

AMERICAN SENTINEL

"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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THE cross of Christ is sent to all countries, but against none.

HE who is at peace with God will naturally be at peace with his fellowmen.

THE battle ground of Christian warfare is not Cuba or the Philippines, but the human heart.

THE greatness of a nation depends upon the number of its men who are great as individuals.

BIGOTRY defines the unpardonable sin as being the expression of dissent from its opinions.

POLITICS comes as near to being Christianity as federation comes to being the "unity of the Spirit."

ALL history shows that it is better that the state should dominate religion, than that religion should dominate the state.

IN the Christian warfare every soldier is sure to get killed; for he cannot be of any use as a soldier of Christ until he has been crucified with him.

THE greatest victory that was ever gained since time began was announced in these words: "I have overcome the world." And this victory is for every Christian.

THE only thing for which God gives an individual superhuman power, is to resist temptation.

CHRISTIANITY says that Spaniards and Americans should stop fighting, and be brethren. "Patriotism" says that they should fight to the bitter end, because such is the call of country.

MANY people scoff at the idea of creating money by governmental fiat, who seem to think it quite proper that there should be laws to make people good. But it is just as easy to create money by law, as to create character.

TAKE four individuals—Washington, Jefferson, Jackson, and Lincoln; only these four—out of American history, and the reputation of this nation would suffer an incalculable loss. Any one familiar with United States history must admit this.

These four individuals were great men. But the nation did not make them great; they, on the contrary, added much to the greatness of the nation.

They became great as individuals, and it was only the recognition of this greatness which gave them national reputation. They were not great because they were put at the head of the nation; they were put at the head of the nation because they were great.

Having the same opportunities and advantages which hundreds or thousands of others about them had, they rose to positions of pre-eminence by virtue of the inherent power that was in them,—the power of character. And by the same power they acquitted themselves well at the head of public affairs.

A small man—small as an individual—would look a good deal smaller at the head of a nation than he looks as a private character.

These are truths, and plain truths; yet in spite of them the notion is getting to be prevalent that individualism is a dead issue, and a doctrine of no value to

mankind to-day. The talk is all about "nationalism"—as if there was something in nationalism that could elevate or save mankind.

The nation cannot help the individual. Give him all the wealth of the nation, or give him all the power, and what would he do without a strong, upright character? He would do a great deal worse with them than he would without them.

Without individualism, there can be no nationalism that amounts to anything. And if the day of individualism be passed, then the day of national greatness is passed with it.

THE fourth commandment, it is claimed, does not specify that the rest day is the seventh day of the week. But this claim will not bear investigation. For the Creator, when he rested on the seventh day, completed and marked off the first *week* of time; and the day on which he rested, and which he blessed and sanctified, was necessarily the seventh day of the week. The week has continued unchanged from that time to this.

ONE of the greatest kings of antiquity, was Nebuchadnezzar, king of Babylon. He was one of the few monarchs that have sat upon the throne of universal earthly dominion.

This Nebuchadnezzar at a certain time in his reign made a great image of gold, which he "set up in the plains of Dura," and commanded all the "people, nations and languages" of the province of Babylon to worship it.

There were three officials of the government—Hebrews—who refused to obey the king's command, and declared that they would worship the God of heaven and none other. They flatly refused to obey the law of the land.

The government said that they should do a certain thing, and they absolutely refused to do it. That was plain disloyalty to the government.

Was it? So Nebuchadnezzar thought, and he commanded them to be cast into the "burning, fiery furnace." And they were bound and cast in; but lo! another power greater than the power of Babylon interposed and by a wonderful miracle vindicated them in their refusal to do that which had been commanded.

When Nebuchadnezzar, who was looking on, saw that, he changed his mind; not as regards their opposition to the law of the land, for he said that they had "changed the king's word"; but as regards their loyalty. And the indisputable proof that he changed his mind on this point is the fact that he then *promoted* these three individuals—"Shadrach, Meshach, and Abed-nego"—in the province of Babylon. Dan. 3:30. And every Christian will admit that in this the king did what was proper and wise.

These three men, by their firm adherence to the right in opposition even to the law of the land, gave better proof of their loyalty to the government than was given

by the men who obeyed it simply because it was the law. Nebuchadnezzar recognized this fact.

That was loyalty to the government then; and what true loyalty was then, it is to-day.

An Anglo-American Alliance.

FRIDAY, May 13, Right Honorable Joseph Chamberlain, Secretary of State for the Colonies of the British Empire, in a public speech at Birmingham, Eng., used the following words:—

"The time has arrived when Great Britain may be confronted by a combination of powers, and our first duty, therefore, is to draw all parts of the empire into close unity, and our next to maintain the bonds of permanent unity with our kinsmen across the Atlantic." [Loud cheers.]

"There is a powerful and generous nation," said Mr. Chamberlain, "speaking our language, bred of our race, and having interests identical with ours. I would go so far as to say that, terrible as war may be, even war itself would be cheaply purchased if in a great and noble cause the Stars and Stripes and the Union Jack should wave together over an Anglo-Saxon alliance." [Prolonged cheers.]

"It is one of the most satisfactory results of Lord Salisbury's policy, that at the present time these two great nations understand each other better than they ever have done since, over a century ago, they were separated by the blunder of a British government."

Of course this remarkable statement has attracted attention, as undoubtedly it was intended to do, in all the nations. As might be expected, Spain was the first to remark especially upon it. Senor Gullon, of the Spanish government, said that the speech has "real importance, not only for Spain, but for the future of Europe."

Everyone may say that this speech has importance not only for Spain, and not only for Europe, but for the whole world. For if such an alliance shall be formed, which indeed we do not doubt will be, it will assuredly mean much for the whole world.

At present, however, we do not purpose discussing the meaning and effect of such an alliance when it might be formed; but rather the prospect that there is of its being accomplished.

Strictly, Mr. Chamberlain's words can hardly be reckoned to be more than an open reply, in the hearing of all the world, to suggestions to the same effect from the American side. In an interview, published in the *New York Herald*, April 17, Hon. E. J. Phelps, who was formerly U. S. Minister to Great Britain, said:—

"The Chinese question has assumed an importance that under all the circumstances makes it necessary for us to look seriously upon the suggestion of an alliance with England. I am not prepared to say that we should or should not form an alliance so far as individual questions are concerned. The only point of view from which we can now consider the matter is on the basis of the

broad principle itself—on the broad ground of general advisability.”

Among the reasons given by Mr. Phelps in favor of an alliance are the following:—

“It seems to me there are several reasons, the first and most important being one which I fancy may not meet altogether with the approval of the masses—the benefit England would be to us under such circumstances. She is a far older nation, and therefore more experienced, possessing the calm wisdom that comes with age and the power to judge dispassionately. We should be to her like the young partner to the old one, and as in the case of such a partnership the younger always gains through the ripe knowledge of his elder. The calm, firm, wise policy of England results in the settlement of difficulty, where often the ephemeral passages of our diplomacy accomplish little or nothing.

“Another reason which might weigh in favor of an alliance is the presence of our great neighbor to the north, that stretches from sea to sea—Canada. But for the presence of Canada nothing would confront us at home which would make it possible that we might have serious difficulty with England, but no man can foresee what will happen. There are difficulties between nations under such circumstances just as there are between landowners or in business life. Therefore I say that just so long as Canada exists, so long is there a possibility of difficulty which an alliance would be very apt to remove.

“Again, there is the moral strength that we should enjoy through an alliance with England. I mean the moral strength resulting from the effect of such an alliance upon other nations. It is not to be supposed for a moment that any power would attack the United States and England if those two nations presented a solid front. For that reason an alliance might be advantageous.

“Still another fact we must consider when surveying the field of reason opened by the question of an Anglo-American alliance is the effect upon commerce. We are not a nation of seamen; England is. Our marine is not developed; hers has gained with every year. It is as a sea power that she holds her high position. Were it otherwise she would never be able to maintain her dignity and power in all parts of the world. On the sea an alliance would be of unquestioned advantage to us.”

Three days later, April 20, Hon. John Hay, present United States ambassador to Great Britain, in a speech at the Easter Banquet at the Mansion House, London, said:—

“The good understanding between us is based on something deeper than mere expediency. All who think cannot but see there is a sanction like that of religion which binds us in partnership in the *serious work of the world*.

“Whether we will or not, we are associated in that work by the very nature of things, and no man and no group of men can prevent it. We are bound by ties we did not forge and that we cannot break. We are *joint ministers in the same sacred mission of freedom and progress*, charged with duties we cannot evade by the imposition of irresistible hands.”

About the same time Lord Charles Beresford, Vice-Admiral, and Member of the British Parliament, said:—

“Such an alliance is natural, and I believe the mere

fact of its conclusion would deter others from attacking any adequately-defended interests of either country. Now is the time to accomplish it, when advantages are apparent to both countries. . . . And Anglo-American alliance would be the most powerful factor in the world for peace and the development of commerce.”

This suggestion by such representative men has been widely discussed in the press, both secular and religious, of both countries, and even in the pulpit in the United States, with the vast majority of voices in its favor. For instance, at the conference of Methodist bishops lately held at Albion, Mich., Bishop Hartzell, in speaking to the students of Albion College, said:—

“The time will come—and may it come—when the Stars and Stripes and the Union Jack will fly from the same staff and American and Englishmen will fight shoulder to shoulder for liberty and against the cause of oppression and barbarism. England is our natural ally, and the time is past when America can live its own life in and of itself. We are competent to take a part in the affairs of the great world of nations, and we are proving our right to such a course.”

And now that such a high representative of Great Britain, as is Mr. Chamberlain, has so plainly announced to all the world that such an alliance would be “cheaply purchased” even by war, it may be counted as a foregone conclusion that such an alliance will be accomplished.

This is an exceedingly important matter, and we shall have more to say upon it.

A. T. J.

Of What Spirit is This?

THE *London Truth*, of Canada, in a recent issue thus speaks of an actual occurrence that took place in that city:—

“At a meeting of the Local Women’s Temperance Union at Ottawa the other day a lady gave a shocking example of the indifference to Sabbath observance which is creeping over the modern world. She stated that she had, to her shame and sorrow, seen two men looking in at the window of a well-known tailor’s shop on the Sabbath day, evidently engaged in selecting the materials for their new spring suits. She added that she had consulted a solicitor as to whether there is no law which could be invoked for the purpose of putting a stop to such profane conduct, and that she had been informed in reply that, though there is at present no law under which tradesmen can be compelled to pull their blinds down on Sundays, it was quite within the power of the legislature to pass such a law. She asked the meeting to join in a petition to the legislature in favor of such an enactment, and the matter was referred to the Lord’s day committee.”

This incident very well illustrates the spirit that actuates a large share of the zealous advocates of enforced Sunday observance. If they had the power and public sympathy, what wouldn’t they do?

W. E. C.

Twelve Reasons Against Union of Church and State.

BY JOHN MCCARTHY.

1. BECAUSE Christ himself has drawn the line of demarkation between the two, by teaching us to "Render to Cæsar the things which are Cæsar's, and to God the things which are God's." Matt. 22:21.

2. Because such a union proves how weak and powerless must be the religion professed by those who seek political power to sustain it by legislation, since they thus make man their stay instead of God.

3. Because when a church unites with the state, and receives governmental support, the church must preach only that which the government may decide, which must naturally be according to the ideas of the majority.

4. Because when the ideas of the majority are accepted as the national religion, the natural result of such an illegitimate union must be the enactment of religious laws to strengthen their unlawful position.

5. Because immediately a government discriminates between religions, and would favor one sect more than another, it by so doing poses as a judge of the consciences of the people, and thus would steal the prerogative that appertains to our Eternal Father.

6. Because the inevitable result of enacting religious laws must be religious persecution to those of different views from the majority.

7. Because in so doing the government forfeits the right to demand obedience, since God himself has laid down the line of action to be taken in such a case, recording in his holy Book that it is better to obey God than man. Acts 5:29.

8. Because there was never inaugurated a religious persecution, in the whole world's history, in a country where there was no union of church and state.

9. Because the union of church and state instead of promoting true religion, impedes its progress, and germinates more religious hypocrites and atheists, than anything else can do.

10. Because Christianity can never seek the aid of any earthly power, to advance its teachings, since the Author of the Christian religion when on earth, taught that his kingdom was not of this world. John 18:36.

11. Because the union of church and state is absolutely opposed to the fundamental principles advanced by the founders of Protestantism.

12. Because when I seek to enact laws that would intrude upon the religious rights of others, I at once prove that I do not love my neighbor as myself; and should I profess to love God while occupying that position, the Bible says I am a liar (1 John 4:20, 21); and liars can never enter the kingdom of God. Rev. 21:8.

Buenos Aires, Argentina.

It is strange that professed ambassadors for the Prince of Peace should have so much to say about war.

Marching to Zion.

BY MRS. L. D. AVERY-STUTTLE.

TUNE—"Marching Thro' Georgia."

RAISE the banner of the Lord, unfurl it everywhere,
Cry aloud, O watchman brave, His glorious truth declare;
See the banner of the foe,—'tis waving in the air,—
While we are marching to Zion.

CHORUS.—O glory, glory! raise the banner high,
We'll fight beneath this ensign till we die;
Our weapons are not carnal, for we're marching
to the sky,—
Yes, we are marching to Zion.

Come, my brother, haste thee; for I hear the battle's din,
Wield the Spirit's mighty sword, the Word of God will win;

Take the shield of faith against the mighty hosts of sin,
While we are marching to Zion.

Jesus is our Leader, so our hearts are full of cheer;
He will have a kingdom, but His kingdom is not here;
Take the helmet of salvation, fight but never fear,
While we are marching to Zion.

We will win the victory by watching unto prayer;
Let us never ask the State, Christ's uniform to wear;
Let us conquer souls for Him, and bravely do and dare,
While we are marching to Zion.

Though through persecution dark and bloody we may wade,

Though through dangers wild and fierce the Christian's path is laid,

We can hear the Captain cry, "'Tis I, be not afraid,"
While we are marching to Zion.

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

BY MRS. S. M. I. HENRY.

I MUST ask my readers to indulge me if I adopt the method which is often necessary in telling a story and "go back" from the point at which the last installment left us to the August of '74, when at the Chautauqua (N. Y.) Assembly a handful of women, with Mrs. Jennie F. Willing as president, and Mrs. Emily Huntington Miller as secretary of the meeting, organized the National W. C. T. U. and issued a call for a National Convention to be held in November.

Miss Frances E. Willard had, for the sake of a principle in government which she could not conscientiously yield, a short time previously resigned her position as Dean of the Woman's Branch of Northwestern University at Evanston, Ill., and in so doing had sacrificed largely enough to reveal the heroic truthfulness of her nature. As soon as it became known that she was "foot free" other positions were open to her of sufficient influence and salary to still further demonstrate these same qualities, when, in answer to what she recognized as the call of God, she declined every offer and entered the ranks

of temperance women, who, depressed by the reaction of the crusade, bewildered by the overwhelming evils of the world upon which they had just opened their eyes, were unconsciously waiting a leader.

In October she accepted the presidency of the Chicago Central Union, and at the Cleveland Convention in November, was elected corresponding secretary of the young National. In the following December ('74) occurred the first meeting between us. We had corresponded. She was in deepest sympathy with the evangelistic phases of the work, and as this was my work, being the one and only line in which I had then, or have ever been led out, it was through the hallowed medium of a gospel practically applied that we formed our acquaintance.

That no one may by this misunderstand my relation to the general plan of departments, I will explain that I have always held that any line of work that was not a means of evangelization had no place in the Woman's Christian Temperance Union; and, although we might not all agree as to just what was "gospel," each woman from her own standpoint, would agree with me in this view of the case.

At her return to Chicago from the Cleveland Convention, Miss Willard wrote asking me to come for a month at least, to assist her in organizing the work along these practical gospel lines. I took leave of absence from the home field to answer this call, and met her for the first time in a basement room of Dr. Goodwin's (Congregational) church (at least I am quite sure that was the place), where a meeting of Chicago women had been appointed to consult together about the most direct methods of saving lost men.

The memory of that month of labor with Miss Willard is to me among the most precious of all the years. We were necessarily associated in the closest intimacy, and under circumstances which brought to my knowledge that rare strength and sweetness of her nature, which later on, as she came to her world-wide fame, gave her such a hold upon an all but universal sympathy.

Upon my return home we were in constant correspondence, and when I wrote concerning the crisis which led to the organization of the Cold Water Army, she at once responded with the keenest appreciation of the situation, and signified her intention of coming to Rockford to see us. As our plans for the Fourth of July developed and I acquainted her with them, she wrote saying that she was going to "drop all" and come. Accordingly we had her name on the program with that of the three captains of the companies, who each were to make a speech as well as one of our girls who led the "Sisters of the Regiment."

Miss Willard as the platform queen, was at that time unknown; but it did not require a prophetic gift for any one who once saw and heard her to know that she had a large mission in a wide field.

The army did honor that day to all the teaching and drilling which had been given it. Miss Willard and I sat together in the carriage as the "troops," uncovering and

saluting us in fine style, passed in review; and it was then, I am quite sure, that she first made that epigrammatic utterance, which with slight modification has become the watchword of the L. T. L. of the world. "Tremble King Alcohol; these will grow up!"

As my own two little boys passed us in the parade she said with the most sympathetic quaver in her voice:—

"Just look at them! those dear little legs; bound to keep up. Anyone can see how you came to get hold of this splendid idea. If I had only had some boys of my own I might have got in ahead of you, though, SMI dear. *It was the boys as did it.*"

In driving to the ground chosen for the celebration, we kept the army in sight, for neither of us could keep our eyes off of those dear little men. O how much they meant to us! And all the way we exchanged plans and hopes and prophecies of the future of the work which began to loom up greater than we had ever dreamed.

"I tell you, SMI," said Miss Willard once, "this is the right end to begin at. Nothing is so discouraging as a hopeless man, and nobody that I know of comes so near being that man as a drunkard; in my short experience I've found that out. We must grow a crop of Hopefuls—that means men chuck full of hope; and this is the way to commence. We must have this down at our convention at Cincinnati in November. You must come; bring a boy, gun, togs and all, and we will make him national."

The Seed of Popery.

"Present Truth," London, Eng.

"LET us not be desirous of vainglory, provoking one another, envying one another." Gal. 5:26. That is to say, Let us have done with emulations and strife. Emulation and strife is the natural outgrowth of self-righteousness, the exaltation of self above God's law. This is the very essence of popery. If there were no emulation, no strife, there would be no pope. The papacy,—the existence in the world of such a thing as a pope,—is the result of the strife for the supremacy among the early bishops. At first all bishops or elders, or presbyters, or pastors, for all mean the same thing, were equal. "All ye are brethren," said Christ, and for a little while they lived as brethren. But soon there was a strife as to who should be the greatest, and the streets of more than one city, Rome especially, ran with blood which was shed in these contests. The final result was the recognition of the bishops of Rome as supreme.

"But how can it be that so many acknowledge the pope's supremacy, if the popish spirit is inherent in human nature?" Thus: when the popish principle is admitted, some one must be chief, or else there will be a war of extermination. So the others unite in homage to the fortunate one, in hope that their turn may come next, or in the knowledge that they will at least be popes of lesser rank, exercising lordship over those who are beneath them.

Wherever there is emulation, there is the papacy; and wherever the papacy is, there is every evil work. The Spirit of God casts out the papacy from the individual human heart by producing meekness, faith, goodness. He who knows that from self only evil can come, and that all good things come only from the Spirit, is made humble by that very knowledge. Knowing that he is nothing, he gives place to the Spirit, and the fruits of the Spirit grow in him. Such an one is truly happy, because he is through the Spirit, "perfect and entire, lacking nothing."

Loyalty to Government and to God.

CIVIL government is necessary to the well being of social, moral beings in alienation from God. God had so constituted man that he naturally seeks civil society. It is thus that the Creator has ordained "the powers that be." It is thus also that governments derive "their just powers from the consent of the governed." All usurpation is sin, for it is theft, and God ordains no sin.

But in making man such a being that he naturally organizes civil society, God has not made him in any sense independent of Himself. No man is so high and none so low that he is free from the claims of the divine law. In no way can the individual escape this responsibility. He cannot organize a government, a society, a state, with power to release him from moral obligation. No created thing, much less something of man's creation, can in anywise rise superior to the divine law and abrogate or suspend it in any degree. That which is wrong in itself, that which is forbidden by the divine law, cannot become right simply because it is permitted, or even because it may be commanded by government. Nothing can be right because done by several millions of men that would not be right if done under similar circumstances by a single man. God holds not the government, the state, responsible for violation of his law, but the individual. As Lowell has expressed it:—

"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."

Therefore, no man can be guiltless in taking human life simply because he does so in battle, in company with ten thousand others, unless he would be equally guiltless if God, the enemy he slays, and himself were the only parties concerned. There never have been and there never can be men enough in this world to abrogate or even to suspend one jot or one tittle of the law of God.

The foregoing being true, it is evident that no human law can alter in any degree the divine law, and the man who would be loyal to God must own only a qualified loyalty to any human government upon earth. He can never say: "My country; may she ever be right; but my country right or wrong." He can say, May my country ever be right; he may pray and ought to pray for his country and its rulers, but he can give unqualified allegiance only

to the Ruler of the universe, to the law of the Lord which "is perfect, converting the soul."

Good men have in all ages recognized this principle and been obedient to it. The three Hebrews, Shadrach, Meshach, and Abednego, though subjects of the king of Babylon and standing high in official position, doubtless under some form of oath binding them to allegiance to their monarch, held the law of their God as superior to the decree of the king, and their deliverance from the burning, fiery furnace proves beyond the shadow of a doubt that Jehovah approved their course.

Daniel, prime minister of the empire, utterly disregarded the law which forbade his accustomed devotions; and when, after having passed a night in the den of lions into which he was cast for his disobedience, the king asked after his welfare, the prophet with holy boldness answered, "O king, live forever; My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt."

The man who is indeed loyal to God can always truly say to any civil ruler, "Before thee have I done no hurt;" but neither will he do any hurt nor neglect to do any good in obedience to any command of any man or of any government. This was true in Old Testament times; it is equally true in New Testament times as is proven by the words of the apostle in Acts 5:29: "We ought to obey God rather than men."

These truths may not be palatable in these days when the war spirit fills men's hearts and occupies their thoughts, too often to the exclusion of the consideration of eternal interests. But truth does not cease to be truth because it is unwelcome, nor does responsibility to receive and obey truth begin only when it is gladly received. Man's unbelief makes neither the promise nor the law of God of none effect. God cannot deny himself. Let us, then, "Hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Eccl. 12:13, 14. C. P. B.

National Christianity.

THE *Reform Press*, of Pueblo, Col., recently touched on the idea of national Christianity, as follows:—

"There is not a Christian nation in the world to-day. A Christian nation would be a nation composed mainly of Christian people and conducted on Christian principles. Such a nation is not to be found on the face of the earth. There are some nations which have a measure of civilization, for which we thank God. But such a thing as a Christian nation does not exist now and never has in the past."

This is quoted in a Nebraska journal, the *Central City Democrat*, with the following pertinent comments:—

"And yet we have been told that all civilized nations

are Christian, and each one a little more Christian than the balance. England has claimed to be a Christian nation for many centuries, and was particularly so when Catholics and Protestants were cutting throats and burning heretics. France had a spasm of Christianity once which culminated in St. Bartholomew's day. New England was so much Christian that her people burned all the wicked witches and drove all the heretics into a lifelong exile. We are Christians in America with ten thousand churches closed six days out of seven and four times as many saloons open every day of the week; with ten thousand devoted ministers and forty thousand accomplished gamblers; with a few thousand millionaires and a few million paupers; with the poor oppressed by law and the rich setting the laws at defiance. You can just bet we are a Christian nation, and if anybody dispute it we will fight him."

A Solemn Warning.—No. 3.

BY C. H. KESLAKE.

SPEAKING of Christianity in the third century during the reign of Diocletian, Milman, in his History of Christianity, as quoted in last week's article, says, among other things, "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.'"

But they were. Rapid strides were being made towards that of which the Apostle Paul wrote in his second letter to the Thessalonians (chap. 2:3,4): "Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

Here is foretold a falling away—an apostasy—which was to result in the development of a power spoken of as the "man of sin," who was to exalt himself above all that is called God. And that which was to bring about this awful thing is spoken of as the "mystery of iniquity" or of "lawlessness." (V. 7, R. V.)

Keeping this clearly before our minds, let us now turn to other scriptures which show that what is before us in the scripture above quoted is a reproduction of that which was once sought to be set up and perpetuated in heaven. In Isa. 14:12 we read: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like [equal to] the Most High."

No one needs to be told that this Lucifer is none other than Satan. Exalted to a place of high degree in heaven—perhaps to a position inferior only to Christ—he is not satisfied with his position. He determines to be equal with God. This would mean that he would receive honor and worship from all of the created intelligences of God. This of course could not be. But even though it could have been, would this have been the end of the matter? By no means. Such a spirit as Satan was cherishing could never be satisfied without reaching, not simply to a station equal with another, even though that other be God, but the highest place, even above God.

That he aspired to this may be seen when Christ was upon the earth. Christ was "God manifest in the flesh;" he was "God with us;" and yet we read that Satan would have "God manifest in the flesh" bow down and worship him. Matt. 4:1-11. Who does not see that if Christ had done this, Satan would have been acknowledged as being above God?

In this, however, Satan failed; but he was not to be satisfied with this defeat so as to give up all hope of ever accomplishing his purpose. What he could not do in one way he planned to do in another. So he determined to do this by instilling his spirit, as it were, into man, and revealing himself as supreme in man.

That Satan would succeed along these lines, and get man to worship him, God saw beforehand and foretold it in his Word. And so we have the scripture which we have already read in Thessalonians.

There is only one way in which one can exalt himself above all that is called God. That is by changing the law of God and demanding obedience to it as changed; and in receiving that obedience only can he sit in the temple of God and show himself as God.

And there is only one power in all history which claims to have done this, as has been shown in previous articles; and that is the papacy. This being so, the papacy is the fulfillment of 2 Thess. 2:3, 4.

PROTESTANT missionaries in Madagascar, it is said, are anxious—some of them—that their work should receive political recognition from the French government. There are some, however, among those most interested in this mission work who realize that governmental recognition would be disastrous to spiritual progress, and earnestly opposed it for this reason.

THE National Reformers, it is stated, have petitioned the Government to appoint a day of national fasting and prayer. They have a precedent—or what may be claimed as such—in the proclamation of a similar kind issued by President Lincoln during the darkest period of the civil war. It is proper enough at any time, of course, that the people of the nation should seek the Lord with fasting and prayer; but the civil government has neither the authority to call for such a step nor the power to make it effective.



WE have received a circular sent out in the name of the Red Cross Society and Central Cuban Relief Committee, inviting our coöperation in raising a "war relief fund," to care for "sick and wounded soldiers and for starving Cubans." Among other statements, it says that "millions of dollars in contributions are needed to take care of the hundreds of thousands of reconcentrados in Cuba, return them to their homes, and start them again in life."

WE are entirely in sympathy with the purpose for which this relief fund is supposed to be raised. But it must naturally occur to the person who has kept the run of events in this matter, to ask how these hundreds of thousands of starving Cubans are to be reached by their would-be rescuers. The United States troops cannot reach them at present, and whether they will be able to do so in the near future, is a question to which only time can give a reliable answer. And the Red Cross Society with its relief purposes to go behind the United States troops.

BEFORE the war broke out the Red Cross Society was doing a good work in Cuba in relieving the starving women and children who were victims of the cruel order of concentration. To abandon this work and withdraw behind the guns of the American army and navy, upon the rupture of governmental relations with Spain, is a proceeding which we cannot reconcile with the dictates of Christianity. Christianity does not retreat before the dangers which threaten life and limb from the hostility of any of the forces of this world. If it did, the gospel would never have been carried to savage lands where there was no knowledge of or respect for the principles of civilization. But gospel missionaries have gone to such lands everywhere, and there, under circumstances which afforded no reliance upon any human arm, the power of Christianity has been most signally shown.

It is, apparent, of course, that very great difficulties and dangers would naturally confront relief workers in Cuba, under the circumstances which exist to day. But what of that? "Man's extremity is God's opportunity." The relief of the starving Cubans is Christian work, just as much as the preaching of the gospel to the heathen. To "deal thy bread to the hungry" is as positive a Christian duty as is any other of which we have mention in the

Word of God. Being thus a part of Christianity, God himself is responsible for the success of those who faithfully engage in it; and this is all that any Christian can ask. It is his part to go forth in the name of his Master to the relief of his fellow men, wherever the victims of misfortune are to be found; and God's part to take care of the results. And this is one of the beauties of Christianity, that it throws the responsibility of right doing entirely upon the Omnipotent. The Christian need have no care or anxiety in anything, save in keeping his own heart right with God. It is worth all that it costs to be a Christian, to be thus relieved of the worry and fearfulness for the future which is the nightmare of so many lives.

WHEN the Christian goes forth to duty, he goes behind the Omnipotent. God does not ask any person to go before him. He goes first, always; and the Christian's part is to follow and see the salvation of God. And it is a great deal better to go behind the Lord than behind the army and navy of a great nation. It is a great deal safer. The army and navy are powerful; but they are not omnipotent. But God is omnipotent; and it is as easy for him to brush aside all the obstacles that lie in the way of feeding the starving in Cuba, as it is for him to feed people in any other part of the world. It is a greater miracle to cause the grain to grow out of the ground and the fruit to develop and ripen on the trees than it is to overcome all the Spanish forces in Cuba. The United States army can do the latter; but all the military power of the world could not bring forth from the earth a single stalk of wheat. When we see God doing the greater miracles before our eyes, shall we not have confidence that he will perform the less, if we ask it according to his will?

THE poor Cuban women and children have been left to themselves, and they are fast dying of starvation. That is the result of the policy that has been adopted. How many there will be left to relieve when the war is over, no one can tell. Could these lives have been saved if Christians in this land had gone forth to them, not identifying themselves with the civil government, but with the kingdom of Christ, and in the name of Christ braving the difficulties and dangers of the task? That is a question for Christian people to answer to their own hearts.

PRESS dispatches of recent date contained the following item of news from the Philippine Islands:—

"The archbishop of Manila issued a pastoral letter on May 5 calling on all Christians to defend the faith against the heretics, who designed to erect an insuperable barrier to their salvation, they intending to enslave the people and then forbid the sacraments of baptism, matrimony and burial, and the consolation of absolution.

"The archbishop declares that if the Americans are

allowed to possess the islands their altars will be desecrated and the churches changed into Protestant chapels. Instead of there being pure morality, as now, examples of vice will only be inculcated.”

* * *

THE “pastoral letter” of a Roman Catholic archbishop ought to contain good Catholic doctrine; and if this is good Catholic doctrine in the Philippine Islands, it is good Catholic doctrine anywhere. The item concludes:—

“The archbishop appointed May 17. as a day of rejoicing over the renewed consecration of the islands to the sacred heart of Jesus.”

Being thus “consecrated” according to the valid Roman Catholic form, how can good Catholics anywhere give assent to the invasion and forcible seizure of the islands by the American troops? We do not see the logic in Catholic devotion to a non-Catholic country, against one that is strictly Catholic.

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In the Name of Hypocrisy.

THE Methodist Ministerial Union of Omaha, Neb., are hard at work to secure Sunday closing of the gates of the Trans-Mississippi Exposition. To this end they have circulated petitions throughout the States participating in the Exposition, to be filled with signatures and forwarded to the managers of the same. The petitions as sent out by the Union for circulation were accompanied by the following printed note:—

“DEAR BROTHER:

“Inclosed find a petition for the closing of the gates of the Trans-Mississippi and International Exposition on the Sabbath.

“The management has received some petitions in favor of Sunday opening, and we believe they are predisposed in favor of granting that request.

“Nothing but prompt, energetic action on the part of lovers of the Sabbath will prevent the opening of the gates on that day.

“Please circulate this petition quickly. The case is urgent. Much depends upon you. Secure all the signers possible and return to Rev. J. B. Maxfield, D. D., 2202 Miami St., Omaha, Neb., as early as May 1, 1898.

“By order of the METHODIST MINISTERIAL UNION.”

The petition, with some reasons alleged in its support, reads thus:—

“PETITION FOR SUNDAY CLOSING.

“To the Management of the Trans-Mississippi and International Exposition.

“Town....., State.....,1898.

“GENTLEMEN:—We are not advised as to whether you intend to open the gates of the Exposition on Sunday or not, but in advance of any announcement regarding this feature of the case we do not hesitate to express our convictions touching the question; and, as citizens and voters of this great Trans Mississippi territory, like yourselves we are interested in the success of this great International enterprise and make use of our privilege in petitioning your honorable body in the interests of good or-

der and morality; and, therefore, as men over twenty-one years of age, and women more than eighteen years of age, we beg leave to say we would regret the demoralizing effects of opening the gates to the public on God’s holy day; and, furthermore, we believe that more people would gladly contribute to the success of the enterprise if the gates shall be closed on the Sabbath.

“We hereby record our opposition to the opening of the gates on the Sabbath for the following reasons:—

“1. It would be a violation of God’s law, upon the keeping of which depends the prosperity and perpetuity of this nation.

“2. It would be in violation of the statutes of the commonwealth of Nebraska.

“3. Many employés would not only be deprived of the rest and privileges of the Sabbath, but would be compelled to work in violation of their consciences.

“4. Many would be obliged to forego the pleasure of a visit to the Exposition, on account of the conscientious conviction that it would be wrong to patronize an institution that desecrates God’s holy day.

“5. It would be a scandal to the fair name of our great West.

“6. It would weaken the public conscience, lessen the reverence of the masses for law, and render the enforcement of law much more difficult than heretofore.

“7. It would set a dangerous precedent for all future enterprises of a similar kind.”

This Exposition being, as we understand, a private enterprise, not under the management or control of any department of the Government, there can be no objection to Sunday closing based on the principle of separation of church and state. But the reasons alleged in support of the petition are, for the most part, in violation of this principle, and its circulation is designed to create a sentiment in favor of enforced religion. Petitions do not represent persuasion, but the force of public opinion.

The petition is entirely uncalled for, for two reasons. First, if the managers really have a regard for Sunday, they will close the Exposition on that day of their own free will and accord, without any pressure being put upon them. And, second, If they have no regard for Sunday as a sacred day, it will be but a hypocritical pretense for them to “keep” it anyway, and not an act that will strengthen the cause of righteousness and truth.

Sunday is not the Sabbath. But even supposing it were, its cause could gain nothing by its being forced upon the people. God wants people to regard the Sabbath day—to love it. And if they have no regard for it as his holy day, they will not stand any better with him by adding hypocrisy to their disregard of God’s commandment.

That is what the Methodist Ministerial Union really ask by this petition. Evidently believing that the managers of the Exposition have no real regard for the day, they ask them to become hypocrites before God and man, in order to strengthen the public conscience and maintain the reverence of the masses for law; in short, in order to save the nation.

We do not believe in a scheme of national salvation which puts a premium upon hypocrisy.

A Great Difference.

BY C. H. K.

THERE is a wide difference in the preaching of "one of the most influential and eloquent" ministers of apostolic times, and that of some "of the most influential and eloquent" ministers of this city at this present time. Samples of sermons that are preached nowadays are given us in the *New York World*, May 16, 1898, which sermons were delivered the day before.

The burden of one of these "influential and eloquent" ministers was to set before his audience, and through them, before the Government of the United States, the course that this nation must follow since the "Philippines have fallen into our hands."

One thing that is clear to his mind is that "we shall draw closer than ever before to our mother country." An Anglo-Saxon Alliance, to his mind, would mean peace. Thus he says, "Could the English-speaking peoples stand together, the destinies of the world would be in their hands. When England and America shall say together in the presence of any wrong, 'This must stop,' it will stop. Then from the soul of the English-speaking race which stands for peace will be heard, with the tone of an authority not likely to be slighted, the sacred words of our greatest soldier, 'Let us have peace.'"

Another prominent minister preached in a similar strain, his subject being "The Anglo-Saxon Alliance." In such an alliance he saw the sure preservation of the whole world and a peace that could not be disturbed. Still another influential speaker took for his subject—not Jesus, the crucified—but "Helen Gould, patriot." Among other things the speaker said, "I hail Miss Gould's gift as a sublime challenge to all our nation's wealthy families to go and do likewise, and thus to mollify the bitter and discontented feelings of the struggling masses."

From the foregoing it appears that entangling alliances are the means by which the peace of the world is to be preserved, while the munificent gifts of money would "mollify the bitter and discontented feelings of the struggling masses."

As reported in the papers there is absolutely nothing said of the gospel of Jesus Christ, through whom alone there can possibly be peace.

In contrast with all this, we have the utterances of an "influential and eloquent" minister of apostolic times, —one who was called to "fully preach the Word of God," being "separated unto the gospel." He declared, "I determined not to know anything among you, save Jesus Christ and him crucified." And to such an extent did he realize the importance of this work that he exclaims, "Woe is unto me, if I preach not the gospel."

Paul knew, and so taught, that the preaching of Christ, and its acceptance, was the only solution of every difficulty that could possibly arise.

The truth is that this world, like an old sinking ship,

is doomed—it is going down. And while statesmen and others are seeking to keep together its rotten timbers, the ministers of the gospel should be lifting their voices with one accord, in the power of the Holy Spirit, in urging the people to get ready to take their departure to the new and better world—the "world to come."

If it is seen by politicians and statesmen to be necessary that the nations should draw near to each other in the way suggested, let them attend to that; but let the preachers adhere to their high calling of persuading the people to draw nigh to God. This is the most important work; for if the people draw nigh to God there is no question but that they will draw nigh to each other. And this really is the only way in which this can be done.

"Nor all is gold that glitters," and not all is patriotism that flaunts the American flag. The saloons are making about the most conspicuous flag display just now.

THE following from the *New York Journal*, of the 17th inst., presents some questions worthy of serious consideration by those who hold to the idea that the war with Spain is a philanthropic one:—

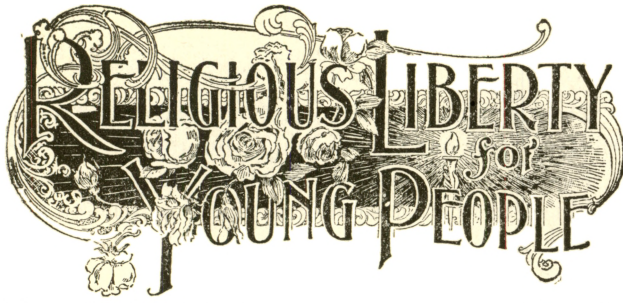
"There is one question which Americans who are not strategists are asking themselves more seriously every day as this war goes on. It is this: What do we expect to accomplish by the blockade of Cuba?"

"We know what we actually are accomplishing. We are killing off our friends, the reconcentrados, by hundreds if not thousands every twenty four hours. We are finishing Weyler's work with a thoroughness that must fill the butcher with ghoulish glee. But what end do we hope to achieve by inflicting all this misery?"

"It seems to be forgotten in some quarters that this is not an ordinary war. If we had begun to fight Spain on account of some injury to American citizens in Madrid, and if Cuba had been a loyal Spanish colony, there would have been nothing illogical in striking at Spain through the Cubans, either by blockade or in any other way. But Cuba is only nominally a Spanish colony, and as far as we are concerned she is not one at all. We have officially announced that the Cuban people are and of right ought to be free and independent. They are our friends and the enemies of Spain. Is it not a curious policy, then, to strike at Spain by starving the Cubans?"

"It has been demonstrated that as long as there is any food in Cuba the Spanish soldiers will not starve. Before they go hungry every Cuban within their lines will be dead. To bring about such a result will be to destroy such foreign confidence as now exists in our profession that we have undertaken this war from motives of humanity."

THE timely suggestion is made by the *Christian Citizen* that as it is likely Spain will kill as many American men before the war is over as the nation can afford to spare, it would be well to take some measures to provide that no more of our boys be killed on the Fourth of July than is absolutely necessary to the proper celebration of the day.



Studies in French History.—23.

"WHEN the brave constable, Du Gueschin died," began Professor Carman, "the king appointed Oliver De Clisson to take his place, to try to reconquer that part of France which had passed into other hands. This man was so very cruel that he was called The Butcher. Once when some of the poor people who had held out against him till he was very angry, finally surrendered, he stationed himself at the gateway where they passed out, and the cruel monster killed them one by one with his heavy battle ax; for as they were starved until they were nothing but tottering skeletons, they could not resist him. He killed fifteen in this way, and then the horrible work was given to another executioner.

"Poor King Charles did not live but a few weeks after this, and let us hope that he did not approve of the cruelty practised upon these helpless men. The people really began to respect the king, and the wisdom which he showed in this troublesome time. He neither corrupted the coin, increased the taxes, nor spent the people's money in tournaments and feasting. The soldiers were paid promptly, and the king had no favorites."

"Was Charles the Wise the same as Charles V?" asked Edna Phillips, note book in hand.

"The same, Edna, and he was well named 'The Wise.'"

"Would you please tell us something about the customs and manners of folks who lived at this time—let's see; this is in the fourteenth century, isn't it?" asked Milly Brown.

"Yes, Milly, the last half of the fourteenth century. I think your question is a reasonable one. We ought to know something about the ideas of the common people regarding right and wrong, refinement, courtesy, etc.

"The French people had been getting to have more and more refinement ever since the days of Charlemagne and his famous School of the Palace. But you may be sure their ideas of morals and decency were not by any means up to the standard of civilized people to-day."

"Grandma said this morning," remarked Maggie Palmer, "that she believed it was during the reign of Charles the Wise, that people began to wake up to the fact that it was at least *not in good form to steal and tell lies.*"

"I think she was right, Maggie," said Professor Carman, smiling at the look of astonishment upon the faces of his young hearers, "for it is recorded of a certain no-

bleman who felt anxious that his daughters should shine in society, that he once gave them some fatherly advice by which he hoped they would as far as possible try to regulate their conduct. He requested them to keep their hands clean when at table, and thought it would be well to keep their nails trimmed; and that when passing a private house they should not stop and look in at the windows. He also thought that as far as they could, they would better keep from telling lies and stealing."

"The very ideal!" cried Milly Brown, who was a prim little woman.

"How preposterous!" exclaimed Edna Phillips. "Just imagine our father's having to give us such advice as that!"

"It does seem rather amusing, Edna, but we must not become self-righteous, or measure ourselves among ourselves, for the Bible says those who do this are not wise. Now," continued the teacher, "I think we will hear the essay which Charlie White has kindly prepared."

"I couldn't find out so very much about knights and their duties, professor; but I have a few facts," replied Charlie, unfolding his paper, and as he took his place by the side of his teacher, began as follows:—

"When a boy whose parents intended him to be a knight, was a little chap only seven years old, he was sent away from home to live with a very brave knight in his castle. I presume the poor little fellow got pretty homesick, but that didn't make the least bit of difference,—he had to stay,—in fact, as people would say now-a-days, he must have staying qualities. He was called a page until he was fourteen. He was in the meantime made to study those things which would help to make him a great knight. But he did not have to study books, as we fellows do, for there were lots of them who could not even write their own names, and who had to make their mark with their sword, when there was any paper they wished to sign. What he *had* to learn was how to take care of horses and armor, and manage the dogs when chasing game.

"Sometimes when I get a lazy-fit on, I wish I lived in those days, and didn't have to study; but I'm glad to say those moods don't last long. I'd be real ashamed if they did. But there was one good thing about it,—the page was expected to be truthful, and to obey his superiors.

"When he was fourteen years old, he felt quite grand, for he then became a squire, and began to grow very anxious to begin his career and to distinguish himself. His imagination had been kept right up to a white heat, by hearing stories told and songs sung in praise of the valient deeds of the knights of other days.

"All this time he was wearing great iron spurs, until he could earn gilded ones by some deed of valor. When he was twenty-one, he was a real knight.

"In times of peace there used to be held mock fights or tournaments. Then the knight who, it was decided, had done the best, went and knelt down at some beautiful lady's feet, and received from her the prize.

"Of course when gunpowder was invented, the 'era of knighthood' practically closed; but still the restless, excitement-loving people still held their tournaments."

"You have done very well, Charlie. I advise you all to preserve your essays for future reference. Next week we will begin the history of poor Charles the Sixth, the fourth of the Valois Branch."

MRS. L. D. AVERY-STUTTLE.

God's Message of Warning.

"MAMA," said Charlie Ross, "I am troubled about the people. It seems a cruel thing to think that such societies as the Christian Endeavor, the Epworth League, the Christian Citizenship League, the W. C. T. U., and church organizations should be left to the vain hope that they will better the world, and bring in the millennium by bringing about religious legislation, and enforcing Sunday laws. No doubt they are ignorantly rushing on, deceived by the good they suppose they will do, and do not have the least idea as to what the dreadful result will be.

"Isn't there some way to stop them? Isn't there some way to warn them of their danger? Surely God, who has opened up the events of the world in prophecy, will help them to see where they are going."

"Surely he will," said Mrs. Ross, "if they will only read, believe, and receive. Amos says, 'Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets.' In regard to the making of the image to the beast, or bringing about the enforcement of religious laws in our own country and in the countries of the world, the Lord has sent out a warning. You may turn to Rev. 14, and read the 9th and 10th verses."

Charlie read, "'And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.'"

"This is the message to be given to men. The angel is symbolical of the messengers of God. This message is to be given with a loud voice. Men will have no excuse for being deceived. To every soul light will come that will illuminate the real situation. If this light is refused, of course, it will leave the soul in darkness, because he loves darkness rather than light. But you may rest assured that God will see that this message is fully understood by men. It is not his will that any should perish, but that all should come to repentance. The consequences of making an image to the beast are of unparalleled seriousness,—the penalty being the unmingled wrath of God. Through all ages we have had judgments mingled with mercy. It is true that nations who have filled up the cup of their iniquity, have been destroyed from the earth as so much refuse. They stand as examples and beacons of warning to the world to-day. This warning applies to

the whole world, and to every individual soul. It reads, 'If any man worship the beast, . . . the same shall drink.'"

"Then, mama, it would seem that every soul is to be warned, as every one is to be held accountable."

"He who died for every soul, will see that every soul has light as to whether he will receive the purchased salvation or not. But no force is employed in the gospel, save the power of divine love."

"How is the worship of the beast to affect the whole world?"

"Who are to worship the beast? Read Rev. 13:8."

Charlie read, "'And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.'"

"We have seen in our former talks that the beast is simply the outworking of self, the manifestation of the natural, carnal, mind, whose origin is found in him who said, 'I will exalt my throne. . . . I will be like the Most High.' There are only two classes in all the world, Charlie. One class have submitted to the divine spirit to be cleansed from the carnal, selfish mind; the other have cherished the selfish, sensual, and devilish principles that lead to the oppression and murder of those who are unlike them. The beast is seen in every land where selfishness is displayed, and the mark of the beast, the sign of the exaltation of self above God, will surely be seen and enforced.

"You know, dear, this is an age of signs. Every secret order has its sign. Of late the Christian world have been talking of adopting a flag as an emblem of Christianity. It is a white flag with a red cross, I believe. But this is not the sign that God would have displayed to mark out his true worshipers. To-day the line of demarkation between the true follower of Christ, and the lover of the world, is to become very distinct. The religious legislation that will enforce Sunday as a day of worship, will call forth a protest, and excite an investigation of the Word of God and the history of the past, that will result in making the truth clear, and in causing a division among men. Already thousands and tens of thousands have investigated this matter, and have taken their stand on God's side. They wear a sign of loyalty to Jehovah. It is the sign of his creatorship, and therefore of his right to the service of the soul. 'For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.'"

"That's a new thought to me, mama, but I can see that the Sabbath is a sign of God's authority and nature. He alone has a right to us."

"Yes. He says, 'I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them.' Again he says, 'Hallow my Sabbaths, and they shall be a sign between me and you.' The true Sabbath is a sign or seal of God. Looking forward to this very time when men should be seeking unto wizards, as we saw they were in our last

talk, Isaiah says, 'Seal the law among my disciples.' Looking at the law, we find that every specification of a seal is found in the fourth commandment. Can you tell me, Charlie, what is necessary in a seal, and for what a seal is used?"

"It is a stamp that is appended to a document of law to show who is its author, what is his authority, and over whom he has jurisdiction. It is generally stamped by the law-giver on human documents."

"God's law also has its seal. We could not tell from any of the commandments except the fourth, who God was, or what was his authority or jurisdiction; but in the fourth commandment all the specifications of a seal are met.

"While all men belong to God, yet Christians are his people in a peculiar sense. Others are his rebellious subjects, not submitted to his law; but in the Christian's heart his law is to be written. The seal of the law has been torn away, and a false seal substituted, and we as Christians have been ignorant of the deception; but now God commands every soul to repent, to tear away the false seal, and to receive the seal of God. You may turn to Rev. 7, and read the first three verses, in regard to the work that is to be done in the earth."

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.'

"O mama, what a work there is to be done! Is it true indeed that this sealing work is being accomplished, and that we to-day are receiving living light from heaven?"

"Yes, indeed, Charlie. This ought to greatly encourage and inspire us: we are chosen of God by this very light, to hasten on with his messengers in persuading men to receive the seal of God, and to refuse the mark of the beast.

"What did we find winds were symbolical of?"

"Strife, war." Dan. 11:40.

"Yes. Who are said to be holding the elements of strife in all parts of the world?"

"The angels."

"From time to time, war has threatened in different parts of the world. There have been little bursts of strife that have quickly been subdued; but the world, armed to the teeth, stands in an attitude of inevitable war. Our own country is suddenly plunged into war with Spain. God only knows how soon the fierce winds of strife will fill the world with war tempests of carnage and death. These winds would have burst on us long ago if the angels had not been bidden to hold them. Heaven is put into service for one purpose—to make a space of peace that

the servants of God may be sealed. As the mark of the beast is the sign of the nature and authority of the beast, so the seal of God is a mark of the nature and authority of God. Only those who have the mind of Christ will receive the seal of God. Let us be willing to give up every vestige of self, that the precious seal may be fixed upon us. When all the servants of God are sealed,

"Then forth the stern command will go,
Unbind the winds, and let them blow."

F. B.

A Card.

To all interested in carrying the gospel of Jesus Christ to the inhabitants of other lands and who desire to assist in supporting missionaries already placed and others who may engage in the work, the opportunity is given to make an offering to the Foreign Mission Board of the Seventh-day Adventist denomination.

Such donations should be sent to W. H. Edwards, the Treasurer of the Board, 1730 North Fifteenth Street, Philadelphia, Pa.

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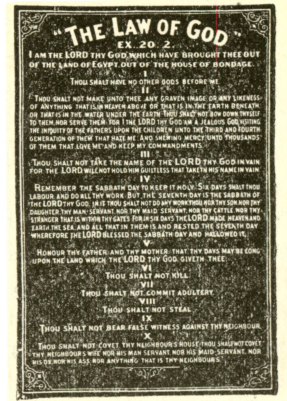
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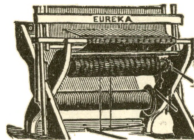
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American Sentinel.

NEW YORK, MAY 26, 1898.

ENGLAND is reported to have sent a "practical ultimatum" to France regarding their contention over territory on the Niger River, in Africa. And this is only one of many existing circumstances from which the long-expected general war may break out.

THE Sunday law in Berlin and throughout Prussia, says the *Christian Citizen*, has recently been strengthened by substituting jail terms for money fines as a punishment for its violators. And this has been done by direction of the emperor and empress.

THE difference between God's character and man's is indicated by these words of the 25th Psalm: "For thy name's sake, O Lord, pardon mine iniquity; for it is great." The slightness of the trespass, not the greatness of it, would be the ground on which pardon would be asked of man.

IT needs not faith, but only intelligent observation, to see that now—

"We are living, we are dwelling,
In a grand and awful time."

The times call for some decisive action on the part of everybody. The person who sets out to be merely a looker-on in the great earth-drama, will be overtaken by a grievous surprise.

GREAT things are going to take place on the high seas in the vicinity of Cuba as soon as the American and Spanish fleets come together. This is the substance of the "news" which the journals of "war extra" notoriety have been selling to the public for the last two weeks. Admiral Sampson has orders to destroy the Spanish fleet and is all ready to do so just as soon as he can get to it. This much is obvious to any intelligent person without the aid of enterprising journalism. And every intelligent person

knows also that no newspaper can tell anything about when or where the hostile fleets are to come together. The Spanish fleet is composed entirely of fast ships; from which fact it may be inferred that it was not sent to this coast for the special purpose of fighting. And as its speed is several knots an hour faster than that of the American fleet, it is plain that under ordinary circumstances it will be able to keep out of Admiral Sampson's way. And this fact may postpone a decisive encounter for a considerable time.

Meanwhile it is obvious that every day's delay in the matter tends to make the situation more complex and critical. Another decisive victory like that of Commodore Dewey at Manila would probably be the signal for European intervention to force Spain to submit; but Spain is counting on securing European aid, and while she can postpone decisive action there is a chance that complications may arise which will provide her with a powerful ally. Nothing could be more unfortunate for the United States and for the world than such an outcome; and therefore the situation calls for the utmost decision and celerity of action on the part of the United States.

THE Roman Catholic Church and the Spanish government are united. This is a plain, undeniable fact. In belonging to the Roman Catholic Church, therefore, a person is bound to be at least friendly to Spain. His church, while the union lasts, goes with that government, and he must likewise go with it or withdraw from his church. This is what is demanded by logic and consistency.

And it is the same as regards the person who is a Protestant. If he is a part of the state he must go with the state; and if he is a part of the church he must also go with the church. Then when the church and the state go different ways—as in the case of Spain and the Catholic Church in America—he must withdraw from one or the other. No person can ride two horses at once, going in different

directions. Of course, he may still profess allegiance to both; but logically—and actually—he must repudiate one or the other.

And it is a fact that the Christian church and the state—any state on the earth—are not going in the same direction. The Christian church is going to heaven; but the state is not going there; no state is going there. Individuals from every country on earth are going there; but no state will go there. Every state is moving toward extinction; for no state has immortality now any more than Babylon, Greece, or Rome had it. The end of the world will be the end of every state and government in the world. And, therefore, the Christian church cannot be joined with any state, and no individual can be at one and the same time, joined with the state and with the Christian church.

THE "almighty dollar" is just now a potent factor in quieting French hostility toward the United States, which has shown a disposition to make itself felt in the controversy with Spain. The French are getting ready for a great display at Paris in the year 1900—a great world's fair which is to eclipse any former thing of the kind—and the prospect that American dollars will be withdrawn from the enterprise is one which they would willingly make some sacrifice of sentiment to avert. And besides this, says the *New York Sun*, the big shopkeepers in Paris are greatly concerned over reports of the banding together of patriotic women in America to resent French hostility towards this country by discarding French dresses. We hope the report is true; for whatever the action may count for patriotically, it is much to be commended from the standpoint of good sense. We can think of nothing more deserving of eternal boycott than the fashions of "Paree."

THE supreme court of West Virginia has given a decision sanctioning the custom of reading from the Scriptures in the public schools.