

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

VOL. 13, No. 19.

NEW YORK, MAY 12, 1898.

Single copy 3 cents.

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

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(Entered at the New York Post-office.)

THERE can be no true patriotism apart from loyalty to the right.

THE Christian is the one man in the world who can have perfect confidence in the future.

TRUTH is intolerant of error; and good, of evil. This is the "intolerance" of true Protestantism.

A PATRIOT is not always known by the multitude of his words; but a fool, according to Solomon, most always is.

EVERY person whom God trains in this world has an experience of standing with the minority against the majority.

NOR the doctrine of evolution, but the doctrine of unchangeableness, is the hope of the world to-day,—"Jesus Christ, the same yesterday, and to-day, and forever."

BOAST not thyself of loyalty to this Government if you are not loyal to the principles upon which it is based. Many who boast of their loyalty, it is certain, have not even a clear conception of what these principles are.

As well might this country be conquered by a foreign foe as that the people now here should change the institutions and principles of its government to correspond

with those of a foreign land. Bad people do not need to be watched so carefully as bad principles.

PRESERVING a religious institution by legislation is like preserving a thing by pickling. At best only its form is retained. Its flavor, freshness, and power of growth are lost. It is a curiosity, not a thing of use. God's word alone can preserve a religious institution in the condition necessary to supply continuously the spiritual wants of the people.

THE Government is making good progress in blowing up, sinking, and keeping away from our shores the Spanish war ships; now let us have something done to get rid of the Spanish ideas which have already invaded the country and apparently with success. The worst thing about Spain is its principles of government; and it is these, and not the Spanish ships, which constitute the chief source of danger to this country. We refer chiefly to Spain's union of religion with the state.

Archbishop Ireland's Scheme.

ARCHBISHOP IRELAND has not yet published his promised "reply to the attacks upon him" in which he is to "go into details" about his manipulating the Government of the United States. However in his explanation to the effect that he is going to explain, there are statements sufficiently suggestive to cause serious thinking and careful watching on the part of all who care for true American liberty and independence.

Having failed to preserve peace in the interests of papal power and revenue, his plan is next to make the war turn to the credit of the papacy—and especially to the power of the papacy over the United States. The scheme announced in behalf of the archbishop and endorsed by "one high diplomat," before the war was actually begun, is as follows:—

"He [Archbishop Ireland] expects to bring about a

Congress of nations. If this is considered impracticable, such a concert will be arranged that the possible elements and factors in the situation may be eliminated by friendly pressure upon Spain and upon the United States.

"It is possible and probable that a congress of nations will be called immediately after a positive declaration of hostilities.

"The whole matter will then be taken up and adjusted. Spain will receive some adequate compensation for the loss of the Island of Cuba, if the experiment now on trial fails through war, and at the same time Cuba will be put under stable rule and government, probably under the protectorate of the United States.

"In doing this the wisdom of the Monroe Doctrine will be acknowledged, but the incidental responsibility of the United States thereunder will be defined and demonstrated. This will work greatly for the preservation of the peace of the world. As matters stand now, there is constant danger that some puny nation may through braggadocio or truculence, involve some great powers."

Thus the papacy is determined to make herself felt, and will force herself into recognition, in the affairs of the United States. Having failed to hold her power and revenue in Cuba by holding that suffering people under Spanish despotism, she now proposes to accomplish that purpose and a good deal more by engineering a settlement in which she will have to be recognized as a chief party to be reckoned with.

And notice how coolly her arrogant position is assumed. See with what an air of superiority it is that she announces that "friendly pressure" will be put "upon the United States" as "upon Spain"—as though the United States were her subject as Spain has always been.

Notice, also, and inwardly digest the deep and sinister meaning of it, how self-confidently it is declared that by this "congress" or "concert" of *her* calling, "the whole matter will be taken up and *adjusted*." See the assumption of supremacy displayed in telling just how the parties interested will be dealt with—"Spain will receive some adequate compensation": "Cuba will be put under stable rule and government" and "probably" this will be "under the protectorate of the United States." Cuba declared, and made, "free and independent" by the United States; and the United States, professedly at least, free and independent in her own right, are to be taken charge of by the papacy and her "concert" and to be dealt with as she decides, as though they were her absolute subjects to be placed and moved like "men" on a chess-board! And then to cap it all "the incidental responsibility of the United States" under the Monroe Doctrine, "*will be defined and demonstrated*" for the United States.

There cannot be the least doubt that the papacy will do every possible thing to carry out this program announced from Archbishop Ireland.

And who is prepared to say that she will not succeed in having this program carried out according to her own ideas and wishes—if not in every detail, largely in very substance? Especially who is prepared to say that she will not succeed in it, when at her very first move she has been successful in gaining official recognition from the

Government of the United States? when at her very first step she succeeded in having an official communication from her "secretary of state" officially received by the Secretary of State of the United States, and her "representative" recommended in this official communication, also officially received, through whom afterward "the official texts of the concessions which Spain was willing to make for the sake of peace" were "laid before this Government." When she can do all that at the very beginning of difficulties, what will she not do before the difficulties are ended?

Another thing that just now makes all this worthy of only the more careful consideration is the movement to have the United States enter the lists as one of "the Powers," and form alliances and carry on intrigues with the other "Powers" in the affairs of the whole world.

Just now is a time for deep study and careful thinking.

A. T. J.

Great Desecration and a Great Victory.

THE first real battle of the war with Spain was fought in the harbor of Manila, May 1—*Sunday*.

It was a terrible desecration of Sunday,—worse than is ever caused by Sunday baseball or any other worldly amusement. It was Sunday fighting,—fighting in which men were being killed, and where devastation and death were being spread faster than is being done by the open Sunday saloon. It was Sunday desecration in its worst form.

Under such circumstances the only expectation at all in harmony with the repeated and positive assurances given by a certain class of clergymen touching Sunday desecration, is that the party by whom such glaring desecration of Sunday was inaugurated, would meet with crushing defeat. But lo, instead of this they met with the most brilliant success!

The American commander was not obliged to give battle to the Spanish fleet at Manila on Sunday. He might have delayed the attack for a day, mindful of the terrible incubus which—by the prediction of these clergymen—his disregard of Sunday would cast upon his prospects of success. But he did not wait. It was simply a case of daring defiance of all the principles and precepts upon which the Sunday National Reform theory is based.

More than this: if the accounts given be true, the feat which the Sunday-desecrating commander undertook was one of unusual hazard; for he had not only to engage the Spanish fleet in battle, but in doing so had to force his way into a strange harbor filled with mines and to sustain the fire from a number of formidable fortifications. Yet, where a fatal slip would have been so easy, Providence gave him none. His success was signal and complete.

If his ships had run aground in the darkness of night under cover of which he entered the harbor; or if they had been blown up by the mines as was the "Maine" at Ha-

vana; or if they had been sunk or disabled by the fire of the enemy's guns, the country would have been pointed to it as a clear and terrible result of disregard of the "Sabbath." And being the opposite of the result which we are assured Sunday desecration must bring, it is clearly true that either Sunday is not the Sabbath at all, or that there is nothing in the theory by which temporal judgments are threatened to desecrators of the day; or both.

It is to point out how utterly valueless and unworthy of notice is this principle of National Reform doctrine, that we mention the coincidence of this naval battle and victory, with Sunday. The doctrine that Sunday desecration brings disaster upon the nation is just as weighty with truth—and only so—as were the curses pronounced by the Catholic priest upon the crops of one of his flock who had dared to break away from his control, with the result that the next season the farmer came to the priest with the request, "If ye please, sir, would ye come again and curse me crops?"

Romanism—Retrocession.

Translated from the "Estandarte," Buenos Ayres.

FROM the archbishop downward the Catholics do not tire of claiming that the world owes its progress and advancement to the Catholic Church; and even dare to affirm that to effectually cure all social evils, the only remedy is to diffuse the doctrines of the Romish Church. However, this is nothing more than ecclesiastical music. Romanism and Retrocession are synonymous. One has but to look to the nations where the papist teachings are dominant, to clearly prove this great truth.

We do not wish to refer to Spain now, which owes all her misfortunes, all her evils to Romanism—the unsurmountable stumbling-block in her way—which hinders her from taking a single step, and which binds her to such a degree, as to incapacitate the wings that could help her rise to great and noble heights.

Romanism, we have said, is synonymous with Retrocession, and as a proof of this in America, we shall transcribe what is editorially written in *El Radical*, of Colquechaca, Bolivia, with regard to what transpires in the Republic of Ecuador:—

"The presidents of the republic of Ecuador are nominated by the pope. The priests are authorized to dictate all laws there; consequently, the country lacks railways, telegraphs, telephones, mail coaches, high roads (with the exception of those roads which the Incas opened up before the conquest).

"In the city of Guayaquil, the only Ecuadorian port, there reside many foreigners. These have long desired to extend a telegraph line to Quito, but the fanatical populace, urged on by the priests, cut the wires each time they are extended. They have no wish that modern ideas should penetrate into their midst. There is also a law that prohibits the importation of books without previ-

ous ecclesiastical sanction. The expurgatory index is placed in charge of the Jesuitic fathers. There is no account given of the income or expenditure of the national treasury, but it is well known that the funds that are not transmitted to Rome are filtered into the churches and convents for the protection of priests and monks. When the income does not cover the expenditure, the deficit is demanded, sword in hand, from the merchants of Guayaquil. This proceeding in no way pleases the foreign element, and to free themselves from these unpleasant military visits, they nail in the front of their houses shields upon which are painted their national colors, also placing beneath some phrases similar to the following: 'Here lives a Frenchman.' 'He who lives here is an American.' 'The owner of this house is a German.'

"One can only go from Guayaquil to Quito the Capital by making a nine days' ride on mules. The road is mountainous and wretchedly bad, nor can one see throughout the journey a single wayside inn or hotel in which to repose. Quito is a city populated by about 200,000 inhabitants, yet it is found in exactly the same benighted condition, morally and intellectually, as it was 300 years ago. There, they receive no communication from the rest of the world. There, they publish neither daily, weekly, nor monthly papers. There, they have no schools outside of those under the auspices of the monks, wherein the pupils are taught to count the beads very well, but to read very bad. There, the lives of the 'saints'—stupid Romish fables—take the place of scientific instruction. The moral and intellectual degradation of Quito exceeds that of Egypt and India. The clergy teach with the most correct example gluttony, drunkenness, indolence, and voluptuousness. In fact the whole course of instruction received there can be summed up as follows: Daily mass, auricular confession, full submission to the priests, license to the evil propensities of corrupt nature to run their full course; the people knowing that the priest is ever at hand to pardon all lapses from morality. Four fifths of the population can neither read nor write. The republic is one only in name, because its constitution declares that the nation exists wholly and entirely consecrated to the service of the holy church.

"The army is divided into four corps, called 'The division of the Holy Virgin.' 'Division of the Holy Spirit.' 'Division of the Son of God.' 'Division of the body and blood of Christ.' The 'Sacred Heart of Jesus' is the national emblem, and the president's staff are denominated 'The holy lancers of the Holy Mary.' It is to be supposed that there are no Protestants in Quito, since they would not be tolerated in the place. Even the faithful who does not frequent the sacrament is stoned.

"Behold the republic of Ecuador beneath the baneful power of the pope of Rome! Behold also an unimpeachable witness, and an incontrovertible proof of what the fruits of Rome are; intolerance and ruin in every sense! Quito, the city, geographically, the most elevated of the globe, is to day, from the moral, intellectual, and political point of view, the most depraved in the universe, thanks to Romish theocratic influence.

"Behold here a small picture of the benefits, progress, and civilization, such as proceeds from Romish domination. Alas for the people and nations in which the papacy is permitted to spring roots, and take possession of the government!"

JOHN MCCARTHY.

Republica Argentina.

Frances Willard's Last Saying.

BY FANNIE BOLTON.

WHEN on a dying bed our loved lay low,
 With faintly beating heart and brow of snow,
 That heart that loved the world in all its woe
 Filled with a tide of love's own overflow,
 That brow whose circle spanned the thought of man,
 Was all engrossed with love's redemption plan,
 And rising on her couch of death, love's power
 Sustained her for a long exhorting hour,
 In which she urged the world's need be sufficed,
 Its hunger stayed by Christ and only Christ.

Had she not known of science? Seen with awe
 The working of God's unremitting law
 In star and flower? Aye. Had she not
 Compassed the economics with her thought?
 Pleaded the arm of state should stern withhold
 The weak from sorrow at the hands of bold?
 Had she not planned to thwart heredity
 That brought to man an evil destiny?
 Been philanthropic to the utmost stint,
 And fed and clothed the poor from liberal mint?
 Preached measures of reform for field and city,
 And whelmed all nations in our woman's pity?
 Yet when the rustle of all plans were still,
 She saw the cross alone on Calvary's hill,
 And stood with one, the Man of love in tryst,
 And said with her last breath, "Preach Christ, preach
 Christ."

Felt she the world's need less at last, that she
 Should urge one plan alone with urgency?
 Ah no. Her soul with love more strong than death
 Held for the world the service of her breath,
 To tell the standard bearers mid all loss
 To raise aloft the banner of the cross,
 And rally men beneath Emanuel's sway.
 With eyes more clear to the great need to-day
 With heaven's Holy Ghost to show love's plan
 She bade with urgency to speak to man
 Of that one Fulness that for all sufficed;
 To preach to souls the power of God in Christ.

This was Paul's message, and he would naught know
 Save Christ, Christ crucified mid men below.
 "Not I, but Christ," he said, "and yet I live
 The life of Christ through my dead self to give,"
 As one raised out of time, and for such soul
 There'll be a crown of life, a well-won goal.
 This message that for souls like these sufficed,
 Surely shall do for us. "Preach Christ, preach Christ."

We've laid her mid the lilies as 'tis meet.
 She breathed the fragrance of the lily sweet.
 We've planted roses o'er her grave. E'en so
 She breathed the rose's perfume here below,
 And in her dying hour saw only Him
 Who dwells in love amid the cherubim,
 The altogether lovely,—He who came
 To save men by the power of His name.
 In Him for life and death she was sufficed.
 O let us heed, and preach to men but Christ.

Battle Creek, Mich.

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

BY MRS. S. M. I. HENRY.

HE looked at me a moment as though my proposition was the raving of an insane woman, unworthy of even contempt; and then turned to close the interview, but I said:—

"No, you must listen to me. You called me in and threw down the challenge, so I must be heard. You men insist upon the necessity of this business, and you know, every man among you, that the saloon could not live on much longer if our pure, clean, sweet little boys should not learn some time to drink rum, and start into the awful procession of drunkards. You *will* have the saloon; you will *not* devise any plan to run it by machinery; you *will have our boys*; you catch them, or what is just the same, you license the saloon to do it. It lies in wait for them as they are growing up, and as soon as one gets a little taller than his mother, and that doesn't takelong for he grows so fast, you catch him and throw him into your mill, and grind him up into devil's meat, and still you expect the mother to sit quietly at home and sing to the younger boys, and teach them the principles of truth and purity until they grow big enough for you, and then you catch them and grind them up, for the sake of revenue, and still demand that the mother must stay behind her closed doors and sing on, and pray on, and believe on, and be as gentle and saintly as though nothing had happened. No, sir; Satan has over reached himself; the mothers of this country are awake at last, and I assure you that they will never go back into the old quiet life as long as a saloon, and a law protecting it, exists in this nation."

He had become flushed with anger, as, I suppose I was myself; and as soon as he could find a chance to put in a word he exclaimed:

"Well, what are we to do? When we men, who are supposed to know something about public affairs, have done the very best we know how to do, if you women are not satisfied, what *are you going to do about it, anyhow?*"

This question came to me with the force of a stunning blow. What could we do? We had done everything that we knew how to do, and still the saloon was here. Might it not be possible that "the men" had tried just as hard as we had, and had as honestly failed? What was the trouble? We had prayed to God, and to every class of men who seemed to have any sort of relations to the saloon, or to the laws under which it existed; and the only results so far as yet appeared were of a nature to arouse the gravest anxieties. We were helpless indeed; and as for myself, I was at that moment more nearly hopeless and faithless than at any other time in my life. I thought of my children with a sense of despair that could not be expressed in words.

The man whose question had completely silenced me, stood a moment watching the effect of his words, and then with a sarcastic expression flavored with a sort of patronizing pity for my evident distress, turned to his desk, and began, I suppose, to try to get hold of the work which had been interrupted; while I sat, turning his question and the situation over in my mind, and wondering if indeed God had hidden his face in anger, or if we had as yet failed to find his way out of this perplexing labyrinth of evils and of sorrows which are included in the intricate windings of the "Sum of all Villainies."

As I sat brooding over the question, suddenly a thought flashed into my mind, and then followed what I have always called my revelation. My heart gave a leap of joyful surprise, for I seemed to see the end within reach, by a way so simple and natural, so philosophical, so in harmony with every principal of righteousness, so far-reaching, that I was thrilled and enthused with a new courage.

I said to the man at the desk, "Come here, please, I have something to say to you;" and he arose and came toward me.

"I have an answer to your question," I said. "You want to know what we women will do about it. I will tell you, for I have just found out. The trouble is that, while there are a great many good men who look at this question of the saloon just as we women do, there are not enough of them; that is all. They are in the minority, and must be reinforced, and we women must do it. The majority of the members of the W. C. T. U. are mothers; of the rest the majority are teachers. We have the crude human material in the cradles, the schools, the Sunday and mission schools, and the slums are full of it waiting to be gathered up and utilized. We will go to work on this crude material—the boys of this nation. Some of them are pretty young yet, but that is a defect that time will remedy; give us a little time"—and I began to tell off the years rapidly in my mind. "Give us thirty-five years at the furthest, and, by a process of education, training and development, we will produce and present to this nation a *majority* on the right side of this question; men who will look at it as we do, and will some day snow the liquor traffic under with a pure man's clean ballot so deep that it will never know a resurrection. This thing will we do, God helping us."

O, the inspiration of that possibility—of what then appeared to be a certainty! I have many times tried to repeat these words in telling this story, just as I spoke them that day to my audience of one; but the fire that burned in them at that moment could never be reproduced. And how true it seemed! Surely nothing could be more logical. It evidently struck my audience as a foregone conclusion. He turned white as death, and for a moment had nothing to say; but rallying himself, with a light nervous laugh, he turned on his heel, saying,

"That will be a good idea; I would advise you to do it; it will keep you out of mischief."

"I will," I retorted, "I will go out and begin now."

Four Acts in a National Drama.

BY H. F. PHELPS.

FEBRUARY 29, 1892, will ever be memorable from the fact that it was upon that day that Justice Brewer of the Supreme Court of the United States sent forth his dictum, that "This is a Christian nation." Not only did he do this most un-American act, but he did lay hold of that sacred document, the Constitution of the United States, and declared that that instrument "voiced the same thing." It is scarcely necessary to say that in so doing he misinterpreted, and misconstrued, and perverted the Constitution from its original intent and purpose.

The next event in the scene was the establishment of a papal court at Washington, D. C., with Mgr. Satolli as its first delegate; and that for a wicked purpose,—a jesuitical act in the final subjection of this nation to papal control. Referring to the appointment of Satolli as papal ablegate in this nation, the Rev. Joseph Cook says: "But Satolli is in America to make the most of press, pulpit, platform, and the secret power of the confessional to advance Romish pretensions *smoothly*. . . . His taking up his residence among us as first incumbent of the office of a permanent apostolic delegate, is an omen of mischief to American institutions." For had not the Supreme Court of the United States, in that dictum of Justice Brewer, declared for a legalized Christianity, the very image and likeness of papalism? And would not Rome lay claim to that which was her own?

Then quickly followed the third act in the drama, that of Bishop O'Gorman, at the World's Catholic Congress, taking out of the mouth of Justice Brewer, the very line of argument which he used to prove that "this is a Christian nation," as proof that this is a Catholic Christian nation. In the meantime, as a sort of an accompaniment of this third act in the drama, the nation in the person of its citizens and officials engaged in extending congratulations and welcomes to this emissary of disruption of our institutions; which thing was again repeated at the coming of the second ablegate, Mgr. Martinelli. Satolli, in turn, shouted to his countrymen, for he saw that the way was clear, "Go forward! In the one hand bearing the emblem of truth—the Bible (the Catholic Bible, of course), and in the other the Constitution" (of the United States as interpreted by the Supreme Court, of course). From that time to this, Rome has put on a bolder front than before, declaring that she was preaching "bold doctrines to Americans;" and doing all in her power to make this a Catholic Christian nation.

And now comes the fourth act in this greatest of all tragedies—for it is and will be nothing short of a tragedy from this time forward to the end. This fourth act is in connection with the Hispano-American controversy. There is no room for doubt but that Pope Leo would most gladly have accepted a call from this Government to act as arbitrator of this trouble with Spain, according

to the traditional policy that the popes should be at the head of all civil governments,—the father of nations, if not in one capacity then in another. But no one would like to believe that this Government would be guilty of so great a blunder as to ask the pope to intermeddle himself in the affairs of this nation. But, blunder or no blunder; guilty or not guilty; with or without official request, it now transpires that Pope Leo and Archbishop Ireland are, to say the least, the semi official arbitrators between the government of the United States and Spain. It will be well if the people of this country would open their eyes and see things as they really are. It seems that the queen regent begged the pope to use his good offices to bring about peace; all naturally enough. Then why did not the pope ask the Spanish government to stop their butchery in the island of Cuba? Did he do this? No. He turned his eyes toward the United States, and desired some one to represent his "holiness" in Washington. Martinelli was first selected, but he refused on the grounds that he could not possibly have any standing at the White House. "It was then determined," says a St. Paul daily, "that the close and cordial friendship which existed between Archbishop Ireland, President McKinley and his whole cabinet, joined to the fact that he is an American citizen, made him a fit instrument through which negotiations could be conducted. In view of this he received a formal letter from Cardinal Rampolla, papal secretary of state, authorizing him to represent the pope. This was presented to Judge Day and semi-official relations begun. Since that time Archbishop Ireland has been in communication with Europe. Through him the official texts of concessions which Spain was willing to make for the sake of peace have been laid before this Government and before the European ambassadors. The composite news of the situation has been cabled to him and by him disseminated."

The iniquity of this movement will be more apparent when we remember that Spain has an officially-recognized representative in this Government, through whom the pope could have officiated. But this would have been to acknowledge the authority of civil governments as being above that of the pope.

It is claimed that the mission of Mr. Ireland is "to find and to make practicable some plan of honorable peace." Of course, this is a good mission, if only he would give his time and efforts to it as a citizen, as an individual; but when he does it as a representative of the Vatican, there is mischief in it. Rome has always been an enemy to the principles that underlie a republic; and although she now makes professions of friendship with such governments, it is only because she can the more easily carry out her ruinous schemes. Rome is here to stay; and, as a recent writer has said, "All over this fair land Rome is piling up her massive structures, in the secret recesses of which will be repeated the persecutions of former days."

I am aware that this is a strong arraignment of Rome; but some so-called Protestants are doing far more

than she can possibly do, to turn this Government over into her hands. Let them awake to the study of the first principles that gave the name "Protestant" to the world. If only they would do this, they would not do that which they are now doing.

True Loyalty.

BY E. W. WHITNEY.

DURING the agitation here in Boulder over the "flag salute," much has been said of the "disloyalty" of Seventh-day Adventists because of their refusal to use the formula connected with the salute. In the face of repeated explanations to the effect that Adventists do not object to showing respect to the flag in a proper manner, and that they are loyal to the principles of which it is the emblem, but that their objection is simply to the use of words which are inconsistent with both the religion of Jesus Christ and with the principles expressed in the Constitution of the United States, there are still those who persistently charge them with disloyalty to the Government. This charge will, doubtless, become more common as the contrast becomes more apparent between true Christian loyalty and that pretended loyalty which places allegiance to the laws of men above that which we owe to God. This possibility should lead to the careful study of what constitutes

TRUE CHRISTIAN LOYALTY.

Can the Christian be loyal to both God and the government? The answer depends, perhaps, upon the definition we accept of the word loyal. If we use the word in the narrow and limited sense of implicitly obeying in detail whatever law a government may enact without regard to the higher law of righteousness, it is evident that he cannot always be loyal to both. But if we regard the term in the more comprehensive and better sense of steadfastness in and loyalty to the principles of right upon which all government is supposed to be based, then he can be loyal to both God and the government; rather he must of necessity be loyal to both. Indeed in this true sense the Christian is the most loyal man—the only truly loyal man—that walks the earth.

A familiar yet striking example of such loyalty to God and government is that of Daniel. In his position of president of the princes of Media he was certainly loyal to the king—the government—in the true sense for he was "preferred above" his associates "because an excellent spirit was in him." Yet when it came to obeying specific requirements of the king which were in conflict with Daniel's obligation to God, the very principle of excellence which made him loyal to the government of man in everything consistent with his allegiance to God, made him just as bold to disobey an inconsistent requirement, in his loyalty to the higher government of God. This true loyalty in him was not manifest alone during the reign of one king, Darius, but also during the reign of

Cyrus, for the record runs: "So this Daniel prospered in the reign of Darius (the Median) and in the reign of Cyrus, the Persian." Thus in his loyalty to God and to God's government first, he could also be loyal to the principle of human government under two forms represented by Darius and Cyrus. Though this loyalty led him to utterly refuse to obey the king's decree, and, as a consequence to be cast into the den of lions, yet it proved a blessing to the king, the nation and the world. It caused Darius to acknowledge the true God, and to publish his acknowledgment "unto all people, nations, and languages that dwell in all the earth."

A most important lesson for the present time should be learned from this experience, viz., That true loyalty to God and his government first, last and all the time is the truest loyalty to human governments.

GOVERNMENTS ORDAINED BY GOD.

The principle of government originated with and is ordained by God for a purpose, and whether in the nation or in the church—two distinct fields for its exercise—this principle is to be recognized and respected. But as thus exercised by men as God's agents its recognition is never to supercede the individual recognition of that higher allegiance which every man owes to the author of the principle. Christ and Paul both taught very distinctly that governments should be respected and sustained (see Luke 20:19-26, and Rom. 13:1-7); yet never by precept or example did they teach that such support and recognition should be rendered, either to national or church government, in matters conflicting with any requirement of God upon the individual.

The true attitude of the Christian, then, is that of loyalty to God first, and this principle will make him loyal to any government under which he receives benefits and protection just so far as that government requires nothing of him contrary to his personal obligation to his God. This view of loyalty draws a clearly-defined line between civil and religious requirements. In the one we are to respect the governmental authority of men though their requirements may conflict with our personal selfish interests, for this is for the common good of society, and does not encroach upon our conscientious service to God. In the other, men, no matter what their position or authority, have no right to interfere, and if they do so, true loyalty demands that the individual shall obey God rather than men. Such loyalty will in fact prove better for all concerned, though it may be unjustly adjudged as disloyalty and treason.

GOD ALONE INFALLIBLE.

It is well to note in this connection that the same principle holds good whether in respect to government as exercised by a church organization or by a state organization. Both are, as at present constituted, organizations of men for a purpose. Both are, however, ordained of God. Each has a different field, but neither, even in its specified field, is infallible. God alone is that. To him each individual, whether ruler or subject, priest

or layman, has equal access. And when one avails himself of such access it places him outside and beyond the authority of any man or body of men, either judicial or ecclesiastic, as to matters of conscience in understanding and obeying God's Word.

Perhaps no better presentation of the true principle in its application to both the state and the church can be given than the answer of the apostles when forbidden to teach in the name of Jesus by the "rulers," "elders," "scribes," and "priests." These men, notwithstanding the fact that at that time the Jews were under Roman rule, represented, in their relation to the apostles, both the authority of the church and the state. Paul recognized such relation later (see Acts 23:4,5; and 28:19). Yet with this relation existing and with a just sense of loyalty to both human and divine authority, Peter and John and the other apostles answered and said: "Whether it be right in the sight of God to hearken unto you more than to God judge ye. . . . We ought to obey God rather than men."

In the time of Christ the Jewish rulers in their blind zeal to support their national and church customs repudiated, in fact, every principle of true loyalty. In principle it is just as possible now that the same mistake be made by others besides Jews. Christ was the only one truly loyal to the Jewish church and nation when he declared, "Woe unto you, scribes and pharisees, hypocrites; because ye build the tombs of the prophets and garnish the sepulchers of the righteous and say: If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves that ye be the children of them which killed the prophets." And again, when he told them that it was vain for them to worship God while they were "teaching for doctrine the commandments of men."

This is the kind of loyalty needed to-day, rather than that pretended and spurious kind which exalts custom, courts the favor of and stands by men and institutions simply for the favor one hopes to receive in return. In the latter there may seem to be present gain, but it will result only in future loss and eternal ruin. In the former may be seeming present loss, but it will prove future gain and eternal salvation.

Boulder, Colo.

THE sect of the Nazarenes in Hungary is increasing so rapidly that its growth threatens the Austro-Hungarian government with an additional burning question. These people, whose tenets with regard to military service and swearing allegiance closely resemble those of the English Friends and the Russian Mennonites, refuse to perform the military duties imposed on them.—*Literary Digest.*

A TRIBE of Christian savages are much to be preferred for all good purposes to a company of savage "Christians."



THERE was a great Roman Catholic jubilee held in this city May 4, 5, the occasion being the twenty-fifth anniversary of Archbishop Corrigan's investiture with the office of bishop. The first day was devoted to the honors conferred upon the papal prelate by the Catholic Church; and if the proceedings had stopped here they would have possessed far less of baleful significance. But it was thought that a great ovation might be secured for this Roman ecclesiastic by the citizens of the metropolis, both Catholic and Protestant—so-called. Accordingly, the second day was set apart for this purpose, and the event amply fulfilled the expectation. The Metropolitan Opera House was filled with the throng that came out to do honor to the representative of a foreign government, foreign institutions and principles. The archbishop was clothed in the vestments of his ecclesiastical office, and entered arm in arm with Justice Daly, who presided over the meeting. He was followed by Mgr. Martinelli, the papal plenipotentiary in America, and by other archbishops, bishops, justices, etc.

* * *

JUSTICE DALY opened with an address, in which he said:—

"It was the pure patriot Archbishop Hughes who laid the foundation of America's greatest cathedral; it was the equally patriotic Cardinal McCloskey who reared its walls and who began the successful work of the parochial schools; and it was our archbishop who completed the one, extended the other, and has crowned all the achievements of his predecessors with the magnificent pile that now rests upon Valentine Hill, and which we know as St. Joseph's Seminary. Let me say that this is a distinctly American success—a monument of our national progress in science and art. [Applause.]

"As we look back over the path we have trod in following our archbishop we are moved to turn to him and say: 'Lead on still further, and we will follow, and this community will sustain you. May strength and joy be yours, and may you round the golden circle of years that brings you to another jubilee, and see our fair land the greater and better for your work.'"

* * *

A ROMAN CATHOLIC seminary a "monument of our national progress in science and art"! Let us hope that he spoke of it merely from an architectural standpoint.

* * *

AND at this gathering, which was in the name of American citizenship, this representative of American

institutions of government said to this prelate of Rome, "Lead on still further, and we will follow." It is to be feared that his words are only too true. But every person worthy the name of Protestant will respond, Not I! And no loyal citizen of this nation will follow, as a citizen, where any ecclesiastic, Catholic or otherwise, may lead.

* * *

AN archbishop, or any other church dignitary, Catholic or Protestant, is an ecclesiastic under all circumstances so long as he continues true to his office. He cannot be considered as a citizen, apart from the religious office which he holds. His citizenship only serves to unite, in himself, the state and the church. While men may make such a distinction in theory, it does not exist in fact. The idea that a Catholic archbishop, or any other ecclesiastic whose time and energies are occupied by the duties of his office, is working for the nation separate and apart from the church, is simply ridiculous. If he does anything which he believes to be for the interests of the nation, it is simply that he may thereby serve some end of his church. The church is first with him, and the state comes in secondarily, and incidentally to the church. This must be so with every ecclesiastic who is true to his calling; and there can be no serious doubt that it is true in the case of the archbishop of New York. And therefore the honors paid to him "as a citizen" by Protestant and other citizens of this city, were actually paid to him as an ecclesiastic; and upon analysis the whole proceeding clearly resolves into a tribute from the American state to the papal church.

* * *

THAT the papal church is pleased to receive such tributes, is a fact of which few intelligent people need to be told.

* * *

AMONG other speeches of adulation that were made before the archbishop, was one by the noted politician, Mr. Bourke Cochran, in which he took occasion to deny that in this country church and state are divorced. They are not, he said, and cannot be. "No, the church and the state cannot be separated. The Christian state is the child of the Christian Church." And as the child should be guided and controlled by its parent, so, of course, must the "Christian state" be guided and controlled by the "Christian [Catholic] church"; the American Republic must be controlled by the papacy,—unless the "Christian church" means to abandon her offspring, which we may rest assured, in this case, she does not.

* * *

MR. COCHRAN is right; if there is a "Christian state" it must be the child of the "Christian church." And it being asserted by Protestants even more than by Catholics that this is a "Christian state," it is incumbent upon both parties to settle the question of its parentage; in

other words, to determine which one is the "Christian church."

* * *

It is such occasions as this that reveal the real danger which threatens this country and Government,—a vastly greater one than that which its military resources are now being employed to avert.

* * *

THE other day in Chicago the national flag was "consecrated" by a Catholic priest and afterwards hoisted to the spire of his church. The proceedings are thus described in the *Inter-Ocean*:—

"One thousand people were in and around the Church of the Nativity this afternoon when Rev. Father J. M. Cartan, a veteran of the Civil War, officiated in the ceremony of blessing the national emblem. Solemn services in the church prescribed by the ritual for the blessing of battle flags preceded the opening exercises. A chorus of forty voices sang Mozart's 'Gloria.'

"Seventy acolytes assisted at the ceremonial, and at its conclusion the flag was lifted from the altar by two boys attired in silver embroidered robes of white, and was kissed by each of the seventy boys in turn. It was then brought out by the priest, who said: 'We are met here under thrilling circumstances. We are about to raise the greatest emblem of justice and civilization on earth, next to the cross.'"

* * *

THE national flag was "the greatest emblem of justice and liberty on earth, next to the cross," *after it had received this Catholic blessing*. After being thus Romanized, it was fit to be raised to the spire of the Catholic Church. If not so, what was this blessing for?

Of course, the "blessing" amounted to nothing; otherwise the flag would be fit for nothing as the emblem of a free government.

* * *

A SHOEMAKER in Kansas City, Kan., says a dispatch to the *St. Louis Globe-Democrat*, of April 26, had a narrow escape from lynching on account of what was construed by his neighbors to be a lack of patriotism. When the announcement came that war had been declared with Spain, he closed his shop, hung crepe on the door, and posted this notice: "Closed in memory of a Christian nation that descends to the barbarity of war."

* * *

THE result seems to have been not what he anticipated. "In ten minutes," says the dispatch, "a vast crowd had gathered, the door was burst in, and in another minute Collins would have been dangling at a rope's end from the near-by telegraph pole. But the police rushed in and rescued Collins, and hustled him off to the police station, followed by a howling, shouting mob. Collins will be compelled to leave town to avoid the vengeance of the patriots."

If this account is true, as it seems, it clearly shows that there is in this country a sentiment of false patriotism which is the most dangerous enemy of that liberty of thought and speech which all true patriotism upholds. Every individual has a right to protest against the barbarity of war and to point out the incongruity of war with the assumption that the nation going into it is Christian; and true patriotism does not deny the rights of the people.

* * *

WE have heard much in this country from certain ones about the horrors of the "Continental Sunday." The part which imagination, under the stimulus of religious emotion, may play in such descriptions is suggested by some words that were uttered at the hearing at Winnipeg on the proposed Sunday law for Manitoba. Mr. J. S. Ewart, Q. C., had spoken against the measure, on the ground that it was not needed. "Dr. Duval," says a *Winnipeg daily*, in its report, "then engaged Mr. Ewart in a lively skirmish on the Sunday of the United States and Mexico, and stated that that day in those countries was so desecrated that decent people did not care to live there. Mr. Ewart answered that this was due to other influences which were not at work in Canada."

In the mind of this Canadian clergyman the horrors of the American Sunday evidently exceed those of the "Continental Sunday," as pictured by his brother clergymen in the United States.

Manitoba Workingmen on Sunday Legislation.

At the hearing recently given at Winnipeg, Manitoba, on the bill for Sunday legislation brought forward by Manitoba ecclesiastics for passage by the legislature, the workingmen of the city, through their representative, declared their antagonism to the proposed measure. The following from a *Winnipeg daily* gives the substance of the speech made by the workingmen's delegate:—

"Mr. W. Scott said he was present on behalf of the Trades and Labor Council and the Labor Party in the city. When these men's rights are assailed they generally make a good outcry. These men whom he represented are not asking amendments to the bill, but asking that it be dropped altogether. Those he represented repudiated the assertion made at the second reading of the bill, when it was said that those who opposed it were asking for a continental Sunday. It had been said by the sponsor of the bill that this legislation was required to prevent the spread of secularism. What is secularism? Is it not a protest against certain creeds which clergymen themselves believe to be obsolete. By passing this act it would tend to the spread of secularism. The whole bill was class legislation. Why should a livery man be allowed to hire out a livery rig on Sunday, and the man who owned a few row boats on the river be prevented from hiring out his boats? He supposed it was because the livery rigs would be hired to drive people to church. In fact the whole bill was of the tendency to close every

door but the church door. He then discussed the various games prohibited, saying that in this respect the bill was both arbitrary and invidious. He hoped the government would not forfeit the confidence of the people which they now enjoy, by passing such an act."

This is how the workmen of Winnipeg feel on the subject of Sunday legislation. They do not want it. As their representative stated—and this is true of the workmen everywhere—they are able to make a "good outcry" for what they do want; and this has never been made by them anywhere in behalf of compulsory Sunday observance. What sentiment has been expressed by them in favor of such legislation has been worked up by dint of much exertion on the part of religious zealots. The workmen do not want more restriction; they want liberty.

Lawfulness of the Inquisition.

In the *Nineteenth Century*, for March, Mr. W. S. Lilly states some interesting facts concerning the nature and workings of that infamous institution, the Inquisition. It appears that the Inquisition was conducted strictly according to law, and its proceedings were based—in the minds of its defenders—upon the principles of sound reason. The author quotes as his chief authority on the subject the writings of a Dominican monk, Father Elisha Masini, published at Rome and Bologna in 1716, with authorization of the church. This writer's object was to magnify "the divine, the heavenly occupation" of the Inquisitor; and among those of this class he enumerates "Almighty God," David, Christ, St. John, John the Baptist, and St. Peter. We quote from a summarization of Mr. Lilly's article, by the *Literary Digest*, of April 30:—

"A trial before the Inquisition was instituted in one of two ways, by denunciation, when some one came before the tribunal as an accuser of another, and by inquisition by the tribunal into the truth of some rumor. The former was the more common way, and Father Masini's 'Sacred Arsenal' gives full information on the methods to be pursued, the questions to be asked, the nature of the tortures to be administered, the distinctions between different offenses, and the reasons for everything. It even gives a model trial of one Beltramo for blasphemy. The first step is the denunciation and the interrogatories addressed to the one making it. Then comes the summoning, one by one, of the witnesses to the blasphemy, and the questions in each case. Then Beltramo, ignorant of the charge against him, each witness having been sworn to secrecy, is summoned. If he denies the charge and makes a defense he is entitled to an advocate, but from the advocate as well as from Beltramo all the facts that might disclose the identity of the denunciator are concealed. We quote now from Mr. Lilly's translation from the 'Sacred Arsenal':—

"If the accused denies the offenses laid to his charge, and they are not fully proved, and if within the time assigned him for making his defense he has not stated anything in his exculpation, or, having attempted a defense, has not in any way cleared himself from the charge which results against him from the process, it is necessary, in

order to have the truth of it, to subject him to *rigorous examination*, the torture having been expressly devised to supplement the oral testimony of the witnesses when they can not bring complete proof against the accused. Nor is that at all inconsistent with ecclesiastical mildness and benignity. Even when the proof is legitimate, clear, and, as the phrase is, conclusive *in suo genere*, the inquisitor may, and ought, without in any way incurring blame, to employ it, in order that the accused, confessing their crimes, may be converted to God, and, by means of this chastisement, may save their souls. It would be an unbecoming and unjust thing, repugnant to all laws, human and divine, to subject any one to torments save in a lawful way, and upon evidence; and besides that, the confession so obtained would be invalid and of no account, even though the accused should persist in it, for we must never begin with torture but with evidence. And even if subsequently evidence should be forthcoming, such confession would not be validated. But since in a matter of so great importance errors may easily be committed, either to the notable prejudice of justice, if crimes remain unpunished, or to the most serious and irreparable loss of the accused, the inquisitor, in order to proceed cautiously, should put before the consultors of the holy office the case for the accusation and for the defense, and be guided by their learned and wise opinion—although they have only a consultative, not a decisive voice. Or, if the matter be grave, let him put it before the sacred and supreme tribunal of the holy and universal Roman Inquisition."

"The most common of the tortures applied in Italy was the strappado. The person tortured had his hands bound behind his back, then by means of a cord attached to the wrists he was elevated to the roof of the chamber and then let fall to within a short distance of the floor. The torture of fire was the exposure of the bare soles, anointed with lard, to fierce heat. The boot and thumb-screws were also employed. Any confession thus obtained had to be ratified afterward, without the torture; but refusal to ratify would subject the witness to renewed torture."

Such is a glimpse of the workings of the Romish Inquisition, which continued in force in Italy up to the time of the papal overthrow in 1870. It put no person to the torture "save in a lawful way;" and the fiends who presided over its operations, bearing in mind no doubt its scrupulous regard for the requirements of law and reason, appeared as men pursuing a most honorable and even saintly calling. "Saint" Peter Martyr, who as president of the Inquisition, "achieved fame as one of the most relentless exterminators of heresy the world has ever seen," was a man of "sweet benignity, of exhaustless compassion, of wonderful charity." But a devil is never so fully a devil as when he appears as an angel of light.

THERE is no tyranny so cruel, no yoke so intolerable, as priestcraft vested with temporal authority.—*Bishop Venner*.

If the gospel was of a nature to be propagated or maintained by the power of the world, God would not have entrusted it to fishermen.—*Luther*.

RELIGIOUS LIBERTY FOR YOUNG PEOPLE

Studies in French History. —21.

"THE ravages of war, although somewhat kept in the background, were not entirely stopped," said Professor Carman, as he arose and began his visit with his pupils.

"Why, professor," said Will Barnaby, "I thought that the plague was the means of stopping the war with the English."

"It was, practically speaking, at least for the time being, for the French were in no condition to fight. But the English king roamed around all over the country, wherever he chose to go, making conquests of cities and villages, as he wished,—the wretched inhabitants almost utterly incapable of helping themselves or of offering any resistance."

"Did King John feel any like fighting back?" asked Jennie Jacobs, "or didn't he care so long as he had a good time?"

"Yes, he did care, and began to prepare to drive Edward out of France. So at last John, and the Black Prince, son of Edward, met near Poitiers, the same place where Clovis fought and defeated the Visigoths. In this battle the English were the victors, and King John and his youngest son, Philip, a boy of only fourteen years,—who really behaved himself more bravely than his three older brothers,—were taken prisoners and carried off in triumph to England."

"I suppose King Edward was glad to be able to vent his spite on the French king and prince," suggested Will Palmeter.

"No, Will; you are quite wrong in your opinion, for really they were very kindly treated.

"About this time we have the strange spectacle of a king voluntarily giving up his kingdom and throne to another. This was the king of Dauphiny, that country in the southeast of what we now call France, lying between the river Rhone and the Alps. Other kings sacrificed the lives of their subjects and everything dear, to acquire more territory and to become great in the eyes of mankind. But unlike them, this man grew weary of the life of a prince, and he wished to become a humble monk. So he agreed to give his kingdom to Charles, the son of John, and afterward called The Wise."

"I wonder the king of Dauphiny's son did not oppose this thing," said practical Jack.

"I presume he would have, but as it happened, there

was no son, so the Dauphin Charles took possession of the easily acquired territory. However it was agreed beforehand that Dauphiny should never belong to France, and that when a prince of Dauphiny succeeded to the French throne, he must lay down his title to Dauphiny, which, of course, he would naturally give to his eldest son."

"Where was King John all this time?" asked Edna Phillips.

"He and his young son were having a very comfortable time in England as Edward's royal prisoners. After a little the Dauphin took it upon himself to try to collect money from the impoverished people, with which to ransom the king and his son."

"I don't see how it was possible to get much money from the poor peasants in such a time as this," whispered Max Smith.

"It was indeed liketaking their heart's blood," sighed Professor Carman. "But they were wise enough to declare that they would not pay a copper until the king agreed to cease corrupting the coin, and until the Dauphin promised to take no more of the people's money for his private use."

"I suppose he would not agree to that," commented Will Palmeter.

"Yes, he said he would agree; but he deceived them most wickedly until they finally rose up in their anger and killed two of his counsellors, and had it not been that the leader of the insurgents listened to the Dauphin's piteous cry for mercy, they would have killed him as well."

"It's a wonder they didn't kill him before he had time to beg," said Edna Phillips, excitedly.

"It was the red cap, the sign of the revolution, which the leader hastily put on the Dauphin's head, which saved him, more than his begging.

"The situation among the peasants was so unendurable that they rose up also, while this trouble was brewing in Paris, and the terrible Jacquerie insurrection took place, in which the poor wretches seemed to care only to vent their rage on the rich. They tortured them cruelly before taking their lives, so they might know how it felt to suffer as they declared. Brutal and terrible as it was one can hardly wonder at it, considering their great provocation. There seemed to be nothing too dreadful for the frenzied wretches to do. The peasants had been placed in a horrible condition; even their grain which they had secreted for seed had been seized, with all their miserable possessions, to raise the money with which to redeem their detested king. In the language of a French writer, 'Something perhaps might still be got out of him; perhaps he had some hiding place where he kept his money, so they scorched his feet. Neither fire nor iron was spared.'

"It seems as though they had so very much trouble! It is dreadful to hear about it," said Julia March. "But Aunt Eunice says she thinks the times are getting to be

very much the same as they used to be in France, in our own country."

"O professor!" exclaimed Milly Brown. "You don't think it will ever be like that in this country, do you?"

"I very much fear that the labor question is destined to make us much trouble, Milly, and that in the near future. But the time is coming soon when the rich men who have extorted money from the poor, whose hire they have kept back by fraud, will weep and howl for the miseries which shall come upon them."

MRS. L. D. AVERY-STUTTLE.

"He Doeth Great Wonders."

"WELL, Charlie, you may review our last talk briefly, and then we will go on," said Mrs. Ross.

"In our last talk we studied about the beast with two horns like a lamb, but who spake as a dragon; located the symbol as applying to the United States, which has practiced the two lamb-like principles of civil and religious liberty, and which now is on the way to contradicting her former policy by the enforcement of religious laws by which it will speak as a dragon, and prove itself the exponent of this prophecy."

"What is the next specification?"

"And he exerciseth all the power of the first beast before him."

"What was the first beast before him?"

"The papal power."

"How much power did the papal beast exercise?"

"Why, the power to compel conscience and to cause the death of those who stood for their God-given rights. But, mama, do you think the United States will ever go to such lengths as that?"

"Charlie, the enforcement of any law that conflicts with men's God-given rights has for its final penalty the death penalty. No man can surrender his God-given rights, without dishonoring God, and losing his soul, and the loyal one prefers death to that. He will contend for his God-given privileges."

"Do you mean that he will fight for them?"

"No, indeed. Jesus did not fight for his rights. He committed himself to Him who judgeth righteously. 'Vengeance is mine, I will repay, saith the Lord.' I read lately of a young Christian Hungarian who was drafted into military service; but no amount of persuasion or threatening could induce him to surrender his right to keep the commandment, 'Thou shalt not kill.' But he submitted meekly to five years of penal servitude. He suffered as a Christian, but did not surrender his rights."

"What was the two-horned beast to do?"

"He causeth the earth and them that dwell therein to worship the first beast whose deadly wound was healed."

"The first beast we have located definitely to be the papal system that finds its flower and fruit in a church-and-state union. Then, to cause the earth and them that

dwell therein to worship the beast, would be to cause them to yield obedience to the church and state principle. Obedience is the highest form of worship. Samuel said to Saul, 'To obey is better than sacrifice, and to hearken than the fat of rams.' It says, 'he causeth the earth to worship.' We have already proved in former talks that Sunday as a day of worship has been given to the world through the command and influence of the papacy. When Sunday laws are enforced to such a degree that land is untilled, unsown and unreaped because of this enforcement, the earth itself will be rendering obedience to the papal mandate."

"What is the next specification?"

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.' There, mama, at last we have come to the point I asked you about when we studied about Elijah commanding the fire from heaven to consume the sacrifice."

"You may recall the story, Charlie. For what did Elijah call down fire from heaven?"

"To prove that Baal was not God, but that God was God, and to enable the confused people to choose to keep God's commandments."

"For what purpose does the two-horned beast call down fire from heaven? Will you read the next verse?"

"And deceiveth them that dwell on the earth by the means of those miracles which he had power to do?' O mama, what a dreadful thing! Why, the people will surely think that such a sign as this is from God."

"Certainly they will; but it will be because they will not believe God's word. Do you think, Charlie, that when this is fulfilled that those who have read and believed this prophecy will be deceived?"

"No, mama, they will know for what purpose the fire is called down, and who is the agent that commands it."

"The time is coming, my boy, when we shall not be able to safely trust our senses. The Word of God must be the Rock on which our feet are planted. The hosts of evil are busy these days in leading men to close up their Bibles, to ignore history, and to seek into forbidden mysteries. Men are consulting clairvoyants, mediums and wizards, holding communion with fallen spirits, and putting themselves at the mercy of demons. The devil and his agents work through the senses, and are only too willing to gratify the people's desire for some manifestation from the unseen by making them believe that they may hold communion with the departed dead. This puts men where the malignant spirits can control and deceive them. There is no need of any being deceived; for the Word of God is unimpeachable, and will be found to be so. But the carnal craving for something by which to gratify the senses leads them to welcome the spirits of devils, who are represented as going forth unto the kings of the whole world to gather them together for the battle of the great day of the Lord.

"The Word of God brings out the fact that as sharp a line of distinction is to be drawn in this day as was

drawn in Elijah's day between the worshipers of God and the worshipers of the beast, Baal, or self. On one side of the controversy will stand those who keep the commandments of God and the faith of Jesus, and on the other side those who worship the beast and his image. But instead of a prophet of the Lord, there will stand an emissary of Satan who will seek to confirm the worshipers of the beast by the test of Elijah, and at the command of Satan's agent, fire will fall from heaven to establish souls in error, and to bring upon those who worship God and who keep his law the unrestricted enmity of the world.

"An unseen, malignant intelligence is ever on the alert to corrupt every civil government, and turn it into a cruel despotism. This world has been usurped by Satan, and there is a controversy going on that has waged through all ages. The point in dispute is the question of who shall possess the earth as a kingdom. The history of the past shows the struggle of two opposing forces, and the victory and defeat of the two forces may be traced in the power exercised by the church-and-state union, and the undoing of that power. The tidings of the battle between principalities and powers may be read in the daily papers. To day the hosts of evil are rallying for a final battle, and the malignant spirit wars with desperate earnestness for the mastery of the world. It is he who is behind the movement for the revival of the beast-like principles and policy in order that the machinery of the state may be manipulated by the church, to blot out all who would be loyal to Christ; for such will yet be counted as traitors to human interests.

"He has led men to believe that if religious observances can be compelled by law (but this would only turn men into hypocrites and knaves), that the millennium will soon be ushered in and the kingdom of Christ will be set up on earth. This malignant spirit allures souls along forbidden paths to chase the will o' the wisp of a supposed golden age, in order to overwhelm them at last in the morass of destruction and death. Christ's kingdom is not of this world, and he who in the name of Christ would pose as its king, is an impostor and a usurper. Yet so deceived will men be that they will actually think that they do God service in persecuting those who will not bow down before the arch deceiver."

"O mama, what will keep us in such an hour of temptation?"

"Jesus says that he will keep us if we will keep the word of his patience."

"May God help us to do it."

"Amen."

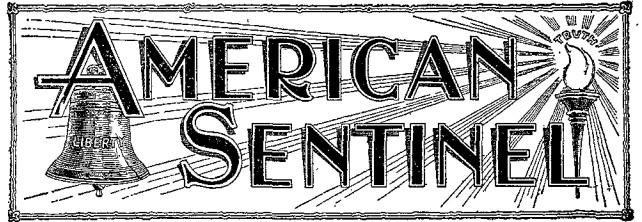
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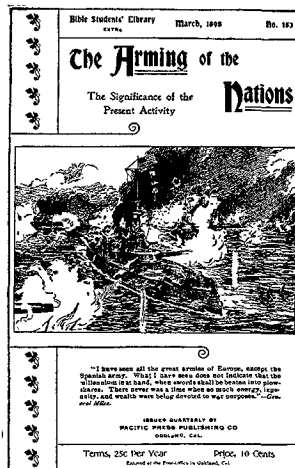
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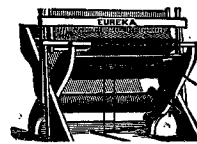
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American Sentinel.

NEW YORK, MAY 12, 1898.

IF the church had never gone into politics, religious persecution would never have been a political proceeding.

HUMAN nature moves a person to nothing more readily than to a usurpation of prerogatives which belong to no human power.

JESUS CHRIST, as he is to-day, is the divine standard of manhood. In the school of Christ, and that only, can that standard be attained.

"I DETERMINED," said the Apostle Paul to certain of his converts, "to know nothing among you save Jesus Christ and him crucified." Not much politics or war would be preached by ministers to-day if they were like Paul.

THE past week has brought the details of a great victory for the American arms at Manila, in the Philippine islands. It was, of course, an equally great disaster for the Spanish; hence the theory is still unimpaired that the desecration of Sunday brings disaster.

WHEN the church leads the state, there is a fulfillment of the proverb of the blind leading the blind into the ditch. In such a case the church is blind to her true calling or she would never want to lead the state; and the state is blind to its proper mission on earth or it would not allow the church to be its leader.

MEN do not pay very much attention these days to the word of the Lord, except to pass criticisms upon it; but there is a time coming when their most earnest attention will be given it unasked. That time will be the day which will unmask its power over physical things. A great nation, with its power expressed in the ponderous guns of its battleships, is

the most conspicuous thing before men's eyes to-day; but the day cometh—and cometh soon—when "the Lord also shall roar out of Zion and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people." Joel 3:16. God's Word is the most powerful thing in the earth to-day, and as such should receive the most earnest attention of mankind, for whose salvation it is now employed.

WHAT a strange thing is worldly "honor." The man who has been insulted must not be satisfied until he has given his enemy a chance to kill him; and Spain's "honor" can only be satisfied when all the world has beheld her in the ignomy of defeat and seen how vain were her boastings. Not so the honor that is from above.

THE *Sun*, of this city, refers to the ovation given recently to Archbishop Corrigan, in the name of the city of New York (see p. 296), as being a marked evidence of the "decay of Protestant intolerance." Yes; it is truly a marked evidence of the decay of that which papal writers term intolerance, but which in reality is adherence to the principles of divine truth.

It is reported that Spanish bishops have asked the permission of the Vatican to sell part of the treasures of the churches in Spain, for the purpose of providing funds to aid the Spanish government in prosecuting the war with the United States. If the Vatican refuses, it will savor of unfriendliness to Spain; and if it gives permission it will be construed as hostility to America. The incident shows how impossible it is for the Vatican to be really neutral in the Spanish-American contest.

ROMAN CATHOLIC writers are in the habit of designating Protestantism as a mere negation; and some even

of those who call themselves Protestants are inclined to consider Protestantism as being faulty in this respect. But such have only the most superficial view of what Protestantism is; so superficial, in fact, as to be altogether erroneous. Protestantism is truth, and truth is always first; error comes afterward and denies the truth, and then the truth also denies the error; but error is the negation, in the truest sense. Protestantism denies papal doctrines just as all truth denies error; but it is no less positive than as though there were no error for it to contravene.

THE pope is reported as having been deeply horrified over the naval battle at Manila, in which several hundred Spanish sailors lost their lives. This however is not the first battle that has been fought in the island of which Manila is the capital, since the present war in that section began. There have been battles between the Spanish forces and the natives, in which it is reported that hundreds of the latter were killed. But the Roman pontiff never expressed any horror over these occurrences, any more than he has over the starvation of Cubans. And the reason why is obvious.

THERE is great rejoicing throughout the land at the victory of Commodore Dewey over the Spanish forces in the Philippine Islands. This is natural, and quite proper from the standpoint of an American citizen. But from the Christian standpoint—the standpoint of the heavenly citizenship—the knowledge of superiority over our enemies, is not an occasion for rejoicing. When the disciples came to Christ exulting because "even the devils are subject unto us," Jesus said, "In this rejoice not, that the devils are subject unto you; but rather rejoice because your names are written in heaven."

LET your Christianity recommend your creed.