

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

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The American Sentinel is published in the interests of religious liberty—Christian and Constitutional.

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(Entered at the New York Post-office.)

It is better to know how to live, than how to die.

INTOLERANCE is always glad to shake hands with error.

If you do not have religious liberty to grant to others, you do not have it at all.

To submerge individualism in nationalism, would be like trying to have dollars without cents.

Not "Remember the Maine," but "The faith of Jesus," is the watchword of Christian warfare.

A SINGLE dollar saved for eternity is better than a million dollars saved for a few years of time.

A CHRISTIAN loves peace; a "Christian power" loves piece, and is always willing to fight to keep it.

THE choice is laid before every person in the world, of denying self or denying God. He must do one or the other.

If this nation should acquire the "big head" by victory over Spain, it might be worse in the end than if it were now to suffer defeat.

If the papacy can harmonize with Spanish govern-

ment in Spain and Cuba, she can, and would, harmonize with Spanish government in the United States.

GOD could destroy the whole world in a moment of time, but his *wisdom* is made known in the gospel by which he would save the world. True wisdom seeks to save life, not to destroy it.

THE barbarians conquered Rome, but the principles of Rome conquered the barbarians. Shall those principles now conquer the Anglo-Saxons? If so, then the overthrowing of Spanish armadas will have been a useless task.

"THE powers that be are ordained of God." So saith the Scripture; and strangely enough, this text is used to justify obedience to the "powers that be" in opposition to the commands of God.

Can the thing ordained be superior to Him who ordained it? If not, as is self-evident, then cannot the command of men be superior to the precept of Jehovah. "His kingdom ruleth over all."

IT is declared by both Catholics and Protestants in this country that "this is a Christian nation."

Now it is a fact that Catholics do not admit that Protestantism is Christianity. Even the stoutest defender of Catholic "liberality" must admit this.

When Catholics, therefore, say that "this is a Christian nation," they mean that it is a Catholic Christian nation. Whatever Protestants may mean by the expression, it is certain that this is the meaning, and the only meaning, it has for Catholics.

Roman Catholics and Protestants, therefore, are arrayed against each other in this claim for national recognition,—each one claiming to be the party which makes the nation Christian, and the Catholics at least, denying the position of the Protestants.

The Supreme Court decision raised this controversy,

and now it "will not down." It is here and must be settled. That it is not very prominent as yet does not lessen the significance of the fact. It will grow more and more prominent as time goes on.

And what a bitter controversy must ensue before it is settled! More than this: what a change its settlement must effect in the principles of this Government! for it can be settled only in accordance with papal claims. The principle of both claims is papal.

HE who engages in war, must obey absolutely the commands of his military superiors. This is the first principle of military discipline.

Now there is a command of God which says, "Thou shalt not kill;" and another which says, "Remember the Sabbath day, to keep it holy." In time of war the soldier must disregard both these precepts at the order of his commander. He must kill men of the opposing force, and must do this, if so ordered, on the Sabbath day.

Is it not plainly evident, therefore, that the soldier must have another god than the Author of the Ten Commandments? Is it not evident that the Government stands to him in the place of God?

But what man can afford to make this exchange? God has not authorized it, and the eternal interests of every man forbid it; for what James Russell Lowell wrote of war is the truth,—

"If you take a sword and dror it,
And go stick a feller throu',
Gov'ment aint to answer for it;
God 'll send the bill to you."

Alas for him who expects government to answer for his misdeeds at the bar of God.

THE salvation of God is brought to the world in Christianity. That which is Christian will be saved from the final dissolution which is to come upon earthly things. All believers in Christianity agree to this.

It is said by leading representatives of the state and of the church in this country, that "this is a Christian nation." This nation, therefore, will be saved in the kingdom of God.

Every citizen of the United States is a part of this nation. The salvation of the nation must of course include the salvation of its parts.

To secure salvation, therefore, an individual needs only to become a part of this nation. If already such, he needs only to remain in it; and if not, he can become such by taking out papers of naturalization.

He may believe in Christianity, or he may not; he may be a Jew, or an agnostic, or an atheist; it matters not. His salvation is certain, yea, unavoidable, if he remains a United States citizen. And all this by virtue of Christianity!

Such is the logic of the National Reform doctrine that

"this is a Christian nation." It simply makes the gospel of God of no use to the individual, as such.

And this being so, that doctrine is as clearly anti-Christian as anything that ever emanated from the "father of lies."

WHEN we point to the atrocities perpetrated upon Christians in times past in various lands, and call it religious persecution, some are ready to exclaim, "Oh, no; it was the civil power that inflicted penalties upon them. They suffered for political reasons, and for that the church is not responsible."

Yes; very likely they did suffer for political reasons. But how came such reasons to be political? How came matters of religious belief to be mixed up with politics, so that political measures had to be instituted against people on account of Christianity?

Oh, it was because the church went into politics. It was because religion and the state became united. And then religion found its way into the laws of the land, and people who opposed that religion were persecuted and put to death by the civil power, for disobedience to the civil law. And that was only a political proceeding, of course!

If the church had kept out of politics, Christians would never have been persecuted for political reasons. And when the church goes into politics, persecution for political reasons is sure to follow.

Let the church keep out of politics. That is the plain lesson taught by the history of every land where Christians have been put to death by the civil power.

The Papacy and the Monroe Doctrine.

A PART of the scheme of Archbishop Ireland and the pope, as announced, is that "The wisdom of the Monroe Doctrine will be acknowledged; but the incidental responsibility of the United States thereunder will be defined and demonstrated."

This statement is worth some examination. It was in direct antagonism to a scheme in the interests of the papacy, and at least of which the papacy was a willing party, that the Monroe Doctrine was announced. And now it is announced on the part of the papacy, and as a part of a scheme guided by the papacy, that "the wisdom of the Monroe Doctrine will be acknowledged." Does the papacy really intend now to acknowledge the wisdom of that act which defeated a cherished plan to which she was a party? In other words: Does the papacy intend really to confess to the whole world that she was wrong—even once?

About 1820, a certain "Holy Alliance" was formed by the "powers" in Europe, to maintain and propagate the absolute monarchical government in Europe. And what *holy* alliance of European powers ever was, or ever could be, formed without the coöperation and benediction

of the papacy to give to it the character of "holiness"? as for instance the "Holy Roman Empire."

In 1823, this "Holy Alliance" was about to exert its power to bring all the South American colonies back in full subjection to Spain, and so to confirm and enlarge the dominion of Spain on this continent. And this of course would open the way for the planting or extension of the power of the other parties to the "Holy Alliance" on this continent also; also extending here their absolute monarchical governments: and with it all would be the extension of the power of the papacy which alone could give to the alliance the character of "holy."

Information of this scheme was conveyed by England, which was not one of the allied powers, to the United States Government. Whereupon President Monroe, in his annual message of the year 1823, published the following sentences:—

"We owe it to candor and to the amicable relations existing between the United States and the allied powers, to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety.

"With the existing colonies or dependencies of any European power, we have not interfered, and shall not interfere; but with the governments which have declared their independence and maintained it, and whose independence we have, on great consideration and just principles, acknowledged, we could not view an interposition for oppressing them, or controlling in any other manner their destiny by any European power, in any other light than as a manifestation of an unfriendly disposition toward the United States."

He also declared in another place in the same message that "*The American continent should no longer be subjects for any new European colonial settlement.*" And it is said on authority that "These words of President Monroe were addressed especially to Spain and Portugal."

That is the Monroe Doctrine, and such was the occasion that called it forth. And that Monroe Doctrine is the thing, the "wisdom" of which the papacy now says "will be acknowledged."

Yet this is to be done with a "but." It is not to be a plain, open, and free acknowledgement. It is to be an acknowledgement with a string to it: "The wisdom of the Monroe Doctrine will be acknowledged; BUT the incidental responsibility of the United States thereunder will be defined and demonstrated."

That is to say that the papacy will acknowledge the wisdom of the Monroe Doctrine, "but" she will *interpret* the doctrine for the United States. She and her proposed "congress of nations" will acknowledge the wisdom of the Monroe Doctrine, "but" she and her "congress of nations" will *define* it, and also will *define and demonstrate* the incidental responsibility of the United States under it as thus defined and interpreted by herself and her "congress of nations."

And thus it is that the papacy assumes and publicly announces the prerogative of supremacy over the United

States, to interpret the most cherished doctrines, and to decide the most important affairs of this Government.

Again, we say, When the papacy takes this bold stand at the very beginning of complications between the United States and a European power, what will she not do when complications have deepened, when other European interests have become involved, and when in it all settlements must be made?

In this affair between the United States and Spain, there are more points of interest and solemn importance than the movements of the army and navies.

A. T. J.

"Is life worth living?" Yes, it is worth living in the Garden of Eden. "But I am not in the Garden of Eden." Well, then, let God create you new in Christ, and he will put you there. He laid down that rule in the case of Adam.

The Last War Scene.

PUBLIC interest centers just now upon the news from the seat of war. People would like to know in advance what is going to happen during the continuance of the conflict; but this not being possible, they scan the "extras" and the bulletin boards to get the news of an event as soon after it has happened as the facilities of modern science can set it before them.

What events may transpire before the present war is concluded, no one can foretell. What other conflicts between the nations may be inaugurated, and what results may attend them, are matters hidden behind the veil which no human hand can draw aside. It might not be of any benefit to us if we could know them. But there is one thing we can know, and it is the thing we would naturally want to know most, and which it would be most to our benefit to know; that is, what is to be the final outcome. How does it all end,—all the war fervor and all the vast preparations made by all the powers for an expected conflict? We may know the answer to this question because the Word of God has set it plainly before us.

Turn to the 19th chapter of Revelation. There is given a description (v. 11 and onward) of One who comes forth from heaven upon a white horse, followed by the armies of heaven, down to the earth. The description leaves no room for doubt that the One who thus rides at the head of the armies of heaven is the Son of God. He goes forth to war, and "out of his mouth," says the Scripture, "goeth a sharp sword, that with it he should smite the nations"; and all the fowls of the air are called to come and eat "the flesh of all men, both free and bond, both small and great." And what of the nations at that time? What will be their attitude? The chapter says (v. 19):—

"And I saw the beast, and the kings of the earth, and

their armies, gathered together to make war against Him that sat on the horse, and against His army."

The prophet saw the "kings of the earth and their armies," gathered in battle array against the Son of God and his army. Whatever power we may believe to be represented by the "beast," there can be no uncertainty as regards "the kings of the earth and their armies." This is a plain reference to the powers of earth,—the great powers—the nations of Europe, and of America as well. These are found, with their armies, arrayed against the forces of heaven. It is a "holy war," but the holiness is not on the side of the powers of earth.

Of course there can be but one result. The prophet describes it:—

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh."

This is the last war scene in earthly history; this is how it all ends. And there is no discount on this "news." No sensational rumor or "fake" of "yellow journalism" is this, but a strictly "official" announcement from headquarters. It is absolutely reliable. Now, we see all the world arming for war. We see the war spirit overtopping every other sentiment. We see everywhere the "kings of the earth" getting their armies in readiness to take the field. Nothing like it was ever witnessed in the earth before. Never such a general preparation, such a general sound of war, was known before in human history. It is the beginning of the end, and the prophetic description tells us what the end will be. The final gathering together of armies and navies will be to make war against the forces of heaven, in the great day of the second advent of the Son of God to the earth, in power and glory.

It is certain that no Christian will be found in the armies of the kings of the earth at that day. No Christian will be found fighting against God. Every Christian must, before that day comes, draw out from the military forces; he must renounce the spirit of war and fighting, notwithstanding what may be said by ministers of the gospel in its favor. And since he who is a Christian, or would be one, must do this sooner or later, or be found ere long on the side of opposition to the Commander of heaven, is it not obvious that the best time to take the step is just now? Since the Christian must separate himself from all this, as being contrary to God, the separation cannot be made too soon.

The Word of God throws more and surer light on this subject than can be derived from any other source of information.

It is terrible to be so short sighted that you cannot look beyond your own interests.

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

BY MRS. S. M. I. HENRY.

I HAVE often tried to recall the mental processes out of which the events that followed that eventful interview were evolved, but they seem to have left not the faintest trace in memory. I only know that I was under the most intense pressure of earnest determination; that things altogether undreamed of before, developed day by day under my hands, as though by order of a Master mind, until we had before us the nucleus of an almost perfect system for preventive and educational methods, which has since in other hands ripened into the Loyal Temperance Legion of the world.

From the office of the lawyer referred to I went quickly to that of the agent who had the rental of "Brown's Hall," the largest auditorium in the city at that time, and where many of our mass meetings had been held.

"Is the hall engaged for Saturday afternoon," I asked, "or can I have it for a mass meeting of children, and how much will it cost?"

"It is not engaged," he replied, "and if you want it for a children's temperance meeting, you can have it and welcome."

I thanked him and hastened to the place where our daily meeting of women was held. I told the women what had transpired, and to what I had pledged them; and every woman of them saw the logic of the argument and accepted the conclusion to which I had come, and promised to "stand by" in this effort to get hold of the children, and make Saloon Destroyers out of them.

On Saturday afternoon (my readers will remember that that was all the day was to me then) we had the hall filled with children, who were fired with enthusiasm at the thought that they were at last to have a share in the great temperance movement. This was about the middle of April, 1875, and as a result of what was then begun and carried forward, in three weeks' time we presented to the public on the Court House Green a "Cold Water Army;"—three full companies of a hundred men each (the men between the ages of eight and sixteen), uniformed and equipped with wooden guns. The guns had painted on the barrel in white letters the legend

" Our guns are ballots,
Our bullets are ideas."

One of the manufacturers of the city who had three boys in the army had turned all his force of workmen into making the guns for us gratis; others had helped us to the uniforms, which consisted of white blouse waist and cap, with belt and bands in the national colors; and an old army drill master, who had been rescued from drink, undertook to teach and exercise the "soldiers" in the manual of arms. They had daily practice in one of the parks, followed by a study in temperance principles in an adjacent church, which the soldiers called "loading up." The Bible was our only resource as to the lessons, and it

did not fail us, although our knowledge of the subject, and of how to teach it, was meager.

As I look back to that time and realize the ignorance and error out of which we were struggling, I can but wonder that God could use us at all; it was only because he knew we were *struggling out* that he could use us. I have felt during this narration that I am writing of the days when I was a heathen; and before I proceed farther I must leave recorded on the same page with the story of the guns, the fact that it did not take us long to find out that our leader was the *Prince of Peace*, and that anything like an instrument of war was not pleasing to him; so that the gun was replaced by a rattan, and the manual of arms by a simple code of physical exercise suitable for both boys and girls. But this was not yet; and I must give the history as it was, even if I reveal how obscure was the light which was as yet shining on my own path.

The day that our Cold Water Army took its first march and formed in hollow square on the Court House Green for the first time was a memorable one. Our progress had been noted in the city papers, and everybody knew about our movements. I think it is safe to say that this little army excited an interest as deep, as true and tender as any that had ever started out on its first parade. Thousands of people came from all the country about to witness the ceremony of "swearing in the troops" which was to take place on the Green. This was to consist in the public administration of the Triple Pledge which had been adopted by the army, and which as nearly as I can remember was as follows:—

"I do solemnly promise that I will forever abstain from the use of all alcoholic beverages, including wine, beer, and cider, and from all profane and impure expressions, and from tobacco in all its forms, God being my helper."

The army had met on the drill ground, had gone through a little exercise to freshen them up, and then had marched through the throngs that followed and with wet eyes watched their every movement; and at last stood in a perfect hollow square in the wide open Court House yard.

A dense mass of men, women, and children surrounded them and stretched off down every street; windows and roofs were filled with eager spectators. How beautiful, how brave, how pathetic is that scene as I look back on it through the years! Those little white-capped and jacketed men, with the soft blending of the red, white, and blue; the guns held at rest; the banners at the head of each company, and "Old Glory" dipping and swelling from the standard in the gentle May breeze; and about them loyally "standing by" those six hundred girls in white with national sashes, ready to "do or die," which to them meant to sing, smile, and be happy for the blessed temperance cause.

When at last the moment had come it was my office to step to the center of that hollow square and "administer the oath" as the men and newspapers called it. I

lifted my right hand and every soldier standing with his gun at rest in his left hand raised his cap with his right, and repeated after me the solemn promise, which meant so much more than they or any of us had as yet dreamed.

"It is announced," says the *Herald and Presbyterian*, "that the pope of Rome has bestowed his special benediction upon Spain in her war with the United States." We do not know upon what authority this announcement rests; but it is strongly corroborated by the news of the great Spanish disaster at Manila.

A Solemn Warning.—No. 2.

BY C. H. KESLAKE.

THE worship of Jehovah could have nothing in common with idolatrous worship, and especially was this so of sun-worship.

When in Egypt the children of Israel had been brought into contact with this degrading worship. And when the Lord delivered his people from Egypt he purposed to separate them entirely from it.

Accordingly, wherever the Israelites encamped, God gave instruction that the tabernacle should be pitched so that the entrance should face the east. This would necessitate the people of God, in coming together to worship him, facing the west, and so turning their backs upon the sun. This would be a continual reminder to them that the two systems of worship could have nothing in common.

Notwithstanding all this, it can be plainly seen in the Bible that as often as the people apostatized from the Lord and turned their backs upon him, they turned to the worship of the sun.

Nor was this sun-worship confined to the nations prior to the coming of Christ. It was the prevailing religion long after his time. And we are told that it was the plan of some of the Roman emperors to unite all the religions, including the Christian religion, into one; the sun to be the central object of adoration. Thus we read of Elagabalus, the Roman emperor: "If we may believe the biographies on the Augustan history, a more ambitious scheme had dawned upon the mind of the emperor. The Jewish, the Samaritan, even the Christian, religions were to be fused and recast into one great system, of which the sun was to be the central object of adoration."—*Milman's History of Christianity*.

Later the ambition of this emperor was accomplished to the extent that even before the beginning of the fourth century Christianity had united itself to paganism in the worshipping of the sun.

This may appear strange to many who have been taught to look to the early "fathers" for example. But it is nevertheless true.

Even of Christianity of the second century, Mosheim,

in his Church History says: "It is certain that to religious worship, both public and private, many rites were added without necessity, and to the great offense of sober and good men. This was because the Christians did not wish to appear inferior to the Greeks, the Romans, and the other people."

The simplicity of the worship that the Christians offered to the Deity was such that they were by the pagans pronounced Atheists. And to silence this accusation the Christian doctors thought they must introduce some external rites which would strike the sense of the people; so that they could maintain that they really had all those things of which Christians were charged with being destitute, though under different form. So that it is said, "A large part . . . of the Christian observances and institutions, even in this century had the aspect of the pagan mysteries."

What connection all this had with the prevailing sun-worship may be seen from the following: "Nearly all the people of the East, before the Christian era, were accustomed to worship with their faces directed towards the sunrising; for they all believed that God, whom they supposed to resemble light, or rather to be light, and whom they limited as to place, had his residence in that part of the heavens where the sun rises. When they became Christians, they rejected, indeed, the erroneous belief; but the custom which originated from it, and was very ancient and universally prevalent, they retained. Nor to this hour has it been wholly laid aside."

The above quotation from Mosheim will also show that the then prevailing Christianity had become so effeminate and weak, that when they left the grosser forms of paganism, on becoming Christians, they retained some practices that were "very ancient and universally prevalent."

The foregoing quotations pertain to the second century of the Christian era.

Of the third century, during the reign of Diocletian, Milman says: "From Christianity, the new paganism had adopted the unity of the Deity, and scrupled not to degrade all the gods of the older world into subordinate demons or ministers. . . . But the Jupiter Optimus Maximus was not the great supreme of the new system. The universal deity of the East, the sun, to the philosophic, was the emblem or representative; to the vulgar, the deity. Diocletian himself, though he paid so much deference to the older faith as to assume the title of Jovius, as belonging to the Lord of the world, yet, on his accession, when he would exculpate himself from all concern in the murder of his predecessor Numerian, appealed in the face of the army to the all-seeing deity of the sun. It is the oracle of Apollo of Miletus consulted by the hesitating emperor, which is to decide the fate of Christianity. The metaphorical language of Christianity had unconsciously lent strength to this new adversary; and in adoring the visible orb, some no doubt supposed that they were not departing far from the worship of the 'Sun of Righteousness.'"

This proves what has already been stated—that Christianity had united with paganism on sun worship.

With all this there came in the Sunday—"so called because the day was anciently dedicated to the sun, or to its worship" (Webster), "the wild solar holiday of all pagan times"—and finally displaced the Sabbath of the Bible—the seventh day.

"Not to Condemn."

By Rev. F. W. Aveling.

CHRIST came not to condemn the world, but that the world through him might be saved. Let us beware lest we play the Pharisee, and glibly condemn our fellow-creatures instead of trying to win them by mercy unto the Lord. We frail, feeble, faulty mortals have no right to condemn anyone. Our condemnations are such hypocritical performances. One man condemns his drunken brother in the harshest manner, when all the while he is as much the slave of avarice as his brother is of drink; when, perhaps, one of the strongest motives for his abstinence from liquor is a mercenary one; when perhaps he keeps from drink more for the sake of economy than from any higher motive.

One man glibly condemns his brother for telling lies because he himself has no temptation in that direction, and yet he himself is as close-fisted as a miser. Another condemns the foolish, youthful pursuit of pleasure and worldliness, when he himself is too old to have any temptation that way, while all the time he is as tricky as tricky can be in business transactions. Another condemns his gambling brother, when perhaps he would gamble himself if he could only be sure of winning, and not losing his much loved gold.

If we only look honestly into our hearts we find so much that is shaky, so much that is faulty, that we cannot consistently condemn our brethren. We can only rejoice with joy unspeakable that Christ does not condemn us if we are truly penitent.

Who now shall accuse and arraign us?
What man shall condemn and disown?
Since Christ has said only the stainless
Shall cast at his fellows a stone.

For what man can bare us his bosom,
And touch with his forefinger there,
And say, "'Tis as snow, as a blossom"?
Beware of the stainless, beware.

THE *Herald and Presbyterian*, a well-known Presbyterian journal, says that "The fourth commandment enjoins industry and thoroughness. For six days we are to labor, and during this time we are to do all our work. Anything less than this is idleness and neglect. The man who falls short here does not keep this commandment."

This being so, how then can Presbyterians support Sunday laws, which would compel conscientious observers of the seventh day to rest two days in the week, unless they should abandon their conscientious convictions.

By their own statement of the case—if this journal represents Bresbyterian belief—a Sunday law would compel an observer of the seventh day to break the fourth commandment. And by the Lord's statement of the case, the seventh day, and not the first, is the Sabbath, and is to be observed by all persons who would respect the moral law.

Americanism.

"The Christian Register," May 12.

THE American people are rapidly coming to the parting of the ways which lead, the one to the highest ideals of the republic, the other to prizes which are attractive but mercenary. Frederika Bremer said, half a century ago, after visiting the United States, that our people seemed to be marching in a procession, carrying on their banners the symbols of lofty ideals of which they had forgotten the meaning. This was true only in seeming. Every great struggle through which our nation passes brings out anew the great ideas upon which the fathers founded the republic. But at every such crisis in our history comes the temptation to lower thoughts and meaner ambitions.

Our first brilliant success at the Philippine Islands has brought into view with startling suddenness un-American ideas of our place among the nations and our mission to the world. Already we begin to talk about buying and selling a nation, as if seven millions of people in the Philippine Islands were of no more importance than a bale of cotton. With the capture of that Spanish colony, some of the gravest problems, not merely of diplomacy, but of common humanity, will rush upon the minds of our statesman.

The majority of the inhabitants of these islands belong to the yellow and black races. Shall we accept the principle upon which "the great powers" act, and, seeing that they are not capable of intelligent self government, treat them as simply a prize of war? Nothing could be more un-American and degrading to our people than such a treatment of a foreign race.

An American idea of great value is that the United States is set to guard the liberties of the American continent, to see to it that there shall be here no arbitrary rule of a foreign power. To maintain this high position as umpire and guardian, it has been our policy to abstain from entanglement in the political affairs of the other three-quarters of the globe. But now some of our statesmen see our fortunes written large, as they think of Cuba, Hawaii, and the Philippines as American possessions to be exploited for the benefit of our manufactures and our commerce. The very conception is un-American. It belongs to a "strong government." The word "empire" only befits it. When once we have committed ourselves to such an idea of aggrandizement, we must take our place beside the great empires of Russia, Germany, and England. With "empire" goes of necessity "emperor."

The French Republic seems for the moment to be an exception, and yet the perils which surround the President's chair are things which come from military rule. The freedom of France is to-day threatened by the army, which is necessary, not merely for her defence, but for the maintenance of her empire in Africa and Asia. A cry which almost instinctively come to the lips of a French military man when the mob assembles in the streets of Paris is, "Vive l'Empereur!"

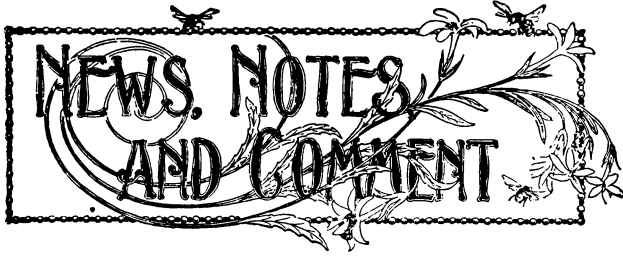
Cincinnatus should set the United States its example. As he returned to his plough when his campaigns were ended, so should the United States, after striking a manful blow for human liberty, retire to the pursuits of peace and the liberal arts of republican sympathy. There is nothing which would so ennoble our own people, nothing which would so increase our influence among the nations, as such a spectacle of self control. As Washington refused to be king, so must America refuse to join the partnership of the giants who are dividing among themselves the spoils of the half-civilized world.

Our American policy has been interference in foreign affairs for good cause, followed always by a prompt withdrawal when our work was done. Mr. Tiffany calls attention to the part played by the United States abroad, illustrating this policy. Our Government destroyed that nest of pirates in the Mediterranean Sea. It abolished the tolls at the mouth of the Baltic, claiming that the seas were the highways of all nations. It opened to the world the ports of Japan. These things were done without expectation of reward.

A still more brilliant and telling illustration of our American policy of disinterested intervention in the name of liberty and justice may be found in the case of Kosuth. He sought refuge in Turkey after the Revolution of 1848. His extradition was demanded by Austria and Russia. The sultan offered to protect him if he would become a Mohammedan; but, in accordance with a resolution of our Senate, the war steamer "Mississippi" demanded him at the hands of the Turks, and brought him to the United States as the guest of the nation. That is an example of true Americanism.

A LONDON journal reports these words from the Bishop of Marlborough, spoken recently in allusion to the martial aspect of affairs throughout the world. They are the words of one who distinguishes between Christianity and "patriotism":—

"Look out upon the world from Klondyke to Rhodesia, and from the banks of the Niger to the Far East where the four Christian vultures, Russia, England, Germany, and France, are gloating over the moribund Empire of China, claiming it not for Christ, the Master of the Nations, but passionately claiming it for commercial purposes. Mammon, Mammon, Mammon! Can your Christian consciences be satisfied with the aspect of things represented by those Christian vultures, not having claimed China for Christ, but for cotton or gold?"



THE other day—Sunday—we listened to a discourse by one of the best known ministers of this city, based upon the text, “Be ye also ready.” The words are a part of the solemn admonition of the Saviour to his followers with reference to the time of his return again to earth, to reward the just and bring doom to the wicked. For that most solemn event we are to be ready; we are to have our “loins girded about,” and our “lights burning,” and to be waiting for the return of the “nobleman” from the “far country.”

* * *

A DISCOURSE with this thought as its theme would have been most timely. It would have been spiritual meat to his congregation, upon whom, in common with so many others in the church as well as out of it, the great day of God is coming unawares; nigh at hand even now, and stealing on like the thief with muffled tread in the gloom of night. It would have set before them the matter of their highest possible concern.

* * *

BUT what did this preacher say? What were they told to be ready for? Oh, it was to be ready to invade Spain with an army of 500,000 men! They were to be ready to fight, so that they—or the nation—could enforce its demands in the face of the opposition of other powers.

* * *

WE mention this as a sample of the way in which ministers who profess to speak the words of Christ are feeding with chaff the people who are perishing for want of bread. Words of Scripture have no force when separated from the theme to which they plainly relate.

* * *

THE leading organ of the Methodist Church in this country—the *Christian Advocate*, of this city—in its issue of May 5, lays down the law for the people of the country regarding expressions of opinion upon the war. All who are opposed to the war, it says, must keep their views to themselves, or at the most indulge them only to their families and intimate friends. Anything more than this is denounced as savoring of treason.

* * *

It sounds a little strange for a religious journal to come out with a pronouncement upon such a matter, es-

pecially before the Government has thought it necessary to say anything on the subject; but it is only a natural result of the growth of the religio-political spirit which has become so marked a feature of the times. When the church goes into politics, she goes in to lead in that as she does in religious things, and in the natural course of events she soon assumes to lead the government itself. The extent of the prohibition which the *Advocate* assumes to lay upon the people may be seen from the following:—

“Nothing short of silence meets the conditions of patriotism. If one shall say, ‘How can I be silent when I believe the war uncalled for, sinful, unjust?’ the answer is, ‘Let every soul be subject to the higher powers; the powers that be are ordained of God.’ The subjects of this Government must obey it.”

* * *

It is, then, declared by this leading organ of the Methodist Church in America, that it is the duty of every person, to obey the command of the civil power, *in that which he believes to be unjust and SINFUL!* A strange position, truly, to be taken by a journal which calls itself Christian!

And this only illustrates what becomes of the Christianity of the church which goes into politics.

* * *

WE have said, and shall continue to say, that we regard war—all war that is fought with carnal weapons—as wrong. But mark, we do not say this from a political standpoint. We speak from the standpoint of Christianity. We do not say the Government should not go to war. We do not pretend to advise the Government, or any political body, as to what they should do and how they should do it, save only that they should keep the state separate from the church; and we say that on the authority of God’s Word. We say it because it is a Christian principle.

* * *

LET civil governments, and all non-Christian bodies and individuals attend to political matters as they see fit. War is a political measure, and whether it is justifiable or not, as such, we do not pretend to say. Let the question be settled by the authorities in whose province such things belong. And let those whose opposition to war is political, be governed by the decision of those in political authority. We have nothing to say on that point. But we do say that war is not Christian. A great deal is being said by ministers and religious journals to the effect that the war with Spain is Christian; that it is a “holy war,” etc. We say that it is not Christian, and that no person can engage in it and be a Christian while doing so. Christianity is not carnal warfare; its weapons are not carnal, but spiritual. This is plain Bible doctrine; and when the church denies it, and then says that those who hold it as such must not proclaim it, but must be enjoined therefrom by the civil power, it shows plainly

enough that the church has become a political, and has ceased to be a Christian, organization. It may be that the Methodist Church would not endorse this utterance of its leading representative journal; we hope so. But these are times when things are being said and done which give occasion for the most serious thinking; that much is certain. And we hope that this thinking is being done by the observing, seriously-minded people of this nation.

* * *

NEWSPAPER report states that the plan is being considered of employing magnetic preachers to visit the camps of the soldiers engaged in the war and talk to the men for the purpose of counteracting the effect of the moral evils which naturally attend the life of a soldier in active service. Doubtless much good will be accomplished if the plan can be carried into effect. But the greatest difficulty of all, we think, will be that of convincing men that they ought to abstain from all evil ways, at the same time that they are taught that it is their duty to kill their fellow men. Somehow men who take their guns and shoot other men down in battle—men against whom they have no personal grievance at all—cannot feel over scrupulous with regard to deeds which injure their fellow-men to a less extent. There is a natural instinct against taking life which cannot be blunted without disastrous moral effect.

* * *

THE Madrid correspondent of the *New York Evening Post*, writes that the war is strongly supported by religious sentiment in Spain. "Patriotic demonstrations," he says, "are reported to have occurred everywhere. Special religious services of prayer, day and night, are being organized for the success of the Spanish arms." Doubtless they think in Spain even as strongly as people do here—perhaps even more so—that the war is a "holy war," and doubtless "patriotism" coincides as fully with "religious duty" there as here. It is customary in war for both sides to go to the conflict calling heaven to witness to the justice of their cause, and professing an implicit reliance upon the favoring assistance of the Omnipotent. Of course, at least one side of the controversy must be mistaken and suffer defeat; but mankind seems never able to learn the lesson taught by such an experience.

* * *

CHAPLAINS in the United States navy are regular officials of the Government, like any other persons who fill positions by virtue of governmental appointment. And to be eligible to such office, it is required by the Government that they "must be, upon appointment, ordained men, and in good standing in their respective communions." And yet there is an article of the Constitution of the United States which plainly says that "No religious test shall ever be required as a qualification to any office or public trust under the United States." As religious

fitness—real or supposed—is made the primary qualification in all such appointments, it is perfectly plain that every such appointment is a violation of the Constitution, the fundamental law of the land.

And this plain violation of the fundamental law is demanded by, and made in deference to, the papal principle that religion and the state should be united.



Sunday-Law Exemptions in Maine.

EVENTS of recent occurrence in the city of Lewiston, Me., throw more light upon the nature of the exemption for seventh-day observers, which is usually contained in the state laws for the observance of Sunday. And very interesting to such people is the court decision from which this new light comes. The matter is reported in the *Boston Globe*, of May 8. Speaking of the closing of business places in Lewiston on Sunday the *Globe* says:—

"Two or three of these places are kept by Hebrews, who have closed their places regularly from sunset Friday night until sunset on Saturday, and have therefore claimed the right to keep open on Sunday, but most of them have been kept by people who, whether Hebrews or Christians, have made no pretense of closing on any day of the week.

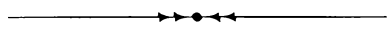
"A test case of the former was brought this week in the municipal court. Herman I. Berman, a Hebrew, who has conscientiously closed his store every Friday night for the last five years, and kept it closed until sunset of Saturday, and then opened it all day Sunday, was brought before Judge Cornish, of the municipal court.

"He claimed that section 23 of chapter 124 of the revised statutes, which provides that 'no person conscientiously believing that the seventh day of the week ought to be observed as the Sabbath, and actually refraining from secular business and labor on that day, is liable to the penalties for doing such business or labor on the first day of the week, if he does not disturb other persons,' applied to him and released him from the penalties provided for the transaction of business on Sunday.

"The court held, however, that the provisions of this section, while it permitted him to labor and transact business for himself, did not permit him to open his shop Sunday and solicit business from the general public, and fined him \$10 and costs.

"Mr. Berman appealed to the Supreme Court. But it is understood that his counsel has since advised him to pay his fine and keep closed in the future, as the precedents are clearly against him, the question having been decided in precisely similar cases in Massachusetts in accordance with Judge Cornish's ruling."

In the light of this decision, it can be clearly seen that no exemption can be relied on to shield an individual from attack by those who, moved by the spirit of religious prejudice and intolerance, are determined to override it. Religious animosity always finds a way to reach its mark; and Christians need not expect that a different order of things will ever prevail in this world.



THE shortest crop this year seems to be the peace crop.

A Conflict of Centuries.

AN editorial in *The Outlook*, of May 14, presents some interesting ideas relative to the historical significance of the war with Spain. The writer points out that the present conflict is but the breaking out in acute form of a struggle that has been going on for centuries between Spanish and Anglo-Saxon civilization,—a conflict involving the destiny of the world,—the first great act in which was the attempt of Philip II. and his Spanish armada to overthrow Protestant England.

"The war now being waged," says the writer, "is the end of the campaign which began in the reign of Queen Elizabeth. It is the last act in the great drama which stirred the world when little England faced the immense power of Spain on the high seas, and English pluck, skill, and audacity nobly dared and won, as did American pluck, skill, and audacity at Manila. Between Anglo-Saxon and Spanish civilization there is an irrepressible conflict. The differences are not merely in habit, dress, and taste; they are divergences of principle so fundamental that they cannot co-exist in the same quarter of the globe. The two civilizations are mutually antagonistic at every important point in civil, religious, and social ideas; wherever they meet they are compelled by their very nature to close in a death struggle.

"That struggle began when America was discovered, and it will be ended only when the last Spanish official leaves the shore of the New World. Martin Luther nailed his theses on the door of the church in Wittemberg in the same year in which Spanish troopers were exploring and conquering Central America. In the struggle for religious and civil freedom which the Reformation inaugurated, Spain stood for merciless and arbitrary suppression of freedom of faith, worship, action, and thought. The implacable bigotry of the Spanish priest has left an indelible image in the memory of Christendom. England and the Low Countries fought not for their own existence alone; they waged a war for humanity. All the dearest interests of the race were in their keeping; and nobly did they guard the spiritual and civic life of the future. The heroic figure of Drake stands out, despite his faults, like a minister of light against the relentless and saturnine genius of Philip II.

"In that struggle for the right to live, breathe, think, and worship, England and the Low Countries fought against great odds. Spain had the treasuries of the New World at her hand, and she set the New World against the Old. When she was driven out of the Netherlands in 1609, she had already taken from this continent hundreds of millions in gold and silver, and had spent the greater part of it in the futile endeavor to annihilate Protestantism, and with it civil and religious liberty. The great English sailors saw early that the only way to destroy the power of Spain was to destroy the sources of her revenue, and it is to the foresight as well as courage of such men as Drake that the English-speaking peoples in all parts of the world to-day largely owe their freedom and their prosperity. The indomitable admiral 'singd the King of Spain's beard' on both sides of the continent, and his name became a terror in that far Pacific which had until his coming been like an inland sea of Spain.

"Out of that deadly conflict Spain emerged crippled and maimed. The Dutch had taken her Eastern posses-

sions, and the English had secured the conditions necessary for English supremacy on the American continent. For the fate of America hung in the balance when the armada sailed; if Philip had crushed England, no English-speaking colony would have been planted in the Western World. 'The defeat of the invincible armada,' says Mr. Fiske, 'was the opening event in the history of the United States. It was the event which made all the rest possible.'"

Make a Note of This.

ALL advocates of Sunday sacredness; all zealous opposers of Sunday labor; all who believe and teach that God favors those who show special regard for Sunday, and frowns upon those who desecrate it; all who maintain that God will prosper this nation in proportion as it honors Sunday by enacting Sunday laws, closing all places of secular business, stopping all work in navy yards and other government works on that day; but that on the contrary he will not fight for them in their battles, nor prosper them otherwise unless they do thus exalt the man-made institution of Sunday as a *holy rest day*, should make careful note of the fact that the most important event and victory for the United States forces in the present conflict thus far, the destruction of the Spanish fleet at Manila, occurred May 1st, on a *Sunday*.

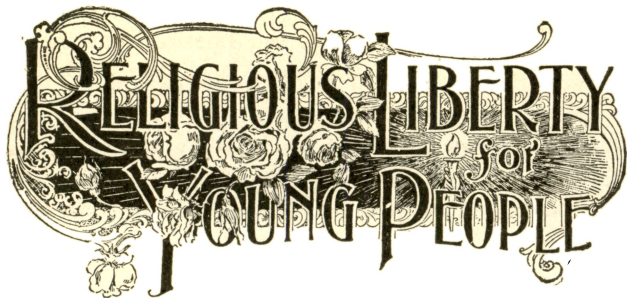
This circumstance would not appear so peculiarly noteworthy were it not for the universal exultation in the victory and praise for the man who led in it, equally by these zealous advocates of Sunday sacredness as by others, and without even a protest heard against such a battle being fought upon *Sunday*, so long as the victory was *ours*. Had the issues of the engagement been *reversed* we, no doubt, would have heard much from these people giving as a reason for the defeat the fact that the encounter was upon Sunday, and *therefore* the Lord could not prosper our forces. But the glory of conquest, the spirit of pride and boastfulness over an enemy, for the moment outshine and eclipse the sentiment of religious regard for the day, whose only sanctity, at best, is that with which *man* has attempted to invest it.

And what could more conclusively show that the glory and honor claimed for and bestowed upon the *Sunday* is but on a par and of the same character, in principle, with the glory and honor conferred upon the warrior and conqueror in human warfare, viz., the glory in and honor to *men*?

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord." Jer. 9: 23, 24.

E. W. WHITNEY.

Boulder, Colo.



Studies in French History.—22.

“O PROFESSOR CARMAN!” began Milly Brown, “I have thought so much of the dreadful state of affairs you were telling us about in our last study! Please tell us if the poor, outraged peasants had things their own way very long.”

“I see your sympathy goes with the poor serfs, Milly,” answered her teacher, with a smile, “and I cannot blame you for feeling pity for them, for although they certainly did at this time some acts of great cruelty, their provocation was so great, that, looking back, as we now do, over a number of centuries, we are inclined more to pity than to censure them. But to answer your question more directly, No. Though at first the aristocracy seemed to be too dazed to fight back, they soon aroused from their stupor, and the vengeance which they wreaked upon the peasants was terrible.”

“What did they do to them, teacher?” asked Jennie Jacobs.

“It is not always best, I think, Jennie, to describe too minutely such scenes of horror,” said Professor Carman, “so we will let it suffice to say that they were hunted down like wild beasts, and it was not long before a death-like quiet in their old homes told the story of their miserable fate more eloquently than words could do.

“King John, you will remember, was still in England; for his ransom money had not yet been paid. But after a deal of diplomacy, Edward finally allowed him to go home again if he would leave his second son, as assurance that it would be paid.”

“It is something like Simeon’s being left in Egypt as a pledge that his brother Benjamin should be brought to Joseph,” said Julia March.

“Yes, only in this instance, unlike Simeon, Louis, the son left in England, managed to escape. He considered liberty more to be desired than the honor of keeping his word—which is quite doubtful, I am sure, even in time of war.”

“What did King John do then, I wonder?” asked Charlie White, eagerly.

“He did a very strange and unexpected thing indeed. He voluntarily returned and delivered himself up to Edward again, which deed ought to have made the sneaking son quite ashamed of himself. I think John must have had a very high sense of honor, for he said that ‘good faith ought to be found in the heart of kings if nowhere else.’”

“Did Edward receive him kindly?”

“Yes, with every demonstration of kindness, but John died shortly after his return to England as a royal prisoner, and the dauphin, or Charles the Wise, took his place, in 1364.

“That’s right, Joseph; I am glad to see you making a note of this date. I hope none of you will forget your pencils and notebooks, and then at the close of these chats on French history, you will each have a little history of your own, which you yourselves have written.

“Charles did not have very good health, and he looked so thin and pale that people did not think he would amount to very much in the way of governing. Then besides his own natural ill health, he took a dose of poison which was treacherously given him by his own cousin. Yet still he lived, and as it turned out finally, he knew better how to govern France than his father had, and Edward III., who still lived, counted him as one of his most dangerous enemies. About this time, Charles sent his great general, Du Guesclin, to help conquer the king of Spain, Pedro the Cruel, who was finally driven from Spain, into Bordeaux, which the Black Prince of England had taken possession of.”

“Was the Black Prince able to hold this conquered territory of France very long?” asked Will Palmeter.

“No; the people rebelled against his cruelty and unjust taxation; and as his health had failed, after a few years he went back home to England to die. Meantime, the brave Du Guesclin kept fighting to win back French territory which Edward and the Black Prince had taken away. But it was not destined that he should live to enjoy the fruits of his hard-earned victories, for a fever laid him low, and he died just as a place he was besieging was about to surrender; for the man who commanded the fortress having given an oath to surrender on a certain day if help did not arrive from England, kept his word by pulling down his flag, and solemnly marching out with his men, and laying his keys upon the breast of the dead warrior.”

“Well, that’s what I call honorable,” said Joe Palmeter.

“It was indeed; and it is refreshing to learn of deeds like this occasionally, in those dark days, when it sometimes seemed that integrity and honor were perished.

“Now what practical lesson can we learn from the talk to-day?” asked the teacher.

“We ought to learn, for one thing,” said Julia March, “that to tell the truth and be honest-hearted, is more noble than anything else, and that truth even in a prison is better than liberty—”

“Yes,—even in a palace,” echoed Joe Palmeter.

“I would be glad to have Charlie White make a note of everything he can learn concerning the duties of knights, how they were educated, etc., and bring it in and read to us what he has written at our next study,” said the teacher, giving Charlie a kindly smile, as they marched from the class-room.

An Image to the Beast.

"CHARLIE, for what purpose was the two-horned beast to call down fire from heaven?"

"To deceive those that dwell on the earth," said Charlie.

"With this manifestation, what does he command men to do?"

Charlie opened to Rev. 13 and read, "Saying to them that dwell on the earth that they should make an image to the beast."

"Now, Charlie, what is an image?"

"Why, it's a likeness, a resemblance."

"Then as we are dealing with symbols, and have located the beast as a symbol of the papacy, what would making an image to the beast mean?"

"Making something like the papacy."

"And what was the papacy?"

"It was a union of church and state, or a system by which men who served God in opposition to unjust statutes, were dealt with as malefactors.

"Why, mama, that is the way Jesus was dealt with. In our worship this morning I read the verse that says, 'If he were not a malefactor we would not have delivered him unto you.'"

"Yes, the Jews represented the religious factor, and the Romans the law. But as a civil power Rome found no fault with Jesus. Neither would any civil power within its legitimate sphere, find any fault with Christ's followers. But Jesus was crucified for his Godlikeness. The accusation was, that he made himself the Son of God. Yet his crucifixion was not counted persecution by Rome. The tortures of the Inquisition have been justified by the papacy, because the persecutors had worked until their malignity to the followers of Christ could be gratified in the name of law. The events of our own day show that men are following in the same cruelty-beaten track, and the beast in men is saying, 'Let us make an image to the beast.' Let us make religious laws that have no right to a place among civil laws—laws that conflict with men's rights and the plain statements of God's Word, in order that we may afflict those who are loyal to God, and do it in the name of law, to place them before the world as malefactors. But shall not the Judge of all the earth do right? God will be able to see and to sweep away the refuge of lies."

"But, mama, the mass of the people who will be led into this kind of iniquity will be ignorant of the real purpose of the movement."

"We will talk of that another time. I want to ask you if this movement for the union of church and state will simply end in talk,—end in placing upon our statute books dead-letter laws? Please read the next verse."

"And he had power to give life unto the image of the beast, that he should both speak, and cause that as many as would not worship the image of the beast should be killed."

"You remember Jesus said that the servant was not

greater than his Lord. He said, if they have persecuted me, they will persecute you also. Many of the religious and scientific teachers of to-day contend that the world is growing better. Though they have to face appalling records of growing crime, see poverty increasing and wealth growing unfeeling, look upon all nations as a huge armament, and see a fallen church suing for civil power, yet they soothe men's fears by crying 'peace and safety.' They scoff at the Word of God that declares evil men and seducers shall wax worse and worse, and that the last days are to be perilous. They declare that the spirit of the Dark Ages has departed, that never again will persecution stain the hands of men. But the infallible Word declares that 'all who will live godly in Christ Jesus shall suffer persecution.'

"And so, mama, do you think that the followers of Christ before this age closes will be killed for their faith?"

"The prophecy declares that the decree of death will certainly be passed upon them. There are other scriptures that we will examine later that indicate that a supernatural deliverance will hinder the fulfillment of the death warrant. But you may read on in the prophecy."

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

"The mark that men will be required to receive is not a literal mark. We have found the prophet speaking in symbolical language all along. It is a mark that is received in the mind, something that is assented to and received by belief. It is also to be received in the right hand. Those who do not assent to it in their minds, will nevertheless yield the hand for its requirement. Now whose mark is it, Charlie?"

"The mark of the beast."

"Yes. It is the sign or mark of the authority and nature of the beast. We have located the beast as the papacy, and have already proved that Sunday observance is claimed by the Catholic Church as a mark of her authority. It is certainly a sign of the nature that seeks but its own gratification. In presuming to change God's law, of which Jesus said, not one jot or tittle should pass till heaven and earth passed, we can see that the papacy has set aside the authority of God and exalted itself above God. God is love, and in setting aside God, they have set aside love. Love is spiritual, and in setting aside love, they have set aside the spiritual, and the thing that is left is the carnal mind. But the carnal mind is enmity against God, it is 'not subject to the law of God, neither indeed can be.' The characteristic of the beast is made manifest in self indulgence, self-exaltation, in outward display, in enmity toward those who stand loyal to God, who are in harmony with his nature. So in substituting Sunday, the first day of the week, for the Sabbath, the seventh day, they have substituted the mark of the nature and authority of the beast. The authority of the beast is the authority that is backed up

by force. The prophet now declares that they will not be content with mere substitution, but will insist on the enforcement of the mark in the forehead and hands of men. There are millions of people who will receive Sunday observance as a matter of belief, but there will be millions of others who will know there is no divine authority for its observance, who will yet refrain from labor on that day in obedience to law, thus opening their hands for the mark of the beast.

"Now, Charlie, read the methods that will be tried for its general enforcement."

"That no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name," read Charlie.

"Yes. Such a proceeding as this described would be called what in these days?"

"Boycott," said Charlie.

"We know that the way for this method of penalty is already prepared. The day will certainly come when the boycott will be made use of against those who will not receive the mark of the beast in their foreheads or in their hands. Heavier and heavier penalties will be enforced against those who keep the Sabbath of the Lord, and who cannot countenance the observance of Sunday, until the death penalty is decreed."

"O mama, I had no idea we were living so close to such trials; but the fact that God has foretold the order of events, is proof that he will enable us to endure unto the end."

"Yes, Charlie; Jesus says, 'My grace is sufficient,' and 'as thy day thy strength shall be.'"

"Mama, I now see how that Christ himself must be in his followers, or they will never stand the test."

"He is, and he will be in his children, and nothing shall be able to separate us from the love of God which is in Christ Jesus. He says, 'When thou passest through the waters I will be with thee.' The brief conflict will end in everlasting deliverance."

F. B.

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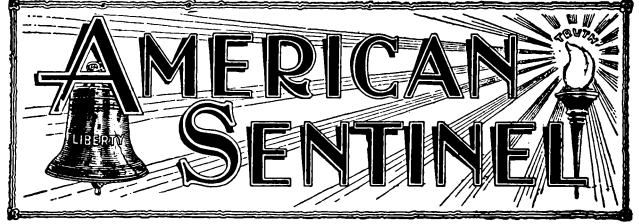
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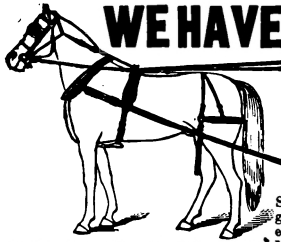
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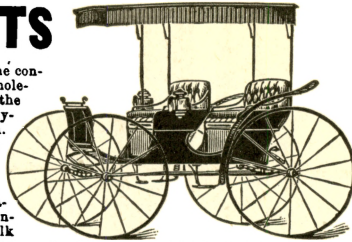
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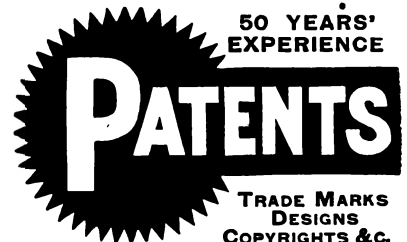
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American Sentinel.

NEW YORK, MAY 19, 1898.

THE richest man in the world is he who has a sound body and a sound character. And God means that every person shall have both.

SOME interesting facts relative to the drift of the nation away from American principles of government, are set forth in the article on "Americanism" (see p. 311). There is more of serious import in such facts than the writer is willing to admit.

APPROPRIATIONS for the war made by the Government have "footed up" thus far to about \$200,000,000. The Secretary of the Treasury, it is said, figures on an expenditure of \$25,000,000 monthly after July 1 till the war is ended.

AT the great papal jubilee held in this city a few days ago, one speaker made what some Protestants have said was a "good point," by mentioning that the starving reconcentrados in Cuba were Catholics as well as the Spanish; and hence entitled to the sympathy and aid of Catholics in this country. Very true; but Catholics here did nothing in behalf of these poor people until the United States Government took action in the matter against Spain. It was plainly the attitude of the Government that developed this sudden interest on their part in the poor reconcentrados.

AN interesting decision was rendered the other day up in Maine on the question of exemptions in the law for Sunday observance (see p. 313). The reader will remember that recently in Plainfield, N. J., where seventh-day observers are exempt by State law, the authorities decided that such persons might work on Sunday provided it was done so secretly that nobody would know of it. They might keep open store on Sunday, if it was done with doors closed

and windows curtained. This was the way the authorities construed the exemption there. And now a Maine court has passed upon the same question and announces that seventh-day storekeepers in that State must close up on Sundays, because while they may do work themselves under the exemption, they are not allowed by it to cause others to work. It is a queer decision, but it is very instructive, in a way.

MOMENTOUS results have already developed from the war, apart altogether from the field of its operations. This country—nay, all Europe—will never be after the war what it was before; this much is evident even now. The policies of all the Powers will be different. An Anglo Saxon alliance is foreshadowed—is indeed already a virtual fact; and the other great powers realize that they must shape their plans to meet it. The papacy also is taking a hand in the matter and manipulating schemes which have vast possibilities behind them. This little war, in short, is big enough to most profoundly affect the history of the world.

THE Spanish forces in Cuba are hard pressed for means of subsistence, and the Cuban forces are reported to be almost destitute of provisions. Under such circumstances the condition of the non-combatants can be imagined; and unless relief reaches them soon, not many of them will be left to reap the benefits which it was supposed the war was to bring them.

INTERNAL disturbances almost as serious as those which are shaking the throne of Spain, have broken out in Italy. At Milan, the center of the disorder, a pitched battle was reported between the rioters and the troops, resulting in terrible loss of life. It is asserted as a truth which the Italian authorities are doing their utmost to keep quiet, that parts of Italy are in a state of actual revolution. In one province—Tuscany—martial law has been declared.

And there is distress in other parts of Europe besides Italy. France, almost simultaneously with Italy and Spain, gave notice of distress among her people by suspending the import duties on wheat and other grains. The wheat crop in Europe has been a short one; and Europe, in such a case, looks largely to America to supply the deficiency. But on account of the war, the importations from America are greatly restricted; and the effect of the war is felt by some of the nations of Europe almost as severely as would be the case were they engaged in war themselves. This is one reason why Europe does not want the war to continue, and would intervene if she could do so with good prospect of success.

In one way or another, it is war that is at the bottom of the distress in Europe everywhere. Italy has for years been staggering under the terrible incubus put on her by the "Triple Alliance." She was bound by it to maintain an enormous armament; the result being quite satisfactory to Germany—the chief party in the alliance—but most distressing to the poor Italians. It was like a poor man joining a rich man's club; in the endeavor to keep pace with them he only makes himself poorer than ever. The money of the poor people that should have been spent for bread has been spent for munitions of war.

It is getting to be with the masses of Europeans very much as it was with a certain body of French knights some centuries ago in a battle with the English. The knights wore armor so heavy that when they were unhorsed in the combat they were unable to remount or to wield their arms with effect, and were at the mercy of their opponents. Under the weight of the vast military armaments, the people of Europe are hardly able to move, and the protection they most need is something to keep them from being utterly crushed by the burden of militarism they are supporting. Militarism is getting to be as great a curse to the civilized world as rum.