

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

VOL. 13, No. 22.

NEW YORK, JUNE 2, 1898.

Single copy 3 cents.

*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.)

MIGHT does not make right, but right makes might.

To have faith means to stand alone against a multitude.

In Christian warfare the soldiers daily rations are drawn from the Word of God.

Not legislation, but faith, is the lever which lifts fallen men to the plane of righteousness.

The true Protestant is not he who opposes Roman Catholics, but he who opposes Romish principles.

The real battles of the world are not fought with armies and navies, but with principles of good and of evil.

The Christian religion looks so high for its sustaining and energizing power that it does not behold the state at all.

An alliance with one another may suffice for the nations; but nothing will answer for the interests of the individual, but an alliance with the Lord of hosts.

The first things human that were established on earth were the individual, and individual rights. These are, therefore, the most venerable of all things human.

To deny the rights of the non believer in Christianity—as for instance by a law forbidding him to work or seek amusement on Sunday—is to put a barrier across the way of his possible conversion.

THE question whether war is a proper means of accomplishing Christian work, is but the question whether carnal weapons are more effective than spiritual weapons. Christians believe the latter are more effective, always.

THE only army that Christ ever commissioned is that to which he said, "Go ye into all the world and preach the gospel to every creature;" and "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

It is not always safe in this world to be on the side of the majority.

It was not safe in Noah's time, or in Abraham's time, or in Elijah's time. There is no evidence that it was safe in anybody's time. The Word of God expressly cautions the Christian that he shall "not follow a multitude to do evil."

The history of the cause of truth and righteousness is but a history of the minority who have stood for God against the spirit and will of the majority. It presents many a picture in which an individual stands alone against a multitude.

Christianity does not rest upon the decisions of majorities. It cannot recognize their authority in religious things.

The last view, prophetically given, of the majority, in the history of human events, is an interesting one. It is given in the 20th chapter of Revelation. The prophetic description is:—

"And when the thousand years are expired, Satan shall be loosed out of his prison; and shall go out to deceive the nations which are in the four quarters of the

earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them."

In the beginning the majority were destroyed by a flood of water; and in the end they are found overwhelmed in a flood of fire.

There should be in this sufficient warning to Christians against building their hopes upon what may be done in this world by the majority.

RELIGION—the Christian religion—is a law. It is "the law of the Spirit of life in Christ Jesus." So the Apostle Paul speaks of it; and he says that by its power he was made "free from the law of sin and death." Rom. 8:2.

Being a law itself, it must be obvious that Christianity does not need a law to give it support. One law is not made to support another. A law that could not support itself would be useless altogether.

Any law that is passed for the support of Christianity, therefore, is but a declaration that Christianity is, in itself, a powerless and useless thing. It is a reflection upon God himself.

But this "law of the Spirit of life in Christ Jesus" has power to deliver men from the "law of sin and death." This is power vastly superior to any that ever was or can be exercised by any legislature or government on the earth.

To be certain of this, it is only necessary that the individual should experience the deliverance of which the apostle writes. Try it, if you have not already, and be convinced.

It may be truthfully said of the present that it is an age of federations and fortifications.

There is federation everywhere among men and among the nations; and there are vast armies and navies created by the nations in the hope of securing a defense behind which they will be impregnable against attack.

These represent the greatest power of which the world knows. In them the world is obliged to put its trust. But will they be sufficient for the test of the day that is coming?

The world hopes that they will, but it feels no assurance. Its statesmen look to the future with forebodings. What is there that will really prove a safe defense when the forces of destruction that have so long been gathering are unloosed?

He will be safe in that day who is behind the Lord of hosts. The winds of the final commotion are held by the angels in the "four corners of the earth" until the final choice of the people in the earth is made. Rev. 7:1-3.

There is a choice for every person to make in this matter. There is a choice to be made by you. Will you

choose the means of safety that are being provided by the world? Will you be secure behind the defense of an international alliance, with the resources at its command? Will you be secure behind anything less than the shield of Omnipotence? And can you afford to place yourself behind any other defense than this to-day?

### Washington's Advice.

IN view of the favor with which the suggestion of an alliance between England and the United States has been received, and the readiness with which it is advocated in influential circles in the United States, it is of real interest to every American to know just what Washington said on that subject. We therefore present in full that part of Washington's famous and solemn address to his countrymen:—

"Against the insidious wiles of foreign influence (I conjure you to believe me, fellow-citizens) the jealousy of a free people ought to be *constantly* awake, since history and experience prove that foreign influence is one of the most baneful foes of republican government. But that jealousy, to be useful, must be impartial, else it becomes the instrument of the very influence to be avoided, instead of a defense against it. Excessive partiality for one foreign nation, and excessive dislike for another, cause those whom they actuate to see danger only on one side, and serve to veil, and even second, the arts of influence on the other. Real patriots, who may resist the intrigues of the favorite, are liable to become suspected and odious, while its tools and dupes usurp the applause and confidence of the people, to surrender their interests.

"The great rule of conduct for us, in regard to foreign nations, is, in extending our commercial relations, to have with them as little political connection as possible. So far as we have already formed engagements, let them be fulfilled with perfect good faith. Here let us stop.

"Europe has a set of primary interests, which to us have none or a very remote relation. Hence she must be engaged in frequent controversies, the causes of which are essentially foreign to our concerns. Hence, therefore, it must be unwise in us to implicate ourselves, by artificial ties, in the ordinary vicissitudes of her politics, or the ordinary combinations and collisions of her friendships or enmities.

"Our detached and distant situation invites and enables us to pursue a different course. If we remain one people, under an efficient government, the period is not far off when we may defy material injury from external annoyance, when we may take such an attitude as will cause the neutrality we may at any time resolve upon to be scrupulously respected—when belligerent nations, under the impossibility of making acquisitions upon us, will not lightly hazard the giving us provocation—when we may choose peace or war, as our interest, guided by justice, shall counsel.

"Why forego the advantages of so peculiar a situation? Why quit our own to stand upon foreign ground? Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalry, interest, humor, or caprice?

"It is our true policy to steer clear of permanent alli-

ances with any portion of the foreign world; so far, I mean, as we are now at liberty to do it; for let me not be understood as capable of patronizing infidelity to existing engagements. I hold that the maxim is no less applicable to public than to private affairs, that honesty is always the best policy. I repeat it, therefore, let those engagements be observed in their genuine sense. But, in my opinion, it is unnecessary, and would be unwise, to extend them.

"Taking care always to keep ourselves, by suitable establishments, on a respectable defensive posture, we may safely trust to temporary alliances for extraordinary emergencies.

"Harmony and a liberal intercourse with all nations, are recommended by policy, humanity, and interest. But even our commercial policy should hold an equal and impartial hand; neither seeking nor granting exclusive favors or preferences; consulting the natural course of things; diffusing and diversifying, by gentle means, the streams of commerce, but forcing nothing; establishing, with powers so disposed, in order to give trade a stable course, to define the rights of our merchants, and to enable the government to support them, conventional rules of intercourse, the best that present circumstances and mutual opinions will permit, but temporary, and liable to be, from time to time, abandoned or varied, as experience and circumstances shall dictate; constantly keeping in view that it is folly in one nation to look for disinterested favors from another; that it must pay, with a proportion of its independence, for whatever it may accept under that character; that by such acceptance it may place itself in the condition of having given equivalents for nominal favors, and yet of being reproached with ingratitude for not giving more. There can be no greater error than to expect, or calculate upon, real favors from nation to nation. It is an illusion which experience must cure, which a just pride ought to discard.

"In offering to you, my countrymen, these counsels of an old and affectionate friend, I dare not hope they will make the strong and lasting impression I could wish—that they will control the usual current of the passions, or prevent our nation from running the course which has hitherto marked the destiny of nations; but if I may even flatter myself that they may be productive of some partial benefit, some occasional good, that they may now and then recur to moderate the fury of party spirit, to warn against the mischiefs of foreign intrigues, to guard against the impostures of pretended patriotism—this hope will be a full recompense for the solicitude for your welfare by which they have been dictated."

A. T. J.

THE following petition has been presented to the President by a committee of Southern Baptists:—

"To the President: We, citizens of the United States, looking to the probability that our Government may be called to exercise its office in the adjustment of the pending difficulties in Cuba; and whereas the doctrine of the equality of religious rights of all men is a doctrine dear to the heart of every true American; we therefore earnestly request the President of the United States that in such contemplated adjustment the influence of this entire

Government be employed to secure equality of religious rights to every inhabitant of Cuba."

As between Catholics and Protestants, it is altogether likely that the influence of the Government will be exerted in Cuba in harmony with the terms of this request. But unfortunately, this Government has not within its own borders secured "equality of religious rights" in cases of controversy which have arisen between Protestants and Catholics. "The influence of this entire Government" has by acts of Congress and the decisions of its courts been thrown upon the side of religious intolerance. And by this the Government has unfitted itself for sincere and consistent action in behalf of religious freedom for the Cuban people.

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

BY MRS. S. M. I. HENRY.

DURING that summer of '75 our work was in the two lines of Reformation and Formation or Prevention. The reformed man as an evangelist had arisen on the world's horizon, and through the marvelous experiences of salvation from the rum curse which he related was moving all hearts. The enthusiasm of pledge signing and soul winning was such as our generation had never seen before. The most thrilling experiences of Crusade days were improved upon in the meetings which were held from twice to thrice a day wherever these returned prodigals appeared.

We had Francis Murphy, who was just beginning his career, at Rockford; and between his meetings and the "army," were kept busy early and late.

All the while I kept in view that coming convention in Cincinnati, and was preparing myself to make a presentation of this line of preventive work before the women who should there assemble. I learned the manual of arms, or at least so much of it as was necessary to make it possible for me to train a boy to appear with me before the convention to illustrate my theme, or to drill a company if one could be raised quickly for the occasion.

When the time came I took a uniform and a gun; I borrowed a Cincinnati boy, who proved to have the right material in him. The manner in which he wore that uniform and followed my leadership during that memorable week will never be forgotten. He stood with me for hours on that platform, the sole representative of a whole generation, while we discussed him and his cotemporaries, and their place in the redemption of society. He was always ready to respond instantly when in the progress of discussion he was called upon for anything "in his line."

The women were feeling their way through mists out of desuetude and narrowness into things that already loomed like mountains and spread out like seas before them; and among these mists was the parliamentary

fog, so that it was not an easy process to arrive rapidly at a conclusion in such a manner as to keep everything "straight on the minutes."

In this, as in every later discussion, we had all phases of temperament and belief to deal with. There were among us "friends" who objected to the "war footing" upon which we had put the boy in the uniform, and while there was not a dissenting voice concerning the proposed line of work, while this was recognized as the strategic point in the battle with the liquor traffic, yet there were many minds as to methods.

One sweet-faced "Friend" from Philadelphia, at last, however, practically settled the question by saying:—

"Mrs. President" (Mrs. Annie Wittenmyer, of Penn., had been called to that office) "I have been on principle opposed to anything which savored of militiaism, but as this discussion has progressed I have thought that truly the 'Lord he is a man of war,' and if it will hasten the destruction of King Alcohol to equip the boys of the nation after this fashion, and drill them in the use of a wooden gun, making this the means of holding their attention to the truth as it is in the Word of God, I am ready to vote 'aye' and go home and help to raise and equip a regiment of Philadelphia boys."

There was a perfect storm of applause at this concession; the question was called; the vote taken; and the Cold Water Army was a recognized department of the W. C. T. U., and Miss Julia Coleman, of New York, was appointed to prepare for us a text book on alcohol to accompany our Bible temperance lessons.

The work of organizing the children began at once in nearly every state, and went forward with the energy of a forlorn hope; for the more we tried to "evangelize the masses" the more we saw of the desperate need of preventing the formation of such a vicious, sensual appetite as that for strong drink.

The next May, I think it was, I made my first visit to Evanston, called by Miss Willard, for the purpose of organizing an army among the children in whom she was especially interested. I was entertained at what was afterwards named, and has come to be known all over the world as "Rest Cottage," with her as my hostess; and I have a pathetic pleasure in remembering that we sat and talked in the evenings on the very spot which she occupied during the little time that she lay in her last sleep under her own roof that day before she was taken to her final resting place.

If I were writing my own experience I should have a thrilling one to tell of this meeting at Evanston; an experience like that of a bird whose wings had never been discovered, but who, suddenly conscious that it must fly or die, unconsciously spreads a pair of pinions, strong and instinctive with power, and sails away to its own amazement and delight; if not to that of those who are looking on.

A BAPTIST minister in the West, Rev. Stephen Northrop, is quoted in the *Kansas City Journal* as having said in a recent sermon that "the men who have achieved

glory on fields of battle have all been followers of the Master." When clergymen indulge in such "patriotic" nonsense they invite people to believe that the doctrines of the religion which they profess are only about as near the truth as the idea that Hannibal, Julius Cæsar, Alexander the Great, and Napoleon, were all faithful Christians.

### Rev. John Leland on the Congressional Sunday Mail Report.

REV. JOHN LELAND was a Massachusetts clergyman who had passed the greater part of his life before the dawn of the first day of the nineteenth century. He was a college mate and close friend of Thomas Jefferson, and this fact lends interest to his presentation upon the subject here considered. Upon the occasion of President Jackson's message to Congress, shortly after the Congressional Sunday Mail Report, written by Col. Richard M. Johnson, Mr. Leland addressed to Col. Johnson the clear and forcible arguments in support of the latter's position which are given following. It is much to be regretted that clergymen of our own day do not see with equal clearness the importance of maintaining separation between religion and the state.

We give Mr. Leland's communication just as it appears in a clipping from a New York daily bearing the date of the year 1830, which reprints it from the *Washington Telegraph*. We are indebted for the clipping to Mr. F. B. Reed, of Lakeville, Conn.

Mr. Leland's letter is dated "Cheshire, Mass., Jan. 3, 1830." As printed it reads:—

"Rev. John Leland, to Col. R. M. Johnson, on the Message of the President, and Transportation of the Mail.

"The Message of the President proves that he is as wise to rule in times of peace, as he is brave to fight in times of war. It embraces the whole ground. Our relations with European powers, the Barbary States, and Indian tribes, are clearly stated. The rights of the people, the integrity of the authority of the States, and the specific powers of the General Government, he delineates with the hand of a master. Where he believes the Constitution can be amended, for the better, he recommends an amendment, and gives his reasons why. And where he judges the laws are deficient to check frauds, or too obscure to be well understood, he advises a new enactment. A giant genius, tempered with a conciliate spirit, runs through the whole of it; and a conviction fastens on the minds of those who read it, that his words flowed from his heart. His friends, who feared he would be deficient in the Cabinet, have their fears turned into admiration; and his enemies, who have vilified him, must stop their mouths, and own that it is a message of wise measures and necessary business. The document reminds us of the ancient sages who had knowledge of the times and knew what Israel ought to do.

"Our relation with foreign powers—intercourse with the Indian tribes and internal regulations, cannot be developed with a word, no not with a thousand; hence the message is lengthy, but not superfluous. Long as it is, I wish it contained another solemn warning to Congress, to

do nothing (in a legislative capacity), that would have any bearing on religious opinions.

"A large number of people, in concert, have petitioned Congress to stop the transportation of the mail on Sunday; because they believe in their consciences that Sunday should be kept holy and free from all servile labor. The report of the Committee of the Senate, last session, on the petition, is replete with candor and strength of argument; the radical parts of which never have and never can be confuted; but still it has not put the matter to rest. New memorials are to be presented to Congress—irreligion is trumpeted—and the learning and religion of the petitioners are to outweigh all opposition.

"The Constitution of the United States is a charter of powers granted and rights maintained; among all the enumerated powers given to Congress, there is none that authorizes them to determine which day of the year or week the people shall abstain from labor or travel.—Should they therefore make such a powerless law, it would be unconstitutional. There are many thousands in the United States, who conscientiously keep the seventh day of the week for Sabbath. Should Congress stop the transportation of the mail on the seventh day, and continue it on Sunday, what would the petitioners say? Would they not complain of a partiality shown to the Sabbatarians, to the grief of the Sundarians? It amounts to nothing to say, 'there is a majority that prefer the observance of Sunday to any other day,' for minorities have unalienable rights, which ought not, and cannot, be surrendered to government. The God we adore—the worship we pay him, and the times of performing that worship, are articles not within the compass of any Gentile legislature. The design of civil government, which is to protect the lives, liberty, and property, of the many units which form the whole body, is every way answered without that surrender. Government should defend the rights of the religionists (as citizens), but all religious opinions of none. If the petitioners are secured in their persons and rights, why should they desire more? Their consciences can never be charged with guilt for what others do; for conscience belongs alone to the home department. Why should they wish to stretch and top off (like Procrustes) and bring all to their standard? The driving of a carriage will neither terrify them nor break their devotion; for many of them are drivers to the places of their devotion. If sabbatical laws are necessary to govern the people on Sunday, and keep them from all business but religious duties, why not make a law to prevent Sunday schools; for there is no greater relation between education and religion, than there is between traveling and religion. Paul and his company and baggage, were five days traveling by water from Phillipi to Troas. In Troas they tarried seven days, the last of which was the first day of the week: of course one of the five days was Sunday; and yet there was no law of conscience, or law of Congress, to prevent them from transporting themselves and goods on Sunday.

"Should Congress indulge the petitioners, and pass a law to stop the transportation of the mail on every Sunday, it would be a nest egg for themselves and for others. Encouraged by success, they would next proceed to have the days of Christmas and Easter, and their associations and synods exempted in the same way, and where would it end? The Sabbatarians with the Jews (finding Congress flexible), would, with equal right, claim a law to sanctify Saturday for their convenience. Whenever a legislature

legalize holy-days, creeds of faith, forms of worship, or pecuniary reward for religious services, they intrude into the kingdom of Christ, and impeach the wisdom of the divine law giver (for not knowing how), or his goodness, for not giving ALL laws in his government. The deadly pill, at first, will always be rolled in honey. The honor of religion—the spread of the gospel—the piety and research of the reformer—the good of society—the safety of the state, and the SALVATION OF SOULS, form the syrup in which the poisonous pill is hidden. It is from men, high in esteem of holiness and wisdom, that the worst of usages and most cruel laws proceed; for base characters defeat their own wishes. The heart of King Asa was perfect all his days; yet he oppressed some of the people—was mad at a seer who reproved him—and made a law, that whosoever would not seek the Lord, should be put to death.

"Admit of the principle that *religion is an institute of state policy*, and the people hold their liberty by the tenure of the will of the legislature; which is very changeable—often corrupt, and many times very cruel. Admit of the principle, and you approve of that which has reared an inquisition and drenched the earth with blood.

"Many plead for an equality of all *Christian societies*, and plead as strongly that they should become bodies politic, and be supported by the civil law. If this is proper for Christian societies, it is as proper for Jews, Pagan, or Mahomedan societies; but the liberty contended for, should be guaranteed to *each individual*, as his inalienable right, which cannot be meddled with, without usurpation in the rulers, which turns them to tyrants.

"Those who wish to call in the *strong* arm of law to defend their opinions, give evidence that they have not logical reasoning, on moral and religious subjects, to support their *weak* dogmas.

"I am sorry that Congress have committed themselves by a precedent of giving their chaplains a *legal* reward for *religious* services. How preposterous the sound!—A far-fetched construction supports it. The law of reason and revelation enjoins a reward to the laborer; but if Congress should reward the chaplains with their own contributions, it would look more like simple Christianity. The people at large, have none of the devotion or instruction of the chaplains; nor any voice in electing them; why then should they be taxed where they are not represented? The chaplain who would not attend, on request, and trust to the promise of Christ, and the benevolence of his friends for his reward, without *legal obligation*, would be selling his prayers for money and turning the gospel into merchandize. The thing here spoken of, is a small moiety which the nation can never feel; but trace it to its root and it contains that principle which is so pernicious in the world; and is now used as a stirrup by the petitioners to mount the steed and ride down the people.

"In all other respects Congress has been cautious and wise in every thing that has any bearing on conscience and religious rights; and even in this particular they have made the *best of a bad*; for they have shown no partiality to sects or sentiments in their elections.

"I have written a long epistle, but it is not likely that I ever shall write any more; for my age advises me that the time of my departure is near.

"Yours, with respect,

"JOHN LELAND."

### Strange If True.

"It may be regarded as a strange fact," said the St. Louis *Globe-Democrat*, of March 12, "that at a time when the sentiment of the civilized world is the strongest in opposition to war, and the implements of warfare are most destructive, nearly every nation in existence is making greater preparation for the exigencies of war than ever before."

But is it true that at the present time "the sentiment of the civilized world is the strongest in opposition to war"? Have not recent events proved quite the contrary? Did we not see not only the "civilized world" but the "Christian world" ablaze with the war spirit less than three years ago over the outrages in Armenia? Did we not witness the spectacle of nearly the whole "Christian world," through the various churches, demanding action at the hands of the so-called Christian powers, especially at the hands of England, that would have deluged the world in blood? Was it not indeed churches, synods, conferences, etc., that were in the van of the movement in England that well-nigh caused a cabinet crisis in that country because the government was not willing to set the world ablaze with war—to enter upon a crusade to drive the hated infidel from the sacred soil of "Christian Europe"?

Was not the same spirit again manifest in large measure when "Christian" Greece declared war against infidel Turkey? And in the case of the present war between our own land and Spain, where, north or south, east or west, has even "Christian sentiment", voiced by the churches, been against it? The pope and his prelates were almost alone in their efforts to preserve peace, and their motive was too evident to deceive anybody. So far as sentiment was concerned they were not able to control or mould that of even their own people; while Protestant pulpits have all the while been ablaze with the war spirit, and thousands of them ring weekly with arguments in justification, if not of war in general, of this war in particular.

No it is not true that at the present time "the sentiment of the civilized world is the strongest in opposition to war." It is, as a secular paper remarked recently, true that "civilization has not lessened the war spirit in men, it has not made them less ready to fight; it has only changed the reasons for war. Given what appears to men to be an adequate reason for war, and they are as ready to fight to-day as they ever were." And it might truthfully have been added that the causes which are supposed to justify war are not so very different to-day than they used to be. National honor, territorial extension, the collection of claims, the protection of citizens, and even revenge for real or fancied wrongs, are still held as they have ever been, to be just grounds for war.

Even in the present war with Spain, undertaken so far as Mr. McKinley is concerned, the writer believes, only for the freeing of Cuba, the mass of the people are moved

far more deeply by a desire for revenge than by motives of philanthropy, and the battle-cry alike on land and sea is, "Remember the 'Maine.'" Dewey's fleet went into action at Manila under the inspiration of these words signaled from the flag ship. The same thing is true of several actions in West Indian waters, and every cracker in an order of over six hundred thousand pounds of hard bread for the army, now being filled in St. Louis, bears and is to bear the same motto of revenge, "Remember the 'Maine.'"

Now the writer believes that Cuba ought to be free and that Spain has by injustice and oppression forfeited all just right to govern that island: he also believes that the destruction of the "Maine" was due to a plot that must have involved Spanish officials, and that the perpetrators of the crime deserve punishment; but from the Christian standpoint these facts warrant neither individuals nor nations in seeking revenge. It is written in the Christian Scriptures, "Vengeance is mine; I will repay, saith the Lord." And let true Christians everywhere say, Amen.

The moral of this is that we should not deceive ourselves with the thought that civilization, even "Christian civilization" will ever abolish war. The Scriptures tell us very plainly that the last days of this world's history are to be days of unparalleled strife. And at the same time they tell us the people will be deceiving themselves with the cry of "peace, peace, when there is no peace." Unexampled preparation for war and unparalleled talk of peace,—much-talked of but never materializing sentiment against war,—are signs of the last days; and their language to all who will hear is, Get ready for the great day of God! Get ready! *Get ready!* GET READY! And the preparation that God would have all men to make is plainly indicated in Zeph. 2:1-3. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord." God help his people everywhere to heed the warning, and Get Ready.

C. P. B.

THE *American Review of Reviews* gives the following in explanation of the pope's desire for peace so fervently expressed in connection with the Spanish-American conflict:—

"In the early part of this century the property of the Roman Catholic Church in Spain absorbed a large part of the wealth of the country. In 1820 there were 150,000 monks and priests in Spain, besides many thousand nuns. At present there are only about 35,000 priests and monks in Spain, and 15,000 nuns. In all the struggles of factions and parties in Spain, clericalism has played a large part. In 1835 the success of a particular faction meant the crushing defeat of the clerical party. This led to sweeping confiscatory decrees, and these led to a long quarrel between the Vatican and the Spanish government. This was kept up for nearly a quarter of a century, when a new concordat between the Spanish government and the pope was established. In harmony with that a large amount of church property was sold

off, and there was issued to the church several hundred millions of dollars in interest-bearing Spanish bonds. This huge block of securities is now held by the Roman Catholic Church. No wonder the pope is anxious to intervene. The interest on these bonds cannot be paid unless Spanish credit is maintained, and protracted war between the United States and Spain means Spanish bankruptcy."

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### A Solemn Warning.—No. 4.

BY C. H. KESLAKE.

WE have seen that before the beginning of the fourth century Christianity had united with paganism in sun worship. This was made more complete by Constantine at the beginning of the fourth century.

With this union of Christianity and paganism in the worship of the sun, we have perpetuated the day which had centuries before been dedicated to the sun. Thus from this time forth we have Christianity and paganism united in the worship of the sun, and even known after Constantine's professed conversion to Christ as Christianity; thus we have in the Roman Catholic Church sun worship as Christianity—thus we have in time Christians unconsciously rendering homage to the "Unconquered Sun," at the same time thinking they were rendering homage to the Sun of Righteousness—Christ—and unconsciously keeping the day of the sun, the first day of the week, thinking all the time that they were in reality keeping the Sabbath of Jehovah.

It has been shown in former articles that sun worship was the "oldest, the most widespread, and the most enduring of all" pagan religions, and that God regarded it as being in his sight the most abominable of all.

Previous to the coming of Christ, sun worship, bad as it was, was at its worst only the rival of the true worship of God; but after Christ's time gradually, almost imperceptibly, it not only took the place of Christianity, but it was accepted as *Christianity*. This was the climax; the very "mystery of iniquity." Yet not quite.

The reader who is familiar with the history of sun worship will remember that the sun was worshiped under various forms and names. But whatever the form was, it was not that that was worshiped. That but served to remind the worshiper of something else.

It would not be strange if this practice should be continued after this sun-worship had taken the place of Christianity and bore its name.

In Roman Catholicism, it is carried out in the images that are erected ostensibly to this or that saint, but really in perpetuation of the old pagan practice. When Catholics bow down before the images representing some of the dead saints, and even of those representing Christ, and are charged with worshipping and adoring them, they deny the accusation. There is some truth in these denials. They do not worship them; but only that which they represent.

Ostensibly, it is Christ and these dead saints that are worshiped; in reality, it is the "Unconquered Sun."

In speaking thus of Roman Catholicism, it is not charged that Catholics understand this matter as presented. Indeed, one could hardly expect them to understand it in its true light. As before stated, it is the "mystery of iniquity." Outside of the Bible it is impossible to comprehend it fully. And here they handicap themselves; they cannot receive the testimony of God's Word, as they are forbidden to judge of the sense of Scripture only as it is expounded to them by the Catholic Church, and interpreted according to "the unanimous consent of the fathers." This may be seen from the following quotation found in the creed of Pope Pius IV., and to which all Catholics are bound to subscribe:—

"I also admit the Holy Scriptures, according to that sense which our holy mother the church has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers."—"*Catholic Belief*," p. 251.

To a greater or less extent this "Mystery of Iniquity" has prevailed. For a thousand years and over, this papal darkness—this Christianized paganism—has held sway more or less in every heart. But now the time has come for the truth to be known.

Let it be borne in mind always that sun worship was the most abominable in God's sight, and was the greatest rival to the true worship of Jehovah. And let it also be borne in mind that this system, through the papacy, has been perpetuated in some of its forms to this present day. And let it further be borne in mind that Sunday,—the "wild solar holiday of all pagan times,"—is the sign or mark of this great system of false worship; even as the Sabbath of the fourth commandment—the seventh day—is the sign of the true God and his worship.

But at this time, when the light of the glorious gospel of Jesus Christ is to shine forth with a splendor never before witnessed, not even in apostolic days, it is sought to enforce this mark of sun worship upon the consciences of the people—sought to perpetuate it as Christianity and in the name of Christianity. And this, too, when the chief apostles of this movement know perfectly well that the Bible is utterly silent concerning the observance of Sunday, and that its uniform testimony is, that "the seventh day is the Sabbath of the Lord thy God," and when they know too, or may know, if they will only stop and study, that Sunday was always and only the sign of the most iniquitous worship that ever arrayed itself against the worship of the Lord.

And it is because that in spite of this knowledge they persist in this work, which is virtually to put the creature in the place of the Creator, and which in turn is virtually to make God to cease to exist (see Isa. 30:11), that the solemn warning of Rev. 14:9–11 is given.

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RELIGION furnishes the deepest motives of human action.



METHODIST journals and some others have of late been discussing the question of the cause of Methodist "statistical sterility," shown by the last denominational census, which reports an addition of only about 19,000 members to the denomination during 1897. The *Rocky Mountain Christian Advocate* gives this explanation, which is worthy of note:—

"Full many a time the devotional meeting of the chapter closes with tear wet cheeks, and the uplifted hand or voice of penitence and desire for a saving knowledge of Christ; and the leaguers coming from the inner sanctuary of the mercy seat pour into the evening services only to hear a discussion of social science, or local politics, or an adjudication of science, or a manifestation of temper on this or that. The stricken lad hearing this kind of thing, crying in his soul, 'Sirs, I would see Jesus,' and hearing not, 'Behold the Lamb of God which taketh away the sin of the world,' but — goes out into the darkness, after the service is over. 'And it was night.'"

While this may not fully explain the statistical loss in a church of the size and popularity of the Methodist body, it does present a sufficient reason for the failure so far as concerns those whose desire is to see Jesus, rather than to engage in the various church schemes for cleansing politics and reforming society.

The *Christian Citizen* says that this is a "strange explanation;" and so it is from the "Christian citizenship" standpoint. That is a political standpoint, and not one from which an individual can "see Jesus;" for the Saviour of men was never in politics, and from this it is perfectly plain that there is nothing in politics that can save mankind.

THE chaplain of a Missouri regiment which is to participate in the war is Father Thomas Sherman, a Jesuit priest. In a recent address to the regiment he gave the Catholics enrolled in it permission to eat meat on Fridays and on fast days, saying that in so doing they would not be false to their religion. He assured them that God would forgive them for eating meat on such days, considering that they were supporting the hardships of a war waged for the freedom of their fellow-beings. His remarks, it is said, were hailed with delight by the soldiers.

THE motive for this absolution is not hard to dis-

cover. It is evident that without it the Catholic Church would be very likely to be brought into conflict with the Government by the circumstances attending a campaign. The rations of the troops are supplied by the Government; and in an enemy's country provisions are apt to be scarce. So that it might easily happen that at times meat in some form would be the mainstay of the soldier in keeping up his bodily strength, without which he would be of little service to the Government. The Government would insist, of course, that the soldiers keep themselves, when possible, in condition to do battle with the enemy; and it would be necessary for the Government or the Catholic Church to give way in the matter of eating meat. It would seem that in this case the Catholic Church has deemed it wise to give way before raising an issue in such a controversy.

THE incident calls attention to the primary principles of the papal religion. By the word of a man—a fellow-mortal like themselves—these Roman Catholics felt themselves absolved from what they believed to be the command of God, but which was in fact nothing more than the decree of man, since the Word of God says nothing at all about eating meat on Fridays or observing certain days as fast days. They receive the decree of men as the command of God, and then accept the word of man as having authority to release them from their obligations to God. It is thus that the papal religion puts man in the place of God.

IT is generally known that in Spain there is a union of religion with the state. The particulars of this union however, are not so well understood, and we present a few of them as given by a journal of this city:—

"The constitution of Spain says: 'This nation binds itself to maintain the worship and ministers of the Roman Catholic religion.' Of the 17,565,600 inhabitants, in 1887, 17,535,300 were Catholics. Public notice of any other worship than that of the Roman Church is prohibited by law. 'Spain has 65 cathedrals, 30 religious colleges, 18,564 churches, 161 monasteries, 1684 monks, 1,027 convents, 14,592 nuns, 11,202 sanctuaries and other religious houses not churches, and 32,435 priests.' The people know nothing but their catechism. A recruit must pass a religious examination before he can enter the army or navy, and the same is true of a candidate for any public office. The priests are active politicians, and ecclesiastics sit in the national parliament by virtue of their sacerdotal office. The prison doors are ready to fly open to any Spaniard who 'insults' the Catholic Church, and now, as in the days of Philip II., there is no place in Spain for a heretic."

All this reveals the internal rottenness that has made the once vast and mighty empire of Spain weak before the power of nations which, while vastly inferior in size, have embodied the virile principles of civil and religious freedom.



## The Churches Losing Faith.

"THE Waning of Evangelicalism," is the title of a seriously-written article in a recent issue of the London *Contemporary Review*, from the pen of an English writer, Mr. Richard Heath.

That the decay of evangelical enthusiasm in English-speaking lands is a plainly-apparent fact, is evident not alone from this article but from comments made upon it by the New York *Sun*. In summing up the situation the *Sun* says:—

"In the English Church the Evangelical party distinctively has almost ceased to exist, and the same is true of the Episcopal Church in this country, though at one time it included a great part of the pulpit eloquence of both. The Low Church school, once powerful, if not dominant, has passed away, and there remains only the two parties, the Broad Church, or liberal, and the 'Catholic,' or ritualistic, closely approaching the Roman Church in its devotion to church authority and sacerdotalism. The Congregational churches departed long ago from earnest sympathy with the Evangelical movement, and consequently the Unitarian rebellion, once active, is now quiescent.

"It is a receding movement, for Unitarians are finding that Evangelical orthodoxy itself has thrown down most of the barriers separating it from them. They are no longer fighting against it, for there is nothing of importance left to fight against. Presbyterianism, a very citadel of Evangelicalism, is surrendering the stronghold to its skeptical enemies. Some of its most prominent theologians are rejecting the infallibility of the Bible, and thus leaving it no ground on which to stand. A critical instead of a believing spirit prevails, and the latitude of Broad Church Episcopalians is attracting many of the laity. Defense of the Bible as the only rule of faith and opposition to the pope as the antichrist and to the church of Rome as the sum of all abominations have been succeeded by Presbyterian laudation of a Roman Catholic archbishop at a recent celebration, and sympathetic treatment of the church of Rome as one of the greatest and most valuable of Christian agencies.

"The *Contemporary Review* writer undertakes to discover various remote causes of the 'waning of Evangelicalism,' but there is no need of going further or deeper than this waning of earnest religious belief. The vital warmth of faith is passing out of it. It has become skeptical, or at least a spirit of skepticism has entered into its theological seminaries and thence spread widely through its pulpits. The Baptists and Methodists, especially bred or stimulated by the Evangelical movement, are less affected, perhaps are little affected as yet by this destructive spirit of criticism; but it is devitalizing the Presbyterian Church. How could it be otherwise when this new movement, now so powerful in Presbyterianism, is directed against the very foundation of its faith and whole system of theology?

"That is enough to account for the 'waning' of which the *Contemporary Review* treats. What can remain of Evangelicalism if the source from which lone it draws its inspiration is degraded by its own appointed defenders into a polluted stream of superstition, delusion, fraud, and ignorance, having its springs in the groping of mere

human intelligence incapable of penetrating the mystery of life?

"Without an infallible Bible, sent as a revelation direct from God, Evangelicalism must necessarily wane and die."

We have an "infallible Bible, sent as a direct revelation from God;" that much is secure. That is as real now as it was in the days when evangelical enthusiasm was at its height. But that infallible Book contains the query, "When the Son of man cometh, shall he find faith on the earth?" Faith is dying out, and we are in the days when "the Son of man cometh."

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## Retgression.

BY C. H. K.

PRINCE BISMARCK, according to the New York *World*, May 19, makes the following statement concerning the United States: "America's change of front means retrogression in the high sense of civilization. That is the fact most to be regretted about this war. The war cannot have a wholesome result either to America or Europe. The United States will be forced to adopt an intermeddling policy leading to unavoidable friction. She thus abandons her traditional peace policy, and in order to maintain her position she must become a military and naval power—an expensive luxury which her geographical position rendered unnecessary."

There is much food for thought in these utterances. They are the words of one who for years has stood in the front rank among statesmen, and who has watched closely the history of this country, and knows whereof he speaks.

"Retgression" is an awful word at any time, meaning, as it does, a "going backward," a "declining from a better to a worse state;" but it is especially so when used in this connection. "America's change of front means retrogression in the high sense of civilization." And from now on she will be "forced to adopt an intermeddling policy leading to unavoidable friction."

This "intermeddling policy" is the one that has marked the history of the nations of the Old World, and it has always led to "unavoidable friction."

Therefore, from this time on, America will be on the down grade, from "a better to a worse state," until it reaches the level of these other nations.

Bismarck's words are a confession that the "traditional peace policy" of the United States has lifted her, to put it no stronger, above the nations of Europe in the scale of civilization.

But now, forsaking this peaceful policy, she must adopt an "intermeddling policy" which must lead her to "unavoidable friction."

"Friction" means the "rubbing of one body against another." The continual rubbing together of two bodies that are in their nature combustible must produce fire.

And everybody knows that nations—especially Christian(?) nations—are “combustible.” To-day this world is like a vast powder magazine. So when this rubbing begins and is continued, sparks at least will follow, and falling somewhere in this vast powder magazine, the result will be a tremendous explosion.

Let everybody take note that “Old Glory” is no longer the emblem of a peace-following nation; and that the unseen hand of Destiny is even now writing “Ichabod” upon her banner.

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### Prayer and Battle.

“Oswego Daily Times,” May 6.

THE queen of Spain has asked the pope to pray for the success of the Spanish arms, and from a thousand pulpits in America invocations have gone up to heaven for Spanish defeat. At a recent church conference, in particular, the delegates fairly shouted for war against “Catholic Spain.”

What is a perplexed Providence to do—assuming that Providence hearkens to all the prayers of the faithful? . . .

What is the real “Christian spirit” in such a case as the present? Shall we, in view of last Sunday’s victory at Manila, sing a new doxology, as suggested by a flip-pant New Yorker?—

“Four hundred Spaniards gone below,  
Praise God from whom all blessings flow.”

It is a hard question, nor does it seem to grow easier however fast the advance of civilization (with a big C). After all, are we a whit better than our savage forbears? A year—two years—ago, we were talking as if the day of battles and bloodshed had passed, to make way for the new era of arbitration. Who talks of arbitration now? If anyone, his voice is lost in the clamor for the latest news from the fleet, raised in the blood-thirsty hope that the remnant of the Spaniards may all have gone to Davy Jones’ locker.

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RECENTLY a Spanish gunboat in a Cuban port fired into a British ship which was near by, loaded with coal, and apparently about to leave the harbor. Later the Spanish officials represented to the British authorities that the shot was an accident, and this explanation seems to have been accepted; on account, perhaps, of the fact that the shot took effect in the hull of the British vessel.

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It is reported that the Jesuit order numbers 14,251 members. Of these 6,000 are priests who read mass and 4,416 are students and novitiates. Of the twenty-two provinces into which the world is divided Germany is the strongest, having 1,662 fathers and 1,141 students; Spain comes next with 1,002 and 1,070; France, 1,633 and 689; England 989 and 920; Italy 782 and 601. The smallest province is that of Mexico where there are only 186 members in all.

### Natural Enough.

EDITOR SENTINEL: When the news of Admiral Dewey’s victory at Manila reached this country an officer of Commodore Schley’s Flying Squadron stated, so it was reported in one of the New York papers, that he would willingly have given his right arm for the privilege of being in that battle. The reason assigned was that he had been educated for that kind of work, and he wanted an opportunity to put his knowledge into practice; and, it is to be presumed, show how well he had learned his art.

This is natural enough. What is an education for if it is not to put the knowledge acquired to the use for which it was intended? This man has been taught how to kill men in the most scientific manner, and it seems to him that without the chance to do this work his life is a failure, and his time wasted.

Never before, in this country, was the spirit of militarism so prevalent as it is now. It is everywhere. Even the school children, boys and girls, in some places are being taught the use of weapons of war.

Who cannot see that the same desire to kill men will be the logical outcome of this, as in the case of the naval officer referred to above.

The chances are quite good that opportunities for this kind of work will not be lacking from now on. The war spirit has taken hold of Americans. It will not easily let go.

It is plainly seen at home and abroad, that the military and naval strength of this country must be increased so as to make this nation second to none in the whole world. We see the beginning; who will see the end, and what will it be?

C. H. K.

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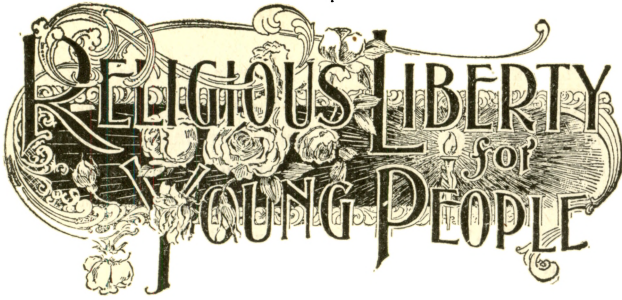
### A New Map of the World.

EDITOR SENTINEL: The following editorial statement by the *Chicago Times-Herald*, April 27, was very significant when published. It is now doubly so in view of the threatened complications over the Spanish war:—

“Metaphorically, Europe is a powder magazine, which one spark would ignite. If a nation like France, for instance, should espouse the cause of Spain, all Europe would be ablaze with war within a fortnight. A new map of the world would have to be made when hostilities were ended, and on that map there would be no such country as Spain.”

There will, indeed, have to be a new map of the world after this looked-for conflict of the nations, and it can be said just as confidently that on that map there will be no such country as the United States. For “the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, *the earth also*, and the works that are therein shall be burned up,” and there will follow “a new heaven and a new earth,” where there will be “no more sea.”

J. D. BRADLEY.



### Studies in French History.—24.

“CHARLES the Sixth,” began Professor Carman, as he called the class to order, “was named ‘The Well-beloved.’ Poor boy! he took his father’s throne when only twelve years old. He was a light-hearted and handsome youth, and his uncles did everything they could to prevent him from taking any interest in public affairs, for they wanted the reins of government in their own hands. These men did not have the real interests of the government at hand; all they wanted was to get rich at the expense of the people; so that all the benefits which Charlie the Wise had brought about, soon gave place to oppression and unjust taxation.”

“Didn’t the people complain any?” asked Edward Palmeter.

“They did, indeed, and most bitterly; so the royal dukes made them fair promises which they at once proceeded to break, when the danger to themselves was over, and then they punished the ones who had dared to complain, most cruelly.”

“Probably they were killed, weren’t they?” asked Milly Brown.

“O yes, and then sewed up in sacks and thrown into the river.

“About this time, the patriot Van Artevelde was having trouble with the Count of Flanders. So the young king’s uncle took sides in the quarrel against the people of Flanders, and in a terrible battle which followed, the patriot was killed, and his army defeated with dreadful slaughter. Then the foolish uncle took poor little King Charles to gaze upon the awful sight of a field of mangled and dying men, giving the child to understand that he had won the great victory.”

“I wonder the boy did not almost lose his reason—I’m sure I should have!” exclaimed Julia March.

“It was a severe shock to him, indeed, and he never seemed quite himself ever after it; in fact, he soon began to manifest those strange traits which showed unmistakably that insanity had marked him for its victim.”

“O, the poor fellow! did he really go mad?” asked Milly Brown, shuddering.

“He did, finally, though not until after a number of years. But to show you how sadly unbalanced his mind must have been, I will just mention as an example of his strange freaks, his causing the city of Courtrai to be robbed and burned, and this when he was only fourteen

years old, and for a cause that was too trivial to mention. You can form no idea, perhaps, of what that rash order from his boyish lips meant. Immediately the streets of the ill-fated city were filled with a howling, frenzied mob. Neither women nor little children were spared and finally nothing was left to mark the spot where a few hours before was a pleasant town, but smouldering ruins.”

“Was it this boy king, who formed the project of invading England? It seems as if I had read lately something of him in connection with this crazy plan,” said Joe Palmeter.

“Yes; or it was during his reign, and a wild scheme it was, which resulted, of course, in a dismal failure—dismal at least to the poor fellows who had to be outrageously taxed to bear the expense of it.”

“We were all talking about Charles the Sixth, this morning, and each one tried to tell some fact about him,” said Edna Phillips.

“Well now, Edna, suppose you just mention briefly what was said.”

“Mother said that once he got to feeling so big and pompous that he made the soldiers take the gates of Paris down and lay them on the ground for him to pass over, so the people might understand how far superior to them he was. And Uncle Jack said that the king forbade the citizens of Paris stretching chains across the streets as their custom had been, so as to keep people out of their city whom they did not want in. He said the people considered this as one of their few especial rights.”

“What did *you* find out, Edna?”

“Not much; only that he married when very young a vain woman named Isabella, and that it was a sadly unfortunate marriage.”

“Good!” said Professor Carman. “I sincerely hope you will each make these lessons the subject of conversation. It is the very best way to keep them fixed in your minds; and if we have our minds stored with useful facts and historical truths, there will not be much room left for trash.”

“It seems to me, professor, that if King Charles became a maniac, that left the country without any king,” said practical Jack.

“It was in a sad condition, indeed. The Duke of Orleans, who was the king’s brother, and the Duke of Burgundy, his uncle, were in a perpetual struggle for the chief power. Then when the old uncle died, his son, John the Fearless, entered into the unhappy strife, with great eagerness. Meanwhile, with a crazy man at the helm, poor France became a hot-bed of strife and robbery and violence.”

“Was he insane all the time, or only occasionally?” asked Julia March.

“No; he had intervals of comparative soundness of mind. His first serious attack was when the young king was only twenty-four. How sad it seems to think of his unhappy fate: his madness incurable, his friends false,

and not one true heart to befriend or care for him, for as Edna has told you, his marriage was a very unhappy one.

"Now, as considerable remains yet to be learned concerning this unhappy monarch, we will stop for today, and ask Edward Barnaby to write a few of the most important facts of this king's life which we have not mentioned to-day, and read to us next Tuesday what he has written."

"I'm afraid I can't find any facts to help me," said Edward, slowly, blushing. "You know, professor, we haven't many books at our house."

"I think I can lend you some helps, my boy," said his teacher, kindly, as he dismissed the class.

MRS. L. D. AVERY-STUTTLE.

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### "A Time of Trouble Such as Never Was."

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"MAMA, when we were talking about making an image to the beast, you said that a decree would go forth to put to death those who would keep God's commandments in spite of the laws of the state; but that before it was carried into effect, the Lord would come, and deliver his own."

"Yes, Charlie. Though the world will be arrayed against commandment-keepers, and they will be looked upon as troublers in Israel, as Elijah was, yet the time of trouble such as never was, will fall upon the world, and not on the servants of the Most High. Please read what Daniel says of this time. Dan. 12:1,2.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time, and at that time thy people shall be delivered, every one that shall be found written in the book."

"The next verse speaks of the resurrection. Michael is another name for Christ as you will find by comparing 1 Thess. 4:16, John 5:25 and Jude 9. The voice of the archangel is the voice of the Son of God, and the archangel is called Michael. So Christ stands up, or reigns for his people, and delivers them in the midst of a time of trouble such as never was."

"Mama, what will make this terrible time of trouble?"

"The cause of the trouble will be the same cause that has always resulted in trouble—the forsaking of God, the transgression of his law. In forsaking God, the world puts itself from under God's protection, and abandons itself to the will of the powers of evil. We have already spoken of the agency of evil spirits in deceiving the people. These will act a large part in bringing about this time of trouble; for one result of forsaking God and his law will be world-wide war. You may read what the apostle John, in vision, saw done by evil spirits in gathering the nations to war. Rev. 16:14."

"They are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the

whole world, to gather them to the battle of that great day of God Almighty."

"You know, Charlie, that the war spirit is now working among all nations. The most terrible war implements have been invented, and nations are groaning under taxation to sustain vast armies. Our own nation is involved with Spain in an apparently righteous cause—that of delivering the oppressed Cubans; but before long, all nations will be in bloody strife, that will have no semblance of righteousness to justify or excuse it. James says, 'From whence come wars and fightings among you? Come they not hence, even of your lusts? . . . Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war.'"

"I know, mama, that when war does become general, it will be more terrible than any war of the past."

"Yes. It will not only bring frightful suffering to soldiers, but to those who do not go to the battlefield. Famine, pestilence, outrage, devastation, and death follow in the wake of war."

"Mama, how soon do you think these terrible troubles will break on the world?"

"I cannot tell, Charlie, how soon the world-wide aspect will appear; but, no doubt, the beginning of the time of trouble is upon us. The rich oppress the poor; the poor are becoming desperate. There will not only be war on the battlefield, between armed enemies, but war between rich and poor. James says, 'Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Ye have heaped treasure together for the last days.' Only yesterday, I saw an account of a bread-riot in Italy. You remember Coxe's army of unemployed men, who a few years ago marched to Washington. There are mutterings of the coming socialistic outbreak, when the cry of 'Bread or blood' will be the watchword of men and women made desperate by starvation."

"Mama, when all these horrors come upon us, who will have time to think of Sunday laws, and of persecuting Sabbath-keepers?"

"These very horrors will be attributed to Sabbath-keepers. They will be charged with bringing down the wrath of God on men."

"Why? What for?"

"Because they refuse to receive the traditions of men, and persist in keeping God's commandment. You must remember, Charlie, that Satan and his hosts are working to marshal the whole world against Christ. Those who stand loyal to God against the laws that Satan has instigated to force allegiance to him, will be a target for his malignity. Men will be deceived as they have been in the past, and will think they do God service in ridding the earth of the just, but the prince of evil will know what he is doing. He will work on the superstitions of men as he did in the Dark Ages, misapply God's Word, and hold up the innocent as malefactors. All the old agencies for deceiving the world are becoming active. Wizards, necromancers, mediums, astrologers, diviners, miracle-

workers, etc., are beginning to swarm over the earth. False prophets will tell the people that a millennium of peace and plenty is just beyond these terrible troubles, and that the silencing and subjection of those who break the Sunday law, is the only thing that stands in the way of its realization. Then the enmity of the world will focus on God's commandment-keeping people. You may read Rev. 12:17."

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

"The people of God will be tried as by fire. Daniel says, 'Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.'"

"But, mama, I thought you said they would be delivered."

"So they will, my boy. They will be tried; but not destroyed. Satan would delight to have Christ come, and find no living witness; but the martyrs of the past suffice to show his purpose, and so in the very midst of falling plagues, of war, pestilence, famine, and the general upheaval of earthly things, the heavens will depart 'as a scroll when it is rolled together,' and the King of kings will appear in awful majesty, with all his holy angels. Then the righteous dead will be raised, and the living children of God will be 'caught up together with them to meet the Lord in the air.' A happy day will this be for those whose names are found written in the Book of Life; for they are the ones that shall be delivered out of the time of trouble such as never was."

F. B.

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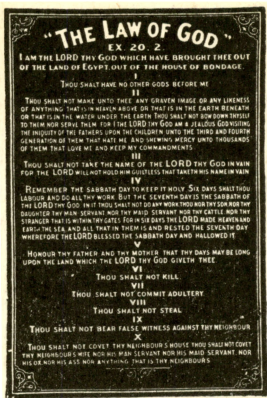
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## American Sentinel.

NEW YORK, JUNE 2, 1898.

Do not skip the article beginning on page 340 because of its length. It is of historic interest, as well as a valuable presentation of the principles demanding separation of the state from religion. Long articles are printed in the SENTINEL not because they are long, but because they are good.

THE examination of volunteers for service in the army and navy, which has been in progress at the recruiting stations since the President's call for troops, has emphasized the fact that bicycle riding, as commonly indulged in, is detrimental to health. Derangements of vital organs of the body sufficient to debar the victim from enlistment on the ground of physical unfitness, were in many cases directly traceable to the cramping caused by the common bicycle posture. The bicycle rider should take pains to sit up straight.

VIEWED from any other than a diplomatic standpoint, some of the ways of civil government are mysterious. For example, the state forbids two persons engaging in a fight for pugilistic supremacy, but is now itself engaged in a fight for supremacy with the forces of Spain. The captain of a filibustering ship is held in prison by the Government for doing exactly what the Government itself is now doing with all the forces at its command. The state hangs a person for settling his differences with another person by killing him, and then proceeds itself to settle its differences with a foreign power by killing the subjects of the latter by wholesale. We wonder if there is more than one rule of moral conduct for citizens and members of society in this world. One—the Decalogue—is all that we have seen so far.

THE Universal Peace Union was recently granted free use of rooms in Independence Hall, Philadelphia, for the pursuance of their work, which they did by hanging up the Spanish

flag and writing a letter of warm sympathy to the Spanish premier and the Queen Regent. Quite naturally, the Government authorities did not take kindly to peace work conducted on this line. The Government refused to transmit the letter, and the Spanish flag was torn down by indignant citizens as an emblem which had no business in Independence Hall.

We believe in peace; but not on the basis of sympathy for Spain or regard for the Spanish flag. Sympathy for Spain in her present attitude is not sympathy with the cause of peace and justice; and peace work conducted upon that line will not attain nor deserve success. Efforts for peace should be made beneath the banner and in the name of the Prince of Peace; and this means the exaltation of his principles as the proper principles of human conduct.

SOME W. C. T. U. ladies of New England have sent a protest to Secretary Long against the use of the battle cry, "Remember the Maine," which has become so popular. It does not savor of the proper spirit, they say, which should animate American sailors and soldiers in this war. In view of which a New York City daily raises the query, Why not? and inquires if these people would have the brave sailor and soldier lads go into action chanting the mellifluous phrases of Sir Edwin Arnold. True enough; what consistency would there be between a peace phrase in the lips and an instrument of death in the hands, about to be brought into use? If Americans must engage in the business of killing the Spanish, we can think of no more appropriate phrase to accompany such action than "Remember the Maine."

THE Knights of Labor have announced opposition to the "deals" which force up the price of the necessities of life, by resolutions denouncing "the system which allows Leiter and his backers to succeed in placing a tax on 70,000,000 of people in this country, and in placing the staple article of food almost beyond the reach of millions of working people;"

and demanding that Congress "enact laws which will make it impossible for any one man or body of men to corner or to gamble in food products."

Gambling, to be legal in this country, must be done on a large scale. The Knights of Labor think gambling in wheat is as bad as any other kind of gambling, or worse; and have petitioned Congress for a remedy; but all such efforts are made in the face of the discouraging fact that human selfishness and greed, backed up by wealth, always find some way to evade any legislation that can be enacted for the protection of their victims. Only Omnipotent power can say to these enemies of human happiness, Hitherto shalt thou come, but no further.

THE threatened departure from the traditional policy of this nation, bequeathed by Washington and others of its founders—a departure which seems certain to be made—will be a stepping down from the heights of its greatness and prosperity, to the arena of international contention and strife. Founded upon the principles of civil and religious freedom, and pursuing a policy of non-interference in the affairs of other powers, this nation has been a beacon light to all mankind; and from all lands men who prize the privileges and principles of free government, have contributed to its greatness and strength. Now it is proposed to abandon this attitude and this policy, as something that has been outgrown, and which would hinder the nation's progress to a field of greater usefulness and glory. But that which has made the nation great, cannot now be discarded without the loss of that which has been gained by it. National greatness is not secured by numbers or by armaments or by the arts of diplomacy. It is secured by strict adherence to the principles of free government and to a policy of peace. It is not a coincidence that a national departure from the principles of the Declaration of Independence, and of the Constitution, and from the traditional policy of peace, should be almost simultaneous in their occurrence.