

"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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CHRISTIANITY AND THE SWORD.

CHRISTIANITY is "the power of God unto salvation to every one that believeth." Rom. 1:16. The salvation which Christianity brings is salvation from sin. The belief which Christianity enjoins is belief of the word of God. The power of sin is the strongest power with which a human being has to contend; and this power is broken and overcome by faith. The fight which the Christian wages is the "good fight of faith." Christianity has no use for the sword.

But there is a power which properly bears the sword, and that is the civil power. This power is ordained of God, but for a purpose altogether distinct from that served by Christianity. The civil power is not ordained to save men from sin, but to maintain a degree of order, peace, and justice between man and man, in the earth, necessary to the realization of the ends of earthly existence. It is in the interest of these things that civil government, as ordained of God, exists. It is to promote these that it bears the sword. The sword of conquest serves a different purpose. The civil power was not ordained to bear this sword. It was not ordained to war.

While, therefore, Christianity is a power altogether distinct from the civil power, having no use for its weapons, and operating in a different sphere, it is not against that power. The two powers, operating without any perversion of their appointed means, work in harmony. Both aim to promote peace on earth—the one by the power of God operating in the heart, eliminating therefrom all desire for strife, and the other by the power ordained of God to hold in check those from whose hearts the power of God unto salvation is shut out.

The fact that the civil power bears the sword and not the olive branch, makes its work not the less in the interests of peace.

That power must needs come in conflict with certain ones, not because it seeks for strife, but because there are some who will not maintain peace with it. It is the latter who break the peace and not the civil power. The charge is often brought against Christianity, that it is a promoter of strife; and in a sense this is true, for Jesus Christ himself said, "Think not that I am come to send peace on earth; I am not come to send peace, but a sword." Matt. 10:34. This does not mean, however, that a Christian will ever pick a quarrel with any one, or in any way seek to stir up contention. The work of Christianity is to reconcile man to God. Man is at enmity with God; this is the condition of all men naturally. There is war—war against God's government and law. Christianity seeks to bring peace in the place of that war; and if peace does not come as a result of its influence, it is because the carnal heart persists in its warfare. There was peace in all the universe until the law of God was violated. The work of Christianity is to restore again that peace, by bringing God's creatures into harmony with his law.

The work to which the civil power is ordained of God, is defined by the Apostle Paul in the thirteenth chapter of Romans. We are there told that "rulers are not a terror to good works, but to the evil;" and we are counseled, "Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid, for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." It is a fact that civil rulers sometimes attempt to be a terror to good works, and to execute wrath upon those that do good, but such instances result not from the exercise of the power which God ordained, but from its perversion. It is likewise a perversion of that power to use it for the purpose of foreign conquest, or to stir up strife between nation and nation. In the ordinance of God, the civil power bears the sword only against evil-doers. Only in that capacity can it be the minister of God, as described in the chapter from which we have quoted.

The accepted theories upon which civil governments are conducted, and their rights asserted, have of course no force to the Christian in the face of that which God commands.

He believes in civil government as opposed to anarchy, and he will support it in that work to which God ordained it, namely, the preservation of natural rights. It is for this cause that he pays tribute; that payment is a recognition of the right of civil government to exist. But he cannot admit the right of the civil power to impose upon him requirements which conflict with those of Christianity. He cannot surrender his soul into the keeping of that power. He remembers that in matters involving moral actions, he must give account to God; and the civil power will constitute no shield for him in that accounting.

From his own conscience, instructed by the word of God, the Christian must decide for himself wherein he cannot accept the requirements of the civil power, as being opposed to the requirements of God. Seventh-day Christians, for example, have decided that they cannot consistently do as the civil power requires in the observance of Sunday. In this, however, they do not take the side of anarchy, in opposition to civil government as such, but the side of civil government as opposed to a perversion of the same. And as the perversion of any power naturally tends to its destruction, opposition to such perversion constitutes real support to civil government, as truly as does the paying of tribute.

Other Christians have decided that they cannot, at the behest of the civil power, take the lives of their fellow-mortals in martial combat; and it is not for anyone to class them with anarchists, or opposers of civil government, on this account. In the face of that divine command which says, "Thou shalt not kill," a conscientious opposition to the taking of human life is certainly entitled to respect. Whether the civil power can rightfully exercise the function of its office to the extent of taking human life, is a question concerning which secular authorities are at issue among themselves. It is not for the civil power to attempt to direct any man's conscience. The guide of conscience is the Word of God; and it remains for the Christian to instruct his conscience by that word, seeking for that divine assistance which is promised him therein; then to do as his conscience may dictate, and abide the consequences.

The only sword which can further the purposes of Christianity, is the "sword of the Spirit, which is the word of God." s.

"POWERFUL" SERMONS AND "SOUND MONEY."

It is announced that the Rev. Dr. John P. Newman, Methodist Episcopal Bishop of San Francisco, has entered the political campaign with a "plan to have every one of the thousand ministers in the conferences committed to his charge use their influence in the pulpit and out of it against the success of "free silver."

The *Detroit Free Press*, of August 4, makes mention of a "powerful sermon" recently preached by Bishop Newman at Asbury Park. No sinners were converted by it however, as we are told that the sermon was not against sin, but "against the white metal." It is not so important now, it seems, to turn sinners from sin to righteousness, as to turn men from what is deemed political heresy. Bishop Newman declares, says the same journal, "that in the present campaign clergymen of all denominations, Protestant as well as Catholic, have a duty to perform that is little less sacred and important than that which confronted them during the anti-slavery agitation. He holds that Christian ministers should preach the doctrine of sound money from the pulpits."

Of course, every person can "preach the doctrine of sound money," according to his own view of the same; and in these days, when "preaching" is in general so little related to the statements of Scripture, this may not be a difficult thing to do. What the Bible doctrine of "sound money" is, we believe no one has attempted to say. The Bible does speak about money and treasures in many texts, but what it says is for the most part ignored in the financial transactions of this day. It speaks about not putting out money to usury, about giving money to the poor, and about the "tithe" which belongs to the Lord. It counsels men to lay up treasure in heaven. It speaks also of the treasure which the rich have "heaped together" for the last days, by defrauding the poor, and of the "rust" of their heaped up gold and silver, which will be a witness against them before God. But we imagine a sermon preached from these texts would not be considered as of any great value for campaign purposes.

The *Free Press* does not see very easy sailing ahead for the bishop's project. "When the good bishop gets back to California," it says, "and seeks to hold 1,000 pulpits in line for a defense of the present monetary standard, there is likely to be trouble. In many, if not a majority of the parishes, the free silver sentiment just now predominates, and with the general ticklishness that prevails on the question of politics in the pulpit, the campaigning of Bishop Newman's ministers for sound money would stir up a Methodist excitement outrivaling any camp meeting fervor ever heard of."

Yes; there is nothing like a mixture of religion and politics to stir up excitement, and that of a kind which does not promote the cause of Christianity. Bishop Newman seems to be aware of this, but is not swerved thereby from his purpose. He says: "If such a stand on the part of the clergy causes dissension in the churches, let the dissension come. Better dissension in the churches for the sake of the right, than peace and quiet while dishonor triumphs and the sappers and miners of the national credit are enthroned in high places."

"Dissension in the churches" is bad enough when the opposing forces divide over some principle of religious truth; but when the

churches divide over politics, the situation is indefensible. It is a baleful sign of the times that eminent clergymen are more willing to welcome additional dissension in the churches than to give up politics. Why can they not see that the momentous and eternal interests committed to their hands as ambassadors of Christ seeking the salvation of souls, demand that they should keep out of politics altogether.

THE EASTERN QUESTION.

The *Sun*, of this city, in its issue of the 23rd, ult., printed the following from its London correspondent under date of the previous day:—

No information is vouchsafed yet about the negotiations between the powers for the settlement of the Cretan troubles, and it is shrewdly suggested of the whole Turkish question that the signs multiply that the British Government is at last making up its mind to a definite and drastic policy. It is highly significant that the *London Standard* has come over to complete acceptance of Mr. Gladstone's view of the situation. It says: "By its persistent neglect of the reiterated warnings to put its house in order, and the first step to that end should be the concession of autonomy to Crete, the Porte courts the punishment that must in the end overtake an empire which disregards its duty to its subjects. There was a time when this country, as it showed by its deeds, was willing to make any sacrifice in order to preserve the integrity of Turkey. We should still be unwilling to hasten its division, but the persistent misgovernment of the Sultan has made it impossible for an English minister to suggest the idea of going to war in defense of so rotten a system."

The same newspaper which, more than any other, voices government opinion also says: "Great Britain will act with the powers, not independently of them. She does not want Crete, as even the Continental press is beginning to understand. What she does want is to see that island so pacified that it will cease to be a danger to the peace of Europe, and pacified in a permanent sense. Crete will never be so long as she forms an integral part of the dominions of the Sultan."

This shows very clearly the exceedingly critical crisis which has been reached in Eastern affairs, and no man knows what a day may bring forth.

That the Armenians and the Cretans have both suffered untold wrongs at the hands of the Turkish power must be admitted by all. Turkish rule can not but be regarded as intolerable by all who know even the first principles of human rights, and these peoples justly command the sympathy of the civilized world. But that there is not wanting wrong on the part of political agitators is also patent.

While there has been persecution for conscience' sake in Armenia, while innocent non-combatants, have been butchered in cold blood or indescribably outraged simply because they were not Mohammedans, occasion for these atrocities has deliberately been afforded by agitators who hoped by provoking the Turks and Kurds to deeds of rapine, murder and outrage, to so rouse the powers that they would with one accord demand autonomy for Armenia. Never was more heinous crime perpetrated against unoffending people than that of which Armenian agitators have been guilty, if we may credit the evidence of men who, being upon the ground, are in a position to know the whole truth.

Rev. George C. Reynolds, missionary in Van, Turkey, in an article published in the *Independent*, of this city, August 13, says:—

The sympathy justly manifested toward the Armenians, in view of the cruel wrongs under which they were suffering, awakened hope on the part of the revolutionary leaders that the Powers would take up their cause, some of them being foolish enough to expect that an autonomous State would be established for them. When these manifestations of sympathy slackened, or the hope of outside interference lessened,

they felt that something more tangible in the way of oppression was needed to spur on the flagging zeal of the Powers; and so, three or four years ago, we began to hear of plans to stir up the Kurds to commit some great outrage, which should horrify Europe and lead to the realization of their hopes. It was to no purpose to assure them that the least suspicion of overt effort on their part to secure such a result would estrange, instead of attracting, the sympathy of Europe. However, the Turk did not wait for their initiative, but substantially unprovoked, horrified the civilized world by the fiendish barbarity of Sassân. A cry for redress went up from the civilized world, and especially from the English-speaking nations, which the ruling class could not ignore; and hopes, alas, false, were kindled in the hearts of the Armenians, and the revolutionary party among them took on new boldness, while the Moslems were stirred up to still greater fanaticism.

And now comes the saddest episode in all modern history, the terrible series of massacres which began last autumn—and which have culminated, I trust, in the events of the last fortnight—which have made this blue lake to blush with the blood of thousands slain among the green valleys and snow-capped peaks which surround it. That the Turks can be justified for the utterly barbarous and unspeakably cruel methods they have pursued in their efforts to eradicate rebellion, surely no one will claim. One is loth to believe that human nature is capable of taking delight in chopping to pieces men, women and children—as has been done to scores of those brought to us every day—and in inflicting such unimaginable suffering as is now endured by the thousand wretches who crowd the places about us. Any claim the Turk may have made to rank among civilized or semi-civilized nations, they have thus resigned, and relegated themselves to the condition of their ancestors of the time of Tamerlane. The blood of slaughtered thousands, the mass of whom were in no sense rebels, protests to heaven against the savagery of this complacent people.

But, on the other hand, the revolutionists are not less to blame than the Turks themselves for the events of these bloody months. It was their ill-advised demonstration at Constantinople that first lighted the fires of fanaticism last fall and early winter that swept over the land a very besom of destruction. Van alone of all the large cities of the land then escaped. It certainly seemed that the testimony of those months of carnage, taken in connection with the attitude of the Powers in drawing back and allowing the Turk to work his own sweet will, was enough to prove to any so obtuse as not already to have learned the lesson, that revolutionary methods and demonstrations could not fail to increase, instead of alleviating the intolerable burden that was resting on the Armenian people. But here in Van, three different revolutionary societies, each with its leaders from abroad, persisted in keeping up their criminal propaganda. Men dressed in a way especially to irritate the Turk, and armed to the teeth, kept up nightly patrols of the streets, frequently coming under the observation of the Turkish patrols, and, in one instance, having a brush with them, in which a Turkish soldier was killed. They issued proclamations abusing the Sultan and inciting the people to revolt, and nearly all of these documents fell into the hands of the Vali. They kept up a regular system of forced contributions to a "Patriotic" fund, with the repeated accompaniments of housebreaking and murder. They assassinated one prominent ecclesiastic and several prominent men for not being sufficiently subservient to their purposes. They would be found all armed and equipped, in private houses, when one went to make holiday calls.

A strange infatuation prevailed among the leaders and infused itself among their followers; and they would listen to no argument or appeal. It is easy to see how intensely such a course would arouse the Moslem leaders. The outlying Kurds, who had had frequent encounters with these revolutionists, as they passed between here and the border, and had lost a good many influential men by their rifle balls, were aroused to the extremist hate of the very name of revolutionists. It is not then to be denied that there was in Van an organized revolutionary party, of considerable strength, well known and sufficient to justify the government in taking vigorous steps to suppress it.

This revolutionary leaven has not penetrated the whole nation, though it has extended much further than we could wish; but what I desire to ask of the friends of humanity in my native land is that they will distinguish between the poor Armenians who are now suffering so cruelly in this land, and of whom so many have already given up their lives, rather than sacrifice their faith in our common Saviour [italics ours, Ed. SENTINEL], and the blatant revolutionists who have so cruelly betrayed them. For the former we still entreat that you will extend them the aid they are so much in need of, and without which they cannot survive, though we know many of you have al-

ready taxed yourselves almost to the limit of your ability. For the latter I ask that you will withhold both encouragement in moral lines and pecuniary aid, and do the best you can to put an end to the nefarious business in which they have been so long engaged, and which has brought such untold horrors on a land they profess to love.

Such we believe is a true statement of the Eastern situation to-day, so far as Armenia is concerned. How far similar influences have been or are now at work in Crete remains to be seen.

THE PREACHER IN CIVIL AFFAIRS.

An Opinion by Judge Sage, of Cincinnati.

At a recent session of the United States Circuit Court in Cincinnati, O., Judge Sage presiding, a case was tried in which the defendant, who was convicted, plead for some mitigation of the penalty on the ground that two of the witnesses against him, one of whom had acted as a detective, were ministers of the gospel. This drew from the judge the following comment:—

Two gentlemen, who are clergymen, were called upon the stand, and testified as witnesses for the government. It appears that they had at different times in this case acted as detectives. One of them had been employed specially in this way. Now, the counsel for defendants have commented on this. They have the right to comment. They dwelt upon the unfitness of such performances on the part of those whose profession it is to preach the gospel of Jesus Christ.

Now, gentlemen, perhaps it is not improper that in this connection I state in very few words my own convictions in this matter, so you can see that I am not under the influence of any prejudice or bias. Jesus Christ lived in this world at a time when there were about as many bad laws and as few good laws as at any time in the world's history. It does not appear that he ever asked for the repeal of any existing law, or for the enactment of any new law. Certainly, if he made any proposition clear and distinct, it was that his kingdom was not of this world. I have sometimes thought that in these modern times some of his followers, some even of his ministers, have practically committed themselves to the proposition that it will be impossible to evangelize this world without an act of the legislature. I do not believe it. I believe exactly what was said by the Saviour of the world himself, that the devil is the prince of this world. I believe that Christianity is the exhibition in this world of the power of the love of God Almighty through Jesus Christ his Son; and it is my opinion that whenever one of his ministers appeals from the Bible to a statute book, or from the Almighty to the governor of a State, or the mayor of a city, or the judge of a court, he makes a mistake and lowers his standard. I don't think the Almighty takes much stock in that sort of thing.

History teaches us that the most wonderful, nay, miraculous progress of Christianity was achieved in the first centuries after Christ, when the power and the wealth and the learning of the world were opposed to it, and the strong arm of its governments was applied to persecute its disciples even to torture and to death. On the other hand, the time when Christianity fell into an almost fatal embrace was when later it accepted an alliance with the State and undertook to advance and strengthen itself by human legislation and human power.

Now, gentlemen, these are my views; so that I have not any prejudices in favor of clerical efforts, excepting those that are in reliance upon spiritual power. But let me refer you to an incident in the life of Jesus Christ himself that indicates that a minister may properly take a hand sometimes in the affairs of this world. The occasion to which I refer was when Jesus Christ found men in the temple selling oxen, sheep and doves, and the changers of money sitting. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and oxen, and poured out the changers' money, and overthrew the tables.

I recognize also, gentlemen, that because a man is a clergyman he does not cease to be a citizen; and while I do not believe in any attempt to promote Christianity by statute, wholly or in part, I do believe that if there is a crying evil, whether intemperance, or Sabbath-breaking, or lotteries, or any other species of crime, the clergy have as good right as other good citizens to intervene.

The incongruity presented in the course of

the clergyman detective was apparent to the judge, although the latter's attention may be supposed to be but little given to other than secular affairs. Of course, the clergyman had a right to act as a detective; he has the same right that other citizens have. But this fact does not settle the question whether it was right for him to do as he did. "Rights," or "a right," have a narrower meaning than "right." The former refers only to a man's relation to his fellows; the latter embraces also his relation to God. It is often right, from a Christian standpoint, for an individual to surrender rights.

But we cannot agree with the judge, in finding in Christ's cleansing of the temple, a parallel to the preacher's participation in the "affairs of this world." The cleansing of the temple was not a secular affair in any sense. The judge also trips over "Sabbath-breaking," as is natural for one who regards Sabbath observance as a secular thing.

GROWTH OF SPIRITUALISM.

[A St. Louis clergyman, who wishes his name withheld, speaks as follows concerning the rapid growth of Spiritualism:—]

Don't put my name in the paper, but you may say that a clergyman who has been twenty years in the pulpit is greatly astonished at the growth of modern Spiritualism, not only in this country, but throughout the world, at the present time. It is spreading in the churches as well as outside of them. Its converts used to be entirely from the infidel and atheist classes—so much so that Spiritualism itself was ranked, and rightly so—as a species of infidelity. But now vast numbers of people who commune with Catholic and Protestant churches are believers in spiritual manifestations, and would rather give up their Christianity than abandon their Spiritualism.

The Catholic Church made a strong fight against Spiritualism, but it is unable to beat it down. Some of the more intelligent Catholics here and elsewhere are among the most ardent Spiritualists. I cannot say how they reconcile the one belief with the other, but they manage to do it—at least they hold to their Catholic faith openly and to their Spiritualistic faith secretly. And so with Methodists, Presbyterians, Baptists and Episcopalians. There is no Christian denomination to-day a part of whose membership is not tinged with Spiritualism.

WHAT IS THE MATTER WITH SPAIN?

THE decrepitude of Spain is to-day a matter of general note and comment among the observing people of all lands. Once the queen of the nations, she is now shorn of all just claims to the rank of a first-class power. Her glory is departed; the insignia of her former greatness is everywhere covered with the melancholy tracings of decay.

Recently an insurrection broke out among some Spanish tributaries in Morocco, to suppress which taxed Spain's military power severely; and for more than a year now past she has exerted herself to put an end to rebellion in Cuba, but the prospect is that the task will prove beyond her strength. A similar but less formidable Cuban uprising in recent times was put down only after a ten years' struggle. From the modern newspaper narrative of Spain's military attempts, it is

with a feeling almost of amazement that our thoughts revert to the exploits of the men who bore the Spanish ensign through Mexico and Peru.

The barbarities which mark Spain's course in the present contest are but another token of her weakness. And while there is rebellion abroad, there is division and bankruptcy at home.

The question we have propounded is fully answered in the article which we reprint in this issue from the *Missionary Review* on the need of the gospel in Spain. It is not Time, but Rome, which has made Spain what she is to-day. More faithfully than any other nation, Spain has adhered to the papal church, and the results are visible in a corresponding degree. And it was not long since that a papal spokesman in this land openly declared, "What Rome has done for other countries, she will do for the United States." Yes; without a doubt she will, if she is given the chance. It is this that adds a terrible interest to the spectacle which Spain presents to-day. The fearful question is, Will the American people allow Rome to do for our country what she has done for Spain? s.

SLAVERY UNDER THE BRITISH FLAG.

[The Christian Work, Aug. 13, 1896.]

IF it seems incredible that slavery should still exist under the protection of the British, it is none the less a fact, for the system exists in the British protectorate of Zanzibar, East Africa. The most authentic information on the subject is supplied by an agent of the British and Foreign Anti-Slavery Society, who was recently sent to Zanzibar on a mission of inquiry. From his report it is ascertained that the slaves number a million and a quarter, that the slave trade is active, and that fresh supplies of slaves are brought to the mainland every year.

Professor Nicholson, of Edinburgh, who visited the protectorate a short time ago, has published a book setting forth the facts in the case. He was amazed to learn when at Zanzibar that nineteen-twentieths of the black people whom he saw were slaves; and here it was that he first discovered to what an extent negro slavery yet exists under the British flag and under the protection of the British Crown. He also mentions the circumstance that Mr. Stanley, speaking in the British Parliament, has opposed emancipation, taking the ground that it would be unadvisable, and arguing that the slavery question of Zanzibar ought to be left in the hands of the British authorities there.

Professor Nicholson found reason to believe, upon investigation, that the yoke of the slave there was not always heavy, and that he may even be comfortable. But he refuses, and rightly so, to accept this as any justification for the system. Most of the slave traders and slave holders are Arabs; but these Arabs are subject to British law, which is the guardian of slavery. He calls for the total and immediate abolition of the slave system in Zanzibar, which flourishes under the British flag, and under the rule of the British military administrator.

And now we have from London, and naturally so, the information that the British Government is stirred up by the statements made in the report of the agent of the British and Foreign Anti-Slavery Society, and has within a month past instructed the protectorate authorities at Zanzibar to take means for the speedy abolishment of the legal status of slavery. Other instructions, previously given,

to bring about the limitation of the power of the slave dealers and drivers, have been disregarded by the men to whom they were addressed; and it will be necessary to wait for further information in order to know to what extent the latest orders from London are obeyed by the British Consul and General Matthews, who administers the affairs of Zanzibar, and who enrich themselves by the profits of negro slavery.

Professor Nicholson says in his book that when a boy at school he had learned that "a slave cannot exist on British soil," or in any part of the British Dominions, or under the British flag, or upon a British ship sailing o'er the main, in any part of the globe. He was sadly undeceived when he visited the British protectorate of Zanzibar and discovered a quarter of a million of persons of both sexes and all ages held as slaves under the British flag. We cannot doubt British public sentiment will ultimately compel the extermination of the traffic, although the toleration of the system so long, and England's course with reference to the opium traffic in India and China, show that nations given to rebuking other nations for some particular sin are no less inclined to possess and cherish their own favorite vices.

RELIGION NOT WANTED IN THE POLITICAL CAMPAIGN.

[*New Orleans Times-Democrat*, Aug. 10, 1896.]

As the *Times-Democrat* has noted, a number of ministers have lately sought to bring religion into the present presidential campaign, although the great question at issue is a purely economic one. The goldbug papers are beginning to see that their cause is most likely to suffer from the effort to connect religion with finance, and the indiscreet utterances of some members on this subject. What seems to have caused the most surprise and disgust is the interview recently published with Bishop John P. Newman, of the Methodist Episcopal Church, who said:—

In the conferences committed to my charge there are something over 1,000 ministers. I shall call their attention to what I believe is the plain duty of the clergy, and shall urge upon them the importance of using all the influence they possess, in the pulpit and out, against the danger which threatens our country, against the possible triumph of Bryan and Sewall and the election of a Congress that is pledged to pass a free-silver coinage measure.

The *Springfield Republican*, which is one of the most sensible goldbug journals of the country, and which has been giving its friends plenty of good advice, warns them again not to cherish the idea that these ministerial utterances will help their cause.

Remember Burchard, it cries warningly. Mr. Blaine's managers thought they were playing a trump card when they got the ministers together in New York to welcome him; and never dreamed that the ministerial card would bring ruin upon him.

We have had a still more striking proof of the mistake of this policy in Canada only a few weeks ago, when the Conservatives thought to strengthen themselves by religious support, only to find that it had proved a boomerang and ruined them. But let the *Republican* speak for itself:—

Mr. Hanna should see to this at once. We do not want the fight for gold Burchardized by any indiscreet prelate. Such an act as Bishop Newman proposes would be the acme of stupidity and blundering.

What happened to meddling clericalism in Canada the other day is quite as likely to happen to meddling clericalism in the United States. This silver question

is a matter for discussion, and if it is a matter for discussion it is a matter concerning which honest men may differ, and a political and economic question concerning which honest men may differ is not a question calling for the interference of the church.

Bishop Newman's thousand parsons can be better occupied than in turning their pulpits and altars into political stumps.

The *Republican* is thoroughly right, and it is to be hoped that its advice will be followed. The campaign is broad enough already without bringing religion into it.

THE GOSPEL IN SPAIN.

[*Missionary Review of the World*, August, 1896.]

It is frequently asked, "What need is there for sending evangelical missionaries to Spain?" Does not the following simple reply sufficiently answer the question?

It is the inalienable right of every man to own a copy of the Bible and to have the liberty to read it for himself. Every community in which the Bible is not within the easy reach of every man, or where the "word of God is bound" is a true missionary field to which the Christian missionary may not only go with propriety, but to which, from the evangelical standpoint, it is his duty to go to make known the truth. The question to be asked therefore is: "Are the masses in Spain allowed by their religious teachers to freely read and study for themselves the Word of God?" If they are, I would say: "Let the missionary go elsewhere; let him spend his money and life in taking the Bible and in explaining its message and in teaching its doctrines to people who do not have it."

We who have the Bible in our hands are aware that the Apostle Paul intended to visit Spain, and, so far as anything to the contrary is known, he did so; and we can imagine the gospel that he must have preached! Spanish Roman Catholic tradition, however, entirely ignores Paul's proposed journey to Spain, and it affirms that Saint James was the first apostle to visit Spain—*Santiago*,—who in sculptures and in paintings innumerable is represented as mounted on his white horse, and, with a lance in hand, prancing over the heads of the hapless Moors. That which interests us now, however, is not whether Paul, or James, or any other apostle or disciple in particular was the first to preach the gospel in Spain, but, rather, whether "the glorious gospel," which either the one or the other of the apostolic band must have preached, is the Christianity of the Spanish Church of to-day. Does the "word of the Lord have free course" in Spain of to-day?

A few facts taken from a multitude that might be cited will give us the answer to that question.

The archbishop of the see of Santiago de Compostela, the capital of Galicia, one of the most important dioceses of all Spain, on one occasion promised to give to a Protestant of that parish a Roman Catholic Bible in exchange for his Protestant Bible; but after spending a long time in looking for one, he had to confess that he could not find one in the episcopal palace—that he would "have to send for it to Barcelona," all across the peninsula!

In the city of Zaragoza, on one occasion, one of the canons of the cathedral of La Virgen del Pilar, now and for many years one of the most popular shrines in Spain, took upon himself the mission of winning back to the church of Rome a class of bright young men, members of our Evangelical Church. All testified to his trained skill as

a controversialist, and to his gentle ways and winning manners both in conversation and in debate. Once and again some of these young men—after he had met them in their own hall—accepted the invitation to visit him in his private apartments, where they still further discussed, among others, the questions of justification by faith, Christ as our only mediator, and prayer—our young men ever appealing to the Bibles that they carried in their pockets. This rather piqued our good canon, and it forced him, much against his will, to refer to his Bible, which they insisted he should do. And here was his weak point. He knew that he did not know even his own Roman Catholic Bible. Once he confusedly sought a familiar New Testament passage in the Old Testament, among the books of which he floundered painfully until the Protestant boys came to his rescue. That was the end of his mission. But not long after this episode he was elevated to a bishopric, and it was no secret that it was in reward for his active efforts to reclaim the Protestants that infest that district.

If the bishops show such ignorance of the Word of God, it is not to be wondered at that the parish or village priest should be found at a still lower level. A missionary was talking with one of these when the question of the worship of images came up. Allusion was made to the second commandment; and when he quoted the words, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them," the honest priest, instead of arguing, as an astuter man would have done, that Roman Catholics do not worship images, nor bow down to them, but only to the being or the spirit that they represent or that they suggest, he frankly admitted that they do worship them, and that their worship was permitted if not taught by the church; and he declared that he could not believe that the words quoted by my friend were to be found in the Bible, and much less in the Roman Catholic Bible. So a copy of the Bible sanctioned by his church was produced. He read and reread the fatal words, and could hardly believe his own eyes. At last, with hands clenched and teeth set, he turned on his heel, and with intensest feeling exclaimed: "God made a mistake when he put that in the Bible!" Poor man! he could not believe that his church could be guilty of deliberately suppressing that part of the Decalogue from its liturgies and from its catechisms; he could more easily believe that God had blundered! "And if the blind lead the blind, both shall fall into the ditch."

The Roman Catholic Church in Spain is not merely ignorant of the Bible—of their own Bible for that matter—and indifferent to its circulation, it is actively and bitterly hostile to it. Pages could be filled with accounts of the indignities and abuses that evangelists and colporteurs are continually suffering who are engaged in this work.

It is not very long ago, and under a much more liberal government than that of to-day, that the Custom House authorities in the great and liberal city of Barcelona intercepted an invoice of Bibles that had already been examined and legally passed, and without pretense of law—but because advised so to do by the ecclesiastical authorities, who knew that they could control the civil officers to whom the case might be appealed—made a bonfire of them in the open court of the Custom House! The religious press joyously commented on the deed, and boasted with

delight of "having revived the *auto da fé* of Inquisitorial times!"

One of the active colporteurs of the American Bible Society in the north of Spain, a prudent and godly man, is continually reporting to me obstruction to his work, and personal violence on the part of the priests. One day he found himself a fellow-traveler in a diligence for several hours with three women and a village priest, all strangers to him. Under the folds of his ample *capa* he carried, concealed on his knees, his colporteur's pack of Bibles and scripture portions. The conversation of his companions was chiefly on the success of a "mission" that had recently been held in the parish of one of the women, the most interesting feature of which seemed to have been the tearing up of several Gospels in the pulpit by one of the "missioners," and a furious attack upon the Protestants, and especially upon a man who was going about through the district selling Bibles and Gospels to the ignorant and innocent people. If it sometimes does us good to see ourselves as others see us, our colporteur passed an edifying hour that forenoon—for it was of himself that they were unwittingly talking!

The priest was eager to meet him; he only hoped he would come into his parish, and that he should have the good fortune to meet him face to face. "I know how to rid my parish of such vermin. There is no better remedy for such than a pair of revolvers. Oh, yes, I know how to do it! It will not be the first time that I have carried them under my gown."

At last they stopped to change the horses, and the priest and the women left the diligence for a few minutes. At that instant the thought flashed across our friend's mind, "Put a Gospel of Luke into the priest's bundle, that lies there loosely folded!" and no sooner thought than done. The travelers take their seats again, and before long the journey is ended and each one goes his own way—the priest with his bundle.

Three months later the colporteur is in the neighborhood of that priest. In spite of the priest's boasting, he has made several friends there and has sold a number of Scriptures. He asks one of his friends if the priest ever talks about the Protestants. Yes, indeed. Some three months ago he fairly raved against them from the pulpit. He called them 'the spawn of hell. Look at this,' he cried, and he shook a little book in the face of the congregation. 'Worse than Satan they are; for by some black art they have thrust this book upon me. And do you know where I found it? On the floor in the middle of my room! I know not who put it there, nor how he did it; but this I tell you and of this I warn him: once I come to know what Protestant has dared to pollute my room with *this*, I will do to him what I now do to it!' And he wrenched the leaves from the precious Gospel, crushed them with his hands, and tore them with his teeth. And he added, 'If ever any of you meet any of these pests of the earth, anything that you may do to them, even to the killing of them, will be well done!'"*

But why multiply these cases? They are but a few taken from many that show what the attitude of the immense majority of the Spanish priesthood is toward the Word of God—a priesthood without the Bible, ignorant of the Bible, and in many cases hating the Bible.

And "like priest, like people." Right here in this little terrestrial paradise of San

Sebastian, so gently nestling by the side of the sea, surrounded by the protecting hills, that one would think that the love and the goodness of God proclaimed by nature would fill and soften every heart; right here, so recently that it seems but as yesterday, there occurred a case the memory of which makes one shudder. A member of our church, a daughter of the Basques, loved her Bible and read it as a child reads with love and reverence the treasured letters of a dear friend, which late in life have been discovered by others and have been placed in her hands. Her fanatical Roman Catholic husband took that Bible, laid it upon the block at the door of their cottage, and with his ax chopped it to pieces. When she died suddenly a little later we were not allowed to know of her illness or death until she was buried.*

But, not to make this recital too long, it may be said that the immense distance that all too often separates the intelligent heartfelt worship of the evangelical Bible-loving Christian from that of the Roman Catholic of this country is strikingly manifested in the public processions for prayer and thanksgiving, and in the relation of the bull-fight to the religious *fiestas*.

At the time of the last epidemic of cholera in Spain, when the population of Zaragoza was nearly decimated and great numbers died in the country near about us, San Sebastian escaped almost entirely. San Sebastian is the religious center of one of the most sincere and faithful Roman Catholic communities in the world; and how did it give thanks to Almighty God for the unspeakable blessing of having been practically freed from the scourge that had wrought such havoc in so many of its sister cities and provinces?

The city government, then made up of especially Catholic and devout men, ordered the singing of the *Te Deum* in the principal church of the city, at which all the government officials and the entire consular force of the city attended, and which was conducted with unusual pomp. This in the forenoon of a sabbath day; and at noon, and again in the afternoon of the same day, these city fathers arranged sham bull-fights, or, as the public announcement says, "*Se correrán dos bueyes bravos*" ("Two fierce bullocks will be baited").

The animals are tied with long ropes in the center of the public square, and are then tortured by a crowd of men and boys armed with pointed sticks and with goads until, in the effort to escape their tormentors, the bullocks rush one way and another, upsetting those of the rabble who may be entangled by the ropes. And this is the "thanksgiving" of Christians!

But to go no farther away than the very week in which I am writing this article. Last Sunday, the 24th of this month of May, was the Feast of Pentecost in the Episcopal and Roman Catholic Christian year. Judging from what we know of the Day of Pentecost, from the tender and stirring narrative in the Acts of the Apostles, one would suppose that any church calling itself Christian would try to celebrate the day, if it thought of doing so at all, in a truly spiritual and devout way. In the morning, it is true, there will be celebrated a mass; in rare cases, and only in the more important cities, will there be preaching; but in Madrid *last Sunday* there was a bull-fight, as there is there every important feast day of the year, including the Sundays—with the sole exception, I believe, of Good Friday! And the unfortunate cities that have not the money for so splendid an exhibi-

tion of their joy and thankfulness for the outpouring of the Holy Spirit on the primitive Christians on that memorable day do more humbly and economically show the fervor of their piety by worrying the baited ox in the town or the village *plaza*. Our dear little San Sebastian can aspire to that degree of emotion.

How far removed from all that is worthy the name of Christian must be the heart that would not be shocked by the matter-of-fact and common-place announcement in the morning paper, received by telegraph during the night, that "The bulls of Pentecost" (*los toros de Pentecostés*), of Madrid, proved to be "a poor lot; dull, lazy, and not showing fight until a number of explosive darts had been fired into them which rent great holes in their sides and awakened in them a fine frenzy." The multitude left the bull-ring quite disgusted that the pentecostal *feast* had been such a failure.

On the other hand, the bulls on the day of the Ascension of our Lord—some days before—were a "brave lot, and disemboweled the horses in splendid style," and well-nigh killed the brilliant *torero* Reverter, who was "colossal through all the fight." And this morning I read that in Bilbao they have taken time by the forelock and have already "engaged the bulls for Corpus Christi!"

Only one case more to close this study of the "Christianity of the Spain of to-day." For months the country has been afflicted with a drought that has threatened the crops in a great many of the provinces. As the weeks went by and no rain fell the anxious people scanned the heavens for signs of relief; at last these appeared, as in the order of nature they were sure to do, and then, and not until then, did the ecclesiastical authorities bring out their miracle-working images, and bones, and relics to bring the rain.

San Isidro is the patron saint of Madrid. They say that they have preserved his bones in that city for centuries. For many years these had not been exposed for "veneration," nor had they been taken out in solemn procession through the streets. Never was there greater need than now that he should work a miracle, for the farms around Madrid were parched and dry. The day was announced when the bones of the saint would be taken out, and all the faithful were urged to swell the ranks of the procession. But the clouds that had been gathering for two or three days broke up and were wafted away, and the sun looked out again from a brazen sky. It was too plain that the bringing of rain out of so dry a sky would be too much to expect of even the patron saint of Madrid. So the authorities announced that it had not occurred to them that a *bull-fight* had been organized for that same day and hour, and as they did not wish to force the faithful to lose the bull-fight while following the procession, they "had decided to postpone the procession," and all Madrid laughed, and the bones of San Isidro remained undisturbed until a more propitious occasion.

Travelers waited in Madrid from day to day, wishing to see the great function that would rival the processions of the holy week in Seville. But no, the sun blazed and the saint waited. At last nature came to the help of the sorely tried managers of the show, and the heavy clouds full of water hung over the thirsty land. The procession was formed, the saint was aroused, and the miracle was performed! While they were parading the streets a gentle shower fell, and shortly after the rain poured down not only in Madrid, but in other parts of the country, until in some places the floods have drowned or have

* *Missionary Herald*, January, 1895.

* *Missionary Herald*, January, 1896.

washed away what the drought had not killed.

But while the papers are telling of this miracle wrought by San Isidro in Madrid, and by other bones or images in other places, how many really believe it? Probably a few, a very few, and those among the most ignorant. And yet the farce goes on; for no one among them all dares to be the first to voice the belief—the unbelief—in almost all their hearts.

One of the leading Roman Catholic papers laments in bitter terms the widespread national impiety mixed up in these demonstrations of loyal catholicity. It says:—

The horrible, the fearful, that which hurts and disheartens, is to see a people that is suffering the calamities that to day weigh upon Spain, forming part in a procession of penitence and of prayer in the same spirit as they would assist at a bull fight; to amuse themselves with the show, to laugh at the interruptions and the occurrences, not in the spirit of simple indifference and lack of religious interest, but with ostentatious impiety, the men with their hats on and making coarse fun of everything—one's soul revolts at the shameless speeches and the blasphemies that are heard on every hand and at every step.

The word of God is first ruled out of the church and home, so that the benighted conscience shall become the slave of the priest; then upon this ignorance and docility is reared an immense fabric of man-made rites and ceremonies, confessions and penitences, that starve the mind and dwarf the soul. Superstition is heaped upon fable until the soul reacts from the very absurdity and impossibility of the old wives' tales and the ridiculous claims of a worldly priesthood; and then naturally and inevitably follows the baldest irreligion while "following the procession" because "our fathers did so," and because the weakened soul dares not face the sneers of a churchly infidelity that finds it easier "to take things as they are" than to commence a struggle that will not end until death.

And does one wish yet to ask, "What need is there for sending evangelical missionaries to Spain?" If the picture that I have drawn is painful it is because that is the character of the facts. I have "not set down aught in malice;" I have recited the facts only for the purpose of making clear to the reader the conditions of the country from the religious point of view. No one more quickly than myself would deprecate a censorious or polemical spirit in such a matter. It is not ours to sit in judgment on our fellows; but it is our mission, in all charity and gentleness of spirit, to give to this people the gospel of Christ; if they do not want it, to press it upon them; if they revile us and persecute us, to revile not again.

REV. W. H. GULICK.

San Sebastian, Spain.

WHY WE OPPOSE SUNDAY LAWS.

WE object to Sunday laws not because they require observance of that particular day, but because of the principle involved. Sunday laws are wrong, they work hardship and injustice, they tend to destroy free heart service to God, thus making hypocrites. For these and similar reasons we oppose and would oppose all such measures.

Disguise their motive as they may by pleas for a rest day for the laboring man, the fact remains that the great majority of those who desire such laws make the demand because they regard Sunday as a sacred day. Therefore the passage of a Sunday law is State interference in religious matters and involves the judicial decision of religious questions. It

follows that by enacting such laws the State usurps a prerogative of God.

And not only so, but Sunday laws are unjust to man. There are in every State, and indeed in almost every neighborhood, three classes, namely, (1) Christians who regard Sunday religiously, (2) Christians who do not regard Sunday, but who do regard the seventh day, and (3) non-religious persons who regard all days alike. Sunday laws necessarily discriminate between these classes.

If, as is sometimes the case, the seventh-day Christians are exempted from the provisions of the law, then it is a fact that they are favored above others simply because they are Christians. They are granted certain privileges on account of their religion, and that is contrary to the spirit of American institutions. If they are not exempted and required to obey the law and refrain from Sunday work, they are deprived of one-sixth of their God-given time for conscience's sake. But in any event the non-religious are forced to observe, to some extent, a religious institution in which they have no faith.

NOT DEPENDENT UPON MAN.

COLONEL INGERSOLL is reported as saying, concerning the Sunday question, "We have got to destroy the Sabbath."

The Colonel could scarcely have said a more unfortunate thing; nor one that would have better pleased the Sunday-law advocates. A fight for personal liberty is one thing, and a fight against a cherished institution is quite another. A great many men who would quite agree with Mr. Ingersoll were he to insist that personally he has a perfect right to rest, play, or work on Sunday, just as he sees fit, will have no sympathy with his expressed determination to destroy "the Sabbath."

As a matter of fact, however, aside from the question of what day is the true Sabbath, it is impossible for any man or for any number of men to destroy it. The Sabbath is not dependent upon the will of men, the wicked colonel and the presumptuous Sunday-law advocates to the contrary notwithstanding.

Probably those who insist that "Sunday laws are necessary for the preservation of the Sabbath," do not realize that their words are a confession that their so-called sabbath is only a man-made institution. That which man has instituted he may annul; but God's institutions are not dependent upon the will of men. The Sabbath was made a sign between God and his people (Eze. 20:20), and so long as there remains upon the earth a single soul, loyal to his Maker, the Sabbath will serve the purpose for which it was instituted; yea, and of the new earth (2 Peter 3:13), God has declared, that "from one new moon to another, and from one Sabbath to another, shall all flesh come up to worship before" him. Isa. 66:23.

The Sabbath will survive all the attacks of both presuming and wicked men. The former may blasphemously assume that the Sabbath is dependent upon them, and the latter may endeavor to destroy it, but the event will prove them equally helpless. The Sabbath lives in the hearts and lives of God's people, and in the facts set forth in the fourth commandment, namely, that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." It is, therefore, equally foolish to talk of preserving or of destroying it.

THE POLITICAL "ATHEIST."

It has ever been the custom of persons who have been fighting to maintain the crumbling theories of Church and State, to call their opponents "atheists." It is done to-day (especially by Sunday-law advocates), and it was done by the enemies of American institutions a century ago. Our good old "fathers"—Washington and his co-laborers—had to receive the appellation over and over again.

Madison, in one of his essays, gives an illustration of the common anti-constitutional style of argument then, which sounds very like that of the religio-political reformer of to-day:—

"You are destitute, I perceive," says the anti-republican, "of every quality of a good citizen, or rather, a good subject. You have neither the light of faith, nor the spirit of obedience. I denounce you to the government as an accomplice of atheism and anarchy."

And so saying he (the anti-republican) let the argument drop, presumably because he thought that calling American principles "atheism and anarchy," was at once both the strongest argument and severest chastisement that he could give them.

NOT A CHRISTIAN NATION.

It would be difficult to use language in a looser way than by calling this "a Christian nation." In all the nation there is not a single town, nor a village even, in which the people are all Christians. A single family in which all are Christians is seldom found; and individual Christians are not abundant. We do not say these things to find fault; we are simply stating the facts in the case, as every person knows who looks at things as they are. Let any person anywhere in the land honestly ask himself the question, and honestly answer it, How many of my immediate neighbors and acquaintances actually show in the works of a godly life that they are real, consistent Christians? In the face of facts as they are, the answer only can be, Very few. How many are really separate from the world, and conformed to the will of Christ?

The trouble is that they put upon the term "Christian" a construction so loose that there is scarcely any discernible distinction between many of those who bear it and those who do not, and then spread the term over the whole mass, and thus they have a "Christian" nation. But so long as the term "Christian" means what the word of God means—so long as it means strict conformity to the precepts of Christ—just so long it will be that this is not, and cannot be, a Christian nation, except by each individual's becoming a Christian by an abiding, working faith in Christ.

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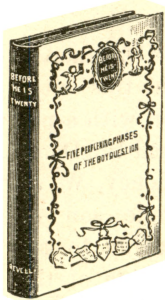
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THE more the clergy have to say about politics, the less what they have to say about anything will be respected by the people.

WANTED—(by advocates of the politico-religious theory) a political gospel, and a political Saviour. Until someone is able to point us to these, we shall continue to advocate the separation of politics from religion.

It was Andrew Jackson who said, "There are no necessary evils in government, its evils exist only in its abuses." True; "for rulers," in their legitimates sphere, "are not a terror to good works, but to the evil."

ONE reason why Russia refuses religious liberty to her subjects, it is said, is that were religious liberty to be granted, the State Church would at once crumble to dust. This reveals what union of Church and State does for the Church.

As will be seen from the article, "Slavery Under the British Flag," on page 267, there is not so wide a gulf between that practice and modern civilization as might be supposed. Questions of principle often become much obscured by consideration of expediency, where pecuniary advantage is at stake. It is this that led to the imposition of the opium traffic upon protesting but helpless China, by which many of that nation are reduced to slavery in its worst form. It is the love of money that perpetuates virtual slavery in the ranks of labor in our own land.

THE *Catholic Review*, of August 8, calls attention to the fact that there is occasion for Protestants to "sweep before the door of Protestantism" in the matter of oppressive marriage laws. It will be remembered that the chief point of complaint raised by the Methodist ministers who appealed to the pope in behalf of Protestants in South America, was that the laws of Ecuador and Peru did not recognize any marriage ceremony as valid unless performed by a Catholic priest. It appears that the Jew is under very much the same disability in Protestant Prussia. The *Review* cites the case of a Jew named Isaac Flatto, who was married in Prussia about eight years ago by a Jewish rabbi. "Shortly afterwards," says that journal, "they came to the United States and settled at Pottstown, Pa. They have four children. About two years ago, Flatto deserted his wife, went to

Baltimore and 'married' Jennie Sindlehr, on Sept. 15, 1895. The wife heard of the bigamy and instituted proceedings against her unfaithful husband."

But it transpired that his first marriage was "not legal," because "in Prussia, since Oct. 1, 1874, a marriage can be legally contracted only before an officer of the State." So said the German ambassador at Washington, and "hence," he added, "a marriage ceremony performed after that date by a Jewish rabbi is void and has no legal consequences whatever." The *Review* therefore suggests that a petition be sent "to Emperor William, the head of the Protestant Church in Germany, to grant religious liberty to the Jews of Prussia."

We would remind the *Catholic Review*, however, that it is only adherence to a papal principle that makes Emperor William the "head of the Protestant Church in Prussia;" and hence the petition would be as much against the Papacy in the one case as in the other.

THE *World* (N. Y.) of August 17, prints a dispatch from Vineland, N. J., dated the 16th, which states that "at the Malaga camp meeting this afternoon the Rev. D. H. King, D. D., of Vineland, created a sensation by denouncing in strong terms 'our gold standard.' He has usually voted the Republican ticket, and his utterances were a great surprise." The incident only serves to point out the fact that on political questions ministers, as well as other persons, are bound to differ, and their differences when brought to the surface in pulpit discourses, are sure to promote discord in the church.

A MORE terse statement of the designs of the National Reformers and incidentally of the mission of the AMERICAN SENTINEL was never written than that contained in this from the *Sentinel Library* of April 15, 1889: "The success of the National Reform movement will be the destruction of the dearly-bought principle of American liberty; the destruction of the inestimable treasure of American citizenship, and the destruction of every principle of the rights of conscience under the Government of the United States. And because of this we labor for the defense of the genius of American institutions." These words were true of National Reform and of this paper in 1889, and they are equally true of both to-day.

WHEN any person assumes to speak as a minister of the gospel, he should present what he has to say from the standpoint of the gospel, and no other. There can be no objection to his touching upon any question, provided he does so from this standpoint. But there is a vast difference between this standpoint and that of the politician or other secularist, as concerns the presentation of any matter, for the reason that the gospel is always "the power of God unto salvation" from sin, and from the standpoint of the gos-

pel, the presentation of any duty must always include the presentation of God's power to enable the individual to perform it. The politician can say, "Thou shalt not steal;" but that is not gospel unless there is connected with it the truth of the power of God freely given and received through faith in his word to keep the individual from stealing. And this truth must be presented by the representative of Jesus Christ. The politician as such cannot do it. And it is a sad spectacle that is seen when a minister of the gospel, professing to speak from the standpoint of the gospel, leaves the truth of the power of God out of his subject, or chooses a subject of discourse with which the thought of the power of God unto salvation can have no proper connection.

A SURVEY of the religious field in Germany, according to a writer in the *Paris Revue*, discovers 31,000,000 nominal Protestants, to 17,000,000 Catholics. The province of Brandenburg appears to have treasured up more carefully than any others the spirit of the Reformation. Hamburg and Berlin are described as "spiritual cemeteries." The present emperor, it is said, "was so impressed, on his accession to the crown, with the prevailing decay of religion, that he decided to build forty new churches at the expense of the State." The decay of religion, however, is a result of that very Church-and-State union of which the emperor availed himself in defraying the expenses of his "forty new churches." The idea that piety can be promoted by a liberal use of brick and mortar, at the expense of people who take no interest in the work, is quite in harmony with the theory upon which Church-and-State union rests; but it is entirely contrary to the teaching of Christianity.

SUNDAY, Aug. 16, the Rev. Dr. MacArthur, of Calvary Baptist Church, this city, edified(?) his church congregation with a political discourse in which he likened the Democratic candidate for the Presidency, W. J. Bryan, to Absalom, the renegade son of David. The SENTINEL has nothing to say concerning the merits of either side of the political controversy; but it would point out that common courtesy, to say nothing of Christianity, utterly condemns a comparison so manifestly unjust. It is the least that courtesy demands, that a man who devotes his time to the advocacy of a political principle, be credited with honest motives in so doing, at least until there is clear evidence to the contrary. Dr. MacArthur is in this not doing anything to help the cause of Christianity.

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