

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

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Any one receiving the American Sentinel without having ordered it may know that it is sent to him by some friend. Therefore those who have not ordered the Sentinel need have no fears that they will be asked to pay for it.

(Entered at the New York Post-office.)

AN ounce of consecration is worth a pound of talent.

RELIGIOUS legislation puts law in the place of conscience.

NO STATE was ever known to be saved by a profession of religion.

HUMAN nature and heathenism have been in partnership since the fall.

NO MAN who appreciates liberty desires to withhold any degree of it from his neighbor.

THE peace which is needed in this world is not the kind that has to be imposed on people by force.

THE Sabbath, as God's memorial, can no more be lost or changed by the acts of men than can the rainbow.

JESUS CHRIST is the true rest-giver; but he commands no person to receive it; he only invites men to come to him.

THE country has plenty of men who are willing to die for it; what it needs is men who are willing to live for it.

THE world's peace is maintained by the rule of earthly powers; with the Christian, peace itself is the ruling power.

A LEGISLATURE can enact a Sabbath law with exactly the same propriety that it could set about the task of manufacturing rest for the people.

THE boy who tries to lift himself by the straps of his boots, is father to the man who thinks people can be made better by religious legislation.

THE Sabbath day is restful only to him who uses it religiously, as the Creator designed. It is God's rest, and therefore the rest cannot be other than religious.

Defining Sin.

A PRESS item announces that "By invitation of their General Assembly, the United Presbyterians are to vote in their presbyteries on the question whether the use of tobacco is a sin."

But how can the vote of the presbyteries settle the question, any more than a certain Presbyterian vote some years ago settled the question of infant damnation, or than the vote of the papal Ecumenical Council settled it that the pope is infallible? The principle of all such voting is papal and not protestant.

The Apostle Paul tells us that he discovered what was sin by means of the law. "I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

And the Apostle John says also: "Sin is the transgression of the law." 1 John 3:4.

And that law demands that an individual love the Lord with all his heart, mind, and strength, and his neighbor as himself. Is this consistent with the love of tobacco?

We think not. The smoking and chewing of tobacco

is an utterly useless indulgence, to say nothing of its harmful character, as established by medical testimony and the facts of observation; or of its filthiness, utterly inconsistent with sanctification of the flesh and spirit. And being utterly useless, the love of it, which all users of the weed acquire, is certainly altogether inconsistent with that love to God which demands that we devote all our energies and means to the service of God and our fellowmen. Every useless indulgence proclaims that the individual does not love God supremely, as the law requires.

Just what the law does require, in any case, must be brought to the consciousness of the individual by the Word of God, and the convicting power of the Spirit.

It is useless for any assembly of men to try to define sin. The law of God has settled every such question for all time. The principle of such a proceeding leads directly away from the law, and from its Author.

The Christian Endeavor Convention.

This convention—the seventeenth annual convention of the united societies of Christian Endeavor—was held in Nashville, Tenn., July 6-11.

In one respect the convention was a disappointment to the friends of the Endeavor movement,—the attendance fell far below the number that had been anticipated. Those in attendance were only about one third of the number that had been counted on by those in charge of the gathering. But the usual zeal and enthusiasm which has marked the Endeavor work hitherto, was manifested on this occasion, and the president and other leaders betrayed no doubts, if they felt any, that the convention was in every way a grand success.

Two large buildings on the grounds of the recent centennial exposition held in Nashville were utilized for the large general meetings of the convention, and at other times meetings were held in the various churches, which were plentifully scattered throughout the city. It is proclaimed as a cardinal feature of Christian Endeavor that the movement aims to teach loyalty to the church, and to closely identify itself with the regular church work in the respective denominations which it represents.

It would not take an observer long to discover what was the spirit of the convention. Fraternity was the uppermost thought in nearly every speech, and the verse of the familiar hymn beginning "Blest be the tie that binds" seemed liable to be called into use at almost any moment. There was fraternity between North and South, there was fraternity between white man and negro, and fraternity between American and Canadian, the latter being represented by a delegation from Toronto. In fact there was a very fraternal feeling for the people of all nations and countries, with one exception. That exception was a marked one; namely, the poor

Spaniards who were in resistance to the arms of the United States. Whatever brotherly feeling for them might and doubtless would have been manifested under other circumstances, was on this occasion swallowed up in the tremendous enthusiasm felt and shown for the success of the national arms.

This indeed was the dead fly in the ointment of Christian love which seemed to be so prominent a feature of the gathering. In all justice to the rank and file of the Endeavor army, it must be said that one cannot long associate with them without receiving the impression that they are as sincere as they are earnest. They simply do not see that the spirit of Christianity and the spirit of nationalism do not harmonize with each other. The idea of working for Jesus in fulfillment of the great commission by him to his disciples, was made to blend completely with that of working to further the interests of the United States Government; and if there was in the minds of the speakers any conception of a difference between Christian warfare and the warfare of American soldiers before Santiago, there was nothing said or done to indicate the fact.

The report of the secretary, Mr. Baer, showed that there are Christian Endeavor societies in nearly every land, not excepting Spain. Indeed, it was mentioned in the report that Spain stood at the head of all countries in point of the proportionate increase of Junior societies; so that it is plainly to be inferred that the Endeavor movement has made considerable progress in that land. It was mentioned also that there are Endeavor societies among the troops now at the front fighting the battles of the nation in Cuba; and this statement led us to query whether there might not also be some societies among the troops on the Spanish side, and if so, what would become of the "tie that binds" when two societies should meet and stand opposed to each other in arms. It is strange that with such considerations plainly before them, Christian people should fail to see that "patriotism," which calls to the defense of the national flag, in Spain as well as in every other land, cannot harmonize with a work which embodies the divine principle of love to all men, without distinction of class or nation. We cannot say that we love those whom we are trying to kill.

An incident related by one speaker at the "Sabbath Observance" meeting, held in the First Presbyterian Church of Nashville, on Sunday, the 10th, illustrates how the spirit of "patriotism" tends to substitute itself even for religion in the unguarded mind. A teacher of a youthful Sunday-school class was questioning his pupils on the subject of the ten commandments. Coming to the fourth, he asked who could repeat it, and no one responding, he thought it might be well to prompt them a little, and so he began with "Remember;" when with a look of sudden confidence one boy with upraised hand signified his readiness to answer.

"You may tell us," said the teacher.

"Remember the Maine!" was the prompt reply.

And one would have thought, from the prominence given at the convention to the glorification of the war spirit, or rather, of the spirit of nationalism which at that time was finding its fullest expression in the war, that "Remember the Maine" was accounted even there as having almost the moral obligation of a command of God.

There was no manifest move made on this occasion in the direction of influencing legislation for the promotion of religious ends, or of exercising the power of the society through political channels; though it is not to be supposed that the society has changed its attitude toward such projects from that shown at previous conventions. The ideas which have been put to the front by the war with Spain and the projected Anglo-Saxon alliance, overshadowed others which, had the situation been different, would no doubt have been given some prominence. It was evident that the society considers itself an important factor in the solution of problems of national and international importance. It will lend its power in this way to the Government, and—what would naturally follow, though perhaps not now contemplated—will receive in return the exercise of governmental power and authority for the promotion of its ends. The society takes to itself—rightfully perhaps—no small credit in bringing about the happy obliteration of sectional animosity between North and South, and it was affirmed by one speaker that had the society been in existence previous to 1861, the Civil War would never have occurred.

The prominence given to the idea of Anglo-Saxon fraternity was indicated by draping the speaker's desk in the auditorium with the English and American flags; and with the various military airs which were rendered, the convention did not forget "God Save the Queen." The statement was made by a prominent speaker that at the convention of 1900, which is to meet in London, Eng., there will be drawn up, signed and sealed, through the influence of Christian Endeavor, the long-talked of international alliance between Great Britain and the United States. This was received by the audience with great applause.

And thus, by its blending of Christianity with nationalism,—with the aims and purposes of civil government, carried forward by carnal agencies, as is the present war with Spain; by its adoption, in short, of the idea of national Christianity—does the great Christian Endeavor movement lend itself—unconsciously it may be but none the less truly—to the general movement so widespread throughout the religious world, which aims at the establishment of an earthly, political, sensual, impossible, kingdom of God.

The convention of next year will be held in Detroit, Mich., and will no doubt be largely attended, not presenting the objection of a long journey to the South which seems to have been mainly responsible for the absence of so many expected delegates from the convention of 1898.

Another Piece of Ancient Republican History Which Is Also Modern.

THE example of the republic of Rome in becoming imperial in territory, is a point worthy of careful consideration just now in view of the career of imperialism in territory that is just now opening before the republic of the United States. This, because imperialism in territory was the open road through which the republic of Rome walked to every other sort of imperialism.

Foreign territory once acquired, must be governed, and the governors must be sent from Rome. The Senate was the governing power of the provinces, and had the appointing of the governors. And the governorship was the goal of wealth. A governor could go out from Rome poor, perhaps a bankrupt, hold his province for one, two, or three years, and return with millions.

"To obtain a province was the first ambition of a Roman noble. The road to it lay through the praetorship and the consulship; these offices, therefore, became the prizes of the State, and being in the gift of the people, they were sought after by means which demoralized alike the givers and the receivers. The elections were managed by clubs and coteries; and, except on occasions of national danger or political excitement, those who spent most freely were most certain of success.

"Under these conditions the chief powers in the commonwealth necessarily centered in the rich. There was no longer an aristocracy of birth, *still less of virtue*. . . . But the door of promotion was open to all who had the golden key. The great commoners bought their way into the magistracies. From the magistracies they passed into the Senate."—*Froude*. And from the Senate they passed to the governorship of a province.

To obtain the first office in the line of promotion to the governorship, men would exhaust every resource and plunge into what, otherwise, would have been hopeless indebtedness: yet having obtained the governorship, when they returned they were freely able to pay all their debts and still be millionaires.

The highest officers of the State were open in theory to the meanest citizen: they were confined in fact to those who had the longest purses, or the most ready use of the tongue on popular platforms. Distinctions of birth had been exchanged for distinctions of wealth. The struggle between plebeians and patricians for equality of privilege was over, and a new division had been formed between the party of property, and a party who desired a change in the structure in society."—*Froude*.

Everybody can see how exactly this sketch of the political character of Rome in her republican days is paralleled already in the political character of the United States. And now this prospective imperialism in territory of the United States opens the door to be a further parallel and a further development of the imperial spirit, through provincial and colonial systems of governments.

Of course, republican Rome did not go the full length at a plunge. She began in genuine "republican simplicity." Indeed, "the governor was bound by law to administer his office with republican honesty and frugality." Accordingly, "Cato, when governor of Sardinia, appeared in the towns subject to him on foot and attended by a single servant who carried his coat and sacrificial ladle; and, when he returned from his Spanish governorship, he sold his war-horse beforehand, because he did not hold himself entitled to charge the State with the expenses of its transport."

But, "The new provincial system necessitated the appointment of governors, whose position was absolutely incompatible, not only with the welfare of the provinces, but with the Roman Constitution. As the Roman community in the provinces took the place of the former rulers of the land, so the governor appeared there in the position of a king." "But it is not practicable for any length of time to be at once republican and king. Playing the part of governors demoralized the Roman ruling class with fearful rapidity. Haughtiness and arrogance toward the provincials were so natural in the circumstances, as scarcely to form matter of reproach against the individual magistrate."—*Mommsen*.

Now read the following analysis by *Harper's Weekly*, of what will be the governing power in the colonial possessions, which by the present war, are being almost forced under the authority or the protectorate of the American republic:—

"There is no doubt as to the power of Congress to acquire territory. The power to declare war and the power to make treaties imply the power to acquire territory. There is no one who questions its existence. It has been declared over and over again by the Supreme Court. Neither is there any doubt as to the power of Congress to govern territory so acquired. This is expressly granted to Congress in the provision of the Constitution which authorizes the legislative branch of the Government to make needful rules and regulations respecting territories. As Justice Bradley said in 'The Late Corporation of the Church of Jesus Christ of Latter-Day Saints vs. United States': 'It would be absurd to hold that the United States has power to acquire territory and no power to govern it when acquired.'

"Nothing, then, can prevent the annexation of territory that may be acquired in war with Spain or through a treaty of peace; whether a resolution of annexation would hold is another question, which, however, is not likely to be raised. And territory once acquired, *it will be governed absolutely by Congress*; the President and the regular judiciary having nothing to say in the matter after the organic law establishing the territorial government, if such a law be passed, is once in operation. If, however, Congress assumes full control as a local government, it will be free to do as it will—to pass one law for one territory and another for another, or to neglect all impartially; while as to the executive and judicial authorities of these territories, they will be such men as the politicians of Congress prefer."

Thus in this "imperial" career that opens before the republic of the United States, and which the multitude

are insisting that she shall accept, the Congress of the United States will stand exactly in the attitude in which the Senate of the Roman republic stood. And with politics already in this republic, an exact parallel with that in the Roman republic, who can soberly and honestly doubt that the like results will follow here, that followed there, as certainly as this republic allows herself to be drawn into this course of imperialism which now is opened?

A. T. J.

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

BY MRS. S. M. I. HENRY.

It has seemed the rule among our departments that one very soon called for another; and in giving these items of history I must adopt the method that is often employed by story tellers; breaking suddenly off in one scene to introduce another for the purpose of maintaining the real connection between incidents and revealing the true line of progression.

The scheme of departments as it has been perfected leaves them grouped under six general heads—Organization, Prevention, Education, Evangelistic, Social, and Legal. From the beginning the Evangelistic was in the lead of all our methods, as I have endeavored to show in articles already written, and it still remains as the heart and soul of every line of work. We all agree that no department can get on without an intimate relation with the truth as given in the Word of God, and it is generally recognized that the inspiration of every line of work must be from the source of all power, which is the Holy Spirit. In addition to this there is recognized the necessity of correct methods. Each department grew out of some urgent necessity, which arising in some little corner became recognized as universal, and as soon as discovered the question would be asked, "What shall we do about it?" and immediately that question would become as universal as the need, and the effort to answer it would engage the attention of the entire body. "What shall we do?" "How shall we go to work?" "How shall we meet this obstacle?" "How shall we carry forward this important truth?" were always live questions to every white ribboner.

Trained workers was one of the earliest necessities realized among us,—women skilled in dealing with souls, in giving practical help of all kinds such as would meet all sorts of needs. It was in the Evangelistic Department that this necessity first became urgent, and, I think, in '76 or '77 at the Temperance Convocation held at Lake Bluff, Ill., I made the first effort to organize a Training School, at which we discussed principles and methods, as well as needs, and how to bring about the very best application of the one to the other.

We began in the little hall which had been erected by the W. C. T. U. of Chicago for their meetings on the Assembly Grounds. The beginning was small and all the

efforts were of an experimental nature. None of us had any really definite idea as to what we should teach, or how to teach it. We only knew it was necessary to learn from some source how to do our work; and with a profound sense of our dependence upon God, we came together for our first session. Among the number present and interested was Mrs. Jennie F. Willing, not at that time especially active in the W. C. T. U., because her time was fully occupied as wife of a city pastor, but she had been one of that company at Chautauqua who took the initial steps toward the organization of the National, and being interested in everything pertaining to W. C. T. U. work, she became one of the most faithful and earnest attendants and helpers in this first training school, and is at present in her widowhood superintendent of the last and best result of this growing idea, which is to be found in the Home and School for W. C. T. U. evangelists and missionaries located in "Hell's Half Acre," New York City.

The advantages to accrue from trained workers became at once so apparent, that the Training School was adopted and made a department of the National at the next convention, with the writer as superintendent. I could not, however, possibly accept this addition to my responsibilities, since I already had the superintendency of the Evangelistic Department, and my work as evangelist also. This was not an easy department to fill, but after a while Mary Allen West, of most blessed memory, a practical teacher, and for many years superintendent of public schools in Galesburg, Ill., was induced to take the work of organizing in this important line, and the "School of Methods" grew up under her forming hand into a power that was felt far and wide. She gave to this effort her most earnest service, and accomplished for the untaught and untrained in our ranks what can never be adequately appreciated. Her work was of the same character as that which is to be found in the silent forces of atmosphere, gravity, sunshine, cause and effect; things which are so necessary, so unconsciously appropriated, that sometimes we even forget to say thank you for them. Mary Allen West was a woman whom we could not afford to lose, but in the midst of her most arduous labors she died after a short illness in Japan.

The Evangelistic Institute was one of the developments of the new department, and was my own special field. In prosecuting the work of this institute, my plan was to occupy the early morning hour at conventions with an Institute drill, taking up each department, and teaching the gospel principles as related to it, and the methods required for its successful operation. Local unions would also call for an institute, sometimes two or three combining for a week's study. Sessions of two hours each would be held during the morning and afternoon, with a public lecture in the evening. The women were enrolled, and came to the work like pupils in school. We would study together everything that was involved in the departments grouped under the six different heads which I have already given. These institutes were al-

ways occasions of great spiritual growth and power. They were not confined to members of the Union. Ministers, teachers, members of churches, and all who were interested in philanthropic work would come and study methods with us. Many times beginning in a small room in some church, we would be obliged after two or three sessions to take our school into the Auditorium, and it not infrequently developed into a regular revival in which souls would be converted, and workers brought out into a rich experience, in both truths and methods, such as they had not known before, by which men and women were rescued from vice.

From "Gospel" to "Patriotism."

BY L. W. FELTER.

JESUS said, "Go ye into all the world, and preach the gospel to every creature;" but one might be led to believe at the present time, judging from the popular oratorical efforts called sermons, that the great commission had been revised to read as follows: "Go ye into all the world, and preach patriotism to every creature."

"God forbid," exclaimed the apostle, "that I should glory, save in the cross of our Lord Jesus Christ;" but the cross has been placed in the background, and the flag is the supreme object of adoration.

The truthfulness of the above was witnessed in Kansas City, Mo., Sunday, July 3, when the different ministers seemed to vie with each other in the effort to work their audiences up to the highest pitch of patriotic excitement. One said, "God has placed his choicest vine, the Anglo-Saxon race, in this most fruitful of all hills—America. The race is the foremost in the world, and if but combined can dictate and enforce universal peace in the present and future."

But peace which has to be enforced is not the peace of the gospel. That is the "peace of God which passeth all understanding," which is in the heart and life, and keeps everyone who possesses it at peace with all mankind. But the peace which has to be enforced is like a caged tiger, ready to tear and destroy the moment the restraint is removed. Surely ministers of the gospel should preach the peace of the cross and not of the sword.

Another statement was, "The other stones that he has removed are slavery, bigotry, and religious persecution—all gone, forever gone." That was a pretty bold statement to make in the face of the fact that within the last few years there have been something like one hundred and fifty cases of religious persecution under the shadow of the much-lauded emblem of liberty—the stars and stripes. Does this minister not know that as high as eight men at one time have been worked in the chain-gang as common criminals just because their religious ideas and practices happened to differ from those of their persecutors?

These apostles of patriotism do not agree concerning the course the nation should pursue. One says, "No nation ever had a more noble cause than that which led us to the Philippines, to Cuba, Porto Rico, and will soon lead us to Spain, where the thunder of our artillery shall strike terror into the hearts of the proud Spaniards, our shells shall silence her batteries and lay her cities in the dust," encouraging the spirit of conquest; but another chimes in with, "A righteous purpose should not be endangered by patriotic ambition. America should not make territorial conquest. To do so is to bring upon us sin's reproach. I make no objection to reimbursing ourselves for actual outlay but to make conquest for one penny additional is to belittle ourselves before God and men."

And thus it goes, confusion upon confusion, and that too at the very time of all times when the ministers should stand as faithful watchmen on the walls of Zion, sounding the invitation to the marriage supper of the Lamb. "Blessed is he that watcheth and keepeth his garments."

A "Declaration of Dependence."

THE "National Christian Citizenship League" has published a "Declaration of Dependence," for which it would like to have the indorsement of all American citizens, or at least of a sufficient majority to give it national recognition. It was written by President M. Woolsey Stryker, of Hamilton College. It reads as follows:—

"God alone is the author of being and the head of nations. His service alone is liberty. Law has its authority and its sanctions in him. Freedom, security, truth, concord, peace, are his gifts. Obedience to him comprehends and guarantees all personal and all public blessings.

"Therefore we, the citizens of the United States of America, do pronounce this *Declaration of Dependence* upon his gracious care and government.

"We acknowledge his revelation of human duty and hopes, declared in the Son of man as the Redeemer of all souls and of all peoples, and we affirm that the gospel of God has been and shall increasingly be the light of the world.

"We avow our singular history to have been an exhibition of his merciful providence, and we hold our land, our government, our resources, to be a holy trust for the blessing of all mankind. The peoples of the earth are the wards of God's love, and their enlightenment and responsibility to God alone must be the goal and true glory of nations.

"We implore this Supreme Ruler to vindicate Himself anew in overruling the forces of unrest and hate, and in hastening the abolition of war with its attendant cruelties and burdens.

"We declare that the law of Christ is the only solvent of false conditions, and that its application to all relations affords the only security against social disaster and international catastrophe. Whatever is unmindful of

God's one Fatherhood, and man's one brotherhood thereunder, is the foe of order, of justice, and of the freedoms so hardly won.

"We confess our personal and national sins against this Blessed and only Potentate. We deplore our unmindfulness of his promises and his patience. We entreat his pardons and his gracious recovery of our alienation and his merciful succor that we may yet abide his whole decree.

"We humbly supplicate his grace that our rulers and magistrates may become such as fear him, and that in all our communities a new spirit of righteousness may live and abound. And therefore we do pledge ourselves to seek those ways which exalt a nation, and to resist the selfish and corrupt forces which lie against the Creator and frustrate the common good.

"That 'his will may be done on earth' we will unite our hearts, our thoughts and our hands; and to this Declaration and testimony we offer our lives, our fortunes and our honor. So help us God!"

This "Declaration of Dependence" says, in principle, exactly the opposite of what is said in the Declaration of Independence. This will be evident upon examination.

The Declaration of Independence asserts that all men are created equal, and are endowed by their Creator with certain unalienable rights, to preserve which governments are instituted among men; and that governments derive their just powers from the consent of the governed.

But this Christian citizenship document asserts that citizens of the United States must be Christians. "We, the citizens of the United States, do pronounce this Declaration," etc. It denies to all others the right to be citizens of this nation. And thus denying to them participation in the affairs of the government, it denies that all men have those rights which are affirmed in the Declaration of Independence. Only "Christians" participating in the government, and applying the "law of Christ" in governmental procedure, the "consent of the governed" would become the consent of "Christians" only; and all others might be governed without their consent and forced to conform to "Christian" laws of the government, or they could emigrate to some distant and more hospitable land.

The government founded upon the principles of the Declaration of Independence gives equal rights to all persons, without distinction of race or sect. By those principles it has grown great, and by them its greatness, if not lost, will be maintained.

It is strange that many people do not see—or profess not to see—that what would be proper and fitting for an individual, or for a church, in respect of an acknowledgment of dependence upon God, would be an utterly improper policy for a civil government. The government represents force, coercion, and cannot combine with religion without bringing coercion to bear upon some at least in religious matters. And this is directly contrary to Christianity.

CHRISTIANITY still shuns the road to popularity.

What Is the Everlasting Gospel?—No. 5.

BY C. H. KESLAKE.

In following these articles, and noting especially what has been said with reference to the Sabbath, it may still be possible that some one will contend that we are attaching too much importance to this question—that we are making one's loyalty to the whole gospel hinge upon the keeping of the Sabbath. With regard to this last point we confess that it is logical and accept the conclusion.

But the reader will please bear in mind that we are not alone in this. The logic of this whole question was seen long ago by National Reformers and their allies.

Leaving out for the moment the question of which day is the Sabbath, we could not put the matter more definitely and clearly than they have done it. To show this we will recall a few utterances that have already been quoted in these articles, and which were made by National Reformers. Speaking of Sunday, Dr. Everts says: "It is the test of all religion." Again he says, "The people who do not keep the Sabbath have no religion." These statements are strong, but the climax is reached when it is said, "He who does not keep the Sabbath does not worship God; and he who does not worship God is lost."

Keeping these quotations in mind we will now read from the Scriptures as to how sinners are saved. The apostle says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." Rom. 1:16. The gospel of Christ is the power of God unto salvation, because the *gospel of Christ is Christ himself*, for he is the power of God. 1 Cor. 1:24. What this salvation is, we are told in Matt. 1:21: "And thou shalt call his name Jesus; for he shall save his people from their sins." It is not necessary to multiply scriptures on this point, but we will quote one more to show what the result will be to the sinner who rejects the gospel: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:7-9.

From these scriptures it will be seen that he who rejects the gospel is lost. Now place by the side of this the words of Dr. Everts, "He who does not keep the Sabbath does not worship God; and he who does not worship God is lost." No one will fail to see the argument of Dr. Everts. If his proposition is true, then it is true that he who does not keep the Sabbath is lost. But those only are lost, as we have seen from the scriptures, who reject the gospel. That being so, it is as clear as day, according to Dr. Everts, that he who does not keep the Sab-

bath rejects the gospel. It is therefore the truth that those who are laboring so earnestly to have Sunday enforced by civil enactment hinge one's loyalty to the gospel upon the keeping of that day, supposing it to be the Sabbath. And it is because of this that they call Sunday a mark or sign.

The logic of the whole situation therefore is this: no matter on which side of the question one stands—whether he believes the seventh day or the first day to be the Sabbath—he is bound to the conclusion that one's attitude to the Sabbath determines his attitude to the gospel. From this there is no escape.

But the seventh day and the first day cannot both be the Sabbath any more than the mark of the beast can be the mark of God. And as one's attitude to the gospel is determined by his attitude to the Sabbath it is impossible that too much importance can be attached to the question. And that being so, it is of the highest importance that we know which day is the Sabbath. And further, it is of the highest importance that we know the relation that the Sabbath sustains to the gospel.

The Wisdom of Solomon.

"Present Truth" (London, Eng.)

SOLOMON wrote, "He that passeth by, and meddleth with strife belonging not unto him, is like one that taketh a dog by the ears." Bishop Thomas W. Dudley, of whom the following story is told, had evidently learned some lessons at the same school that Solomon did:—

"When it was first known in the city in which he was settled that he was to go to Kentucky, some of his friends were disposed to be critical.

"You are not going to Kentucky, are you?" asked one.

"Yes, indeed."

"Do you know what kind of a State that is? I saw in the paper that one man killed another in a Kentucky town for treading on a dog."

The bishop said nothing, and the man continued, impatiently, "What are you going to do in a place like that?"

"I am not going to tread on the dog!" was the calm reply.

The quarrelsome man is the one who is always in difficulty. A man of peace can live peaceably even among ill-disposed people. No man ever has any use for weapons, except the man who always carries them.

THE poor shooting in the war is not all on the side of Spain. The Government struck at Spain in Cuba, and the first shot hit Manila, on the other side of the Pacific.

THE lesson of the war as regards the most efficient type of naval architecture, is that the prowess of torpedo boats and "destroyers" has been greatly overrated. A heavy battery of rapid-fire guns, and the use of smokeless powder, are demonstrated to be essential to success.



WE are told in the Scriptures of divine truth that "God hath made man upright, but they have sought out many inventions." "Invention" is from a Latin word meaning to come upon, to discover. Men have made many discoveries, and by these things they have been led away from their uprightness.

* * *

THE only discoveries the Creator intended man to make, are those to be met with in the field of divine truth. But when man fell, he turned away from this field into a realm where he was led on by the imaginations of his own heart. As a result he has ever since been making discoveries—so called—which would better never have been made. There is a saying attributed to "Josh Billings,"—"It's better not to know so many things, than to know so many things that ain't so." The observation is a very apt one for this time. In the midst of all the "things" that one reads, and hears, and imagines, to day, it requires a superhuman power of discernment to avoid acquiring a large amount of that "wisdom" which is foolishness with God.

* * *

MAN started out on his career of separation from God and uprightness by making a "discovery" that "wasn't so." He had been commanded, in the Garden of Eden, not to eat of the fruit of the tree of knowledge of good and evil. But after listening to a persuasive speech by the serpent, Eve "saw" that the fruit of the tree was to be desired to make one wise. This is what the devil had told her, and this is what she "saw." That was a discovery, and she communicated it to Adam; and the only wisdom they got out of it, along with all their misery and the ruin of the race, was that God meant exactly what he said, which was a thing they ought to have known at the first.

* * *

TO-DAY the world is full of the "discoveries" that have come down to us from past times, and those that have been and are continually being added to the number in our own day. In very many things men have discovered, as Eve did, that it is "wisdom" to disobey God. They have discovered, among other things, that they can't get along well in life if they are to be strict in observing the divine requirements. They have discovered that they can't well keep God's commandments when the majority of people are doing otherwise. They have discovered

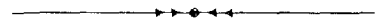
that they can't do right when some man who is their employer doesn't want them to, and hence must have a law passed to coerce the employer and help them to obey the dictates of conscience.

* * *

THEY think that with the help of the law they can stand upright, when the truth is that doing "right" by law is not obeying conscience at all. Conscience never says anything about any law but the law of God. And conscience never hints that you need any help to do right but the help that comes from God. An individual who obeys the dictates of conscience, steps out in the path of duty simply because it is right. God gives him, and every one, the opportunity to do right from the simple, sublime motive of love for the right; but with the pathway of right all hedged about by the law with its pains and penalties, as some men would have it, it would never be known whether men would be true to the dictates of conscience or not.

* * *

THE Creator made man upright; and he would have him upright to-day. That means that he does not have to lean on something to stand erect. It means that he is not to crouch down into a servile attitude for fear of losing the favor of his fellowman, or for fear of his displeasure and the temporal loss which the ill will of men may occasion. It means that he is not to wait to see how somebody else thinks before daring to think for himself. It means that he is without fear—that the love of truth and of right has cast out all fear—save the "fear of the Lord," which is an abhorrence of evil. Uprightness is the birthright blessing of inestimable value which the foolish and profane sell for a mess of pottage. It is the blessing which is restored to man by the gospel. It is the blessed condition of the upright One dwelling in the heart by faith—"Christ in you, the hope of glory." To be upright, is better than to be president or king.



REFERRING to the political attitude taken up by the Council of Churches, the *Australian Christian World* says: "The day has come when the Christian church must be the ruling power in the State." "The Council of Churches is working toward this end, and we wish it success."

But Jesus has said, "My kingdom is not of this world." "Be subject to [not rulers of] the powers that be."

To see the world ruled in righteousness by the Lord Jesus Christ is a consummation devoutly to be desired, but to see it ruled by any set of men who may assume to themselves the right to govern as his viceregerents and to interpret his law, is another matter altogether.

The former is to be brought about by the coming again of the Lord in the clouds of heaven. The latter,

with its attendant dangers is all that can be expected from religio-political agitation.

Let no one be misled into hoping to see the kingdom of heaven advanced by political schemes.

The gospel, and not the ballot box, is the power of God unto salvation.—*Bible Echo*.

Religious Conditions in the Philippine Islands.

A STUDY of the religious conditions prevailing in the Philippine islands, is of particular interest at the present time in view of the prospective absorption of the islands and people by the United States. From what is said on the subject by individuals who can speak from personal observation and experience, it appears that changes of a most radical nature will be necessary to bring about conditions there, in harmony with free government and separation of church and state.

In the *Literary Digest* for June 25 some quotations are given upon this subject from the Rev. F. De P. Castells, a missionary now in Guatemala, and Professor Worcester, of the University of Michigan. The former claims to be the only Protestant who ever tried to preach in the Philippines. As may be conjectured, he had a trying experience. He was thrown into prison, and in various ways persecuted till he was compelled to leave. He asserts that the Catholic clergy derive from the islands a yearly revenue of nearly \$24,000,000 in gold. This is one thing that Spanish rule in the Philippines means to the Catholic church, and throws light upon the intense desire of the head of that church for peace between Spain and the United States before the islands should be wrested from Spanish control. Of the power of the Friars in the Philippines he says:—

“The Spaniards wonder at times that the priests should have gained so much influence over the natives. How has this come about? It was simply through the king lending them his authority and military power, and allowing, what we find even now in Spain, a servile subordination of the civil to the spiritual power. The maxim underlying all their ‘mission work’ was this: *All the king’s subjects shall be Catholics*. And no territory was considered altogether conquered until its inhabitants had been baptized. When once the friars had obtained control of the islands, they were careful not to let their power be lessened. Orders came, indeed, from the Spanish government for the establishing of schools and the teaching of Spanish to the natives, but these laws were disobeyed. It was proposed that the Mohammedan populations of the South should be subjugated, but the friars invariably hindered this by turning the expeditions into a sort of religious crusade. In spite of all the precautions taken, however, some of the natives have learned to read Spanish, and have imbibed Western ideas. It is this class which started the revolution—and their attitude to the church of Rome is shown by the fact that, whenever they capture convents, the inmates are ruthlessly butchered.”

The following quotations are from an article by Professor Worcester in *The Independent*:—

“The great power in every native village is the *padre* or village friar. Friars belonging to orders not allowed to hold parishes in any other part of the world, have no difficulty in securing them here. Recruited as they are from the lower classes in Spain, their ignorance is, in many cases, almost beyond belief. Once settled over an out-of-the-way parish the friar becomes a demigod. He is regarded with reverential awe by the native members of his flock, who kiss his hands whenever he appears in public, and obey implicitly his every order, while Spaniards living near him learn to know and fear his power, and, as a rule, act upon his suggestions. In spite of their vows of poverty and chastity, two or three of these orders of friars constitute the wealthiest, as well as the most shameless, class in the islands.”

“Nominally, the highest power in the Philippines is the governor-general. Actually the controlling power is vested in the clergy, and woe betide the official, be he civil, military, or religious, who attempts to interfere with Philippine monastic life as it exists. One of two results has invariably followed any vigorous attempt to correct the crying evils which I have enumerated. The too ambitious official has found that money would procure the recall even of a governor-general, or he has met a sudden and mysterious death.”

Under such conditions as are here set forth, the task of establishing a government in the Philippines which will be consistent with American principles of liberty and separation of church and state, must be one from which any nation might well shrink. These are internal difficulties which must be met in addition to the complications sure to arise from the jealousy of European powers in case the United States decides to make the islands a part of American territory.

The “First Fruits of Imperialism.”

Now that Hawaii has become a part of United States territory, it is beginning to be realized that the acquisition is accompanied by some complicated and curious—not to say undesirable—results, growing out of the relation of such territory and its people to the Government, as determined by the decision of the judicial authority of the nation. It appears, in fact, that the present government of Hawaii, and that which must continue for an indefinite period of the future, under the authority of the United States, constitutes the most perfect type of absolute monarchy to be found anywhere in the civilized world. This is a rather startling thing to contemplate from the standpoint of the Declaration of Independence, of the Constitution, and of the national traditions handed down from the days of Washington and Jefferson; yet probably but few people in the land will be startled at it to-day. Some are, however, including the editor of the *Baltimore Sun*, who states some interesting facts concerning the situation in a late issue of that journal. As these are worthy of consideration by every American interested in the national welfare, we reproduce them here, as follows:—

“Now that Congress has declared the Hawaiian

Islands to be 'a part of the territory of the United States and subject to the sovereign dominion thereof' the exact legal effect of that declaration becomes a matter of interest. As was pointed out, repeatedly, during the discussion of the annexation resolutions in the Senate, there is no precedent in our history for the proceedings taken in the case of Hawaii. Previous acquisitions of foreign territory by purchase, cession, and by annexation there have undoubtedly been. The only case of the annexation of an independent foreign State is that of Texas. Louisiana, Florida, California, Alaska, were all acquired as so many square miles of territory; acquired by purchase or cession from the previous owners. Texas, like Hawaii, was a sovereign and independent State, having an organized government and a separate national existence, which was extinguished by the fact of annexation and absorption into the American Union. Louisiana, Florida, California and Alaska had no such separate national existence, but were ceded by France, Spain, Mexico, and Russia, precisely as one individual might cede or deed a farm to another. Texas came into the Union as a sovereign State, and was admitted to all the privileges of statehood at once.

"The precedent of Texas, however, has not been followed in the case of Hawaii, nor was there any proposition made to Congress looking to the admission of the republic of Hawaii into the Union of States. On the contrary, it was freely admitted by some of the most earnest advocates of annexation, that Hawaii, although an independent nation, recognized by ourselves and by foreign powers as such, is not fit to become a member of this Union.

"The immediate effect, therefore, of annexation is that Hawaii ceases to be a State altogether. She is no longer an independent state, neither is she nor can she become without further action on the part of Congress one of the United States, a State of this Union. She is simply like Alaska, a dependency, a territorial possession, 'subject,' as declared in the annexation resolutions, 'to the sovereign dominion' of the United States, and to the operation of that clause of Article 4 of the Constitution, which authorizes Congress to dispose of and to make rules and regulations concerning the *territory* and other property of the United States. Moreover, this power of Congress, which is unrestricted by any further provisions in the Constitution, has been held to be an absolute, and, it may be said, a despotic power. Without reference to other and earlier decisions of the Federal courts upon this point, there is a recent decision of the United States Court of Appeals, sitting in the city of San Francisco, respecting the extent and nature of the legislative authority of Congress over the territory of Alaska, which strikingly illustrates this principle.

"The question which arose upon an appeal from the district judge in Alaska, was as to the power of Congress to subject the liquor traffic in that territory to executive regulation and restriction. Various objections were urged upon constitutional grounds to the act of Congress and to the executive orders issued under it, but are all disposed of in the following sweeping sentences of the opinion of the Court of Appeals:—

"The answer to these and the other like objections urged in the brief of counsel for defendant, is found in the now well-established doctrine that the territories of the United States are entirely subject to the legislative authority of Congress. *They are not organized under the*

Constitution, nor subject to its complex distribution of the powers of government as the organic law, but are the creation, exclusively, of the legislative department, and subject to its supervision and control. The United States having rightfully acquired the territory, and being the only government which can impose laws upon them, have the entire dominion and sovereignty, national and municipal, federal and State.'

"Under this full and comprehensive authority,' the opinion goes on to state, 'Congress may legislate in accordance with the needs of each locality and vary its regulations to meet the circumstances of the people, . . . in a territory, all the functions of government are within the legislative jurisdiction of Congress, and may be exercised through a local government, or directly, by such legislation as we have now under consideration.'

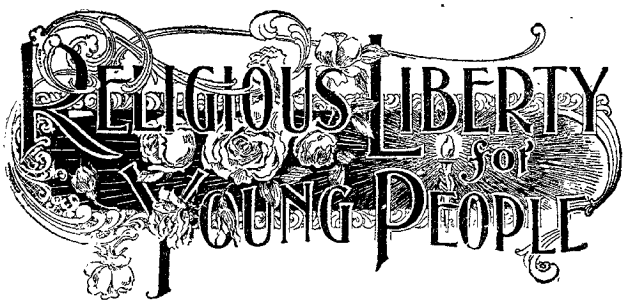
"In accordance with this view of the unfettered and 'sovereign dominion' of Congress the annexation resolutions provide temporarily for the government of the Hawaiian Islands. 'Until Congress shall provide for the government of such islands all the civil, judicial, and military powers of the existing government in said islands shall be vested in such person or persons, and shall be exercised in such manner as the President of the United States shall direct, and the President shall have power to remove said officers and fill vacancies so occasioned.' In all but name Mr. McKinley is constituted by Congress King of Hawaii, with greater powers than Queen Liliuokalani or King Kamehameha ever possessed. The President may vest all the executive powers of government and all 'civil, military, and judicial powers,' in one person or in several. He may make anybody he pleases Pooh Bah of the islands, captain-general, governor, lord high chancellor, chief justice, and everything else. The commissioners, whom, by the resolutions, the President is authorized to appoint, and has already appointed, are not clothed with any powers except those of suggestion and recommendation. 'They shall as soon as reasonably practicable *recommend* to Congress such legislation concerning the Hawaiian Islands as they shall deem necessary and proper.'

"Meanwhile, and until Congress shall otherwise determine, the municipal legislation of Hawaii, not inconsistent with the joint resolutions, nor contrary to the Constitution of the United States, and not enacted for the fulfillment of any of the treaties of the Hawaiian republic with foreign nations which the joint resolutions profess to abrogate and annul, is continued in force. The present Hawaiian legislature, of course, disappears. While there is no express declaration to that effect in the resolutions, it necessarily follows from the fact that all legislative authority over the islands in matters great or small, is by the act of annexation and absorption vested exclusively in Congress.

"It is clear that no legislative powers are given to the five commissioners, but only the power to recommend legislation to Congress.

"It would be an extreme construction of the power conferred upon the President to designate 'the person or persons' in whom the civil, judicial, and military powers exercised by the officers of the existing government shall be vested, to say that the President may appoint a legislature, as well as a court and a governor, and may unite all these functions in one 'person.' Still, as the United States Court of Appeals say in the Alaska case, acquired territory, such as Hawaii, is not subject to the Constitu-

tion, 'nor to its complex distribution of the powers of government as the organic law.' Executive orders may take the place of legislative acts. The provisional government of Hawaii as arranged for by a republican congress, appears to be the most perfect type of an absolute monarchy on the face of the earth. Hawaii has no constitutional status. It is the mere creation and offspring of legislative caprice, turned over, provisionally, to executive discretion to nurse, absolutely without legal restrictions or constitutional guides or safeguards of any kind or description. Is this the first fruit of imperialism?"



Studies in French History.—30.

"THE historian does not certainly give Charles the Seventh a very good name," began the teacher, "and yet he must have had some sense of his own shortcomings, because he named his oldest son, who he knew would follow him as king, after the good Saint Louis, who lived so many years before, hoping that he would follow his example. Can any one remember who Saint Louis was, and in what century he lived?"

"Well, I'm glad to see *your* hand raised, Jack; how did you happen to remember? I rather expected to see Edna's hand."

"Why, professor! you didn't think I could always remember everything, did you? 'cause if you did, you are quite wrong. I only wish I could," said Edna, blushing.

"O no, Edna; but you generally do pretty well. Now, Jack, you may tell me. Who was Saint Louis? and where did he live?"

"I wouldn't have known, teacher; only I just happened to be looking over my note book this morning, and I had made a note of it weeks ago, when we passed that point. My book says that he was the ninth of the Capetian kings and reigned in France about the middle of the thirteenth century; am I right, professor?"

"Quite right. I am glad to see you still interested in these studies. I am quite sure they will be profitable for you all.

"Louis the Eleventh, although named after so kind-hearted and conscientious a man, was not in the least affected for the better by this circumstance. He began his reign in 1461, reigning until 1483. The only religion he ever had was a base superstition. He used to have a habit of carrying many little metal images of saints

around in his cap. Then when he wanted divine help he would quickly take from his cap the particular image of the saint who, as he imagined, would be more likely to hear his prayer than the others, and placing it hastily before him, he would pray fervently for success in his undertaking."

"I don't see much difference between that way of doing and the heathen's way," said Julia March.

"Really there is but little difference, though I suppose King Louis would have felt highly indignant had any one said as much to him. He was the first European monarch, so says Miss Kirkland's history of France, to whom the title 'your majesty' was applied."

Milly Brown always had a great desire to know how every famous character looked. So this at once aroused her curiosity, and she asked:—

"Was it because King Louis was a magnificent and majestic looking man? I suppose he was, for I cannot imagine a king looking any other way."

"But you know they often do, Milly, and Louis the Eleventh was less kingly in feature and form—yes, in manner also—than almost any of his predecessors. His face wore a look of low cunning, his manners were ungentle, and his dress hardly decent."

"I don't see what good it was to be a king at all, at that rate," said Milly, whose mental picture of kings and queens was one confused mass of gold and silver and scarlet and royal purple, covering majestic personages with flowing robes and massive crowns.

"I wouldn't care so very much what he wore," chimed in practical Jack Smith, "if he would only treat the people well and respect their rights."

"The trouble is, Jack, he did not. He acted much as if no other human being had any rights but himself. He was equally as intolerant toward the rich nobles as toward the poor,—all were serfs from his point of view, and he continually devoted himself to the task of compelling others to agree with him."

"I suppose the rich people objected to his tyranny," said Will Palmeter.

"Indeed they did. They were not as accustomed to being treated like dogs as were their poorer neighbors, and they protested most vigorously. The society called 'The League for the Public Good' was formed by them; but pure selfishness was at the bottom of it, and the king knew it as well as they did, so of course it did not prosper.

"To give you a little idea of this king's cruel and unforgiving nature, I will tell you of an instance to the point. There was a poor man whom Louis had raised to great prominence, for, on account of his good judgment and keen foresight, I suppose he thought he would be useful to him. This man's name was Balue. At the king's request, the pope made him a cardinal. At length Louis found out that this man's friendship was false, and he did the cruel deed of putting him in a little iron cage and keeping him there for years."

"Horrible!" exclaimed Julia March. "Did he never let him out? How did he get anything to eat?"

"He did not let him out for many years,—the king's heart knew no mercy. As for eating, that little item did not trouble Louis much, he had only to arrange with the keeper of the horrible little cage to shove in enough victuals through the iron grates to keep the wretched soul and body together. The iron door was never allowed to be opened."

"O what a horrible punishment! I should think he would have grown to look like the wild beasts, as King Nebuchadnezzar did," said Harry Ray.

"That is exactly what he did do," answered Professor Carman, for his nails grew like claws and his hair like eagles' feathers."

"Did King Louis ever see him in this awful condition," asked Maggie Palmeter, shuddering.

"O yes; he used to go on purpose to see him, to gloat his eyes on the awful sight. In our next study we will learn something about a great quarrel which Louis the Eleventh had with the Duke of Burgundy, Charles the Bold."

MRS. L. D. AVERY-STUTTLE.

"Thy Kingdom Come, Thy Will be Done on Earth."

"BUT what about the verse that says 'God's glory shall cover the earth as the waters cover the sea'?" asked Charlie. "I'm thinking of the millennium," said Charlie, as Mrs. Ross looked up inquiringly.

"But that verse will be fulfilled after the millennium."

"How, mama? The last we studied about was the fire coming down from heaven and devouring Satan and his hosts. I want to ask you a lot of questions about that too."

"Let me answer your first question first. The fire that falls on the evil hosts will also consume from the earth itself, the curse that has caused it to wither and decay. Peter says, 'The elements shall melt with fervent heat.' Isaiah says, 'It is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.'"

"Where will the city be during the terrible fire?"

"I believe it will be in the midst of the fire. The prophet asks, 'Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?' The answer is, 'He that walketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil.' The prophet tells what such people will see. He says, 'Thine eyes shall see the King in his beauty; they shall behold the land of far distances. . . . thine eyes

shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down.'"

"Everlasting burnings? Will the city always remain in the midst of fire? Is the earth to be hell? I keep getting mixed up in my ideas, mama."

"No; the burnings will cease when all that will burn is consumed. Malachi says, 'Ye shall go forth, and tread down the wicked; for they shall be ashes under your feet.' When speaking of the burning of the earth, Peter says, 'Nevertheless we according to his promise look for new (or more properly, renewed) heavens and a new (or renewed) earth wherein dwelleth righteousness.' John saw just how it would appear in its renewed state, and says, 'I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no more sea.' Isaiah says, 'The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose.'"

"How beautiful!" exclaimed Charlie. Will it really be the earth, the solid old earth?"

"It will be a solid earth then, my boy; but not an old earth. It will be the earth as it was when it first came from God's hand in its primeval glory."

"How long will we live in the earth then?"

"Always, Charlie. The earth was given to the children of men."

"Well, I always thought the earth was all right if the people in it were only well, beautiful, and good."

"They will be there. 'The inhabitant shall not say, I am sick, the people that dwell therein shall be forgiven their iniquity.' As for the beautiful, John says, 'It doth not yet appear what we shall be, but when He shall appear, we shall be like him,' and you know he is 'altogether lovely.' And 'God shall wipe away all tears from their eyes;' and 'the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.'"

"There will be no oppression in the new earth, mama."

"No indeed. God's glory, and his glory is love, will cover the earth as the waters cover the sea."

"They won't need any prisons. No one will be looking for heretics. Those who dwell there will have no check put on thought and love. They will follow the Lamb whithersoever he goeth, and there will be no Calvary in the path."

"Do you suppose we will live as we do here, mama?"

"Isaiah says we 'shall build houses and inhabit them, plant vineyards, and eat the fruit of them.'"

"Why, mama, eternal life never looked more delightful to me. Will we do just as we please?"

"Yes, because we shall delight in the law of God."

"Will we keep the Sabbath there, mama?"

"Yes indeed. God's memorial is from generation to generation. The memorial of his creative power will stand forever. Isa. 66:22, 23, says, 'For as the new heavens and the new earth which I will make, shall

remain before me, saith the Lord, so shall your seed and name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

"Then the time will come when all on earth will keep the Sabbath."

"Yes, Charlie."

"What will the Sunday keepers think about it mama? for many will be saved who here always kept Sunday."

"Yes, through ignorance, believing it to be the Sabbath of the Lord. Oh, how glad they will be to go up before God on his blessed holy day. They will call the Sabbath a delight, the holy of the Lord, honorable."

"What glorious worship we shall be able to give to God then! How the beautiful city will ring with our praises! How good it will be to be there, when the glory of the Lord covers the earth as the waters cover the sea," said Charlie.

"Thy kingdom come, thy will be done on earth as it is in heaven," said Mrs. Ross, reverently.

F. B.

Wait a Little.

Give the child a chance. Suppose he has not done exactly right. Perhaps he sees his error, and is sorry for it, but has not come to the point of expressing his repentance. Wait a little. Do not nip the tender bud of regret by the harsh breath of blame. Think how patient God is with you. Think how all the laws of his great household are made with a view to his children's development, their growth in all spiritual perfections.

"But," says the father, "the child's got to obey, and that's the long and short of it."

"Is that the way men talk about their corn and their potatoes, their wheat and their grass crops? No, indeed! Soils, methods, fertilizers, are studied anxiously, carefully; but alas, in what haphazard fashion is the precious human product cultivated.

Make the child happy when it is possible. See what plans God has made for his children's happiness. In the sunshine of joy the little human heart develops naturally, harmoniously. In grief, and anger, and sullenness, he is repressed, chilled, thwarted, distorted.

A child should be allowed to have "his own way" whenever that way is innocent. The child's natural, innocent ways are the Maker's ways. Do we not thwart God when we thwart the impulses that he has put into little children? If we would become children with them, we might enter into their heaven. Becoming one with them in love, our knowledge and experience would be available for their safe and tender guidance.—Selected.

THE rights of the smallest child are as big as those of the largest man.

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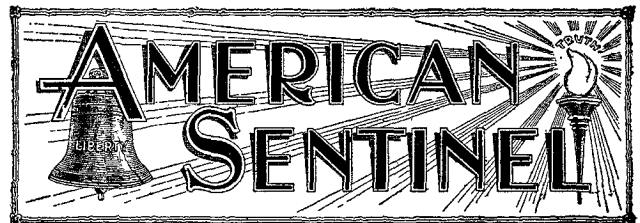
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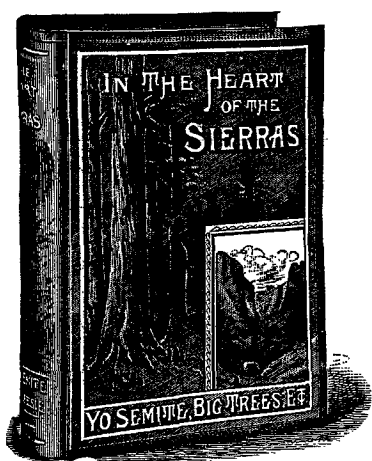
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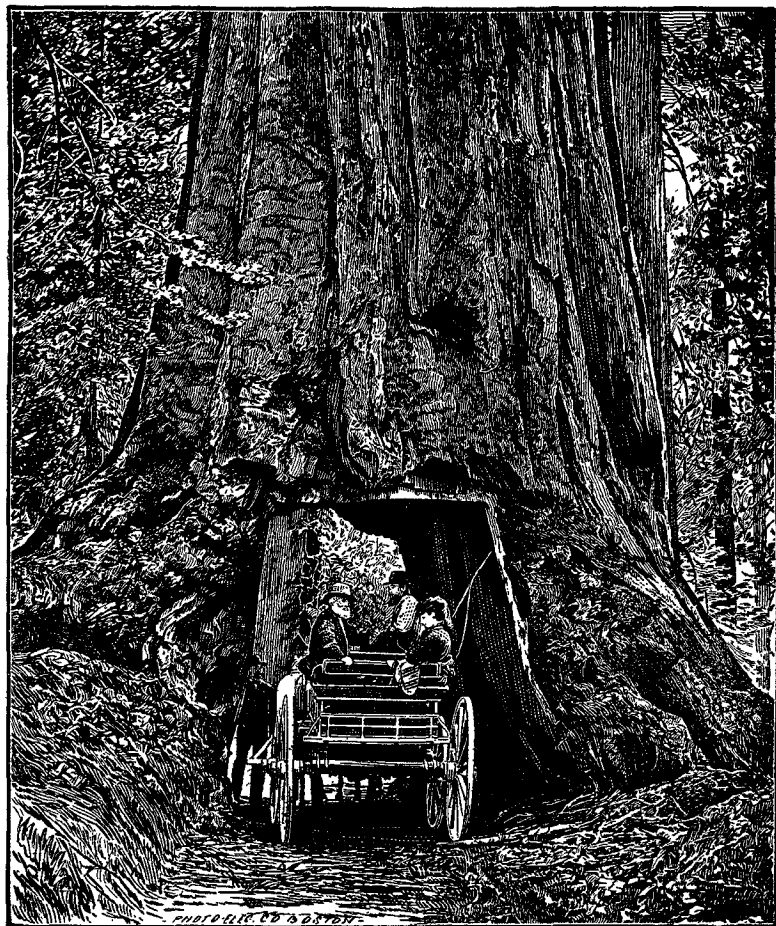
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How to Read THE "COMBINATION" BIBLE.

The King James Version is the basis, and this version is read straight along from the text, while the Revised Version is read from the text in combination with the foot-notes. These notes give all words and passages of the Revised Version where it differs from the King James Version. To show where these differences occur we make use of two reference letters:

RV just before a word or passage shows how the same word or passage is rendered in the Revised Version as seen in the corresponding foot-note.

RO before a word or passage in the text indicates that the words inclosed in parentheses in the foot-notes are omitted in the Revised Version.

The numbers of the verses in the foot-notes correspond to the numbers of the verses in which these changes occur. In every instance where the King James Version is changed, the change in the text, whether an addition or omission, is shown at the bottom of the page.

The different foot-notes are separated by dashes, which indicate a returning to the text, which is to be read until a new **RV** or **RO** indicates another change which will be found in the foot-notes.

Whenever any doubt arises as to where to continue in the text, connecting words (catch words) are used in the foot-notes, so that a foot-note often ends with one or two words common to both versions, which words accordingly are also found above in the text. By this arrangement the reading is made very simple and easy.

THE READING EXEMPLIFIED.

On this circular we print page 1129 of our Combination Bible, and the following paragraphs show how it is to be read. It is printed from an electrotype plate of this Bible, and shows the large clear type, size of page, etc.

The first **RV** in St. Luke appears in the first verse, before "set forth." In the King James Version the reading is, "set forth in order a declaration of those things which are most surely believed among us," By referring to verse 1 in the foot-notes, it will be seen that the Revised Version reads, "draw up a narrative concerning those matters which have been fulfilled among us,"

In the third verse the King James reads, "had perfect understanding of all things from the very first," By reference to the foot of page, it will be seen that the Revised Version reads, "traced the course of all things accurately from the first."

In the fourth verse there is an **RV** before the word "of." The King James Version reads, "of those things, wherein thou hast been instructed." By reference to figure 4 at foot of page it will be seen that the Revised Version reads, "concerning the things wherein thou wast instructed."

In the fifth verse there is an **RO** which denotes an omission. Refer to the foot-notes, and (the) will be found in parenthesis. Every omission is placed in a parenthesis in the foot-notes, and the Revised Version in this instance reads, "Herod, king of Judea," the word "the" not appearing before "king," as it does in the Old Version.

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The apostles sent forth to preach. ST. LUKE, I. The birth of John the Baptist foretold.

their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents;

A. D. 88.

o Matt. 28. 19. John 15. 16. p Col. 1. 23. q John 3. 18. 36. Acts 2. 38; 16. 30, 31, 32. Rom. 10. 9. 1 Pet. 3. 21. r John 12. 45. s Luke 10. 17. Acts 5. 16; 8. 7; 16. 18; 19. 12. t Acts 2. 4; 10. 46; 19. 6. 1 Cor. 12. 10. 28. u Luke 10. 19. Acts 28. 5. x Acts 5. 15, 16; 24. 51. a Ps. 110. 1. Acts 7. 55. b Acts 5. 12; 14. 3. 1 Cor. 2. 4, 5. Heb. 2. 4.

and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 ¶ So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

THE GOSPEL ACCORDING TO SAINT LUKE.

CHAPTER I.

1 The preface of Luke. 5 The conception of John the Baptist, 26 and of Christ. 39 The prophecy of Elizabeth, and of Mary, concerning Christ. 57 The nativity and circumcision of John. 67 The prophecy of Zacharias.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Thē-ōph'i-lūs,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

5 ¶ THERE was in the days of Hēr'od, the king of Jū-dæ'a, a certain priest named Zāch-ā-r'i'as, of the course of Ā-bī'ā: and his wife was of the daughters of Aār'on, and her name was Ē-lis'ā-bēth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

a Heb. 2. 3. 1 Pet. 5. 1. 2 Pet. 1. 16. 1 John 1. 1. b Mark 1. 1. John 15. 27. c Acts 13. 19, 25, 26. 1 Cor. 7. 40. d Acts 11. 4. e Acts 1. 1. f John 20. 31. 2 Before the Common Account called Anno Domini the sixth Year. g Matt. 2. 1. h 1 Chr. 24. 10, 19. Neh. 12. 4, 17. i Gen. 7. 1; 17. 1. 1 Kin. 9. 4. 2 Kin. 20. 3. Job 1. 1. Acts 23. 1; 24. 16. Phil. 3. 6. k 1 Chr. 24. 19. 2 Chr. 8. 14; 31. 2. l Ex. 30. 7, 8. 1 Sam. 2. 28. 1 Chr. 23. 13. 2 Chr. 29. 11. m Lev. 16. 17. Rev. 8. 3, 4. n Ex. 30. 1. o ver. 29. Judg. 6. 22; 18. 22. Dan. 10. 8. ch. 2. 9. Acts 10. 4. Rev. 1. 17. p ver. 69, 63. q ver. 58. r Num. 6. 3. Judg. 13. 4. ch. 7. 33.

7 And they had no child, because that Ē-lis'ā-bēth was barren, and they both were now well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zāch-ā-r'i'as saw him, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zāch-ā-r'i'as: for thy prayer is heard; and thy wife Ē-lis'ā-bēth shall bear thee a son, and thou shalt call his name Jōhn.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he

15 the whole creation. 16 disbelieveth shall be condemned. 18 in no wise hurt them; 19 the Lord Jesus, after he had spoken unto them, was—down at the 20 by the signs that followed. Amen. 1 draw up a narrative concerning those matters which have been fulfilled among us, 3 traced the course of all things accurately from the first, 4 concerning the

things wherein thou wast instructed. 5 (the)—he had a wife of 8 Now it came to pass, while he 9 enter into the temple of the Lord and burn incense. 10 hour of 12 Zacharias was troubled when he saw him, and fear 13 because thy supplication is heard, 15 he shall drink no wine

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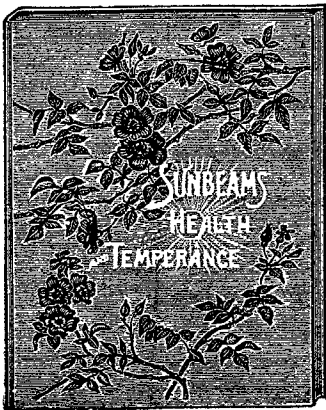
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American Sentinel.

NEW YORK, JULY 21, 1898.

OUR first-page illustration designed for this week has been delayed, but will appear in the next issue.

THE President, by recent proclamation, directed that the nation's thanks to God should be mingled with their rejoicings in view of the great successes achieved by the national arms against the Spanish. In the nature of things this amounted to a request upon the church, to which of course they were willing enough to respond. It being a poor rule that will not work both ways, we may look for the churches to be making requests of the President one of these days.

ONE of the many pleasant things to be observed at the meetings of the late Christian Endeavor convention in Nashville, Tenn., was the abolition of the "color line" which is supposed to exist in every section of the South. Negroes and white people sat in the same seats, and no discrimination against the former was visible in any way. Two prominent speakers at the convention were negroes, and the finest music to which the audiences listened was furnished by the Fisk Jubilee singers, all colored. Jesus Christ died for all; hence there is no color line in Christianity and in Christian endeavor. And to deny to one of dark color equality with those of lighter hue in point of natural right, does not tend to the uplifting of the former in the scale of moral and social worth.

THE report of the committee of Congress appointed to investigate the character of the transaction by which the Methodist Book Concern at Nashville, Tenn., and its hired lobbyist, received \$288,000 of the people's money, severely scores the agents of the Book Concern and the attorney who was given 35 per cent. of the collected claim. It absolves the M. E. Church, South, from blame.

The agents and the attorney claim

that it was none of the business of Congress as to what use was made of the money after Congress had paid it over to the Methodist institution; and in this they are clearly right. The suit was for damages, and as such was no more subject, properly, to a restriction upon the use to which it might be put than would be any claim for damages paid in any other suit. If the claim was just at all, the money was the absolute property of the claimant, and Congress could have no more right to say what should be done with it than it would have to dictate in such a matter to any private citizen. The fact that the committee of Congress did assume the right to dictate upon this point shows that they recognized that the claimants had not a clear right to the money paid them.

The party most deserving of censure in this affair is the party by whose vote this church claim upon the people's money was recognized as valid and the principle of separation between church and state violated. That deception was practiced upon Congress in such a matter was only a natural incident in connection with a transaction thoroughly bad and thoroughly unamerican in principle.

ANOTHER Sunday-law decision is at hand, and it comes from the Supreme Court of the United States. The case is that of a New York City barber, Henry Havnor, who in 1895 refused to obey the barber Sunday law of this city, which prohibits barber work on Sundays after one o'clock P. M. The case was appealed to the State Supreme Court, then to the Court of Appeals, and now comes the decision of the Federal Supreme Court affirming the opinion given in these lower courts. Mr. Havnor's counsel contended that he was deprived of the equal protection of the laws by being forced to close his shop on Sundays, and that such interference in his business was an unwarrantable exercise of the police power. Upon these points therefore a contrary verdict has been given by the highest court.

THE report comes from "Camp Alger," one of the military camps of the volunteer army of the United States, of a proceeding under military authority which would disgrace any nation laying claim to civilization. It is quite proper, of course, to maintain camp discipline, even by rigid regulations; but in this case a private named Cooper, belonging to the 159th Indiana volunteers, was punished for being absent without leave, by being made to sit astride a sharp-edged "saw-horse," with hands and feet tied, for four hours underneath a burning sun, and subjected the while to the jeers and taunts of his companions. His sentence, which was by court-martial, called for eight hours of this torture; but upon being taken down at the end of four hours the victim was unable to stand, and was carried to his tent, where for several days he remained in a critical condition, the account stating that he would probably "pull through."

SUCH a mode of punishment is one that rivals the tortures of the Inquisition. It was once practiced in the British army, but was long since abolished as a relic of mediævalism unfitted to survive among the customs of an enlightened age.

The Constitution of the United States declares that "cruel and unusual punishments shall not be inflicted" upon any persons subject to the laws of this Government. But the tendency of militarism is to override all other power and authority. In its very nature it is essentially arbitrary and despotic.

And this is done in the army by whose agency the Government is conducting a "holy war." Verily the incident savors of the "holy wars" of former times. Let us talk less loudly about the cruelties of Spanish rule which the Government is waging war to displace with our own high civilization. And as for a "holy war," it need only be said that such a war can be conducted only by a holy agency; a holy war cannot be waged with carnal weapons, or by other than holy men.