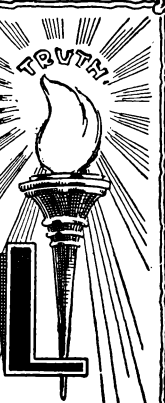
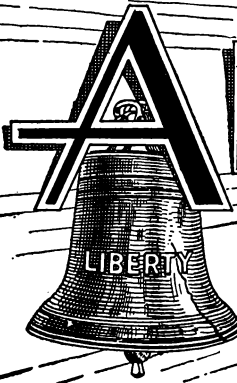


AMERICAN SENTINEL



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

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THE only Christian nation recognized in Scripture is "the righteous nation, which keepeth the truth."

THE best patriotism is that which covers the widest territory.

THE Supreme Court decision that "this is a Christian nation," will scarcely serve as a passport into the Christian's final abode.

THE Christian principle which debars Christians from participation in politics, is the only safeguard of the nation to-day against a religious despotism.

THE national drink of a truly Christian nation is not beer nor whiskey, but the water of the "river of life."

A God of love cannot be harnessed to a government of force.

THE Supreme Court for the decision of matters pertaining to Christianity is located not on this earth, but above.

NO GOVERNMENT can be perfect in which love is not recognized as law.

THE person who counts it a crime for another person to differ from his views in regard to moral duty, is not a safe person to entrust with the responsibilities of public office.



A CHRISTIAN NATION IN NAME, BUT NOT IN FACT.

THE Supreme Court of the United States has declared that "this is a Christian nation," and this pronouncement is quoted by advocates of religious legislation as being a statement of truth, which all are bound to recognize as such. But it is well known that the nation spends hundreds of millions of dollars every year for whiskey and tobacco; that it seeks after the pleasures of the world far more than after the things of God; and that it follows the fashions of the world rather than the simplicity and humility that were in Christ. If this "Christian nation" were to come up to the gates of the city of God, as depicted in the illustration, it would find itself debarred by its own practices from entering the abode prepared of God for Christians. Their own love of the pleasures and fashions of the world, and of unsanctified indulgences, would turn such people back from the holy city, and demonstrate the emptiness of a Supreme Court decision upon such a point.

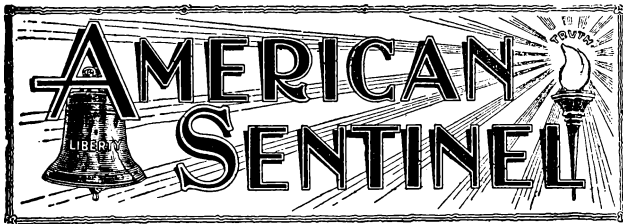
THE idea of a God who is omniscient and omnipotent cannot be reconciled with the idea that he has left his will to be enforced by such bodies as human legislatures.

ENFORCED Sabbath observance is a tribute only to the god of force.

THE greatest conservator of justice in the world is not civil law, but the hu-

man conscience, guided by the Word and Spirit of truth; and with that conscience, so guided, the civil power can interfere only at the expense of that which it is instituted to preserve.

THE side of right will long outlast the side of the majority.



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.)

Some Pertinent Questions.

In view of the expressed purpose of the United States Government, to support the Catholic Church in Cuba, by a "temporary loan" from the public treasury, it is in order for American citizens to ask the following questions:—

1. Have the Cubans themselves expressed any desire for the support of the Catholic Church? or is this to be done only in deference to the wish of Catholic prelates in the United States?
2. What evidence is there that the Catholic Church in Cuba is not rich enough to support herself?
3. If the Catholic Church in Cuba cannot support herself, does not the burden of her maintenance properly fall upon the Catholic Church outside of Cuba?
4. If the Government ought to support the Catholic Church in Cuba, because she is poor, ought it not to support poor Catholic churches in the United States?
5. Why should the Government support only the Catholic Church in Cuba, and not the Methodist, the Baptist, Episcopal, and all other churches in the same land?
6. To what benefits can the Government point as certain to result from its support of the Catholic Church?
7. Since no government maintains any other than the established church, is not the Roman Catholic Church virtually made by this support the established church of the United States?
8. If "this is a Christian nation," is it not a Catholic Christian nation when it supports the Catholic Church and no other?
9. By what clause of the Constitution is the Government authorized to give or loan money to the Catholic Church?
10. Has the Government any right to tax the people for the maintenance of any church?
11. Is it still an approved principle of American government that governments derive their just powers from the consent of the governed?
12. If the government can compel people to pay

taxes for the support of the Catholic Church in Cuba, can it not by the same authority and right compel them to perform any other religious act?

These are pertinent questions. They apply to a real situation which now confronts the American people. The germ of despotism which is being nourished in this proposition to support the Catholic Church, will surely grow to full development if the people allow it. To nip despotism in the bud is far easier and better than to cut it down after it has become a giant tree.

The Necessity of "Imperialism."

OF the zeal for the spread of slavery, in his day, Abraham Lincoln said:—

"I hate it because of the monstrous injustice of slavery itself. I hate it because it deprives our republican example of its just influence in the world; . . . and especially because it forces so many really good men among ourselves into an open war with the very fundamental principles of civil liberty, criticising the Declaration of Independence."

This exactly describes the new American policy of imperialism. This also is causing many to "criticise the Declaration of Independence." Leading men and leading papers, of the country, who would naturally be thought ready to keep silent when the Declaration speaks, actually criticise it, and in fact repudiate it.

The statement that is now so glibly and superciliously made that the people of the newly-acquired territory "are not fit for self government" and must therefore be held in subjection and governed by force "until they shall become qualified for self-government," plainly cannot stand a moment in the presence of the great principles of the Declaration of Independence that "all men are created equal, and are endowed by their Creator with certain *unalienable rights*, among which are life, *liberty*, and the pursuit of happiness," and "governments derive their just powers from the consent of the governed." And simply because such views cannot stand in the presence of the Declaration, the Declaration is criticised and set aside.

But who is it that decides for the people of the new island possessions, that they "are not fit for self-government"?—Not themselves; for they have been fighting and struggling for years against that very claim put forth by Spain and others. Has the statement any more truth when put forth by Americans, contrary to their own Declaration and fundamental principles? What right have Americans, any more than Spaniards or Russians, to decide for other people that they are not fit for self-government? Wherein is America different from Russia or Spain when she decides for these people that they are not fit for self-government, and then counts them rebels, and fights them and oppresses them, when they do not accept the decision?

Plainly enough this whole thing, being in open disre-

gard of the Declaration of Independence, is an "open war with the fundamental principles of civil liberty," and positively "deprives republican example of its just influence in the world." And as that which did all this in Lincoln's day was hated by that great lover of liberty, why should not this which does the same things in our day be hated by every lover of liberty now?

In his day Lincoln said that the Declaration of Independence was "assailed and sneered at, and construed and hawked at, and torn, till if its framers could rise from their graves they could not at all recognize it." That thing is being done again. At that time it was done in the interests of the spread of slavery; now it is done, and has to be done, in the interests of imperialism. At that time Lincoln said, "If that Declaration is not the truth, let us get the statute book, in which we find it, and tear it out! Who is so bold as to do it? If it is not true, let us tear it out!" And when, at such a suggestion, his audience cried out, "No, no!" Lincoln answered, "Let us stick to it then; let us stand firmly by it then." And so it is time to say again.

For ten years it has been written that the United States would yet "repudiate every principle of a republican government." If we are not just now in the time when this thing is being done, how much further will things have to be carried in this direction before we shall be in the time of the doing of that thing?

A. T. J.

Imperialism a Menace to American Women.

"Union Signal."

It is to be noted that not only are our statesmen discussing the merits and demerits of that new issue in American politics, the "expansion" policy, and its consequence, an increased standing army, but that the brain which is behind the hand that rocks the cradle and—we are told—rules the world, is giving considerable thought to the subject also. And it is a question quite within the legitimate sphere of womankind, even though that sphere may be regarded as bounded by the four walls of home. Mrs. Harriet Stanton Blatch, considering the subject of imperialism in a pertinent article entitled, "The Manifest Destiny of Women," published in a New York paper, points out that colonial interests would mean to America, as it means to England, a loss of balance between the sexes at home, and that the resultant economic conditions are such as to draft women into the industrial army to fill the gaps made by a large standing army and a big navy. Women do not weep and wait while men go a-soldiering, but they go forth to fight the battle of life in field and factory. Mrs. Blatch concludes with these words: "Do the women of America wish to outnumber the men of their country; do they wish prostitution to increase; do they wish to be pushed out of their work of home-building into that of field and factory? If not, the time has come, especially for

the women of the working classes, to make their voices heard, and tell their men-folk that it is not the nation's destiny to raise the Philipinos and lower their own women to the level of Continental Europe."

THE ship of state of the American Republic seems about to be made over into a man-of-war.

Christian Martyrdom in Russia.

"Bible Echo," Melbourne, Aus.

A BOOK, bearing the above title, has come to the editor's table. It gives an account of a people in Russia, numbering over 20,000, and known by the name of Doukhobórtksi, or spirit-wrestlers. Bitter persecution has fallen upon them of late, owing to the fact that they refuse to serve as soldiers in the Russian army. They appear to be a simple-minded people who regard the human family in the light of a brotherhood. They are sober and industrious, and take no part in the amusements of worldly people. They use no flesh as food, drink no wine, and refrain from all that leads to a dissipated life. They worship no images, pay all state taxes, but refuse to obey when called to take up arms. Because of this, many of them have been imprisoned, and the treatment they have received from Russian officials, if the statements are true, is horrifying and inhuman. Their condition at present is most distressing, and they are seeking opportunity to emigrate to some other country. The following extract from the book, page 43, will illustrate their position before the law:—

"What are you?"

"We are Christians."

"What sort of Christians?"

"Do you not know what Christians are? A Christian is one who believes in Christ Jesus and fulfills the commandments of God."

"Whose subjects are you, the Turkish Sultan's or the Emperor of Russia's?"

"As a matter of form we pay tribute to the Czar of Russia, but we are the subjects of Jesus Christ."

"And on whose land do you live?"

"We live on God's earth."

"And whom do you obey?"

"We obey Him on whose land we live."

"As you live on God's earth and obey him, I suppose you do not acknowledge the emperor?"

"We do not take the emperor's title from him; as he has been emperor in the past, so let him be in the future. But God created the earth and all that live on the earth."

"Then as you do not refuse to recognize the emperor, why do you renounce your duties as soldiers?"

"It is not in our power to serve as soldiers, because we are Christians, and a Christian ought not to do violence to his enemies, but to give full liberty to every living being, and not to kill his brother."

"Where did you get this from? Did some one teach you so?"

"We got it from the commandments of God; for the sixth commandment says, 'Thou shalt not kill.' As Christians are not allowed under any circumstances to kill a man, we consider it wicked. To us all men are brothers."

"LORD, LORD," exclaimed the moral-reform-by law advocate as he stood before the closed door of the Master's wedding feast, "I have not only kept Sunday myself, but I have made other people keep it too!" But his Lord replied, "I never knew you, your Sabbath, nor your gospel of force. Depart from me."

Education and Good Government.

THE Minneapolis (Minn.) *Times*, discussing the question of patriotism in the public schools, says that "every child should be taught that the chief mission of the public schools is to educate American citizens to an intelligent discharge of their grave and responsible duties, and adds:—

"But if the public schools are to do this—and we see there is no other reason for their existence—they must do more than raise flags. They must make the duties of citizenship the chief feature of their curriculum for all pupils who have advanced beyond the acquirement of the merest rudiments of an English education. The children should not only be taught something of our history but a good deal about our system of government. They should be taught the distinction between federal and state governments, where the power of the one ends and the other begins; they should be given an intelligent notion of municipal government, including the township, county, and city, and they should be given practical lessons in depositing the ballot, so that when at the age of twenty-one they graduate into citizenship they may be able to at least deposit their own ballots without requiring the assistance of a ward heeler."

But why not go back to the beginning and teach the children something about the foundation principles of free government? Why not teach them that they—and all others—possess certain unalienable rights; that to preserve these is the only proper purpose of government; and that respect for the rights of those around them constitutes the best evidence of their fitness to be entrusted with the duties of citizenship.

There are "educated" men in all parties,—men who understand "the distinction between federal and state governments," and know all about municipal government and how to deposit their ballots without assistance; but bad government prevails in spite of it all. In all parties the educated man and the ignorant man vote the same ticket; in each one intelligence and ignorance go side by side, and often hand in hand. The state political boss is always a man of education and "intelligence." But he is not a man who has respect for the principles of free government. In his practice he repudiates the Constitution and the Declaration of Independence.

The intelligence that counts for good government is that which comprehends the proper purpose of civil government and prizes civil and religious freedom; and that not only for one's self, but for all others. But such an education is beyond the power of mere secular teaching to supply. It demands that love of right and justice which can be supplied only from above.

The principles of free government are gospel principles; and only through the gospel is the ideal of such government to be attained.

Echoes from the Southern Hemisphere.

BY JOHN MCCARTHY.

THE City of Rosario, Provincia Santa Fé, Argentine Republic, was visited on the 9th of this month (October) by the Roman Catholic bishop, Dr. Bones. The streets were splendidly adorned in honor of his visit, and bands of music were waiting his arrival at the station. Among the many written mottoes, and inscriptions stretched from one side of the street to the other, was one which said, "Blessed is he that cometh in the name of the Lord." Thus we see the propensity of the human heart is to exalt man, even unto the place which should be occupied by the Saviour of mankind only.

UPON the 21st of August last, the first Evangelical meeting was held in Puerto Rico. Many attempts had previously been made to establish Protestant worship there; but up till now these had never met with success. We believe the day is dawning for Puerto Rico, and that soon the gospel rays of truth will illuminate many precious souls there, who are now in error's night.

ABOUT fifteen years ago, when General Roca occupied the presidential chair in Buenos Aires, he was compelled by force of circumstances to return to the papal nuncio, Bishop Mattera, his credentials and passports. The latter had made himself obnoxious to the country by continually throwing impediments in the way of every reform that was introduced; and by threatenings of excommunication, sought to intimidate the members of congress and prevent the enactment of liberal laws in opposition to the will of the Catholic Church. Since that time General Roca has been looked upon as a very disobedient child, by the pope of Rome, and by some it is said he has been cursed in Rome by the bell, book, and candle. However, for the space of fourteen or fifteen years, no papal nuncio has taken up residence here to represent the pope before this government. Nevertheless it is now well known that much communication is taking place between the Argentine Minister of Foreign Affairs and the Vatican, with the object of again establishing diplomatic relations with the pope.

RECENTLY the Church of England Missionary Society has sent a medical missionary, with several medical students, in their third and fourth year, and three evan-

gels, to evangelize the Gran Chaco. So far their efforts have been crowned with success, since they have gained access to several semi-Indian tribes. In this way the Bible is finding its way even to the uttermost parts of the earth; preparing the heathen for the reception of the message of truth which is also agitating the so-called "Christian nations."

DURING the past month here, in the different provinces, complaints have been made against the brutality of the so-called "Sisters of Charity," who hold the office of nurses in the government hospital. Clear evidence has been produced to prove that persons of Protestant profession entering aforesaid hospitals receive neither care nor attention upon their refusing to confess to a priest of the Catholic Church. The Rev. Mr. Tallon, presiding elder of the Methodist Church in Santa Fé, after having investigated some cases, denounces in strong terms the cruelty practiced by these "charitable sisters" to those of a contrary faith. Oh, how contrary to the action of the Master they profess to serve! Could they imagine Jesus doing such cruel things to convert a man from the error of his ways? God is a God of love, and not of coercion or force; and they who follow him must use the methods he would employ, and them only.

NEVER before during the whole history of the Argentine Republic was there so much talk as now of introducing laws for the stricter observance of Sunday. When a lottery is drawn on Sunday, the Protestant paper immediately cries out against "Sabbath desecration." When the city authorities adorn the streets on Sunday to receive a bishop, again wails and cries ascend to the heavens against the imagined transgression of the fourth commandment. All the Protestant pastors are seeking union with the church of Rome, to compel all to keep Sunday in a religious manner.

SUPPOSE those our friends were in Arabia or Turkey, where the vast majority keep Friday as a holy day, would they be content if the Mohammedans there introduced laws to enforce all to conform to their opinion, by keeping Friday as a holy day? Let them then follow the Golden Rule, by doing unto others as they would like others to do unto them. Let them produce their arguments, their reasons for Sunday keeping, and if they bear the divine credentials, they can never be withstood. But the very fact of their seeking to coerce others, and force their views upon them, goes to prove that they are opposing truth, and hence are ignorant of the method by which truth can be best advanced.

Now is the time when a stand must be made to hold aloft truth's standard. Now if ever is the time to disseminate the glorious principles of religious liberty, and bring them before the people in all their beauty; losing the present opportunity, such an occasion may never again present itself to us. Let us be up and doing.

Argentine Republic.

Doubtful Consistency.

THE *New York Journal* makes note of the prayer of Chaplain Milburn at the opening of Congress, in which he invoked the divine favor upon Spain, and says:—

"There is no occasion to criticise Chaplain Milburn for remembering the Queen Regent of Spain, the boy king, and the Spanish people in his prayer in the Senate. After returning thanks for our victories and commending the President of the United States to the Divine favor, the chaplain said:—

"We pray that thy blessing may be with the Queen Regent of Spain and her young son, and upon her nation. May Thy heavenly grace come to succor and uplift and uphold the stricken people."

"We do not know how the Spaniards will enjoy the idea of being prayed for by the people that have just knocked their teeth down their throats; but certainly no American need object to the blind chaplain's kindly attention."

Knocking a man's teeth down his throat is certainly a curious prelude to a prayer in his behalf.

The Poor Church in Cuba!

THE Cuban general, Calixto Garcia, in speaking of expected reforms in Cuba, in a recent interview, said:—

"Another source of revenue from which we hope to get funds for schools will follow the readjustment of the church lands and properties. We are not going to wage a war against religion or the church; in fact, I am not sure that the church will be disestablished in Cuba, but we are determined that the church shall not collect such a vast amount annually as it does now and become thereby an incubus on the people. In Havana, for example, there are not only a great many more churches than the population would warrant, but altogether too much land and property around them goes to swell the revenues of the bishop. We shall also completely do away with the 'capellanias,' a complicated and burdensome system of mortgages, interest upon which is collected by the church from all families whose sons are educated for the priesthood."

And yet with all this wealth, according to this statement of General Garcia, who is certainly good authority on the subject, it has been represented to the Government of the United States, by the papal prelates whom the Government has consulted, that the Catholic Church in Cuba is so poor that it will have to be supported by the United States in order to be kept alive and in condition to confer its benefits(?) upon the Cuban people.

And the worst of it is that the President has fallen into the trap and agreed that this monstrous proposition shall be carried into effect, and the Catholic Church in Cuba be duly supported with money taken from the pockets of the American people!

FOR over sixty years Queen Victoria has held the official rank of Prebendary of St. David's Cathedral. She is in fact the oldest official of the Established Church.

The Holy Spirit and Sunday.—No. 16.

BY C. H. KESLAKE.

NOTWITHSTANDING that the United States Government adopted into its Constitution the principles of religious and civil liberty, as taught by Christ, with the intention of assuring to all under its jurisdiction these God-given rights, this feature being set forth in the two lamb-like horns of the beast of Rev. 13:11, the sure word of prophecy shows that its acts are to belie its profession, for when it speaks it is as a dragon. In other words, instead of leaving religious matters to the individual conscience, where they belong, and as provided for in the Constitution, it is to enter upon a course which will finally invade these rights of conscience, and will enforce upon all religious worship.

Let it ever be remembered that the principles of religious and civil liberty were incorporated into the Constitution for the express purpose of keeping out of governmental affairs Romanism or anything like it, that the "Spirit of eternal truth might move in its freedom and purity and power."

In invading the rights of conscience and enforcing religion it could not, in the very nature of things, be any thing else than that Romanism would be recognized in a governmental way, even though it might not be under that particular name. Thus in the prophecy it says: "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast [papacy] whose deadly wound was healed." Verse 12.

How this is to be accomplished is shown in verse 14 which says that he (the two horned beast) says "to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword and did live."

An image is a likeness or representation of anything. From this it will be seen there is to be made in this country that which will be a living—a speaking—likeness of the papacy. This work cannot be the work of the papacy itself, for it itself, in the symbol, is "the beast." The conclusion therefore is inevitable that the image is a work to be accomplished through Protestantism.

When this is accomplished, then will be enforced the worship of the beast and his image. How many will worship the beast? "And all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world!" Rev. 13:8.

Just here it must not be overlooked that with the worship of the beast is associated the dragon power of verses 2, 4.

There can be no worship without service (Matt. 4:10), and no service without obedience. Rom. 6:16.

Now we inquire, What act of service will be demanded in this country that will constitute the worship of the

beast and his image? Here it is: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." Rev. 13:16. This mark is the mark of the beast. Rev. 19:20.

Against the worship of the beast and his image, and the reception of this mark, God gives a solemn warning. Rev. 14:9-11. It is therefore of the utmost importance that we know what the mark of the beast (papacy) is.

In seeking to find out what this mark is we shall be helped greatly if we bear in mind that there is a trinity to be worshiped; viz., the dragon, the beast, and the image of the beast. This will be seen by comparing verses 2, 4, 8, 15, 16. These three symbols represent respectively, paganism, Catholicism, and apostate Protestantism. Then it follows that the mark, whatever it is, must be something that is taught by Protestants, claimed by Catholics, and derived from paganism. Furthermore, as the two-horned beast (the United States) is to enforce the worship of the beast and his image, by compelling the reception of the mark, and as the act of worship is a religious act, it follows that the mark when sought to be enforced must be set forth plainly as such. In other words, there will be in this country a religious institution sought to be enforced which will plainly be called, by those seeking to enforce it, a mark. Now we ask, Is there a work going on in this country that has for its object the enforcing of a certain religious institution which is plainly called a mark—an institution taught by Protestantism, claimed by Catholicism and derived from paganism? We answer there is—just *one*, and *only one*, and that one is *Sunday*. And this institution is positively the only one that will fill all the specifications of the prophecy.

Let us see. (1) It is taught by Protestants, and by them regarded as a necessary part of Christianity. So much is this so that they say that Sunday is "set apart for divine worship and preparation for another life. It is the test of all religion." So that it is further claimed that "he who does not keep the Sabbath (Sunday) does not worship God; and he who does not worship God is lost." And in being set forth thus it is called "the mark of American religion," the "mark of the nation whose God is Jehovah," a "sign between God and man," etc., etc. (2) It is claimed by Catholicism. Let the reader consult any Catholic catechism and he will find that the Catholic Church acknowledges having been the power that attempted the change of the Sabbath, substituting Sunday in its place. And (3) it is derived from paganism. This can easily be seen from its name Sunday, or day of the sun. It is recognized as the "wild solar holiday of all pagan times," and was devoted to the worship of the sun, which is "the oldest, the most widespread, and the most enduring of all forms of idolatry known to man."

These are facts that can be easily proven, and concerning which there is complete unanimity on the part of scholars; and so generally known that extended proof here would be wholly superfluous.

The Prospective Burden of Militarism.

A NEW YORK daily gives the following figures and observations on the subject of the prospective increase of the military forces of the United States:—

“A Republican contemporary offers the sage observation: ‘A standing army of 100,000 men will mean one soldier to 750 inhabitants. That can scarcely be deemed a crushing load of militarism.’

“No; if the load of militarism were borne by having the one soldier stand on the heads of the 750 inhabitants. It happens, however, that the pressure of the load is financial. An expenditure of \$166,000,000 a year for a standing army, according to Secretary Alger’s proposition, means a tax of about \$11 on every family in the United States.

“Ask the hod-carrier who supports his wife and six children on \$1.25 a day how he likes that.

“And a total expenditure of \$366,000,000 a year for military purposes—army, navy, and pensions—means a tax of \$24.40 on every family in the United States.

“Ask the hod-carrier how he likes that.”

And the hod-carrier is not the only American who will not like it.

Volcanic Europe.

“Cleveland Press.”

ONE cannon shot, fired in hostility, would almost certainly set Europe in a blaze of war.

Of the powers among which the continent is divided, most of those of importance are close to the verge of a conflict over some internal, continental, colonial, or foreign question. The others have either just been beaten at war, are too poor to afford a quarrel of greater proportions than civil riot, or else are either so small as to be beneath notice, or so closely allied to one of the great nations as to have their quarrels swallowed up in those of their allies or masters.

In France is the most serious aspect. That uncertain republic is beset by anarchistic mobs, endangered by a corrupt and scheming army, threatened by plotting royalists who hope to regain supremacy, browbeaten by England, and overawed by Germany.

England has no serious internal or colonial difficulties, but she is not many steps from trouble with France over Fashodia, or with Russia over the multifarious Chinese question.

Germany, aside from her old quarrel with France, has further reason for keeping her fleet in sailing shape and her army in marching order in the new troubles that beset France, and which threaten in several ways to draw the kaiser into the quarrel.

Russia’s ruler, although he has formally invited all the other nations to join him in a peace conference, has not ceased to equip his armies and to improve his fleets, while he yields no jot of anything he has, nor to any of the claims made by England. He has also, according to

late advices, found cause for anger in the friendly attitude of Germany towards England. He evidently resents any action along the lines of his peace proposition which does not include Russia as a beneficiary.

Italy would probably be on the verge of war with some nation larger than little Colombia, were it not that her poverty is too great. As it is, she must content herself with an occasional riot, of little present magnitude, but important as an indication of existing civil conditions.

Spain is more interested in efforts to escape from some of the results of her last disastrous adventure in war than in seeking fresh troubles abroad; but her Carlists and other insurrectionists are threatening revolution which may not only overthrow that government, but drag into the conflict half a dozen other powers.

In addition to these national troubles, the huge international pest of anarchism threatens to take advantage of the prevailing unsettled conditions to actively develop itself. Every monarch or president in Europe fears more than ever for his personal safety; every one finds hope or fear in frequent speculation as to the developments that would follow the assassination or overthrow of a brother ruler, the possibilities of disruption or reorganization of the fallen ruler’s nation, and the advantages or disadvantages that might result to himself thereby. And it is safe to say that a large part of the constant military vigilance of European nations is for the purpose of developing or resisting any favorable or unfavorable conditions which might arise as the result of anarchy.

Nearly all of the European nations have consented to send representatives to the disarmament congress proposed by the czar; but it is nevertheless probable that there will not be even a temporary suspension in the work of enlarging and equipping the armies and in increasing and strengthening the navies. The indications are stronger than ever that the great European war that has so long been prophesied, may yet thunder a terrible farewell to the old century and greet the new one with a crimson baptism.

FROM far off Nevada we have just received a list of eleven names,—ten for one year, and one for six months,—accompanied with \$10.50, full price for each subscription.

“Please send me a few sample copies. I may send you more soon,” is the way he finished his letter.

This, dear reader, reveals the true missionary spirit. Does it touch a chord in your heart? What are you doing? Time is fast passing.

IN 1851 there were only 17 monasteries and 53 convents in England and Wales; now, according to statistics, there are 243 religious houses for men and 493 for women.



An opinion filed by the Supreme Court of Michigan, December 6, holds that reading from the Bible without comment as a part of public school exercises, is constitutional, especially where the pupils are not required to listen. The court did not say whether the King James or the Douay translations should be used, but the decision will amount to nothing until Protestants and Catholics have settled the controversy which lies between them on this point.

* * *

The pope, says a London despatch, has sent a nuncio to Madrid, to impress upon the Spanish clergy that it is their duty to oppose the movement for the restoration of the Carlist monarchy. The pope does not hesitate to dictate the politics of his adherents in Spain, and there is nothing in logic or the principles of papal belief which binds him to take a different course towards his adherents in any other country, not excepting the United States.

* * *

THE President's message to Congress conspicuously omits any reference to the race problem which recent events in the South have impressed so painfully upon the public attention, or to the labor problem as it has developed recently in Illinois. Congress might certainly do worse than concern itself earnestly and patiently with the question of the elimination or amelioration of these difficulties which so vitally concern the welfare of millions of American citizens and the stability of government at home.

* * *

It is reported that Japan has made a bid of \$200,000,000 for the possession of the Philippine Islands. The paper which publishes this statement says:—

"It is known that an influential senator recently had a long talk with the President, at which the disposition of the Philippines was the main topic of conversation. The argument of the senator was that while he was opposed to the holding of the Philippines, he had now become convinced that it would be necessary to hold the island of Luzon.

* * *

"He told the President that it would be to the advantage of the Government to dispose of all of the group except Luzon, and that it would be the better plan to have several purchasers for the group. In other words, he would avoid all possible complications by letting Ger-

many, England, France, Japan, and Russia into the gigantic auction sale."

And the same paper adds: "The positive statement is made that the President signified his assent to this elaborate scheme."

* * *

It appears from this that the Government is not only willing to buy the eight millions of Filipinos from Spain, but also to sell the greater part of them to the highest bidder, be that bidder a heathen nation like Japan, or a despotism as utterly opposed to free government as is Russia.

It is to be hoped that the United States will not make itself a party to what would be the most gigantic slave deal on record.

* * *

"In countries where the Sabbath is most profaned, like Spain, France, Italy, and Bavaria," said a clergyman, recently, in a discourse on patriotism, "society is grossly immoral." But all these countries are Roman Catholic countries, in all which countries there has long been a union between religion and the state. All these countries have maintained religion by state laws, and yet they are the countries in which "the Sabbath is most profaned;" and so, to guard against profanation of the "Sabbath" in America, it is said that Sabbath observance must be enforced by state law! State support of religion is the very essence of the papal system; and this system will not bear different fruit now as regards Sabbath observance than it has always borne in the past.

Clerical Assumption.

EDITOR SENTINEL:—The quiet little city of Moncton has been stirred from center to circumference during the past few days by the clergymen composing the Ministerial Alliance sending a protest to the city council, against the "Robinson Opera Company" singing a sacred concert in the opera house belonging to the city, and leased by A. E. Holstead. This is their letter:—

"We, the undersigned, pastors of the city of Moncton, beg respectfully to call attention of the mayor and council to the proposed concert in the opera house in the city building on Sunday evening next.

"We beg to suggest that the sale of tickets as advertised is contrary to law, and that the holding of such a concert by a comic opera company is a desecration of the Lord's day.

"We, therefore, request you as custodians of the true interests of the city to stop the holding of such a concert, which, if held, could only prove the entering wedge of wholesale desecration of our Christian Sabbath.

"Signed (by seven clergymen)."

On the strength of this, the mayor called together the aldermen in council to consider the matter. After a few minutes talk, Alderman Masters moved, seconded by

Alderman Wall, that the request of the clergymen, as set forth in the petition, be complied with, and that the concert be not allowed to proceed, and that the lessee of the opera house be notified of the action of the council.

The chief of police was accordingly ordered to stop Mr. Holstead and the people from entering the building, who, after consultation with the city solicitor, decided to disobey the mandate. But as is almost sure to be the result of the first wrong step, everything went wrong. The chairman of the police committee knew nothing of the change in the chief's intentions until Sunday evening, when a messenger was sent to him notifying him of the fact. He immediately repaired to the police station, after calling the force together, and forthwith suspended the chief, appointing one of the police in his stead.

The performance was allowed to proceed without interruption, the large building being crowded.

Probably in no other way could the citizens of Moncton administer such a rebuke to the clericals as by attending the concert in such large numbers.

Notice, these seven men claim to be the "pastors of the city of Moncton." What assumption! When were these men made pastors of the city? If they had placed themselves in their true attitude, they would write something like this: We, the undersigned ministers, hired by the people to dictate to them just when they shall go anywhere—having control of, and answerable for, the morals of the community, do hereby ask, etc., etc.

No; these men are simply what other men are before the law—citizens—good citizens if they do their duty.

Next; these ministers insinuate that for opera singers to sing sacred music is a "desecration of the Lord's day." Notice; these people sing the same music that is sung every Sunday in their churches, but the church choirs, I suppose, are all sanctified singers. But even so, why should it be wrong on Sunday to sing sacred music any more than on any other day?

Again, these clerical gentlemen advise the fathers of the city to take unlawful steps to prevent a lawful gathering. Just think of it! These men who pretend to be living on a plane elevated above the ordinary class, advising a breach of the law in order to protect what they conceive to be a "desecration of the Lord's day."

But after all, this is just what we ought to expect. When unjust laws are framed, such as our Sunday law is, there is no knowing where the mischief is going to stop. It places a power in the hands of such men as these to persecute and annoy the best citizens. Wherein were these men's rights trampled upon? If they did not want to attend, their chance to stay away was excellent. It was the same spirit, manifested by these clergymen, that made the Inquisition possible, and the class that prefer a Sunday evening in the opera to an evening in the churches, have reason to feel gratified at the result.

We await with interest the next development of this tangle.

Yours truly,

D. G. SCOTT.

Moncton, N. B., Dec. 5, 1898.

Notes from the National Purity Conference.

BY H. F. PHELPS.

THIS conference was held at St. Paul, Minn., Nov. 9, 10, 1898. Although it was the fifth conference of the purity department of the W. C. T. U., it was the first National Purity Conference. There were two hundred and fifty delegates from all parts of the United States. Of these a daily paper said: "They are women who have truly the courage of their convictions. For they have been called upon to demonstrate that a certain sort of ignorance is an unblissful illusion, that to ignore vice is far from destroying it. To these women also is given the evangelistic task of imitating practically the charity of Christ under conditions where most religious women take pharisaic pride, setting an example to their Saviour."

The presiding officer was a maid of twenty years, Miss Rose Wood-Allen, supported by Mrs. S. M. I. Henry, national evangelist of the purity department. That the presiding officer was a girl, and that the most powerful appeal in behalf of purity in the marriage relations came from the lips of a girl, was, to say the least, an impressive propriety.

Miss Allen, with persuasive simplicity, urged that young women should band together to maintain the single moral standard for both sexes; and that they should receive instructions as to the reason, that it was a necessity in the interests of posterity. She urged that the standard of purity should be so high in the young women themselves that they should, and very properly too, refuse the attentions of any man who used intoxicating drinks and tobacco.

Mrs. Upham pleaded for the coöperation of parents and teachers for purity education in the public schools, asserting that "If the angel Gabriel were a superintendent of schools, and his corps of teachers were the angels nearest the throne of God, they could not counteract the immorality that prevails in the public schools unless they secured the coöperation of parents." Mrs. Isabel Wing-Lake urged as a remedial agent the Bible in the public schools.

A prominent figure in the convention, and one that added much to the interest of the occasion, was the presence of "Mother" Prindle, as she is called by the many unfortunate girls who were described in her paper as "poor, stray children, unpitied, unloved, unmothered." "I shall never forget," said Mother Prindle, "the simple, honest confession of a Swiss girl on Bleeker street, New York. 'I only do wrong when I am very hungry.' But how can the street girl best be reached? Surrounded by a group of these children of misfortune last week, I said: 'My dear girls, tell me the best method of reaching the heart of the street girl, drunk or sober. With one accord some dozen of voices responded, 'Speak kind words to her, mother, speak kind words to her.'"

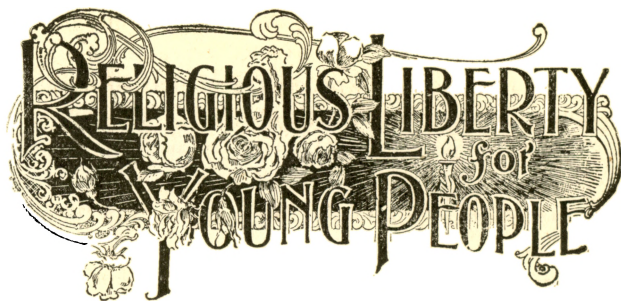
Mrs. Prindle has given twenty years of her life to

rescue work in London, New York and elsewhere, with success. She has recently resuscitated a languishing rescue home in Minneapolis, Minn. In explaining why she was a rescue worker she said that her Master was such; and that he had rescued her from the depths of hell just as verily as though she had been a drunken or an immoral woman. •

Mrs. Isabel Wing-Lake gave an interesting outline of her work during the past ten months, during which time she had traveled 15,000 miles, had spoken in one hundred and ninety-eight cities and nineteen states. She claimed that present existing moral conditions are an evidence that men are blind; that they are unable to see God's thought for the birth of children; nor what the world, the flesh, and the devil are doing to destroy children; that men do not see the suffering that is about them, nor what might be done to alter present conditions. And, more than all this, men do not see God's offer of power and his willingness to supply funds in this service when his conditions are met. As means by which reforms could be brought about, she mentioned the scattering of literature among the suffering classes, by visiting the poor in their homes and doing their work while they are at purity conferences, by befriending factory girls and instructing them in regard to proper dressing, food, and hygiene in general; by visiting city officials and praying in their offices; by organizing rescue homes and "life-saving" stations. She said that small efforts were sometimes greatly blessed for good. Some Christian women sang in one town beneath the window of a sinning sister, and that single song saved her. A call of fifteen minutes at another place by some ladies had resulted in closing the place and releasing and reclaiming to virtue four inmates.

Miss Bell Mix repeated her address on "Purity's Greatest Foe," at one of the churches during the W. C. T. U. convention. There were three addresses upon this occasion, Elder A. T. Jones, of Battle Creek, Mich., giving one of them, speaking from the standpoint of the man. He repudiated the common idea that the woman was the greater sinner, and that she was the leader in sin. He declared that man could, if only he would, restrain his vile passions; and that if he would do so, the results would be immediate in the complete transformation of society; that before midnight there would be no more rescue work to be done for all would be rescued. He supported Miss Mix in her declaration that the procreative powers should only be brought into exercise when there was a desire for children; that this and this alone was the purpose of our Creator.

But time will not permit to tell of all the good things that were said at this conference. It was a notable meeting, and its influence will be far-reaching. Personally, I will say that in the line for which the conference was held, it was the most remarkable meeting in my experience. May the blessing of God go with these earnest workers.



The War of Principle.—No. 11.

"ALECK, I have been studying the Book of Acts to see the results of power from on high upon the disciples. It really is marvelous, and completely upsets my theories in regard to character building. The gift of God's Spirit and its unseen operation did more for those wavering, weak men, than years of education could have done."

"Yes, that is so, Cecil. The plan of salvation was devised because men in themselves are helpless. 'There is none that doeth good, no, not one.' 'In me . . . dwelleth no good thing.' 'Who can bring a clean thing out of an unclean?' 'Without me,' said Jesus, 'ye can do nothing.' That is, without an indwelling Christ, no good is from us."

"Right there, Aleck, I am puzzled again. How is it, then, that good does appear in men who make no profession of Christ, and have not even heard of him?"

"It means that they have the experience of Cyrus, of whom it is said, 'I have girded thee, though thou hast not known me?' This is accounted for on the ground of the text, that Christ is the light that 'lighteth every man that cometh into the world.'"

"Then if every man is lighted, why is not every man saved?"

"Because the light is not cherished, but rejected. 'This is the condemnation, that light is come into the world, and men loved darkness rather than light.' The responsibility of our salvation or condemnation will rest wholly on us. Abundant provision has been made for our transformation, even to the bestowing of the heavenly Spirit to operate our brain and control, with our consent, every motion and emotion."

"Such a plan, with such provisions, is utterly out of harmony with the idea of legislative reform so much talked of to day. I am more and more astonished at the irreconcilable character of the two principles we have started to discuss and illustrate."

"From the remotest ages there has been war between them. Let us notice how this war was manifested in the early history of Christianity. What kind of a reception did the world give the witness of the Holy Spirit through the disciples?"

"At first there was a great turning to God. Three thousand were converted at once, and souls were added daily to the church."

"This was the springing up of the seed sown during

Christ's ministry. How did the priests and rulers look on the movement?"

"With jealousy and hate. The old fear beset them as to its outcome,—as to its effect on their selfish interests."

"What did they do?"

"They called a council; they were filled with indignation, and laid hands on the apostles and thrust them into prison."

"All this stands for human power. Force is the utmost appeal. Jesus had told them what would come. The servant was not to be greater than his lord. Bonds and imprisonment awaited them."

"Aleck, how do you account for the peace and prosperity of the church to day? There does not seem to be the antagonism between the church and the world that there was then."

"I account for it on the ground of the lack of Holy Ghost testimony. When the church is baptized with power from on high, the kingdom of the world and the devil will manifest all the old enmity. But Cecil, how much power had the priests and rulers over the apostles? Were they silenced?"

"No. It says, 'The angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life.' It seems to me, Aleck, that ought to have strengthened the disciples, and made them ready for any thing."

"No, Cecil; the mere fact of an angel appearing was not enough. It was the Holy Spirit in them that strengthened with all might. Were the rulers and priests then convinced?"

"No; they set them before the council, and the high priest said 'Did we not straightly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood on us?'"

"You can see that self-interest was behind all their opposition. Even when the officers went after the silenced prisoners, they took them, it says, without violence, because they *feared* the people. Surely the fear of man is a snare. It makes men hypocrites."

"Surely, Cecil. Then how essential it is not to fear man, but God only. What excuse did the apostles give for continuing their witness?"

One that is in perfect harmony with their faith, and the only answer consistent with the principle of reliance on God,—'We ought to obey God rather than man.'

"Was that all they said?"

"O no. They went on and boldly charged them with putting to death the Saviour of the world; but I noticed that in their testimony they also held out the privilege of repentance for Israel."

"Beside this they boldly asserted the witness of the Holy Spirit, men were cut to the heart, and yet though convicted of the truth,—for the Holy Spirit convinces of truth,—they took sides against it, opposed themselves

in their conviction, and for the saving of self, took up stones to kill the apostles. What prevented the carrying out of their purpose?"

"The sensible talk of Gamaliel. He told them of various efforts that had originated in man and had failed, and declared that if this was of man, it would come to naught; but if of God, it would not be overthrown. For a time his good advice was respected. What a pity it is that this advice is not always respected! Persecution would not have much chance if it were followed."

"The prince of this world counts such advice as the worst of treason."

F. E. B.

Studies in French History.—51.

"WELL, Julia, are you prepared this afternoon to tell us something concerning the last hours of Louis XIV.," asked Professor Carman.

"I have learned a few things, professor—only a few," replied Julia, as she rose and stepped to the desk beside her teacher, and began:—

"King Louis XIV. reigned much longer than any of the kings of France. His reign began in 1643, and he died in 1715; as he was four years old when he took the throne, this would bring him to the good old age of seventy-six years. But he had to die at last, even though he always had so dreaded death that he would not even look out of his window to see the church of St. Denis, where he must be buried. He had a very great deal of trouble, poor man, along at last. In the first place his son died,—the only real lawful son he had,—of small-pox; next his grandson's wife died of measles. She was a real sweet, nice lady, and the old king loved her very much, and used to get her to sit on the arm of his large chair and visit with him; so of course he must have felt very bad when she died. The young princess' husband died of grief in a week after her death. Then the eldest son of this 'ill-fated couple,' as Aunt Eunice called them, died too."

"Dear me!" exclaimed Florence Ray. "I don't see as there was any one left at all to take the throne. I hope nobody else died after this."

"But there did," continued Julia, "another grandson died two years after this.

"At last a poor, feeble little chap four years old was the only one left to take the throne. He was the old king's great grandson, and became Louis XV.

"When the old monarch was on his death-bed, he called this little boy to him and gave him some very good advice, which the young king did not live up to at all, though he had it nicely framed. He advised the child king to be more saving than he had been, and more peaceable, too; and then he called him 'darling,' and blessed him before he died.

"Aunt Eunice said it was such a pity that the old king didn't live long enough afterward to illustrate his

good advice by his own works. As it was, the French people, generally, were only glad when he died."

"You have done well, Julia. This little king, Louis XV., was taken out of the palace so that the populace could see him. He was then five years old, but the little fellow did not have any near relatives, and so he had to walk out alone—though he was held by two ladies who each took an end of his little sash in their hands, but were not permitted to *lead* his august kingship! The duke of Orleans acted as regent, and although he was a very bad man he did the kindly act of opening the *cachots* or miserable places where many innocent people had been kept for years. One man had been confined for thirty five years who was an honest traveler. Very many times it was entirely forgotten why they were imprisoned at first. It was under the rule of this man that the horrible 'Chamber of Justice' was instituted."

"Please tell us about it, professor," said Max Smith.

"If a man was unfortunate enough to be rich, if he didn't belong to the court, he was likely to be brought up before this unjust tribunal, and tortured until he would acknowledge some imaginary crime which he never committed and surrender his money. In fact, some people were so afraid of this Chamber of Justice that the poor fellows killed themselves to avoid it. At last, because the country was so reduced for lack of money, the miserable expediency was adopted of debasing coin; that is, of mixing some other metal with the gold and silver, until it was only really worth four-fifths as much as before. Finally, a man named John Law thought he had a nice scheme for making money. So he coaxed the regent—the duke of Orleans—to agree that France should issue a great lot of paper money, in hopes that they could send expeditions over here to America and bring back ship loads of gold and silver, which, it was said, were to be found on the shores of the Mississippi."

"Well, I guess they felt pretty bad when they failed to find it," smiled practical Jack.

"The poor fellows who had gone into the hair-brained enterprise lost all they had and were beggars. But the city of New Orleans was founded at this time, and named after the duke."

"What became of the man Law?" asked Charley.

"He died after a while in beggary, but he honestly thought his scheme was all right, to the very end.

"Finally, when the little king was thirteen, he was given the royal reins to manage, and the bad Duke Orleans died the same year. I suppose Milly will be quite glad to know that young Louis XV. was a very royal looking handsome king, but I dare say she will be sorry to learn that he was utterly selfish and low minded, with no care whatever for his people or their comfort. Nor did he love to study at all. Of course he had his teachers, but as he did not try to learn his lessons, they had much trouble with him."

"I don't see what they could do; of course they did not dare to whip the king," smiled Jack.

"No, Jack, that would never do; but they were determined to punish *somebody*, so his teacher actually *hired* a poor boy to stand and be whipped whenever the king deserved it himself—certainly a very ingenious device.

"At last, when the young king was not much more than sixteen, the duke of Bourbon arranged for him to get married. But when the young princess Maria who was living in Germany at that time came to Paris, the home of her royal spouse, the roads were in such a fearful condition,—partly caused by the severe rains which fell in France that summer,—that she was nearly drowned and had to be rescued many times from her carriage by her attendants."

"It doesn't seem possible, hardly!" exclaimed Rob Billings, "the roads were in a very good state when we were there."

"O yes, Robert; but this was a century and a half ago.

"Finally, Cardinal Fleury was raised to the head of the affairs of state, and although he was seventy-three years of age at the time, he succeeded in bettering the condition of the country to quite an extent.

"Next week we will learn how he accomplished this."

MRS. L. D. AVERY-STUTTLE.

Half an Hour With Grandpa.

"WELL, boys, now for our evening story," said grandpa, as books were laid aside and the time for retiring was fast approaching. This was their grandfather's usual treat if the boys would have their lessons learned early enough to admit of half an hour spent thus pleasantly. Harry and Fred were eager to hear what grandpa had for them, for they always enjoyed his quaint stories and the pleasing manner in which he told them. He had on this occasion a small box on his knee, which the boys were very anxious to look into, but this treat was forbidden for the present.

"Well," said grandpa, "a long while ago there was a great king who ruled what was known as the Babylonian Empire, which really embraced the whole known world at that time. This king had a very long name—N e b u c h a d n e z z a r."

"Well, I should say so," said Harry. "That is worse than Methuselah."

"This king made a huge golden image, about 110 feet high, and set it up in the plain which lies between the Tigris and Euphrates rivers, where it might easily be approached from every direction."

"What did he make the image for?" said Fred.

"This famous king was a worshiper of idols, and he made this great image of gold as an object of worship. He sent all over his kingdom to gather together the great men of his realm, governors, captains, judges, rulers of provinces, etc., and proclaimed that the dedication of the great image should be held upon a certain

day. When the time arrived a great crowd of people assembled in response to the king's request, and we can well imagine there was great excitement and a general big time."

"What did they do at such a dedication as that, grandpa?"

"Well, I was just going to tell you that the program included a great deal of instrumental music upon many kinds of instruments,—a great orchestra we would call it. And a decree went forth that when the people should hear the sounds of instrumental music peal forth, they must all fall down and worship the golden image which Nebuchadnezzar the king had set up. It was also proclaimed, 'Whoso falleth not down and worshipeth the golden image, shall the same hour be cast into the burning fiery furnace.'"

"What did they say that for, grandpa?" said Harry. "I should think that would have spoiled all the pleasure of the celebration."

"Well, yes, one would think so; but sometimes the heart is so hard and selfish that it takes delight even in murder, as was the case in this instance."

"Why, was any one really killed, grandpa?" said Fred.

"There were only three in all that vast throng who refused to obey the command of the king. These worshipped the true God, and knew it would be wicked for them to pay any homage to idols; and God miraculously delivered them."

"What good did the king hope to accomplish by trying to compel people to worship the golden image when they did not believe in idolatry of any sort?"

"Well, Harry, it is the same principle as is seen in all our religious laws of the present day. Many people believe that everybody should be compelled to keep Sunday, whether they think so or not."

"The true God does not compel any one to worship him, does he, grandpa?"

"No, Harry, simply because forced service is worse than no service at all, in that it makes of one a hypocrite."

Here grandpa removed the lid from the box on his knee, and holding up to view some ripe fruit, he said, "What is that, Fred?"

"A bunch of grapes," said both boys in a breath. "How funny they look," said Harry.

"Why," said Fred, "they are growing on the limb of a thornbush."

"O-ho," said Harry, "they are tied on!"

"Yes," said grandpa; "that is just the point—they are tied on. That aptly represents the evil results of all decrees compelling religious observance of any kind. If one is religious merely in outward acts, while true heart service is wanting, he is simply tying the fruit on,—pretending to be what he is not. And if one observes a command which in his heart he knows is not right, he is doing great injustice to his loving Father in heaven.

"I'd never want any religious fruit tied onto me," said Fred.

"Nor I," said Harry.

"No," said grandpa. "Nobody ever ought to display religious fruit in that manner. But there goes nine o'clock; so good night and pleasant dreams. Perhaps I may have another story for you the next time you get your lessons so promptly."

MRS. M. A. LOPER.

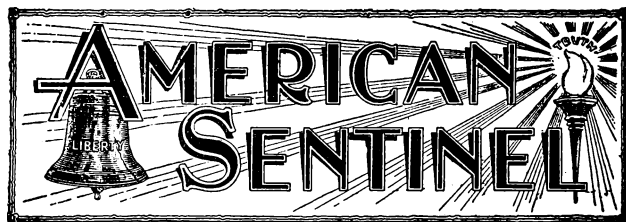
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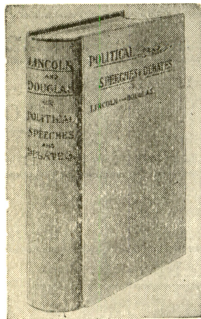
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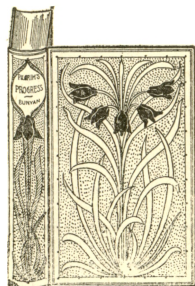
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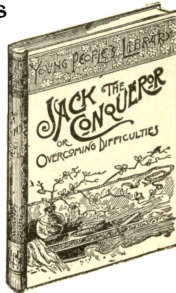


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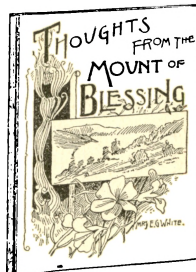
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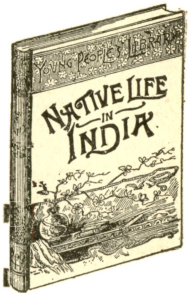
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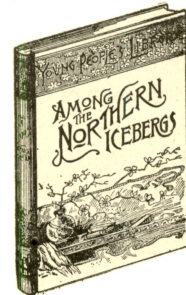
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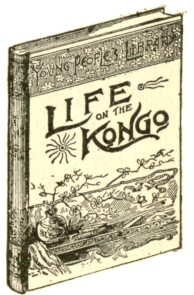
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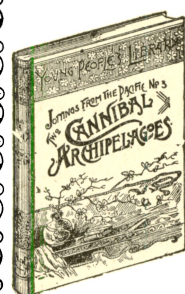
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American Sentinel.

NEW YORK, DECEMBER 15, 1898.

PUBLIC school statistics in Germany show that 407 schoolchildren, all under 15 years of age, committed suicide between the years 1887 and 1896. A Berlin paper calls attention to this record with the remark that it is to "be regarded as one of the saddest and most startling of the phenomena of modern life."

AND now it is a boxing class which is put forward by the enterprising and up-to-date clergyman as one of the aids to the development of Christian character! The Rev. Mr. Stoddard, of St. John's Episcopal Church, Jersey City—says the *New York World*—has announced that such a class will be conducted at his church hereafter on Friday evenings. This startling innovation is justified, it is said, upon the theory that boxing develops manliness, manliness goodness, and goodness faith. This plan of Christian development, needless to say, has been overlooked in the Scripture.

Now that the Government has acquired possession of the Philippines, the next question will be that of safely holding them against the grasp of the land-hungry nations of Europe. To do this will require a tremendous increase in the military forces of the nation. A large standing army and a formidable navy—formidable from the standpoint of a great military power, is the price of the possession of colonies. And this means a tremendous impetus to the development of militarism in this country. Already Secretary of the Navy Long has asked for fifteen new warships, to cost from \$35,000,000 to \$40,000,000, mainly for the protection of the new American possessions in the Eastern Hemisphere.

THE Mormon Church is in politics again, or rather, never went out of politics, and the issue of polygamy

is again to the front in Utah. If the Mormon Church had gone out of politics, the sovereign State of Utah would not now be under Mormon control; but the Mormon Church did not go out of politics. Having the example of the popular churches in the United States before her, and remembering the arguments made by representatives of those churches, to the effect that Christians above all others ought to take an active part in politics, she felt that it was her duty to remain in politics; not however, that the church as such assumed any part in politics—not at all; but each member of the church as a professed believer in the Christian religion and therefore in duty bound to participate in conducting the affairs of state, made himself active in politics; and somehow, the politics of the State took on an essentially Mormon aspect!

If this appears to any one like the Mormon Church being in politics, let him remember that it is the duty of Christians, as such—a duty especially impressed upon Catholic Christians by the pope, and upon Methodist, Presbyterian, Episcopal, Baptist, and other Christians by clergymen of their respective denominations, to see that the state is modeled upon Christian principles; and it was with this plain duty before them that the Mormon Christians of Utah went to the polls to cast their votes. That persons were elected to office (the Mormons being largely in the majority) who believed in and practiced the doctrines of the Mormon religion, and even that a congressman should have been chosen whose existing household includes three wives, is only what was naturally to be expected. Will not a Catholic naturally vote for a Catholic, a Methodist for a Methodist, or other Christian voter for one of his own denomination, as being the candidate who will administer his office most nearly in harmony with the principles of the true religion? How then can it be expected that Mormon voters will do anything else?

The Mormon Church has the same right to go into politics that any

other church has; and she is justified in doing so by the same logic.

But by the principle that Christians should keep out of politics, as being citizens of a government which is not of force but of love, the Mormon Church would be debarred from politics in Utah, and a Mormon State would not to-day be a thorn in the side of the American Federal Union. And every other church professing to be Christian would be debarred from politics in every other state; and the dark cloud of impending calamity in the form of church and-state despotism, would not to-day be hanging over the American people.

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