

AMERICAN SENTINEL

LIBERTY

TRUTH

1871

"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.

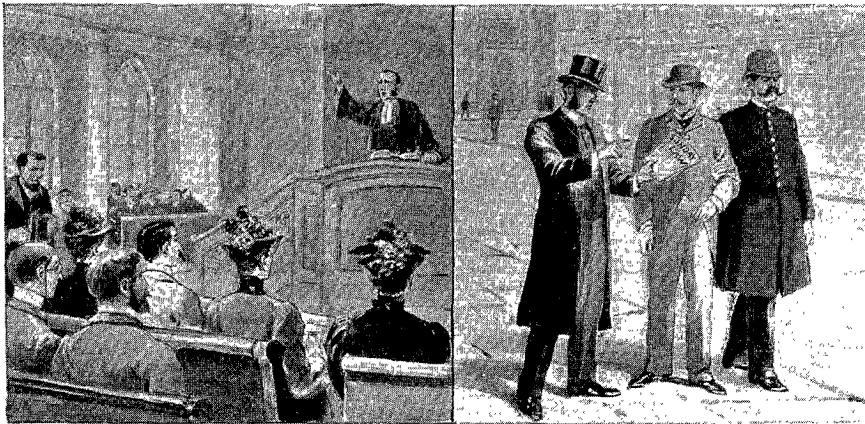
THE foundation of all successful government is individual self-government.

ALL religious legislation is an effort to stagnate the current of religious thought, the flow of which

maintains the religious life of society.

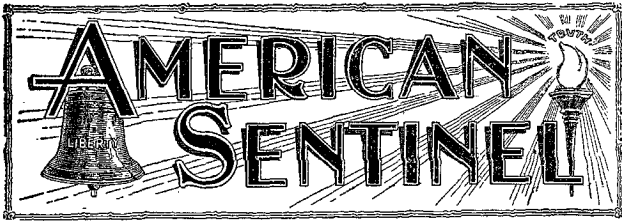
THE State can exercise no power for the good of its people beyond that of protecting each individual in the enjoyment of his rights.

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.

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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 superstitious 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. McClelland, 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.

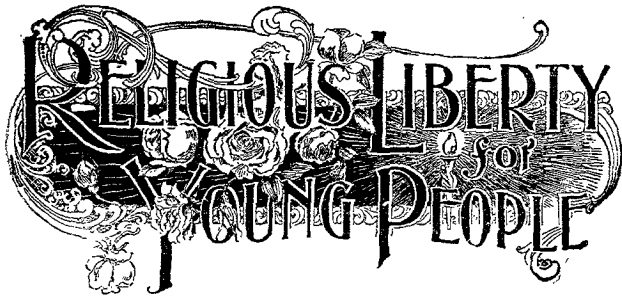
Under the head, "The state of the law a test of human progress," it was clearly shown by Hon. Fred. M. Maynard, attorney-general of Michigan, that where law is administered equally for the protection of inalienable human rights, where civic functions are confined to civic affairs, where thought and speech 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.



RELIGIOUS LIBERTY OF THE YOUNG PEOPLE

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 idea!" 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.

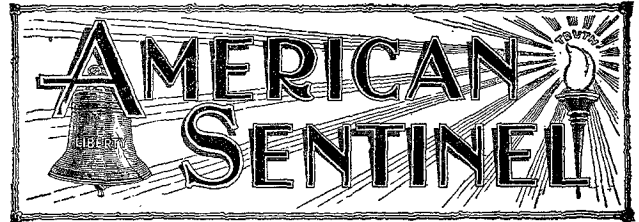
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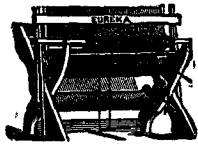
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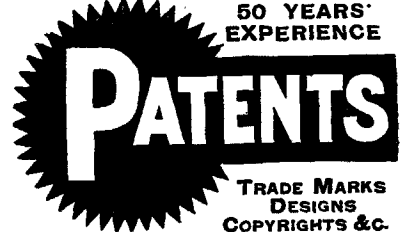
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American Sentinel.

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

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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

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

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.