

# The Sentinel

## OF CHRISTIAN LIBERTY

VOL. XVIII

NEW YORK, JANUARY 8, 1903

NO. 2



No one thought of vindicating religion FOR THE CONSCIENCE OF THE INDIVIDUAL, till a voice in Judea, breaking day for the greatest epoch in the life of humanity, by establishing a pure, spiritual, and universal religion for all mankind, enjoined to render to Ceasar ONLY THAT WHICH IS CEASAR'S. The rule was upheld during the infancy of the gospel for all men. No sooner was this religion adopted by the chief of the Roman Empire, than it was shorn of its character of universality, and enthralled by an unholy connection with the unholy state. And so it continued till the new nation—the least defiled with the barren scoffings of the eighteenth century, the most general believer in Christianity of any people of that age, the chief heir of the Reformation in its purest forms—when it came to establish a government for the United States, REFUSED TO TREAT FAITH AS A MATTER TO BE REGULATED BY A CORPORATE BODY, OR HAVING A HEADSHIP IN A MONARCH OR A STATE.

—George Bancroft.

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One person cannot "hold on" to the Sabbath for another.



The champions of Sunday enforcement would keep a man from losing "at least one-seventh" of his life by depriving him of his liberty one-seventh of the time. This is indeed a peculiar sort of beneficence.



Before they undertake to enforce its observance the "friends of the Sabbath" should find out just what Sabbath observance is. And when they have found that out in truth they will know that force has no place whatever in the matter.



"Two heads are better than one" does not seem to have proved true with the Papacy, with which one head in most cases has been always bad enough. The notorious historical fact that the Papacy has during several periods of its history had two popes at the same time does not strengthen the fundamental claims and pretensions of that institution, but it does indicate strikingly its real nature and character.



The Sabbath is "God's opportunity to come into the soul and tune it up in concord with Himself," but it is an opportunity that can be improved only by free and voluntary choice. An enforced "Sabbath" is about as far from being such an

opportunity as anything can possibly be. The soul is not brought into concord with God by force, nor are God's opportunities for coming into the soul subject to, or to be regulated by, human legislation.



According to the champions of Sunday enforcement "there is no other way in which we can save the church or the nation" but by "saving" the "Sabbath," and the "Sabbath" cannot be saved without legislation. This is equivalent to saying that church and nation can be saved by legislation, and *only* by legislation. This agrees perfectly with the principle which underlies all religious legislation, but we are inclined to believe that this is a scheme of salvation that is exceedingly deficient. The church or the nation which has no hope of salvation except through legislation has no hope of salvation at all.



The "outrage" of working seven days in the week will hardly compare in heinousness with the outrage of denying to others the right to labor even one day in the week. Even if the preposterous assertion and assumption of the champions of Sunday enforcement were true, that the "use of Sunday for toil means the shortening of life about twelve years," means that a man's life "will be shortened at least one-seventh," it does not follow that other people have the right to step



in and deny him the exercise of a fundamental human right and to deprive him of the use, as he chooses to use it, of "at least one-seventh" of his time, which is really just so much of his life. A man's life, time, and rights are his own, and if there is any robbing to be done in the matter, he is the person to do it, and not those who assume that they can control his time and conduct better than he can himself.



In a recent issue *The Defender*, of Boston, publishes in full the "Revised Lord's Day Laws of Massachusetts, 1902." No doubt these laws are mighty supports for the Sunday cause, but one cannot but wonder why there are not presented some unrevised laws of the Lord on this subject. We are of the opinion that the Sunday cause would be much better off if, instead of having to rely upon man-made laws, it could appeal to a law of the Lord in its behalf. A law of the Lord on this subject would be worth more than a whole library of the statutes of Massachusetts or any other State or civil power.



In commenting on the protest of the Salt Lake City clergymen against the election of "Apostle" Reed Smoot to the Senate, *The Outlook* well says:

So long as the conduct of a Mormon is in conformity with our laws it would be an unconstitutional act of religious persecution to deny him a public office to which he is elected... The fundamental principle in a republic is the equal right of all constituencies to representation in shaping the laws by which all shall be governed, and so long as a representative selected by a State observes the national law his right to his seat is not to be questioned.

*The Outlook* is of the opinion that the protest presents some very good reasons why the legislature of Utah should not send "Apostle" Smoot to the Senate, but no reasons at all why the Senate should exclude him if he is sent.

The widespread opposition in England to the famous Education Bill proved unavailing so far as its enactment into law is concerned. The measure was passed by the English parliament before it was prorogued on December 18. Some changes were made during the course of its passage, but in its essential features the bill remained the same. Mr. James Bryce led the opposition to the measure in the House of Commons. It will be interesting now to see how this church-and-state measure works in practise. Some have predicted that the disestablishment of the English Church, bringing entire separation of church and state, will be the eventual result. If so, then the measure is a sort of blessing in disguise.



In speaking of that prodigy peculiar to American journalism, *Printers' Ink* says "the Sunday newspaper is an American institution, and scarcely exists elsewhere." The advocates of Sunday enforcement are continually holding up Sunday, or rather its observance, as an American institution. Can they prove that it has as good a claim to be known as an American institution as has the Sunday newspaper, which they are continually decrying in the name of their so-called American institution? If the friends of Sunday observance are going to base their cause upon the claim that it is "American," they are very likely to discover that there are some things which they oppose that have as good or better right to be than has the Sunday institution.



Reports that have come from time to time seem to indicate that the Roman Catholic Church authorities in the Philippines are of the opinion that it is the duty of the civil authorities to take sides in the split that has occurred in "the Church" out there, that the government ought to give special support to the regular Roman



Catholic organization and oppose the independent movement that is being led by Aglipay. This is, of course, a thoroughly consistent Roman Catholic attitude, but, although it was reported a while back that "the independent church movement is being watched closely in government and political circles," and that the authorities had in some instances compelled the dissenters to vacate churches which they had taken possession of, we are glad to say that the government seems to hold a different attitude in the matter. The "schismatics," as they are styled by the Romanists, have very naturally held on to all the church property they could. The Roman Catholic authorities appealed to Governor Taft "to dispossess the schismatics" and to restore the property to "the Church," but he refused to take action, holding that "the question was one for adjustment by the civil courts." Appeal was then made to Washington, and Secretary of War Root has just sustained Governor Taft's decision in the matter. This, it is said, "practically throws into the hands of the civil courts in the Philippines for decision the controversy between the two elements in the Catholic Church in the islands." Of course the civil courts can properly have nothing to do with deciding the controversy between these two elements, further than to decide as to where the ownership of the property in question rests. But will they be able to avoid improper entanglements in this new phase of the Philippine religious question, which has already caused the authorities to do some very strange things? The entangling nature of the matter is not lessened any by the fact that the property in controversy is part of that "to which title must be passed to the United States if the negotiations now in progress between Governor Taft and Monsignor Guidi succeed." It is not likely that the claims of the "schismatics"

will be given much attention in these negotiations. It is said that the majority of the native priests in the Philippines sympathize with the "national church" movement, and, of course, it must follow that the majority of the native church people favor it. And it would seem that the moral, if not the legal, right of these native priests and church people to the church property, or to so much of it as they have possession of or were in possession of before this independent movement began, is very much greater than any that can be claimed by the representatives of the Pope, most of whom are foreigners.



"Whom the gods would destroy they first make mad," is the old proverb of which we are reminded by the charge made from time to time by Sunday-enforcement advocates that seventh-day observers are enemies of religion and of law and order, are the allies of "infidels, atheists, anarchists, and the lawless." It is possible for spite to overreach itself, and it is evident that when clerical advocates of Sunday enforcement so far allow prejudice and passion to dominate their reasoning and moral faculties that they will unblushingly seek to brand as atheists and anarchists a class of people who are among the most devoutly religious and most conscientiously peaceful and orderly to be found in the country, they are seriously afflicted with that suicidal distemper which the ancients attributed to the malevolence of the gods. Seventh-day Christians are not likely to be injured much by such charges, but such can hardly be said for those who make these charges. Those who descend to such methods are not serving their cause very well, we can assure them, for if they want to make sure of securing for it and themselves the contempt of sensible, fair-minded people they cannot do better than to continue the use of such



methods in its behalf. As will be noticed elsewhere, Dr. M. D. Kneeland, of the New England Sabbath (Sunday) Protective (Enforcement) League, reiterated such charges at the late convention of the Wisconsin Rest Day Association. We may say right here that the addresses delivered on this occasion by Dr. Kneeland were two stereotyped addresses that he has been delivering at every opportunity for some time past, and that one of them seems to have been enlivened only by making more prominent and reckless the silly charge against "the Saturday Sabbath-keepers." We cannot do better here than to quote a portion of the very fitting comment made by the *Sabbath Recorder* (Seventh-day Baptist):

The main value of the incident is to show how much men like Mr. Kneeland fear the influence of the plain truth that the seventh day of the week is the only Sabbath, and to what unfairness and injustice that fear (and hatred?) impels them. Logically and historically those who reject the Sabbath and proclaim that the Fourth Commandment and the example of Christ in keeping the Sabbath are of no account, have created a prominent source of unfaith in the Bible, and of the Godless holidayism which prevails. Such a position teaches people to doubt the Bible as authority, since its friends thus set aside its plain teachings and substitute the Roman Catholic doctrine of church authority, or some less definite theory, as their ground for so doing. Whoever discards the Decalogue and ignores the example and teachings of Christ, as Mr. Kneeland does, promotes infidelity.

Mr. Kneeland's false charges are another illustration of the general law that when men have created evil results by their own theories and actions they are likely to charge those results to those whose adherence to the truth they reject exposes their wrong-doing and inconsistency. Truth can wait. Whether Mr. Kneeland can afford to misrepresent the position and character of Sabbath-keepers, we leave him to decide. That he fears the influence of the truth they teach there is abundant evidence.

The employment of misrepresentation in its behalf, as does the employment of

force, only serves to show the real nature of the Sunday cause. If it were supported by truth its champions would not only not have to resort to misrepresentation, but they would be able to get along without the support of the law, for which they now so persistently clamor. But force can never make up for the absence of truth, and because it cannot there will always be resort to other equally futile expedients by the champions of Sunday enforcement.



### *The Protest Against the Election of "Apostle" Smoot*

THE Ministerial Alliance of Salt Lake City recently adopted resolutions strongly protesting against the election to the United States Senate of "Apostle" Reed Smoot, one of the "twelve apostles" of the Mormon Church. It is declared that the effort to elect Mr. Smoot is "an endeavor to force upon the citizens of Utah a union of church and state," and that his election to the Senate would be equivalent to "the election of the will of the Mormon first presidency and twelve apostles to that body," and "would be a menace to our civilized and religious beliefs." A copy of these resolutions was to be sent to every ministerial alliance of prominence in the country, to President Roosevelt, and "to every senator and representative, and others prominent in political life."

It may be that there is a sort of union of church and state in this matter of sending "Apostle" Smoot to the Senate, but one cannot but wish that those who are so quick to see it and denounce it were equally alive to the same thing in other directions. Even if it be true that the Mormon Church and its adherents are endeavoring to send Mr. Smoot to the Senate for the purpose of having "the will of the Mormon first presidency and twelve apostles" exerted in that body, it



does not appear that they are aiming at anything worse than has actually been carried out by other great religious bodies. Several years ago the great religious bodies of the country flooded the Senate and House with "petitions" demanding the passage of that plain and unmistakable church-and-state measure requiring the Chicago World's Fair to remain closed on Sundays. The religious forces behind that measure gave it to be understood that if the measure was defeated those responsible for its defeat would be "knifed at the polls," and it was declared upon the floor of the Senate itself that none of those who voted against the measure "would ever come back here again." The measure went through, and then it was boasted by the religious leaders that "we hold the United States Senate in our hands."

And that was not the only time that the churches have in recent years exerted such influence. In fact, there is maintained in Washington to-day, and has been for years, a "Christian lobby," a sort of "third house of Congress" as is boasted by those immediately in charge of it, that is there, according to its own spokesmen, "to speak to Government in behalf of all denominations," as "a committee on resolutions to carry out the reform resolutions of the churches"—that is, it is there for the express purpose of exerting the will of the churches in national legislation, for the purpose of making the will of the churches as churches felt in Congress, for the purpose of bringing church influence and pressure to bear upon the men whom the people have sent there to execute *their* will in the making of laws.

We do not hear of ministerial alliances making any stir over and protesting against the activities of Mr. Wilbur F. Crafts and his "Reform Bureau" at the national capital, but it is difficult to discover anything less reprehensible in that

than there can be in the sending of a Mormon "apostle" to the Senate. If it is proper for the other churches of the country to exert their will at the nation's capital through a "Christian lobby," a sort of "third house," why is it not proper for the Mormon Church to send a representative to Congress? Even admitting that the Salt Lake Ministerial Alliance is correct in what it so positively asserts, is it any worse for the Mormon Church and its adherents to send a representative to the Senate for the purpose of exerting the will of that church in that body than it was for the Presbyterian, Methodist, Roman Catholic and other great religious bodies, by threats of political assassination of all who opposed their church-and-state demand, so to dominate the Senate that they could boast that "we hold the United States Senate in our hands"? In our opinion the course of the Mormon Church, even if it be exactly what it is declared to be, is the far more decent and honorable course.

There is most certainly a dangerous endeavor on foot to force not only upon the citizens of Utah, but upon the citizens of the whole country, a union of church and state, but that danger does not lie in the direction in which the Salt Lake Ministerial Association scents it. When this country is saddled with the evil incubus of church-and-state union the saddle will not be occupied by the Mormon Church. It is very unlikely that that church will be allowed even to "ride behind" or to hang to the stirrups.



Photographers of Woodward Avenue, Detroit, Mich., have entered into an agreement which binds them under penalty of a forfeiture for any violation not to give sittings in their studios on Sunday. As a result "it is now believed that the open gallery on Sunday is a thing of the past." A bill was introduced in the Michigan legislature two years ago



"forbidding keeping galleries open on Sunday, but it failed to pass by one vote."



### *Another Step Away from Constitutional Government*

HOWEVER necessary it may have been, and however commendable in itself, it is certain that when the President of the United States undertook as he did to settle the coal strike he took a step that must be regarded as one of the most significant developments that have yet been brought to pass by the struggle between capital and labor in this country. Commenting on the recent passage by Congress of the bill providing for the compensation of the members of the commission appointed by the President to settle the dispute between the union miners and the coal operators, *Harper's Weekly* says:

It is, then, established, so far as Congress can establish anything, that Mr. Roosevelt, acting not in his private capacity, but as President, has the right, whenever he sees fit, to create offices not authorized by the Constitution or any law; that he may appoint persons to such offices without the advice and consent of the Senate, and that provision ought to be made by Congress for the remuneration of such persons. The hope that the gravity of the innovation would be brought out in debate, and that, at all events, the Democratic Senators would oppose the bestowal of a power unknown to the Constitution on the President, was disappointed.

The *Weekly* says "Senator Morgan pointed out that the House bill established a precedent that might one day prove dangerous," but that he "refrained from declaring that the Anthracite Commission ought not to be recognized in any way by Congress." The *New York Sun* speaks of the bill as "providing compensation from the Treasury for the members and servants of Mr. Roosevelt's unlawfully appointed Coal Strike Commission." But, of course, *The Sun* speaks as the partizan of capital; but, consider-

ing that its partizanship for the party in power is second only to its partizanship for capital, its opinion on this point is worth heeding.

It appears, then, that this last great dispute and battle between capital and labor has compelled the chief executive of the country to take extra-constitutional action, to do what he is not authorized by the Constitution to do, which is, as far as it goes, government by one—the exercise of one-man authority—and that Congress has sanctioned the precedent. The idea may seem foolish to some, but nevertheless there is danger in this precedent. That those who have most heartily approved the course of the President in the matter realize this to a degree is shown by the fact that some of them have argued that the President did not act in his official capacity, but merely as the first citizen of the nation upon whom it most fitly devolved to take action in such a crisis. And the Senate expressly acknowledged that the precedent was one that it preferred not to approve when it fixed the official name of the commission appointed by the President as the "Anthracite Coal Strike Arbitration," avoiding the use of the word "commission," and thus technically making of the members of this body "arbitrators, and not commissioners, who are generally public officers." But it is the fact, nevertheless, that these arbitrators are commissioners and public officers, and it is also a fact that no argument can change, that in appointing this commission and in doing the other things that he did to settle the coal strike, the President acted as President and not as a private citizen. The fact that the situation virtually compelled him to take the action that he did does not change the fact that what he did was a grave innovation, as stated by *Harper's Weekly*. It simply shows that the great combinations of capital and labor in this country, with their



increasing power and constantly recurring disputes and struggles, are becoming more and more a menace to government by the people, to government by law, for they are virtually compelling the exercise of one-man power in government.



### *Clerks and Clergy Unite for Enforced Sunday Closing*

On the evening of December 4 there was held in the Park Avenue Methodist Episcopal Church, in Chicago, a joint meeting of representatives of the union clerks and of a federation of churches in the interests of the Sunday closing of stores. The meeting was held under the auspices of "the fifteen Federated Churches of the West Side," and was brought about by representatives of this organization, who invited representatives of the clerks to meet with them to discuss the question: "What can the churches do to help out the Sunday-closing movement?" T. J. Johnston, secretary of the Chicago Federated Clerks' Council, and H. J. Conway, first vice-president of the Retail Clerks' International Protective Association, addressed the meeting in behalf of the clerks, and Rev. M. E. Cady, pastor of the Western Avenue Methodist Church, spoke for the church federation. Mr. Conway declared that the clerks were compelled to labor from twelve to sixteen and eighteen hours on week days and until two o'clock on Sundays, and that the time had come for a change. The workingman wanted "a Sabbath, a day of rest that he could spend with his family," and he also demanded "that most holy of all days, Christmas." Mr. Johnston said the stores would be closed on the Christmas then coming for the first time in the history of the city. After telling of how the clerks, in their agitation for Sunday closing, had "worked

among the people, asking them not to buy of stores that kept open on Sunday," with the result that the trade of such stores had decreased one-half, he declared that they were almost through with that kind of work. He thus indicated the kind of work that is now to be taken up:

*We are going to use force.* We are in a position now so we can do it. We have the sympathy and support of every union in the city. *We will demand* of the legislature, and have placed on the statute books, *a law that will close every store in Illinois on Sunday.* If you will help us [addressing the ministers] to get our Sunday, the people will so crowd your churches that instead of wondering how you are going to fill all these empty seats, you will be building additions to your churches.

This was greeted with applause. The Rev. Mr. Cady expressed himself as ready to stand by the Sunday-closing movement "to the last ounce of my physical and intellectual being." But he declared that the movement could not be a success unless Sunday "was recognized as God's day, as a holy day, not a holiday." But he declared that he did not believe in a Puritan Sunday. He was sure that all things, animate and inanimate, needed one day's rest in seven, and he agreed with Beaconsfield that "the Sabbath is the cornerstone of civilization." He wanted the clerks to understand that "they have the support of the churches." This was applauded. He thought there were three ways in which church people could help in the Sunday-closing movement: By "keeping the Sabbath themselves"; by "not buying from stores that open on Sunday"; and by "favoring those that close on Sunday."



If it is true that government can protect only one thing at a time, and that the protection of one thing requires the suppression for the time being of everything else, then indeed the sort of "protection" that is demanded by Sunday-law champions is sane and sensible.



# The Supremacy of the Papacy

By Alonzo T. Jones

## VI

THE PAPACY—THE VERY SAME PAPACY THAT THE WORLD KNEW IN THE TENTH CENTURY—IS TO-DAY AIMING TO SECURE TO HERSELF A RECOGNIZED SUPREMACY IN WORLD AFFAIRS. SHE HAD THIS ONCE. THE ARTICLES THAT ARE APPEARING UNDER THE ABOVE HEADING ARE A STUDY OF HOW SHE USED IT. SINCE IT IS HER OWN BOAST THAT "ROME NEVER CHANGES," TO KNOW WHAT SHE DID WITH SUCH SUPREMACY WHEN SHE HAD IT IS TO KNOW WHAT SHE WILL DO WITH IT WHEN SHE SECURES IT AGAIN.

AS soon as the death of Clement was known in Paris, the university addressed the king, begging him to prohibit the cardinals at Avignon from electing another pope. The king sent a message to this effect to the cardinals at Avignon. The king of Aragon also addressed them to the same purpose. The archbishops of Trèves, Mayence, and Cologne made the same request. And Pope Boniface, of course, did the same. But the cardinals had taken precaution, and forestalled all these things. Being in solemn conclave, they refused to receive any communications of any kind whatever until their deliberations might be ended. They agreed, however, amongst themselves, and took a solemn oath, that "whoever was chosen should at once resign the papacy at the request of the cardinals, provided Boniface also would resign."

The conclave chose the cardinal of Luna, who had repeatedly lamented the schism, and had openly declared that if he were pope he would put an end to it at once. And when he sent to the king of France the notice of his election, he informed the king that it was only the importunity of the cardinals that had compelled him to accept the unwelcome office of pope; but that he was fully prepared to do whatever was advisable to bring peace to the Church. The Uni-

versity of Paris received this word with joy, and sent to him an address, in which they recognized him as pope, and highly commended his noble sentiments. To this he replied anew, suiting his action to the word: "I am as ready to resign the office as to take off this cap."

Before the death of Clement VII., Boniface IX. had made proclamation to the world that he was anxious to end the schism. But each pope was willing to end the schism only by having the other one resign. The two popes were now: Benedict XIII., at Avignon, (Sept. 28, 1394, to Nov. 29, 1424), and Boniface IX., at Rome, (Nov. 2, 1389, to Oct. 1, 1404).

### THE FRUITLESS EFFORT OF RULERS TO RESTORE ORDER TO THE PAPACY

The miseries of this papal anarchy had now become so great that the king of France took the lead in having the great powers of Christendom unite to save the Papacy from itself. He sent representatives to Germany and to England to further this purpose. The University of Paris entered a standing appeal from all the acts of Benedict XIII. to a future one who should be true and universal pope. Benedict issued a bull denouncing this as defamatory libel. A national assembly of the State and Church of France met in Paris, approved the king's plan, and sent ambassadors to Benedict beseeching him



to comply. He made answer as follows:

Know all of you, princes of the State and Church, that you are my subjects, since God has submitted all men to my authority! Know that the cardinals have no other power than that of choosing as pope the most worthy of their number, and as soon as they have declared him supreme chief of the Church, the Holy Spirit suddenly illuminates him. He becomes infallible, and his power equals that of God: he can be no longer subjected to any sway. He is placed above the powers of the earth, and he cannot be deposed from the apostolic throne, even by his own desire. The dignity of the pontiff is, finally, so redoubtable that the world should listen to our decrees, bend in the dust, and tremble at our word!—*De Cormenin.*

Two years passed, and the efforts of the king of France were so well received by the powers of Europe that, in 1398, at an assembly of the States and clergy of France, it was announced that not only the king and Church of France had determined to demand the renunciation of the papacy by *both popes*, but that in this were united the kings of Hungary, Bohemia, England, Aragon, Castile, Navarre, and Sicily. This same assembly unconditionally withdrew allegiance from Benedict XIII., and this act was published by letters throughout the kingdom of France. When these letters reached Avignon even the cardinals there withdrew from Pope Benedict. A representative of the emperor, of the king of France, and of the clergy of both Germany and France, was sent to Rome to present to Boniface IX. their request for his renunciation. When the pope's attendants began to show some fear that he might concede to the request, he said to them: "My good children, pope I am, pope I will remain, despite all entreaty of the kings of France and Germany!"

The representative returned to France, and was sent on a like errand to Pope Benedict XIII., at Avignon. The only answer he could get from Benedict was: "Let the king of France issue what or-

dinances he will, I will hold my title and popedom till I die!" The ambassador begged of him to consult his cardinals. He consented, and the cardinals assembled in full consistory. He made to them a speech, and withdrew. The cardinals consulted, and advised him to submit to the request of the kings. But he declared: "I have been invested by God in the papacy. I will not renounce it for count, nor duke, nor king!" The cardinals then sent again to Benedict, this time the king's ambassador. But Benedict again replied:

Pope I have written myself; pope I have been acknowledged by all my subjects; pope I will remain to the end of my days. And tell my son, the king of France, that I thought him till now a good Catholic: he will repent of his errors. Warn him in my name not to bring trouble on his conscience.

Next a marshal of France, with troops, was sent to remove Benedict and to compel him to resign. Even the citizens of Avignon were in favor of compelling him to resign. But to this he replied: "I will summon the gonfalonier of the Church, the king of Aragon, to my aid. I will raise troops along the Riviera as far as Genoa. What fear ye? Guard ye your city, I'll guard my palace!" But Benedict's "gonfalonier of the Church" would not respond, except with the words: "Does the priest think that for him I will plunge into a war with the king of France?"

The people of Avignon and the cardinals surrendered to the marshal at the first summons. Benedict endured a short siege, but surrendered. He was not really taken prisoner. He was allowed to remain in his palace and grounds, but was held thus a prisoner for five years, 1398-1403. In this time divisions had arisen amongst the nobles. The king of Sicily forced his way into the presence of Benedict, and assured Benedict of his



full and loyal allegiance. March 12, 1403, Benedict escaped in disguise from his palace, took a boat, dropped down the River Rhone, and took refuge in the strong fortress held by 500 soldiers of the king of Sicily. There he summoned to him his cardinals. They went; and he was complete pope again.

Before an assembly of the clergy in Paris two cardinals appeared to plead the cause of Benedict. The University of Paris itself was divided. The king of France changed his attitude, and restored to Benedict the allegiance of the realm, declaring: "So long as I live, I will acknowledge him alone as the vicar of Christ." To the king and the whole kingdom Benedict still made his loud professions of his eagerness to quench the schism. He sent an embassy to Boniface in Rome. Boniface refused to receive them unless they would come before him, recognizing him as pope. Some of them did so, and pleaded with him to appoint a place to meet with representatives of Benedict, and discuss their rival claims, with a view to quenching the schism. Boniface answered: "I alone am pope; Peter de Luna is an antipope." The am-

bassadors remarked: "At least our master is guiltless of simony." This struck Pope Boniface IX. so straight as to arouse his anger to such a pitch that he fell into a fit, and had to be carried to his bed, upon which, three days afterward, he died, Oct. 2, 1404.

The cardinals in Rome immediately assembled to elect a pope. First of all they pledged one another in a solemn oath that whosoever of them should be chosen to the papacy, he would abdicate just as soon as Benedict XIII. would do the same. Cosmo Megliorotto was elected, and took the name of Innocent VII. (Oct. 12, 1404, to Nov. 13, 1406).

The anarchy grew so great in Rome that the pope and his cardinals were compelled to flee for their lives. They took refuge in Viterbo. Ladislaus, the king of Naples, undertook to take possession of the city of Rome. "The whole city was a great battlefield. The soldiers of Ladislaus set fire to it in four quarters." However, he was compelled to withdraw, and the people begged the pope to return. This he did March 13, 1406, and remained until his death, Nov. 13 of the same year.

Inasmuch as the interesting report of the late convention of the Wisconsin Sunday Rest Day Association is so much Sunday enforcement matter, and is somewhat lengthy, we have given up to it this week the space that would otherwise have been occupied by our "Sunday Enforcement" department. Next week this department will be filled with interesting items giving the kernel of what has recently taken place in this line at many different points.



The union barbers of Janesville, Wis., have become so extremely careful with regard to Sunday work that they have adopted a rule that all union shops must

close hereafter at eleven instead of at twelve o'clock on Saturday night. "The reason for this is that if the doors of the shops are kept open until midnight, the tonsorial artists will be forced to attend to the needs of several of their customers on Sunday morning." The new rule "will preclude the necessity of laboring on the Sabbath day."



If any one is inclined to believe that the Sunday-enforcement cause is not religious, let him turn and read the utterances made at the late convention of the Wisconsin Sunday Rest Day Association, and be convinced otherwise.



# The Late Annual Gathering of the Wisconsin "Reform" Forces

By H. W. Reed, Oshkosh, Wis.

(Concluded)

THE convention of the Sunday Rest Day Association was held on one day, and consisted of three sessions, morning, afternoon, and evening of November 19. The president of this organization is the Rev. O. P. Bestor, a Baptist minister of Milwaukee. The field secretary and active spirit is the Rev. J. B. Davidson of Milwaukee. The leading features announced upon the program were two addresses by M. D. Kneeland, D.D., Secretary of the New England Sabbath (Sunday) Protective League. There was to have been an address by Rev. J. E. Farmer, Methodist Episcopal presiding elder, of Appleton, on "How to Induce Christians to Keep the Lord's Day more Holy and Defend It more Vigorously," and also one by Rev. R. H. Weller, Bishop Coadjutor, Episcopal Church, of Fond du Lac, on "Jesus' Resurrection and the Lord's Day," but both these gentlemen were absent.

These sentences occurred in the prayers offered at the opening of the first session:

We thank thee that thou art drawing the denominations more together.

We ask thy special blessing upon this Sunday Rest Day Association. We look with great alarm upon the desecration of thy holy Sabbath.

We are especially concerned about this matter of the preservation of thy holy Sabbath day—this day when our Lord came forth from the grave, and which has been observed through all ages. We are alarmed about this thing, for so many desecrate it and make light of it. This day has been seriously desecrated. It is thy day, and we pray that thou wilt assist us in raising up a standard against these things.

The report of the executive committee

was presented by the field secretary at the second session, and here is some of what it contained:

God has not lost His grip on the churches, and while God rules His holy day will more and more triumph. He is awakening the pastors to fight with Him for His holy day. The city of Ontario has stopped its Sunday excursions. In Norway they close all things on the Lord's day. Germany, Austria, and other countries are doing the same thing, although Germany has to have her beer gardens open Sunday afternoons. The labor union in Canada joins with the churches to stop Sunday sport.

In Wisconsin the secretary has given 187 addresses during the year, and one address is given in every town especially for the defense of the Lord's day. We work with the pastors, and especially with the foreign-speaking priests and ministers. *More and more Catholics cooperate with us.* One Catholic priest furnished a hall for the secretary to speak in a town where nine-tenths were Catholics. Hundreds of towns have succeeded in Sunday closing. The closing of all shops must be made sure, so that none will be left open to take advantage of the others.

One important part of our work is the printing of the "Lord's Day Papers." There is no other way of reaching all but by putting these leaflets into every home. In Sheboygan the secretary's work was followed by putting leaflets into every home for one and one-half years, and the friends and enemies of the Sabbath day say that it was through the influence of those leaflets that their mayor was elected.

The executive committee have planned to make an investigation of the observance of the Sabbath throughout the State. The enemy is mighty, but God is more mighty. Those who are for us are more than those who are against us. We find three classes of people: First, those who take the Sunday paper, visit the post-office on Sunday, and travel on the Sunday trains; second, those who are indifferent to the Sabbath day and so certify; third, those



who say the Lord's day is lost and there is no use in trying to save it. The only way to conquer is to awaken the churches to the needs of humanity. They must realize that they cannot grow in Christ unless they give God a place on that day. The Sabbath is God's opportunity to come into the soul and tune it up in concord with Himself. *There is no other way in which we can save the church or the nation.* It is only through united, organized work that we can secure the observance of the Sabbath. *If we lose the Sabbath, all is gone.*

A brief discussion preceded the adoption of this report. Rev. J. I. Seder, of Milwaukee, a minister of the Evangelical Association Church, said among other things:

We need to scatter more of our literature. As was stated, in one city the election of a mayor was affected by this literature. The literature should be scattered in the German language. *We need the co-operation of the Catholics,* and those who speak the different languages. In this work of preserving the Christian Sabbath we want to rise above everything and keep in view that we are aiming to carry out the work of the one Lord and Master. We should do more in the future than we have done in the past. I think we will find that if the Sabbath day is broken down we will not have any more that influence for the saving of souls that we will have if the Sabbath day is preserved in its purity.

This brought from Secretary Davidson the declaration that "the Germans of Milwaukee have given twice as much to our work as have the Americans of Milwaukee." Dr. Colman, of Milwaukee, said he was greatly pleased with the report, and that "the Sunday Rest Day Association is accomplishing a great and good work in securing the observance of the Sabbath day." Rev. Cutler said that "most of my members work for the Chicago, Milwaukee & St. Paul Railway, and I wish it could be influenced to let its employees worship God on the Sabbath day." Rev. Lamb, of Madison, said among other things:

One Sabbath when I came home from church I found a company of men at work laying underground wires in front of my house. I told

the head man that I was sorry to see the work going on on that day, but did not threaten him at all. After awhile I went out again and the crew had left. So you see the influence we may have in this way. *The law [Sunday law?] of Wisconsin is the law of Christ.* It is just the same as they had in the days of Christ when the disciples went through the wheat fields on the Sabbath.

Following the adoption of the report of the executive committee Dr. Kneeland, of Boston, gave his first address. It was entitled "The Storm Center of Modern Reforms," and was in part as follows:

We are here for the defending of the dear Sabbath. There is one great battle to be fought, and the Christian Sabbath lies at the center of it. The battle of the ages lies around the Christian Sabbath. I say without fear that there is no question to-day which should receive more careful and prayerful thought. It seems at present that there is a great tendency to swing from this thing. We find a great deal of indifference. We shall this afternoon take an inventory of the stock to see what we have on hand. If God shows that we are on the wrong side, let us get onto the right side.

*Among the first of the enemies of the Christian Sabbath are the Saturday Sabbath-keepers, who have allied themselves with atheists, infidels, anarchists, and the lawless.* Some of these have been heard to say, Away with Sunday, it is a curse! No doubt many of these are conscientious men and women, but they do everything to bring contempt upon the day. They bring bills into the legislature in New England, and *they are doing more to injure the cause of the Sabbath than any other class of people that can be named.*

I will mention another class of enemies. These are the indifferent ones of society. These people chill everything. We get little or no help from them, but we receive a direct injury because of their silent, indifferent attitude. The third class we may call greedy worldlings. These people want to make money out of Sunday, and it seems that some of them delight to have it known. Sometimes they are at the head of large corporations, and sometimes they are humble workers, who fancy they can make one, two, three or five dollars extra, and so they do seven days' work in the week. This is the commercial spirit that has seized upon us. The motorman who ran over the President the other day said that he had the



right of way. Sabbath desecration claims the right of way, and anything that stands in its way must be trampled under foot. But let us not put all of this onto the day laborers, for *some of us are about as bad*. Where do we stand in this matter? God has given us in New England victory after victory.

Another class of the enemies of the Sabbath are the devotees of pleasure. We find them on wheels of pleasure going by the church door. We find them in the Sunday excursion trains. These are the people who are giving their money in the way of self-gratification, and yet who squeeze a nickel the longest when asked to give it to this work. They tell us they are members of the kingdom of heaven, but they cannot find time to trouble themselves over these things. I ask the man who is not willing to give something to these things if he is worthy to be a member of the family of heaven.

One man came to me in New England and told me that there was nothing that could save the Sabbath, that these things have come to stay. But I told him that nothing had come to stay except the kingdom of Christ. *When the Sabbath is overthrown Christ must get off from His throne.*

It would seem then that in the estimation of its promoters this work of "saving the Sabbath" by legislation and otherwise is really a work to keep Christ from being taken "off from His throne"! On the following Friday evening, in the Seventh-day Adventist church in Baraboo, the writer refuted the false and unjust charges of Dr. Kneeland against the "Saturday Sabbath-keepers." Circulars announcing the meeting were widely distributed, and to those of the people of Baraboo who came to the meeting the writer showed that neither the Seventh-day Adventists nor any other body of "Saturday Sabbath-keepers" had "allied themselves with atheists, infidels, anarchists, and the lawless," and that the attempt to identify them with these classes sprang from the hatred that is felt for them by such men as Dr. Kneeland because of their persistence in pointing out the anti-Christian character of the work of the advocates of Sunday enforcement.

The discussion which followed the above address showed very clearly that those who are ready to prescribe to others in the matter of Sunday observance, and to use force in compelling others to follow their direction in the matter, are not agreed themselves as to what is proper Sunday observance. The matter of riding on Sunday street-cars and reading Sunday papers came to the front. Rev. Edmunds, of Milwaukee, said:

It is very seldom that I ride on the Lord's day. More than once I have walked between the morning and the evening service from three to eight miles. In Milwaukee I have broken over the rules, because the distance I had to go was so great, and others did it, but I do not believe it is right. In my conscience before God I cannot do that thing. I don't allow myself to buy Sunday morning papers, and I won't read the Sunday papers on week days. I will not allow myself to patronize a store where the Sunday paper is made a feature.

Miss Lucy Page Gaston said she would make a confession. She "always used to walk and never took the steam or electric cars, but lately my work has been all over in so many places that I find it necessary to take the cars in order to reach my places of meeting." She said she believed "that if God gives us our work in walking distance we should walk, but if not, then we should take some other means to get to it." But she wanted "light to know what to do." Rev. L. H. Keller thought "we may be pharisaical in the observance of the Sabbath," and delivered himself thus on the matter:

I think that the Sunday street-car in the city is a necessity. But the men on these cars should be given one-seventh of their time to rest. I do not take the Sunday paper. I asked sixty pastors if Sabbath desecration was increasing in their neighborhoods, and in what respect. Out of fifty-five answers only two ministers mentioned the Sunday paper. They must have considered it lost, or a necessity.

At the beginning of the evening and last session two resolutions were reported by the committee on resolutions, and were



adopted by the convention. The first of these was that the field secretary, in the name of the Wisconsin Sunday Rest Day Association, petition Congress to enact a Sunday law for the District of Columbia. The second was that the field secretary be paid a larger salary for his services. It seems that the work of the field secretary has been largely a "labor of love" hitherto. He received \$390 for his services last year.

Dr. Kneeland then again addressed the convention, his subject being "The Twentieth Century Sabbath." Here are some things that he said:

The twentieth century before Christ had a different Sabbath from the one we have now. The tendency to-day is farther and farther away from the old standard. Young men and young women of Wisconsin should determine that you will hold on to this legacy, that our Christian Sabbath should not be lost to our children. I shall therefore to-night rehearse a few reasons why we should hold on to our Christian Sabbath.

I have been asked by one or two to discuss why the day was changed from the Jewish to the Christian Sabbath. To discuss that intelligently would take some little time. It is not necessary that we should enter into such a discussion. It is a matter that is of little importance. The Sabbath has come down to us as the Lord's day, and that is the day we celebrate at this time. The commandment to keep the seventh day pertains simply to the Jews.

We find by the study of science that after six days of work the life in the cells is so much exhausted that it takes from thirty-two to thirty-four hours to restore them to normal activity. After six days' labor the seventh should be given to rest. If a man continues to labor seven days in the week it means that his life will be shortened at least one-seventh. So if you continue to labor on Sunday you will fall sooner or later. The continued use

of Sunday for toil means the shortening of life about twelve years. If you want the best results from your farms you must let the land rest. I was in a barber shop, and the barber told me that he could not use his tools every day in the week; he even had to let the tools rest some time during the week or they would not last at all. So it is with the horses; we must let them have one day in seven for rest, or their lives will be shortened. It is an outrage that men will work seven days in the week. I have found in Connecticut many mills running on Sunday. In Vermont I found a mill employing 1,500 men running seven days in the week.

Everything is lowered where Sunday is left out. I could tell you of a place in New England where there was no Sunday in the community where there were seven murders and eight suicides. Where there is no Sunday the people are led into vice and evil.

About eight years ago in Boston we saw that we were in danger of losing our Sunday. We decided that something must be done at once. I was urged to leave my pastorate and go up and down New-England preaching the Sabbath, and I have been doing it ever since. I believe that if we had faith we could remove mountains and cast them into the sea. In the East we published the name of every man and woman who voted against our Sunday law. Now in the East we have stopped the Sunday bicycle, the Sunday excursion, and the Sunday theatre. There is not an under-price train on Sunday to-day. We brought out the matter so plainly that it was stopped absolutely. We have found it a great help to send out our literature. We have done the work which God has put upon us. We now have 7,000 subscribers to our paper, *The Defender*. Give liberally to this work. If you love Wisconsin I don't believe that you can do better than to give to this work.

Following this address a song entitled "The Day of Liberty," being an adaptation of the old hymn "America" to the Sunday cause, was sung, and then the convention closed.

The president of the American League baseball association has announced that there will be Sunday ball playing by the league only in Chicago and St. Louis next season. "There will be no further

attempt to play on the Sabbath at Detroit and Cleveland," says the report. At the two last named places there were campaigns of Sunday enforcement against the ball playing last season.



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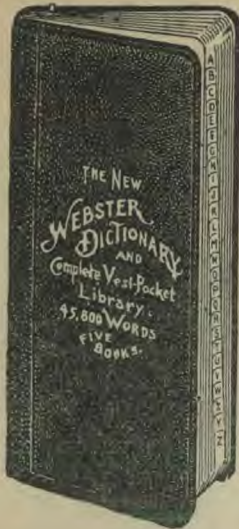
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