

AMERICAN SENTINEL

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

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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.

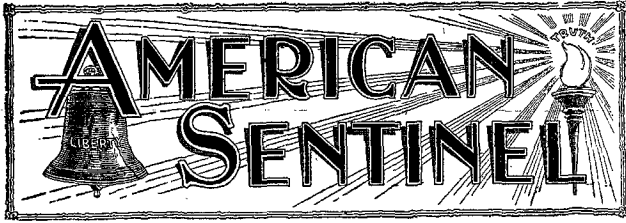
It may be said that worldly recreations are not yet prohibited on Sunday, but it is at this that the agitators for Sunday enforcement aim, for they no more approve of Sunday amusements than of Sunday work; and there is no logical stopping place for the law this side of it.

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 will 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 rosary 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 teagarden, 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.

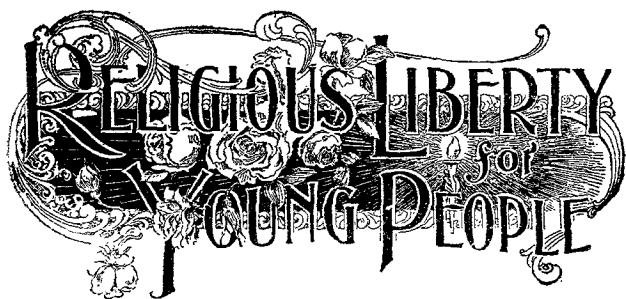
One thing I notice is that the clergyman who is using the civil law whip to force people on to the narrow road is *himself down in the broad road*. Of course, seeking to drive them, he could not very well be anywhere else. In that case it appears to me that he is as bad off as those in whose midst he 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 dignitary 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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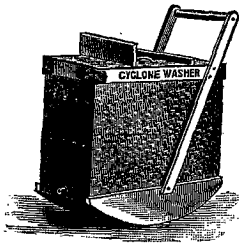
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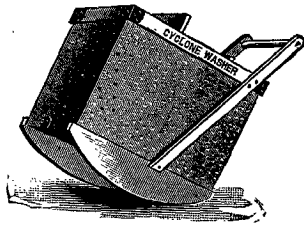
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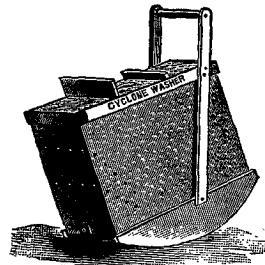
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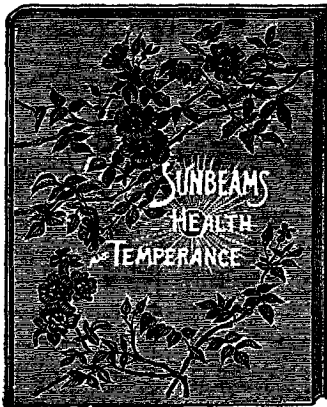
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NOTHING that you see around you to-day is to last beyond a few years of time. The only enduring things are the "things invisible." They are the most truly substantial.

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.