

"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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PAPAL POLICY.

The Appeal of the Cardinals.

Two weeks ago we printed in these columns the appeal of Cardinals Gibbons, Vaughan, and Logue, for the establishment of an international court of arbitration. For a number of reasons this subject is worthy of more notice than it has yet received either from us or at the hands of the press generally.

The three cardinals named did not go so far as to say in so many words that the Papacy ought to be made the supreme arbiter of the world, but nobody can doubt that such was the purpose of their appeal. "Such a court existed for centuries," say they, "when the nations of Christendom were united in one faith. And have we not seen nations appeal to that same court for its judgment in our own day?"

Only One of Many Similar Suggestions.

This covert suggestion of Cardinals Gibbons, Vaughan, and Logue, is only one of many similar ones made within the last ten years. To avoid a war in 1885, which Germany dared not undertake because of France, Bismarck turned to the Pope as arbitrator; and Rome, seizing the fact, has ever since, in season and

out of season, urged that "his holiness" be made the arbiter of the world. In its issue of Feb. 17, 1894, in an article on

"The Pope as International Arbitrator,"

the *Catholic Mirror* said: "International arbitration is gaining ground more and more, and it promises to hasten the day when the sword shall be sheathed forever. . . ."

"During the century from 1793 to 1893 there have been fifty-eight international arbitrations. . . . From 1793 to 1848, a period of fifty-five years, there were nine arbitrations; there were fifteen from 1848 to 1870,

in search of an arbitrator whose impartiality is indisputable. In many respects the Pope is, by position, designed for this office. He occupies a rank which permits monarchs as well as republics to have recourse to him without sacrifice of dignity. As a consequence of his mission the Pope is not only impartial between all nations, but he is at such a degree of elevation that their differences are imperceptible to him. The difficulty about religion is becoming weaker every day. . . . The fact that the most haughty statesman of Europe [Prince Bismarck] recognizes in the face of the world that he can, without loss of dig-

nity, submit his conduct in an international affair to the judgment of the Pope, is an extraordinary proof that the Pope still occupies an exceptional position in our skeptical modern world.'

"Why should not the exceptional position of the Pope be utilized by the nations of the world? He is the highest representative of moral force on earth; over 200,000,000 of Christians scattered through-



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PENANCE OF HENRY IV. AT CANOSSA.

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a period of twenty-two years; there were fourteen from 1870 to 1880, and twenty from 1880 to 1893.

"The most interesting arbitration of the century was that in which the highest representative of moral force in the world was accepted in 1885 by the apologist of material force to mediate between Germany and Spain. Leo XIII. revived the roll of the popes in the Middle Ages.

"The obstacles to an international code are not insurmountable. . . ."

"An interesting quotation from the *Spectator and English Review* says: 'Humanity is

out all nations stand at his back, with a moral power which no other human being can command.'

The Ambition of the Papacy.

No one familiar with the situation and with the utterances upon this subject emanating from high sources in the Roman Catholic Church, can doubt that the ambition of the Papacy is to once more dominate the nations something as she dominated them when in 1076, Henry IV. of Germany, "the highest of secular potentates, stood for three days in the courtyard of the castle [of Canossa], clad in

the shirt of a penitent, and entreating to be admitted to the Pope's presence."¹

Complaisant minds may think there is no danger, but what are the facts? There exists at the present time a world-wide condition of affairs exceedingly favorable to the

Pretensions of the Roman Hierarchy.

For years modern civilization has apparently been about to crumble, like the Roman Empire, under the weight of its own magnificence. Those conditions essential to stability have not been preserved, and the recognition of impending ruin has become well-nigh universal. Very naturally men are casting about to find some remedy; but so far the search has been in vain.

World-wide Perplexity.

An abnormal state of affairs exists everywhere. The jealousy of nations has imposed upon them burdens too great to be borne indefinitely. Immense standing armies have depleted national treasuries to the verge of bankruptcy. Indeed, some of the nations have been unable to meet their obligations already; but the armies must be maintained at any cost, for ability to repel an invader is the price of national autonomy.

Upon the unnatural condition created by exorbitant taxation and the withdrawal of so many thousands of men from industrial pursuits, has been superinduced unparalleled commercial depression. Nations are perplexed, the people are restless and dissatisfied to a degree that threatens the very existence of civil society.

Rome Sees All This,

and seeing it she is preparing to take every advantage afforded both by existing and by impending conditions. Rome has never been modest in her claims, but within the last decade she has become more bold than even her wont in asserting her powers and in pressing her claims as the saviour of society, the possessor of a panacea for all ills that afflict or threaten the body politic of the world.

Will the world be warned of the designs of the Papacy before it is too late? Of this system the Nun of Kenmare says:—

It has the power in many countries to trample on the courage of the weak, because it flatters and bribes the strong to act as its allies until the strong also become weak; and then they, too, learn what are the tender mercies of this professedly Christian church.²

Rome Never Changes.

In her spirit, in her disposition, in her essential nature and characteristics, Rome is the same to-day that she was two hundred or five hundred years *before Christ*.

Between Rome's beginning and our day, between 753 B. C. and 1894 A. D., she has appeared in different outward forms, she has taken on different phases, such as the kingly, the republican, the imperial and the papal; but it has been Rome all the time—Rome in spirit, in nature, and in essential characteristics.

There is no world-power that occupies so large a place in the Bible as does Rome. Rome, from its rise in ancient time and in its pagan form, through all its career, its merging into the papal form, and down to our own day, is traced in all its workings, and is marked in its every essential feature, by the pen of inspiration. And it is Rome all the time and always the same—cunning, crafty, insinuating, arrogant, violent, persecuting

and bloody—always actuated by the same spirit and pursuing steadily the same policy. So constant, so persistent, and so characteristic is this policy, that it is singled out in the Scripture and distinctly defined as "*his policy*."

In the eighth chapter of Daniel there is a prophecy of the career of Media and Persia, of Grecia under Alexander, and then under Alexander's successors, and of the power that should succeed these which by every evidence of Scripture and history, is demonstrated to be

None Other Than Rome.

And in that place this power is thus described:—

And in the latter time of their [Alexander's successors'] kingdom when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

Observe that it is distinctly declared that "through *his policy* also, he shall *cause craft to prosper* in his hand," "and by *peace* shall *destroy* many." To know what this "policy" is, is to know the character of Rome from beginning to end. To understand this "policy," is to understand papal craft even to-day, for "Rome never changes."

Roman Policy Described.

Rollin, the historian, describes this Romish policy so fully and gives such a perfect analysis of it that we cannot do better than to quote his words:—

"The reader may perceive from the events above related, one of the principal characteristics of the Romans, which will soon determine the fate of all the States of Greece, and produce an almost general change in the universe; I mean a spirit of sovereignty and dominion. This characteristic does not display itself at first in its full extent; it reveals itself by degrees; and it is only by an insensible progress which at the same time is sufficiently rapid, that we see it carried at last to its greatest height.

"It must be confessed that this people, on some occasions, show a moderation and disinterestedness, which, from a superficial view, seems to exceed everything we meet with in history, and which we feel it incumbent on us to praise.

"Was there ever a more glorious day than that in which the Romans, after having carried on a long and dangerous war, after crossing seas and exhausting their treasures, caused a herald to proclaim, in a general assembly, that the Roman people restored all the cities to their liberty, and desired to reap no other fruit by their victory than the noble pleasure of doing good to nations, the bare remembrance of whose ancient glories sufficed to endear them to the Romans? The description of that immortal day can hardly be read without tears and without being affected with a degree of enthusiasm, of esteem, and admiration.

Only Imaginary Freedom.

"Had this deliverance of the Grecian States proceeded merely from a principle of generosity, void of all interested motives; had the whole tenor of the conduct of the Romans been of the same nature with such exalted sentiments, nothing could possibly have been more august, or more capable of doing honor

to the nation. But if we penetrate ever so little beyond this glaring outside, we soon perceive that this specious moderation of the Romans was entirely founded on a profound policy; wise, indeed, and prudent, according to the ordinary rules of government, but at the same time very remote from that noble disinterestedness so highly extolled on the present occasion. It may be affirmed that the Grecians then abandoned themselves to a stupid joy, fondly imagining that they were really free, because the Romans declared them so.

"Greece, in the times I am now speaking of, was divided between two powers; I mean the Grecian Republics and Macedonia; and they were always engaged in war; the former, to preserve the remains of their ancient liberty, and the latter, to complete their subjection. The Romans, perfectly well acquainted with this state of Greece, were sensible that there was no necessity of apprehending any difficulty from those little republics, which were growing weak through length of years, by intestine feuds, mutual jealousies, and the wars they had been forced to support against foreign powers. But Macedonia, which was possessed of well-disciplined troops, inured to all the toils of war, which had continually in view the glory of her former monarchs, which had formerly extended her conquests to the extremities of the globe, which still harbored an ardent, though chimerical desire, of attaining universal empire, which had a kind of natural alliance with the kings of Egypt and Syria, sprung from the same origin and united by the common interests of monarchy; Macedonia, I say, gave just alarm to the Romans, who, from the ruin of Carthage, had no obstacles left with regard to their ambitious designs but those powerful kingdoms that shared the rest of the world between them, and especially Macedonia, as it lay nearest to Italy.

A Specious Bait.

"To balance, therefore, the power of Macedonia, and to dispossess Philip of the aid he flattered himself he should receive from the Greeks, which, indeed, had they united all their forces with his, in order to oppose his common enemy, would perhaps have made him invincible with regard to the Romans, they declared loudly in favor of those republics, made it their glory to take them under their protection, and that with no other design, in outward appearance, than to defend them against their oppressors; and farther, to attach them by still stronger ties, they hung out to them the specious bait, as a reward for their fidelity. I mean liberty, of which all the republics in question were inexpressibly jealous, and which the Macedonian monarchs had perpetually disputed with them.

"The bait was artfully prepared and as eagerly swallowed by the generality of the Greeks, whose views penetrated no farther. But the most judicious and most clear-sighted among them discovered the danger that lay concealed beneath this charming bait, and accordingly, they exhorted the people from time to time, in their public assemblies, to beware of this cloud that was gathering in the West; and which, changing on a sudden into a dreadful tempest, would break like thunder over their heads, to their utter destruction.

A Tribunal From Which There Was No Appeal.

"Nothing could be more gentle and equitable than the conduct of the Romans in the beginning. They acted with the utmost moderation towards such States and nations as

¹ Encyclopædia Britannica, Art. Henry IV.

² "Life Inside the Church of Rome," page 4 of preface.

addressed them for protection; they succored them against their enemies, took the utmost pains in terminating their differences, and in suppressing all troubles which arose among them, and did not demand the least recompense for all these services done for their allies. By these means their authority gained strength daily and prepared the nations for entire subjection.

"Under the pretense of manifesting their good will, of entering into their interests and of reconciling them, they rendered themselves sovereign arbiters of those whom they had restored to liberty, and whom they now considered, in some measure, as their freedmen. They used to depute commissioners to them to inquire into their complaints, to weigh and examine the reasons on both sides, and to decide their quarrels; but when the articles were of such a nature that there was no possibility of reconciling them on the spot, they invited them to send their deputies to Rome. But afterwards they used to summon those who refused to be reconciled, obliged them to plead their cause before the Senate and even to appear in person there. From arbiters and mediators having become supreme judges, they soon assumed a magisterial tone, looked upon their decrees as irrevocable decisions; were greatly offended when the most implicit obedience was not paid to them, and gave the name of rebellion to a second resistance. Thus there arose, in the Roman Senate, a tribunal, which

Judged all Nations and Kings,

and from which there was no appeal. This tribunal, at the end of every war, determined the rewards and punishments due to all parties. They dispossessed the vanquished nations of part of their territories, to bestow them on their allies, from which they reaped a double advantage; for they thereby engaged in the interest of Rome such kings as were in no way formidable to them, and weakened others whose friendship the Romans could not expect, and whose arms they had reason to dread.

"We shall hear one of the chief magistrates in the republic of the Achæans inveigh strongly in a public assembly against this unjust usurpation, and ask by what title the Romans were empowered to assume so haughty an ascendant over them; whether their republic was not as free and independent as that of Rome; by what right the latter pretended to force the Achæans to account for their conduct, whether they would be pleased should the Achæans, in their turn, offically pretend to inquire into their affairs, and whether there ought not to be an equality between them. All these reflections were very reasonable, just and unanswerable, and the Romans had no advantage in the question but force.

How the Romans Treated Kings.

"They acted in the same manner, and their politics were the same with regard to their treatment of kings. They first won over to their interests such among them as were the weakest, and consequently, the less formidable; they gave them the titles of allies, whereby their persons were rendered, in some measure, sacred and inviolable, and to a degree safeguarded against other kings more powerful than themselves; they increased their revenues and enlarged their territories, to let them see what they might expect from their protection which had raised the kingdom of Pergamos to such a pitch of grandeur.

"After this the Romans invaded, upon different pretenses, those great potentates who divided Europe and Asia. And how

haughtily did they treat them even before they had conquered. A powerful king, confined within a narrow circle by a private man of Rome, was obliged to make his answer before he quitted it; how imperious was this! But how did they treat vanquished kings? They commanded them to deliver up their children, and the heirs of their crowns, as hostages and pledges of their fidelity and good behavior; obliged them to lay down their arms; forbade them to declare war, or to conclude any alliance without first obtaining their leave; banished them to the other side of the mountains, and left them, in strictness of speech, only an empty title and a vain shadow of royalty, divested of its rights and advantages.

Enemies to Liberty Everywhere.

"We have no room to doubt that providence had decreed to the Romans the sovereignty of the world, and the Scriptures had prophecied their future grandeur; but they were strangers to those divine oracles; and besides, the bare prediction of their conquests was no justification with regard to them. Although it be difficult to affirm, and still more so to prove, that this people had from their first rise, formed a plan, in order to conquer and subject all nations; it cannot be denied, if we examine their whole conduct attentively, that it will appear that they acted as if they had a foreknowledge of this, and that a kind of instinct determined them to conform to it in all things.

"But, be this as it may, we see, by the event, to what this so much boasted lenity and moderation of the Romans was confined. Enemies to the liberty of all nations, having the utmost contempt for kings and monarchies, looking upon the whole universe as their prey, they grasped with insatiable ambition, the conquest of the whole world; they seized indiscriminately all provinces and kingdoms, and extended their empire over all nations; in a word, they prescribed no other limits to their vast projects than those which deserts and seas made it impossible to pass."³

This Statement True of the Papacy To-day.

This statement of Rome's policy and its workings is as true and as appropriate in the case of the Roman Church and the American Republic to-day, as it is in the case of the Roman State and the Grecian Republics in all time. It describes the policy of Leo XIII. and the ultimate purpose of the Papacy toward the Government and people of the United States; toward the workingmen; as the self-appointed intermediary between capital and labor; and the would-be arbiter of the world, to-day, as truly as it describes the policy of the Roman Senate and its ultimate purpose towards the governments and peoples of Grecia and the other nations of antiquity. Nor is

The Identity of This Policy

in Rome to-day, and in Rome of old, denied by the Papacy. In fact, it is asserted by the Papacy, and the continuance of this policy from ancient Rome is the acknowledged inspiration of modern Rome.

When Imperial Rome was falling to ruins under the violent inroads of the barbarians of the North, the spirit and policy of Rome not only survived but was deepened and perfected in papal Rome. And this spirit and policy were consciously and intentionally continued by the popes of the time and was consciously

received and diligently cultivated by each succeeding pope.

It has been said of Leo II. that "all that survived of Rome, of her unbounded ambition, her inflexible perseverance, her dignity in defeat, her haughtiness of language, her belief in her own eternity, and in her indefeasible title to universal dominion, her respect for traditionary and written law, and of unchangeable customs, might seem concentrated in him alone."⁴ At the very moment of his election he was absent in Gaul on a mission as mediator to reconcile a dispute between two of the principal men of the empire. He succeeded in his mission and was hailed as "The Angel of Peace," and the "Deliverer of the Empire." In a sermon, he showed what his ambition embraced. He portrayed the powers and glories of the former Rome as they were reproduced in Catholic Rome. The conquests and universal sway of heathen Rome were but the promise of the conquests and universal sway of Catholic Rome. Romulus and Remus were but the precursors of Peter and Paul. Rome of former days had by her armies conquered the earth and sea: now again, by the see of the holy blessed Peter as head of the world, Rome, through her divine religion, would dominate the earth.⁴

Truly "Rome never changes." This is "his policy," craft and hypocrisy, hypocrisy and craft, always employed to feed an insatiable ambition for universal dominion. "Rome never changes." In "policy," in spirit, in working, in essential nature, Rome never has changed and never can change. And it is high time that the people of this country and of the world understood the full significance of this boast of the Roman Catholic Church.

A GOOD DEFENSE.

THE *Wilkesbarre Record* of April 24 contains the following defense made by the three Koenig brothers, Seventh-day Adventist farmers living in the vicinity of Wilkesbarre, Pa., who, as noticed in our last issue, are now threatened with prosecution for pursuing their customary occupations on Sunday:—

Editor Record: Your issue of Wednesday contained an item relating to our religious belief and practice regarding the Sabbath; will you kindly permit us to make a brief statement of our attitude toward the Sabbath question and our attitude toward our neighbors whose belief and practice differ from our own. It is true that we have lately changed our views regarding Sunday observance. Until recently we were conscientious observers of Sunday, the first day of the week, supposing that we were thereby obeying the will of God as revealed in his word; but recently we have come to believe that to obey the fourth commandment we must observe the seventh day, or Saturday, as therein commanded. We are as conscientious in this belief as we were in our former belief, but still willing to be convinced of our error (if such it be) with scriptural testimony.

As stated in your columns, we labor on the first day of the week, considering it one of the "six days" upon which labor may be performed, as set forth in the commandment. Our work is not of a noisy character and is not performed where it will disturb either the public or private devotions of our neighbors. We are endeavoring to follow the Golden Rule in all our relations with our neighbors, and would not knowingly do unto them that which we would not be willing to have done to us.

We are sorry to see some of our neighbors laboring on the day we now regard as holy, but we think it unchristian for us to attempt to harass them by legal action, as we understand a few of our neighbors propose to do with us. If we are wrong the Lord of Sunday will reckon with us in the judgment, and so long as our work on Sunday does not injure our neighbors in any way, but is wholly a matter which belongs

³ Book XVIII., chap. I., section VII., under "Reflections on the Conduct of the Romans," etc.

⁴ Millman's "History of Latin Christianity," book 2, chap. 4.

to the realm of conscience and religion, ought we not to be left in the hands of a just and merciful God?

Railroads and street-cars thunder past us at all hours on Sunday, much nearer our neighbors than is our work, and pleasure-seeking wheelmen speed along unmolested; why then are we, who having kept the Sabbath day according to the commandment, go quietly about our honest toil on Sunday, singled out and threatened with prosecution? There are hundreds of Seventh-day Adventists in Pennsylvania who believe and practice as we do, but none of them have ever been arrested for their labor on Sunday.

We desire to impress upon all our neighbors that in pursuing the course we do, we are not attempting to needlessly offend them, and we sincerely hope that they will manifest the same kindly spirit toward us that we bear toward them, and not attempt to exact from us a tax of one-sixth of our income for the privilege of worshipping according to the dictates of our consciences in the land of the free.

W. M. KOENIG.
JOHN H. KOENIG.
A. H. KOENIG.

Would it not be well for the State of Pennsylvania, or for any State, if all its citizens were as conscientious and as careful of human rights as are these men? And yet it is proposed by certain zealous religionists of their neighborhood to petition the borough council for authority to prosecute them in case they do not in the future observe Sunday. It is always the best citizens who are made the victims of religious prosecutions.

THE JUDICIAL MENACE.

THE Appellate Division of the New York Supreme Court has affirmed the constitutionality of the Raines liquor law. This fact is not itself of great significance, but the language of the court in stating its conclusions has a significance which is highly ominous.

Justice Patterson wrote the opinion of the court, which was concurred in by four other members. In it he said:—

The subject presented for our consideration is the constitutionality of the law. The law has been severely arraigned in argument as offending against justice and reason. It may be as unjust, unwise, oppressive and odious as the relator claims, but all that does not help in the solution of the question before us, and we have no opinion to express on that subject. The Court of Appeals has said:—

"No law can be pronounced invalid for the reason simply that it violates our notions of justice, is oppressive and unfair in its operation, or because, in the opinion of some or all of the citizens of the State it is not justified by public necessity or designed to promote the public welfare. If it violates no constitutional provision, it is valid and must be obeyed. The remedy for unjust or unwise legislation not obnoxious to constitutional objections is to be found in a change by the people of their representatives according to the methods provided by the Constitution."

Such language is calculated to raise in the reader's mind the query what courts and constitutions are for in the machinery of government. If, as the Declaration of Independence asserts, and as common sense affirms, governments are instituted among men to preserve the inalienable rights given man by the Creator, how can it possibly be that a part of the machinery of government can legitimately operate to invade those rights? For what purpose was the judicial department of government established if not to act at all times in the interests of justice and the rights of the people?

The same may be said with reference to the constitution. The constitution of the State of New York has this preamble: "We, the people of the State of New York, grateful to Almighty God for our freedom, in order to secure its blessings, do establish this Constitution." And yet the Appellate Division of the highest court in the State has gravely declared that a "law" may be oppressive and

unjust, and still be constitutional! If the constitution is established by the people of the State in order to secure to themselves the blessings of freedom, how can that which is oppressive be constitutional?

If the assumptions of this court are to be held by courts generally, we have arrived at a most dangerous position, and the people may well call a halt and take their bearings. If our "courts of justice" have become instruments of oppression, it may be proper to inquire what further use we have for them. Certainly no person in this country wants to be oppressed; no one wants to become a victim of injustice. When appeal is honestly made to the court, it is that injustice may be averted, and the rights and liberties of the plaintiff secured to him; and it is to this end that all our courts were ordained to act.

We seem to have reached that place as a nation which the Jewish nation reached in the time of Christ, when the Scribes and Pharisees gave tithes of mint, anise, and cummin, and omitted the weightier matters of the law—justice, mercy, and faith. Matt. 23:23. More and more it becomes apparent that judicial decisions are taking less account of first principles, and exalting technicalities. The constitution is made superior to the people—the thing created, to its creator. Injustice is declared to be law, and the eternal law of justice is ignored.

Let the worst injustice and oppression now be put by legislative enactment into the constitution ordained by the people for the preservation of their liberties, and there will be no help for them in the courts of law, according to this decision of the Appellate Court of New York. The only remedy will lie in the slow, uncertain, and difficult process of changing the legislature and thereby securing the repeal of oppressive laws, and the enactment of that which is just. Commenting on the situation, the *New York World*, of April 26, heads an editorial with the words, "Contempt for Law." Such decisions on the part of our courts of law can tend only in this direction. The clogging of the channels of justice can tend only to a popular outburst in the direction of anarchy and revolution.

THE PAPACY'S GROWING POWER.

[Present Truth, London.]

THE *Chronicle's* special correspondent from Rome continues to mingle with his eloquent description of the Papal pomp and circumstance of events, at the Vatican and St. Peter's much that is of great political significance. He refers to the old contest between the Vatican and the Quirinal and dubs it "a controversy which goes down to the roots of the European situation, which troubles the peace of king and cardinals, and affects the alliances and estrangements of the great States of the world."

After enumerating various local incidents which have caused friction between the representatives of the Papal court and the State, and have given some new prominence, within the very precincts of Rome itself, to the persistent seclusion of the "Prisoner of the Vatican," he says:—

And above all the crushing blow which the House of Savoy has received in Africa, the relations of Italy to the Triple Alliance, the Pope's leaning toward France—all the pressing problems which, during the last few weeks, have centred in Rome and made her the "hub" of diplomatic Europe, the centre of the modern as she was of the ancient world—have swept this "Roman question" to the front.

And yet, he asks himself, why should there be any desire to see this question raised at

this time?—for, "not for years—I had almost said for centuries—has the moral and political influence of the Vatican stood at so high a level." In his view, too, the very disabilities under which the Pope has chafed so impatiently have been to the advantage of the Papacy, "and the Holy See has gained enormously by its dissociation from the responsibilities of secular power." So that now it is a fact "that the Papal chair is raised in the eyes of the Roman Catholic world above the throne of kaiser and czar and king, that it is in a sense protected and guaranteed by Europe, that it has founded a new empire in the world, that it is sustained by an acute and active diplomacy, and yet is free from actual responsibility, and, like Hamlet's ghost, possesses a certain majestic invulnerability of its own."

Yes, all this is true—the papal power is a creature of destiny and of prophecy. Until that destiny and that prophecy are fulfilled, it does possess a certain invulnerability. But when that time has come when she shall feel no longer these disabilities and shall say, "I sit a queen, and am no widow, and shall see no sorrow," then "shall her plagues come in one day, death and mourning, and famine: and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

RELIGIOUS TEACHING IN PUBLIC SCHOOLS.

A SESSION of the American Society of Religious Education was held in Washington, D. C., April 20-22, for the purpose of discussing religious education in its relation to the welfare of society and of the Church.

The discussion turned largely to the subject of the religious training of children. This it was assumed would be conducted by those to whom the general education of children was most largely entrusted; in other words, to those holding positions in public institutions of instruction.

Some of the assertions by which the discussion was characterized, were, that the teaching of our relations to the future was of greater importance than the teaching of our relation to God; that to know the reasons for belief was more important than belief itself; and that knowledge would be an effectual bar against all the isms which were leading the minds of many in the Christian world astray, and which could not be combatted by anything but an intelligent comprehension of the doctrines of the Christian religion. These and other statements made gave evidence that in the minds of prominent members of the association, the religious education required was not a mere knowledge of fundamental principles of Christian ethics, but a complete knowledge of the doctrines of Christianity.

There is manifestly an increasing sentiment in this country in favor of combining religious instruction with secular teaching in our public educational institutions, and of making this religious instruction comprehensive of the doctrines of Christianity. In so far as this results in the introduction of religious teaching in schools supported by the State, it must tend to a union of Church and State. The various religious denominations will inevitably be drawn into competition for the selection, through their influence, of instructors in the public schools, and also for the determination of the doctrines which shall be taught as pertaining to the Christian religion. A wide field would inevitably be opened up for denominational controversy; and the most powerful, or prevailing, church would receive the support of the State in the public dissemination of its doctrines, and the training of

the youth to become applicants for admission into her fold.

While some time was given in this session of the association to a discussion of the family as an educational institution, it is undoubtedly true that the importance of parental religious training for children and youth is becoming more and more lost to public view. The family, the church, and the denominational school are the only proper institutions for imparting religious instruction; and of these the family is not the least. The parental and family influence is incomparably greater over the youth than is that of the church or the school. Religious training should begin with the child as soon as it is old enough to understand religious ideas and principles, and for the purposes of such training the Bible, in the hands of parents, stands preëminent. It is the home influence that makes or mars the character. The person who in early youth contends with an adverse influence at home, struggles against great odds. The parents stand to the young child in the place of God, and their place cannot be taken by any others. This is fixed by the natural relation between the parties. To parents is entrusted by God the training of their children for usefulness in life, and no part of this training is of such importance as that which affects their moral nature, and sets forth their relation to God. If parents evade this responsibility or shift it to other hands, they neglect a sacred trust.

Where parents are not competent to train their children in religious knowledge, this work should be done by the church and the denominational school. In many instances this will be the case; but no parent is released from obligation in this respect. What the country needs is an agitation which will set before parents their duty to diligently instruct their children in religious knowledge as revealed in the Word of God, and not an agitation which tends to lessen their perceptions of personal responsibility in this respect.

WHAT THEY MEAN BY RIGHTS.

THE National Reformers insist that their proposed amendment instead of infringing the religious liberty of any would be the safeguard of religious liberty for all. That however depends altogether upon what is meant by religious liberty. This was clearly revealed in the Hearing before the Committee of the Judiciary, of the House of Representatives, March 11, 1896. We quote from the official report:—

DR. LEWIS*—There are to-day in the United States by the last census, and I give my statement on the authority of Mr. Charles Buell, who was a prominent member of the census corps, one million of people observing the Sabbath according to the Bible, Seventh-day Baptists, Adventists, and Hebrews. Now, I put the question to you, Doctor: Is it not the purpose of this movement—it has certainly been so announced—to compel us who, on conscientious biblical grounds, hold to the seventh day, according to the Bible and not according to a tradition, is it not the purpose to compel us to submit?

DR. McALLISTER—No, sir.

DR. LEWIS—It has been so announced.

DR. McALLISTER—I am not responsible for any such announcement.

MR. BURTON—Conceding that it is not the purpose, would it not be the result?

DR. McALLISTER—No, sir; not at all. It could not be. Now, let me give my answer as to this matter in regard to the Bible. In the first place, my good friend, Dr. Lewis, says explicitly that the seventh-day Sabbath is the Bible ground. That is his interpretation. He has a right to interpret it in that way. I say that the first day of the week is the Bible ground. And that is the way it ever will be. Now, here comes

the Congress of the United States; and it must decide; the nation must decide.

MR. BURTON—Let me ask you why should anyone decide except the individual?

DR. McALLISTER—The Congress must decide.

MR. BURTON—But why?

DR. McALLISTER—You meet here to do certain work, and, like every man, you have to decide whether you shall work seven days or six. You must decide whether you will work seven days or not. You have to give a decision. The next point is that when you decide not to work more than six days you must decide which day you will rest. And you have decided to rest on Sunday, the first day. Why? Because it is a Christian country. It is the Christian sabbath.

MR. JONES†—In several States for several years, for more than one hundred years, those who have kept the Sabbath—Jews, Seventh-day Baptists, and Seventh-day Adventists—have been and are imprisoned or fined under the present State laws, and some are in jail now, I understand. I would ask the brethren if you have made any effort to secure the repeal, or in any earnest way showed sympathy for the people who have thus suffered?

DR. McALLISTER—I have used my efforts as editor of the *Christian Statesman*, which endeavors to advocate the principles of Christian citizenship, in favor of the rights of every man to his own fullest, freest conviction. I have done this from the time I was first able to think on these subjects. It has been over forty years of actual work. I have plead for every man's enjoyment of his religious convictions to the fullest extent, whether he is Jew, Seventh-day Baptist, Adventist, Chinaman, or any other. At the same time I say that this nation, according to the propositions I have laid down, must decide as to which day shall be a day of rest. It is decided, as a matter of fact, in favor of the first day. Now, the Christian people have the right on that first day of the week to quiet; they have the right to meet in their places of worship without disturbance. It is a civil right. It is not a matter of ecclesiastical doctrine at all. It is their right as citizens of the United States. If there be anything which infringes on that right the Government should interpose. It is right it should do it. It has the authority to interpose where there is a violation of law. But here a man is brought into court, charged with working on the first day of the week, contrary to the laws of Pennsylvania. He says, "I believe the seventh day of the week is the day on which the Lord intended us to rest." He has his right to observe it, but he must not publicly infringe on the rights of others.

A MEMBER—Has he a right to work?

DR. McALLISTER—He can work in his house, so it will not disturb others.

MR. CROFFUT—Can he plow corn?

DR. McALLISTER—Not if it is to the disturbance of those who pass to church.

Note that the "disturbance" of which Dr. McAllister speaks is not such properly so-called, but the mental annoyance due to intolerance. It is the "disturbance" of bigotry in the bosom of him who is disturbed. Such "disturbance" is not due to noise or other conditions which might reasonably be held to interfere with the quiet of a day of rest, but to the unwillingness of a part of the people that the other part should enjoy equal rights with themselves. It is only a little over a century ago that Baptists were arrested and fined and imprisoned in Virginia for disturbing the peace by holding religious meetings and baptizing. The meetings were as quiet and orderly as those who were opposed to them would permit, but those who held them were adjudged guilty of disturbance, simply because the fact that such meetings were held was a mental annoyance to the adherents of the established church.

ARE THEY CONSISTENT?

REV. JOHN WHITTAKER, pastor of the Evangelical Lutheran Church, Rochester, N. Y., is the author of a little book, published by the Young Lutheran Company, of Utica. It is entitled "Baptism," and of course defends sprinkling and the baptism of infants. On page 18 occurs the following:—

To this claim [that children should be baptized],

the denomination known as Baptists directly oppose themselves. They say that there is no express command in the word of God for infant baptism. They propose, at the outstart, to be very scriptural. "To the law and to the testimony," they say. Their demand is, "Show us a positive command in the Bible to baptize infants and we will yield at once. And then they pause for a reply. We shall endeavor, in our humble way, to give them one.

But in so doing, we may be pardoned if we imitate the example of our blessed Master—answer one question by asking another. We challenge any and all who demand direct scriptural authority for infant baptism to show us in the word of God a positive command to observe the first day of the week as a day of rest, in the place of the seventh! "Remember the Sabbath day to keep it holy." Where is the express command to set aside this day and keep the one which the Christian Church so universally observe? There is none. Now, if Baptists wish to be consistent, they must either allow us to infer that infant baptism is an implied teaching of the New Testament, or they must unite with the Seventh-day Baptists, in keeping the Jewish Sabbath. Until they hold "to the law and to the testimony," they must not try to force others to do so.

This is a weak point with Baptists, and some of them candidly confess it.

BAPTIST MISSIONARY PERSECUTED BY ROMANISTS IN CUBA.

A DISPATCH from Havana, Cuba, under date of April 22, says: "The Rev. Alberto Diaz and his brother, Vincento, who were released by the authorities to-day, have been ordered to leave the island in six days. They undoubtedly will do so. For several years the Rev. Mr. Diaz, a Cuban born, but a naturalized citizen of the United States, has been a thorn in the side of the bishop of Havana. He has held Baptist meetings at such times and places as suited him, and has not taken the trouble to conform to the laws and regulations which are framed to favor the Roman Catholics and to fence out interlopers. When the bishop wrote a letter of remonstrance to the preacher, Mr. Diaz replied that he would worship in his own fashion.

"Diaz has been arrested several times for holding meetings without first obtaining a permit from the authorities. He has been charged repeatedly with disturbing the public peace, but he has continued his work undismayed.

"When Diaz first went to the island the members of his congregation were refused burial in the consecrated cemeteries, then the only burial grounds in Cuba. Diaz overcame this by starting rival cemeteries. The three cemeteries of the Baptists in Cuba now contain over 7,000 bodies.

"On one occasion he and two of his assistants, Godinez and Herrera, went to Guanabacoa to hold an open-air meeting, when the three were arrested and taken before the mayor, on the charge that they had not given a notice of the meeting. They were followed by a throng of sympathizers. Infuriated and ready to mob the officers in charge, the crowd surrounded the prison, and Diaz was obliged to appear on the jail balcony and deliver an address dissuading his adherents from an attempt at rescue. A day after the required notice of the meeting was found in the mayor's office, where it had been mislaid.

"One day while Diaz was preaching, so he states, a shot from behind and above was fired. The ball, passing close to the intended victim, struck a boy in front of him. The screams of the wounded boy aroused cries of "Kill the Protestants!" "Shoot the heretic!" Diaz and his brother were mobbed, their clothing was torn off, and, bruised and bleeding, they were carried before the mayor. He ordered his police to see them safely on the cars for Havana. Later a priest was con-

*A. H. Lewis, D. D., Seventh-day Baptist, Plainfield, N. J.

† Rev. Lloyd Jones, Unitarian, Chicago.

victed of firing the shot into the meeting and sent to Spain for punishment.

"Mr. Diaz is an M. D. as well as a reverend, and he once conducted a hospital here.

"For many years he has received financial aid in support of his institutions from Baptists in the United States.

"He has organized in Cuba thirty churches and stations and twenty-six Sunday-schools. He has twenty-five assisting clergymen. Seven churches have a membership of 7,000. He has over 3,000 teachers and pupils, and annually he baptizes 300 or 400 persons.

"The Southern Baptist Church bought for Diaz a theatre in Havana at a cost of \$60,000. It seats 3,000 persons. In this building his mother was converted, and he says that so overcome was he with joy that he forgot the usual ceremony, and could only say: 'Lord Jesus, this is my mother,' when he immersed her.

"Mr. Diaz has not taken any active part in the revolution, but he has given utterance repeatedly to sentiments favorable to the success of the Cuban cause."

NAMES OF THE DAYS OF THE WEEK.

A SUBSCRIBER asks us to give the origin of the days of the week.

"The week," says the "Encyclopædia Britannica," "is a period of seven days, having no reference whatever to the celestial motions,—a circumstance to which it owes its unalterable uniformity. . . . It has been employed from time immemorial in almost all eastern countries; and as it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign to it an origin having much semblance of probability. . . .

"The English names of the days are derived from the Saxon. The ancient Saxons had borrowed the week from some Eastern nation, and substituted the names of their own divinities for those of the gods of Greece. In legislative and justiciary acts the Latin names are still retained.

Latin.	English.	Saxon.
Dies Solis.	Sunday.	Sun's day.
Dies Lunæ.	Monday.	Moon's days.
Dies Martis.	Tuesday.	Tiw's day.
Dies Mercurii.	Wednesday.	Woden's day.
Dies Jovis.	Thursday.	Thor's day.
Dies Veneris.	Friday.	Friga's day.
Dies Saturni.	Saturday.	Seterne's day.

"WHAT'S IN A NAME?"

THE *Christian Statesman* of the 18th ult., has the following under the heading "Sabbath Reform":—

Rev. N. R. Johnston of Oakland, Cal., State Secretary, has sent out the following: "The California State Sabbath Association will hold its first annual convention in San Francisco on the 14th of May next. The arrangements had all been made before the date of the Prohibition convention was known. The committee appointed to invite speakers and make out the program invited the honored old standard bearer, John Bidwell of Chicago, to be the presiding officer and make the opening address. In his letter of reply he writes the following sentences. To the Prohibitionists they are golden. He says: 'I am still firm in the faith that the ballot which destroyed the Christian sabbath can alone restore it. Until Christians use this invincible power will God give them any other? One old political party repealed our sabbath law. The other will not restore it. Both are afraid of the liquor power whose servants they are.'"

It appears from this that the *great* object of the Prohibition party is to honor Sunday.

THE CARDINAL'S PROPHECY; OR, A VATICAN VISION.

1.

The Cardinal sat (in his brand new hat), and he dreamed a lugubrious dream:
He heard Europe's battle-drums beating for war; he beheld all her bayonets gleam;
And he says, says he, one may easily see a catastrophe cannot be far;
Seven millions of men, and all armed to the eyes, must portend a most terrible war!

2.

Heigho! it is sad; yet the world is so bad that it calls for this bloody self scourging;
For which unaware, all the nations prepare, as directed by Heaven's own urging
The ill wind of war, which I snuff from afar, shall blow good to the See of St. Peter;
And, stablish, I hope, the sole sway of the Pope.
Could a Nemesis well be completer?

3.

The rascal apostles of Red Revolution have pulled down the temporal power;
Heaven's justice must seat Humpty-Dumpty again; while his enemies grovel and cower.
But chastisement dire and a scourge as of fire are a *sine quâ non* for redressing
That hideous wrong; and so, armaments strong claim a Cardinal's—sorrowful blessing!

4.

Threat is not my intent; 'tis a pious lament. I'm exceedingly grieved to foresee it;
But the great *Dies Irae* of "Reds" is at hand, 'tis too late, they'll discover, to flee it.
I plainly perceive that the councils of Heaven, have settled the term of *their* tether.
Seas of blood must atone, and the POPE have his own—*then* we all may be happy together.

5.

Not in Döllinger's fashion,—the mooning schismatic! how dares *he* to prate about unity?
Those blundering babblers at Bonn must be shown that they can't shunt the POPE with impunity.
The Sirens of Schism sing vainly of peace though they warble as sweetly as Patti can.
The only true *pan-pipe* to marshal the flock of the Church is that played at the Vatican.

6.

On woes men *must* sup; Messrs. Armstrong and Krupp are preparing the meal most unwittingly;
Big gun and torpedo shall stablish *our* *Credo*; so Providence fashions it fittingly.
Saltpetre shall fume for St. Peter—an incense unpleasant, but yet an oblation
Supplied unawares by those foes of the Church who are destined to self-immolation.

7.

Steel, powder and shot, they will soon make it hot for thy spoilers, Infallible Vicar!
On that deluge of blood the Sole Ark of the Faithful shall float to its haven the quicker.
It is sad—that of course! but if murderous force prove the backer of Church School, and Nunnery,
No doubt it is true, that from this point of view, there's a sort of a Gospel in Gunnery.

8.

Laus Deo! yet stop! No, the mask must not drop. I'm a peace-loving man and a pastor.
No firebrand am I, though I see in Fate's sky all the omens of woe and disaster.
The rôle of Cassandra I grieve to assume, and lest any should find it alarming,
I'll put up a pious and fervent petition for—Unity, Peace, and Disarming.

—London Punch.

CONTEMPT FOR THE LAW.

[New York World, April 26.]

THE tentative and technical support given to the Raines law by the Appellate Court will, so far as it has any moral effect, prove a distinct injury to public morals. People will say, "If this is law, so much the worse for law." They will say that if a statute may be, as the court declares, "unjust, unwise, oppressive and odious," and yet perfectly constitutional, "A fig for your Constitution."

The object of a constitution is to "establish

justice," "promote the general welfare" and "secure the blessings of liberty" to all the people. How, then, the plain people will ask, can a law which is "unjust, unwise, oppressive and odious" be in accordance with the constitution?

The object of statute law is to maintain peace and order, to protect life and property and to guarantee the rights and privileges of the citizens. The equal rights of equal citizens under equal and just laws ought to be the distinguishing mark of good government in a republic.

When the constitution and laws subserve these purposes they are universally respected. Under such conditions that "respect for the constable" which has been cited as an evidence of high civilization becomes natural and proper.

But when laws discriminate between classes and communities, . . . when they unduly restrict personal liberty, interfere with the public's comfort and necessities, impose an obligation to observe "holy time" upon thousands to whom all time is equally good, and in general nag, oppress, restrain and afflict peaceable and orderly citizens, they fall into contempt. . . .

The consequences of this stimulated lawlessness may prove more serious than those responsible for it have imagined.

THE MATABELE INSURRECTION.

[Mail and Express, April 24.]

It is not likely that we will hear the Matabele side of the outbreak in South Africa. Savages do not write books or correspond with the newspapers—otherwise a good deal of what is accepted as history might have to be rewritten. According to trustworthy accounts, however, the English in their treatment of natives in the newly acquired regions of South and Central Africa, follow the same rule as did the Spaniards in Central and South America, after the nominal abolition of native slavery by Charles V. in 1542. The natives were made free in name, but they were made in effect serfs of the crown instead of the slaves of individuals. A capitation tax was imposed amounting to about \$1 a head and exacted in the form of personal service. We are told of this system that it really increased the miseries of the natives and kept them in a condition of bondage, although undoubtedly intended for their benefit.

Dr. James Johnston, a British subject and one of the most impartial men who have traveled in and written about the newly occupied regions in Africa, says that "a tax of six shillings per annum is levied by the British upon every male native over fourteen years of age, while the Portuguese demand only one rupee (about two shillings, or 48 cents, resulting in some of the natives going over to the latter, while others are threatening resistance to the unreasonable and unjust demands made upon them, from which they derive no return or benefit whatever."

If there is a race in Africa that the British claim especially to have benefited, it is the Mashonas, whom the white invaders profess to have rescued from the tyranny of the Matabeles. Dr. Johnston gives the other side of the Mashona story as follows:—

The large native kraal (at Six Mile Spruit) turned out to be completely deserted, the natives having fled in terror from the outrages committed upon them by white policemen. The cooking pots, calabashes, and baskets of the Mashonas scattered around the huts were suggestive of hasty flight. . . . The

whole scene was sad and sickening in the extreme. Further information from reliable sources only augmented our horror at the depravity of the brutes, who had thus added another blot on England's fair escutcheon. And yet we have heard the hope expressed by philanthropic and Christian people at home that with the opening up of Central Africa by British protectorates and chartered companies an entrance would be secured to the heart of this hitherto unevangelized region for the gospel of Christ. But it is much to be feared that not in this generation will the deep-seated dread and bitter hate of the Mashonas toward the white man be eradicated, whether he represents the church, government or commerce.

It is easy to imagine from the foregoing that the Matabeles, who are not of the same submissive stamp as the Mashonas, may have had provocation to justify their insurrection against British authority. The Matabeles would not be likely to accept without resistance the yoke of servitude imposed as an equivalent for a personal tax, which the Mashonas have borne patiently if unwillingly.

DISSENTERS IN RUSSIA.

[Richard L. Conradi, Seventh-day Adventist Minister, Hamburg, Germany, in Present Truth, London, Eng.]

A NUMBER of interesting communications have reached us of late, showing the steady progress of the work in this great mission field. The difficulties are by no means growing less; on the contrary, they are rather on the increase, and our only hope is that our Lord is at the helm, and that he is mightier than all the earthly powers. Our brethren who are laboring among the German colonists have entered several new fields with apparent success.

What some of our brethren have to suffer is best seen from the following letter from the elder of one of our German churches in the South:—

Last June I wrote you about the difficulties we had for meeting each Sabbath. They have since only increased. Each Sabbath we have been fined two shillings for each person who attended the meeting. Thus far we have not paid, and in consequence they have taken our sheep, horses, etc., and sold them. We have now taken a piece of new land about one hundred and twenty miles from here, and hope that thereby our situation may be eased. Each week we had to be in prison from twenty-four to forty-eight hours. Remember us in your prayers.

The work among the native Russians has been growing quite rapidly. The following letter was received from one of our exiled brethren:—

Psalm cxxi. as greeting! The fifth year of our banishment in this wilderness has begun, and we have had many obstacles and temptations to meet, but the Lord has preserved us through his strength, a miracle of his mercy.

Last November we were greatly surprised that the leaders from the different villages visited us, to ask of us the reason of our faith and hope. One of the five elders afterward stood up and remarked: "Dear brethren, these people have the truth; I shall be no hindrance to them." Another stood up and said: "If the first day of the week is not to be kept, then there is no other." But the rest all acknowledged the truth. The visits increase; many have been awakened by publications and letters received from your mission, and there is a great stir here now. Many who before took no pains to study the Bible have, on account of the Bible readings which have been sent to them, been awakened and have bought Bibles. Three preachers have already proclaimed the truth among their own churches, and they spread it from place to place. Ere they did this, they had a day of prayer and fasting in their respective churches. Several have already asked us to be received into church fellowship. Thus we can see how the Lord is wonderfully fulfilling his promises, and while we are bound, he is bringing the hungry souls to us. Therefore we will all be of good courage in the Lord, even in bonds.

From another place we received the following:—

Psalm xcv. as greeting! The prince at whose house

I stop, has of late been summoned to St. Petersburg. The reason is as follows: Some six months ago he sent a petition to the emperor that all our brethren and sisters might be freed from exile, and also asking for religious liberty. When he returned, we were all anxious to learn of the results, but he was silent. We learned afterward that he had to sign a document in which he had to pledge himself never again to ask any favor for such who had been exiled nor to secure them any passports. The Lord only knows what the future will bring; may his will be done at all times.

The latest news from the East has been that one of our native laborers has been imprisoned lately, and that his case has been given into the hands of the higher courts. The Lord has greatly blessed his labors during the past year. Truly the times are becoming more and more perilous. May all awake in view of them, and may we all remember those in bonds for Christ's sake.

"EXILED TO SIBERIA FOR THEIR FAITH."

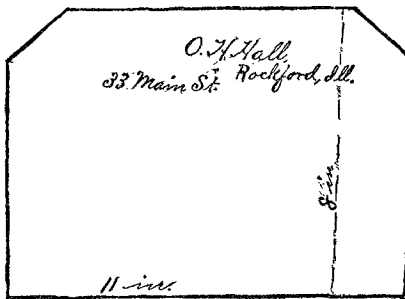
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NOTICE.

THE second term of the Walla Walla College School of Correspondence will begin June 1st. All who desire to enter the work should make satisfactory arrangements with the school by that time. Quite a number were debarred from taking the first term's work because their names came in so late. All who desire information should at once send for circulars. Address Walla Walla College School of Correspondence, College Place, Wash.

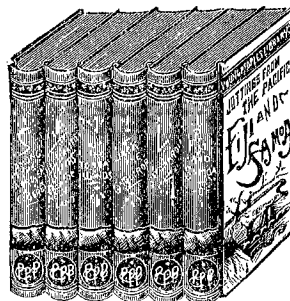
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NEW YORK, MAY 7, 1896.

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READ our offer for extra copies of our issue of April 30, on the preceding page. You will be interested in it.

THE poem from London *Punch*, printed on page 150, is apropos to our first-page article. They should both be carefully read.

THE *Mail and Express* exhorts the Vigilance League, the American Sabbath Union, the "Sabbath Observance Committee," etc., to coöperate with the police in securing evidence against violaters of the Raines' law. This means an era of religious espionage.

A MADRID dispatch of the 30th ult. says that "despite denials from official circles that the Pope, through the Nuncio here, has urged Spain to accept American mediation in Cuban affairs, there is an impression, especially among military men and Cuban representatives, that the report is true."

A LONDON dispatch of the 28th ult. says:—

The Rome correspondent of the *Chronicle* telegraphs:—

"It is rumored that the Nuncio at Madrid has approached Premier Canovas with a view to inducing Spain to accept the mediation of the United States on the Cuban question.

"The Nuncio has had several interviews with Mr. Taylor, United States minister at Madrid."

The only mediation that could do the Cubans any good would be mediation that would secure autonomy for the island.

MARCH 30, the following was introduced in the House of Representatives by Mr. Willis and referred to the Committee on the Judiciary:—

JOINT RESOLUTION

To amend the preamble to the Constitution of the United States.

WHEREAS the Constitution of the United States contains no recognition of God or his providence; and

WHEREAS there is now pending in Congress a joint resolution proposing the following amendment: "We, the people of the United States, devoutly acknowledging Almighty God as the source of all authority in civil government, the Lord Jesus Christ as the ruler of nations, and the revealed will of God as of supreme authority in civil affairs, in order to form a more perfect Union," and so forth; and

WHEREAS the proposed amendment, if adopted by constitutional majorities by Congress and the State legislatures, would change our organic law from a purely secular to a theocratic government, which was

not intended by the framers of the Constitution or any of the States ratifying the same; and

WHEREAS no Unitarian, Jew, or Deist, who, nevertheless, might be a patriotic and useful citizen, could conscientiously swear to support the Constitution containing the said amendment: Therefore,

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following amended form of the preamble to the Constitution shall be submitted in due form to all the State legislatures for ratification:

"We, the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, trusting in Almighty God, do ordain and establish this Constitution for the United States of America."

It is not likely that any action will be taken upon this resolution this session. If adopted, it would probably not result so disastrously as the amendment proposed by the National Reformers, but is just as objectionable so far as making an empty profession is concerned.

"JULIUS GUMPEL, the proprietor of a men's furnishing store 533 Eighth Avenue, was charged," says the *Sun* of the 27th ult., "with violating the Sunday law in Jefferson Market Court yesterday morning. Policeman Lockwood of the West Thirty-seventh Street station saw him sell a collar to a customer.

"Gumpel said that his store was not opened for business, but that every Sunday morning he visited his place to relieve his watchman. While he was in the store yesterday morning a friend entered and asked him for a collar. He sold one and was arrested. As Gumpel admitted violating the law, he was fined \$5. He paid the fine."

DR. LYMAN ABBOTT, of the *Outlook*, makes the astonishing announcement: "The State is a religious, not a secular, institution." "Its functions," says he, "are distinctly religious."

The "Standard Dictionary" defines religious as "feeling and manifesting religion; devout; pious." According to the same authority religion is "a belief binding the spiritual nature of man to a supernatural being on which he is conscious that he is dependent."

It may be, however, that in Dr. Abbott's vocabulary "religious" does not mean the same that it does in current speech. Otherwise the doctor is out-Heroding the Herods of National Reform.

It is announced that the Czar will celebrate his coronation by a proclamation granting "liberty of conscience" throughout the dominions of Russia.

"This rings peculiarly on the American ear," says the *Mail and Express*, "and affords fresh illustration of the inestimable blessings attaching to citizenship in the United States."

We very much doubt the truth of the an-

nouncement, or that the liberty of conscience "granted" would amount to much even if proclaimed. Russia is too severely priest-ridden for real liberty of conscience. Constitutional or royal guarantees of freedom of conscience are no stronger than the public sentiment which supports them; for instance, in Tennessee, under a constitution which declares that "no human authority can in any case whatsoever control or interfere with the rights of conscience," J. W. Lewis lies in prison for refusing to observe the statute-intrenched Sunday institution. It is one thing to profess religious liberty and quite another thing to really guarantee it.

"THE Parkhurst circular to clergymen throughout the State, asking them to use their influence with Gov. Morton, 'in person, by telegram or by letter,' to persuade him to veto the Greater New York bill, will probably amuse rather than annoy the Governor," remarks the *Evening Sun*, "and isn't likely to move him a hair's breadth from the course he has resolved upon. It is doubtful, by the way, if the reverend 'reformer' is regarded as an unmixed blessing by his brethren of the cloth. To many of them he is like the clapper of an electric alarm bell that goes on ringing because it is out of order."

It is as plain as daylight that Dr. Parkhurst aspires to be not only a "moral reformer" but a "political boss" of no small magnitude; but so far the churches do not seem to be so ready to respond to his appeals as he evidently supposed they would.

AMONG other items which the Iowa State auditor has taken official cognizance of in his account for the past winter, is one of prayers offered in the State legislature, to the number of one hundred and forty-three. He had decided to allow the preachers who officiated \$5 per prayer. This money, of course, means "value received;" but upon what basis the estimate was made,—whether the length of time employed in each instance, or the amount of the divine blessing thought to have been secured, or the degree of respectability imparted to the legislative proceedings—or their value in some other way—we are not told. If the people of the State should demand to be informed on this point—as they have a right to do—the auditor would doubtless find himself in a position of much embarrassment.

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