

AMERICAN SENTINEL

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

VOLUME 13.

NEW YORK, JUNE 23, 1898.

NUMBER 25.

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.)

"BLESSED are the peacemakers."

"IN the direction of peace," is upward.

THE natural offspring of tradition is error.

WAR and sin will go out of the world together.

THE carnal nature is always "spoiling for a fight."

To know God, is the only sure way to "know thyself."

EXPANSION is not always an indication of healthy growth.

ANY day in the year is a good day to declare your independence of the powers of evil.

It is better to be a "pessimist" with your eyes open, than an optimist with your eyes shut.

THE world has yet to invent a protective armor that is equal to the shield of Providence.

NATIONS, like individuals, perish far more frequently from internal disorders than from causes that operate from without.

WHEN the majority cease to feel any regard for the interests of the minority, the state has become unfit for self government.

THE person who believes that "the voice of the people is the voice of God," shows thereby that he is not familiar with the voice of God.

It is beyond the power of legislation to broaden the "narrow way" of righteousness so as to accommodate the multitudes who are under the sway of civil authority.

AN erroneous but all too common idea of patriotism makes it a pedestal for the exaltation of self. The true patriot is willing to serve others without the hope of acquiring wealth or fame.

It is affirmed in the Book of divine truth that there is "one God" and "one Mediator between God and man, the man Christ Jesus."

All men may come to God through Jesus Christ; and only through him can they come to God; for "there is none other name under heaven given among men whereby we must be saved."

But Jesus Christ is "the man Christ Jesus." And being a man, he is become the representative of the human race.

Thus in the government of God, which covers all our relation to him, we have a representative, "the man Christ Jesus." He stands before the Father's throne as the representative of all on earth who have accepted him as their Saviour. And God views all such as complete in him.

There is, however, a doctrine in the land which proclaims that man may represent his fellowman in religion; that religious acts may and ought to be done by the Government, in which each official is the representative of the people. It is the very common doctrine that "this

is a Christian nation." The declaration means that the officials of the Government ought to act for the people in religion.

Manifestly, this idea is wholly contrary to Christianity. One person cannot have faith for another; nor can one be righteous for another. If the people are sinful they must suffer for their sins, and no righteousness on the part of any official, from the President down, could save them. Speaking of a sinful land, the Lord by the prophet Ezekiel says (Eze. 14:13, 14): "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness."

The only righteousness which can save the sinner is the righteousness of Christ, which every person may receive by the exercise of faith. No government can give righteousness to anybody. There is no righteousness in the universe but God's righteousness, for he alone is righteous of himself; and his righteousness is the righteousness of Christ. And having God's righteousness Christ is perfectly fitted to be man's representative in religion; and he alone, of all beings in heaven or earth, is so fitted.

The "Christian race" must be run—the Christian life lived—looking not to the state, but "unto Jesus, the author and finisher of our faith." Heb. 12:1, 2. To look to the state in any matter of religious faith or practice is to look away from Jesus and to depart from the foundation principle of Christianity.

THE state is the embodiment of power. By power it lives and moves and has its being. Take away the power and there is nothing left of the state.

States are, by their very nature, independent powers. When the state yields to another power, its own identity is lost, and it remains but a part of the conquering power so long as the authority of the latter is exercised over it.

But the state cannot be Christian without yielding to another power and thus surrendering its independence. For the first step in Christianity is submission to the will of God. The state therefore would simply lose itself in the government of God. In that government there are no states.

And it is a truth which all Christians know, that no person can become Christian without first passing through death. The Apostle Paul says that he was "alive" before being converted to Christianity, but that "when the commandment came, sin revived, and I died." Rom. 7:9. And his experience is that of all Christians. Man, *as he was before conversion*, must die, before he can become Christian.

Christianity means a new creation. All that is of earth, must have a new creation before the stamp of Christianity can appear upon it.

And this utterly debars the state. For as nothing can become Christian without first passing through

death, the state would simply pass out of existence in the endeavor to acquire the stamp of Christianity.

There is no "new birth" for a state.

The New World-Power.

BETWEEN Spain and the United States there exists, and there has existed for some time, a state of war. As for the actual element of war, there has been so far very little. Yet from the little that there has been, there have already sprung prospects of possibilities that are of most profound interest to every soul in the United States, whatever his view or his attitude concerning it.

As a matter of fact, the incidents of this controversy are of far more importance to the country than all the actualities put together, so far. It is these things that the AMERICAN SENTINEL is watching and studying with most absorbing interest. We are not, in these things, criticising; we are simply calling attention to important developments.

One of these, which we have pointed out, is the distinct advance made, and point gained, by the papacy in her designs with regard to the United States. More will be heard from that before the controversy shall be ended.

Another is the proposal and prospect of an alliance between Britain and the United States.

And now a third is the proposal and serious prospect of a world career to be seized and followed by the United States all on her own part. This prospect has already become so tangible as to excite the serious attention of leading and thinking men both for it and against it. The most calm and considerate view of the situation as it is, that has yet appeared, is set forth by Col. T. W. Higginson in *Harper's Bazar* of June 11, under the title "A New World-Power," the substance of which is as follows:—

"It startles one a little to turn back to Bacon's Essays and read there the quiet remark, made three hundred years ago (in the essay on the 'Greatness of Kingdoms'), that the only two nations of Europe which excelled in arms were the Spaniards and Turks; though he admits 'great declination' as to the latter race. He little dreamed that a few hours in the bay of Manila were to reveal the existence of a wholly new power, which in his day had not even been born on the planet, and before which the Spanish race should apparently be destined to yield. It has been given to few men and to few events to construct so much of human history as was accomplished in those few hours by Admiral Dewey. Not only did it seal the downfall of one great world-power, but the arrival of another; and it will cost all the power of resistance on the part of moderate men to keep this country from following the steps of England into an imperial position on the globe. It is a curious fact that the Monroe doctrine—'let the Western Hemisphere alone and we will let the Eastern Hemisphere alone'—was the attitude held to be radical only so long ago as the days of Cleveland and Olney. Yet those who now hold that same Monroe doctrine, and propose to abide by it, are taunted as conservatives. There have been in political history few greater and more sudden transformations of public opinion.

"When the Athenian general Themistocles was asked to touch a lute at a feast, he said that he could not play on that instrument, yet he could make a small town into a great city. No matter how large the country, the temptation to make it larger is just as strong. Rome means to us the Roman Empire, and England the British Empire. There are none now living who can personally recall the excitement provoked when Jefferson bought the vast Louisiana territory in 1803; but although it was a direct violation of all his political theories, and perhaps actually unconstitutional, it evidently swept the nation and practically annihilated the opposing party. There are many living who uttered the threat, 'Texas and disunion;' yet who would now be willing to forego the national possession of Texas? It would certainly be the same with the much distrusted Alaska. It is inevitable that those who have seen, again and again, these successive steps in enlargement of our territory should be tempted to raise the cry of 'manifest destiny.' It is inevitable as the temptation, when a man has already enlarged his farm by buying an adjoining lot on the northeast, that he should look with increased favor on the offer of another adjoining strip on the southwest, and so on indefinitely.

"Yet the farmer who yields much to such temptations is pretty sure to come to grief sooner or later, and it is the severest test of the judgment and self-control of a nation when it knows how to stop. Practically, this nation holds Alaska by the grace of England, just as England holds Canada by the grace of this country; and perhaps this recognized interchange of hostages is a sufficient guarantee. The case is very different when we plan to go far from home and to become occupants of islands which may involve us with all the leading powers of the world. All the entanglements of the older nations become partly ours when we once set foot on their very ground. What is worse, all the safeguard of the Monroe doctrine vanishes, for there is no reason why those nations should not proceed to parcel out South America as they have Africa, the moment we depart from the traditions of Monroe. All this is to bequeath to our children a wholly different world of policy from that which their parents have dwelt in—a formidable result to follow from a few hours of target-practice at Manila.

There will be involved also the enormous expense and labor of keeping up an army and navy on the scale of European nations. And this, with our vast scale in the payment of pensions—an expense far exceeding that of European nations—will affect all taxation, and consequently our whole habits of living. Nothing that we can do in any foreign waters will be worth half so much to the world as to perpetuate a successful republic on this continent; and to endanger that is to forfeit our chief mission on this planet.

The only *republic* that ever went over this ground before was the republic of Rome. And when Rome once became imperial in *territory*, it was but a little while before she became both imperial and *imperious* in *spirit*, and then it was but a little while before she became imperial in *government*.

Anybody who is really acquainted with the course of Rome, can readily appreciate the wisdom of the following words of *Harper's Weekly* of June 11, 1898:—

"The sound American believes in the genius of the

republic and in the virtue of its institutions. His government was founded for the benefit of the individual citizen. Its task is the most beneficent of all the tasks performed by government the world over. Its burdens rest so lightly upon its citizens that they hardly realize its existence. It makes mistakes; it is sometimes ignorant; it is often awkward; it exasperates us; it is frequently inefficient as it is; it would be *always inefficient* if the burdens of large military establishments and of colonial government were imposed upon its executive power. Its virtues lie very largely in this executive weakness. But awkward and mistaken, inefficient and exasperating as it often is, it has worked more lasting good in the world than all the other governments combined. It does not govern colonies. It governs no man against his will, or without his consent expressed as to the smallest detail. Its accomplishments for the human race and its virtues are the consequences of its differences from other governments. Other governments can manage colonies because they possess the machinery for ruling men against their wills, for levying taxes without the consent of those who pay them. In the elements and features of our Government, which differ from those of Europe, lie its Americanism, and those who wish to maintain the government as it was framed and as it has existed until now are the true Americans, while those who want to go abroad in distant oceans for new territory thus express their distrust in our institutions, and their longing for a return to the flesh-pots of Egypt."

A. T. J.

A Higher Motive Needed Than Patriotism.

BY T. R. WILLIAMSON.

PATRIOTISM of the right kind is certainly a noble quality. Any man with a man's heart in him must love the neighborhood where he was brought up, where his parents lived, and his near and dear relatives, his playmates, and where he went to school, or to the worship of God on days of worship. These scenes are invested with a sacred charm and a man naturally loves them. And to love the nation is simply a broadening of this love of home, of neighborhood. But no matter how strong this love of country may be, it is not the highest actuating motive in human life.

The newspapers are blowing great gusts of fervid patriotism over the land, in order, largely, to sell papers, and from the way they go on, and from the way people talk who are set going by the papers, one would naturally suppose that there was no other main spring to life and action that can compare with love of country.

But this is a mistake. The highest life motive is that which prompts a man to high, pure living, to noble manhood, to making the best of himself in every way that he knows in order that he may correctly represent and serve the cause of humanity, the interests of the race. Millions are ardent patriots who yet debase their manhood in the very dust by using intoxicating drinks.

Patriotism, though a noble passion, yet may be and often is fervently and strongly felt in saloons as the

drinks go around to "one country and one flag," or as the German patriots put it, "Ein country, ein flag, zwei lager."

Patriotism may and often does stir the hearts in dens of vice to earnest wishes for the success of the national arms, but the love of country does not mold anew the character, the aspirations, the life, of any who frequent those places. Patriotism as a life reformer is altogether inadequate to the task.

The nation has called out two hundred thousand men to fight its battles, and seven hundred thousand have applied, and yet it has been a difficult matter to fill the call with healthy, able men, because of the prevalent habit of cigarette smoking. And though this fact is widely known it is certain that cigarette smoking, unless the law shall stop it in defense of the needs of the army, will go on as largely as ever.

Men and boys are ready to rush headlong into a charge, for their country, ready to sail straight into the teeth of deadly batteries, over mines and torpedoes and hidden death and mangling, ready to do and dare to the very utmost to serve the nation; but where are the men who are willing to live a pure, manly, noble life, for the nation?

It is not only charging, fighting, dying, frenzied heroes, that the country wants. It is men who shall be able to endure all hardships from day to day with the best possible chance of living through them, who shall be able to stand coarse fare, sleeping out, unhealthful surroundings, and to take all these with equable temper and patient performance of duty. And this want patriotism alone can never fill.

What is wanted by the nation and by the times is men of character, of pure life, of right habits, of earnest will, of loyal behavior, under all circumstances.

Such men are always in demand, and not the love of any earthly country can train them. Such men can only be trained by the love of heaven, the love of God, the enduring love of the meek and holy Christ.

A Dark Future.

It is surprising with what unanimity thinking men of every complexion and shade of political faith recognize the unwelcome truth that by the present war and, especially by the capture of the Phillipine Islands, the United States has been drawn into the maelstrom of world politics.

Only a few weeks ago the leading powers of Europe, the kings of the West, became by the initiative division of China, "kings of the East" (Rev. 16:12); and now by a war, started with no reference whatever to Eastern affairs, but wholly for the liberation of Cuba, the United States has become an interested party,—one of the powers that must necessarily have a voice in all matters affecting the East. It is thus that suddenly and unexpectedly the

world is prepared for the final act in the tragedy of history.

That the very last days of the history of this present world are to be marked by armies of unparalleled magnitude, and by conflicts the most bloody ever witnessed, is known by even the cursory reader of the Sacred Scriptures. For a quarter of a century soldiers and statesmen, judging alone from the condition of affairs in Europe and in the East, and without reference to the word of God, have foreseen a conflict likely to change entirely not only the map of Europe but of Asia and Africa as well. And while all this time the evidence has been sufficient to convince practically all men that such a conflict was impending, it has within the last month become almost a matter of sight. The world sees that it is coming. The only question is, when will the storm burst that is to wreck empires, overturn kingdoms and swallow up in its vortex of destruction the flower of the manhood of all civilized nations.

Ever since war with Spain became a fact, and even before hostilities actually commenced, an Anglo-American alliance was hinted at as one of the possibilities. It was even suggested that a triple alliance might be formed between the United States, England, and Japan. Now that war is no longer an eventuality but an accomplished fact, the friendly attitude of England cannot be mistaken. That some sort of an understanding exists between the authorities at Washington and the British Government, can scarcely be doubted. That it is in the form of an alliance nobody believes, for under our system of government such an alliance would have to be entered into by treaty, which would have to be ratified by the Senate; but that England is rendering the United States a service in the present emergency for which she may in the future justly expect a substantial return is not open to question.

Of course from the standpoint of patriotism and without reference to the future, the idea of an alliance of the Anglo-Saxon nations appeals strongly to most Americans, but in view of the impending conflict which all men have long seen must involve all Europe, and which it is now seen will almost certainly involve the whole world, one can only tremble at the knowledge that this Government has entered upon a career that can end only in involving it in a war more awful than anything that this world has ever yet witnessed.

Discussing this question editorially, in connection with the recent significant speech by Hon. Joseph Chamberlain, British Secretary of State for the Colonies, the *St. Louis Republic*, of May 17, asks, "Is it possible that we have been swiftly swept into this tempestuous sea of world politics?" and then says: "Chamberlain assumes that we have and rejoices because of it. Mr. Chamberlain counts on too much. We are not ready to enter into foreign alliances." And then as though overwhelmed by a sense of the stupendous force of probable circumstances, the *Republic* adds: "But the future may force us beyond our traditional policy."

Sure enough! And not only may the future force us

beyond our traditional policy, but the future is certain to so force all who do not speedily avail themselves of the only refuge that can possibly be of any avail in the time of trouble just before us. "God is our refuge and strength. A very present help in [this impending] trouble." In Him is safety. Out of Him there is nothing but certain destruction.

C. P. B.

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

BY MRS. S. M. I. HENRY.

IN prosecuting the Scientific Temperance Educational work of the W. C. T. U. as it concerned schools and colleges, it would have seemed when a State legislature had been persuaded into giving the authority of law to our efforts that at least the Rubicon had been crossed; and I am afraid that many of even our most earnest women had such an impression, and thought the time to "slack up" a little might be at hand. But there was yet many a perilous passage for the heroic leader in this enterprise and her band of devoted co-laborers. Not yet did the wisest fully understand the cunning of the foe with whom we had to deal; nor could they dream of the alert interest with which that foe watched every move of the W. C. T. U.; nor how deeply he was concerned as to the possible consequences to his business of even a simple call to prayer, or a meeting for consultation by a little band of timid women known as a "committee."

It took us years to find out how we were appreciated by the saloon power and why; we could not comprehend the *motives* that were back of its activities. It was almost impossible for us to separate the *father* from the *man*. We could but suppose that every *father* would be glad of any truth that would save his son from drunkenness, and protect his daughter from the fate of a drunkard's wife, even if it did interfere with so called business. So we felt that in this Scientific Temperance Educational plan we had something upon which all would unite, especially if the legislatures would give us the right sort of help. We had become a little shy of legislatures; but the *people*—they would surely be with us in this. And after the laws had been granted in State after State, with so many tokens of appreciation, what could be in the way of success?

The next step was taken with new courage. A literature was demanded. School books would be a necessity, such as would clearly set forth the principles which the new law required should be taught in the public schools. Mrs. Hunt, as the head of this department, began at once the labor of supplying this demand from the most scientific sources; and others began to make provision also; for the eye of greed had at once seen that there was "money in it;" and the liquor traffic, realizing what it would mean to its business to have the boys made afraid of all alcoholic liquors; and the dealers in tobacco, what it would mean to them to have the true science of their

product fully unfolded to the ambitious minds of growing athletes, both had their eyes upon that Scientific Temperance Educational department and its laws, and began to plan to meet it on its own ground.

Books was a game that two could play at; and could not publishers and school superintendents, as well as teachers, be influenced by such considerations as great business interests might possibly bring to bear? Judging all the world from their own standpoint, they naturally thought that any people but "women who had no sense" could be influenced; and thus began a war of wits and of influences; with truth, prayers, and life itself on one side; error, destruction, hard cash and cunning on the other. Books have been met with books; total abstinence, as a scientific principle by a so-called science, which is always willing to lend itself against truth for the sake of its client, Self-Indulgence. It has been a bitter contest and the end is not yet.

It would be of interest to read the history of investigation and its counterfeit, assumption. It would be a revelation of intrigue, duplicity, and fraud, such as could scarcely be believed, but of which the reports are carefully kept, as one belligerent always keeps any weapons which chance to fall into his hands, against a time when they might be turned upon the enemy.

The position of the W. C. T. U. concerning the use of alcoholic drinks was taken at first on what might be called a deliberate impulse; and, because it was so manifest that the drug was an enemy to every live tissue, we had the utmost confidence that science would "support the motion," with the force of a "unanimous vote." And yet as attack after attack has been made upon the point in question, while we have never for an instant doubted that the *eternal* truth was standing by us, it has often been a question as to whether we should be so able to bring those who were standing between us and the growing children, to acknowledge it; and so give the children a fair chance to know, beyond cavil, just what the truth is, before this generation, like so many before it, should become a prey to vice. And as so many years have already passed, and the controversy is still so fiercely waging, and the laborers are dropping so rapidly by the way, but for the knowledge that truth is truth forever although it may lie covered with chaff at the bottom of the bin, the stoutest hearts would begin to fail them in this struggle.

At different times it has seemed as though the enemy had really stolen a march on us, captured the fort, and turned the long range guns of educational influence which the White Ribbon Host had mounted, directly upon the innocent rank and file of the Nursery Brigade, and were about to sweep them all into the awful ruin of a besotted age. But by the almost superhuman efforts which have been put forth, and by the blessing of the Holy Spirit whose light sets all things in their true relation one to another, the danger that science shall be made to even appear to stultify herself on this question seems to have passed. She has spoken for *us* in reply to *our* question-

ing, and it is now a recognized fact that the text books on physiology which carry the indorsement of the National W. C. T. U. are scientifically accurate; all so-called scientific utterances against our position to the contrary notwithstanding; and from this time on, as Mrs. Hunt said at the last National Convention, "Negligent school boards will be responsible for the drunkenness of the future."

What Is the Everlasting Gospel?—No. 2.

BY C. H. KESLAKE.

It has already been shown that the message of Rev. 14:6, 7 is due to be proclaimed to the world at the very time when the work having in view the enforcing of "the mark of the beast" (papacy) upon the consciences of the people is in progress whereby they will be compelled to render homage to the papacy instead of to God.

The proof that this is so lies in the fact that the three angels of Rev. 14:6-9, each having a special message to proclaim, go together, as is indicated in the word "followed" which here means "to go with," and so they proclaim their messages at one and the same time, and, be it remembered, to the same people. And the message of the third angel is a solemn warning against the worship of the beast and his image, and the receiving of his mark, etc.

It has also been pointed out that the work of enforcing the mark of the beast would be carried on under the idea that it was a gospel work, and with the thought that thereby God would be honored and glorified.

This will be still more apparent when we remember that were it carried on under any other guise the truth concerning it would be perfectly understood, and many, who now will be deceived by it, would turn away from it with horror. In no other way than as a gospel work could it possibly succeed.

This is not to be wondered at, for we are told that "Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers also be transformed into ministers of righteousness, whose end shall be according to their works." 2 Cor. 11:14, 15.

But none need be deceived by this work, for all who will may know what the genuine gospel is; and "if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ should shine unto them." 2 Cor. 3:3, 4.

This genuine gospel is preached, when it calls upon all to "fear God, and give glory to him." There is no other gospel, and there can be no other. And in this most direct way we are brought face to face with the supreme question as to whether we will "fear God and give glory to him;" at a time too when even superhuman—not supernatural, be it observed—power will be displayed to

prove that the mark of the beast is the mark of God. For the controversy is to reach a point when to apparently settle the question, fire will be brought down from heaven (Rev. 13:12, 14),—the great masterpiece of deception,—and thus a lie will be proven(?) to be the truth.

In the last article it was shown that he who fears God will keep his commandments; and as the message of Rev. 14:6, 7 is a call for all to fear God, it is really a call to keep the commandments.

If in these articles there has been given a correct exposition of Rev. 13:11-16, and the work brought to view would be carried on as a gospel work—inasmuch as the true gospel, in the scripture under consideration, is a call to all to keep the commandments of God, it would follow that this pseudo-gospel work would also be a call to keep, professedly, the commandments of God. In either case, then, in the very nature of things, some point in the commandments would be the *test* of our obedience to the gospel, and that particular point would be the *mark*. Let this point be noted carefully. It will lead us infallibly to the absolute truth in the matter. There is no possibility of making a mistake.

As we have seen, the gospel of Rev. 14:6, 7 is a call to keep the commandments. That being so, and it being therefore a question of keeping the law, appeal must be made to the law itself. *From this there can be no escape.* The law itself must be the standard. What saith the Scripture?—"To the law and to the testimony; if they speak not according to this word it is because there is no light in them." Isa. 8:20

There is only one commandment in the Decalogue over which there could possibly be any controversy of the nature brought to view in the prophecy under consideration. For be it remembered, as set forth above, there is some point in the law concerning which the people would be at variance, and it is over that particular point concerning which efforts would be made to coerce the consciences of men. That particular point is the Sabbath of the fourth commandment. We repeat: Concerning the fourth commandment only could any one's conscience be coerced, so that before his fellowman he would be made to appear as though he were reverencing God.

The inevitable logic of the whole matter is that the Sabbath of the fourth commandment is the test of one's obedience to the law and to the gospel, and is therefore the mark of loyalty to God.

That being so, as already shown, the law itself must decide the question. There can be no other source of appeal.

What, then, does the law say with reference to the matter of the Sabbath? The answer is plain and unmistakable: "The seventh day is the Sabbath of the Lord thy God." The seventh day therefore is the mark of God. Any other day claiming to be the Sabbath, and sought to be enforced in the place of the seventh day, would be the mark of the beast.

The Lust of Conquest.

"The Christian Advocate," New York City.

THE intoxication of partial success and the mania for expansion have already so turned the heads of many that they say Washington in his farewell address did not have in view the possible development of the United States, but only suggested the course for the republic to pursue in its infancy. No sober mind can believe this proposition.

"Europe," said Washington, "has a set of primary interests which to us have none, or a very remote relation. Hence she must be engaged in frequent controversies, the causes of which are essentially foreign to our concerns. . . . Our detached and distant situation invites and enables us to pursue a different course. If we remain one people, under an efficient government, the period is not far off when we may defy material injury from external annoyances, when we may take such an attitude as will cause the neutrality we may at any time resolve upon to be scrupulously respected; when belligerent nations, under the impossibility of making acquisitions upon us, will not lightly hazard the giving us provocation; when we may choose peace or war, as our interest guided by justice shall counsel." The underlying idea of Washington in his address is the permanent isolation of the United States, the keeping ourselves free from such relation to foreign governments as would necessitate us "to implicate ourselves by artificial ties in the ordinary vicissitudes of the politics of Europe, or the ordinary combinations and collisions of her friendships or enmities."

He knew perfectly well what tendencies would be developed in the nation. No prophet saw more distinctly the peril which prosperity would bring in its train; hence he closed by saying:—

"In offering to you, my countrymen, these counsels of an old and affectionate friend, *I dare not hope they will make the strong and lasting impression I could wish,—that they will control the usual current of the passions, or prevent our nation from running the course which has hitherto marked the destiny of nations.* But if I may even flatter myself that they may be productive of some partial benefit, some occasional good; that they may now and then recur to moderate the fury of party spirit, to warn against the mischiefs of foreign intrigue, to guard against the impostures of pretended patriotism, this hope will be a full recompense for the solicitude for your welfare, by which they have been dictated."

Toss Washington's farewell address to the winds; affirm that the time has come for the United States to set up a policy of imperialism, to compete with England, France, Germany, and Russia in colonizing the far East! That will at least have the merit of consistency; but the insinuation that Washington did not foresee the very situation in which we now are, stamps the person or the paper who makes it as already far along toward that color-blindness which puts "bitter for sweet, and calls evil good."

The cry now is, "Annex Hawaii as a war measure, as

made necessary by the capture of Manila." "Reassert our claims upon Samoa; we shall then have stepping-stones through the whole Pacific." "Awake to the fact that together with the Philippines come the Mariana Islands, the Pelews, and the Carolines." These stretch eastward from the Philippines about forty-five degrees of latitude. On that basis the cry is raised "that a little further north and east are the Hawaiians. Should the United States then build one of the isthmian canals, she will not only control the oceanic water passage, but in the most strategic portion of the Pacific Ocean she can, as it were, cross that vast expanse of ocean upon her own stepping-stones."

Nor have the buccaneer party forgotten the Canaries and Balearic Isles. The former they will turn into a huge fortified sanitarium and prospecting center for our share of Africa. The Balearic Isles will intrench us in the heart of Europe. They add that "of course these acquisitions will widen the market for American capital and products; and we must be ready to dig ship canals, lay ocean cables, and enlarge our army and navy so as to equal those of any other nation."

Judging from what we have seen as respects war and other measures, and the efforts of the majority of the representatives in Congress and in the press, of each of the great parties, to outrun each other, it is quite within the bounds of possibility that there may be "a division of parties on issues compared with which tariff and finance may seem small."

It is cause for regret that the President of the United States has committed himself so earnestly to the annexation of Hawaii as to make it almost necessary, in the estimation of many of his congressional constituents, to enter upon this course. It has been a great stimulus to all other schemes of territorial aggrandizement.

Once entered upon, we may be sure that it will be carried to the last extent. One of the greatest evils resulting from one act of folly, in individuals or in nations, is the necessity, under the color of consistency and under the impulse of the force developed, of an indefinite number of acts of equal or greater folly. Rarely are men or nations willing to acknowledge in the face of the world that their past actions were unwise.

When that great standing army and that immense navy shall have been gathered, and the United States shall be competing with the monarchies and republics of the Old World, the idea that it can escape the complications and the final overthrow which destroyed every large republic on the face of the globe, prior to itself, is an illusion born of covetousness and vanity.

The worst of it is that those legislators who launch it upon such a career will neither suffer upon the field of battle, in the present war, nor have to endure any of the final consequences which their frenzy will entail upon the generations that come after them.

—♦♦♦—
"My sheep hear my voice."



WAR, though it may be begun professedly in the name of humanity, is never long conducted, even professedly, on that principle. Sooner or later it becomes a war of retaliation and conquest, and beside these every other sentiment sinks into insignificance. It was all very well to talk about the high and unselfish motives which prompted the interference with Spain in Cuba, before any loss had been sustained by the American forces; but when the "Maine" was blown up, the cry was everywhere raised, "Remember the Maine," and in every engagement that has been the animating sentiment in the minds of those representing this country; and now that some loss is being sustained by the troops investing Santiago, and Spanish soldiers have committed barbarities upon the dead bodies of some of their foes, the cry is raised for vengeance upon them because of these indignities.

THAT is the way it always has been and will be. When one side inflicts a severe loss upon the other, or sustains such a loss, as must sooner or later happen, the burning desire is to get even, to avenge the loss, and to wipe out the memory of the disaster. Such are always the animating motives in carnal warfare; and this war with Spain is no exception. First it was said that it must be undertaken as a high and sacred duty. Next it was said that Spain must be chastised on account of the "Maine;" then when the country had heard from Manila, it was said that the war must be prosecuted to establish an American Empire; and now it is said that Spain must be chastised as a nation of barbarians. And with every fresh ground for indignation and fresh desire for retaliation and conquest which is furnished in the course of events, there will be less said or thought about the interests of humanity which seemed to be paramount at the start. The church must find some other ground for giving her sanction to the war.

THE physical examination of applicants for military service under the Government, has revealed a fact which the Government may well view with apprehension. It has been found that a large per cent. of such applications have to be refused, because of injury the applicant has experienced from the use of tobacco; principally in the form of cigarettes. And what lends particular force to this fact is the further fact that this percentage has largely increased since the time of the Civil War, when similar examinations were conducted under the calls for volunteers then made.

IN the light of these facts it is easily seen that the cigarette is nothing less than a deadly enemy of the United States Government. It is really a much worse enemy than Spain. It disqualifies for service a much larger number of American citizens than would be disqualified by death and wounds in any ordinary war; and for all this there is no compensation in the way of loss to the enemy. The enemy keeps ever fresh and vigorous. Its harmfulness is not particularly felt under the circumstances attending war with a decadent power like Spain. But should there be war with a strong power, the seriousness of the evil which the cigarette has inflicted upon the nation would be painfully felt. A soldier physically unable to execute orders in a military campaign is as useless as one who would refuse to obey them.

NOT all the spies that Spain is reputed to have in her employ, nor all the traitors that may be in the land, can do the Government the injury that has been and is being done by the cigarette. Will the Government then recognize this baneful thing as a deadly foe and make its attitude toward it that of an enemy? If the cigarette is an enemy to the Government—as it clearly is, and a most dangerous one at that—why should not the Government be an enemy of the cigarette? Clearly, that would be the only consistent course.

UPON physical grounds, it is much better that men should not indulge in tobacco and intoxicants than that they should not rest from labor one day in seven. Yet the Government has never shown any disposition to curtail indulgence in these things, while it has exhibited unmistakably a disposition to curtail popular indulgence—if we may use the term—in work. The inconsistency can be explained only by admitting that the real reasons for the curtailment of labor one day in the week, are religious.

RECENTLY the "dynamite cruiser"—"Vesuvius"—was given a trial of her qualifications for actual warfare, in front of the fortifications of Santiago harbor, Cuba. Three shots were fired from her pneumatic guns, and upon observing their effect, the idea of which the "Vesuvius" is an embodiment was pronounced to be of the greatest practical value. The vessel is looked upon as a great success, and it is probable that steps will soon be taken by the Government to extend its military power in the direction of that which this new type of vessel represents.

THE underlying idea of the pneumatic gun is the use of high explosives. These could not be used in the projectiles fired from ordinary cannon, on account of the danger of explosion from the shock the projectile receives

when propelled by gunpowder. This danger is overcome in the dynamite gun by using compressed air in the place of gunpowder as the propelling force. The projectiles are filled with gun cotton or nitro-gelatine, the latter being a more powerful explosive than dynamite. The guns of the "Vesuvius" can throw two hundred pounds of this high explosive a distance of several miles; and no vessel afloat would be able to survive even a single blow struck by such a power. There are some of these guns in the forts at the entrance of New York harbor, and some at the entrance of San Francisco harbor. As an experiment one of the latter was used recently to throw a projectile filled with this high explosive across the Golden Gate, a distance of one mile, into some rocky hills on the opposite side; the result being that a hole was blown in the solid rock where the projectile struck, thirty feet deep and sixty-five feet in diameter.

* * *

THAT we have reached a time in the history of the world when such appalling agencies of destruction are being discovered and eagerly sought for by the governments of the earth for military uses, is a very significant fact. The use of such things in warfare cannot but have a most baneful effect upon the minds of those who become familiar with them. Human life has been held cheaply enough in the past, even in the most "civilized" warfare; but with the use of these new agencies, it is only to be expected that it will soon come to be held more cheaply than ever. And when human life is held cheaply there is not likely to be a very stable condition of peace.

Futility of Arbitration to Avert War.

In making note of the "fourth annual Mohonk Conference on International Arbitration," recently held at Lake Mohonk, the New York *Sun* makes the following comments upon the idea of a coming era of general peace through the establishment of the arbitral method of settling national disputes:—

"It is a queer time for plans of international arbitration. The war between the United States and Spain is a striking evidence of the futility of international arbitration, except in comparatively picayune matters or where one of two nations at controversy is really willing to yield to the other. When the feelings of either nation are strongly stirred, as the feelings of Americans were by the long misrule of the Spaniards in Cuba and by the destruction of the "Maine," the talk of arbitration is preposterous. . . .

"It may be taken for granted that so long as a majority of the American people retain their common sense they will not submit any really important matter to arbitration. If any vital interest of the United States is menaced seriously, it must be protected by the strong hand. There is no other sure way of protecting it. A claim of right cannot be sacrificed to the chances of arbitration, which at the best is a mere lottery.

"Judge Rufus B. Cowing, of this city, told the Mohonkers, perhaps with some ironical intention, that 'altruism' was needed to 'secure arbitration and the dethronement of our armies and navies.' Precisely. But what would an altruistic nation be? A nation ready to prefer the interests of some other nation to its own. In other words, a fool nation. A country conducted on the altruistic plan would soon be driven to the wall.

"In view of the fact that arbitration is a hopeless humbug in the case of many strikes of workmen, the attempt to apply to the nations of the world a principle that is frequently a failure when applied to a bakery or shoe shop or any other small concern is amusing. Do the Mohonkers want an International Board of Arbitration that will vie in usefulness with that illustrious court, the New York Board of Mediation and Arbitration?

"Until national patriotism dies, and is supplanted by a feeling of international solidarity, or whatever our Socialist philosophers call it, international arbitration, save in the matter of unregarded trifles, must remain a foppery and a toy. The reasonably distinguished and generally amiable gentlemen who aired their views of arbitration at Lake Mohonk might, with as much practical effect upon the policy of nations, have discussed the question, 'Do the inhabitants of Mars shave?'"

CONGRESSMAN Elijah Morse, who has been prominent in connection with recent efforts to "put God in the Constitution," died at his home in Canton, Mass., June 5.

"War About A Bucket."

Co. 12, Nat. Mil. Home, Ohio, June 11th, 1898.

EDITOR OF AMERICAN SENTINEL:—As a subscriber to and reader of your paper, please permit me to make a small complaint. On p. 363, you quote from *The Oriental Watchman* an article, "War About a Bucket"—"a long and bloody war"—while in your comments thereupon you do not so much as mention to your readers another "War About a Bucket" quite as notorious and promising to be as bloody as that of A. D. 1005. Your paper is not lacking in comments elsewhere upon the "Bucket War" to which allusion is here made; but the subject was made so very apropos by your excerpt from the *Watchman*, that a more extended comparison might have been reasonably expected. The writer does not wish to burden your columns with what is flooding our daily papers (or would be but for military censorship); therefore will only add that according to a Spanish Lexicon owned by the writer, the Spanish word "Cuba" is defined as meaning "Bucket."

Very Respectfully Yours,

ALLEN M. BLANCHARD.

SENATOR LODGE has introduced a resolution in Congress calling for an investigation of the charges which have been made concerning the disposal of the \$288,000 appropriation recently gained from the national treasury by the Southern Methodist Church.

An Illustration of Papal Intolerance.

BY JOHN MCCARTHY.

WE hear much now-a-days of Catholic liberality. Papist historians, and theologians do their best to deceive the present generation, by glossing over the barbarous and unchristian acts of the Dark Ages, either by denying papal responsibility for the same, or by falsifying the facts in such a manner as to make it appear that the victims were criminals of the vilest class, which disqualified them from being tolerated in any civilized society.

We have before us a book by the Catholic bishop, Right Rev. John Milner, the "End of Religious Controversy," and in studying its pages we find that this complaisant bishop, tries to persuade his readers that the Roman Catholic Church *never* has persecuted those opposed to her doctrines; never authorized persecution even in the most minor degree; and in fact has even discouraged all idea of employing force to win converts from the ranks of heresy. Ed. 1895: pages 320—335:

To disprove and give the lie to such writers, we shall quote for the benefit of our readers, an incident of vital importance, to demonstrate how intolerant are the people who have been under the thumb of Rome for centuries. The republic of Peru is looked upon by the Papal See, as an exemplary republic, since the inhabitants of the same with rare exceptions, are members of her "communion." About eight years ago a friend of mine, the Rev. Penzotti, went to Peru to labor as a missionary and colporter, under the auspices of the Methodist Episcopal Church. He, by consecrated labor sought to turn people from the obscurity of error, to the truth as it is in Jesus. Soon the zeal he manifested in doing his "Father's business," drew the attention of the Catholic priests to him, and immediately they began to preach death and destruction to all heretics.

The fanatical populace, learning from their priests, that eternal rewards awaited all who should in any way maltreat, persecute, or kill the heretics, inaugurated a religious persecution against all who were favorable to the doctrines preached by the Rev. Penzotti; and not content with opposing the free preaching of the gospel, they actually sequestered all the Bibles and books of the aforementioned brother, and publicly burnt the same in the principal plaza. Now as is the case in nearly all strictly Catholic countries, the head ecclesiastical dignitaries, also occupy the principal judicial positions; so bigotry and fanaticism have an untrammelled course; so that after the priest in his capacity as "spiritual guide" of the people, advised the seizure of all "heretical books," and the persecution of the "heretical" invader, then the priest in his "judicial capacity" steps in to execute judgment against the disturber of the public peace, who had dared to disseminate "pernicious doctrines."

Now as heretics in those poor, benighted countries, are counted of lower order than a thief or a murderer, one would expect that their degradation would be of a more

debasement character, than would be allotted to either of the above criminals. And such indeed transpired in the present case, since the priest-judge, afraid to confine our brother within the prison walls, in company with the other prisoners, lest he should follow Paul's example, and preach the gospel there, decided to isolate him; and ordered him to be kept within a place in which pigs had formerly been confined, with a guard near by to watch his every action. Thus was this good brother detained for nine months. This cruelty and savage treatment would have continued for a much longer period, had it not been for diplomatic intervention, which delivered him from the paws of the beast, that would have crushed out his very life.

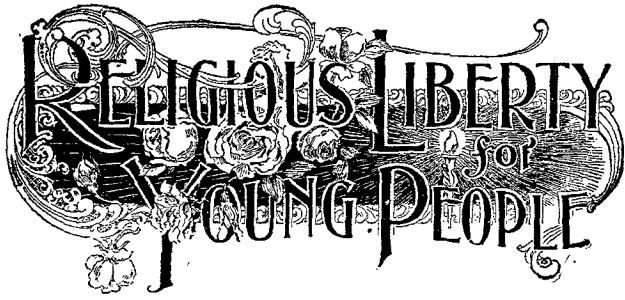
A Catholic journal or historian would tell you that such was not true; or if true, such an act was committed against the wishes of Santa Sede. But let me ask, why do priests seek to occupy political or judicial positions, if it is not to prosecute those whom they fail to convert to their ideas by logical reasoning? Yes, this is the only reason; and in this way the Catholic Church can disclaim that she, as an ecclesiastical power, ever persecutes; but hides the fact that the same church dignitaries in judicial capacities are guilty of such persecutions.

Many Protestants(?) closing their eyes to these facts, clamour for a union with the "Mother Church"; to gain which end they are willing to surrender every principle of truth that is so precious to the true believer. But let them understand that Rome yields nothing; she—according to the dignitaries occupying the most exalted positions—never changes; hence when she obtains the power to legislate as she did down in the middle ages; when the congresses and senates of the world are her slavish instruments, we may be confident of a re-enactment of the same diabolical methods as were then employed, to compel by innumerable tortures all to acquiesce to this man-made, and anti-christian religion.

Let not lethargy possess thee for a single moment my brother; be vigilant and valiant in the cause of truth; rally around the heavenly ensign carried by Jesus himself. It is true the conflict will be hottest there, it is also true that there are greater hardships for those who faithfully follow Jesus all the way, who will not compromise with error in the least degree; but only by fighting the good fight can we hope to overcome; and since only overcomers can ever enter the pearly gates of the Heavenly Jerusalem; the Holy City, this involves upon us the duty, or better still the privilege, of fighting against the powers of darkness with the divinely-appointed weapons; by beating down tradition, error, and erroneous dogmas with the sword of truth; knowing that eventually we shall be "more than conquerors through Him that loved us."

Buenos Ayres, Argentina.

It is said of Benjamin Franklin that to the end of his life he maintained that "there never was a good war."



Subjects of the Kingdom.

"MAMA, I've been thinking of Christ's coming, and trying to understand how everything fits together, and I must say I feel puzzled. I understand something about the reason why we have had such a history of woe for six thousand years. It is because earth has been the stage upon which the drama of good and evil has been working out—not only before men, but also before the angels of God. Lucifer's war against the government of God in heaven was transferred to the earth through the voluntary choice of Adam; for he was disloyal to God. I understand some things; but, mama, why has the world gone on six thousand years in sin and woe? Could not the angels see the malignity of Satan's plan of government long before this, and could not the government of heaven have been sure of their loyalty long ago?"

"Yes; I think so. It has been for man's sake, for Christ's sake, for the fulfilling of the purpose of God."

"How, mama?"

"What did God create this earth for, Charlie? You may read Isa. 45:18."

"For thus saith the Lord that created the heavens, God himself that formed the earth, and made it; he hath established it, he created it not in vain, he formed it to be inhabited."

"Well, I am sure I cannot see how that answers the question. It only mixes things up more. If the world is to be inhabited, why does it have to come to an end?"

"I am going to ask you a few questions now," said Mrs. Ross. "How many people out of each generation do you think have been loyal to God?"

"There were not very many in Noah's day," said Charlie, thoughtfully. God told Elijah that there were seven thousand in his day. At the time of Christ there were not very many, but afterward a good many thousand were converted. During the Dark Ages there were millions who were true unto death, and to-day there is a very great number who believe in Jesus. I suppose, though, that when the test of the last days comes, many will go back to this world."

"No doubt," said Mrs. Ross. "But what proportion of the generations of the world have been heirs of the kingdom of God?"

"O, only a small proportion," said Charlie.

"Do you remember who is called the father of the faithful?" asked Mrs. Ross.

"Yes, Abraham."

"You remember that Jesus said to the Jews who claimed to be Abraham's seed, that they were not the seed of Abraham, because they did not believe on him. I am speaking of this to show you that God compares his children to seed. 'If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.' God has chosen those who are rich in faith to be heirs of the kingdom; but it has taken a long time, and many generations to gather out a sufficient number of faithful souls to repeople the earth. It was to redeem an inhabited earth that Christ died on the cross. Lucifer, under the blaze of the throne, doubted God's love. The people of God are to be under the blaze of the throne; they must be tested on the point of faith in God as a God of love so that 'affliction shall not rise up a second time.' Now do you see why the history of the earth has dragged through six thousand years?"

"Y-e-es; but how is it, mama? Is the number nearly made up?"

"It is, Charlie. You remember reading how Satan, who is called the prince of this world, because he has usurped Christ's place, is said to have come down having great wrath because he knoweth that he hath but a short time. He is having his last chance to display his scheme of government."

"How will Christ come?"

"John says, 'Behold, he cometh with clouds and every eye shall see him.' Matthew tells us that 'all his holy angels will come with him,' that 'he will sit upon the throne of his glory.' He whose right it is to reign will confront his rebellious world: Those who have cast aside his law will then be in view of what they have lost, and will 'wail because of him,' crying for 'the rocks and mountains to cover them.' But the heirs of the kingdom will say joyfully, 'This is our God, we have waited for him, and he will save us. This is the Lord, we will rejoice and be glad in his salvation.' At that day those who have loved God and made their love manifest by loyalty to his government, will be vindicated and exalted."

"I see," said Charlie. "It is just as if a king of this world had been thrust from his throne by a usurper who won part of the subjects away from the true king, and then the king comes back with an army and power to overcome the enemy. But, mama, will Christ begin his reign on the earth immediately?"

"He will manifest his power, but will not come to the earth. Paul says, 'The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air.' Jesus says that he will send forth his angels to gather together his elect from all parts of the earth. This gathering together of the resurrected and living saints will be the gathering together of subjects of Christ's kingdom. The coming of Christ is compared to the harvest. 'The harvest is the end of the world.'"

"What does that mean, mama? Will the earth be burned up, and then will Christ make another world for his kingdom?"

"O no." He says he will 'not make a full end.' The end of the world means the end of the age, the end of human affairs as they are run to day. You can see that by the gathering up of Christ's subjects from the earth, the wicked alone will be left."

"Will they be alive, mama?"

"No, Charlie. The prophet says, 'The slain of the Lord at that day shall be from one end of the earth to the other.' The cities will be broken down at the presence of the Lord. Every island and mountain will be removed. The atmospheric heaven will pass away, and total darkness will reign. The birds of the heavens will eat the flesh of the slain and die, and in the midst of silence, darkness and chaos, Satan and his angels will be bound for a thousand years."

"Where will God's people be, mama?"

"They will be in heaven with Christ. Before them will be unfolded the whole history of the controversy between good and evil. Judgment will be given unto them, and the saints will judge the world and fallen angels. Things will be reversed when Jesus comes."

"But, mama, when will Christ's kingdom be set up on earth?"

"At the end of the thousand years. Then 'the glory of the Lord will cover the earth as the waters cover the sea,' and 'the meek shall inherit the earth, and delight themselves in the abundance of peace.'" F. B.

Studies in French History —27.

"MEANTIME it was quite hard to tell, for sure, just who had a right to France, whether it was the Dauphin Charles or the infant king of England, who was only a very little babe when his father died. However, he was proclaimed King Henry the Sixth, in Paris."

"I imagine that business didn't suit the dauphin very much," said Florence Ray.

"No; it was not at all to his taste, but he was of an indolent, lazy disposition, not inclined to anything harder than dancing and having a good time. Of course he was very young at this time (1422), being only twenty years old. Perhaps this may in part have accounted for his indolent, careless way of living. But when we stop to consider the condition of France at this time; that England had actually conquered a goodly portion of it, and that the infant Henry, of England, had been proclaimed king, right in the ancient capital and metropolis of the land of the Capets, we are astonished that Charles VII. could have been so reckless as he was,—even thinking of going out of the country entirely, and leaving his people to their fate."

"He did not seem to inherit much of the blood of Hugh Capet," observed Edna Phillips.

"No; he inherited his throne, though indeed it had

become a tottering one, but he did not fall heir to his patriotism or his courage. The English, indeed, claimed the most of the northern part of France, but Charles might have busied himself to good advantage in relieving the terrible necessities of his poor, starving people. But he seemed incapable of doing anything more serious than dancing."

"Perhaps he did not know of the bad state of things," said Milly Brown, with characteristic sympathy.

"It seems that he could scarcely have been ignorant of the fact that his people were so starved that the poorer classes were very glad to get the dead carcass of a dog to devour. It was at this time that the horrible amusement called the 'Danse Macabre' became quite popular among the wretched people."

"It seems so sad, professor, that I do not like to think about it, and it almost seems a pity to learn about those dreadful things. One almost gets tired of the same old story of horrors. Don't you think so?" asked Julia March.

"Yes; it seems sad to think about or even to learn about. But of course we must take history as it comes to us. We can neither make it better nor worse. But one thing we *may* do: we can make such a history of our own lives, Julia, that we shall not fear or blush to have it read."

"Will you please tell us a little about that awful play, or something of the kind, you mentioned? I want to know more about it," said Charlie White.

"Certainly; I will tell you all you need to know about it. Remember this was in the early part of the fifteenth century. The name, Danse Macabre, signifies the dance of death. It consisted only in wild and aimless dancing and yelling among the graves. It was participated in by hundreds who desired to do something to forget for a while their miserable existence. This wild revel they would keep up till morning, and then, exhausted and wretched, they would slink away, to return again at night."

"Didn't these horrors disturb the mind of Charles?" asked Will Palmeter.

"Not in the least; nothing of a serious nature ever disturbed him."

"I can't see what made them call him The Victorious, if he was so cowardly," said Will.

"I think they had no reason for it; but I suppose the title pleased his vanity."

"Was this king as eager to get money from his people so that he could live in luxury as some of the other kings had been?" asked Max Smith.

"No; this did not seem to be his disposition. He was too indolent to let money matters trouble him. You will believe this the more readily when I tell you that it is related of him that he once needed a pair of shoes, and ordered them delivered. But the shoemaker, being of a more thrifty disposition than Charles, seeing that the money was not forthcoming, refused to leave the shoes. So the king had to get along as well as he could without.

But this neither disturbed his peace of mind nor robbed him of his determination to have a good time."

"I think you said that little Henry VI. of England had been announced king in Paris, after his father died," said Edna. "Didn't he appoint some one to act as king till the baby grew?"

"O yes, indeed; he did not forget that. He was too cool-headed to neglect to make secure the great victories he had won. So the important office of regent was held by the Duke of Bedford."

"I think I've read that he was a wise and good man," said Edna; "affairs must have prospered with him at the head of government."

"I've no doubt they would have prospered better, but for the fact that the duke was more anxious to gain the rest of France for the English crown than to mitigate the sufferings of the people, though he would gladly have done both."

"I would like to know what became of Queen Isabella. I think you have not mentioned her since poor crazy Charles died," said Maggie Palmeter.

"She lived in the very place—the same hotel St. Pol, where her poor neglected husband passed so many years. She lived for a long time, and let us hope she was sorry for the wretched part she had acted before she died."

"Why, let me see," said Will Palmeter, "she must have been the grandmother of the little English king, Henry, wasn't she?"

"Why no; how could that be?" chimed in Rob Billings. "I thought she was the French queen, and the mother of the Dauphin Charles the seventh."

"She was all of that, and yet Will is right. Who can explain? Hands up! Who remembers about this? Jennie Jacobs may answer."

"Why, it is easy enough, I think. Rob forgets that King Henry V. married Catharine, the daughter of crazy Charles and Queen Isabella, so of course their little boy Henry would be the grandson of Isabella."

"I remember it now," said Robert. "I'll just note that in my book, and then I won't be apt to forget it again."

"When the kings and queens of different countries marry each other, it is apt to make quite a change in the map of the countries concerned, and so it is well to make it a point to remember such things."

"Uncle Jack says that when Isabella died, they put the image of a wolf over her as a monument," said Edna.

"So they did, and it was not at all complimentary to her disposition and virtues. Though once she wept when little Henry lifted his baby cap to her, in token of respect, I suppose she did not think she deserved so much. So let us hope she was not entirely without feelings of tenderness.

"About this time a remarkable woman named Jeanne Dare arose, claiming that she was sent of God to deliver France. I would like Robert Billings to tell us all he can of her history, either verbally or in writing, just as he likes, at our next study."

MRS. L. D. AVERY-STUTTLE.

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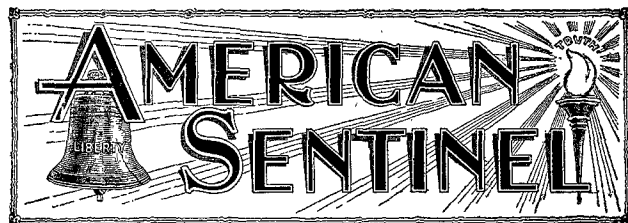
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SAMPLE PAGE OF INTERLINEAR GREEK NEW TESTAMENT.

XIII. XIV. I CORINTHIANS. 459

<p>13 Ἐάν ταις γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἦχῶν ἢ κύμβαλον ἀλαλάζον. 2 Καὶ ἐάν ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐάν ἔχω πίσαν τὴν πίστιν, ὥστε ὄρη μθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι. 3 Καὶ ἐάν ὑψώσω πάντα τὰ ὑπάρχοντά μου, καὶ ἐάν παραδῶ τὸ σῶμά μου ἵνα καυθῶμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. 4 Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη, οὐ ζηλοῖ ἡ ἀγάπη, οὐ περνεύεται, οὐ φουσιούται, οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογιζεται τὸ κακόν, οὐ χαιρεῖ ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. 8 Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. εἴτε ὁδοὶ προφητείας, καταργηθῶσιν, εἴτε γλώσσαι, παύσονται, εἴτε γνῶσις, καταργηθήσεται. 9 Ἐκ μέρους γὰρ γινώσκουμεν, καὶ ἐκ μέρους προφητεύομεν. 10 Ὃταν δὲ ἔλθῃ τὸ τέλειον, ἄρα τότε τὸ ἐκ μέρους καταργηθήσεται. 11 Ὃτε ἦμην νήπιος, ὥς νήπιος ἐλάλουν, ὥς νήπιος ἐφρόνου, ὥς νήπιος ἐλογιζόμην, ὅτε ἔγενον ἀνήρ, κατήργηκα τὰ τοῦ νηπίου. 12 βλέπομεν γὰρ ἄρτι δι' ἰσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. 13 νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα, μείζων δὲ τούτων ἡ ἀγάπη. 14 Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε. 2 ὁ γὰρ λαλῶν γλώσσῃ, οὐκ</p>	<p>men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself; it is not puffed up; it doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; it beareth all things, believeth all things, hopeth all things, endureth all things. 8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. 9 For we know in part, and we prophesy in part, 10 But when that which is perfect is come, then that which is in part shall be done away. 11 When I was a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13 And now abide faith, hope, charity, these three; but the greatest of these is charity. XIV. Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. 2 For he that speaketh in an unknown tongue speaketh not unto men, but</p>	<p>men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself; it is not puffed up; it doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; it beareth all things, believeth all things, hopeth all things, endureth all things. 8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. 9 For we know in part, and we prophesy in part, 10 But when that which is perfect is come, then that which is in part shall be done away. 11 When I was a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13 And now abide faith, hope, charity, these three; but the greatest of these is charity. XIV. Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. 2 For he that speaketh in an unknown tongue speaketh not unto men, but</p>
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ἢ κἂν ΛΑ. ἢ κἂν ΤΡΑ. ἢ μθιστάναι LTT. ἢ οὐδὲν EGV. ἢ κἂν ΙΤΡΑ. ἢ ψωμίζω Ε. ἢ κἂν ΛΑ. ἢ καυθῶμαι I shall be burned T. ἢ οὐδὲν T. ἢ ἡ ἀγάπη ΙΤΑ. ἢ συν. T. ἢ πίπτει LTTA. ἢ [δὲ] ΤΡ. ἢ — τότε LTTA.W. ἢ ἐλάλουν ὡς νήπιος ΙΤΤΑ.W. ἢ ἐφρόνου ὡς νήπιος, ἐλογιζόμην ὡς νήπιος LTTA. ἢ — δὲ but LTTA.

Revised and enlarged by Thomas Sheldon Green, M. A., with a preface by H. I. Hastings, Editor of the *Christian*, Boston, Mass., and a Supplement by J. H. Thayer, D. D., Litt. D., Professor of New Testament Criticism and Interpretation in the Divinity School of Harvard University.

Containing additional Words and Forms to be found in one or another of the Greek Texts in current use, especially those of Lachmann, Tischendorf, Regellus, Wescott, and Hort, and the revisers of 1881.

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American Sentinel.

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It is pointed out by some who defend the policy of territorial extension upon which the nation has entered, that the same objections now made against this policy were made when the nation acquired "Louisiana" and other territory on the North American continent. But this comparison loses its force in view of the fact that the present policy is one which will plant the national flag in the midst of the political strifes of the Old World. To keep possession of the Philippine Islands, the United States will need as big an army and navy as if "Uncle Sam" himself were an Old World power.

INTERNATIONAL diplomacy was defined recently by a well known clergyman of this city, as being "the art of lying;" and this definition finds support in a statement credited to Bismarck, that the surest way for one diplomat to deceive another in a matter of international controversy would be to tell him the exact truth.

And yet this diplomacy is considered an indispensable thing by all the powers which are called "Christian."

SOME people are so short of time in this world that they are very likely to be eternally short of time in the next.

GERMANY has reinforced her naval squadron in the Philippine Islands, and now has a naval force in Manila bay that is considered quite the equal of that under command of Admiral Dewey. This is done, of course, with friendly assurances on the part of Germany; but probably it is nowhere more true than in diplomacy that "actions speak louder than words."

THE present war, ostensibly Christian though it be, furnishes illustrations of the spirit of war that do not at all differ from those furnished by war in general. A young sailor on the cruiser "Montgomery," writing to a relative in Jersey City, describes a battle with two Spanish gunboats, and makes these illustrative remarks about himself: "I look like a pirate;" "I don't know if we killed any Dons or not, but I hope we did." A victory is always welcome in war; but somehow it is never so welcome to the winning side as when there has been a tremendous loss of life on the other side.

A JOURNAL of this city quotes Justice Brewer, of the Supreme Court, as the author of a recent decision which for lack of solid ground to stand on, is comparable only to his decision in 1892 affirming that "this is a Christian nation." The case was that of a railway which had entered into a contract with Mercer County, Ky., to run "through" the county, but had terminated two miles short of the county line. Justice Brewer held that this was to be considered a fulfillment of its obligation in the matter, and in proof quoted from John Bunyan: "As I walked through the wilderness of this world I lighted on a certain place where there was a den," etc. As Bunyan had not gone from

one end of the wilderness to the other, it followed that to go "through" a place might mean to go only part way from one side to the other! From this it would appear that the dictionary is not held at a premium in the Supreme Court.

THE Wisconsin W. C. T. U. have dropped the "Department of Sabbath Observance" from their program of work for the coming year.

EVERYBODY seems to be agreed that the exploit of young Lieutenant Hobson and his handful of men in Santiago harbor is almost beyond praise as an exhibition of courage, skill and patriotism. But precisely what advantage it is to have the harbor of Santiago blocked against a powerful fleet lying outside, and which would quickly terminate the campaign if it could only get at the enemy's forces lying within the harbor, does not seem to be so clear in the public mind. At least nobody seems disposed to point it out.

It is reported that Spain has made another appeal to the pope to use his influence in securing peace, by calling for intervention from the Powers of Europe.

ROMAN CATHOLIC priests in Mexico are reported to be lending their influence to the cause of Spain. The Catholic clergy are generally favorable to Spain outside of the United States.

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