

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

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ONLY in the Christian warfare does victory always mark the side of right.

CHRISTIANITY is science; but "Christian science" is the opposite of Christianity.

DEPENDENCE on self alone is often mistaken for independence; but the two are vastly different.

CONSIDERING that "war is hell," it is strange that a Christian should ever feel bound to go to war.

THE Christian maintains peace by fighting self; the non-Christian seeks to get it by fighting some one else.

THE "deceitfulness of sin" often makes people believe they have defeated the devil, when the devil has in fact defeated them.

THE fact that the world is growing worse, does not constitute any reason at all why *you* should not be growing better.

THE marching orders of the Commander of Christians are, "Go ye therefore into all the world, and preach the gospel to every creature."

IT is religion alone that gives Sunday a different character from that of Monday or Tuesday; Sunday is

different in character from those days only by being a religious day. And were it not for this fact, there would never have been a Sunday law enacted.

INTERVENTION—that is what Jesus Christ undertook in the terrible difficulty that arose between God and man. And it was not "armed intervention," but it was effectual.

THE more of the war spirit there is in the world, the more necessity is there that Christians should maintain peace.

THE question of whether the souls of men are to be saved or lost, is always the greatest question that can come up for settlement in this world; and when ministers of the gospel give precedence in their discourses to some other question, it only shows that they have themselves lost sight of the great truth which they are set to point out to others.

Does Christianity Justify It?

It has been decided by the United States Government that present circumstances relating to the condition of Cuba justifies war with Spain; and in this decision it has the support of the professedly Christian churches. Does Christianity justify this conclusion to which the churches have come?

Turning to the Text-book of Christianity, we find that, from the Christian standpoint, war was not justifiable when its object was to save the life of Jesus Christ. Is it then justifiable from the Christian standpoint now?

Jesus, in the Garden of Gethsemane on that memorable night, was surrounded by a mob who were bent on taking his life. They were determined to crucify the Son of God. Peter, realizing their purpose, drew a sword to defend the Saviour, and "smote a servant of the high priest, and cut off his right ear." Immediately Jesus

said to Peter, "Put up again thy sword into his sheath;" and touching the wound made by Peter's sword, he healed it.

The Author of Christianity therefore plainly declared that such circumstances as had come upon Him and his disciples did not justify a resort to the sword. But if those circumstances did not justify it, what circumstances do?

It may be said that it was necessary that Jesus Christ should die for the salvation of the world. This is true; but God did not ordain that he should be betrayed and crucified. This was the work of wicked men—men whom the Christian church regards as the most guilty of their race. But to prevent this terrible deed,—the crucifixion of One who not only was the most innocent of all persons on the earth, but was the Son of the infinite God—a resort to arms was not justifiable.

A few hours later, standing before Pilate, Jesus said to him: "If my kingdom were of this world, then would my servants fight." He did not say, If circumstances were different, then would my servants fight. If some greater crime than my death were being perpetrated, then would my servants fight. He did not say this. The reason his servants would not fight was because his kingdom was not of this world. Because that was so, fighting by his servants was not justifiable; and until his kingdom is of this world, the same reason must hold good. But Christ's kingdom is no more of this world to-day than it was then.

Peter, drawing the sword as a servant of Jesus Christ, is a figure worthy of note. Peter was an ardent disciple of Christ, a prominent member of the little band of Christians, but—*he was not converted*. Jesus told him, that same evening, that he was not converted; and the cock-crowing hour of the same night, brought ample confirmation of his words.

After his conversion, Peter never resorted to the sword. But standing there, sword in hand, bent upon its forcible use in the interests of Christianity, he well prefigured that class who, while professedly ardent servants of the Son of God, are nevertheless not sufficiently converted to have comprehended the truth that his kingdom is not of this world.

Mr. Moody on "Christian" Civilization.

At a recent address in the city of Evanston, Ill., Evangelist Moody spoke the following as his convictions regarding the difference between "Christian civilization" and Christianity:—

"Would we welcome Jesus to-day in America? People think the world is better than it used to be. But, do you know, if it could be put to a vote that Jesus Christ should come and reign as King upon earth, do you believe he'd carry a state in the United States? Do you believe he'd carry a county in this State? Do you believe he'd carry even a ward in this city? I don't believe he would.

"We're strong in churches, but when it comes to ac-

cepting Christ himself it would be different. Would the societies want him—the Odd Fellows or the Free Masons? Would the Republican party want him? They would vote for the greatest blackguard on earth, sooner. The Democratic party? They would go almost solid against him. Ah, but you say, the Prohibition party would want him. I guess not. Some of you are shaking your heads at that. Well, shake 'em! I'm talking facts.

"I'll come a little nearer home. Even the churches wouldn't want him to come, some of 'em. It would spoil some of 'em. There isn't a nation in all the so called Christian nations that would elect him. But I tell you we won't have peace on earth until he does come. The earth looks dark, now. It's going to be darker just before dawn."

If the Government hurries, it may be able to catch up with the church in the advance against Spain.

"Important—If True."

THE Rev. Dr. Charles Bridgman, of this city, has given us the assurance, that as regards the Cuban crisis, "It is God and not the devil who now calls the hosts to battle." Just how he has learned this we are not informed; but, being the word of a clergyman, it is supposed to be accepted as a fact without any great amount of accompanying proof.

Dr. Bridgman is chaplain of the eighth New York regiment, and his sermon last Sunday, the 17th, was preached to the regiment especially, that being the occasion of their annual church service. The opening hymn was—

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar;
Who follows in his train?"

And the discourse which followed was calculated to impress the soldiers with the idea that they were following "in his train" by going forth to engage in carnal warfare with the Spaniards. This mixing of the spiritual with the carnal, earthly, and sensual is the fatal defect in the conceptions of Christianity which prevail to-day. The Son of God never went forth to carnal warfare, and none who do so to-day can be following in his train.

Notwithstanding the Rev. Mr. Bridgman's assurance, we are not satisfied that the business of making war has in this instance passed out of the hands of the devil into those of the Lord. Christianity opposes evil with good—not with evil.

"His Holiness."

It seems that the title "His Holiness" is not exclusively the property of the pope, but is held by several leaders of religious sects in India, the title being recognized by their followers as that of the pope is by Roman Catholics. Of course, the title means just as much in their cases as in that of the pope. No person can become

or remain holy by virtue of the position which he occupies. No person can be invested with holiness by vote.

Why non-Catholics should recognize this title as one properly designating the pope, is a question that is not clear. It is an assumed title, a title which no person or persons on earth have authority to confer on anybody, and which no mortal can take to himself without being guilty of blasphemy. Surely the Protestant world at least ought to be cognizant of these facts.

WHILE there is war with Spain, let it be remembered that Spain above all other nations stands for the principle of union between religion and the state.

Does Archbishop Ireland Rule the United States?

IN the United States Senate the other day Senator Turner of Washington, standing in his place, "charged that the delay [in sending the President's Message] last week was not due to the request of General Lee; but to the fact that Archbishop Ireland had cabled to the Vatican in the hope that the holy father might be able to bring about a peaceful solution of the difficulty. The President was waiting upon the pope to secure that which American diplomacy had failed to obtain."

That a United States senator, speaking upon a question so grave as to be known by all to involve war between nations, would say such a thing as this at random is not to be believed.

The truth of the charge is favored by the fact that though the message was withheld professedly because the publication of it that day "would endanger the lives of American citizens in Cuba," yet when it was made public, *unaltered*, a week later, there was not in it a single sentence that could by any conceivable construction stir up any spirit that would in any way endanger the life of any American citizen. The *World* has asked the President or anybody to point out in that message any single sentence that would have endangered the lives of Americans in Cuba had it been published the day it was promised, and Congress and the country sat in suspense waiting for it.

Another pointer in favor of Senator Turner's charge is the statement of the Washington correspondent of the *Chicago Times-Herald*, April 14, that "Archbishop Ireland was again active to-day in the cause of peace, rushing from one embassy to another and from legation to legation, spending much time at the French minister's house, and an hour with the envoy of Austria-Hungary, in one last effort to preserve peace."

It is well known that no effort has been made by either the pope or Archbishop Ireland to secure peace between Spain and the Cubans; and also that there would be no such effort now were it not for the strong prospect of Cuba being lost to Spain. Under Spanish rule the church of Rome has governmental support and a practical monopoly in Cuba. The moment Cuba is lost to

Spain, and is free,—that moment Rome finds her governmental power there vanished.

This is not peace for the sake of peace, but peace for the sake of power and revenue, that Archbishop Ireland and the pope are so busily working for just now as Cuba is about to be free. And that through the President, Archbishop Ireland and the pope should in such a cause, or any other, be able to play pitch and toss, and peek-a-boo with the Congress and people of the United States, is sufficiently suggestive to cause the American people seriously to think.

It can be remembered also in this connection that Archbishop Ireland dictated to the St. Louis Convention.

A. T. J.

"COME, behold the works of the Lord, what desolations he hath wrought in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still and know that I am God; I will be exalted among the heathen; I will be exalted in the earth."

The Church in Civil Government.

IT is a notable and very noticeable fact that the church, to-day, in this country, has become an ardent participant in the affairs of civil government.

It is no exaggeration to say that the church, as represented by the clergy, is abreast—if not in advance—even the political parties in point of zeal to discuss and enact resolutions relating to affairs of a purely political character.

An illustration of this was given in the national campaign of '96. It is a well-known fact that the most powerful and the most radical oratory called forth by that campaign, was heard in the pulpit.

And now that the nation is on the brink of war with Spain, the church again assumes the lead in the discussions which relate to the proper attitude of the civil government. The most radical action that has been proposed is that which has been called for by the church. This is true of at least one church—that of the Rev. Thos. Dixon, in New York City—whose congregation on Sunday last, the 17th, passed a resolution calling upon the Government to make war upon Spain by the 20th inst. at the very latest!

The church speaks in a manner which assumes an actual identity with the civil government. As an illustration of this fact, some points in the indictment against Spain, drawn up by the Methodist Conference lately in session in this city, are worthy of note. For example:—

"2. Its insolence in searching our merchantmen on the high seas and repudiation of claims for restitution.

"3. Its cowardly insult to our honored President by its representative at our nation's capital.

"4. Its trivial treatment of international diplomatic relations," etc.

There are ten counts in the indictment, some civil and some religious in character. Examples of the latter are furnished by the 8th, 9th, and 10th specifications, thus:—

"8. Its sacrilegious pretense of claiming to be a Christian nation.

"9. Its prostitution of the moral sense of our citizens, by obliging them for years to look upon and become familiar with fiendish barbarism," etc.

"10. Its paralyzing power upon the Christian civilization of the country," etc.

Of this religio-political manifesto the *Independent* (N. Y.) says:—

"We deprecate the inflammable resolutions of the New York Methodist Conference as designed to arouse the fiercer passions, and especially their appeal to intense religious prejudice. A war with Spain is enough; we do not want any religious question mixed with it."

But a "religious question" is just what will be mixed with every important act of governmental procedure, when governmental action is dictated and controlled by the church. And as the church is intruding herself more and more into politics, and taking upon herself more and more the responsibilities of the civil government, there is nothing else to be expected in the future of this nation than that civil and political questions will be mixed more and more in matters with which the Government has to do. And it may be set down as certain that when the church takes up one of these great political questions for settlement, there will be "inflammable resolutions," "designed to arouse the fiercer passions," as in the present instance, and as it was in the fierce campaign of '96.

And it will be very strange if during the present national crisis, or in the events that result from it, the church does not find some occasion for taking further steps toward the attainment of that position of virtual control and dictatorship in national affairs to which she evidently aspires.

CHRISTIAN principles are especially adapted in this world to the needs of the minority.

What Needs to be Driven Out.

THE indictment of Spain, drawn up by the New York Methodist Conference, sets forth that "humanity, honesty, virtue, reason, liberty, civilization, and Christianity demand the expulsion of this last consummate specimen of the criminal cruelties of a Latin civilization from the island, whose shores are touched by the same ideas that wash the coasts of this Republic."

It may be well that Spain should withdraw from the shores of the Western Hemisphere, but her departure will be to very little purpose if her ideas are left behind. The principles of Spanish government are vastly more dangerous to America than are the Spanish fleet and army.

We wish the New York Methodist Conference would manifest a little more hostility to these principles; for instance, to the union of church and state. This represents, most of all, the "criminal cruelties of Latin civilization." And we would remind them that the union of church and state had its beginning in the enactment of Sunday laws, under the Emperor Constantine. It was the emperor of Rome—the same Rome that is now fast joined with the government of Spain—who enacted the first law for Sunday observance, and it is through Latin civilization that such laws have come down to us and have found a lodgment among the institutions of a civilization that claims to stand for liberty and progress.

In getting rid of Latin civilization, let us by all means recognize religious legislation as a prominent feature of that civilization, and expel it from the ideas which "wash the coasts of this Republic."

THESE are days when "patriotism" covers a multitude of sins.

Items of W. C. T. U. History.

BY MRS. S. M. I. HENRY.

I WOULD ask my readers to try to comprehend the situation in which the Christian mothers of this nation found themselves when they realized that the petitions which they had presented to governing bodies all over the land had been rejected. Realize if you can the labor which the canvassing for names to both pledges and petitions had entailed; the weariness of the "crusading" which had preceded both; the confidence that had been disappointed in every case; the hopes upon which life itself seemed to hang which had been killed in their hearts.

These experiences had also been a constant education in things that filled us with amazement and alarm. It seemed that nothing but ruin awaited us and our children, and no one can wonder that we began to question as never before.

When the victorious saloon-keeper and subsidized press began to say to us, "Where is now your God?" for a time we could only echo in our hearts with an awful sense of despair, "Where is now our God?"

In this story as we have told it, we have come up to about April and May of '74, and it is safe to say that for three or four weeks of that time there was more of questioning and less of the ordinary form of prayer by the women of this nation than had ever been known before. We met as usual in the places of worship; we went into our chambers with our Bibles, read and knelt as had been the life long habit, but instead of praise and petition, there was dumb, yearning, heart-breaking waiting and listening for some voice to drop down through the darkness into our silent anguish, and give us hope, and the power to, spiritually, live on. It was not long that we

had to wait. When we had become still enough,—when we had come to realize that vain is the help of man,—there came to some of us what we could but recognize as a revelation from God, in the light of which we saw that this great evil had its root in ignorance, and could only be killed by a process of crowding in the knowledge of the truth.

The man who sold the drinks; the one whose money was invested in the saloon; the politician who used it for his own selfish promotion to place and power; the poor victim who fed it with his own body and soul, his home, his wife and children; all were in it through ignorance and unbelief. If they could come to know God and his truth as we women knew him, they could never stay as they were; the bartender must stop filling glasses and fly from his business; the brewer and distiller must cease to manufacture; the capitalist to invest his money in it; the aspirant for public honors must become afraid of power and position obtained by such means; and the victim who had become reckless because he was hopeless, must see that there was deliverance for him from the bondage of appetite.

It was plain that we could not at once close up the saloons. We had before us a life-long educational process in principles and truths; we must more thoroughly organize for the purpose of as rapid work as possible, for the need was great enough to excuse the most urgent haste; but the task was so delicate in its nature that haste would be fatal. It was the King's business, and required haste according to the King's calendar; but it was also husbandry of a sort that could not bring a harvest in a day.

At first our hearts had been filled with indignation at the sorrows inflicted upon the women and little children because of the drunken men with whom they had to live; but we had come later on to see that the drunkard was himself a sufferer second to none. His was the agony of a soul who could but feel and see his own degradation and that to which he was dragging his loved ones, and was yet powerless to save himself or them, and we were aroused to the profoundest pity for him, and to most earnest consideration of methods for his deliverance.

Out of the efforts to bring all of these various classes of men to see the truth as God had revealed it to us in his Word, and to inspire the despairing with a hope of salvation, there was organized the Evangelistic Department of the W. C. T. U.

The "gospel meeting" came to be a regular institution wherever there was a Union, and women who had never before been able to do anything more public than to teach a Sunday school class, led these meetings, giving the plain gospel message that Christ came to save sinners, of any and all classes; that drunkards, saloon keepers, capitalists, and politicians could never be any worse than sinners, and that therefore the invitation "Whosoever will, may come," was to them.

In those days were fulfilled in a remarkable manner the words of Christ when he bade his disciples to go to

the lost sheep, into the highways and hedges and "as ye go, preach, saying, The kingdom of heaven is at hand." Our women with their Bibles in their hands went from morning until night, for weeks and months and years (many are still going), into all haunts, of vice and poverty, looking after those who were considered lost; holding daily meetings in all manner of places, railway stations, prisons, cottages, churches, and in market places, wherever they could find a listening ear, preaching Christ and his uttermost salvation.

No compromise with evil can be in the interests of Christianity.

Romanism As It Is.

BY JOHN MCCARTHY.

It may be asked, How is it that the Protestants are so easily deceived by the Roman Catholic astuteness? The answer is simple. *First*—Because the majority of Protestants have abandoned the use of the weapons stored in the celestial armory, the only legitimate arms allowed by God to bring people to the knowledge of the glorious gospel truth; and have resorted to methods of Roman origin, employed by them in the Middle Ages; viz., prison, force, and human laws, to make people Christians; thus acknowledging that their preaching is ineffectual and powerless to uplift fallen man. Thus immediately that Protestantism stoops to such means to convert people from the error of their ways, she becomes papal in everything but the name. *Second*—Protestants are deceived by the hypocritical workings of the mystery of iniquity.

In the United States there exists no nominal connection between the church and state; there Catholic prelates pose as the fathers of religious liberty; and by rhetorical dissertations and discourses upon the tolerant spirit of the "mother" church; and their denial of the massacres, dark crimes, inquisitorial dramas and persecutions, ascribed to them, they throw dust into the eyes of the "liberal" Protestants, who are as anxious as the Catholics, to narrow the breach which has hitherto separated them. But would the Protestant carefully study the pages of history, in an impartial manner, he will find that the terrible crimes committed by Rome, in the name of religion, have been glossed over and underrated by historians, and not exaggerated as Catholics would have us believe. And yet in the face of these historical facts, Protestants will allow themselves to be duped by papish falsehoods; forgetting that one of the principal doctrines of Rome is, The end justifies the means.

But why look back so far? for we see incidents transpiring daily which clearly demonstrate the intolerant spirit that saturates the entire Catholic system. In the United States and England, both of which are Protest-

ant countries. the papacy continually clamors for a fair field, and no favor, and they aver if this is conceded they are contented; and at the same time they pretend to allow these same advantages to all comers. But for the present we shall cite but one case of many, to prove the fallacy of such action

About three years ago the Anglican Archbishop of Dublin, Ireland, made a tour to Spain to consecrate the first Spanish Protestant bishop, and to dedicate the first Protestant church in the city of Madrid. Scarcely had it become publicly known, when a great uproar was raised, and the Catholic Archbishop of Madrid breathed forth threatenings against those Protestant intruders, and immediately appealed to the legislative assemblies to invalidate the Protestant bishop's consecration; and to prohibit the continuance of dissenter's worship in the former headquarters of the Iberian inquisition. And although he was unable to fully execute his malevolent designs, he eventually succeeded in having a statute passed to prohibit the Protestants from building an entrance to their church on the main street, so they have to be content with a small entrance to their house of worship, on a narrow side street.

Now if the Catholic Church is content with a fair field and no favor, why did their ecclesiastical primate in Spain protest against the free worship of the Anglicans in Madrid? Simply because in Spain Rome has the majority, and there you see her in her true colors.

May the Sun of Righteousness so illuminate the minds of Protestants of all lands, that they may discern the danger of compromising in any degree whatever with Rome, since such a course would eventually carry them down the stream of error, over the rapids of delusion, finally to be cast into the boiling waters of eternal destruction. "Awake, thou that sleepest, arise from the dead, and Christ shall give thee light."

Republica Argentina.

The Attractive Power of the Church.

THE house of God which becomes noted in a neighborhood as a place in which many sinners have been "transformed by the renewing of their minds," will, by a certain instinct of our redeemed humanity, soon become a center of attraction, not only to those who, with scarcely any light, are groping after the truth, but even to men who are still hardily going on in sin. The greatest fame of Christianity is the fame of the cures she works, her greatest glory the glory of the saints she trains, her own unshared renown the renown of sinners renewed in the image of God; and wherever works of this kind are noised abroad in any community, there the preacher will not want hearers, there the sower will not be without a field.—*Rev. William Arthur.*

"THE heart is deceitful above all things, and desperately wicked."

"In Bonds."

"Unto the furtherance of the gospel." Phil. 1:12.

BY FANNIE BOLTON.

HAST heard the great apostle speak
Of bonds? Hast heard? Hast heard?
Art thou in bonds sad, tempted, weak,
And hast thou understood the word,—
How for the furtherance of God's grace
It happened by His ministry?
And art thou sighing in thy place,
When God will work the same for thee?

Look at the great apostle's face
Glorious as Stephen's, yet how wan!
Standing a king with royal grace
To preach to kings as man to man.
And yet if bonds had not been his,
No king had heard his message given.
Would he be free and fail of this?
Bound so of earth, freed so of heaven!

So God's beloved, where thou art,
Bound with temptation, sorrow, grief.
Lay thou no charge against God's heart.
Let faith reach up for love's relief.
And thou, for learning trust, shalt know
A secret that hath fragrant wings
For furtherance of the gospel. So
Thy gift shall stand thy feet with kings.

And when thou seest heaven come down,
And earth with ministering angels stirred,
When tears fall 'neath a monarch's crown
As he sits trembling at God's word,
When slaves about his throne are freed
To live or die for Christ through thee,
Thy bond-chains shall be light indeed
For such rewarded ministry.

Why It Will Succeed.

BY C. H. KESLAKE.

THERE are many religious organizations in this country which are doing all that they possibly can to have Sunday enforced by law.

If they can do it on constitutional grounds, by simply having the Constitution changed so that the law, as professedly a part of Christianity, can be incorporated into and made a part of the Constitution, well and good; but if they cannot do it constitutionally, they are determined that it shall be done anyway.

That they will ultimately succeed is certain, for the Word of God has clearly foretold this. But not only may one know this from this source. It may also be known from the fact, as Col. Richard M. Johnson, in his report to the Senate in 1829, says that "all religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the

catastrophe of other nations furnishes an awful warning of the consequences."

That this is true is proven from the fact that the foremost political institution of this country—Congress—has bent under it.

During the time of the World's Fair at Chicago, the determination of the church people to have the fair closed on Sunday was so great that by persistent threats of inflicting political death upon the members, Congress finally yielded, and in so doing took it upon itself to declare, notwithstanding the commandment itself to the contrary, that the day required to be kept holy is "the first day of the week, commonly called Sunday." And it is only a question of time when all that is in that step will be fully developed, and the people of this nation be compelled to accept Sunday as the Sabbath day, or be subject to imprisonment, and even worse, as traitors to their country and to God.

Sunday, it is claimed, is the mark of the nation whose God is the Lord. But the Lord is not yet officially recognized as the king of this nation. But it is the determination of a large religious element—the National Reform Association, the W. C. T. U., Christian Endeavor Society, and many other societies—that "Christ shall be this world's king—yea, verily, *this world's king* in its realm of cause and effect—king of its courts, its camps, its commerce—king of its colleges and cloisters—king of its customs and constitutions."

It has gotten to be so now that anything that passes under the name of Christianity is considered to be all right, and so without stopping to try, the spirits they just take it all in.

But let it be remembered that in "all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated God's law." And consequently every religious persecution has been carried on to the "glory of God."

Of course those who waged them never intended to persecute. When the papacy had control of the civil power it did not punish heretics but for the purpose of saving their souls. Or if the heretic was incorrigible he was only put out of the way so that others should not be contaminated by the deadly error.

And so of this present movement to enthrone Christ as this nation's king and to enforce the keeping of his laws(?)—notably the Sunday—they do not intend to persecute; they only intend that the law shall be obeyed. But all history attests the fact that there is nothing worse than a religious bigot who has the opportunity to enforce his own ideas by law.

But when they shall have succeeded in crowning Christ on "Capitol Hill," and he begins his benign reign, how shall the fact be known? Why, simply by the enforcement of his sign—his mark—Sunday.

But, as before shown, Sunday is not the sign or mark of Christ. It is the mark of the papacy. And the very essence of the papacy is the putting of a man in the place

of God—a man "who opposeth and exalteth himself above all that is called God, . . . so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:4.

Hence, the enforcement of the Sunday will simply mean that by law man has been exalted to the place of God.

As before said of those that will persecute, they do not intend to do this. So of this matter of exalting man in the place of God, they do not by any means intend to do this. But it will be done nevertheless.

It was so in Christ's day. We have the testimony of the Holy Spirit himself that those who put Christ to death did not intend to slay the Lord of life and glory. 1 Cor. 2:8. Had they known that he was all this they would have drawn back horrified at the very thought of such a thing. But nevertheless they did it just as effectually as though they knew that he was the Lord of life and glory. And in doing it they fulfilled the prophecies that foretold it. How, then, does it come that those professed people of God could do such a thing. The apostle Paul gives us the answer in Acts 13:27, "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him." They fulfilled the very Scriptures that they professed to believe, and which were read in their hearing every Sabbath. How blind they must have been!

But before we denounce them too severely let us be sure that we are not similarly situated.

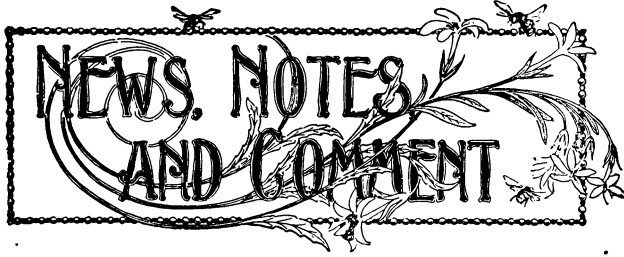
Let those who now read the prophets that foretold the death of Christ and how it was to be done—having the same Scriptures before them, which they profess to believe, see if they may not be engaged in a similar work.

Had the Jews known him and the voices of the prophets, they would not have done what they did. And were the voices of the prophets known and believed now, men would not be seeking to put a man in the place of God.

The Jews of old were told over and over again, and were shown from the Scriptures that he whom they ultimately put to death was verily the Christ, but they refused to believe it. So it is to day. Over and over again the people have been told the truth, and the prophecies set before them that foretell what will be done in this country, but like those of old, they refuse to believe. And their very unbelief leads them to fulfil the Scriptures against themselves.

But a few saw the truth back there; thank God there will be those who will see it now.

"As to [Sunday] amusements, it seems to me that the less we depend upon legislation and the more upon education and the pressure of public opinion to keep the day from degenerating into one of mere self-indulgence, the better. It is putting Christianity in a false and ignoble position to even make it appear that her power and indeed her very existence are involved in a law-protected Sunday."—*Rev. Hugh Pedley.*



THE Government has issued a proclamation declaring that the people of Cuba are and of right ought to be, free and independent, but refusing to recognize the Cuban Insurgent government. But the Insurgent government is the only government on the island that stands for freedom and independence from Spanish rule. All those in Cuba which do not adhere to the Insurgent cause proclaim by that fact that they do not want to be independent. Hence the Government has undertaken the task of making free and independent a people who do not want to be free, but are satisfied to let the government remain as it was. How it will succeed in this rather curious enterprise, remains to be seen. But in any event, the resulting government can hardly fail to be an improvement over Spanish rule.

THE Washington correspondent of the *Chicago Times-Herald*, in speaking of the efforts of certain ones to make political capital out of the war question, says:—

“It is not believed the American Congress has sunk so low that it is going to convert a high Christian task into a mere political trick.”

What “high *Christian* task” it is that the American Congress has on hand, this writer does not tell. The article in which the sentence is used is altogether devoted to the war situation over Cuba and the “Maine.” Congress has no Christian task to perform at all, and never can have. It is neither a Christian body nor a body of Christians.

This sentence is a striking illustration of the utter confusion of thought that obtains with respect to what is a Christian, and what a Christian task would be.

“SCORES of protests against the Sunday work at the Brooklyn Navy Yard,” says a New York daily, “have been received from ministers and other persons by Rear-Admiral Bunce, commandant of the yard. . . . Admiral Bunce has referred the objectors to the Secretary of the Navy. Most of them take the ground that by being fitted out on Sunday, disaster is sure to overtake these vessels.”

It is all right to fight, say these same clergymen,—all right to kill people with the guns of these ships of war, and destroy cities and other property; all right to entail the misery and ruin which must come from war; the protest is not against this; it is against work being done on Sunday. If work were not done on Sunday, God would

favor them in their mission of death and destruction; for God does not care how many people are killed and how many others are plunged into misery and ruin; what he is particular about is that there shall be no work done on Sunday. And since his will is not observed in this, he will bring disaster upon the ships of war, which means triumph to the enemy. God would rather the government of Spain in Cuba—with all its horrors—should continue than that American ships of war should be fitted out on Sunday. All this is said, in effect, in these protests against Sunday work. Evidently it would be difficult to name anything which, in the view of this class of persons, would be worse than the desecration of Sunday.

* * *

A FORCIBLE comment on the supposed antagonism between civilization and superstition, is the following, which appeared in a recent issue of the *Cincinnati Enquirer*:—

“Owing to the rapid rising of the Ohio River, the most reverend archbishop directs, that in order to avert the hardships and sufferings caused by a flood as well as other tribulations, the priests recite in mass, for three months, the collect *Pro quacumque necessitate*, and after mass, one Our Father and Hail Mary.

“After the expiration of the three months they will say for three days in mass the prayer *Pro Gratiarum Actione*, and after mass one Our Father and Hail Mary.

“By order of the Archbishop,

“HENRY MOELLER,
“Chancellor.”

The only sure cure for superstition is faith.

* * *

“THE possibility of a republic in name, with scarcely a vestige of the substance of republican institutions, now presented by France,” says the *New York Christian Advocate*, “should be a solemn warning to the United States jealously to watch all modifications that may take away the real liberties of the people enjoyed in the earlier days of the republic.” France is a military despotism; and so likewise is Germany, Russia, and every other country where the war spirit has had full opportunity for development. The great armies “protect” the country against neighboring nations, but what is most wanted is something to protect the people from the terrible oppressions which the maintenance of the great armies forces upon them.

* * *

As a last resort to avert hostilities with the United States, it was proposed to Spain that she cede the island of Cuba to the pope, who, it was said, would then declare its independence. But if, in such a case the pope should choose to declare Cuba subject to the papacy, the administration of the “government” to be still in the hands of Spain—as the ally of the papacy—the Government of the United States would be placed in an awkward predicament, since it would be obliged to make war on the papacy, or recede from its demands respecting Cuba. And

there is not a government on earth that would think for a moment of declaring war on the papacy. Such a step on the part of any government would be the signal for civil war at home, between the adherents of the papacy and other citizens,—an event which no government could afford to encounter.

* * *

THE question of a Roman Catholic chapel at West Point has again cropped out in governmental affairs, and it is stated that a bill providing for the erection of such a building has been favorably reported to Congress by the Committee on Military Affairs. The papacy is nothing if not persistent, and her machinations require the exercise of "eternal vigilance."

* * *

THE man who assumes to be the earthly head of Christendom, and who recognizes Spain and the United States as being Christian nations, has failed to prevent these same nations from fighting each other. He has the choice, now, therefore, of admitting either that he is not the head of Christendom, or that one or the other of these nations is not Christian. He is logically bound to do one of these two things.

* * *

"OF course it is the pope's duty," says the *Independent*, "to do what he could to prevent war. Those people have little sense of Christian duty who find fault with him, or call it interference." Was it his "Christian duty" to try to prevent the starving to death by Spain of several hundred thousand Cuban women and children? If he had done his "Christian duty" in that, his actions might with some reason not be regarded as "interference" now.

Papal Impertinence.

"The Examiner," New York City.

THE attempt of Pope Leo XIII. to thrust himself into the controversy between Spain and the United States, at this late day, is a forcible reminder of the fact that he has been a passive spectator of the frightful atrocities perpetrated by loyal sons of the Roman Church upon their helpless co-religionists during the past two years.

This crime of the centuries has met no rebuke from him. Hundreds of thousands of his own flock have been doomed to a lingering death by starvation, but no voice has thundered from the Vatican in denunciation of the villainy. But now that Catholic Spain is in peril, now that her wicked rule in Cuba is threatened, now that the interests of the church are likely to suffer loss through the losses of Spain, "His Holiness" is all anxiety and zeal.

We do not mean to be uncharitable; but we cannot but regard this sudden activity of the pope, so strongly in contrast with the indifference he has displayed toward

the sufferings of the oppressed Cubans, as the result of anxiety for Spain and the Catholic Church rather than of desire for peace.

He cannot plead ignorance of the condition of affairs in Cuba. All the world knew of Weyler's edict and what it meant, and an official inquiry of the papal representatives in the island would have put him in possession of the facts. But he made no sign, and the infamy went on. The pope's eleventh-hour attempt to stay the punishment of the crime comes too late. He might have interposed to stop the Spanish atrocity with a good grace; his effort to save Spain from the consequences of her evil conduct is an impertinence.

Another Conviction in Plainfield, N. J.

ANOTHER of the individuals arrested in Plainfield, N. J., for keeping open store on Sunday—a man named Huff—has been tried and found guilty of this "crime." We have not yet heard what sentence was pronounced by the court.

As showing the religious character of the Sunday law, the following account of the trial, taken from the *Plainfield Courier-News*, of April 16, is of interest:—

"Two more of the Sunday-selling cases were tried yesterday afternoon in the City Court, and these two finish the test. All the eleven who were arrested on March 20, for violating the ordinance, have now been disposed of. The two tried yesterday were Fred Huff and Morris Kodenski. Huff was found guilty and sentence was deferred for one week. Kodenski, who is a Russian Jew, and keeps a store at 836 South Second Street, proved to the court conclusively that he kept Saturday for religious reasons, and Counsellor Craig A. Marsh promptly moved to have the case dismissed, and Kodenski was discharged.

"The city's witnesses were Roundsman Flynn and Patrolman McCarthy, who told how they went to Huff's stand at the end of the trolley line on Sunday, March 20, and purchased a package of tobacco and one cigar. Huff admitted the sale, but claimed that he had a right to keep open on Sunday as he was a 'Seventh-day.' When asked how long he had observed it, Huff said that upon reading the Bible and studying it he had come to the conclusion that Saturday was the true Sabbath, and consequently began to observe it early last September. When asked if he intended to unite with the Seventh-day Baptist Church, his answer was that he hadn't made up his mind yet.

"Another line of defense was that he made a specialty of lunches and sold cigars and candy only when he had to. Another point Huff made was that his waiting-room was a convenience to the church going public. Huff had two witnesses who testified that he kept Saturday as the Sabbath. One of them, Mr. Weber, knew that Huff came around dressed up on Saturday, and on being told that Huff had turned 'Seventh-day,' believed it. When asked what churches he attended on Saturday, Huff refused to say, although he afterwards admitted that he went to the Catholic and Presbyterian churches."

It is clear from this fact that Mr. Huff was prosecuted because he was not sufficiently religious; and a law under

which a man is condemned on religious grounds cannot be other than a religious law, which has no proper place in the machinery of civil government.

“SOME dangers of a sea fight.” are described in *The Independent* (N. Y.), of April 21, by Mr. Park Benjamin. We quote one paragraph:—

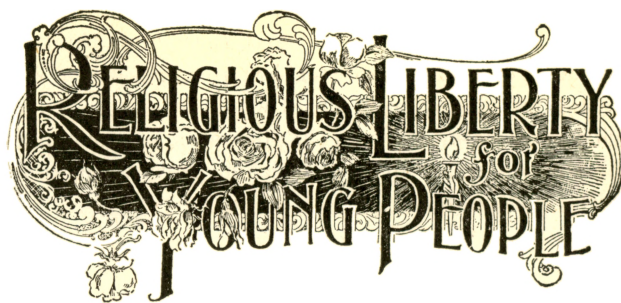
“In our last war the forts at Mobile and New Orleans used grape and canister shot with much effect against our attacking fleets; but this was at very close range. At long range, shell and the flying splinters of wooden vessels were the principal agents of wholesale destruction. But now the huge shells will begin to come on board from the high-power guns when the contending vessels are nearly three miles apart. The largest guns, twelve and thirteen-inch caliber, can be loaded and fired almost once every three minutes. At a little less than two miles’ distance the five and six-inch rapid fire guns will begin to pour in their projectiles, and these weapons can be loaded and fired at the rate of from seven to fifteen aimed shots per minute. Then come the six-pounder guns, delivering forty shots per minute, the one-pounders, throwing a shot per minute, the machine one-pounders (Maxim Nordenfeldt), two hundred shots per minute, and so on up to the Gatlings, fed automatically by electric motors and projecting bullets at the rate of 3,000 per minute. A man might brave a storm of grape and bullets with a chance of escape; but the battle of the Yalu River showed that under the quick fire hail of the Japanese ships the slaughter on the Chinese ships was so frightful that the Chinese with all their stolid contempt for death could hardly be kept at their posts. So fierce was the storm of steel around the attacked vessels that the sea was literally lashed into foam by it.”

All of which only shows that General Sherman’s remark—“War is hell”—will be even more true to day, if possible, than it was when he uttered it.

WAR is but the application of force to settle a dispute in which each of the contending parties claims to be in the right. It is upon the theory, therefore, that “might makes right.” But Christianity recognizes no such theory as that.

ONE of the curious things which are happening in connection with the war scare is the exodus of Spaniards from New York and other American cities, to Havana, for the purpose of securing safety. It would seem that any person with ordinary sense would know that Havana is of all places on earth the most unsafe at the present hour.

A PROMINENT member of the Canadian Parliament, the Hon. John Charlton, recently introduced a bill prohibiting American Sunday newspapers from coming into Canada, and any paper from being published in Canada on Sunday. The measure was vigorously discussed in the Canadian House, and was finally defeated by a vote of 43 to 60.



Studies in French History.—19.

“I THINK,” said Charlie White to his mother, when he reached home that night, “that Professor Carman’s talks on French history are more and more interesting. It makes me very anxious to go with father next summer, and visit some of these places I have heard about so much; and I think Rob is as anxious as I am. I tell you, mother, we’re studying hard, and I think we’ll pass examination pretty well. Don’t you think so?”

“I hope so, Charlie; but I trust you will not forget that you are building character all this time. I do not want you to study solely for the purpose of ‘passing,’ but because it will the better fit you for usefulness in the world.”

The next Tuesday afternoon found the little class assembled in the professor’s room, eager to hear about the battle of Calais.

“Who can tell me where the city of Calais is situated?” asked the teacher. “Edna, you may please locate it on the map.”

“I suppose it’s somewhere in France,” said Edna, taking the pointer, and stepping up to the map, “but I don’t see it just now.”

“You are looking too far south, Edna,” volunteered Rob Billings, “it’s away up there on the northern coast,—that’s right,—there it is, just across from England.”

“You see, we are not done with Edward the Third, yet,” began the teacher, “or, rather, he is not done with France. So he next goes over to Calais and lays siege to it. This siege lasted for more than a year. The town was strongly fortified, and so he determined to starve the wretched inhabitants until they would yield.”

“Couldn’t King Philip have reached them with supplies by sea?” asked Joe Palmeter.

“No; for Edward had the coast so securely guarded by his own ships, that no help could reach the miserable people from that quarter.”

“Did Philip make any effort to save them at all?” asked Milly Brown.

“Yes; but when he came near enough to see how strong the English were, he became faint hearted, and went away, taking his army with him. So the joy and gladness of the poor people, caused by a sight of the king coming, as they thought, to help them, was short lived. They became at last so reduced for eatables, that every stray rat had been eagerly devoured, and the starving

people were even forced to chew and swallow their boots and shoes. At last Calais was forced to surrender."

"I am thinking if this is not the time when those six noble men came from the city and stood before Edward, with halters' around their necks, and whom the queen saved by her pleading," said Harry Ray.

"Yes, it was at Calais, Harry, that this occurred; but this belongs more properly to English history. But we are made glad to know that in those selfish and troublesome times so kind-hearted a woman lived as Queen Philippa, of England.

"King Philip spent much time in massing together large armies. But he did not need to do this, as they were of little use. He might much better have spent his time more profitably. His poor people were in the meantime taxed most cruelly to support the useless armies."

"Speaking of taxes," said Joe Palmeter, "I have read about the 'Gabelle Tax.' What was that, if you please, professor?"

"It was an unjust tax on salt, and was forced upon the miserable inhabitants during this time. Then, as if the poor people had not suffered enough already, the cruel king began the debasing of the coin. After awhile, no one could be certain of the value of any money which he held, and it almost drove the unhappy people to distraction. It became almost impossible to do any business at all; and instead of the gay city of Paris, which was the envy of kings, at the beginning of Philip's reign, it is said that grass now grew in its streets. Of course the track of the English army was one of ruin and desolation, and the poor country of France no longer happy and flourishing, seemed blasted and withered with desolation.

"As if to add to the horrors of the time, a dreadful pestilence broke out, called the Black Death."

"Well, I should suppose this would put a stop to the fighting, at least," said Jennie Jacobs.

"It did, indeed. The people had enough to do now, without fighting. But, again, the voice of superstition and bigotry makes itself heard, and the miserable Jews are again the objects of attack. The frenzied Frenchmen accuse them again of poisoning the wells."

"What object could it have been for them to do that?" asked Charlie White, indignantly.

"None whatever, Charlie; but prejudice is blind and unreasoning, and never stops to ask if this or that is right or just. So, many thousands of the poor unfortunate wretches were cast into the flames without mercy."

"I wonder if the Jews who suffered so much at the hands of so called Christians, ever remembered the awful words of their fathers: 'His blood be upon us, and upon our children,'" said Julia March.

"I dare say they did not. But still, even though they did the dreadful deed of crucifying their Lord, do you think that sinful men have any right to take it upon themselves to punish their descendents?"

"No, indeed, professor; they have none whatever," said Joe Palmeter, stoutly.

"No; for it is written, 'Vengeance is mine, I will repay, saith the Lord,'" exclaimed Professor Carman, earnestly, as he dismissed the class.

MRS. L. D. AVERY-STUTTLE.

Charlie and Christian Citizenship.

"WHY, Charlie, my boy, how late you are from school to-day! Whatever has kept you?" asked Mrs. Ross.

Charlie's face told her that something unusual had happened.

"Something has happened," she said, pushing him toward a chair, and taking his books from his hands. "Tell me what it is."

"Yes, mama. We had a little of the Dark Ages in school to-day."

"What do you mean, Charlie?"

"You know with all the talk about war, that the spirit of patriotism is being aroused. To-day the superintendent came into the schoolroom with the American flag, and said that the Ladies' Relief Corps connected with the G. A. R. had been instrumental in a large degree in getting the flag a place in the schoolroom. He said that the wisdom of the movement was apparent to all statesmen, and asked us all to give the salute. It looks very innocent on the surface, and mama, if it had not been for the studies we have had on our relation to God as a Spirit to be worshiped in spirit and in truth, I do not know that I should have hesitated at the salute, and should probably have felt fully as indignant as some of the boys and girls were, when a few of us refused to do it."

"Why, Charlie, what could have kept you from saluting 'Old Glory?'"

"The words of the salute itself—'We give our heads and our hearts to God and our country.' This declaration is one that cannot be harmonized with the principles taught by Christ, or even with the principles taught by the signers of the Declaration of Independence. In the first place the school that represents the State has no right to demand that its pupils pledge their hearts to God. Has it, mama?"

"No, Charlie; such a requirement assumes the right of religious control, and no State has such a right. The Scriptures show us plainly that religion is a heart relation to God."

"Yes, mama; but in this salute the whole school is required to take the vow, and you know that the most of the school children would utter it without understanding its meaning, or if they did, without caring, or in hypocrisy. Many of the boys and girls have no regard for God, and would simply perjure themselves by taking the pledge. But beside the effect on the character in adding to iniquity hypocrisy, the State is overstepping its rights, and defeating the purpose for which it was ordained. This is

the way I have looked at it, mama. Ever since we have been studying the principles of civil and religious liberty, a few of us boys have been spending our recess hour in talking things over. In fact we have organized a religious liberty circle, and have been reading the best authorities we could find on this question. And, mama, history furnishes plenty of examples of what this kind of interference leads to. Of course, mama, I do not think that the United States would ever be guilty of swaying back to the methods of the Dark Ages; but it is just as well to keep the camel's head out of the tent. Straws show which way the wind blows, and it does seem as one thinks on the demand for religious legislation, that it is time to begin to inquire what it all means. Some one has said, 'Eternal vigilance is the price of liberty.'

"Yes, Charlie. But I am interested to know just how you met the demand, and how your refusal to salute was received."

"Why, mama, when the rest arose, we simply kept our seats. The superintendent asked us why we did not obey his request, and one after another we arose and gave our reasons."

"What did he say, Charlie?"

"O, at first he rather ridiculed us, and said that no doubt we were the people, and wisdom would die with us. He used many of the arguments that have met dissenters in all ages, and said it was a strange thing for a few puny boys to set up their judgment against the judgment of authority and wisdom. He intimated that we were traitors, and of the stuff that anarchists are made of.

"At this Richard Flanders rose up and asked respectfully if the flag were not an emblem of liberty.

"The superintendent had to acknowledge that it was.

"Richard then said, 'Very well; in refusing to surrender that of which the flag was an emblem, we did it the truest honor. He said true patriotism did not consist in a sentimental regard for the flag, but in standing stiffly for what the flag represents. He added that the past had proved that those who did this were its best friends, and the future might have occasion to find out the same fact. As an emblem of liberty long may it wave.'

"Why, that was quite eloquent."

"Yes; and we all rose and bowed our heads."

"The superintendent saw that he was in some embarrassment, and the students began to prick up their ears. I felt that I must say a few words, and so arose and told them what I thought it meant to give our hearts to God. It meant to obey him, to keep his law, even if the law of the State forbade, to walk in the footsteps of Christ who said to render unto Cæsar the things that are Cæsars, and unto God the things that are God's. As it was not Cæsar's right to demand that I should give my heart to God, I would not render any concession to this unwarranted demand. To my country I would render only that which my country had a right to demand. As an emblem of liberty civil and religious, the flag should have my profound respect. Then, mama, something came over me, and I felt my face grow white. I said, This is

our flag's glory; but it seems to me that there are many who, Judas-like, are seeking to betray it with a kiss. Once let the so-called friends of the flag make it an emblem of despotism, and its glory is departed.

"I believe, mama, if the superintendent had not frowned as he did, that the pupils would have applauded.

"During noon hour, we had quite an exciting time, and most of us boys made stump speeches for the glory of 'Old Glory.'

"Our teacher is a strong Christian Endeavorer, and in the afternoon she had one of her comrades there to speak to us. You know, mama, how strong the Christian Endeavor movement has become. Why, I was reading only yesterday that in Great Britain last year, the membership increased 250,000. It numbers about 5,000,000, I think. It is made up, as you know, from young people, and they are fired with enthusiasm."

"Yes, dear, I know. No doubt they have done and will do a great deal of good. They certainly will if their zeal is according to wisdom."

"But, mama, they are in danger of being switched off from Christian Endeavor work to something that resembles the satanic endeavor that we have seen marked out in the history of nations that have compelled conscience, and turned men into hypocrites and knaves."

"What do you mean by that, Charlie?"

"I mean that they have allied themselves together for the enforcement of religion. They are talking of 'Christian Citizenship,' and holding out the idea that Christ's cause needs the support of State law."

"Is it so?" asked Mrs. Ross.

"Yes, it is. The young Endeavorer to-day told of conventions numbering thousands where this theme was the topic of consideration. Of course, mama, it sounds very grand to hear them talk of capturing the world for Christ, of going up in a body, like a company of soldiers, to subject the world to Jesus as King. But it is the method of doing the business that I object to; for the result will be nothing but a sham, and will leave the world worse than before. The old crusade spirit seems to be in the movement. They do not stop to consider that Christ said, 'My kingdom is not of this world,' and that his method for converting the world was by preaching the gospel, and not by appealing to law."

"Yes, Charlie; no Christian has a citizenship in this world. Our citizenship is in heaven."

"But the worst of it is that these ideas are being brought right into the school. They want us to pledge ourselves to vote for 'Christian Citizenship;' and one thing this means is to vote for Sunday laws.

"Now you know, mama, that I'm a temperance boy, and will vote prohibition if I ever vote at all, because liquor drinking is a menace to men's lives and liberties; but to enforce Sunday laws would be to take away men's right to worship or not worship God according to the dictates of their consciences. No one has a right to enforce Sunday laws. Of course I have lately begun to observe the Bible Sabbath—the seventh day—and do not

regard Sunday as a sacred day; but I would be just as much opposed to enforcing Sabbath laws as Sunday laws."

"Are you sure, Charlie?"

"Yes, indeed. The enforcing of a religious observance must be very displeasing to a God who is love, and to whom all service that is not from the heart is worthless.

"Our teacher spoke in a good deal the same strain as the superintendent did, and kept me after school, and tried to force me to give the salute. Very likely, mama, I shall be expelled; but if I am it will be for principle's sake."

Mrs. Ross looked very serious. "We are coming to the times that try men's souls," she said. "God grant we may suffer only as Christians, and if any man suffer as a Christian, let him not be ashamed." F. B.

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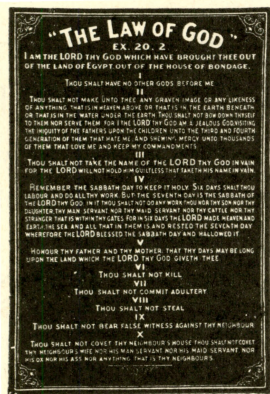
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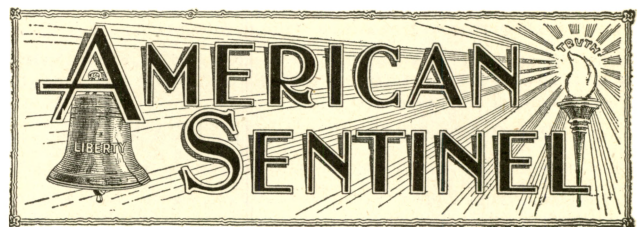
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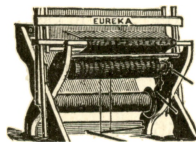
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American Sentinel.

NEW YORK, APRIL 28, 1898.

THE only thing that Jesus Christ ever did in the way of using force among men was to take a "whip of small cords" and cleanse the temple of God. He used force—or its equivalent—to drive worldly men out of the temple of God; but to-day his professed representatives want to use force to drive worldly men into that temple.

"You can no more run a war on benevolent principles than you can let a gun go off easy." So says a leading secular journal of this city; but a good many of the clergymen are trying to convince the people that war can be conducted on Christian principles.

DREW THEOLOGICAL SEMINARY, in Madison, N. J., is threatened with the necessity of closing up because nearly all the theological students want to go to the war to fight. A secular journal makes note of the fact with the appropriate remark that the tender of their services constitutes "what is perhaps the most unique offer that Uncle Sam has yet received."

A CORRESPONDENT who is a staunch friend of religious liberty takes exception to the application made in a recent SENTINEL of the prophecy of Isaiah 60. He thinks that if it is true that this prophecy applies to the church of Christ, the position of National Reform advocates must be correct. We believe it will only be necessary in reply to remind him that the fundamental feature of the National Reform program is the coercion of worldly people to the observances of religion by incorporating the latter in the "fundamental law of the land"; while the prophecy in question presents the Gentiles as being drawn to the church because of the bright light which she reflects from the glory of God. There is no hint of coercion in it. It is the gospel prin-

ciple that is set forth of drawing men from the world through the manifestation of the power and glory—which is the goodness—of God. National Reform coerces people, Christianity wins them. Here is the vital distinction between the two.

THE AMERICAN SENTINEL does not assume the position of an adviser of this or any other civil government. We say this in reply to the assertion some have made that the SENTINEL was trying to run the Government, while telling Christians that they could not properly take part in political affairs. If this were true, the SENTINEL'S position would of course be very inconsistent; but it is not true. The SENTINEL says that civil government should not do certain things which constitute an interference with natural rights. This is not saying how the government should be run, but only how, as regards these rights, it should not be run. And it says this from the standpoint of Christianity; not as taking part in civil government, but as stating to men the divine truth which was summed up by Jesus Christ in the words, "Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's." And it says these things to men in order that they may escape the condemnation and disaster which a different course from that set forth in these words of Christ must bring upon them.

AN Episcopal church in Detroit, says the New York Sun, gave this notice in an inscription nailed over its door, the evening of the 20th:—

"This church will be open for prayers until Spain answers."

The pastor and a number of the more devoted of his congregation, says the Sun, "assembled in the church at an early hour this morning, and throughout the day [April 21], at intervals of one hour, they besought the Almighty to avert war. The almost continuous service will continue to-morrow; but now that a conflict is inevitable, their invoca-

tions will be in behalf of the Michigan troops and the honor of the country. Other churches expect to begin similar services."

Of course, to pray in behalf of the troops sent to the war, and for the "honor of the country," is to pray that the troops may do some good fighting; since the better fighting they do, and the more of the enemy's ships and cities are sunk and captured, the more "honor" will there be in it for the victorious party. First, then the church prays that there may be no fighting; but that prayer not being answered, it turns and prays that there may be real hot fighting, such as the "honor" of the troops and of the country requires. Just where the consistency is in such procedure is not clear to us.

A STATE of war now exists between the United States and the government of Spain. And as Spain is allied with the papacy, there being in Spain a close union of church and state, the American government is virtually at war with the papacy. We would suggest therefore to those whom it may concern, that the occasion be improved by repudiating papal institutions and ideas which have fastened themselves upon any branch of the national or state governments; such, for example, as laws for the enforcement of Sunday observance. The papal origin of such laws is unquestioned; and being of papal descent, there can be no question as to their un-American character.

MISSIONARIES of the American Board in Spain have removed to France for safety, in view of the withdrawal of governmental protection from Americans residing on Spanish soil. The Omnipotent, however, is still there to protect those who put their trust in Him.

SPAIN is still working to gain the sympathy of Europe in her attitude towards this country and Cuba; but she is not likely to reap any practical benefit from the effort.