

AMERICAN SENTINEL

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

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THE UNITED STATES AS A "CHRISTIAN NATION."

THE United States has been at war with Spain, and the American eagle has thoroughly demolished the Spanish flag. And strange as it may seem, this warlike bird claims to be a dove! The symbol of the United States Government claims to be the symbol of Christianity; in other words, the United States claims to be a Christian nation. It has been pronounced to be such by the Supreme Court, and the claim is maintained by statesmen and by the clergy; but can it be true? Manifestly not. The eagle is still an eagle, a warlike bird of prey, however often or loudly he may scream, "I am a dove."

CHRISTIAN character is not proved by profession, but by fruits.

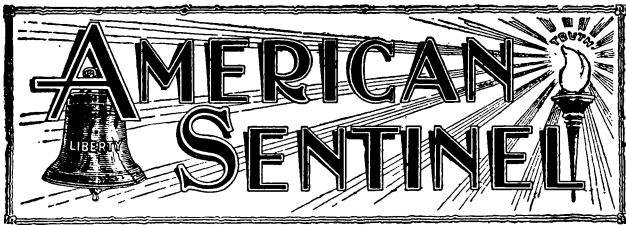
CARNAL warfare is by nature unchristian. There can be no Christian method of conducting it.

THE devil is never so much a devil as when he appears the most unlike one.

WHEN the eagle can become a dove, then can the United States become a Christian nation.

In every instance of religious legislation the devil argues to the world that God is a tyrant.

WHEN the State wraps about itself the mantle of religion, it becomes a wolf in sheep's clothing.



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The United States and the "Monroe Doctrine."

THE effect which the victorious war with Spain, and the acquirement of colonial territory outside the western hemisphere, will have upon the long-established "Monroe doctrine," is one of the questions which now demands consideration by the people of this country, and of the world. The United States having set foot upon the confines of the Old World, with the intention of staying there, shall the powers of the Old World still be prohibited from setting foot upon the territory of the New? Or has the United States, by the conquest of foreign territory, abandoned the position it has maintained respecting the conquest of American territory by foreign powers?

It is not difficult to understand what view of the question will be taken by the powers of Europe. The United States has been saying to Europe, You keep on your side of the world, and I'll keep on mine. If not explicitly stated, the promise of the United States to refrain from any aggression upon Old World territory is so plainly implied in this doctrine, and so plainly necessary to give it a reasonable meaning, that there can be no question that it is an essential part of the doctrine, in the eyes of European powers at least.

Now, the United States has deliberately stepped over the line which it established by this doctrine, and notice has been served upon the powers of the Old World that the flag of this country is to remain flying where the fortunes of war have placed it. If Europe is given the like privilege of stepping over the line, the powers might be willing to accept the situation as offering a fair field to all parties. But—strange as it may seem—it is proposed here that Europe shall be denied the privilege which this country claims and has now exercised in acquiring foreign territory; it is proposed that the Monroe Doctrine shall be maintained against Europe just as strongly as ever. This is the sentiment of a portion at least—and it is to be feared a large portion—of the American people. It is boldly expressed in one of the most popular dailies of this city, thus:—

"The Monroe Doctrine stands more firmly to day than ever before.

"Why?

"Because we are better able to uphold it than ever before."

To this language, of course, there can be but one meaning, and that is that this nation will do as it pleases simply because it has the power to do so.

By this sentiment the Monroe Doctrine becomes reduced to a mere boast of power. The question of right is eliminated from it, and the one element of might remains. It becomes another repetition of the old assertion that "might makes right."

That Europe will acquiesce in any such arrangement is, of course, an unthinkable supposition. The powers will not be slow to insist upon their rights; and if this country, in the flush of victory and the dream of empire, shall advance to the bold position outlined in the above quotation, there will be plenty of need ere long for the great army and navy which is being called for as a proper outlay of the national resources. But peace and prosperity for the common people do not wait upon imperial ambition.

IF the legislatures of earth could pronounce against sin with all the force of the thunders of Sinai, it would but drive the people, as those thunders did, further from the Lord.

An Unobscurable Fact.

IT is a fact which Roman Catholic apologists would gladly have hidden from the light, that the pitiable condition of Spain to-day, as revealed in her impotent struggles to maintain her place in the family of nations, is due more than to anything else to the Roman Catholic religion.

For centuries the government of Spain has been in the closest alliance with the papacy. The papal religion has been the religion of all the Spanish people. No person not a Catholic could secure any office under the government, or hold any position of influence among the people. The State is Catholic, the army and navy are Catholic, the people of all classes are Catholic, and all this has been so for centuries. The papal religion has had a free field; it has been without one rival. These are facts which not even the most ardent Catholic can deny.

What, then, has the papal religion done for Spain? Has it done anything for them? Has it had no effect upon the people and upon the State through all the years of their faithful adherence to it?

If not, what force has it, and of what use has it been to its adherents? But no intelligent person can seriously assert that it has not had an effect, and a most powerful effect, upon the people who have so faithfully practiced

it. In the very nature of things, such an assertion could not be true. It is impossible that a person should make any principles a part of his daily practice and experience, and the basis of his daily thought and hopes and aspirations, as is done in the practice of religion, without being profoundly affected by them. It cannot be otherwise than that these principles should be absorbed into his very being until they become a part of it, and mold his character into conformity with them. This is a law of nature, as immutable as the law of gravitation.

The Word of God declares, "As a man thinketh in his heart, so is he." This declaration is true if God himself is true; and as certainly as it is true, and as certainly as it must be that the character is molded to the principles embodied in the thoughts and practices of the life, so certainly must it be that the principles of the papal religion, faithfully practiced through centuries by the Spanish people, have affected them, have molded their character, and have more than anything else made the Spanish nation what it is to-day.

This is the plain truth. It is asserted by the laws of nature and by observation; by reason and by revelation. And papal spokesmen cannot deny nor evade it.

And therefore the decadence and fall of Spain constitute incontestible proof of the worse than worthlessness of the papal religion. No papal apologist will ever be able to say, because it cannot be said, why that religion, if it is worth anything, has brought the Spanish nation where it is to-day.

A religion which will not mold the character is worthless, and therefore it must be admitted that the papal religion, if not impotent, does mold the character, and has molded the character of the Spanish people. They have been faithful to that religion, both in the church and the state; and therefore it has done all it can do for them, and what that is may be seen in the utter humiliation of Spain to-day.

The same story is told, only less fully, by the other faithful Catholic nations. Austria is to day a decaying and crumbling empire; and France—what prosperous nation envies her? Crushed to the ground with paralyzing swiftness in 1870, she has ever since showed signs of weakness rather than of strength. And the republics of Spanish America are emerging into the light of civil and intellectual freedom only as they are shaking off the long nightmare of priestly domination.

Who that is not wilfully blind can fail to recognize these facts? And why will people be blind to truths so palpable, and fail to be admonished by them to be vigilantly on their guard against the encroachments of Rome?

PROPER legislation restrains man only in that which is criminal.

THE best way to honor the flag is to live out the principles for which it stands.

The True and the False Principle of Government.

BY E. J. WAGGONER.

AFTER the death of King Solomon and the accession of Rehoboam, the people came to the new king and said: "Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." The king "consulted with the old men" and they gave wise counsel, saying, "If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever." Then the king "consulted with the young men that were grown up with him" and they recommended this reply: "My little finger shall be thicker than my father's loins." The new king followed the counsel of the young men and threatened the people with heavier burdens than his father had imposed upon them.

The two replies well represent the difference between the principles of the kingdom of light and the kingdom of darkness. "If thou wilt be a servant unto this people," said the old men, and this was the principle upon which God in Jesus Christ deals with the rebellious world. "Behold my Servant whom I uphold." "I am among you as he that serveth." "Whosoever will be chief among you, let him be your servant." Thus does he who is King of kings and Lord of lords relate himself to those whom he would win as his loyal subjects. In marked contrast with this is that arbitrary spirit which would seek to crush under an iron heel every one who should raise a voice against oppression. The one would win by self-sacrifice, the other would drive by an increase of arbitrary power.

But instead of being terrified into submission by the threats uttered, the people were driven into open revolt: "What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David." When the tax-gatherer came among them, "all Israel stoned him with stones, that he died." "So Israel rebelled against the house of David unto this day." Thus by disunion and division was the way being prepared for the downfall of the nation and their captivity.

He who considers the situation among the nations of the earth to-day cannot fail to see the working of the same influences which brought disaster to Solomon's kingdom. There are nations where the people are groaning under the burden of debt and taxation, and yet their protests, not always wisely made (as in the recent riots in Italy), are met with a display of military power, and no hope is held out that the condition of affairs will be improved. The ruling powers have in many cases so far repudiated the principles of truth and righteousness that there is no sure foundation upon which to build any hope of future reform. The time is near when "all these things

shall be dissolved," and the only hope of individuals will be that each one has built for himself upon the sure foundation, and "other foundation can no man lay that than is laid, which is Jesus Christ."

PROSPERITY and immunity from harm are not the only evidences of God's goodness to his creatures.

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

BY MRS. S. M. I. HENRY.

A WORK so far reaching as that of the W. C. T. U. could not be carried on without touching many other organizations, and without more or less of affiliation with many that might or might not both help and hinder. As a Christian body we were necessarily allied to every church organization in the land. In fact it is expected that every cluster of religious denominations in the midst of which a local union is found, will have among its vice-presidents one woman from each, the especial duty of whom it shall be to look after the temperance work in that church. As a *temperance* organization, we of course, touch every temperance society in the world, and have affiliations more or less with them all, and are largely concerned in all the methods by which they are seeking to carry forward any temperance project, and every department is as a sort of hook by which we lay hold of some body of specialists in some philanthropic line, or which is appropriated by some such body, to hang something on, in which they think we ought to become interested and keep in mind.

The Sabbath department was soon seized upon as such a hook or peg. I do not use this expression in any way that can be considered offensive. I do not charge any with the effort to make use of the W. C. T. U. as a tool; but there were questions involved in this department that, as in some others, led into the legal world from which women were excluded. We could not crystalize our convictions into law, even when law was right, and when our convictions were needed in legislation; and naturally appealed to those who, as we honestly thought, could carry the work along to the point of successful issue by the power of the ballot.

In our evangelistic work by the use of the Word of God we endeavored to bring those who had the law-making-power to right convictions, and then left them to vote those convictions at the next election, the one right thing to do; but, to do which, requires an understanding of what the Word of God really teaches, for it is a serious thing to handle the Word of God to such an end without knowing just what one is doing.

Our women had seen the principle of prohibition all right, and always used it as opposed to license; that is, we denied the right of any body of legislators to make a law that would give any man the *legal* right to commit

any wrong against his fellow-man; and as a rule those women, and men as well, who believe in the enforcement of Sunday laws, do so upon the supposition that every man absolutely needs one day in seven as a rest day, and that anything that infringes on that is a legitimate subject for the civil law. It is not for the protection of the Sabbath of the Lord; nor the "Lord's Day," but *man's rest day*, that the W. C. T. U. have asked the aid of the voting power of the nation.

And I am glad to say that with all my heart I believe that the men who have organized to secure these ends are honest in their efforts, believing just as I once did that Sunday is the Sabbath, and that every man has need of one day of rest in the seven, and also a right to a *quiet* rest day; these brethren are only working out their earnest convictions in trying to rescue Sunday from just as much of noise and unrest as is possible. Their activities, as well as those of the W. C. T. U. along this line are the result of a heroic faith that God will stand by the truth. Their mistake is in a failure to see the truth concerning the binding nature of the commandment to keep the especial day that God has named as well as hallowed; an error which can never be corrected by any argument of any description, but only by the illumination of the Holy Spirit of God; and those who hope to be used as a medium of illumination must at least be willing to recognize honesty and candor in the convictions of others.

The point upon which the W. C. T. U. especially needs to be enlightened is the inconsistency of their position as a professedly unsectarian body with a great department given wholly to the work of promulgating and enforcing a dogmatic section of a man made creed, in defiance of the protest of many of those who have been in the organization from the beginning, and have just as great an interest in its legitimate temperance, educational and rescue work, as any advocates of the Sabbath Observance Department can possibly have, and just as good a right to have their convictions regarded, as though they were not in the minority; for it is not supposed that among Christians a case involving *principle* is ever to be decided by a majority vote, but by that which is clearly right.

It is clearly right that the W. C. T. U. should be consistent with itself; and that it should either so change the Sabbath Observance Department as to entirely remove its sectarian features, or else change the policy of the organization so as to make it an avowedly Sunday-keeping body with Sunday-keeping as a test of membership as total abstinence now is. I do not believe this would ever be possible, and I do so firmly believe in the honesty of purpose, which is the inspiration of all the efforts put forth by both the men of the National Reform Association and my White Ribbon Sisters, that I must believe that sooner or later by the light of the Holy Spirit they will yet see these truths, and wonder as I now do, with reference to myself, how they could ever have been so blind.

Charles Dickens on Sunday Legislation.

From "Sunday Under Three Heads," by Chas. Dickens. Published by Peter Eckler Co., New York City.

(Concluded.)

THE reader is now in possession of the principal enacting clauses of Sir Andrew Agnew's bill, with the exception of one, for preventing the killing or taking of "*fish or other wild animals*," and the ordinary provisions which are inserted for form's sake in all acts of Parliament. I now beg his attention to the clauses of exemption.

They are two in number. The first exempts menial servants from any rest, and all poor men from any recreation; outlaws a milkman after nine o'clock in the morning, and makes eating-houses lawful for only two hours in the afternoon; permits a medical man to use his carriage on Sunday, and declares that a clergyman may either use his own, or hire one.

The second is artful, cunning, and designing; shielding the rich man from the possibility of being entrapped, and affecting at the same time, to have a tender and scrupulous regard for the interests of the whole community. It declares, "that nothing in this act contained, shall extend to works of piety, charity, or necessity."

What is meant by the word "necessity" in this clause? Simply this—that the rich man shall be at liberty to make use of all the splendid luxuries he has collected around him, on any day in the week, because habit and custom have rendered them "necessary" to his easy existence; but that the poor man who saves his money to provide some little pleasure for himself and family at lengthened intervals, shall not be permitted to enjoy it. It is not "necessary" to him—Heaven knows, he very often goes long enough without it. This is the plain English of the clause. The carriage and pair of horses, the coachman, the footman, the helper, and the groom, are "necessary" on Sundays, as on other days, to the bishop and the nobleman; but the hackney-coach, the hired gig, or the taxed cart, cannot possibly be "necessary" to the working-man on Sunday, for he has it not at other times. The sumptuous dinner and the rich wines, are "necessaries" to a great man in his own mansion; but the pint of beer and the plate of meat degrade the national character in an eating-house.

Such is the bill for promoting the true and sincere worship of God according to his holy will, and for protecting every class of society against being required to sacrifice their health and comfort on the Sabbath. Instances in which its operation would be as unjust, as it would be absurd, might be multiplied to an endless amount; but it is sufficient to place its leading provisions before the reader. In doing so, I have purposely abstained from drawing upon the imagination for possible cases; the provisions to which I have referred, stand in so many words upon the bill as printed by order of the House of Commons; and they can neither be disowned, nor explained away.

Let us suppose such a bill as this to have actually passed both branches of the legislature; to have received the royal assent; and to have come into operation. Imagine its effect in a great city like London.

Sunday comes and brings with it a day of general gloom and austerity. The man who has been toiling hard all the week, has been looking towards the Sabbath, not as to a day of rest from labor and healthy recreation, but as one of grievous tyranny and grinding oppression. The day which his Maker intended as a blessing, man has converted into a curse. Instead of being hailed by him as his period of relaxation, he finds it remarkable only as depriving him of every comfort and enjoyment. He has many children about him, all sent into the world at an early age, to struggle for a livelihood; one is kept in a warehouse all day, with an interval of rest too short to enable him to reach home, another walks four or five miles to his employment at the docks, a third earns a few shillings weekly, as an errand boy or office messenger; and the employment of the man himself detains him at some distance from his home from morning till night. Sunday is the only day on which they could all meet together and enjoy a home y meal in social comfort; and now they sit down to a cold and cheerless dinner: the pious guardians of the man's salvation having, in their regard for the welfare of his precious soul, shut up the bakers' shops. The fire blazes high in the kitchen chimney of these well-fed hypocrites, and the rich steams of the savory dinner scent the air. What care they to be told that this class of men have neither a place to cook in—nor means to bear the expense, if they had?

Look into your churches—diminished congregations and scanty attendance. People have grown sullen and obstinate, and are becoming disgusted with the faith which condemns them to such a day as this, once in every seven. And as you cannot make people religious by act of Parliament, or force them to church by constables, they display their feeling by staying away.

Turn into the streets, and mark the rigid gloom that reigns over everything around. The roads are empty, the fields are deserted, the houses of entertainment are closed. Groups of filthy and discontented looking men are idling about at the street corners, or sleeping in the sun; but there are no decently-dressed people of the poorer class passing to and fro. Where should they walk to? It would take them an hour, at least, to get into the fields, and when they reached them they could procure neither bit nor sup, without the informer and the penalty. Now and then a carriage rolls smoothly on, or a well-mounted horseman, followed by a liveried attendant, canters by; but with these exceptions, all is as melancholy and quiet, as if a pestilence had fallen on the city.

Bend your steps through the narrow and thickly-inhabited streets, and observe the sallow faces of the men and women who are lounging at the doors or lolling

from the windows. Regard well the closeness of these crowded rooms and the noisome exhalations that rise from the drains and kennels; and then laud the triumph of religion and morality, which condemns people to drag their lives out in such stews as these, and makes it criminal for them to eat or drink in the fresh air or under the clear sky. Here and there, from some half-opened window, the loud shout of drunken revelry strikes upon the ear, and the noise of oaths and quarreling—the effect of the close and heated atmosphere—is heard on all sides. See how the men all rush to join the crowd that are making their way down the street, and how loud the execrations of the mob become as they draw nearer. They have assembled round a little knot of constables, who have seized the stock-in-trade, heinously exposed on Sunday, of some miserable walking stick seller, who follows, clamoring for his property. The dispute grows warmer and fiercer, until at last some of the more furious among the crowd, rush forward to restore the goods to their owner. A general conflict takes place; the sticks of the constables are exercised in all directions; fresh assistance is procured; and half a dozen of the assailants are conveyed to the station-house, struggling, bleeding, and cursing. The case is taken to the police office on the following morning; and, after a frightful amount of perjury on both sides, the men are sent to prison for resisting the officers, their families to the workhouse to keep them from starving: and there they both remain for a month afterwards, glorious trophies of the sanctified enforcement of the Christian Sabbath. Add to such scenes as these, the profligacy, idleness, drunkenness, and vice, that will be committed to an extent which no man can foresee, on Monday, as an atonement for the restraint of the preceding day, and you have a very faint and imperfect picture of the religious effects of this Sunday legislation, supposing it could ever be forced upon the people.

But let those who advocate the cause of fanaticism, reflect well upon the probable issue of their endeavors. They may, by perseverance, succeed with Parliament. Let them ponder on the probability of succeeding with the people. You may deny the concession of a political question for a time, and a nation will bear it patiently. Strike home to the comforts of every man's fireside—tamper with every man's freedom and liberty—and one month, one week, may rouse a feeling abroad which a king would gladly yield his crown to quell, and a peer would resign his coronet to allay.

It is the custom to affect a deference for the motives of those who advocate these measures, and a respect for the feelings by which they are actuated. They do not deserve it. If they legislate in ignorance, they are criminal and dishonest; if they do so with their eyes open, they commit wilful injustice; in either case, they bring religion into contempt. But they do *not* legislate in ignorance. Public prints, and public men, have pointed out to them again and again the consequences of their proceedings. If they persist in thrusting themselves

forward, let those consequences rest upon their own heads, and let them be content to stand upon their own merits.

It may be asked, what motives can actuate a man who has so little regard for the comfort of his fellow-beings, so little respect for their wants and necessities, and so distorted a notion of the beneficence of his Creator.

I reply, an envious, heartless, ill-conditioned dislike, to seeing those whom fortune has placed below him, cheerful and happy—an intolerant confidence in his own high worthiness before God, and a lofty impression of the demerits of others—pride, selfish pride, as inconsistent with the spirit of Christianity itself, as it is opposed to the example of its Founder upon earth.

To these may be added another class of men—the stern and gloomy enthusiasts, who would make earth a hell, and religion a torment: men who, having wasted the earlier part of their lives in dissipation and depravity, find themselves, when scarcely past its meridian, steeped to the neck in vice, and shunned like a loathsome disease. Abandoned by the world, having nothing to fall back upon, nothing to remember but time misspent, and energies misdirected, they turn their eyes and not their thoughts to Heaven, and delude themselves into the impious belief, that in denouncing the lightness of heart of which they cannot partake, and the rational pleasures from which they never derived enjoyment, they are more than remedying the sins of their old career, and—like the founders of monasteries and builders of churches, in ruder days—establishing a good set claim upon their Maker.

▶ ● ◀

LOVE is never awakened by the lash.

▶ ● ◀

Some Fruits of Papal Arbitration.

New York "Christian Advocate."

THE American Board of Commissioners for Foreign Missions comes forward to say that it does not meddle in public matters, and that at the present time it takes no part in discussions relating to territorial acquisitions by the United States in any part of the world. It proceeds, however, to state that for thirty-five years it prosecuted mission work in the Caroline Islands without the missionaries' seeing the slightest sign of any government except that of native chieftains. They were doing well, when in 1887 the Spaniards sent an armed force to Ponape, from Manila, with a governor to claim sovereignty, under the decision of the pope, as arbitrator, which confirmed Spain's claim to the Carolines. The Spanish governor brought fifty soldiers, twenty-five convicts, and six Roman Catholic priests. The board says that its missionaries were driven off, and the churches of the natives in most instances demolished; that the Bible had not been permitted to be landed, nor

the missionary vessel, the "Morning Star," to stop there; and says that in view of the forcible intervention of Spain and the putting a stop to the work of these missionaries "the board deems it right to ask that whenever the status of these islands is determined, ample guarantee shall be required of whatever power shall hold sovereignty, that perfect religious toleration shall be enjoyed by the islanders. As to what nation shall hold that sovereignty we have nothing whatever to say." Many things besides this go to show that in this conflict the pope can never impartially fill the position of arbitrator between Spain and the United States.

What Is the Everlasting Gospel?—No. 9.

BY C. H. KESLAKE.

A POINT to be noticed in the study of the everlasting gospel from Rev. 14:6, 7, is that all people are called upon to "worship him that made heaven and earth, the sea, and the fountains of waters."

The full force of this gospel requirement will not be grasped unless it is remembered that this special gospel message, as given in the text, is to be proclaimed at the time when it is sought to enforce, by civil enactments, the worship of the beast and his image.

Another thing to be learned in this connection, and ever afterwards to be borne in mind, is that there is something else involved in the matter of worshiping the beast and his image.

It is true that "all that dwell upon the earth shall worship him [the beast, see context] whose names are not written in the Book of Life of the Lamb slain from the foundation of the world." Rev. 13:8. But it is equally true that in that thing there is somebody else who will be worshiped—inevitably too. This will be seen by reading verse 4 of the same chapter: "And they worshiped the dragon which gave power unto the beast; and they worshiped the beast, saying, Who is like unto the beast? Who is able to make war with him?"

The dragon here mentioned is fully brought to view in the twelfth chapter of Revelation. Verse 3 reads, "And there appeared another wonder in heaven, and, behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads."

Without going into an elaborate exposition of the dragon as brought to view in this chapter to identify the power thus symbolized, it will suffice for the purposes of this article to notice what is said of the dragon in chap. 13:2 (last clause), "And the dragon gave him [the beast] his power, and seat, and great authority."

It has been abundantly shown in these articles that the beast is a symbol of the papacy. All that need be asked therefore is, What power (symbolized by the dragon) was it that gave to the papacy its seat (of government) power and great authority?

The answer is easy. We know that the city of Rome is the seat of the papacy. But who controlled it before it became the seat of the papacy? For hundreds of years it was held by the Roman power. But Rome before the time of the papacy, and as distinguished from it, was pagan. And we know that after Constantine moved the seat of empire from Rome to Constantinople, that city finally became the seat of the papacy. Hence the dragon is used to symbolize *pagan Rome*.

But it is not to be understood thus in its fullest sense; only in a secondary sense does the dragon symbolize pagan Rome. Primarily it symbolizes Satan. Of this we may be sure from the reading of Rev. 12:9: "And the great dragon was cast out, that old serpent called the devil and Satan, who deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him."

We may consider the dragon in both its primary and secondary senses, and it is still true that when the beast is worshiped, the dragon is worshiped also. Now it is by the enforcing of the mark of the beast that the beast itself is worshiped. Therefore as the dragon (or paganism) is worshiped together with the beast (papacy) it follows that in the mark itself must be found, while professedly a Christian institution, that which is essentially pagan.

But the dominant worship in pagan Rome, as it was also of the world long before the days of Rome, was sun-worship. And the day devoted to the worship of the sun, and especially observed in its honor, was the first day of the week, and from which worship it derives its name—Sunday—confessedly the "wild solar holiday of all pagan times."

Now note: of all the pagan institutions ever devised Sunday is the only one claimed by professed Christians of this country and by them called a "mark."

Thus it is seen that Sunday is the mark of both the papacy and paganism, and the only institution that can possibly answer to the "mark" of the prophecy.

Now a few questions: Can righteousness have fellowship with unrighteousness? Can there be any communion between light and darkness? Can there be any agreement between the temple of God and that of idols? See 2 Cor. 6:14-16. "Doth a fountain send forth at the same place sweet water and bitter? Can a fig tree, my brethren, bear olive berries? either a vine, figs?" James 3:11, 12.

When all these questions can be answered in the affirmative, then it can be truthfully said that Christianity and paganism can unite and be represented by one common mark—Sunday. And when Christianity and paganism unite, then will it be true that Sunday is a part of the gospel.

No; Sunday is a part of paganism, and belongs to the founder of paganism. But whoever he might be, of one thing we are absolutely certain,—it is not Jesus Christ; and therefore he is not the author of Sunday.



PASSING events continue to make it more clear that the question of the disposition of the Philippines is not one that will be lightly settled. Now that American and Spanish troops have met in battle at Manila, and American blood has been shed and American lives lost in establishing American supremacy, the sentiment for retaining the islands as American territory is no doubt tremendously strengthened, and in all probability will be too strong to be denied. And when this Government announces definitely its intention to establish itself in power on the borders of the seat of the contentions of the Old World powers, it will not be strange if those powers take more decisive action in the matter than they have done hitherto.

THE Scripture says that man at his best estate is altogether vanity, and man himself is continually demonstrating the truth of the statement. One way in which he does this is by presuming to exercise powers which are altogether beyond his capacity to possess. For instance, men are continually claiming the ability to apprehend, to a greater or less degree, events which are yet behind the veil of the future. There is the weather prophet, who predicts what the weather will be for a month or more in advance. There are also the astrologers, and fortune tellers, who claim the ability to foretell the chief events of an individual's life, and who are credited by most people with having some degree of power in this direction. And aside from all these, the vast majority of people have more or less confidence in their own ability to predict what is going to happen, when they have some slight basis of known facts from which to shape their conclusions. They are always ready when opportunity offers to speak the self-justifying words, "I told you so."

THE events of the war with Spain, which are fresh in the minds of all, afford an illustration upon this point. Before the war began, but when it had become a visible prospect, a certain writer drew considerable attention to himself by writing a history of "our late war with Spain." Few people believed at that time that war would come, but with the possibility of it in mind, the probable result of a clash between two powers provided with modern implements of war was a question of general interest. The writer set forth such events as, to his mind, were to be expected in the conflict. From what was known of the

resources of the two nations, and of the nature of the weapons that would be brought into use, he thought to make a fairly accurate prediction of what would happen when these two nations pitted their armies and navies against each other. And his descriptions were received by the public with almost the interest that would be given to credible prophecy.

BUT his predictions could hardly have fallen more wide of the truth. The great battle between the Spanish and American fleets, as he portrayed it, was a doubtful contest, in which the opposing ships were obscured by clouds of smoke, under cover of which one of the fast auxiliary cruisers sailed close to one of the Spanish battleships and silenced it completely by a single broadside from more than a hundred small quick-firing guns; and at the close of the combat not one of the victorious American ships was in condition to continue the fight. As a matter of fact, when the opposing fleets came together off Santiago, the auxiliary cruisers played no part at all in the contest, the result was never doubtful, and the American fleet was not at all disabled by the fire of the enemy. So far from proving, as predicted by a number of assumed authorities, only an even match for the Spanish navy, the American fleets have sent the Spanish fleets to the bottom of the sea without suffering the loss or serious injury of a single ship.

IT is a strange thing, but yet true, that men have always been inclined to pay more attention to the predictions of their finite fellow-mortals than to those of the Word of God. And though the predictions of inspiration have never yet failed, while those from a human source have scarcely been anything but failures, people are to-day as ready as ever to allow their minds to be diverted from the truth by things that are false and of no value. It is the purpose of the author of what is false and counterfeit, to obscure what is genuine and true; and the world to day is flooded with counterfeits of the things provided by the grace of Omnipotence for man's salvation. But "nevertheless the foundation of God standeth sure," having this infallible test: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

THE war with Spain having practically ended, it may be presumed that Spain's "honor" is satisfied; for this "honor" was the one thing that Spain most strenuously insisted on preserving. But what real honor has Spain preserved? From whom does Spain now receive honor as the outcome of her conduct of the war? Evidently her fancied preservation of honor is but a gigantic hallucination. Only feelings of pity and contempt have been awakened throughout the civilized world by the display of weakness and barbarity which marked the struggle on the Spanish side.

It would have been honorable in Spain to have granted relief to the oppressed Cubans before they were driven to the point of open rebellion. It would have been honorable to her if she had entered into any arrangement with the United States for the maintenance of a proper government on the island, under which the people might have lived in security and prosperity. But in her own view, all this had nothing to do with honor. The essential point of "honor" with Spain was to display the utmost possible tenacity in maintaining an unjust, unreasonable and utterly hopeless attitude toward her colonies and the Government of the United States. Her "honor" consisted in not giving up anything until she was compelled by force to do so. This is "national honor" with Spain, and it is not altogether unlike "national honor" elsewhere. But true honor is revealed not through politics, but through Christianity.

* * *

A CONGRESSMAN from New Hampshire, Mr. Cyrus Suloway, is reported as having said in reply to the question whether the United States ought to hold the Philippines: "Hold them? Of course we should hold them! It would be cowardly to desert them now simply to satisfy a few weak-pulsed Americans who say we cannot handle them. We Anglos can fight with a Bible in one hand and a rifle in the other. Where he cannot convert, he shoots."

* * *

OF course, the only idea in carrying "a Bible in one hand and a rifle in the other" would be to shoot wherever it was found not possible to convert. That is the principle of procedure that must be followed by a "Christian nation"—force joined with religion. Force with religion means compulsion wherever there cannot be persuasion. And this is a very old principle—one that has been often tried with the object of benefitting mankind. One can see that if this principle should be fully carried out, the whole world would ere long be "converted," because all the people who had refused to be converted would be dead. When Spain first came to the Western World, several centuries ago, she carried the symbol of religion in one hand and the sword in the other; and the unfortunate natives had their choice between "conversion" and death. And now, when Spain is being driven out, the victorious party who congratulate themselves on being rid of a barbarous neighbor propose to put in practice the barbarous principle which has done most to make Spain what she is.

* * *

"THE Bible in one hand and a sword in the other" does not make an effective fighting outfit. The Bible is the Word of God, and the Word of God is the "sword of the Spirit." The two swords cannot work in partnership. If the sword of steel is to be carried, the "sword of the Spirit" might as well be dropped. The sword alone is more effective against the enemy than the sword and the Bible combined.

THE real antagonism between these two weapons may be seen from the fact that the purpose of the sword is to kill, while the purpose of the Bible is to save. Being thus opposite in purpose, when joined together the one only antagonizes and neutralizes the other. The sword has, of course, its legitimate field in the divine economy for this world, being the conservator of civil peace, and borne by the civil ruler "not in vain." But this is altogether outside the sphere of religion.

"What a Way to Spend Sunday!"

THE reason why the Spanish Admiral Cervera was defeated off Santiago in the engagement with the American fleet, according to *The Observer* (New York), is given in the following quotation from that journal:—

"The fact that Admiral Cervera deliberately selected the hour when the crews of the American ships were at religious service for his dash out of Santiago harbor on that now historic Sabbath morning may in the providence of God have had more to do with his overthrow than most people have yet imagined. The morning was calm and peaceful, bringing its tender reminiscent reflections to hundreds of worshipful American hearts on the fleet at anchor off shore, when suddenly, as though to disturb the Almighty at his own devotions, the impious Spaniards, fired while also fuddled with wine, rushed forth, as it proved, horribly to die or finally to be captured. What a way to spend Sunday! And when the sun set that Sabbath its last reproachful beams slanted across the smoking hulks of the fleet of the proud Spaniard who deliberately broke up religious meetings in the hope of gaining a strategic success. But the stars in their courses fought against Cervera. God is not mocked, nor can his commandments and sacred sanctions ever be impugned with safety."

According to this evangelical authority, then, it is all right to fight on Sunday, provided you do not strike the first blow. You may even compel the fighting, by forcing your adversary into a corner, and still be guiltless. Nor is it necessary that your Sunday fighting be in self-defense; it may be only to prevent your enemy from escaping, and still be right. God will excuse you from religious devotions any time if it is for the purpose of fighting, only you must not fire the first shot. Is this an exalted, or a low, conception of Christian principles?

Let us alter the statement a little. The "impious Spaniards" rushed forth to disturb the sanctity of the day of rest, and the American sailors at once rushed to their guns, prepared to make the disturbance as complete as possible, and then occupied themselves with all their energies in destroying the property and lives of their enemies, killing and maiming hundreds of their fellow-beings made in the image of the One whom they were assembled to worship. "What a way to spend Sunday!" Was it really a better way than that chosen by the Spaniards?

"A Blasphemous Failure."

RY A. R. HYATT.

THE *Oil City Blizzard*, of Oil City, Pa., under date of Friday, June 24, contains an editorial on Robert G. Ingersoll, the noted infidel, and his work.

Now we do not believe in Ingersollism, and think we are as truly opposed to infidelity in all its forms as is the editor of the *Blizzard*. But the editor is on the wrong track. Listen to what he says: "For Robert G. Ingersoll, the lawyer, the orator, the open-hearted, public-spirited man, we must entertain respect; for Robert Ingersoll, the infidel, the blasphemous expounder of a poisonous belief, contradictory to the doctrine of the Bible, inconsistent with the creed of the Christian nations, we can hold nothing but feelings of abhorrence.

"This man, whose eloquence is so powerful as to corrupt minds too weak to hold their own convictions, is a follower of Thomas Paine, the hideous scoffer against revealed religion, and, like Paine, we find him stepping aside from his religious controversies long enough to put in masterly diction a plea for pure morality, honesty and truth. With all his unrighteous tirade against the existence of an almighty God, he is a man with a keen appreciation of all that is good and fine in life, and it is astonishing to find him so. His family ties are the sweetest; his ability as a lawyer has won the confidence of his clients; his standing as one of the most able orators in the country cannot be questioned; his estimate of women, made apparent in so many of his lectures, and his love for little children, show him to be a man of culture and good principles.

"But all these attributes are clouded in darkness by the realization of his religious differences. He denies the existence of God; he would tear to pieces every thread of truth on which we base our comforting faith; he is a rank iconoclast, seeking to shatter the doctrinal idols of a Christian people and giving them nothing better in their place.

"He can harm no one with a mind strong enough to resist his powerful persuasions, but to the ignorant mass of men his unreligious utterances framed in language of marvelous strength and beauty, must come like the inspiring and impressible tones of harmonious music and inflict their contamination.

"In this country, where free thought is allowed unbridled liberty, he can give voice to his false sentiments and meet no stronger opposition than the arguments of the American pulpit; but it is a woful mistake, and toleration of speech should be a dead law when it comes to a ranting exposition of unreligious sentiment.

"Ingersoll on Shakespeare, Ingersoll on Napoleon, Lincoln, or any of the historical characters of the world, is a literary treat; but Ingersoll on the 'Holy Bible' is from beginning to end a sacrilegious, blasphemous failure."

A "failure,"—"from beginning to end a sacrilegious, blasphemous failure,"—and yet it is desired to hinder a man from showing his efforts to be such in speaking against the "Holy Bible." If it is a failure, good; let him fail. When men feel a desire to forcibly prevent their fellows from expressing their views on religion, they give evidence of a low appreciation of the religion of our Lord and Saviour Jesus Christ.

This editor has judged Christianity from the standpoint of popular pulpit teaching as shown by the expression: "In this country where free thought is allowed unbridled liberty, he can give voice to his false sentiments and meet no stronger opposition than the American pulpit." Let the pulpit present the plain truth as revealed in the Bible, and it will stand against the bombastic ebullitions of all the infidels in the country, and there will be no need of unjust laws that trample upon the God-given rights of the individual.

THE *Dayton Republican* (Dayton, Tenn.) of August 5, reports the following interesting bit of conversation occurring recently in that town, in which is displayed the spirit of the demand for Sunday laws:—

"A Graysville lady who is also an Adventist was canvassing in Dayton recently for an Adventist paper, when she encountered an unexpected snag.

"'I don't want your Advent litatoor,' said the lady of the house she called at. 'You Advents ought to be in jail anyway. You was there once and you ought to have stayed. If you would obey the laws of your country you would not get in trouble. George Washington fixed the Sabbath, and you have no business in disobeying him.'

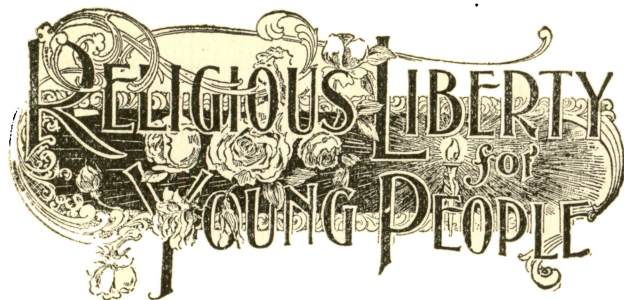
"During this diatribe the visitor stood aghast. Finally she managed to interpose: 'But Jesus Christ is greater than George Washington.'

"'Not in this Sunday business he ain't,' snapped the irate lady of the house, and this ended the unique discussion.

"Clearly there is a field for missionaries other than in China and Africa."

WRITING of the thirteen inch gun used in the navy, a writer in *The Engineering Magazine* says: "It is difficult to appreciate the power and, at the same time, the delicacy of these great fighting-machines. At the muzzle the immense projectile has been forced through twenty-seven inches of Harveyized steel. At two thousand yards the penetration is twenty-two and one-half inches. The extreme range is thirteen miles. The projectile leaves the gun with a velocity of 2,100 feet per second, or 1,400 miles per hour. A shot can be fired every one and one half minutes for a period of several hours. The force imparted to the projectile, if properly applied, would lift a battleship bodily three feet, and yet this great machine, weighing 145,000 pounds, is as accurate as a high-grade watch."

THE most powerful weapons are spiritual.



Be Careful How You Speak.

BY T. R. WILLIAMSON.

CHILDREN and fools, they say, will tell the truth,
 Heedless of what befalls of wrong or ruth.
 And many folks there be in every street
 Ready to talk small truth to all they meet.
 Live and let live are words that rule the wise.
 Endeavor so that truth, or e'en surmise,
 Shall neither seem to flow from off your tongue
 Mingled with spite 'gainst any, old or young.
 I say that even truth had better be
 Left tongueless oft than told in gossip free.
 Tell what is simply, what is fairly, true.
 Owe all men friendliness and pay it too.
 Ne'er think it wise to utter all you know.
 When folks do that they soon to lying go.
 A fool's tongue, and a child's, are unrestrained.
 If we of older growth have no more gained
 Than to take them for models, surely then,
 Earth needs a nobler, manlier, race of men.

"Ye Shall Be as Gods."

"MAMA, Satan not only told Eve that she should not surely die, but that 'ye shall be as gods, knowing good and evil.' Of course, if we were to be as gods, we would not die."

"No. In heaven Lucifer would not acknowledge that God was more than he himself was; he flattered himself that he himself was divine power, and that all he needed was opportunity to develop it, and be as the Most High. In telling man he should be as God, he breathed into him the ambition that had caused his own expulsion from heaven. Ever since then man has thought there was something divine in him independent of God, and that something divine could therefore be originated by him. This idea led him to become a worshiper of himself, to make his own religion, and give to the machinery of civil power, the authority to enforce the theories of the majority, or the stronger, on the weaker. As God is love, and can only be worshiped through the faith that works by love, of course the man-made worship, thrust on souls by force, could only be against God, and disastrous to men. How disastrous, we shall never know till the books are opened."

"Mama, the boys who think lots of themselves, who

have what we call the 'big head,' always want the other fellows to do just as they say."

"That's it, Charlie, self-exaltation leads to the stamping out of individuality, and to monopoly. Even on the play ground, the principle finds illustration. Your selfish boy generally wants and gets supremacy. The outcome of it in the world is a one-man power—the papacy. In the universe it would be the overthrow of God's throne, and the supremacy of Satan."

"What makes the boys on the play ground give up to the selfish boy?"

"Some of them are afraid of getting into trouble, if they don't. If you are not as strong as he is, you'd better skip out, or come to terms."

"Then it's a government of fear. That's what it was in the dark ages, and men lost their manhood. They had to sneak and quail and cringe. In order to keep in favor with the strong, they had to spy and report and hunt and torture those who were out of sympathy with the principle. Men who in heart hated the management, through fear, pretended to be in favor of it. No one dared to speak a new thought or manifest any unusual ability; for a government founded in fear is sustained and enforced through jealousy. So the ages became black, and even God's word was said to 'prophecy in sackcloth,' because its advocates were in danger of losing their lives, if suspected; superstition ran rife, and the good, the simple-hearted, the talented, were looked upon with suspicion, and many of them were burned as witches. This is the degradation to which man comes who believes he is as God, and seeks for God-like supremacy in enforcing his ideas and plans on others."

"But away down deep in his heart, mama, can any man believe he is divine?"

"No, Charlie, not unless he is wholly given up to the devil. Many of these very men who became so lifted up, submitted to, or originated, the cruelest sort of punishment for sin in themselves and others. They sought to make atonement for themselves. Refusing to be justified by faith in the Redeemer of the world, they tried to justify themselves. But the wearing of hair shirts, walking on peas doing penance, lacerating the flesh with iron points, walking up Pilate's stairs on their knees, fasting, praying, all seemed to fall short of the penalty deserved. However, this fostered spiritual pride. People looked with wonder and admiration on those who endured most suffering from themselves, and gave them the title of saint. Then it angered them to hear that all this suffering was vain, and aroused their enmity against those who trusted in the merits of Jesus, and rested in the love of God, who were justified by faith. They were determined to make the followers of Christ suffer as they had suffered themselves. Their self-inflicted sufferings made them cruel."

"But, mama, were they satisfied?"

"O, no, Charlie; self-justification never satisfies. The Catholics all expect to spend some time in purgatory.

The pagans had this doctrine long ago. You will read it in Virgil's *Æneas*. All nations have the thought of punishment after death."

"Well, mama, so have Christians. We believe that the wicked will be punished."

"What is the punishment, Charlie?"

"The wages of sin is death," said Charlie. "But mama, what is death?"

"Look it up in the dictionary."

"Cessation of life," read Charlie. "Yes, but I can't understand. The Bible says, 'These shall go away into everlasting punishment; but the righteous into life eternal.'"

"Well, that only tells how long the punishment is to last. The death is everlasting. There will be no end to it."

"But mama, it says 'the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night.'"

"Yes, I know, Charlie. But the words 'forever and ever' are used in a limited sense. Dr. Adam Clark, the commentator, says you cannot make that expression mean unending torture. The same word is used in Exodus 6th chapter, where a man has his ear bored through with an awl to signify that he is a slave, and it says, speaking of his master, 'He shall serve him forever.' This means simply as long as he lives. Now other passages teach plainly that the wicked are to become extinct. 'The day that cometh shall burn them up . . . and it shall leave them neither root nor branch. And ye shall tread down the wicked, for they shall be ashes under the soles of your feet.'"

"Then mama, what does the Bible mean by hell?"

"In some places it means the grave; in some places the place of the punishment of the wicked. But the Psalmist says that the righteous are to be 'rewarded in the earth, much more the wicked and the sinner.' With 'thine eyes shalt thou behold and see the reward of the wicked.' When the thousand years are finished, the wicked will be raised from their graves to acknowledge that God is love, and to die the second death."

"But mama, why does God have them resurrected at all?"

"It is necessary to the plan of the full vindication of his character, and to the stability of his eternal government. Every tongue is to confess that Christ is Lord to the glory of the Father.

"Lucifer would not acknowledge Christ as Lord; but claimed that he was himself superior to Christ. He led his angels and the hosts of the wicked to affirm this falsehood. The vindication of truth demands that the instigator and the repeaters of this falsehood make a public confession of its fallacy and an acknowledgment of the truth. This the truth itself will compel them to do, not through force, but through the compelling conviction of the intrinsic worth of truth. In that day the utter weakness of forcing men to acknowledge

truth or error, will be made apparent. As Satan and his hosts surround the beloved city, and the glory of love is made manifest, the great confederacy of fallen angels and wicked men, will crumble into dust and ashes. The blaze of God's glory will be a consuming fire to all evil. He who said, 'Ye shall be as gods,' will be brought 'to ashes on the earth' in the sight of saints and angels. Death and hell are to be cast into the lake of fire. Out of the last conflagration will come the renewed earth, the home of the redeemed."

"But, mama, we will be like God after all, at last."

"Yes, indeed, 'We shall be like him.' Not merely in external form, but in spirit and in truth. We shall be in the image of his glory, which is love."

F. B.

Studies in French History.—34.

"WHILE all these things were going on in France during the fifteenth century, there was a humble man born in Genoa, Italy, in 1435, who from study, observation, and deep reasoning, formed the opinion that our earth, instead of being a flat body of land floating in a sea of waters, was a round body; and that by sailing westward he might if he only went far enough, sail to India by a new route. His name was—"

"Christopher Columbus!" exclaimed all the children in concert.

"Yes," said Professor Carman, "but as this does not directly affect French history, we will drop the subject, interesting as it is, and finish our study of Louis XI."

"The king was still shut up in his dismal castle," said Harry Ray, "when our last lesson closed."

"Yes, and he never left this castle until he died. He grew more and more superstitious, and was continually adding a relic of some dead saint to the string of charms which he constantly wore, hoping thereby to postpone the hour of death, which he so much dreaded and for which he was so little prepared."

"Relics! What kind of relics, for instance?" asked Florence Ray, who was a great hand to particularize.

"Well, he would get a piece of something which he was told was the finger or toe of some saint, or may be the bone of an animal, which some deceiving priest would gravely assure him was a part of the once living form of St. Peter or St. Paul, and he would string these around his neck in the vain hope that they would cure his bodily maladies."

"I should suppose he would want to be cured of his spiritual diseases before he died," observed Julia March.

"O he cared far more to be made well in body than to be healed in spirit; and when his attendants would pray for his soul as well as his body, Louis often remonstrated with them, and begged them not to ask for too many favors at once, but to ask only that he might have his health again. He would not allow any of his attendants to mention the word 'death' in his presence; yet,

after all, he was obliged to yield to the grim messenger at last.

"He is called 'the worst husband, the worst father, and the most brutal son in the world,'—a sad name indeed to follow a man through the ages."

"Did he do anything at all worth remembering?" asked Charlie White.

"Yes, indeed; it is very seldom that one cannot mention some good deeds in every life, and Louis's is no exception. He made some very sensible laws, and the middle classes were certainly in a better condition when he died than when he first ascended the throne."

"Did King Louis have any one to take his place?" asked Rob Billings, "if he did I hope for the sake of the poor people that he made a more kind-hearted ruler than his father."

"O yes; but his little son Charles the Eighth, called The Courteous, was too young to govern his father's kingdom, being then only thirteen years old: so his sister Anne was made regent. The poor boy never seemed to be well. He was badly misshapen and dwarfish in appearance, but he had a kind heart, and although his was comparatively a short reign, he endeared himself to his people. His father's government had been so severe that the poor people were glad enough for a change."

"Did the regent, Anne, manage things pretty well?" asked Milly Brown.

"Very well, indeed, considering the difficulties there were in the way. She is said to have been an intelligent woman and one who possessed great tact. But affairs were in a very sad condition. The country had been overrun for about four years by her father's troops, and the poor peasants were in a state bordering upon actual starvation."

"It does not seem as if we ever had such a very poor class of people in this country, or ever could have," said Max Smith.

"We may not have so many poor people nowadays, but don't you think, professor, that the number is getting pretty large?" answered practical Jack.

"Yes, and it is growing larger. I was in Chicago at the time of one of the great strikes only quite recently, and I saw more actual want and suffering among the poor than I supposed it possible to exist in this favored country."

"Isn't it true that history repeats itself?" asked Julia March.

"Yes; it was never truer than now.

"At last King Charles married a daughter of Maximilian, of Austria, afterward Emperor of Germany.

"The young king was quite ignorant, but he learned to read after he was married, and then he wasted much time in reading foolish stories,—for he was quite romantically inclined,—and it had then precisely the effect it has now; it filled his head with much nonsense, and turned a naturally kind-hearted man into a foolish fortune hunter."

"What! did he go gold hunting?"

"O no; but he did just as foolish a thing as that. He had not learned the lesson that it hardly pays to conquer territory far away from home, and so he started out to conquer Italy."

"I imagine the pope had something to say about that," said Joe Palmeter.

"He certainly did. True to the papal idea of the righteousness of uniting church and state, Pope Alexander the Sixth, whom history calls the most thoroughly wicked man who ever sat in the chair of St. Peter, gave the young king the kingdom of Naples as coolly as though it were his to give."

Now as the time was up, Professor Carman dismissed his class, bade a kind good-by to Charlie White and Rob Billings, who intended to sail for Paris the next day, and asked them to write often, which they promised to do.

MRS. L. D. AVERY-STUTTLE.

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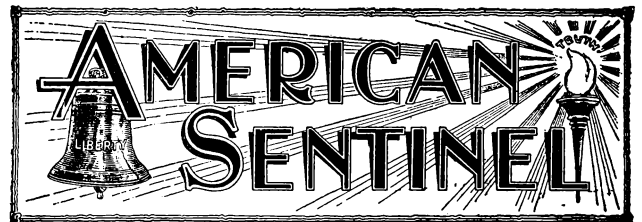
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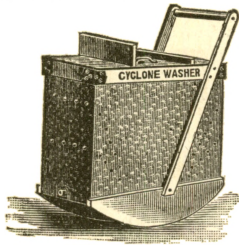
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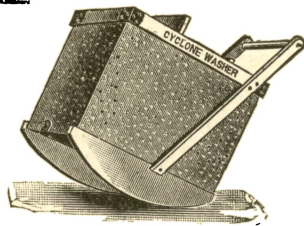
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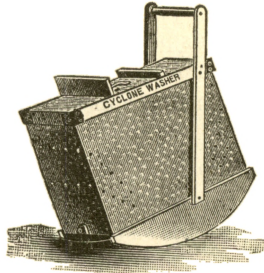
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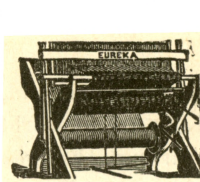


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American Sentinel.

NEW YORK, AUGUST 18, 1898.

WHEREVER mercy and justice appear, there is written the name of God.

NO HUMAN law was ever enacted to enforce the observance of the true Sabbath.

SIN and slavery came into the universe together, and have gone hand in hand ever since.

THE United States and Spain are now again at peace, and there is satisfaction—on one side. Only the peace of God brings perfect satisfaction to all who have it.

IS THE Roman Catholic religion impotent? or is it a deadly incubus? The condition of the Spanish people and nation to-day affirms that it must be one or the other.

"PEACE I leave with you," said Jesus to his disciples; "My peace I give unto you; not as the world giveth give I unto you." John 14:27. And his disciples to-day may be thankful that Jesus does not give peace as the world gives it.

FROM the scenes which mark the reestablishment of peace in tropical America, the eye of the spectator, turning away, rests upon the prospect of war between Russia and Great Britain. Apparently the most fragile thing in the world is the world's peace.

How is the question of the control of the Philippines to be settled? That is the overshadowing question of the whole settlement of the relations between Spain and the United States. That is the one question in which others of the world's powers are particularly concerned. Public senti-

ment in this country is universally against the thought of giving the islands up again to the domination of Spain; and political sentiment in Europe—outside of England—is universally against their being kept by the United States. And to give them to any one of the Powers of Europe would provoke an immediate storm among all the other Powers. Nor will it give satisfaction anywhere to let the people of the islands try to govern themselves. That would not develop the resources of the islands as the great trade loving powers want to see them developed. It is a marvelous thing, and a thing characteristic of these days of earth's history, that the United States should have thus become involved in the intricacies of Old World political contentions, out of which most momentous and startling developments may be expected.

NOW THAT there is peace, the press is proclaiming that there will be business prosperity throughout the country. We hope there will; but if business prosperity could be secured as easily as terms of peace can be arranged between belligerents, hard times would be much more infrequent than they are. Peace between capital and labor is the peace that is most needed by the business world.

THE author of the "Items of W. C. T. U. History," which have for some months been a feature of the SENTINEL, writes from the standpoint of a thorough knowledge of and sympathy with the purposes and motives of the W. C. T. U., gained by long years of identification with that body as national evangelist. The SENTINEL is glad to present through its columns this series of historical sketches relating to the character and work of the W. C. T. U., by one so well qualified to speak on this subject, and trusts they may be the means of a better understanding between those who, as workers together for one Master, have yet stood opposed to each other in the matter of

Sabbath legislation. To this end we must recognize the sincerity and honesty of the promoters of this idea of reform, both in the W. C. T. U. and elsewhere. To impugn the motives of our opponents is a common but altogether unchristian proceeding, and one in which we have doubtless erred much. In this let us take heed to ourselves for the future. The promoters of Sabbath legislation have of course yet to see the difference between a misdirected zeal and true faith; that any legislation for the observance of a weekly rest day must be religious; and that all religious legislation cannot but be contrary to God. For this we will hope and labor.

IT is reported that the French court of inquiry appointed to investigate the "Bourgogne" disaster, in which nearly all the crew were saved and nearly all the passengers drowned, have actually exonerated the officers and crew from all blame, and not only that, but have found that the crew behaved so gallantly, many of them, that they are entitled to be decorated with medals of honor! Verily French justice, as illustrated by this and the Dreyfus affair, is a picturesque thing. Such proceedings remind one of the wisdom of the ostrich.

THE "peace protocol" between this country and Spain provides among other things, "that the United States will occupy and hold the city, bay, and harbor of Manila pending the conclusion of a treaty of peace, which shall determine the control, disposition, and government of the Philippines." All appearances indicate that this will give the United States possession of the bay and city of Manila for a long time to come.

WILL some of our good friends who say they can't understand the SENTINEL, please point out to us some of these obscurities which they run across.