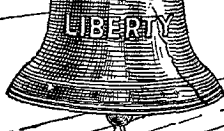


AMERICAN SENTINEL



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

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HE who dies to self, lives for all mankind.

others; free government means that each individual shall rule himself.

It has always been the tendency of nations to out-grow the principles of liberty and equality with which they started out, —to become intoxicated with the sense of great power and wealth, and to imagine they are still progressing when in reality they are going rapidly to decay.

EXPANSION may be due to a healthy growth, or it may be only a bloating which indicates that the system is diseased.

THAT which threatens the welfare of the individual, threatensequally the prosperity of the nation.

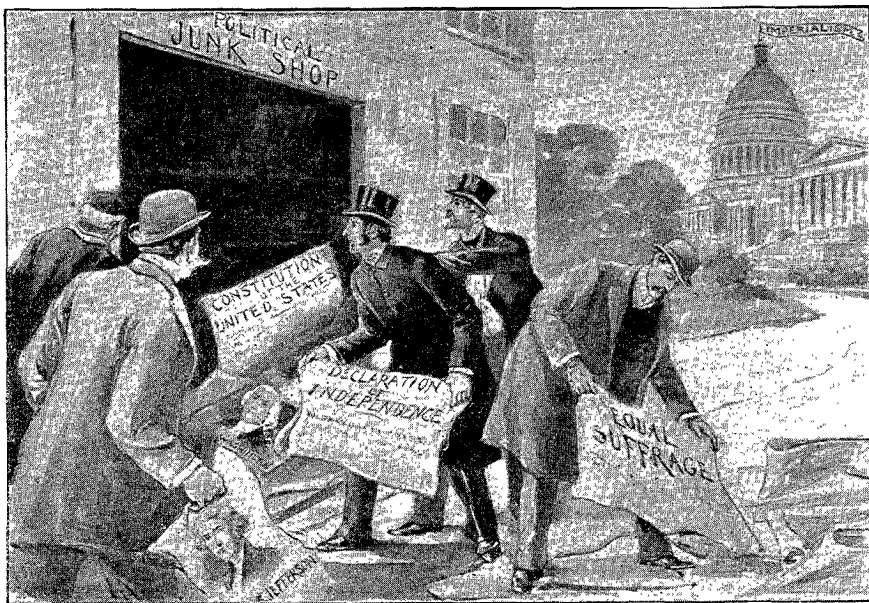
THE devil is not much disturbed by the spectacle of sinners "rebuking sin" at the ballot box.

RIGHT principles are stronger than armies and navies, and the latter cannot support a nation when the former are abandoned.

NATIONAL duty is not best perceived through the smoke and haze of the battle field, nor the voice of wisdom most clearly heard amidst the exultant shouts of victory.

THE politician is concerned for the success of his party; the true statesman desires only the prosperity of the nation.

THERE can be no more un-American form of government than that which would abolish the distinction between sin and crime.

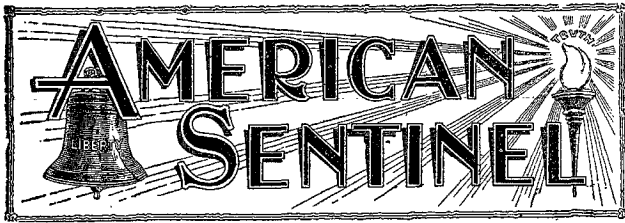


IS THIS TYPE OF STATESMAN HENCEFORTH TO SHAPE THE DESTINY OF THE AMERICAN REPUBLIC?

UNDER the guidance of the men who now stand at the nation's head, the policy of government by the consent of the governed, which the nation has followed since its birth, has been exchanged for the policy of imperialism, which means government of people not by themselves but by others and against their will. The inhabitants of Hawaii are now ruled under the military authority of the United States, although they are not now, nor were ever, at war with this nation; and the inhabitants of the Philippines are to be brought under the same rule. But the Declaration of Independence expressly asserts that governments derive their just powers from the consent of the governed; and the national Constitution was made the embodiment of this principle of government. Hence they are squarely opposed to the imperial policy upon which the nation is now launched, and are by that policy relegated, virtually if not literally, to the political junk-shop. And this means a complete revolution, and the downfall of free government in the Western world.

DESPOTISM means that one individual shall rule

Not legal but spiritual power, must elevate society.



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.)

Free Government a Divine Institution.

FREE government is a divine institution. It did not originate among men, but is the very government of heaven itself. It came down to earth as a gift from God.

The government of God has the appearance of a monarchy; yet it is not a monarchy, as monarchies are understood here. It is in reality "government of the people, by the people, and for the people." Lincoln's famous definition describes no government more perfectly than the divine government, and only in the divine government is his definition fully realized.

The incontrovertible proof of this is seen in the fact that the kingdom of God will include no individual who is not able perfectly to govern himself. Every individual who fails in this respect will be shut out of that kingdom, and solely for that reason. This power of perfect self-government being then a necessary qualification for each individual under the government of God, it can only be that each individual is to exercise this power, and so perfectly to govern himself, in that kingdom.

So thoroughly unlike God is everything that is arbitrary and despotic,—so far is he from desiring to be an autocratic ruler over his creatures—that he will tolerate nothing of this character in his universe. He will shut out of it everything that is contrary to free thought, free speech, and free action.

"Government of the people, by the people, and for the people" on this earth, is little more than a theory; it has never been realized in the past, and is not to-day. The Republic of the United States is based upon this theory of government; but in it the theory falls very far short of realization. The Republic is permeated with despotism in every part. The trouble is that so few of the people are able to govern themselves. No individual who cannot govern himself is fit to govern other people; and his participation in the government tends rather to infringe the rights and liberties of the people than to preserve them. Every slave of passion or ambition is a natural despot.

The purpose of the gospel in the earth is to restore, to all who will receive it, the power of self-government which was lost by the fall in Eden, and thus to prepare subjects for that real "government of the people, by the people, and for the people," which the Creator is ere long to set up.

A Revolutionary Procedure.

REFERRING further to the scheme for the governmental support of the Catholic Church and the priests and high church dignitaries in Cuba, which is being fastened upon the Government of the United States by Cardinal Gibbons and Archbishop Ireland through President McKinley, it is worth while to consider the principles that are involved *according to the views of the men who made this nation.*

The contest which developed and established the governmental principle of total separation from religion, and from any recognition of it, as finally reflected in the Constitution of the United States, was focalized in "A Bill Establishing a Provision for Teachers of the Christian Religion," which was brought before the General Assembly of Virginia in 1777 or 1778.

That bill proposed for that State the identical thing that is now being worked upon the national Government—the support of the clergy from the public treasury.

The men who made this nation as it was made declared that that "bill exceeds the functions of civil authority;" that "the enforced support of the Christian religion dishonors Christianity;" and that "to compel a person to furnish contributions of money in the propagation of opinions which he disbelieves is sinful and tyrannical."

These views prevailed throughout the whole country, and the principle was embodied in the national Constitution and the supreme law, in [the provisions], refusing governmental recognition of religion. And now when President McKinley has "determined that the Catholic churches [in Cuba] shall be kept open and that public worship shall be provided for; and that to this end sufficient money will be advanced by this Government to support the Catholic Church: it is perfectly plain that in this "determination" he is proceeding directly contrary to the fundamental and constitutional principle of the nation.

Again: Of that bill they said that "The same authority which can force a citizen to contribute threepence only, of his property, for the support of one establishment, may force him to conform to any other establishment in all cases whatsoever;" and that "Distant as it may be in its present form from the Inquisition, it differs from it only in degree. The one is the first step, the other is the last, in the career of intolerance."

Now the difference between levying a direct tax for the support of religion, and the appropriation to the support of religion of *funds already raised by taxation,*

is a difference only in form and not at all in principle; is merely a difference in method and not at all in fact. It is hardly possible that the President would determine to levy a direct tax for the support of the Catholic Church and clergy in Cuba: certainly he would say that such a thing would be unconstitutional. But whatever is forbidden to be done *directly* is equally forbidden to be done *indirectly*. And as certainly as the levying of a direct tax for such a purpose would be unconstitutional and subversive of fundamental national principle, so certainly the advancing for such a purpose, of money already raised by the Government, is equally unconstitutional and subversive of fundamental national principle.

If the President can advance for the support of the Catholic Church threepence only of the money of all the people and oblige the people to submit to it, he can with equal right and authority oblige the people to conform to the wishes of that church in all cases whatsoever. Thus this thing that has been "determined" "differs from the Inquisition only in degree. "The one is the first step, the other is the last, in the career of intolerance."

The Washington correspondent reported that this thing of the national Government supporting the Catholic Church in Cuba, is done in order that the Catholic clergy there may not be made "a dangerous set of enemies" by having "reason to regret the presence of the American flag on the island:" it is to avoid "the malign influence that is in the power of a hostile clergy to exercise." This is nothing else than the employing of religion as an engine of civil policy.

The men who made this nation, said of that "Bill Establishing a Provision for Teachers of the Christian Religion," that it implied "either that the civil magistrate is a competent judge of religious truths, or *that he may employ religion as an engine of civil policy.*" And upon this they declared that "the first is an arrogant pretension, falsified by the contradictory opinions of rulers in all ages and throughout the world; *the second [is] an unhallowed perversion of the means of salvation.*"

They declared that the "fruits" of this thing, upon a trial of "almost fifteen centuries" had been "more or less, in all places, pride and indolence in the clergy; ignorance and servility in the laity; in both superstition, bigotry and persecution." And that such has been precisely its fruits in the remaining one hundred and twenty years, unto this time, in Cuba is certain from the statement of this same Washington correspondent that though there is in Cuba a "vast number of priests and high church dignitaries" who "exercise complete control over their parishioners," yet the "population is densely ignorant," and "have never been taught to support their church and clergy by direct voluntary contributions;" and that this same clergy is of such a dangerous and malign disposition that unless the Government of the United States shall now continue the support that the Spanish government always gave, "it is easy to believe that the new

American government in Cuba would have at its very inception built up a dangerous set of enemies" in this priesthood.

And to continue the old system of things which the makers of the nation repudiated, but which has been continued by Spain, is the very thing that this Washington correspondent says President McKinley has determined to do, as the consequence of "numerous conferences with Cardinal Gibbons and Archbishop Ireland." In other words, the President has espoused, and is committing the national Government to the very principles *in toto*, which the makers of the nation distinctly and in fullest detail repudiated, and fixed their repudiation of those principles in the national Constitution and the supreme law as they intended and supposed *forever*.

This is a complete revolution: silent it is true, but none the less a revolution; and a revolution backward at that.

A. T. J.

In Jail for Conscience' Sake.

THE following appeared recently in the *Times*, Alexandria, Va., and gives some information which will be of interest to those who have made note of the arrest and imprisonment of two seventh-day observers at Ford's Store, Maryland, for non-observance of Sunday:—

"MEN IN JAIL ON ACCOUNT OF THEIR RELIGION.

"An old citizen having seen in the *TIMES*, some weeks ago, that two Adventists, Rhodes and Curlett, were held in jail at Centreville, Queen Anne County, Md., for cutting corn on Sunday, wrote to them regretting that such a state of things could exist in Maryland and urging agitation to induce the voters there to secure an amendment of the Sunday law similar to that in the Code of Virginia which declares that no penalty shall be incurred for work on Sundays by any one who conscientiously believes that the seventh day of the week should be observed as a Sabbath, and does in fact refrain from secular labor or business on that day. To this the following reply was received yesterday:—

"CENTREVILLE JAIL, NOV. 20, '98.

"DEAR FRIEND: We received a kind and welcome letter from you the other day which encourages us very much. We appreciate kindness and sympathetic words that we may receive from any one. We can see by the tone of your letter that you are not in harmony with the persecuting spirit which prevails in Queen Anne County, Md. We keep the seventh day of the week in accordance with the commandments of God, and work on Sunday, which we are persecuted for. But we rejoice that we are accounted worthy to suffer for His sake who suffered for us. The servant is not greater than his Lord. He has promised in his precious Word that he will never leave us, nor forsake us. And praise to his most holy name we are getting an experience here that we could never get any otherwise. We remain,

"Yours respectfully,

J. H. RHODES.
J. F. CURLETT.

Alas! For The Town.

BY FRANCES E. BOLTON.

ONE day hell's ambassador came to a town,
He looked round about with a sinister frown;
For the jails were all empty, there were scarce any traces
Of drinking, or betting, or even horse races.
There were schools and libraries, and many a steeple,
And the order and peace told the manner of people.
He called on the mayor, and asked, if 'twas law
That made all the righteousness round him he saw?
But the mayor laughed loudly, then pointed above,
And said, "Nay, my good sir, it is heaven-sent love.
Come down to our church the next meeting, and see
If with such gospel preaching we different could be."

"So I will," said the demon. "If there's preaching 'gainst
sin,
'Twill be just the first place where I ought to start in."
So when the good people came into the meeting,
They gave to the demon unknown a kind greeting.
"Alas!" said the demon, "this warmth in the church
'Is just what is leaving our cause in the lurch.
'Grim coldness must come here. I must not speak loud,
'But where love runs so freely, there's always a crowd."
The singing was hearty, the prayer was sincere,
The preaching the kind that a demon might fear.
He wriggled and twisted, and then said, "I'll plan
'To get in this pulpit a different man."

"I'll send Fashion down here to trim up the people,
'I'll get them to building a far higher steeple;
'For 'twill help our cause better to have them in poles
'Be more interested than in these lost souls.
'I'll send Folly into the town with her graces,
'We'll soon have saloons here, and plenty of races;
'But the first thing I'll do, if I possibly can,
'Will be to get rid of that gospel-hot man."

The demon went slowly on a well-defined mission.
He set the good people to longing and wishing;
And Fashion came after, and after came Folly,
And took hold of Peter and Patience and Polly,
And old Mrs. Grundy stepped up to the pastor,
And said, "If he kept up, he'd have to move faster."

And when pride and vanity grew very bold,
The people in Christ-Church were haughty and cold.
But the pastor, long tempted, unyielding, stood true,
And he gave them the gospel, and he bade them adieu,
For the demon had worked all the length of his plan,
And got them to send for a new-fashioned man.

The new-fashioned preacher had sermons a pile.
He made the folks wonder and clap hands and smile;
But in spite of his rhetoric, 'twas patent to all
That his audience somehow was growing quite small.
'Twas choice as the choicest; but still far too thin
For the kind of a hearing his talent should win.

He passed with the crowd, and he saw many faces,
That once were at church, going off to the races.
And all the saloons were in prosperous order,
He noted statistics as if a recorder.

Just then as he pondered o'er what he would do,
His old friend came up. "What!" you look very blue.

"What's the trouble?" said he. "Oh, the trouble is sore;
"For I can't get the folks out to church any more.
"Horse-racing, and betting, saloons, Sunday papers
"Are making them play up most unloving capers.
"Good preaching and culture and ethics all passes
"As so much wind blown o'er the heads of the masses."

"Ha! ha!" said the demon. "That's hard. Let me see.
"I think I can help you. Come walk on with me.
"Get a law to forbid all this racing; for say,
"The people ought surely to keep the blest day.
"Shut up the saloons, sir, and don't get out papers,
"And see if you can't change the people's bad capers."

"If when all that now tempts them is out of the way,
"And then they won't come to the church on one day,
"We can make the law straighter, though now it half
shocks,
"(Yet they did it some years since), and get out the
stocks!

"If the people still haggle, and still do refuse,
"Why, then, there's the rack and 'ye olden thumbscrews';
"And if we keep at it, I say it with awe,
"We can bring them to time, when love's gone, with hard
law."

"I've been looking for this for some time; for you see,
"No souls are so useful to mine and to me,
"As those who turn hypocrites, sinister knaves,
"Who'll toil in the law-chains as if they were slaves.
"And I tell you your church will become a delight
"To us demons who'll fairly split sides at the sight.

"We will set men as spies to hunt out the delinquent,
"And put the police star on some hardened old skinflint.
"You could rule as a king then, and have, don't you see?
"The reverence that should mark a true laity.
"In fact all you wanted to you would be given:
"For couldn't your word open hell, or shut heaven?"

The parson walked on, and he longed to be great.
He thought on the wonderful chances of fate,
And went to the caucuses, pulled every wire,
Where he couldn't persuade, he got some one to hire.
He talked to the people, till many grew bold
In welding their own chains in which to be sold.
They rolled in petitions till all Congress saw
There was no other way than to give him the law.

Ah me! and alas! the Dark Ages came down
And settled and killed out all love from the town.

Say, have you heard men who are preaching this way,
Take down the old Bible, and read it, and pray?
Didn't God send the preachers to seek for lost souls?
What business have they to be wiring the polls?
For the old-time religion that springs up from love,
Is the only religion that's mentioned above.

THE *Journal*, of this city, has been publishing some pictures of the pope, taken by the "biograph," which represents him in action as he appears in the Vatican. Among other things the pictures show the papal benediction; so that by this bit of journalistic enterprise the papal benediction can be not only seen but actually received by people in this country; for Archbishop Martini, asserts the *Journal*, "in a telegram to the editor,

says that the benediction will give the same benefits to those who see it in the Mutoscope as if they actually received it from the holy father in person." And no doubt they will, every bit!

Notes from the W. C. T. U. Convention.

* * *

THE proceedings of the National Woman's Christian Temperance Union, which closed November 16, in St. Paul, Minn., reveals the fact that this organization is composed of a band of women gathered from every state in the Union, and from almost every nation upon earth, who have not only set their faces as a flint against wrong, but who know the nature of the wrong against which they are battling, and whose tender hearts, and loving hands reach out to every human life.

The past year has been an eventful one for several reasons. The death of Miss Willard, February 17, caused a shock and gloom to fall on the organization such as it has never before realized, but each woman soon rallied to the support of the vice-president, and, as was often expressed, instead of Miss Willard's mantle falling upon any one person, each individual feels a new sense of responsibility to follow her as she followed Christ, and strive to make the work she loved a greater power for the good of humanity.

The retiring of the Temple Trust bonds was another event which caused considerable excitement, and will distinguish the past year from all others. The noble woman who was the builder of the temple, and who has stood so bravely for its interests through the bitter opposition of the past few years, is by no means discouraged even if the W. C. T. U. have dropped the temple as an affiliated interest, and determines to continue her work until the building is free of debt, and seems confident of success.

The reports from the different states showed quite an increase in membership during the past year. Indiana excelled all the other states in this respect, having gained one thousand new members. The finances of the organization are in a prosperous condition.

The reports from the various departments in the organization were full of interesting incidents, and show that a systematic work is going on for soldiers, sailors, and railroad officials. A vigorous effort is being made in behalf of purity in art and literature, and also to secure a law for the protection of Sunday observance. The national superintendent of the "Sabbath Observance" Department said, "There is no hope of destroying the Christian religion so long as the Christian Sabbath is acknowledged and kept by men as a sacred day. Hereafter the week following Easter week will be known as the week of prayer for the preservation and better observance of the Sabbath. This year we sent out 18,000 of our Lord's day leaflets—5,000 more than have ever been used before."

Dr. W. F. Crafts, who is quite prominent in W. C. T. U. ranks and conventions, stated that the reason he was present was because he could get more coöperation from them in his work than from any other organization in this country; for the Woman's Christian Temperance Union is the most aggressive body in making laws, and in getting them enforced, in the world. He said: "We are threatened, as a nation, by many evils, and not the least among these is the increased consumption of liquor, which is increasing at twice the rate of increase in population murders, lynchings, and municipal corruption. Sabbath-breaking, impurity and corrupt journalism are threatening evils. There are three necessities of life in a republic—intelligence, conscientiousness and a spirit of equality. In order to develop these the relation of master and servant must be broken every week by general observance of the Sabbath; and the day must also be protected from dissipation, that there may be opportunity for the mental and moral improvement of the masses. The Sabbath, as observed in Great Britain and the really American parts of America, makes men; while the holiday Sunday keeps the people that have it in childhood, forever at play."

It is a great cause of regret to the women that they are not yet permitted to wield the ballot, but they determined to persevere in their efforts to obtain this privilege.

Mrs. Lillian M. N. Stevens, of Maine, was elected president of the organization, and Miss Anna A Gordon, of Illinois, vice-president, this being in harmony with the choice indicated by Miss Willard before her death.

The Church and State System in Utah.

THE Mormon system has been from the first a system which united church and state; like the papacy, it has made the church supreme in both religious and civil affairs. And in this respect Mormonism remains to-day what it was in the days of Joseph Smith and Brigham Young.

Under the control of this system, the territory of Utah was received into the Union as a sovereign state. The nation refused to receive polygamy, and compelled this (as it thought) to be thrown out; but it took in a union of church and state. And now it is discovering that this church-and-state system was the real evil of Mormonism, and the real argument against receiving the territory controlled by it into the Union. For it is now seen that the Mormon Church rules in Utah, and that under its rule the baneful branch of polygamy which was lopped off from the parent tree by the sword of the civil power, is budding into new life, and bids fair to develop again as of old. Upon this point the *New York Independent*, under the heading "Mormonism Again a Foe," speaks the following:—

"There has been a disposition among the Christian

people of the nation not to judge the Mormon people too harshly since they professed humility and promised that they would abandon polygamy out of respect for American opinion and would never again countenance the union of church and state. Reports from Utah that they were breaking these pledges and that it was never intended to keep them have been received from time to time, but all have felt that the proof must be of the strongest before the nation would be justified in believing it must bring pressure to bear to compel good faith. The time seems to have come, however, when forbearance is no longer a virtue and when the Mormon problem must be faced without compromise and the Mormon people taught that Americans will not tolerate plural marriage within their country.

"The Mormons themselves have given us the convincing proof by sending to Congress an ardent polygamist, one who is thoroughly identified with Mormon interests, and who was elected after fair warning had been given that his triumph would be considered a notice that polygamy was to be forced 'down the throats of Congress and the American people.' He says he has taken no wives since the anti-polygamy manifesto, but was justified in maintaining his relations with those to whom he had been united before; and that the law against such association adopted by the Mormon legislature—like some Connecticut blue laws—is not enforced because there is no sentiment behind it. This contention, however, cannot be admitted, as the Mormon leaders and representatives pledged themselves again and again that the last vestige of the system had been wiped out before statehood was granted and that it should never rise again to plague the nation.

"What guaranty have we that the Mormons will obey one part of a statute more than another? If there is no public sentiment requiring the enforcement of a law against cohabitation with polygamous wives what sentiment will enforce one against the taking of more wives? When Mormon authorities and even the governor of Utah are engaged in flaunting the divinity of the 'celestial marriage' system, is it probable that they will long refrain from putting it into execution once more?

"It would be an affront to the American people and the Christian churches for Congress to allow Mr. Roberts to hold his seat in the House of Representatives in the face of his plain defiance of the national demands. It seems impossible that some means should not be found of unseating him without trouble under the former anti-polygamy laws, the amnesty proclamation of President Harrison and the enabling act of Utah, and this means should be taken without hesitation. The Mormon people should be shown that no polygamist will be seated in either house of Congress, as a warning that the nation is prepared to take stern measures against such a practice. Measures should be devised to punish those who do not heed the warning."

Mormonism is not "again" a foe; it has been such all the time; and the mistake of the American people was in not recognizing it as such, without polygamy the same as with it. For that mistake they may yet pay dearly. Mistakes made upon such a point are always costly.

The nation required the Mormon Church to discontinue polygamy and promise that it would never be revived. But the promise of a church that maintains a

union with the state is not to be trusted. The American people apparently begin to realize that the promise of discarding polygamy is not to be kept, and it will be well if they discern the real reason why Mormonism has proved itself irreconcilable with American government.

The Holy Spirit and Sunday.—No. 15.

BY C. H. KESLAKE.

WE have seen that Jesus Christ is the Author of religious liberty; that he promulgated this principle, and practiced it himself, thus setting the example to his followers for all time. And we have seen that people cannot depart from this principle without being arrayed in that thing at least, against God and man.

The recognition of this principle means the recognition of the doctrine of separation of the church and the state. It is impossible to unite these two latter without subverting the former. Hence, in clearly-defined language, we find Christ teaching that church and state should be kept separate. This is found in Matt. 22:21. The facts that led up to the declaration of Christ in this scripture are these: Certain of the pharisees, having counselled how they might entangle Christ in his talk, sent their disciples and the Herodians with the question, "Is it lawful to give tribute unto Cæsar?" Their purpose of course was to get him to answer in the affirmative or negative. It mattered not to them which it should be. If he should say "Yes," then he would be denounced as a friend of the Roman Government—at the head of which was Cæsar, and the yoke of which the Jews hated—and therefore an enemy of the Jewish nation. If on the other hand Christ should answer "No," then he would be denounced as the enemy of the Roman Government. In either case the position of Christ would be punishable with death, and to bring this about was the very thing that the pharisees had planned and hoped for. "But Jesus perceived their wickedness and said, Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

Thus the Saviour exposed their hypocrisy and made them acknowledge that there were certain things belonging to Cæsar which common honesty demanded should be rendered to Cæsar. At the same time Christ told them that they should render to God the things that were God's.

What was true then is true now. The things of God and Cæsar cannot be mixed. Confusion would inevitably be the result, the climax being that neither God nor Cæsar would get that which was respectively theirs. Not only is this gospel truth, but common sense teaches it, and history proves it.

It requires no argument to prove that Cæsar represents the civil government. At the time of Christ, Cæsar was the representative of the civil government of Rome. The one stands for the other; hence their names are used synonymously. Therefore the only things that belong to Cæsar or to the civil government are the things which are purely civil. With civil things only can civil governments have rightfully anything to do. The things that are religious are to be rendered direct to God. It is clear therefore that when the civil government demands that which belongs to God, it puts itself in the place of God; and demanding the things that belong to God it is only a question of time when it will lose even the things which belong to itself. In other words, the time would come when a religious hierarchy would get the ascendancy, and control even those things that are civil, for its own ends.

In asserting the doctrine of separation of church and state, the Saviour also taught the doctrine that all men are equal—that the natural rights of all men are equal and inviolable. It could not be otherwise. The civil government is the “minister of God to thee for good.” In its proper place human government can be nothing else but good—no matter what the form of government might be. But they can be what they were intended to be only as they recognize the equality of all men. And the government that comes the nearest to recognizing this principle comes the nearest to the mind of Christ with reference to earthly governments; and so far as it is possible, would come the nearest to that divine government over which Christ is to rule when all earthly governments shall be no more. And the more the equal rights of all men are recognized by any government, the less tyrannical will that government be.

As in the matter of religious liberty, so of these things—they are the teachings of Jesus Christ. Both were denied by the papacy. But they were recognized by the founders of this Government, and incorporated into the fundamental law of the land; and this too with the express object of keeping out from governmental affairs the papacy or anything like the papacy, no matter what name it might go under.

Thus in the immortal Declaration of Independence we have the words, “We hold these truths to be self evident: that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.” And when the Constitution was framed, these principles, as stated above, were incorporated into it.

This is Christ-like. This is lamb-like. And, as we said last week, with reference to the question of religious liberty, so we now say with reference to the foregoing: the United States is the only Government in all history from the days of Christ down, that ever followed the example of Christ. And Bancroft spoke the truth when

he said, “Vindicating *the right of individuality* even in religion, and in religion above all, the new nation dared to *set the example* of accepting in its relation to God the principle first divinely ordained in Judea.”

Thus it is proven conclusively that the United States is the government symbolized by the beast having the two horns like a lamb. Rev. 13:11.

The Sacred Right of Conscience.

IN “Legal Maxims,” compiled and published by Herbert Broom, LL. D., a London barrister, the right of conscience is upheld in the following words:—

“Summa ratio est quæ pro religione facit,—That rule of conduct is to be deemed binding which religion dictates.

“The maxim above cited from the commentaries of Sir E. Coke is in truth, derived from the Digest; where Papinian, after remarking that certain religious observances were favored by the Roman law, gives as a reason, Summan esse rationem quæ pro religione facit.

“It may, however, safely be affirmed that, if ever the laws of God and man are at variance, the former are to obeyed in derogation of the latter; that the law of God is, under all circumstances, superior in obligation to that of man; and that, consequently, if any general custom were opposed to the divine law, or if any statute were passed directly contrary thereto,—as if it were enacted generally, that no one should give alms to any object in ever so necessitous a condition,—such a custom, or such an Act, would be void.

“It may further be observed, that, upon these two foundations, the law of nature and the law of revelation, depend all human laws; that is to say, no human laws can be suffered to contradict these. For instance, in the case of murder: this is expressly forbidden by the divine, and demonstrably by the natural law, and if any human law should allow or enjoin us to commit it, we are bound to transgress that human law, or else we must offend both the natural and the divine. ‘Neither are positive laws, even in matters seemingly indifferent, any further binding than they are agreeable with the laws of God and nature.’

“It cannot, however, be doubted that obedience to the laws of our country, provided such laws are not opposed to the law of God, is a moral duty; and, therefore, although disobedience is justifiable in the one case supposed, of a contradiction between divine and human laws, yet this is not so either when the human law affirms the divine* in a matter not indifferent in itself,—as when it forbids theft, or when the human law commands or prohibits in a matter purely indifferent; and in both these cases it becomes a moral duty on the part of the subject to obey.”

These legal maxims constitute what may be called the classics of Anglo-Saxon law—the foundation principles established centuries ago, affirmed by the most celebrated legal authorities, and which have come down unchallenged to the present time. As such they are justly to be regarded as unquestionable authority.

*This is true as the authors meant it, but not as affirming that human law can rightfully affirm the law of God, *as such*.



ONE would almost think, from reading what is said by "patriotic" clergymen and others in reference to the late war, that the Almighty is enrolled in the military and naval forces of the nation. And all civilized nations appear to be equally sure that the Almighty is on their side. But the Omnipotent never joins any side. He only invites all men to join his side.

THE mistake that is made by modern reformers, said the Rev. W. M. Lawrence (Baptist) at a meeting of Chicago ministers, is that "they create great agitations regarding rum-selling and gambling, and endeavor to have laws made and enforced against these evils, without in reality making one man or woman better or more able to withstand temptation than he would be if there were no such laws enforced. The place to begin is with the individual. When you have made a sufficient number of individuals better you have removed just that number from the evil influences which are so loudly decried."

This is sound doctrine. The remedy, if it is to be effective, must be applied where the evil begins, which is in the individual heart.

ALTHOUGH but a few months ago no one in America dreamed that the United States would occupy the position as a world power that it does to-day, it is coming to be counted as an offense but little short of treason to advocate a continuance of the national policy that has been followed up to the time of the war with Spain. The Rev. Dr. Parkhurst, for uttering the words printed by us last week, warning against a departure from the principles of Government advocated in the Declaration of Independence and the Constitution, provoked a storm of hostile criticism from his brother clergymen, one of them going so far as to say that "If Dr. Parkhurst and Professor Norton talked in any other nation during a war as they had in this, they would have been tried for high treason." All this smacks of the despotic systems of the Old World, and is very significant.

THE editor of a Seventh-day Baptist paper reports that "A conversation with the secretary of the Philadelphia 'Sabbath Association,' after the public meeting, revealed the fact that he 'is hoping' to find three men in each of certain districts of the city who will unite, thus

securing a hundred or more men who will push the work of compelling the city authorities to execute the Sunday laws against 'laundries,' Jewish clothing stores, and similar 'small fry.' Nothing appeared in his plans touching the agitation of the fundamental issues of the Sabbath question." There is renewed activity all over the country in agitating for a more rigid enforcement of laws for the observance of Sunday.

THE *Evening Star*, Washington, D. C., reports that a Catholic monastery is in process of erection in a suburb of that city,—the first of its kind to be erected in this country. It will be an imposing structure, and will have a chapel or church in close connection with it. It will be under the control of the "Franciscan Fathers of the Holy Land." The church is described as being remarkable for its "underground shrines and passages." The underground portion of Catholic churches and other edifices are usually well filled with rooms which are intended for uses that will not bear the test of public inspection.

ONE hundred pounds of earth from Jerusalem, gathered in the Garden of Gethsemane, recently came into the Chicago customs house, says the *Chicago Times-Herald*, brought in by an "eminent commander" of a Chicago Masonic order. The purpose of this remarkable importation is that members of this Order may have "holy dust" sprinkled on their biers after they are dead. The idea, it is said, "is destined to receive much attention all over the country and to be looked upon with great favor." This is all very fitting for a society which lives upon forms and ceremonies, and for such only. There is no holiness apart from God, and no ground was ever holy save as it was made so by his presence.

PROFESSOR GOLDWIN SMITH, Toronto, gives his view of American imperialism, as exemplified in the transaction relating to the Philippines, in the following:—

"It is edifying to mark how frankly the Spanish colonies are treated by the American jingoes as prizes captured in war, with which they are at liberty to deal just as they think fit, without the smallest regard for the rights or wishes of the native populations. The eight millions of Filipinos, who have been in arms for their own liberation, are regarded as part of the booty, to be kept, sold or transferred, just as the interest of the captor may dictate; yet the war was commenced with the most solemn disavowals of aggrandizement."

THE *Chicago Times-Herald* says that "the United States Government has still a large missionary work to perform in Cuba, and that is to teach the Cuban army first, and the Cuban people afterward, that a military government is not an acceptable substitute for repub-

lican government. We went to war because Spanish oppression and cruelty in Cuba had become intolerable. We do not propose that they shall be succeeded by Cuban oppression and cruelty." The meaning of which is that the American army must remain in Cuba until the Cubans give satisfactory evidence that they are able to govern themselves. Meanwhile American enterprises will obtain such a hold upon the island that it will be very difficult to convince a large class of enterprising and wealthy American citizens that Cuba ought ever to be released from Anglo-Saxon control.

* * *

THE following was printed, editorially, in the *Pittsburg Catholic*, of November 16:—

"A striking sermon on purgatory was within this month preached in the Catholic church. The Catholic doctrine on this subject was laid down in clear and explicit terms. They who were privileged to be present could not but realize the important duty devolving upon them, to be generous in their prayers, to storm heaven, as it were, by masses said and supplications for the souls in purgatory. By so doing the faithful people of God will find rest for themselves as well as for the suffering souls."

This is the precise doctrine, the preaching of which by Tetzels aroused the first active opposition of Martin Luther. To-day the Catholic Church uses this scheme to draw money from the pockets of the people without any particular protest being heard.

* * *

At a meeting called by colored people of Chicago to express their sentiments relative to the situation which has developed in the Carolinas, the following resolutions were passed, which, aside from the sentiment of regard for right and justice which they express, constitute a most forcible comment on the present pose of the nation as being divinely commissioned to propagate the principles of free and just government among the peoples of foreign lands:—

"WHEREAS, The campaign of crime and bloodshed prosecuted by the white people of North and South Carolina against colored citizens has resulted in the butchery of more than a score of unoffending men, women and children; and—

"WHEREAS, The openly avowed purpose of the white people to disfranchise colored voters and to drive colored men from positions in the public service has been successfully accomplished through arson, mob law, and murder; be it—

"Resolved, That the colored citizens of Chicago, in mass meeting assembled, respectfully appeal to the President of the United States to give the cause of these oppressed people the benefit of some recommendation in his next annual message to Congress, and we appeal to Congress to prosecute an investigation into the revolution in the Carolinas, and for the enactment of a statute which shall make representation in Congress dependent upon the number of qualified voters in the several states.

"Resolved, That we express ourselves as unalterably opposed to the acquisition of foreign territory until the nation shows its purpose and power to govern its people at home. *A government which cannot protect its citizens under the shadow of the capitol ought not to assume to protect 10,000,000 of foreigners 8,000 miles away.* (Italics ours.)

"Resolved, That we appeal to all fair-minded people for a patient consideration of the questions which agitate the nation, and, believing that the permanence and security of every nation must rest in the supremacy of the law, we earnestly bespeak for our race the support of public sentiment in our contest against mob law everywhere, whether assailing our right to vote in North Carolina or denying us the right to work in Illinois.

"Resolved, That a copy of these resolutions, properly engrossed, be sent to the President of the United States, a copy to each member of the Illinois delegation in Congress, and copies to the Chicago press."

The Crime of Picking Apples on Sunday.

"New York Journal," December 1.

HAS a man the right to pick apples on Sunday on his own farm? That is the question which will engage the attention of the Westchester County Grand Jury next Monday.

Mrs. Winifred Horton, an aged and pious resident of Sing Sing, says that such conduct is unlawful, and makes a specific accusation against her former neighbor, Andrew Eck. She charges that on Sunday, September 18, she was walking in her garden when she saw Farmer Eck come out of his house, go to his orchard and then and there pick several ripe apples from an overhanging limb.

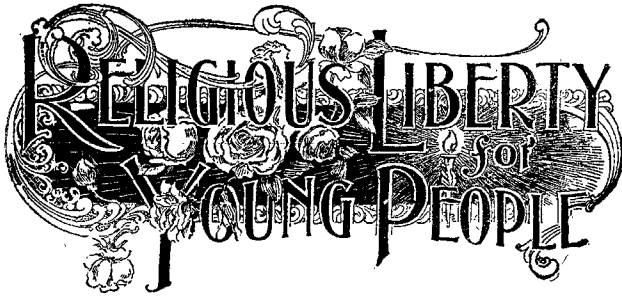
Mrs. Horton knew that Farmer Eck was doing wrong, so she went to the office of Justice Stuart Baker, in Sing Sing, and informed him of the culpable act. Justice Baker, also esteemed for his piety, carefully considered the merits of the case and concluded to sustain the charge.

He issued a warrant for the arrest of Farmer Eck, and when it was served the old gentleman nearly collapsed. He appeared with the constable before the Justice, who, puzzled as to what sentence to impose, released the prisoner on \$20 bail.

County Judge Smith Lent, of Westchester County, a resident of Sing Sing, finally heard of the case and ordered that the Grand Jury investigate it.

The action of Judge Lent was highly pleasing to Farmer Eck, who did not want the charge hanging over him, and who is confident that he will not be indicted for taking his own fruit from his own tree, even on a Sunday, in the presence of a pious woman.

Mrs. Horton will go to White Plains to tell her side and sustain the charge. Since it was made there has not been the best of neighborly feeling between the farmer and Mrs. Horton; in fact, they have ceased to speak as they pass by.



The War of Principle.—No. 10.

"ALECK, do you really believe that men to-day must have the experience of the apostles in order to be true to truth? Do you not think that there is in noble men the innate self-control and power to stand for principle without a conscious endowment of heavenly power? Hasn't education and civilization, by bringing before the world noble ideals, wrought a change in men, so that they not only can be true to truth, but would scorn to be otherwise?"

"Well, Cecil, you have asked me three questions all at once. First, do I think it necessary to have the apostolic experience to be true to truth? Yes, I do. For the second question, I believe that all the nobleness men possess is given by the Holy Spirit; and third, that the very idea of education and civilization are results of its working. When men scorn to be untrue, they have been conscious or unconscious recipients of divine power; and that in this day, as well as long ago, the hope of nobility is found alone in a heavenly endowment.

"Now, Cecil, let us follow the disciples in their experience. We have seen their cowardice, their fear of man, their weakness, duplicity, selfish meanness, their desertion of Christ in the hour of his greatest need."

"Aleck, a new thought has come to me. Do you think that all men would show the same weakness of character, were they tried as the disciples were?"

"No doubt, Cecil. Put to the test, we should find out the truth about ourselves, and self-trust, self love, self-sufficiency, would be mightily shaken."

"I can see that their experience must have wrought deep humility in them, and a feeling of need for a better support than they had in themselves."

"Cecil, that is the only object of the trials that come to men. The loving Father knows we are deceived in ourselves, and has to permit these trials to come in order that we may be convinced of the truth. It is not to give us a painful sense of our weakness and to sink us in despair; but rather, that knowing our insufficiency, we may make connection with him, and be divinely sustained. Love invites us to his heart. It is beautiful to think of."

"Aleck, I never thought I should want to be divinely sustained. I supposed I was strong in myself; but now I begin to feel a desire to find out if I am weak, and if so, to be in conscious touch with God."

"Dear friend, I knew you would come to this desire. Are you willing to be tested? Can you sing,

"Nearer my God, to thee, nearer to thee,
E'en though it be a cross that raiseth me!"

"I do not know, Aleck; I tremble at the cost of the experience. But I am willing to pray to be made willing."

"Ask, and ye shall receive," said Aleck, "that's what the disciples did."

"Yes; but they came with a full knowledge of their weakness, while I am only beginning to suspect mine."

"Never mind, Cecil. As you are able to bear the revelation, God will let you see the truth.

"Now let us turn to Acts and see how the disciples obtained the promise of power. Perhaps it is essential for you to have a knowledge of the power that may be yours before your test comes, that you may know a way from despair. When the disciples went back from Olivet, how did they feel?"

"They went back rejoicing," said Cecil. "How puzzling their appearance must have been to those who thought their cause lost, their King crucified, and their kingdom a myth."

"Indeed it must have been so, especially as they had not yet received the power to be witnesses of what they knew was truth.

"What did they do, Cecil? Read Acts 1:14."

"And they continued in prayer and supplication. Why did they need to pray, Aleck?"

"To realize their own need that they might appreciate the blessing, and know that its source was God. For ten days they prayed together with one accord. No jealousy, no envy, no evil surmising kept them apart. And when the day of Pentecost was fully come, what happened? Read Acts 2:2."

"And suddenly there came a sound from heaven as of a mighty rushing wind, and it filled all the house where they were sitting . . . and they were all filled with the Holy Ghost." What a strange experience!"

"Yes; it was wonderful. But its results were more wonderful. The Spirit is a strengthener of the inner man,—of the character. It renews us into the image of Him who created us. Christ said that the Spirit would lead into all truth; that it would glorify him, take his things and shew them unto us, bring gifts by which our ministry would be increased and made effectual.

"Now let us notice the change in these once wavering disciples. They were no longer afraid to witness for Christ. They began to speak with tongues, and men of every nation came to hear their testimony."

"The Jews didn't stop them after all, not even by crucifying Christ," said Cecil.

"Stop them? No. How much better for them if they had taken the advice of Gamaliel, who said, Let them alone. If this is of God, it cannot be overthrown.' You have here another illustration of the inefficiency of human power, the fatality of trusting in it. Of what avail was the execution of the human law? A power greater

than man's natural fear of power in man took possession of Christ's followers, and men flocked to hear their witness. The fearful Peter who had denied his Lord, boldly tells the truth, declaring them the malefactors in putting to death the Prince of life and glory. He had overcome the fear of man and of devils by the power of the Holy Ghost."

"It was a grand exhibition. I wish I had been there," said Cecil. "More than that, Aleck, I wish I had been Peter himself. I glory in such courage, such truth and zeal."

"Well, Cecil, it is all for us. The promise is to us, and to as many as the Lord our God shall call, and it is, I am convinced, the only power by which feeble, fallen man may be a victor over the power of the world, the flesh and the devil. This is the power that is for those who will cast aside human dependence, and who will rely wholly on the power of God."

"Yes," said Cecil, "and that is to be strengthened with all power by the Spirit in the inner man. I wish it were mine; for indeed, Aleck, I do want to be true to truth."

F. E. B.

Studies in French History.—50.

"NOW THAT the great Colbert was dead," began the professor, "the king—Louis XIV., remember—appointed a man named Louvois, as minister of war, and to this man he listened, and to him gave his confidence, just the same as to Colbert."

"I hope he was wise and kind," remarked Milly.

"Well, Milly, when I tell you that it was partly through his influence that the king did the terrible thing of revoking the Edict of Nantes,—a deed which made the nations of Europe tremble,—you will, I suppose, decide, and that justly, that he was neither kind nor wise."

"I've forgotten about the Edict of Nantes," said Joe Palmeter, "will you please tell us something about it?"

"Perhaps Joseph remembers who issued this edict, and for what purpose. Will you tell us what you may remember about it, Joseph?"

"I believe Henry of Navarre first issued it," replied Joe, "so that Protestants might have the freedom of worshiping God as they chose."

"Yes; you remember that he favored the Protestants and part of the time professed that religion. So he made a decree that they should have religious liberty. And this, people considered a very great liberty—a very great privilege indeed. Nevertheless this edict had stood and was binding from the time of its being given until after the death of Colbert."

"I suppose Louvois must have been a very devoted Catholic, and may be he thought he was doing right to influence the king against the Protestants," suggested Julia March.

"It is well to be as charitable as possible toward all

men, Julia; but it is a fact, however, that this man did *not* care for any religion at all. He was a quarrelsome, impulsive, ambitious man, who loved to fight better than he loved peace. His influence added to that of Madam de Maintenon was that which induced the king to again begin the miserable business of persecuting people who did not agree with him in points of religious belief. Although the king's measures were at first quite mild, they continued to grow more and more intolerant. At last the king wrote an order like this: 'All women, not noble, found at such assemblies [Protestant meetings], shall be whipped and branded with the fleur-de-lis.'"

"Why, I thought King Louis XIV. was such a polite man; I supposed he was very chivalrous," said Maggie Palmeter.

"He was, indeed; so much so that he would always take off his hat to a servant girl, and yet he so far forgot himself as to persecute women as well as men most cruelly."

"Did they succeed, finally, professor, in their object, of crushing out the religion of the Huguenots?"

"O no; but still, after a long time of the most cruel persecution and torture, thousands of people renounced the religion of their fathers, and professed Catholicism,—not because they were convinced of its righteousness, but only because they felt that they could endure torture no longer."

"I don't see why people could not always be contented to convert men as the apostle did. You know professor, he said he didn't believe in forcing people, but in coaxing or convincing them. There's a verse in the Bible that is right to the point, only I can't think of it," said Julia March.

"I presume the verse to which you refer is this one: 'Knowing therefore the terror of the Lord, we *persuade* men,' answered the teacher. "But after the revocation of this famous Edict of Nantes, which occurred in 1685, and which was really about the same as signing the death warrant of all Huguenots who would not recant, it was decided by the foolish king and his cruel advisers that they could *improve* upon the apostle's manner of making conversions; so they went about *compelling* men instead of persuading them. The ministers of the offending denomination were given only two weeks to leave the country. But because they so dreaded to leave their poor people, some of them refused to go, so they were tortured and hanged and put upon the wheel and broken—which was a mode of punishment only meted out to criminals."

"O!" exclaimed Milly Brown. "Why didn't they run away out of the country?"

"Thousands of them did, though they were even forbidden to do that. Finally, some of the countries of Europe formed a grand alliance against Louis. But he, anticipating an attack, sent soldiers over into Germany, and literally destroyed the district of Palatinate, leaving 100,000 people homeless wanderers."

"I suppose the poorer classes in France felt the hor-

rors of war about as much as the ones whom their soldiers were fighting, after all, didn't they?" asked practical Jack.

"Almost, Jack; for after peace was declared in 1697 the country was in such a low condition that the highest wages paid a laborer was only about eight cents a day."

"What *could* they have had to eat? I don't see how they could have bought themselves food at all."

"They lived mostly upon rye porridge. But even though they could not afford meat for themselves, they were obliged to furnish it for the soldiers."

"Dear me! I am really weary of hearing about war. I *did* hope France settled down at last, and didn't need any more soldiers," said Julia March.

"It is sad, indeed, Julia, that the pages of history must be so marred. But, O no; the war of the 'Spanish Succession' was soon begun, between France and Germany,—Louis determining that his grandson Philip, should sit upon the Spanish throne, and the emperor of Germany determining that this honor belonged to his son."

"What a foolish thing to fight over!" exclaimed Charlie White.

"Foolish indeed to fight over for ten years; after some years of fighting, Louis was obliged to endure the humiliation, because England and Germany were both against her,—of seeing the son of the German emperor take the Spanish throne. The year 1708-9 was noted as being the most terribly cold winter that France had known in many years. Charlie and Rob can understand, because they have seen the River Rhine, and know what a rushing, rapidly flowing river it is, that the weather must have been very cold to lock its surging waters with a key of frost."

"I don't see how it *could* be cold enough for that, professor," said Rob Billings. "It did not look as if it could ever hold still long enough to be frozen."

"But the cold weather was not the only trouble. This was a year of horrible famine. Even the king sacrificed his silver and gold dishes to be made into money, to buy food for the poor. So let us credit him with doing this good deed.

"Finally, although at first the fortunes of war turned in favor of Germany, Louis was at last successful, and so his grandson, Philip the Fifth, was seated upon the throne of Spain, and the war of the Spanish Succession came to an end in 1713.

"Next week I will ask Julia March to tell us something about the death of Louis XIV."

Mrs. L. D. AVERY-STUTTLE.

Satellites and Suns.

"MARY shined at school to-day 'cause I telled her how," would fittingly express the position which many people occupy in the world. They seem to shine, but they

borrow all their brilliancy from those more luminous than themselves. They go through life just as the indolent student goes through college—never quite able to stand upon their own merits, wrestling with each difficult problem until it is mastered, but always depending upon somebody else to light up the dark corners of their inactive minds, and thus help them to "shine."

A satellite is never radiant only as the light from some luminous body shines upon it; all the brilliancy which it seems to possess is a mere reflection. When we behold the "moon's full orb" at night, we say it shines; but further investigation proves that all its radiance is borrowed from the sun. There are people in the world who, upon first acquaintance, seem to shine, but their radiance will not bear the test of investigation. These human satellites revolve about, making many good pretensions, and are eager to be among the first to set before the public philanthropic plans, etc., which some star of the first magnitude has perseveringly devised. Such people are to church and society what the drone is to the hive: they occupy space, do a great deal of buzzing, and carefully avoid work. They do not know just what attitude to assume in regard to questions which arise from time to time, which pertain to personal or public good, although weighty consequences may hang upon their decision;—these human satellites are decidedly opaque until some influential soul "tell's them how" to shine. They love to be popular, to go with the masses, and to abide by the opinions and decisions of those whom the world recognizes as leaders.

And how easy it is to become a satellite,—to do as others do, simply because others do that way, thus casting our influence whichever way will insure to us the greatest social standing. If a temperance or religious question confronts us, instead of searching carefully and prayerfully for ourselves to know what the Word of God, the only criterion, really teaches, how much more agreeable to the human heart to trace an interlinear wrought out by some popular religious teacher, and thus place ourselves where we may easily be "carried about by every wind of doctrine." Instead of seeking earnestly for God's solution of every problem which comes to us in life's experience, it is so much easier to consult the key of some mortal man, and accept his solution as authority.

Ah! the human satellite is the heart unrenewed by the grace of God; it is the abode of darkness. It is like the arc lamp which has no connection with the source of power, but which, the moment the connection is made, sends forth its precious gleams in every direction. The convict in the dungeon cell, wholly shut away from the sunlight which causes the flowers to bloom and flourish just outside the wall, is so near the light, yet knows only darkness. And there is just as really a wall of sin separating the unbelieving soul from the divine rays of the Sun of righteousness, which cause the Christian to grow in grace and in the knowledge of the truth. It is

only a step from the darkness to the light: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The moment we reach the exit of a tunnel we are in the light. The moment we confess our sins, that moment we are cleansed—we are called "out of darkness into His marvelous light." The arc lamp receives its illumination from within, and radiates its light to the outer world. So it is with the human heart when it is emptied of self and filled with the Holy Spirit: it must shine, for the power of God is there; and "in him is no darkness at all." The influence of such a soul constantly tends to lead others to forsake the ways of sin. Of such, Jesus says, "Ye are the light of the world." The Holy Spirit abiding in the heart makes it luminous, as a light upon a candlestick, which "giveth light unto all that are in the house."

"Only a step to Jesus"—but how contrary to human pride to take it; and yet how many in the whirl of society to-day realize that the pleasures of the world are empty—bubbles upon the rough sea of life, which fail to satisfy the longings of the soul. How many a youth inwardly admires the character of the follower of Christ, and really covets the sweet peace which he daily enjoys. But how many, instead of surrendering self, seek to ease conscience by good works, and continue to dwell in darkness, knowing nothing of the inward illumination of the heart, the indwelling of the Holy Spirit. They may even put forth efforts to rescue souls from sin; but some way their efforts prove fruitless. They fail to dispel the shadows of evil from the inmost soul.

Ah! selfishness shines only outwardly. All its good works are but imitations of the fruits of the Spirit. But how hard it is to cut loose from the world, to exchange the life of sin for one of righteousness. But those who choose the "pleasures of sin for a season," who shine merely outwardly, will never participate in the joys of eternity. There will be no satellites in the galaxy of heaven. Every soul that shall help constitute that company of immortal beings, to shine "as the stars forever and ever," will have known what it was to be emptied of self and filled with the Holy Spirit. They will have done good works because the Spirit impelled them to do so. They will have won souls to Christ because the Christ Spirit dwelling within drew them by the "cords of love."

Christ could reach forth a rescuing hand to the poorest of the poor; and he who has the Spirit of Christ dwelling within, can reach down to the lowest depths of iniquity and point the vilest sinner to a seat reserved for him at God's right hand—if he will only take it. And there is more real joy in rescuing one sinner than there is in all the pleasures of the world. The sweet singer of ancient Israel appreciated the superior joys of the Christian when he said: "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness."

There are many satellites in the world to-day whose seeming radiance will soon go out in oblivion. But,

precious thought, there are many suns in the human constellation whose brilliancy is destined to "shine more and more unto the perfect day." The all important decision rests with each soul whether he will be a satellite or a sun.

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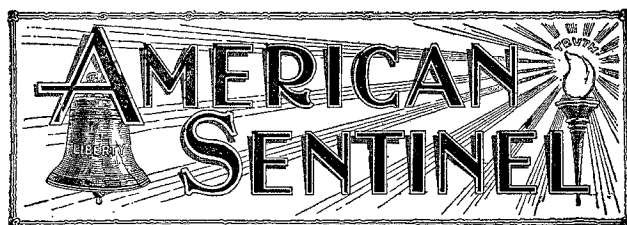
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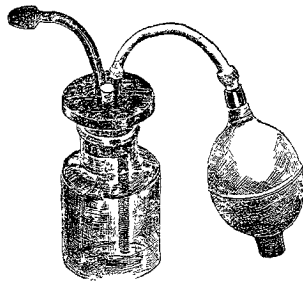
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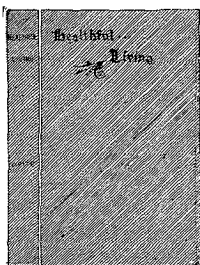
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American Sentinel.

NEW YORK, DECEMBER 8, 1898.

READ carefully the article, "A Revolutionary Proceedure," p. 758.

It is in order now for some one to suggest an appropriate name for the new "world power" which has taken Spain's colonies in the West Indies and the far East, and Hawaii. "The United States of America" is now an outgrown designation. A new title for the chief executive will also be in place.

THE United States Government gives to Spain \$20,000,000 for the Philippine group of islands, with all that is on them. For this sum, besides the land and its natural wealth, eight million human beings have been transferred from the rule of Spain to that of the United States, with as much deference to their own wish in the matter as if they had been "the cattle upon a thousand hills." Yet it had been supposed that the days of buying and selling beings made in the image of God, under the authority of the United States of America, had forever passed away.

THE effort to force Sunday observance upon the seventh-day people and others of Ford's Store, Md., appears to be growing in intensity and bitterness. The intolerant ones now say that they will petition the next legislature to enact a law by which people who are religiously opposed to the dogma that Sunday is the Christian Sabbath, and refuse to observe it as such, will be sent to the workhouse, there to work out the amount of their fines and costs at hard labor.

Another incident which illustrates the spirit that is behind this effort to maintain the "sanctity of the Christian Sabbath," is that Mr. Neal, whose trial and conviction for Sunday work we have already noted, was not tried under the Sunday law, but under a law for regulating the sale of goods, he being a storekeeper.

Under this law a heavier penalty could be secured than under the Sunday law, his fine amounting to twenty dollars, while the maximum fine under the Sunday law, for the first offense, is but five dollars. Mr. Neal's offense was that of selling goods on Sunday, and his prosecutors found some means of convicting him under this law which provided the heavier penalty. His fine, however, was paid by some one whose identity remains unknown; consequently Mr. Neal was released.

WHETHER the church in Cuba, or the Philippines, or anywhere else, prospers or goes down, is not a question with which the United States Government, or any government, has rightfully any concern. Whether or not it would be for the benefit of the Cubans to maintain the Catholic Church in the island, is a religious question, depending altogether upon the truth or falsity of religious doctrine; and when the Government undertakes to uphold the church in Cuba it assumes as true that which can be demonstrated as true or false only by the divine Spirit of truth. It has no shadow of right to meddle in such matters. It has no business whatever to consult with Catholic church officials, or any other church officials, concerning the affairs of the Catholic or any other church in Cuba or the Philippines, or anywhere else. The maintenance of a church is purely a church affair, and the Government is undertaking to do in Cuba that which devolves upon the Catholic Church alone. What business has it to make itself the servant of the Catholic Church? What business has it to compel Protestants to support the Catholic Church in Cuba, by taxing them for its maintenance, under the plea of a "temporary loan"? Reader, what do you think of these things?

News from France is of the gravest character,—the republic is liable at any time to be swept away by the military power. The London *Spec-tator*, of December 3, declared, "It is

our sincere belief that a great event is immediately at hand in France." And the French premier, M. Dupuy, is quoted thus: "We have been living for twenty-eight years upon a pious misunderstanding, and it is surprising that it can have lasted so long. We have placed side by side an army and a democracy. Now it is only too true that these two institutions have as their foundation contradictory principles." The acuteness of the present situation lies in the fact that the military, under the lead of General Zurlinden, is determined that Colonel Picquart, under arrest for complicity in the Dreyfus affair, shall be tried by court-martial December 12, and the Government wishes to postpone the trial but does not dare to do so.

MR. W. T. STEAD, the well-known English journalist, has been making a general tour of Europe, and tells what he found the general sentiment of Europe to be with reference to the new American policy of "expansion." He says:—

"Outside of England I have not met a single non-American who was not opposed to the expansion of America. Nor through my whole tour of Europe have I met a European who did not receive the protestations of the genuine sincerity with which the Americans entered upon the war with more or less mock incredulity."

And, adds the *Times-Herald* (Chicago), which published the above, "Mr. Stead reports that the bitterest hostility of all was found at the Vatican." That the Vatican should be hostile to the policy of despoiling the most faithful Catholic nation of her colonies, is altogether natural, and taken in connection with Mr. Stead's positive affirmation, may be regarded as conclusive evidence of the fact, notwithstanding representations made by Catholic authorities in this country. And now that American government is being extended to Catholic lands, Rome will work with redoubled energy to remodel that government upon the principles of the papal church.