was, "My kingdom is not of this world. I raise no armies to maintain my rights." Their allegation was, "Whosoever maketh himself a king speaketh against Cæsar." His answer was, "My kingdom is not of this world, and therefore I can be no enemy to the reign of Cæsar."

If the kingdom of Christ were to be maintained by taxation and by force, like all secular powers, then his throne must subvert that of Cæsar; and therefore, when he satisfied Pilate that he was no enemy of Cæsar, by asserting that his kingdom was not of this world, it is plain that it should not be maintained by taxation and by force.

Further, Pilate understood our Lord to mean that his kingdom would never be so maintained; for if our Lord had said, My kingdom is not now of this world, not now maintained by taxation and by force, Pilate would at once have seen that it might shortly be strong enough to become a secular kingdom, maintained by force. And as it would then subvert the throne of Cæsar, he would have felt bound to condemn our Lord.

To defend himself from the charge of rivalry to the Roman emperor, it was necessary to inform Pilate that his dominion would be so entirely spiritual that it never could interfere with the rights of the emperor. And of this he did convince Pilate by saying, "My kingdom is not of this world." This was therefore the legitimate meaning of his words; and *in them he has solemnly taught us, that his dominion is entirely and forever distinct from secular dominion; that he rules over men's hearts and consciences; that he will ever establish and maintain his rule without the aid of the tax-gatherer and the soldier; that he employs no coercion, and will never resort to military force.*

CARDINAL GIBBONS has written a letter in which he says the trouble with the negroes which causes the race conflicts is this:—

"The education they are generally receiving is calculated to sharpen their mental faculties at the expense of their religious and moral sense. It feeds the head while the heart is starved."

Will he not now tell us what is the trouble with the education of the Filipinos who have been killing and torturing the friars?—*N. Y. Independent.*

The Holy Spirit and Sunday.—No. 17.

BY C. H. KESLAKE.

WE must now ask the reader to recall a few points set forth in previous articles, that he may be able to grasp more readily the present situation existing in the religious world.

Going back to the time of the Reformation, we found that the principle for which the Protestants contended was that the Bible is the only true rule in faith and morals, while up to that time it had been taught by the Catholic Church that the Bible and *tradition*—with tradition the more clear and safe authority, was the rule. We also found that when the Catholic Council of Trent met it was for the purpose of meeting the "errors" of the Reformers. In doing this the question of tradition had to be decided. Should the council define that tradition was not a part of the revelation of God, and of equal value with the Bible, it would be at once to acknowledge that the Protestants were right. And in that case every doctrine based upon tradition would have to be thrown out. In fact, it would have meant the collapse of the Catholic Church. But such an acknowledgment, it was decided, must not be made: the "heretics" must be confounded. But how should it be done? The way out was finally found.

Notwithstanding the Protestants had contended that the Bible should be recognized as the only rule in faith and morals, they, later at the Council of Augsburg, conceded that Sunday should be observed, and, too, that it existed solely by the authority of the Catholic Church. This was at once to concede the Catholic principle of tradition and to deny the Protestant principle of the "Bible only." This the Council of Trent saw, and seeing it, was quick to use it. Hence, Sunday was recognized as the pillar of tradition, while in turn tradition was necessary to the existence of the Catholic Church. And that being so, anyone can see that Sunday is the very foundation—the pillar of the Catholic Church. And all this meant a triumph for the Catholic Church.

Now as Sunday was the vital point between true Protestantism and Roman Catholicism, and as Protestantism at that time missed this very point, it was logically necessary that the whole question of Protestantism as against Catholicism must come up again, with Sunday as the issue. And we found, too, that the United States was the most favorable place for it to come up.

In our study of the symbols of Rev. 13, we have found that the two-horned beast is a symbol of the United States, and that consequently this country is to enforce the mark of the papacy, which we have seen is the Sunday. And further, it has been pointed out that the movement having in view the enforcing of Sunday is now on foot, and is making rapid progress.

The reader will pardon us for making such a lengthy review, but the points herein set forth are too important to be lightly passed by, and they now serve to impress

upon our minds the fact that *now—at this very time* we are standing just where the Reformers stood three hundred years ago.

For in the demand that Sunday be kept as the Sabbath day, we are asked to accept the papal principle of tradition, and all that is involved in it,—for even the leaders in this movement for Sunday observance confess that there is no scriptural warrant for the observance of the first day of the week, and for one to recognize this papal principle is to recognize the *authority* of the Catholic Church.

Now that we are brought face to face with the principle of the Reformation, with the vital point—Sunday—at issue, we may well ask the question, On what side of the issue will the Holy Spirit be manifested? Nor is the answer hard to find. The Holy Spirit is bound to be on the side of the Protestant principle as He was at the beginning of the Reformation. It is therefore as plain as anything can be that those who are trying to enforce Sunday, with those who shall accept it, will be arrayed against the Holy Spirit.

Let no one think that it is a matter in which only men are concerned, and the question one merely of days. Luther in his day protested that it was not a work of his own doing; that an unseen power was urging him on; that he was only an instrument. And so it is to-day. In this matter of the Sabbath and of Sunday, men engaged in this question are merely the instruments.

We have reached a point when it must be determined once for all whether one will worship God in the fullest sense of the word, and acknowledge his authority and the supremacy of his Word; or whether on the other hand, he will worship the papacy (and the dragon) by accepting his mark, and so recognize his authority.

Back at the beginning of the Reformation, and for that matter, ever since, the Reformers were denounced by the Catholics as being moved upon by the devil, although in reality it was the Holy Spirit.

It will be noticed that this was exactly the charge that the Pharisees brought against Christ. See Matt. 12:24–32. And Christ said that this was the sin against the Holy Ghost.

Is the sin against the Holy Ghost involved in this question of Sunday? We shall see.

SPIRITUAL evils can be remedied only by spiritual power.

“WE are anxious to do all we can for the spread of the truth, although we are very poor, and my husband is an invalid,” writes a friend from California, enclosing a list of twelve names, with money to pay for the same, for the SENTINEL, six months to each.

Friend, this is the spirit to pattern after. Are you anxious?

A “New Religion” Coming.

THE latest issue of *Our Day* prints this quotation from the Rev. Stephen Merritt, who is widely known as an advocate of “faith healing:”—

“A new religion is coming to the front. First, God is going to heal man, body as well as soul, and soul as well as body. The Church has taken this work out of his hands, has emasculated his work and weakened and lost his power, and is in consequence to-day, a spectacle to angels and men—a giant shorn of strength and grinding in the mills of the gods of the idolators. Pity 'tis true. But the Holy Spirit is dissatisfied with this state of things, and now has re-opened and re-asserted the gospel of Healing, and as in the days of the beginning, frankly and fully accepts the test. The God that answereth by healing, let him be God. The Holy Spirit demands that we ask for the old paths to walk therein and throws down the challenge: ‘If I do not the works of my Father, believe me not.’ The time has come when divine healing is to be proclaimed, and an unanswerable argument given in favor of Holy Ghost religion as it was commenced in the days of Jesus and continued and developed in the days of the apostles, and is now reopened and restored in these last.”

While it is true that God only can heal disease, and therefore that every case of genuine healing is from God, it is also true, and is a truth to be well noted, that the Scripture does not present this as an absolute test of the character of the agency concerned in it. The power to heal disease is not presented as a test of the truth or falsity of spiritual doctrine. The scriptural test is: “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” Isa. 8:20.

So that if it be true that “a new religion is coming to the front,” which shall proclaim, “The God that answereth by healing, let him be God,” the way is being prepared for people to be caught in a deception. When Moses by the power of God worked miracles before pharaoh and his court, the magicians also “did so with their enchantments” for a time; the work of God was counterfeited by demoniac agencies; and the same agencies are at work in this age, and in the same way. There has been, and will be, counterfeit healing, or healing of counterfeit disease. This is a question of practical importance and its importance will augment as future developments unfold upon us.

TWENTY yearly subscriptions to the SENTINEL and a copy of our premium “Combination Bible” with each one, is the result of an effort recently on the part of one of our friends in Colorado. In closing his last letter he says, “I am going to do all I can for the SENTINEL.”

Dear reader, have you a copy of this Bible? If you haven't, you ought to have. If you have one, see that your neighbor gets a copy also, and the SENTINEL with it.



THE Actors' Society of America has petitioned the clergymen of New York for assistance in suppressing Sunday performances at the theatres. The president of the society is quoted as basing this appeal on the fact, among others, that the Sunday theatrical performance is "demoralizing not alone to the actors, but to the community in which the performance is given." The actors do not want to demoralize themselves, and they ask the clergymen of New York for the aid of their law-making influence, that they may be prevented from doing so. Besides this, they want one day in the week in which to appear natural. Whether they promised to attend church every Sunday in return for this ministerial aid is not stated.

THE citizens of Danville, Ill., have recently been much stirred up over the operation of a Sunday-closing law secured not long since by the Barbers' Union. One barber, the report states, kept open shop on Sunday and was arrested; whereupon he at once had warrants sworn out for the arrest of about thirty business men of the place—clothing merchants, druggists, restaurant keepers, newsdealers, etc.—who were like himself, keeping their places of business open. It is said these cases will be appealed to the supreme court of the State.

Bigotry, envy, and the spirit of retaliation are the natural avenues through which the Sunday laws are put into operation.

OF the care of the Government for its wards, the Indians, the *New York Independent*, in a late issue, says:—

"We are more and more dissatisfied that the Department of the Interior takes no interest in the welfare of the Indians. Of course, the Indian Bureau is not responsible, as it cannot appoint an agent or an inspector. Admirable men for the very important position of inspector of schools, which requires technical knowledge, are suggested purely on their own merit, and they are passed over for men who have no qualifications except personal or political influence. But what can we expect when a tried man like Dr. Hailman was dropped as superintendent of schools, to the sad loss of the service, purely for political reasons?"

This is the way the Government cares for the uncivilized races under its authority right at home. It illustrates the remark made by Dr. Parkhurst in late discourse that "our policy of dealing with semi-civilized

folks and with savages is not just what you would call reassuring." And this being the way it cares for such people here on its own shores, what can reasonably be expected as regards the care it will exercise over savage races thousands of miles away?

A PRESS dispatch dated "Topeka, Kans., Dec. 13," says:—

"C. W. Walters, a Populist member of the Kansas House, wishes to transform the State by law into a modern Canaan. If an extra session is called, he will again seek to have the ten commandments enacted as statutes. Walters is a well-to-do farmer of forty, residing in Labette County. He is deeply religious. In 1897 he made his campaign and won on the platform of the Mosaic law."

This is an example of the idea of government illustrated on the front page of this issue. It is the idea which the National Reformers are trying to set up, in which they are being aided by the largest religious organizations of the land, and which is involved in every religious law and every effort to secure legislation in behalf of a religious institution.

RELIGION in politics is stirring the people of Centralia, Wash. A dispatch from that place to the *Seattle Daily Times*, dated Dec. 5, says:—

"This city is in the throes of a most intensely interesting municipal fight. Heretofore in city elections but little or no interest has been taken, but this year the people are all aroused. The cause of this is an attempt to enforce the state law requiring saloons and business houses to close and remain closed on Sunday. A mass convention of citizens was held at McNitt's Hall Friday evening to place a ticket in nomination. A resolution was read pledging all candidates of the citizens' ticket to enforce the state law to the letter. A long debate followed, and a vote taken on the resolution, resulting in its being carried by 68 to 36. . . . To-day the general impression is in favor of closing, but the result may be a surprise either way. All the candidates are men of competency and reliability, and there is only one issue—that of Sunday closing."

There is nothing like religion in politics to stir up the dormant activities of a community and add bitterness to political controversy. And there is nothing like politics to drag the mantle of religion through the mire.

AT a recent meeting of the National Christian Citizenship League, held in Washington, D. C., the question was raised whether the churches in the islands taken from Spain are rightfully the property of the Catholic Church; and it was contended that the United States Government should take possession of all church property, and submit the question of its disposition to the people in whose midst it is located.

The Catholic Church, as is well known, has for centuries been in close union with the Spanish government; and churches built in the islands under Spanish rule, were largely the property of the state. And as such property has now passed to the control of the United States, the point is made, and quite logically, that the Catholic Church has no right to assume control of such church property now.

Neither this Government however, nor any other government, has rightfully any business with church property as such, save to hold it subject, like other property, to taxation.

An Experiment In "Christian Communism."

NEAR Columbus, Ga., says *The Outlook*, there is being conducted an experiment in "Christian communism;" that is, an experiment in applying the principles of Christianity to industrial life, in accordance with the views of such advocates of the system as Prof. Herron, of Grinnell, Iowa. The community is known as "The Christian Commonwealth," and numbers about seventy souls. It is thus described:—

"The practices of the outside world are exactly reversed in this Christian community. The bond which holds the association together is not self-interest, but brotherly love; instead of competing with one another, they coöperate; the strongest and ablest regard their gifts, not as a means of self-aggrandizement, but as an opportunity for service. Every new member is expected to give to the association all that he has, but poor men are received without admission fee of any kind. All that is necessary is assent to the following statement of faith: 'I accept as the law of my life Christ's law that I shall love my neighbor as myself. I will use, hold, or dispose of all my property, my labor, and my income according to the dictates of love for the happiness of all who need. I will not withhold for any selfish ends aught that I have from the fullest service that love inspires.' The system is one of complete communism. Private property is limited to personal effects; all land and capital are owned by the community collectively. There is absolute equality within the association. Every member is asked to do his share in the necessary work, and receives in return all that is needful for his daily life. The colonists have several hundred acres of land, which are being rapidly brought under cultivation. There is an orchard, a nursery garden, a sawmill, a blacksmith shop, and a dairy. Commonwealth has its own post-office, and a printing press from which is issued the monthly organ of the association, *The Social Gospel*, edited by George Howard Gibson and the Rev. Ralph Albertson."

The only trouble with this system, from the standpoint of Christianity, is that it puts the cart before the horse. It is an effort to get the results of the spirit of Christianity by establishing the forms. The spirit must come first, and the forms follow as a natural result. Men must get the spirit of Christianity in order to carry out its principles in their relations with one another; not attempt to do the works of Christianity in order to

get its spirit. True Christian communism must begin with a spiritual mind. A promise to accept Christ's law as the law of one's life amounts to nothing. It is a promise that no person has of himself any power to fulfill.

There is really nothing that can take the place of old-fashioned gospel work as a means of hastening the dawn of a brighter day for the suffering and the oppressed.

In the Philippines, where Rome has so long ruled, the church holidays average about three days out of every week, and are generally observed by those under Rome's control.

Rome Favors Annexation.

A PRESS dispatch from Washington, dated December 11, gives some very interesting information touching the attitude of the papacy toward the question of Cuban annexation. While any intention of annexing the island was expressly disclaimed by the Government when it intervened between Cuba and Spain, the question of annexation has nevertheless remained a live question, and promises to remain such for a long time. For, as this dispatch states, the whole influence of the papacy is cast in favor of settling the Cuban question in this way. Nor is the purpose of Rome in this hard to discover.

The dispatch says that "Archbishop Ireland is urging annexation, and it is believed he is voicing the sentiments of the pope. The St. Paul prelate has been in Washington several days, and he has talked with a number of influential senators and representatives on this subject. He explains that he speaks for the majority of Cubans, who want a stable government that will permit the development of the resources of the island in peace. He represents the Cubans of property as being in dread of a native government, because of the frequent revolutions peculiar to the republics of Latin America. This is a delicate subject, about which the archbishop naturally refuses to talk freely for publication, but Roman Catholics close to him understand that he has the sanction of the pope in this propaganda."

"There is corroborative evidence that the pope is using his influence for annexation. Most of the Roman Catholic members of the hierarchy of the United States are warm advocates of annexation. It is said at the Catholic University in this city that Count Camillo Pecci, a nephew of Leo XIII., is coming to this country soon, and it is asserted he will be charged by the vatican with the mission of working for annexation. Archbishop Ireland is an ardent advocate of territorial expansion, and he frankly expressed the hope and belief that Cuba will be taken into the United States. If it prove true that Pope Leo is taking an active part to bring about annexation, his influence in that direction will be a powerful

agency. It is the general belief, in Washington that Cuba will ultimately be added to the United States. While the President and the people of the United States are pledged to the independence of the island if the Cubans prove themselves capable of maintaining a stable government, it is expected they will never demonstrate that ability, and that this Government will never be able to withdraw from the island. Roman Catholics in the confidence of Archbishop Ireland and Monsignore Martinelli declare with positiveness that the pope has authorized the movement to hasten the union."

It is expected that the Cubans will never be able to demonstrate their capacity for self-government, says this dispatch. And whether peace and order are restored in the island or not, we are told, depends very largely upon the priests who exercise so great an influence over the population. This was one of the reasons advanced for securing the support of the United States Government for the church in Cuba. It would be very bad policy, it was said, by refusing this support to offend these priests who are able to sway the populace either in the direction of peace and order, or against it. Rome understands that she has the power to determine whether the Cuban people shall ever demonstrate their fitness for self-government or not; and hence she can speak confidently on the side of the view that they never will do this, and hence should be brought under the rule of the United States in order that stable government may be secured.

Rome has much to gain by bringing the late Spanish colonies under the authority of so friendly and strong a Government as the United States. Other Spanish colonies which have broken away from Spanish rule—such as Mexico and the states of South America—have shown a decided tendency to break away from the rule of Rome, to confiscate the overgrown church property, and in various ways to curtail the church's encroachment upon the liberties and rights of the people. In the Philippines, were the people left to act on their own judgment, this course would undoubtedly be taken at the present time; and it is by no means certain that the same thing would not be done by the Cubans, ultimately at least, were they to become an independent nation. Hence Rome greatly desires that they shall be held in check by a strong hand friendly to herself, and will use all her influence to this end.

It is a great pity that when a long-oppressed people succeed in throwing off the yoke of Spain, they should not be left free to cast off that spiritual yoke which has made the Spanish yoke the intolerable thing that it is. While the yoke of the papacy remains, the liberty for which the Cubans and Filipinos have so long fought will remain an elusive dream.

IN reply to a query by one of its readers whether or not the Government has promised to pay priests employed on the lands taken from Spain, the *Toledo Blade* says:—

"If you had thought a moment, you would not have

sent that question, for you would have considered that, had it been true, the *Blade* and all other newspapers would have had an account of it in their news columns. Furthermore, if you had considered the matter a little further, you would have remembered that no public money can be used in the United States to maintain any church or religious teachers, and that therefore it cannot be so used in any of the islands coming under the authority of the United States.

"Now, do you understand that the story is simply a stupid lie, or must we assure you of that fact still further?"

The *Blade* needs sharpening. Appropriations of public funds for sectarian uses have been going on in this country for years in plain view of reading and observing people. Only recently the Government paid \$288,000 to the Methodist Episcopal Church, South, and within recent years it has given millions of dollars to various churches, notably the Catholic Church, for sectarian uses.

The *Blade* ought to know this; but the people ought to know that the average newspaper is not a reliable source of information upon such questions.

A SAMPLE of the way in which Roman Catholic propagandists are doing "missionary" work among ignorant Protestants comes to us from California, in a newspaper clipping, which says:—

"The Rev. Father Hopper delivered an able lecture Thanksgiving night upon 'The Blessed Virgin the Mother of God.'

"The audience was carried away with the force and unction of his words.

"As he drew his lecture to a close he took a text of Holy Scripture saying, 'It is a holy and wholesome thought to pray for the dead that they may be saved from their sins.'"

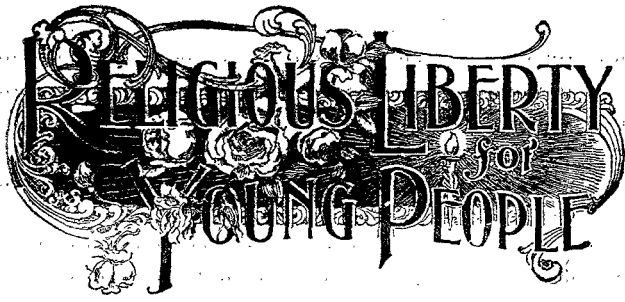
This "text of Holy Scripture" will be found next to the text which says that the first day of the week is the Sabbath.

The real student of Scripture will not be carried away with the "force and unction" of glaring religious fraud.

CHRISTIANITY can control the nation only by first entering the hearts of the individual constituents of the nation; and it can enter there only by invitation, not by force.

TO TRY to uphold the law of God by a civil statute is like a man trying to uphold a mountain. Let the law of God uphold you.

TO ANY person outside of Christ the law of God speaks nothing but condemnation; and this condition cannot be changed by embodying the law of God in the law of the land.



Studies in French History.—52.

"ABOUT the first thing that wise old man, Cardinal Fleury, did, was to raise the standard of the coin, again. This was a very sensible thing to do,—in fact, no people or country can prosper when its gold and silver money is debased. He very much desired to put a tax upon the lands of the rich, but he was so anxious to keep on friendly terms with his neighbors that he dared not do this; but he was very economical in the management of public affairs, and even in 'the king's own household.' This was some time before the middle of the eighteenth century.

"Can you tell me of anything else," continued the teacher,—“any other enterprise which was being conducted about this time by France, Edna?”

"Do you mean the colonies which were sent over here to America, professor?"

"Yes; and to India as well. I love to dwell upon the quiet, prosperous part of the stormy history of this country, because it is much pleasanter to think about."

"The people called Louis XV. the 'Well-Beloved,' didn't they?" asked Milly Brown, "though papa said this morning that he didn't know why."

"I do not think they had any sensible reason for it, Milly, because he did scarcely anything but oppress them day and night. But after winning some victories over the English, he was taken very sick, and the people feared he would die. Then he pretended to be very sorry for all his misdeeds, and while the people were rejoicing over the victories he had gained for France, they gave him this name. But I am thinking it would have been far better for the people if he had not recovered; for his subsequent acts prove that his repentance was not at all genuine."

"Don't you think that is apt to be the case when any one professes to be converted under the influence of fear—either of death—or of the civil law?" asked Joe Pal-meter.

"It is very apt to be so; yes, Joseph. Well, finally, the king got well, and the people were very glad,—but it was the last time they were glad, till he died.

"Meantime the nation was engaged in a mighty struggle with the English, over in India, when the renowned general Dupleix was so successful that he gave France the victory."

"When was peace declared?" asked Max Smith.

"In 1748; but still the poorer classes of victorious France were in as great a strait as ever. Even the old Cardinal Fleury, generally so wise and prudent, did the unjust thing of forcing them—the peasants—I mean, to see that the roads were kept in good order; this obligation was called the *corvée*."

"But if he had obliged the rich people to do this, I think it would have been a very sensible thing, for the roads must have been pretty bad, according to the last lesson," said practical Jack.

"Certainly; but you see the poor peasants were already taxed shamefully, and it was only just to require that those who used the roads most, which was the richer classes, should keep them in repair. But all these unjust and iniquitous proceedings only hastened the horrors of that awful baptism of blood called the French Revolution.

"Between 1748 and 1756 there was a period of sweet peace. It was as though the country would take a short breath before the beginning of the next trouble—the French and Indian war, as Americans call it."

"Now we are getting quite near home," remarked Charlie.

"Yes; but meantime the silly king, instead of making the most of the little time of peace, did nothing at all for his impoverished country; but paid all of his attention to a wicked and vain woman named Madame Pompadour."

"What did poor Queen Maria do then?" asked Milly Brown.

"She could do nothing. The will of the king was law; and so that worthless woman almost entirely ruled the country, through her unbounded influence with Louis. She even appointed her favorites as bishops of the church—whether they were fit or in any way qualified for that position mattered little.

"I should almost think the people would be glad for such a king to die," said Rob Billings.

"There are many who would certainly have rejoiced at it. In fact, a man tried to kill him with a penknife about this time, which put the wicked king into a great fright, for though the wound was trifling, he feared the knife was poisoned. Then again did the insincere king profess to be much concerned about his soul; but when the doctor pronounced the wound not dangerous, the king had no further use for the priest whom he had sent for post haste."

"What did they do with the fellow who tried to kill him? and what was the man's name, please, professor?" asked Harry.

"They hitched him to four horses in such a way that he was pulled into as many parts,—it was horrible! His name was Damiens. This awful torture was witnessed by many people, even ladies,—or those calling themselves such, came in crowds to witness it.

"In the French and Indian war, Louis was coaxed into taking the part which he did, by Madam Pompadour, who had no other motive than to gratify her flat-

terers. From this we can see how silly are the reasons which have influenced kings to go to war, one with another. This war resulted most disastrously for France, until finally the poor discouraged people had not the remotest feeling of loyalty in their hearts."

"Could none of the French ministers bring about a better condition of affairs?" asked Charlie White.

"They did not seem to be very capable men, Charlie, or else they were very selfish; that is, with the somewhat notable exception of the Duke de Choiseul. This man evidently managed the very best he knew how for the good of his people. It was while he was minister that the little island of Corsica came into French possession."

"Why, this is the place where Napoleon Bonaparte was born!" exclaimed Florence Ray, enthusiastically.

"Yes, he was born about three months after the island was conquered by France.

"In the year 1773 the Duke de Choiseul was the means of banishing from the country those people belonging to the Order of the Jesuits,—that is, 'their property was taken away,' and their society broken entirely up."

"Well, I don't believe in the Jesuits' religion," said Joe Palmeter, "but I think that deed was a wicked and unjust thing."

"It was unjust, Joseph, and it was no way to bring them into a right way of thinking.

"The eldest son of King Louis XV., the good dauphin, had died, together with his wife and his mother, before these events occurred. They died at about the same time, reminding one very much of the fatalities of like nature which befell the family of Louis XIV. This man, had he not died, would probably have prevented much of the miseries which fell to the lot of unhappy France, for he was an excellent and virtuous man. It was during the reign of the oldest of his sons, Louis XVI., that the dark period of the French Revolution was ushered in.

"In our next study we will learn something about a document called a 'lettre de cachet,' by which the minister Choiseul was dismissed from office."

MRS. L. D. AVERY-STUTTLE.

The War of Principle.—No. 12.

"You spoke, Cecil, of the good advice of Gamaliel, and regretted that it was not always followed when the cause of truth or even of error is being promulgated. There is plenty of room in the world for free thought, free speech, and free action, in so far as they do not come in conflict with natural rights. When they do come in conflict with such rights, we have a fine protection in civil law. For the protection of men in the exercise of inalienable natural rights, civil government is ordained of God."

"The trouble is, Aleck, that men have perverted the unctions of civil government, and history proves over

and over that civil government; instead of protecting men in the use of their natural rights, has restricted and prohibited them even by the penalty often of prison and death."

"Why, Cecil, you certainly have changed your mind since we began this discussion."

"Yes; because whereas I was once blind, now I see. My intellect at any rate is thoroughly convinced that your positions are right. But I am also conscious that it will take more than my intellectual conviction to make me the advocate and upholder of principle in the face of opposition and persecution."

"Convinced of your need, is half the way to power. I cannot think, Cecil, that having the light you now have, you would consent to the meanness involved in opposing truth, or in even being neutral."

"No, Aleck; my very blood boils at the methods I see were used against truth. The weakness of dependence on human power is most obnoxiously apparent in the contemptible methods used to convict a true man of unrighteousness. How men made once in the image of God, can look upon themselves as men, and do so abominably, is still a mystery to me."

"What particular case has stirred you up so, Cecil?"

"O, the very next case in the Book of Acts—the case of Stephen. He certainly showed himself a *man* in every sense of the word. He was full of faith—believed in your principle of utter reliance on God, and consequently was full of power. I suppose the world and the devils both became jealous of such a character."

"Certainly. The prince of this world looks with suspicion and hatred on a man who relies on God: for Satan is a declared rebel against God and his government. Such faith is not mere human belief, but an evidence of an indwelling Saviour. It is the faith of Christ. That faith the devil knows is invulnerable. He tried by every temptation in his power to overcome it in Jesus. Think, then, how he dreads its manifestation in his followers. Every weapon of hell is formed to rid the world of him who has victorious faith."

"The weapons of hell are most contemptible then. Take Stephen's case. He came in conflict with persons from a certain synagogue who disputed with him. They were not able to resist the wisdom and spirit by which he spoke. They had no argument to oppose to his. They knew he had the truth. Instead of acknowledging it, as men should, they sneaked round till they found some unprincipled villains they could bribe to bear false witness. By this means they influenced the elders, scribes and people, rousing an unjust indignation against a good man. They were not ashamed of any calumny they could invent. O how I detest such methods! Finally, they caught Stephen, brought him before their prejudiced council, and gave all possible show to their false witnesses."

"But, Cecil, God did not 'leave him without vindication.' His very face testified to his truth that hour."

"Yes. So it says that it shone like the face of an

angel. If ever such an opportunity is ours, may we too have such a face."

"We need not wait for such a time. Christians will always wear a face that tells the right story—if they are Christians."

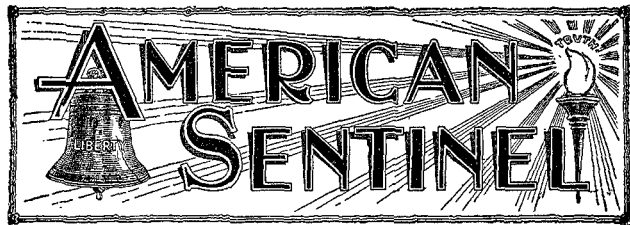
"Besides his face, he had a testimony of wonderful power. I have been amazed in studying Stephen's defense of Christ. With the most subtle tact he begins at the history of Abraham, leading them over familiar ground, showing them that in the rejection of the former prophets and patriarchs, had been foreshadowed the tragedy of Calvary. When they saw the logic of the outcome, and where it placed them, instead of bursting forth in a wail of sorrow, repentance, and supplication, they gnashed on him with their teeth. When God opened heaven to him, and he gave his last testimony, declaring he saw Jesus on the right hand of God, they cast him out of the city, stoned him to death, with hearts harder than stones, for his prayers that their sin should not be laid to their charge, was unnoticed by them."

"Alek, if such an exhibition is the result of reliance on self, on man, on human power, my prayer shall ever be, 'O God, deliver thou me.'"

F. E. B.

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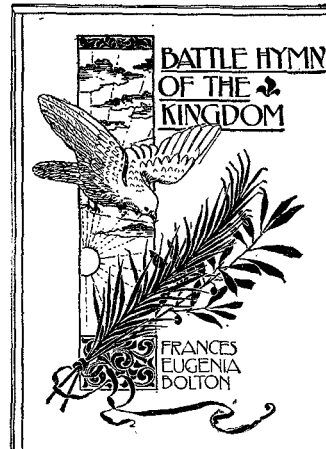
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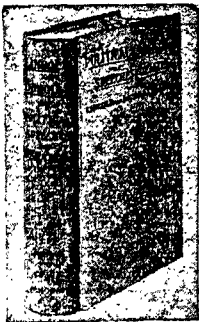
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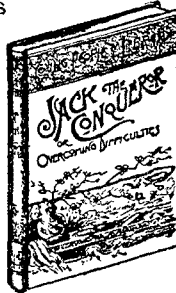


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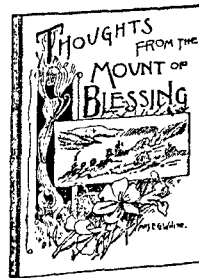
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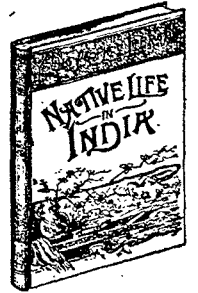
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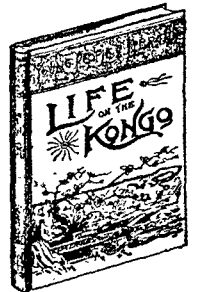
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American Sentinel.

NEW YORK, DECEMBER 22, 1898.

THIS issue of the SENTINEL, being No. 50, completes the volume. The next issue will be dated January 5, 1899.

PRESIDENT MCKINLEY, says the *London Chronicle*, is understood to have given assurance to the Vatican that Catholics in the islands lately taken from Spain would enjoy the same liberty as Catholics in the United States. Whereat the pope is much rejoiced, and has sent the President his warm thanks.

What the pope and other Catholics were worrying about, was of course the Catholic Church property in these islands. There was no danger that Catholics themselves would be interfered with under American rule, but it was not improbable, judging from the history of Mexico and other Spanish-American countries, that much of the enormous church property might be confiscated for civil uses. To prevent this the papal party have importuned the authority of the United States, making it appear, of course, that such confiscation would be a sacrilegious robbery which the American Government was in duty bound to prevent. This church property was of course acquired in the usual way in which the papacy has acquired property in all lands where she has had absolute sway; which is to say that the people have been robbed and peeled by the priests until the church became immensely rich and the people correspondingly poor; and all this in order that the church might overawe the people by a display of wealth and magnificence, and make more secure her hold upon them in civil as well as spiritual affairs. And now, having robbed the country for centuries, she wants the United States to guarantee that she shall not be obliged to give up any part of the spoils. And this, it appears, she has persuaded the Government to do.

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that is being offered for the holidays? "What bargain?"—Why, the quarto-centennial edition of the *Signs of the Times*, 32 pages, illuminated cover, and profusely illustrated, for ten cents! But it is not the size of the paper, nor the illustrations, that constitute its real value, but the truths which it sets before the reader. These are just the truths that are most essential to your welfare,—the genuine diamonds and pearls from the hidden mine of wisdom and knowledge. No space or energy is wasted in an effort merely to please or amuse; but while the aim is to please it is also, first and foremost, to impart information the value of which cannot be measured in dollars and cents. Send for a copy, and if you don't find it the best bargain you ever got for ten cents, you need never believe anything that we say again. Address Pacific Press Publishing Co., Oakland, Cal.

DEFERENCE for days of human appointment always grows in a nation in proportion to the decrease among the people of deference for the day set apart by the Lord. The development of this sentiment is illustrated in the following paragraph from an article contributed to the *Sunday-School Times*, by Prof. A. B. Garner, of York, Pa., on the "duty" of a better observance of Thanksgiving:—

"It is our Christian duty. This day is not set aside by the church, to be sure, nor is it specifically appointed in God's Word; but it is the one day of all the year in which we are called upon, as a people, by our chief executive, to perform a distinctively Christian duty, and to ignore it or to slight it is to turn our backs upon this proclamation that we are a religious, a God-fearing, people. It is the one opportunity given for us to show to the world that we are Christian. Only atheists and infidels refuse to give thanks, and, when we make our nation thus refuse, we brand ourselves an atheistic or infidel people."

The Lord gave the Sabbath to be a sign between his people and himself, that they might show that they were not an atheist or heathen peo-

ple, but worshipers of the true God, the Creator. But to observe a day of human appointment, in deference to the command of an earthly power, is a proceeding which savors only of the human, and is therefore atheistic in its very nature.

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