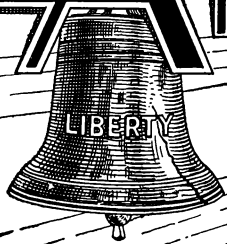


AMERICAN SENTINEL



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

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IT is never right to deny rights.

THE human race cannot legislate itself above itself.

TO DENY the rights of one individual, is to deny the rights of all.

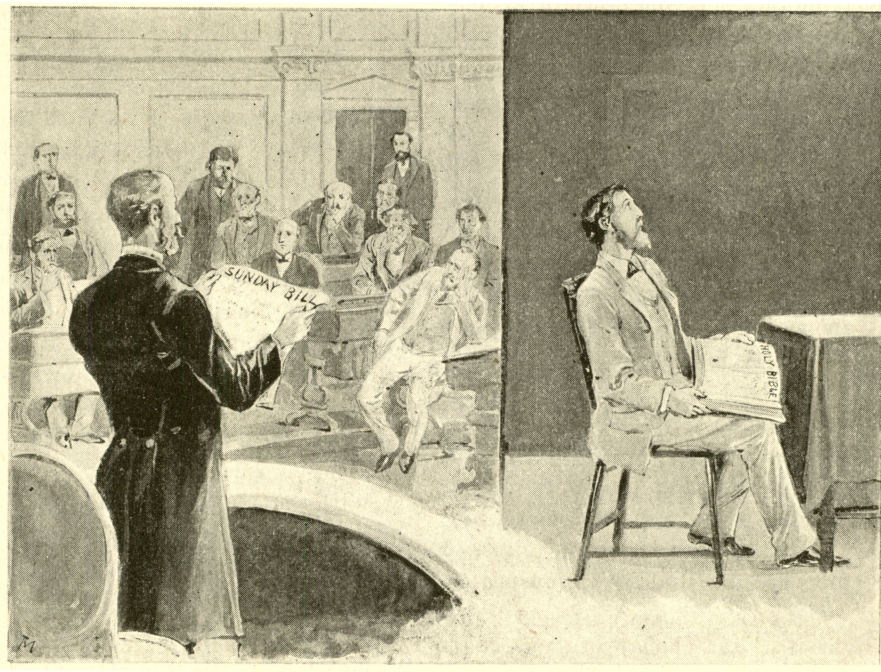
THE more fighting there is done in the world, the more of it there seems to remain to be done.

THE worst form of dependence—the farthest from true independence—is to be dependent on sin for your enjoyment.

LET government guard the interests of the individual, and the interests of the masses will take care of themselves.

THE trouble with legislation as a lifting force, is that it has to use the earth as a fulcrum; consequently it can elevate nothing on the earth.

THERE is no more need of human legislation to enforce the law of God than there was for Uzzah of old to put forth his hand to steady the ark of God, for which he was immediately struck dead.



THE "STATE CONSCIENCE" vs. THE INDIVIDUAL CONSCIENCE.

Must the individual conscience give way to the "State conscience," expressed by act of the legislature? A large religious element in this country boldly says that it must. At the hearing before Congress on the bill for a religious amendment to the Constitution, in 1896, Dr. David McAllister, its champion, said: "Here is the nation, which gives its decision according to its sense of right and wrong. That is the national conscience, and when the nation thus gives its decision, . . . the individual conscience must yield to the conscience of the whole people." This religious party are trying hard to become conscience for "the whole people," and to secure legislation which will recognize their views as the nation's "sense of right and wrong."

THE amazing unselfishness of God is revealed in the words spoken by him to sinful man—"Receive ye the Holy Ghost."

IN ancient times men used to worship gold when it was made into a molten or a graven image. To day they have so far degenerated that they

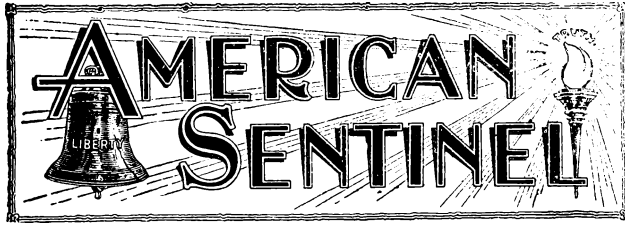
worship it in the crude state in which it is taken from the earth.

THE conscience of but a single individual may have all the authority and power of Omnipotence behind it.

"THE state conscience" is one of many names by which despotism seeks to hide his identity from the public.

NO MAN was ever able to "kill time," but in trying to do so, a good many men have succeeded in killing themselves.

THE person who goes out of the pathway of God's law to gain time, is quite apt to lose eternity as the result.



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

Any one receiving the American Sentinel without having ordered it may know that it is sent to him by some friend. Therefore those who have not ordered the Sentinel need have no fears that they will be asked to pay for it.

(Entered at the New York Post-office.)

The Powerful Law.

THE law of God is a law not only of prohibitions, but of power. It not only commands, Thou shalt not, but is an expression of the power of God for righteousness, to which power man has access through the gospel.

In this the law of God is as superior to the law of man as heaven is superior to earth.

To the Jews, speaking of the laying down of his life, Jesus said, "I have power to lay it down, and I have power to take it up again. This commandment have I received of my Father." John 10:18. And all the commandments of God are expressions of his power.

It is a common idea that the commandments of God are the expression or measure of our power toward God—that by exerting our utmost endeavors we will be able to comply with the law, and therefore God requires it of us. But this is as far as possible from the truth. The commandments are the measure of God's power toward us, even in our sins. Hopeless indeed would the sinner's case be but for this.

The deeds of the law are infinitely beyond our human endeavors, but God has destined us for a station infinitely beyond that of fallen, erring humanity. Seen through the gospel, the law speaks to us of a power infinitely beyond our own, to lift us up from the plane of human frailty. "Thanks be unto God for his unspeakable gift!"

And this is why it is that "The law of the Lord is perfect, converting the soul," and is seen in the motions of sun, moon, and stars, as described in the nineteenth Psalm; for in them all is the manifestation of his power.

This is why the believer is "not under the law." Having exercised faith in Jesus Christ, the law of God—the power of God—is within him. He is not under the law, nor is he above it; but it is within him as his life is within him; for it is the life of God that is the power of God. He is not under the law, but "under grace."

But not so of the law of man. That can only supply man with the knowledge of its requirements; but in the domain of morality, knowledge is not power.

And thus it is only the worst foolishness for the legis-

latures of earth to think of reenacting the law of God, or of attaching penalties to the commands of that law.

No law of man was ever perfect, or ever converted a soul. The law of man is effective only in giving men freedom in the exercise of their natural rights.

There Are Quiet Revolutions, As Well As Violent Ones.

UNDER the false impression that revolutions can be accomplished only by violence and visible upheaval, the American people are in great danger of passing through a revolution and of finding themselves in the clutches of a new and strange power before they realize that any such thing is going on at all.

It should not be forgotten by any member of the American Republic that the Roman Republic passed through the despotism of two triumvirates, the second far worse than the first, each ending in the despotism of one man; and then passed into the "furious and crushing despotism" of the Roman monarchy; all in the name of the Republic. All this occurred inside of forty years, before the eyes of all the people, while they were pleasing themselves with the fancy and the name that they were still a republic.

Even when Augustus had become emperor this fiction was played by him before the eyes of the people; and the people were pleased with it. For, as Gibbon most pointedly remarks, "Augustus was sensible that mankind is governed by names; nor was he deceived in his expectation that the Senate and people would submit to slavery, provided they were respectfully assured that they still enjoyed their ancient freedom." Upon this safe assumption he accordingly deceived "the people by an image of civil liberty, and the armies by an image of civil government." He was eminently successful, and both people and armies congratulated themselves upon the greatness, and the new and wonderful career, of the Roman Republic.

With these facts in mind the following extract from the speech of Ex-Attorney-General Harmon, to the Ohio Bar Association at Put-in-Bay, Ohio, July 12, are intensely suggestive to citizens of the American Republic:—

"Mere expansion is not growth. It is only swelling. We may push across the seas, but we cannot grow there. Elephantiasis is not an unknown form of national malady, and has always proved fatal. There are still chapters of English history to be written.

"We should have to change both the name and the nature of our nation to admit any State out of America, especially if it be populated by alien races. Few, if any, are now bold enough to advocate this. To get dominion over strange peoples for the mere purpose of governing them, not admitting them as equals in a family of States, stretching into permanency for that purpose a power meant to be temporary and occasional only and for that reason left unrestricted, is rightly called an imperial policy. It would belie and discredit the Declaration of Independence, and convict us of hypocrisy. We cannot under

our system govern any people without letting them help govern us. The reaction would be swift and sure. We should see what Patrick Henry meant when he said in his famous resolutions of 1765, that such government of the colonies by Great Britain 'has a manifest tendency to destroy British as well as American freedom.'

"An imperial policy will as surely some day lead to an emperor. He may assume some softer name if our sensitiveness survive, as is often the case. But an imperial policy and a republic make a contradiction in terms. The policy must go or the emperor in some new form must come.

"But what are we to do with countries we take? If where our flag is carried in battle it must remain as the emblem of permanent authority, victory will become more perilous than defeat. There is no dishonor in bringing home our victorious banners, as we did from the walls of Mexico. There is dishonor, and danger, too, in pulling down the landmarks of the union. No obligation, legal or moral, prevents our leaving such countries as we find them, or giving their people control of their own affairs if we think best. Desire only, not duty, suggests the assumption of authority over them.

"If we must provide fuel for our ships, we want coals, not provinces nor colonies. We can hold them as property. We need not broaden them into domain. If they must be fortified and guarded so we may fight our way to and from them, let us keep them as England does Gibraltar. She does not have to rule Spain. If we must have purely national property abroad, we can at least keep our politics at home where we can have a close eye on them.

"Congress was authorized merely 'to regulate commerce.' Our ancestors knew commerce can be captured and kept, only by better goods and lower prices. Yet it is more than hinted that it would be a proper exercise of this power to conquer foreign nations in order to make them trade with us. Conquest is even suggested as a means of spreading the gospel. . . .

"But who is authorized to abandon the ocean ramparts with which God has surrounded us, because the inventions of men have made them somewhat less effectual. They will always be our chief defences while the earth revolves. Our country can be no further from danger than its nearest part. Where is the right found to expose our national honor, pride and welfare in dominions beyond the seas, when they may abide in safety forever in the home which the kindness of nature and the wisdom of our fathers have provided for them.

"It is not pleasant to play Cassandra. It is easier to join in the shouting and the dancing of those who seem to think the past is dead and the future assured. But one's duty to his countrymen is to give warning of evil when he believes he detects its approach."

A. T. J.

The President's Call to Prayer.

"New York Times."

THERE is real weight in the criticism of those who charge the President with the sort of unwisdom and bad taste that always is involved in the giving of unasked and unnecessary advice, however good the advice may be. There are rumors that more than one clergyman

has shown a trace of irritation over this earnest and public appeal for him and his class to do something which they were sure to do anyway, and the same feeling exists among religious laymen to an extent greater than they would care to reveal. It may be said that the President's proclamation had at least as much justification and was as inoffensive as those which he and state governors issue in November. The cases are slightly but materially different. Long custom has turned the Thanksgiving Day proclamation into a formality about which nobody thinks very much, and though the people who object even to an oblique hint of a connection between church and state sometimes find fault with it, they are not seriously troubled. In the present instance the gratuitousness of the exhortation to prayer is not mitigated by a knowledge that the action taken is merely a survival from the past.

A Suggestive Incident.

IN the Boys' High School of Reading, Pa., about June 27, 1898, a lad named Deeter was the valedictorian of the graduating essay in which, says *Harpers' Weekly*, he "commented unfavorably on the practice very much in favor now in American schools of attempting to instill patriotic sentiments into school children by drilling them in singing patriotic songs, and by causing them to repeat, somewhat parrot-like, high sounding sentiments which few of them can be expected to understand."

This, the principal of the school, one "Dr. Shribner," decided to be "unpatriotic:" and for it, he punished the boy by refusing to sign his diploma. However the "Dr." (with the foreign name) would let the boy have his diploma if he would "take it unsigned."

That boy is highly honored by being so "punished" for such an "offense." A diploma without *that* man's name to it would be a far greater honor than with it. We hope the boy eagerly accepted the diploma without that name signed to it.

Harper's truly says, "The expediency of this feature of public school education seems fairly open to discussion: and attempts to choke off reasonable and decorous criticism of its methods are likely to have an effect the opposite of that desired. The sort of patriotism that is so boisterous about 'Old Glory' that it discourages free speech should try to get its bearings, and make sure it is not off its course."

But the trouble is that these "Dr.'s," with foreign ideas as well as foreign names, have not yet got their bearings as to either free speech or patriotism. And they think they must enforce in American schools and upon American children, their foreign and despotic ideas and make them count and be accepted for patriotism. Such persons are not fit to be in any American school—except as pupils to be taught American ideas.

The other great trouble in this connection is that there are too many people who profess to be Americans

and patriotic and loyal to American ideas, who will not only employ these fellows with foreign ideas and names, but will support them in their un-American and despotic conduct toward American boys who advocate sound American principles.

And thousands of other school teachers, principals, etc., who profess to be Americans and patriotic and loyal to American ideas, to free speech, etc., think themselves exceptionally patriotic in endorsing the foreign and despotic principles, and in aping the tyrannical conduct of these men of foreign ideas as well as foreign names.

The people of Reading, Pa., should without delay see to it that there is placed at the head of their boys' high school a man who knows the American principles of both patriotism and free speech; and who will not make himself a despot in the interests of "patriotism."

And there are just now many other places in the United States where the people should attend to the same thing.

A. T. J.

Alexander Campbell Vs. Societies to Promote Morality by Law.

I SHALL, for the sake of argument, suppose that the members of these societies are all Christians, and that they are associated for the express purpose of suppressing vice and immorality by civil pains. I shall further suppose that they are about to inflict civil pains on some men of the world, who are not convicted of the crimes of drunkenness, Sabbath-breaking, and profane swearing. In this case, then, I say they are positively prohibited, both by the letter and spirit of Christianity, from exercising judgment and inflicting punishment upon them. The apostle, in the fifth chapter of his epistle to the Corinthians, when he forbids Christians to associate with or to retain immoral professors in the church (some of which he specifies as fornicators, drunkards, railers, etc.), in regard of such characters *out* of the church, he peremptorily, and by the strongest figure of speech, prohibits any interference, in the words (verses 12, 13), "What have I [as a Christian or an apostle] to do to judge them also that are *without*? do not ye judge them that are within? But them that are *without* God judgeth." No precept was ever more definite, more authoritative, or more perspicuous, than this.

It is, however, no more than following the example of the founder of Christianity, who, when solicited to divide an inheritance, or to use his authority between two brothers who acknowledged him a master in settling a quarrel about an inheritance, replied, "Man, who made me a judge or a divider over you?" He confessed before a Roman governor that his "kingdom is not of this world." Consequently his servants *as such* have no right to interfere with men of the world in anything pertaining to God and conscience. Let the men of the world alone; let them stand by their own master and judge.

"Follow peace with all men," and take heed to yourselves and those who profess to be under your guardian care, and then your mild, peaceable, upright example will do more to reform the world than fines and imprisonment; *walk wisely* toward them that *are without*. Such is the spirit and tendency of Christianity. What a contrast! Constables, fines, imprisonment, to make men wiser and better!

But I shall place the above supposition in another point of view. I shall suppose that a society of Christians assemble for the above purposes, and that they have before them a number of professed Christians convicted of the aforementioned crimes; what then is the course to be pursued in relation to them? Does Christianity allow or authorize them to call on the civil law or civil power to punish them?—"Yes," says the Romanist; but the Protestant says, "No." The Protestant asks, "What are the means commanded to be used toward offenders in the Christian Church?" The Catholic replies, "Excommunications, bulls, racks, gibbets, fire, and every species of cruelty." So they said in former times; perhaps they are wiser since the establishment of the cortes and constitution. But the Protestant replies, "Admonition and exclusion, or excommunication." The heretic and immoral professors are treated alike. Hear Paul: "A man that is an heretic after the first and second admonition *reject*." With respect to *the immoral*, his words are equally plain and conclusive: "Put away from among yourselves that wicked person." After the heretic and the immoral are excluded from the church, they are to Christians ecclesiastically dead. They have no power or jurisdiction over them. The words of their Master are, "If he neglect to hear the church, let him be to thee as an heathen man and a publican." "But," says the moralist, "let us fleece him after he is ecclesiastically dead; let us send after him and devour his substance! Let us raise him from the ecclesiastical grave, and plunder his sepulcher. Who knows but he may be brought to life again!" If their proceedings have any meaning, if they are not deliberate robbery, such is the meaning of them.

I hope, sir, there are many members of these associations who are led in unawares; but their leaders are crafty and designing men. No people more richly deserve the ordeal of criticism, the keenness of reproof, and the fulness of exposure, than these *would-be* heads of the inquisition.

Of these things which I have spoken, this is the substance:—

If the "moral societies" are heterogeneous, if they claim jurisdiction over all things civil, moral, and religious, they are antichristian.

If they are all Christians, they are prohibited from the exercise of any power over them that are not members of the churches, by the express law of Christ.

And, if they were even a Christian church, and the offenders professed Christians, it is antiscriptural for them to punish them by any civil pains.

In a word, I affirm that the Bible will justify them equally in burning a man or stoning him to death, as it will in exacting money of him, for his sins. Yea, I will go further, and say that it is more scriptural to stone a man to death for sinning against God, than it is to take four dollars or four cents from him on the same account. The former has been done in Old Testament times; but the latter was never done in the days of the Bible. But in New Testament times we read of but one instance of stoning a man to death for the good of his soul; this was the martyr, Stephen. And in *it* we read of but one society of covenanters—this society bound itself by a solemn league and oath that they would neither eat nor drink until they had killed Paul. . . .

In the epistle of James, I read these words: "He that said, Do not commit adultery, said also, Do not steal." The doctrine deduced from these words is, that as it is the same authority that prohibits all vices, all immoralities, he that is guilty of any one of them equally offends that authority as he who is guilty of another, or he who is guilty of all. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Now, sir, how I shall bring this to bear upon the subject, you will see when I have done.

The law of Pennsylvania, I understand, values the profanation of the Sabbath at four dollars, the profanation of the Divine name at less than one dollar, drunkenness at so much, etc. Now let me ask why is each sin valued at a different price, and why is any of them at a fixed price? Sins, like other commodities, if they are to be valued at a certain price, should bear a proportion to the state of currency; what was worth four dollars three years ago is worth but two now. From a parity of reason I would suppose that two dollars is the full value of the above, provided that four dollars was its full value three years ago. But why fix upon four dollars, if this was not supposed the full equivalent of the guilt contracted; why was it not one thousand dollars, or only six and one-fourth cents, if they did not think that four dollars was the precise price? If one thousand dollars was too much, and if six and one fourth cents was too little, four dollars must, in their judgment, be something equivalent.

Then why is the violaton of the third commandment fixed at about one fourth of the sum which pays for the violation of the fourth? Is the former a sin only against a demi-god, and the latter a sin against the mighty Jove? Or, is there but one fourth of the guilt in profaning the Lord's name that there is in profaning the Lord's day? He that said, Thou shalt sanctify the seventh day, said also, Thou shalt not take the name of God in vain. So much for my text.

But, sir, it is not because there is four times as much demerit in the sin of Sabbath-breaking as there is in that of profaning the Lord's name, that this difference in price is allowed. I will make you acquainted with the philosophy of the principle! When a man sins against his Maker,

by profane swearing, he sins against heaven alone. But when he does not observe the seventh day, he sins against heaven *and the clergy*, in not honoring them with his presence to hear them preach. Now, sir, all sins being alike, as they affect the Creator, the one dollar pays for the sin in that sense as it pays for other sins; but the three dollars pays for the insult offered to the clergy.

What other grounds there are for this difference I can not see. Again, when a man is fined for any offense, the fine is proportioned to the damage he has done, and the fine is designed to cover the damage, so as to become an equivalent to the injury sustained. Thus, when a man is fined for slander, the fine is proportioned to the injury done the slandered, and the slandered receives it as a compensation for the loss sustained. Thus, when a man is fined for Sabbath-breaking, the fine is unquestionably, as in other cases, designed to atone for the damages. The informer is to receive a part for the damages he has sustained in giving the information, and the risk to which he has exposed himself in so doing. The injured party, in this case, if we are to suppose the crime to affect Heaven, cannot receive the fines; but it is bequeathed to his favorites on earth, to dispose of for their own ends. If they cannot show such a bequest, I do not know by what authority they take it. It comes naturally to this conclusion, from the above considerations, that it is as immoral to take that from a fellow creature to which we have no right, as it is for him to sin against the divine law. And he that pockets four dollars is as great a sinner as he who breaks the Sabbath.—*Published in "The Reports," Washington, Pa., June, 1820.*

The Late-Staying Caller.

HE ABSOLUTELY FORCES HOST AND HOSTESS INTO
UTTERING FALSEHOODS.

FRIEND STAYLATE makes a call in the evening. Conversation blithe and joyous, and repeated requests for him to remain yet a little while, lead him, not at all unwillingly, to prolong his visit. He looks at his watch with a gasp of genuine dismay, and hurries away slowly at last with profuse apologies for keeping us up until such an unearthly hour. "Oh, indeed, no!" choruses the entire family. "This is early for us! We never think of going to our rooms until an hour later than this." Friend Staylate loiters a moment after he gets outside the gate. Slam goes the door; bang! wang! slam! go the shutters, calling harshly to each other, "Thought that fellow never would go!" Bang! "Why didn't he stay all night?" Slam! And the rattle of the chain cries, "Gone at last!" The darkness of the dungeon settles down on the house; the family has gone to bed, having relieved its mind by doors and shutters that are ready to tell the truth any time they are given a chance.—*Robert J. Burdette, in August Ladies' Home Journal.*

Can Christians Rightfully Go To War?

BY T. R. WILLIAMSON.

I SHOULD think not. And I think so even though it becomes necessary to differ in opinion from the greatest pulpiteers of the world.

What a good thing it is for a humble Christian that he need not take his conceptions of duty from great men, not even from great preachers.

Three millions of slaves, embruted by the lash, and hardened by severest labor, understood inspiration at first hand, from God's lips at Sinai, and from Moses' lips for forty years afterward. Fishermen understood Christ, and the "common people heard him gladly." Then of course common people can understand his words now, and all the words of Scripture, as well as can the great preachers, and with a prayer for the Holy Spirit for guidance, all may and will see Bible teaching alike, while preachers differ. Their learning has often too much "higher criticism" in it.

Bible words just as they stand are not final authority to many of the preachers.

And what do Bible words say on the war question? Why they say to those who love God, "All ye are brethren." "Love as brethren, be pitiful, be courteous." "We ought to lay down our lives for the brethren."

All who love God are related one to another, and these brethren of the Lord and of one another are scattered over the world, through all countries.

They are of all churches and all nationalities, and can they "love as brethren," "be pitiful, be courteous" as brethren, and yet meet in deadly battle and fire into one another's faces? Can a Christian say to a man, Brother, I love you, and at the same time plunge a bayonet into his brother's heart? Would it be possible to express a heart full of affection for a brother and at the same time blow the brother's brains out just because that brother lived on the other side of some national boundary that separated the two nations to which these men belonged?

Could a Christian yearn in care and kindness for a brother of another nation, and fire the other's home, drive away his family, and loot his household goods?

Would it be in accordance with these quoted words of the Lord and his apostles, for a ship manned with Christians to aim, some day during worship hours, a monster gun, at a town where Christians dwelt, and send a shell into a worshiping congregation, perhaps a Bible school of little scholars, and maim and slay a score or two?

When Christ was here he bore blows, hard words, shameful spitting on, and even a slave's dreadful death, with never a return blow, though an army of angels was at his call.

He lived as he would have his followers live. Can it be thought that if Christ were here now, he would lead the troops in some terrific charge, or command a fleet in furious battle? And if it be answered that such action

by him is not by any means credible to our minds, or conceivable, then where do we get any warrant whatever for thinking that his followers may take part in scenes of blood, willingly, and with desire to mangle, and maim, and slaughter?

No doubt the Heavenly Father wishes, and the great Elder Brother wishes you and me, Christian brother, to live just such lives as they would live if they lived just here in our places.

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

BY MRS. S. M. I. HENRY.

ABOUT two o'clock Mrs. Scott came and conducted me to the drawing-room, where, indeed, a genuine surprise awaited me. A little platform with castors on the side had been rolled out of its closet into position; two chairs and a small table placed upon it. The two parlors were filled with camp chairs and seated with a company of decent, intelligent, working women. We took our seats together on the little platform, and Mrs. Scott explained:—

"These are my women; my mother's circle. Many of them have been picked up out of the gutter. The majority have been truly converted, and are making Christian homes out of what used to be the most disreputable places that could be called by that name."

As we were talking the door opened and a belated guest came in dressed in a well-patched, but exceedingly neat, and in spite of its patches, a becoming dress.

"That woman," said Mrs. Scott, "was one of the worst women who ever walked the street, her husband a drunkard, and herself everything that was bad. They had a family of children growing up to follow in their footsteps. She has been converted and is one of our best workers."

It is needless to say that my heart was full as I sat before this company of women, who were looking at me with expectation in every face. They had been told of the relation between them and me in the work by which they had been rescued, and the greeting which I received from their expressive faces struck deep.

At the close of the service Mrs. Scott and I held a little reception as they passed by, and I took the hand of each. This was on Thursday; Mrs. Scott said:—

"I will not attempt to surprise you any farther, but will tell you that to-morrow evening, Friday, you are to meet the men of these homes. We have read your "Pledge and Cross" in our gospel meetings. We women were none of us speakers, so we took "Pledge and Cross" with the Bible as the best way of reaching them. They will all come bringing others with them, perhaps some half-drunken man, expecting you to give them something fresh and very practical for their help."

I was told that many of these men had already been converted, and that they were always reaching out after

some drunken comrade; they very seldom had a meeting that was not attended by some who were under the influence of liquor.

I will not take time to describe that Friday night meeting, only to say that it was an almost ideal gospel meeting in one of the most elegant parlors of the city; perfectly informal; every man feeling that he had a right to make the most of every moment, and get for himself all of Christ that he could out of any one who knew more about him than he did. We were honored by the presence of two men who were under the influence of liquor, who both signed the pledge, asked for prayers, and professed conversion before the meeting was over.

The next day we had a meeting for the children in the same double parlors. These little people had already come to appreciate the difference between a drunken and a sober father and mother; between starvation and plenty; between rags and comfortable clothing; between quarreling and peace and quietness in the home.

Mrs. Scott said: "At our last month's meeting these women gave us a surprise, the like of which I think, never was before enjoyed. The supper has always been furnished by the Union, and in this we have made an effort to teach how to set a table neatly, and all the little nice ways that could be transferred to their humble homes. We have endeavored to lead them to see how large a part neatness in the home plays in the temperance reform; that before a man can be expected to leave the saloon and bring his earnings home, he must have a home to which he can come, and in which to spend his evenings.

When the time arrived to arrange for our last monthly meeting some of these women came to us and said: "Let us serve the supper at the next meeting." At first we thought it would be a great risk; that it would make a drain upon the resources of those who could not afford it; but as they urged their wish in the matter, we consented, keeping out of the way until we were ushered in as guests of honor, and I doubt if it would have been possible to find a dry eye in our company. For myself, I was not ashamed of the tears that came to my eyes. It was a nice, daintily-prepared and neatly-served supper, which furnished by these women so recently rescued out of the slums, was a remarkable demonstration of what can be expected by patient, sympathetic effort, with the blessing of God upon it. There was no linen, but the cloths were very white and clean. They had the good taste, or rather the principle not to try to do better than they could. There were a few flowers tastefully arranged, and everything showed that there was not only a desire to please, but a genuine appreciation of the principles upon which beauty and order in the government of heaven depend. Their husbands came, all deeply interested to witness the success of their wives in this effort to entertain the Union.

From first to last the exhibit of results was so simple and practical, so after the divine order of "every seed

bringing forth fruit after his kind," that we could but rejoice at what God had produced out of small human beginnings.

What Is the Everlasting Gospel?—No. 7.

BY C. H. KESLAKE.

THE everlasting gospel is the Word of God. This will be seen by comparing verses 23 and 25 of Colossians 1st chapter, where in the one text the Apostle Paul says he was made a minister of the gospel, while in the other he says he was made a minister to "fully preach the word of God" (margin).

The word of God is the truth (John 17:17); therefore the gospel itself is the truth. Col. 1:9.

All truth must be consistent with itself.

It is impossible therefore for the gospel to call anyone to that which is not the truth.

We have seen however that the everlasting gospel of Rev. 14:6, 7 calls upon all "them that dwell on the earth, . . . every nation, kindred, tongue, and people," to "fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, the sea, and the fountains of waters." This it has been shown is nothing less than a call to keep the commandments of God.

But as stated above, the gospel cannot call one to anything that is not the truth, and as it calls on all to keep the commandments, it follows that the commandments themselves are truth. And this we know is so, for we read, "Thou art near, O Lord; and all thy commandments are truth." Ps. 119:151.

It is not enough to say that the gospel is truth. It is that to be sure, but it is a great deal more than that; it is *the truth*. That is to say, the gospel is not simply a part of a great whole, but it is the whole thing itself; it is the sum of all truth. And this is because the gospel is simply Christ himself, and he is "the truth." John 14:6. There is no truth outside of Christ.

Nor is it enough to say that the commandments are simply truth, and a part of a great whole. As we have seen, God's law is truth. And it is more; it is "the truth." It is not a part, but the whole truth. Hence we read again: "Thy righteousness is an everlasting righteousness; and thy law is the truth." Ps. 119:142.

From this it will appear that there is practically no difference between the law and the gospel—they are both "the truth," and the truth is Jesus Christ.

What then is the real object of the preaching of the everlasting gospel of Rev. 14:6, 7 to earth's remotest bounds? As it reads it is that all men should "fear God and give glory to him . . . and worship him that made heaven and earth, the sea and the fountains of waters." This however is a call to keep the commandments of God—a matter of absolute necessity in the one who fears God.

But we have seen that the commandments are "the truth," and also that Jesus Christ is "the truth;" therefore the real object of the everlasting gospel is to call men to Jesus Christ and the fulness that is in him.

This of course is what the gospel has ever been; but it is here (Rev. 14:6, 7) emphasized in view of the fact that the mark of the beast (papacy) is to be enforced upon the consciences of the people; and which can only result, to them that yield, in their being drawn away from Jesus Christ. To save people from this it is necessary that they should know the relation of the commandments of God to Jesus Christ, that they may know that the rejection of the one is the rejection of the other.

Let us for a moment look a little further at the law of God. Speaking of this law the Psalmist says, "Thy righteousness is an everlasting righteousness, and thy law is the truth." Now that which is true of any thing as a whole, must be true of all its parts. It will therefore follow that the law as a whole, being the truth, it is equally true that all its parts are truth.

That law is set forth in the ten commandments. It must therefore be true that each one of the commandments spoken of separately is truth; and that any one of them is as much the truth as any one of the others; and all of them together are necessary to make up the whole.

All this is as certain as that two and two are four. Each of the commandments being truth, and all of them together being "the truth," it must be evident that any thing that is not in harmony with any one of them can not be truth, and is therefore to be rejected.

But the fourth precept of the law plainly states that the seventh day is the Sabbath. This is the truth. Any other day therefore claiming to be the Sabbath is in direct conflict with the fourth commandment, and with the law as a whole. And that being so, Sunday, which is the first day of the week, cannot be the Sabbath, is not the truth, and is therefore to be rejected.

Furthermore, the law is the truth, and the gospel is the truth. This being so it must be mathematically true that whatever is not in harmony with the one, can not possibly be in harmony with the other.

As therefore Sunday is not in harmony with the law, it likewise is not in harmony with the gospel; being no part of the law, it is also no part of the gospel, and has therefore no connection with Jesus Christ.

CERTAIN bishops in the Episcopal Church have admonished their clergy not to preach on topics connected with our war with Spain. Recently the Presbyterian Ministers' Association, of Richmond, Va., formerly declared their "conviction that, while ministers and people in public and private should pray God's blessing upon our rulers, upon the officers and men of the army and navy, and that peace with honor may soon be established, yet it is the duty of ministers to proclaim from

their pulpits at all times nothing but the glorious gospel of the blessed God, according to our commission from the great Head of the church."

Logically, Is This "a Christian Nation?"

BY CHAS. L. MANNING.

THE men in power, commonly spoken of as the government, are not the government itself, but merely servants who are placed in positions of power as executives to enforce the government upon the people; they are not the power itself, but they possess and wield the power for a limited time.

Government is an intangible, impersonal force which is omnipresent within its prescribed boundaries. It is intangible, because if the executives be removed and their places remain vacated, the force itself is no longer brought to view and no man can place his hand on it and say, "Lo, it is here; or, lo, it is there." It is everywhere, but the presence of the officials makes its power felt more in their presence than elsewhere, or in such places or upon such persons as they may direct by law.

Being impersonal it has no soul, hence cannot be saved; and no individual need ever fear that they will meet this or any other government in heaven lording it over the saints. But every soul which is a true child of God, a true Christian, and none other,—not simply by profession, but in reality,—will be there, and should a million supreme courts impute Christianity to this Government, it would still be insufficient to give it enough Christian character to save it and admit it to the New Jerusalem.

Our form of government "derives its just powers from the consent of the governed," and if it be true that "this is a Christian nation," then Christianity must be one of its "just powers." And if that be true, then we have no further need of Jesus Christ as a Saviour, for the Government may then exercise its power and *compel* us to accept its "Christianity" and be saved according to the plan it may prescribe, even against our will. That would be tyranny; and it is impossible for a true Christian to be a tyrant.

But this is not "a Christian nation," for while it "derives its just powers from the consent of the governed," no man can impute righteousness, nor delegate his Christianity or any portion of it, to another or to the government. It then remains for those who contend that "this is a Christian nation," to explain from whence it derives this one of its "just powers," and how an intangible, impersonal force can accept that which is designed solely for the individual.

TRUTH and right are more illuminated by a single page of the divine Word, than by all the statute-books of the land.



PROBABLY there is no prouder woman in the United States to-day than Mrs. Sallie Hobson, mother of the young lieutenant from Alabama, who so distinguished himself in connection with the military operations before Santiago. What mother is there who could see her son so honorably recognized by the nation without feeling a pardonable pride stirring within her to the deepest depths.

* * *

THE fame which has cast so bright a luster upon the name of the young naval officer, serves to call attention to the mother as an example of the truly successful woman. We do not mean that success in this case consists in the military exploit which was so daringly performed in the harbor of Santiago. The success was achieved before that, in the training which resulted in the formation of a strong, virtuous, manly character. The tragic incident under the city's battlements only served to throw the light of publicity upon the character which stood back of it. It did nothing to make that character; the character was made long before by the mother's training.

* * *

WE mention this because there have come forward at the present time certain new ideals of womanhood and of patriotism which may well be challenged before being received into favor. We have to-day before us the "new woman." No definition or description of her need be furnished to any intelligent observer; examples of the new genus are too numerous to require that. The development of the "new woman" means that the former type was not, under any circumstances, a full success. Something more was needed before such success in the sphere of womanhood could be realized, and the "new woman" represents the reaching out for this further attainment. So it appears from the point of view of a certain class of the people.

* * *

MRS. HOBSON is not an example of the "new woman;" no doubt can exist on this point. Yet what higher type of woman has civilization developed? What higher type has been furnished by the "new" ideal of womanhood? What higher type, indeed, does the nation need? In this we take into account the fact that the highest training is that which trains the character for God; but in this training the foundation is laid in the inculcation of manly

principles,—in the development of love for justice, mercy, and truth.

* * *

THE old ideal for woman is reached through motherhood. The new ideal is attained by a different way. While not professedly antagonistic to the old, its essential opposition to it is instinctively felt and recognized. The "new woman" and the woman whose chief claim to recognition is her well trained children are not expected to be one and the same person. The "new woman" is expected to make a name directly for herself, by her own achievements in fields hitherto undertrodden by her sex, rather than to become eminent by making a name for another. Measured by the principle of unselfishness, the difference between the two becomes strongly marked.

* * *

THE nation has special need of all women who can excel in the sphere of motherhood. The world has always needed such more than any or all others. And no names among women have more inherited the reverence of mankind than have those of the mothers of its eminent men. The mother of Moses, and the mother of Samuel, the mother of Wesley, and the mother of Washington,—these and many more that might be named survive in history to present before us the true ideal to be reached in the sphere of womanly endeavor. The "new woman," meanwhile, has yet to demonstrate that she is a necessity or even an advantage in any sphere of social and moral life.

* * *

AS THINGS are constituted in this world, it is not possible for woman to accomplish the work—to compass the achievements—that can be done by man. The superior strength of his sex carries him up the farthest heights of human attainment. But the preparation of the man for such achievements is confided to the hand of woman; and thus, as a mother, her position is one of the highest responsibility and of honor. "The hand that rocks the cradle rules the world," but it rules the world only through the cradle.

* * *

IT is proper parental training that creates material for patriots. The true patriot is nothing more or less than the noble man. Patriotism is not shown by fighting; the worst men will fight as readily as any others, or more so. Patriotism of the true sort is shown by unselfishness in sacrificing for the good of others. True patriots are made in the home, not in the public school; and through the development of right principles of conduct rather than by being drilled in patriotic phrases. It is the life of the true patriot that counts, and not the death. It is living for country, rather than dying for it, that makes patriotism worth to any country what it is.

Catholic Civilization.

BY JOHN MCCARTHY.

THE Roman Catholic divines have long boasted, and still boast incessantly, of the divinity of their origin; which they say has been proved time and again by the way in which their "apostles" have "converted" and "regenerated" whole pagan nations, in a remarkably short space of time.

They ridicule the Protestant missionaries because they are unable to effect such "miracles" as they profess themselves able to perform; and hold up to scorn some frail efforts made on the part of some prominent Protestant missionaries. They relate with jubilation how "the zealous Wesley went on a mission to convert the savages of Georgia, but returned without making one proselyte." Also how "his companion Whitefield afterwards went to the same country, on the same errand, but returned without any greater success." Speaking of the missionaries who went out to the Friendly Islands in the "Duff," they with evident joy show how "seven of them had not in the course of six years, baptized a single Islander." Also, "in the Bengal government, extending over from thirty to forty millions of people (year 1802, A. D.), with all its influence and encouragement, not more than eighty converts have been made by the Protestant missionaries in seven years."—*End of Religious Controversy, page 213.*

We might greatly extend this list, but this will clearly demonstrate how the Catholic church regards with secret joy any apparent failure of Protestant missionaries in foreign lands. It is however our intention to reveal the fallacy of the papist claims, by showing the shallowness of the "miraculous" "conversions," brought about through the instrumentality of Roman Catholic missionaries.

The pope of Rome regards the republics of Hispano-America as model Christian countries, since the majority of the inhabitants of the same are literally slaves to the erroneous doctrines of the papacy. But what is the state of things in the republics of Bolivia, Peru, Guatemala, Ecuador, and Colombia? There the Catholic church has despotically and solely ruled, unmolested by any Protestant "intruders" for centuries. Now if these are the "model" Catholic nations of the world, one would naturally expect therein a "model" people; but alas, this hope proves to belong to the *ignis fatuus* class, which, though it appears so resplendent in the distance, upon approximating, vanishes away, and disappears from our view.

Have you ever traveled in the above-mentioned republics? No? Then you know but little of the results of the introduction of Catholic "Christianity." There the woman, although nominally free, is nothing less than the slave of vile degraded man. There you find at least ninety per cent. of the population who can neither read

nor write, growing up, generation after generation, learning the mysteries of the papish education; viz: counting the rosary, etc. There you find at least sixty-five per cent. of the inhabitants are illegitimate offspring. There eighty per cent. of the men are known to keep concubines, independent of their own legitimate wives. There the Bible is prohibited, and interdicted, and woe to him who should purchase that Book of books, without first having obtained the sacerdotal sanction. There, no such thing as toleration is known, and all who essay to preach the gospel of Jesus Christ, must do so at the risk of losing their lives. There murder is almost countenanced by the judicial authorities, since the murderer is only condemned to one of three sentences; viz: (1) To be imprisoned for two or three years; (2) to serve in the police force for five years; or (3) to join the army on the frontier to prevent Indian incursions.

The above are undeniable facts which cannot be refuted by impartial travelers who have visited any of these countries, The Argentine Republic, Brazil, Uruguay, Chile, and Mexico, were formerly in as bad a condition, but a few years back they began to throw off the papal yoke that so heavily oppressed them; and as a natural consequence they have—more especially the Argentinian, Chilian, and Uruguan republics—made rapid strides up the path of progress, and the generation is well equipped with educational advantages. But this step was not taken, even in these more advanced nations, until the pioneer Protestant missionaries had advocated the importance of a good education; and then, putting theory into practice, they inaugurated schools throughout the length and breadth of these realms. And about the same time, God in his mercy, raised up men of capacity, like Sarmiento, former Argentine minister to the United States and afterwards president of that republic, who seeking the welfare of their people, brought into existence the present excellent educational system, the ramifications of which are found throughout the above-named nations.

Now if the republics first named are counted "model" Catholic countries, we might with reason be permitted to ask, In what are they models? If the blind obedience of a people to corrupt priests constitute a model nation, from a papist standpoint, then Rome may well boast of the northern republics of the South American continent; but if, as we have been taught to believe from childhood up, virtue, morality, and justice is the garb of a model nation, then instead of boasting of her "miraculous conversions," she should bitterly weep, and repent, as she gazes upon the withering effects of the baneful religion she has everywhere introduced among them.

How has she held the power here so long? Simply by the liberal use of the only weapon she knows how to ably manipulate; viz: force, in the shape of religious laws, papal bulls, interdictions, maledictions, excommunications, intimidations, and persecutions. True Protestantism seeks to emancipate the fanatical classes,

by declaring the sublime teaching of its divine Author, that "the truth" can make "free indeed;" and points the people from man to our Saviour and Creator. But Romanism strives to enslave the conscience, to deprive man of his individuality, and make him a mere automatic machine, with no right to think for himself; therefore it is no marvel that such a system depraves instead of uplifts; corrupts but never ennoble the person who books a passage in its ecclesiastical barque.

Let not the false statements of Rome put us off our guard, nor let the glittering gilt which she places upon her base metal, deceive us into thinking that the same is pure gold; but let us judge of what the papacy *would be* by what it was in the past. It is true as the refrain says that "history repeats itself;" and soon we may expect to be spectators of bloody scenes: Soon the curtain will be drawn back, and we shall behold the last act in this world's drama; soon the "mystery of iniquity" will appear denuded of her hypocritical disguise; soon, aye soon, within the last pages of earth's history will be inscribed in crimson letters, which can never be obliterated, crimes, atrocities, persecutions, and martyrdoms, such as ear hath never heard. Thus will Rome prove the veracity of her vaunted statement, that she never changes. In the meantime, let us be found watching and praying, so that we may stand firm at the post of duty when the hour of tribulation makes its appearance at our door.

Buenos Aires, Argentina.

Some American "Reconcentrados."

"New York Journal," July 28.

In the anthracite regions of Pennsylvania women and children are starving because sturdy, industrious men, inured to the hardships of mining and ready to brave its perils, can find no work. Gaunt misery is afoot in every mining town. The wolf is at every door. There life at its best offers to little children nothing but stunting toil in debasing associations, to women naught but squalid poverty and that aching fear of the future which makes motherhood a burden instead of a joy, and to men such a denial of opportunity for advancement that every high aspiration is stilled, and such a daily round of worry that the pleasures which brutalize and stupefy are the ones that most appeal to natures which may justly envy the brute.

Such is the situation in the anthracite regions. Such it long has been, and newspapers of every varying shade of political belief and social honesty have described it and denounced it. In the midst of a nation which went to war to relieve the sufferings of the reconcentrados, exists and long has existed a condition of destitution and wholesale starvation hardly outdone by Weyler. This is matter of common notoriety. . . .

This execrable and un-American situation is the outcome of corporate greed, and corporate greed is about

to make it more unbearable still. Day before yesterday the presidents of the anthracite coal lines met in a New York office and agreed to raise the prices of coal to the consumer and lessen the amount of work for the miners. Hitherto the miners have had the fruits of two days' labor a week on which to support their families. Now they are to have but one day's work, on which to starve. Who profits by this remorseless economy at the pit's mouth? Not the consumer of coal, for the very men who cut down the miners' pay put up the price of the product.

How long shall the inhuman conditions which surround coal mining in Pennsylvania be permitted? How long shall a trust, fortified by its control of railroads, be allowed to rob consumers of hard coal and slowly murder its producers and those dependent upon them?

A GLIMPSE at the conditions prevailing in the provinces of Cuba outside of Santiago, which is now under American control, is furnished by the following appeal which has been addressed to Rear-Admiral Sampson by citizens of Cienfuegos:—

"*Honorable Sir:* The Cubans, old men, women, and children, resident in the town of Cienfuegos and this neighborhood, are all dying of hunger. The young men are all in the field with the Cuban troops and have no shoes, neither food. All the provisions in this town are in the hands of the Spaniards. Cubans cannot obtain a piece of bread, as it is necessary to send everything to the field. The Weyler's system is in his way. The situation is terrible.

"If you, honorable sir, do not come quick with your squadron in our help and take possession of this town, we shall be lost. We beg you to precipitate your operations. About five thousand old men, women, and children shall die of hunger in this poor town. Some of these old men have four or five sons fighting for his freedom. This is our horrible situation.

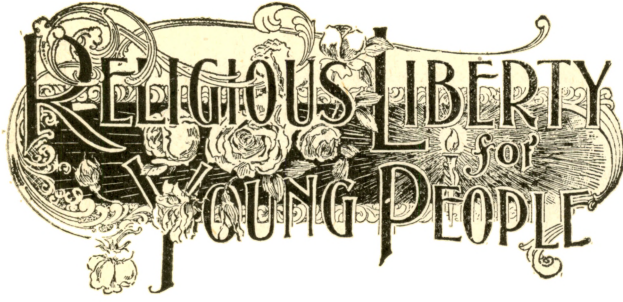
"If the great people of the United States do not come quick in our help we are lost.

"SOME CUBANS."

Thus far death has no doubt brought more relief to the starving people than have the forces of the Americans.

THE latest census of Hawaii gives the number and classes of the inhabitants as follows: "Of pure Hawaiians, there were 31,019; of part Hawaiian blood, 8,045; of Japanese, 24,407; of Chinese, 21,616; of Portuguese, 15,191; leaving 8,302 Americans and Europeans." The 8,300 Americans and Europeans, of course, are "the people," especially the Americans.

GRACE draws; law drives. Grace loves; law constrains. Grace inspires to the rendering of a willing service; law extorts an unwilling service. The only acceptable service a free moral agent can render to God is the service inspired by grace.—*Religious Telescope.*



Double Sight in a Chicken Yard.

BY FANNIE BOLTON.

WELL, Hanner, I've been in the chicken yard,
 A seein' some double sights.
 It's putty middlin kinder hard
 For the weak ones to get their rights.

Old chanticleer of the blooded stock
 Showed nary a courteous feather.
 He scratched for himself, and not for the flock,
 And the strong ones huddled together.

The weak and the old and the little blows
 Were kicked and pecked and scattered.
 If I hadn't a owned them all, I s'pose
 I wouldn't a thought it mattered.

But suddenly I felt full of wrath,
 And I made it understood;
 Fur I cleared them big fellers out of the path,
 And gave all the other ones food.

I took a rake from the top of the fence,
 And kept 'em all at a distance,
 And gave 'em a chance to have a sense
 Of a stronger one's resistance.

I gave 'em a lecture on chickens' rights,
 And the danger in greed and rulin'
 And Hanner I saw some double sights
 That was most as good as a skewlin'.

Fur it 'peared the world was a chicken yard,
 And the weak gave way to the stronger;
 But a Watcher saw how his plan was marred,
 And waited a little longer.

And it 'peared I heard a whispered sound,
 And saw a double sight;
 Fur I heerd that the Owner of men all round,
 Will suddenly set things right.

Studies in French History.—32.

"WELL, what had I promised you to-day?" asked Professor Carman, taking his place at his desk.

"You were going to tell us something about Charles the Bold, duke of Burgundy, I believe," said Milly Brown.

"Yes; it seems that he must have been a very fiery-tempered, hot-headed fellow, or he never would have attempted to carry out so many warlike schemes."

"I presume he was a little vain of his good looks and fine proportion. Don't you think that helped to make him ambitious for a higher place of honor?" asked Julia March.

"Perhaps so; pride and ambition go hand in hand almost always. But at last he made up his mind to let Louis XI. alone; so he turned his quarrelsome eyes over to Switzerland."

"What! did he pick a quarrel with those honest Swiss people just for the fun of quarreling?" asked Will Palmetter.

"No, not just for that, I suppose; but he was ambitious and he wanted fame as well as riches,—and he got it,—but not the fame of a proud victor. The Swiss fought for their honor and their country, and they were victorious. Charles was driven back at the famous battle of Granson, at which place he lost not only many men, but a vast amount of wealth."

"Why, I can't see what he wanted to take much wealth with him for, if he was going to fight. What good did he think that would do him?" asked practical Jack Smith.

"He wanted to impress the poor peasants with his grandeur; so he took large quantities of solid silver plate with him, besides a very valuable crown, which was completely covered with precious gems."

"O, the foolish man!" said Florence Ray. "Just imagine George Washington loading down his boat with gold and silver when he crossed the Delaware and took so many Hessian prisoners!"

"Or imagine Dewey attacking the Spaniards at the Philippines with his big ships full of gold and silver, and crowns and pretty things, instead of cannon!" exclaimed Rob Billings.

"Yes; and I have not yet told you of the most foolish, senseless part of his cargo;—just think of it! He took with him to the bloody fields of battle a great array of costly cloth,—pieces of luxurious velvets, and hundreds of yards of elegant silks, besides yards and yards of cloth of gold, which together formed an array of magnificence and luxury almost priceless."

"Why!" exclaimed Joe Palmeter. "It was in pretty nearly as bad taste as it was for those kings of France who went to fight the crusades to drag along with them a lot of feeble women and crying children."

"Surely; you are right. Who can give me the name of any French king who did that thing?" asked Professor Carman.

"I think Louis VI. is one of the first who allowed women to go to war," timidly suggested Milly Brown. "Father was speaking of it this morning."

"Yes; this was in the twelfth century.

"Charles the Bold was not very sensible, you see, or he would have known better than to trust such valuables so far away from home. Nowadays if a fine lady wears a quantity of diamonds to a grand party, she hires a detective to keep watch near her all the time, but although Charles was just as foolish he was not as wise

as the vain women of our own day. Of course in the defeat which followed, he was glad enough to escape with his life, and leave his vast riches behind him."

"I wonder if the Swiss people were not awfully glad to get the silver and diamonds and things," said Maggie Palmeter, who had always longed to be rich and to have magnificent things.

"Perhaps not 'awfully' glad, Maggie; I hardly think that is just the right adverb to use to express what you probably mean. I think, however, that they were very glad of such a victory. But really, the silver and valuable cloth were considered almost worthless, and they supposed that the solid, massive plate worth thousands of dollars, was pewter, and sold it as such, while the velvets and silks and cloth of gold were carelessly measured off and sold for a few cents per yard."

"My! wouldn't I like to buy some of it!" exclaimed Milly, with sparkling eyes.

"I am almost afraid, Milly, it would not do you any more real good than it did the Swiss. The duke also lost a very valuable diamond, which was found by a poor fellow in the road, and which he sold for a trifle, thinking it to be a pretty piece of glass. It had once been worn by a great Indian prince. The foolish duke was also vain enough to carry with him bushels of money, which of course he lost."

"He must have been very rich!" exclaimed Harry Ray.

"He was when he started, but he was not nearly so rich when he went back home."

"I suppose he got enough of fighting the Swiss that time, and was glad to stay at home," suggested Will Palmeter.

"O no; he was by no means satisfied yet; he felt sure he could punish the Swiss, and I presume he thought he might perhaps recover some of his money and valuables; so he sallied out again, giving himself and his silly followers a rest of only three months. The battle of Morat was soon fought, when the duke was again defeated with tremendous loss and horrible slaughter. In fact, there were so many men killed that they were piled one over the other until there was a great, frightful heap of dead bodies, which were then covered with earth. This heap was so large that a veritable hill was made, which was named 'Bonehill,' and this name it carried for hundreds of years. At last, some time in the eighteenth century, the hill was leveled to the ground.

"In our next we will learn how this quarrelsome and ambitious duke came to his end."

MRS. L. D. AVERY-STUTTLE.

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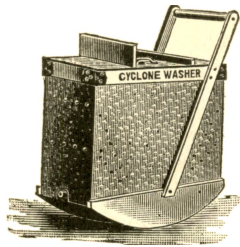
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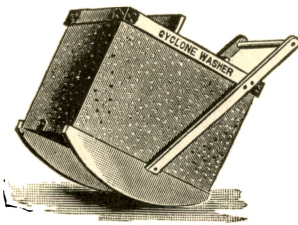


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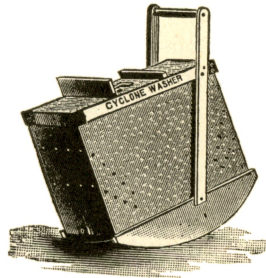


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American Sentinel.

NEW YORK, AUGUST 4, 1898.

FAITH does not point us to a relic, but to a risen, living, all-powerful Saviour.

THERE is a recoil to every deed that we perform, which is of the same nature as the deed.

JUST as the SENTINEL is going to press we receive word that two arrests have been made in Tennessee for "Sabbath Desecration." Full particulars in our next issue.

THE United States forces seem now to have fairly met their real enemy in Cuba—yellow fever; and the outlook is not reassuring. To brave the deadly climate requires as much courage on the part of these devoted troops as to brave the Spanish bullets.

A CAPTAIN of a French trans-Atlantic steamship recently took his vessel about one hundred miles north of his regular course, to gain time, with the result that he gained so much time for most of those on board that they reached the further end of their life journey at a single bound. There is never any time gained profitably by going out of the course of duty.

THE "Church of the Saviour" is to be "consecrated" in Jerusalem shortly, in the presence of Emperor William, of Germany, who will make a sort of pilgrimage there for the purpose. But while the eyes of earthly sovereigns are being more and more drawn to the earthly Jerusalem, those who are "pilgrims and strangers" here keep their faces turned toward the Jerusalem above.

THERE appears to be a movement on foot among the republics of South America, having in view their common defense against possible Anglo-

Saxon encroachment. It is evident that they look with suspicion upon the turn which the United States has taken in conducting her war with Spain, and this no doubt is not in any wise allayed by the rumors of an Anglo-Saxon alliance.

THE *Haverhill Gazette* (Haverhill, Mass.) of July 21, reports "a unique civil case" which was tried the previous day in the city court. The defendant conducted an eating saloon and fruit store, in which he was tenant, and the plaintiff sought to secure his ejection from the premises on the ground that he had been doing business on Sunday. Thus the Sunday laws continue to be invoked.

THERE is nothing that individuals part with more reluctantly than with a thing of such little worth as an opinion; their own opinion, of course. When Peter said to his Lord, "Lo, we have left all and followed thee," he was still holding fast, as events showed, to his own opinion about the kingdom of God; and the other disciples were doing the same. If men would hold as fast to the Word of God as they do to their opinions, their moral footing would be vastly more stable than it is.

WHAT to do with the Philippines, is now the question that is causing most perplexity to Uncle Sam. The natives having been led to believe they would secure independence, are ready to fight the United States forces if the latter seek to impose a different condition. Spain cannot hold them, and the earth-hungry Powers of Europe would only quarrel among themselves over the prize if left to them. Altogether, the situation is very interesting, and one need not be surprised at surprising developments.

THE religious papers have been calling attention to the prominence of the religious element in the navy, of which all the country is so proud. Admiral Sampson, it is said, is a

member of the Church of the Covenant, in Washington. Admiral Dewey is a member of the Episcopal Church. Commodore Watson is Elder Watson in St. John's Church, San Francisco. Captain Philip's denominational connection is not given, but from his speech made at the sinking of Cervera's ships, it is evident he is a devout communicant somewhere. Lieutenant Hobson was president of a Y. M. C. A. in his native State. And it may be remarked in passing that the able fighters who battle without firearms in this country are mostly members in good and regularly standing in the Roman Catholic communion. We fear there is much in all this to justify the saying made by the irreverent that it takes religion to make a good fighter.

ROME has refused to permit a parliament of religions in connection with the World's Fair at Paris in 1900. At Chicago, in 1893, she participated in the parliament of religions as actively as did any of the other bodies.

The difference is that in America Rome did not rule, being in the minority, and hence participated in the parliament as a guest; while in Catholic France the parliament would be under Catholic auspices. And this Rome will not permit; because in a parliament of religions all religions stand on an equal footing; and Rome will not for a moment recognize any other religious body in the world on terms of equality. She alone is the Christian church, and all other bodies are heretics. This is the plain meaning of her refusal to allow a religious parliament at Paris. Instead of this there will be, it is said, a "parliament of religious science."

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