

AMERICAN SENTINEL

Hattie E. Parsons, artist
Drawer 1101

TRUTH

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

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THE side of truth is the side of the true majority.

IF you are a follower of God, you will be a leader of men.

A SINGLE word from the throne of God outweighs the earth.

RELIGIOUS truth never requires the support of civil statutes.

LACK of Scriptural support for an institution cannot be made up by any amount of support from other sources.

PEOPLE make a great mistake when they pass over the question of what is right, to consider what is custom and precedent. Right is always the true precedent.

To say that the Sabbath needs the support of human enactments, is to say that the law of God needs such support; and that is to say that the law of God is very weak.

NO SUNDAY law was ever based upon the argument that the first day of the week is the seventh day, or that one day of the week will do as well for the Sabbath as another.

WHEN men set about enforcing the law of God, they argue that God is

God's law is the law of giving; man's law the law of requiring.

IN the sphere of moral duties and privileges, ignorance is not bliss.

IT is better to walk alone in the path of right than to follow a multitude to do evil.

ALL religious legislation is an effort to substitute law for conscience in those upon whom it takes effect.

PROUS motives and sincerity of purpose are not good substitutes for a knowledge of the truth.

NO INDIVIDUAL can ever find real Sabbath rest save by accepting the divine invitation given to all them "that labor and are heavy laden."

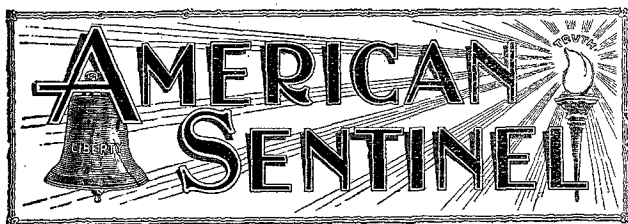


THE ARGUMENT FOR SUNDAY—Tradition, Legislative Enactment, and Popular Custom.

either too impotent to enforce his own enactments, or not wise enough to know when or how they should be enforced.

THE platform of religious truth is never overcrowded with church members.

NO REASON for Sabbath observance has ever been or can be devised which will be an improvement upon that specified by the Author of the Sabbath in the fourth commandment.



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

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

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THE God of Christianity has been in the national Constitution from the first, his name being inscribed there in the principles of justice and liberty which it embodies. But the National Reform party—the party which confounds Christianity with politics—wants to put into the Constitution a god which would crowd these principles out. They want the Constitution to distinguish between religious classes, giving to the larger the authority to coerce the smaller, contrary to the American and Christian principle of equality before the law in matters of conscience.

The god which could not be put into the Constitution without crowding justice out of it, is not the true God.

Futile, But Not New.

THE experiment of making an acknowledgment of the sovereignty of God in the fundamental law of a commonwealth, which a large party in this country is so anxious to try, is not a new one. Not to mention the attempts of former times, made by the nations of the old world, to administer the laws of God by the machinery of the State, we have an example in the constitution of the Southern Confederacy, set up in our own time. It affords a fair illustration of the practical utility of the scheme proposed. The preamble of that constitution said:—

“We, the People of the Confederate States, each State acting in its sovereign and independent character, in order to form a permanent Federal Government, establish justice, insure domestic tranquility, and secure the blessings of liberty to ourselves and our posterity—invo-king the favor and guidance of Almighty God—do ordain and establish this Constitution for the Confederate States of America.”

This is not so full a recognition of God’s sovereignty as political religionists want put into the national Constitution to-day, but it was not void of practical effect. It declared that “we, the people,” included in the Government set up upon the Constitution, invoked “the

favor and guidance of Almighty God;” hence only those were included who were willing to make this religious acknowledgment, which was in itself a confession of faith in the sovereignty and providence of God. The atheist and agnostic were not recognized at all, and could properly have no share in the government, nor claim protection under it.

The preamble of the United States Constitution makes no allusion to God; and as between the two, upon the theory that such an acknowledgment is binding upon the nation, and that to omit it is a sin calling for divine retribution, providence should certainly have favored the Confederate government in its contest for separation from the Union.

But what was the result? Every person knows. The constitutional acknowledgment of God availed nothing. The Almighty did not recognize it. And such an acknowledgment is of no more value to-day than it was in the time of the war.

If God had desired a government to be set up which recognized his sovereignty in its fundamental law, he could have perpetuated the Confederate government. And that he let it go down, is plain evidence that he did not wish it perpetuated. But religious hobby-riders refuse to learn anything from experience.

IN an article contributed to *The Independent*, on Russia’s Peace Proposition, Prof. Benjamin Ide Wheeler recognizes the momentous nature of the present hour, in these words:—

“We are surely living in great times. Events are all on the grand scale. It seems almost as if history were conscious of the division of time by centuries, and were hastening to make out a balance sheet.”

The thoughtful observer, whether a believer in prophecy or not, sees that we have reached a time which answers to the description which prophecy gives for the last days.

A Hindu’s View of “National Christianity.”

THE difference between the so-called Christianity of the national type—that which gives rise to the term “Christian nation”—and real Christianity, is illustrated in the experience of a convert from Hinduism, as related by Professor Max Muller in the August *Cosmopolist*. “I was sitting in my room at Oxford copying Sanscrit,” says the professor, when “a gentleman was shown in, dressed in a long, black coat, looking different from my usual visitors, and addressing me in language of which I did not understand a single word.” It was a learned Hindu who had come to see Mr. Muller and was addressing him in Sanscrit. Upon being given some manuscript of the Veda to peruse, he said he did not believe in the Veda any longer, but had become a Christian. An

earnest conversation ensued, of which the professor says:—

“It was not long before I discovered a sad and perplexed tone in his conversation, and, though he assured me that nothing but a deep conviction of the truth of Christ’s teaching had induced him to change his religion, he told me he was in great anxiety and did not know what to do for the future. What he had seen of England, more particularly of London, was not what he had imagined a Christian country to be. His patron, Dhulip Singh, had placed him at some kind of missionary seminary in London, where he found himself, together with a number of what he considered half-educated and narrow-minded young men, candidates for ordination, and missionary work. They showed him no sympathy and love, but found fault with everything he did and said.

“He had been, as I soon found out, a careful student of Hindu philosophy, and his mind had passed through a strict philosophical discipline. Hindu philosophy is in many respects as good a discipline as Plato or Aristotle, and, Christian though he was, he was familiar with the boldest conceptions of the world as found in the six systems of Hindu philosophy, and he could argue with great subtlety and accuracy on any of the old problems of the human mind. The fact was, he stood too high for his companions, and they were evidently unable to understand and appreciate his thoughts. He did not use words at random, and was always ready to give a definition of them, whenever they seemed ambiguous. And yet this man was treated as a kind of nigger by those who ought to have been not only kind, but respectful to him. He was told that smoking was a sin, and that he never could be a true Christian if he abstained from eating meat, especially beef. He told me that with a great effort he had brought himself once to swallow a sandwich containing a slice of meat, but it was to him what eating human flesh would be to us. He could not do it again.

“When he thus found himself in this thoroughly uncongenial society, and saw nothing in London of what he had supposed a Christian city to be, he ran away, and came to Oxford to find me, having heard of my interest in India, in its religion and its ancient literature. He had evidently dreamt of a Christian country where everybody loved his neighbor as himself; where everybody, if struck on the right cheek, would turn the other also; where everybody, when robbed of his coat, would give up his cloak also. All this, as we know, is no longer the fashion in the streets of London, and what he actually saw in those streets was so different from his ideals that he said to me: ‘If what I have seen in London is Christianity, I want to go back to India; if that is Christianity, I am not a Christian.’”

The Hindu convert had made the mistake of supposing that since Christianity was the professed religion in London, the city was a Christian city, just as it is taken for granted by many not of Hindu blood and education, that a nation where Christianity is the professed religion of the people, must be a Christian nation. His mind had not grasped the fact that profession, as regards Christianity, might be no evidence at all of possession; and that the many possessed but a counterfeit of Christianity, no more like the genuine than is a corpse like a

living person. It was perhaps not strange that he should have entertained this false conception, having been educated in the formal systems of heathenism, where profession has always its face value; but such a mistake is without excuse in those who have grown up amidst Christian privileges.

The result was fatal to the new life that had been awakened in his soul, and the professor records that after holding his profession for a time in much perplexity and almost in despair, he sought refuge at last in the old religion which he had renounced. It is a sad illustration of a false conception of Christianity and its effect upon the mind by which it is entertained.

THE most poisonous thing in the world, is sin; the most poisonous serpent is that by which Adam and Eve were bitten, in Eden.

“Christian” Warfare in the Soudan.

“New York Journal.”

ACCORDING to London dispatches, “there were no wounded Mahdists left after the battle of Omdurman. Cruel and bloodthirsty as it may seem, the wounded, almost without exception, were massacred by the British and Egyptian soldiers.” Since Gordon’s death, it is stated, “this has been the custom.”

Thus is Christian civilization introduced and commended to the benighted heathen of the Soudan.

Naturally, the massacring being done by Englishmen, it is done from wise and benevolent motives. But when the Japanese soldiers, infuriated by seeing the mutilated corpses of tortured comrades, fell upon their Chinese prisoners at Port Arthur and wreaked vengeance, the whole Christian world, including England, held up its white hands in horror and cried that these Orientals, in spite of their veneer of Western manners, were still ruthless barbarians.

And when the *Journal* made it known that the Cubans had put to death four Spanish guerillas—the practice of such guerillas being to fire on the wounded as the latter were being borne to the hospitals—the chorus of denunciation of the Cubans as sanguinary savages rose to the international skies.

In the case of the Soudanese, however, it is explained that “a wounded fanatic is more dangerous almost than a well one.” Therefore it is expedient to put wounded fanatics out of the way. And we do not need to be told at this late day that whatever Englishmen find it expedient to do in war or peace becomes, by the fact, pleasing in the sight of heaven.

The English are singularly like ourselves, and other people.

THE law of the land cannot be the educator of conscience. That is the office of the Spirit and Word of God.

Upward to Liberty.

BY T. R. WILLIAMSON.

COLUMBUS found a new world in the West,
Waiting to be the place of Freedom's rest.
Here then the humble freeman built his hearth,
Or tilled the bosom of the fruitful earth.
And while his tasseled corn waved o'er the sod,
Reared up a place of prayer to Freedom's God.

Rains fell and sunbeams warmed his smiling fields,
Kindly the earth her bounty to him yields.
Love blessed him with the clasp of childish hands;
Employment gave him health and broader lands.
Each night sweet sleep her pinions o'er him waved,
Renewed his strength that dangers might be braved.

So grew Columbia to a nation grand.
How bright the picture, O that we might see
Ever a growth toward true liberty;
No tyrant influence usurping right,
Restraining human steps from Freedom's height!
Yearning, we pray, "Our Father, keep us free."

Keep heart, keep heart, our work, if bravely done,
Shall count for God, and though all lands should run
E'en unto measures tyrannous and strong,
Oppressing Truth, uplifting all that's wrong.
Still for a future free and glorious state,
Look, labor, pray, and with all patience wait.

Long has earth suffered for a righteous reign;
Day soon will dawn and Christ will come again.
Around the world and on the sky we see
Inscribed the signals of His jubilee.
Kingly and noble, from his brow of light
Eternal sunshine banishes the night.
Established truth shall rule o'er land and sea;
Redeemed and blessed, God's saints shall then be free.

Seeing Life.

BY E. J. WAGGONER.

Most young men are filled with an ambition to "see life." This is a most laudable ambition, but, unhappily, their idea of what constitutes life is so far from the reality that few ever see life indeed.

Christianity is by them considered dull and "pokey." The one who becomes a follower of Jesus is thought to have thrown his life away. To "see life" it is supposed that one must indulge in dissipation, and must visit places of amusement where, to say the least, he would not feel comfortable with his mother as company.

In fact the stage is quite generally regarded as affording the best opportunity to see life. But here, let it not be forgotten, the idea of "realism," real life, is always associated with the representation of what is most corrupt and vicious, thus indicating that the popular idea of life is wickedness. What a sad revelation this is as to what constitutes the "life" of the majority of mankind.

But what are the facts in the case? Is it real life, is it life at all, that people see on the stage, or in the most popular places of resort, or as a general thing on the public highways?—Far from it. The Word of God makes the real facts very plain, and every one can for himself prove the truthfulness of what it says.

"This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life;" "and he that believeth not the Son shall not see life." 1 John 5:11, 12; John 3:36. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you." 1 John 1:1-3.

"There is a way that seemeth right unto a man; but the end thereof are the ways of death." Prov. 16:25. How sad it is to think of men rushing to death, while they think that they are enjoying the very fullness of life. They go the way of her who says, "Stolen waters are sweet, and bread eaten in secret is pleasant;" "but he knoweth not that the dead are there; and that her guests are in the depths of hell." Prov. 9:15, 16.

This way which seems right to a man, but which ends in death, is one's own way. We have all turned, every one to his own way (Isa. 53:6); and this way we would fain persuade ourselves is life. Reproofs of instruction, which are "the way of life" (Prov. 6:23), come to us, but we do not relish them; and the result to all who persist in rejecting the way of the Lord is that they shall "eat of the fruit of their own way," which is death; "for the turning away of the simple shall slay them, and the prosperity of fools shall destroy them." Prov. 1:31, 32.

Wisdom, which is the fear of the Lord, and departure from evil (Job 28:28), call to us all, saying, "Whoso findeth me findeth life;" "but he that sinneth against me wrongeth his own soul; all they that hate me love death." Prov. 8:35, 36. What! is it possible that anybody should love death? Yes, it is; and, strange to say, those who talk the most about "seeing life" in this world are the very ones who are most in love with death. All those who love that which leads to death, love death itself. Death entered into the world by sin (Rom. 5:12); all sin contains the poison of death concealed in it. To love sin, then, which is the transgression of God's law, is to love death. How horrible the thought that one will clasp a skeleton, or what is worse, a putrid corpse, to his bosom, imagining that it is the embodiment of life.

It would not matter how beautifully a body of death were decked out, no one would feel any attraction for it if he could perceive that it was but a decaying carcase. If then people would but stop to consider the difference between life and death, they would not make the terrible mistake that they do, of pursuing death instead of life.

This difference is so very plain that none need have any difficulty in discerning it.

The difference, in short, is this: Life is eternal existence, while death is eternal destruction. Whatever endures has real life in it. Now all know that those things which the world calls pleasures and "real life" cannot exist long, and that is the reason why men are so fierce in pursuit of them. One says, "Life cannot last long, and I mean to enjoy it while I can." He means that the things that he calls life cannot last long. But that very fact shows that they are not life, but death; for life, *real* life, is eternal. That which is not eternal is not life.

Life is strength, it is freshness, and fullness of joy. One does not grow weary of life; for the characteristic of eternal life, which is the only life, is that it is continually new. One can no more grow tired of it than he can of the morning dew drop or the clear light of the rising sun. But men who are wholly devoted to what the world calls the pleasures of life, soon grow weary and disgusted, and often show by committing suicide that death is what they have been after. A Christian cannot commit suicide; he loves life too well. The more he has of it, the better he likes it.

"What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it." Ps. 34:12-14. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey his voice, that thou mayest cleave unto him, for he is thy life, and the length of thy days."

The Genesis of Sunday.

[THIS article is one of several which appeared in *The Commercial Advertiser* at the time when the New York Legislature had under discussion a bill prohibiting Sunday fishing. It was called out by a statement by Senator O'Connor that Sunday fishing is in harmony with Scripture.]

If the position taken by Senator O'Connor be correct, that fishing on Sunday is justified by Scripture, and the arguments therefor be sound, the question naturally arises, How can Sunday be such a day as is claimed in our times by believers in the Bible when those very Scriptures show that in the apostle's age it was put to secular uses?

The arguments taken from Scripture to show that Sunday was a secular day and the instances of its secularization could be multiplied, if need be, but it better serves the purpose of this article to pass at once from the biblical to the historical consideration of the subject, since Sunday was never made sacred by any biblical

writer nor by any writer for several centuries after the apostolical period.

The present status of Sunday is the result of civil law and custom. There is no historical proof in controversy. On the 7th of March, 321, Constantine issued his famous Sunday edict, commanding that there be no labor, except in the fields, on the "venerable day of the sun." This edict contained no allusion to any Christian sentiment. With the pagans comprising the largest portion of the empire, Sunday was already the chief day of the week. It was the day they had consecrated to the worship of the sun. Being already in the habit of abstaining from labor on that day, they were obliged to abstain from secular pursuits on their conversion to Christianity on the Sabbath or sacred day, which the newly adopted religion brought with it.

As the pagan converts became more numerous than the Jewish, and the abstinence from labor on two days—the Sabbath of the Bible and Sunday of Paganism—was found to be irksome, the two coalesced, and thus Sunday became the sacred day.

Again, to blend as far as possible into one harmonious whole the discordant systems of paganism and Christianity, was the height of Constantine's ambition. As a result, it is charged by Protestants that Christianity was corrupted, and all history and candid scholarship sustain the charge. In order to unite the young and rising faith with the old and waning one compromises were effected, but our theologians are loath to face the fact, and often, being in possession of it, are loath to make it known, that one of these compromises resulted in the overthrow of the Sabbath of the Bible in favor of the Sunday of Paganism.

Years afterward, when in a controversy, the Puritans of England charged inconsistency on the part of the Episcopalians because they, claiming to be anti-papists, yet observed without scriptural warrant the holidays of the Roman Church, the Puritans were met with the countercharge of similar inconsistency because they observed Sunday, since it, too, was clearly an ecclesiastical institution of papal-pagan origin, with as little foundation in Scripture as the various saints' days and holy days of the papacy. To extricate themselves from these straits; scriptural reasons had to be given for their practice.

Nicolaus Bound, a preacher of that time, formulated and promulgated the theory that Sunday had rightly taken the place of the Sabbath, since on that day Christ arose from the dead. In the process of time additional arguments were added to this, and among those arguments is the one that Jesus met his disciples after the resurrection on the first day of the week in honor of that event, and hence thereafter that day became the day of Christian assembly and worship. The disciples, however, did not themselves all this time believe that the resurrection had taken place.

This brings me back to the basis for Senator O'Connor's statement that it is scripturally correct to fish on

Sunday, for one of the meetings between Jesus and the disciples took place after they had fished all night and caught nothing, the night being the first part of the day, according to the Biblical division of time. See Gen. 1. Jesus that morning himself commanded them to cast their nets into the sea again, which, according to the story, they raised so full of fish that with difficulty could they lift them.

This is the history of Sunday sacredness, and shows what a shallow institution it is in behalf of which so much legislation is sought, which laws are contrary to our national Constitution and subversive of the principles Jesus of Nazareth taught, even if they were in favor of the Sabbath he observed. His teachings, until the time of the pagan butcher Constantine's "conversion," had no help from civil powers, yea, rather the powers of this world opposed the Nazarene. By what principle of Americanism or of Christianity is one man to be forced to observe any particular day according to the notions of another, so long as he does not interfere with another man's rights?

The State's province is in things civil; let the church look after the conduct of its own members in things religious.

The moral natures of both the friends and the opponents of Sunday laws are injured by their existence, the former because they must invent all sorts of hypocritical pretenses for their enforcement and continuance; and the latter because they are also constantly planning devices by which to evade them. When the falsity of the claims for Sunday is shown, and that "holy" day is shown to be a fraud, then its friends begin to talk about the poor laborer, on whose behalf they want the laws enforced. It is true that the laborer needs more rest. He ought to have more than he receives. But who is to determine when he is in need of rest—the minister or the laborer himself?

In justice, I have as much right to demand that one man shall work on Sunday as he has to demand that I shall rest on that particular day. But why should the efforts of Sunday law advocates be confined to rest on Sunday only? Is Sunday rest the only rest the laborer needs?

It is to be hoped that soon the day will come when we shall have a separation of church and state, when each will attend to his own business, and when every citizen will enjoy his own rights without interfering with another. This is American and Christian.

H. B. M.

THE czar's peace proposition has not been received everywhere with enthusiasm, even among leading men in the church. By some it is regarded as insincere, and by more as impracticable. If it is impracticable with Russia as its source of authority and power, it cannot be made practicable by any other power; that is certain.

Spain and Her Methods.—No. 2.

BY MRS. FLORENCE A. BARNES, M. D.

THE SPANISH INVASION OF PERU.

If I describe the invasion of Peru by the Spanish, with its cruelties of warfare, you will not only realize what the invasion of that territory was, but the general methods of procedure pursued by them in all parts of South America which they conquered.

Peru was, perhaps, the portion of country most interesting to them, from its great abundance of minerals. It was therefore early the seat of the most persistent efforts at invasion by these avaricious people. But first let me give you a short description of this empire and its people.

The territory of Peru stretched along the Pacific from about the second degree of north latitude to the thirty-first degree south. The present divisions of Ecuador, Peru, Bolivia, and Chili, cover the same limits.

The lofty and magnificent Andes mark with sublimity the coast line, mountain rising above mountain, until the highest, covered with eternal snow, crowns the whole with a sparkling diadem. Such a country would seem to be very unfavorable to agriculture, or to internal communication. The sandy strip along the coast is fed by only a few mountain streams. Rain rarely falls there. The rocky steeps of the Sierras, with its dazzling heights of snow or volcanic fires, seem equally unyielding to the labors of the agriculturist. While the precipices, torrents, and gaping chasms, seem to preclude communication between the different parts of this immense territory.

Yet the genius of the South American Indian had overcome all these difficulties. Canals and subterranean aqueducts refreshed the coast, and clothed it with fertility and beauty. The steep sides of the mountains were terraced, and as the different elevations had the effect of difference in climate, they exhibited every variety of vegetable growth, from tropical to temperate productions. And on the snow covered crests, the Peruvian sheep with their shepherds wandered. On the lofty plateau an industrious people had settled, and towns and hamlets, with orchards and gardens, seemed to the mariner on the coast to be suspended in mid air; while great roads traversed the mountain passes, and opened communication between the Capital and remoter parts.

The source of this civilization was found in the valley of Cuzco, the central region of Peru. According to tradition, the time was when the ancient races of this country were in deep barbarism. They worshipped any object in nature, made war a pastime, and feasted on the flesh of victims. But (according to the legend) the sun, the great parent of mankind, in pity, sent two of his children to gather the natives into communities and teach them the arts of a civilized life. This pair, brother and sister, husband and wife, bore with them a golden wedge and were told to reside on the spot where this

sacred emblem should, without effort, sink into the ground. This is supposed to be where the foundations of the city of Cuzco were laid. For here it disappeared forever; and from this point the two entered on their work of civilization,—he teaching the men the arts of agriculture and she teaching her sex to weave and spin.

The simple people listened to these messengers from heaven, and the community gradually extended itself along the broad table land, and on the surrounding parts. This was four hundred years previous to its invasion by the Spanish. Cuzco was the holy city. Here was the great temple of the sun, the most magnificent structure in the new world. It surpassed in the costliness of its decorations any in the old world. It was defended by a single wall of great thickness, twelve hundred feet long, on one side. On its north rose a strong fortress. On another side, were two semicircular walls of the same length as the first. The fortress, the walls and the galleries were built of stone. No cement was used, but they were adjusted so nicely that it was impossible to put the blade of a knife between them. Many were of vast size, some measuring thirty-eight feet in length, eighteen feet in breadth, and six feet in height.

This people of the sun were called Incas. The line descended from father to son through their whole dynasty. But the queen was chosen from among the sisters of the Inca; thus preserving the purity of the heaven-born race.

The sovereign was immeasurably above his subjects. He was also the head of the priesthood, and presided at all the important religious feasts. He imposed taxes, made laws, appointed judges, raised armies, etc. He was the source from which all flowed. His dress was made of finest wool, richly dyed, and ornamented with gold and precious stones. He wore on his head a many-colored turban with tasseled fringe and feathers. Although far above the highest of his people, he took great pains to inspect the condition of the humbler classes. At stated intervals he traveled throughout the country, stopping from time to time to listen to the grievances of his people, or to settle disputes which had been referred to his decision by the regular judges. As his court made its way along the mountain roads, every place was thronged with his people, eager to catch a glimpse of their ruler, and when he raised the curtain, the hills resounded with blessings on his head.

The historian's description of the Inca and his work in the barbarous countries of South America cannot be improved on. From this work let me give a few more facts concerning the people and their ways. The houses were built round a court, the walls of stone and the roofs of rushes. The interior presented a picture of wealth and beauty. The sides of the walls were studded with gold and silver ornaments. Niches in the walls were filled with plants and animals, wrought of silver or gold. Even the domestic furniture and many utensils were of the same rich material. Baths for the Incas were of

basins of solid gold, with silver aqueducts. Gardens were filled with tropical flowers, while by their side were skillful imitations in gold and silver. This magnificent display was only that which each amassed for himself. He owed nothing to inheritance.

On the death of an Inca, his palaces were abandoned, with all his possessions, except such as were buried with him. They were closed forever. The new sovereign must provide himself with everything new. The reason for this was the belief that the soul would after a time reanimate the body on earth, and everything must be found just as he had left it. The body of the deceased Inca was embalmed and taken to the temple of the sun. There, placed on chairs of gold, they sat with their heads inclined downward, and their hands crossed over their bosoms.

The nobility was divided into two orders. The Incas of common descent with their sovereign were alone permitted to be priests, and they also filled every station of high trust. The other order was the Curacas or the governors of conquered nations or their descendants. They were usually allowed to continue in their former places, though required to visit the Capital occasionally, and allow their sons to be educated there. Their authority was local only. The Incas always retained their own individuality.

The empire was divided into four great provinces, each under a governor, who resided for a portion of the year at the Capital. The people at large were divided into bodies of ten. Every tenth man had a supervision of the rest, being required to see that they enjoyed the rights to which they were entitled, to solicit aid from the government when necessary, and also administer justice or punishment. These were still farther divided or set apart into bodies of fifties, of hundreds, five hundreds, and thousands, each with an officer having general supervision of those beneath. Lastly, the whole empire was distributed into sections of ten thousand, with a governor over each from the nobility of Incas. There were also tribunals of justice, and magistrates.

Besides the legendary tale of the origin of the Incas, there have been some who have believed them to have been wanderers from ancient tribes mentioned in Bible history. However this may be, we find the mode of government adopted corresponded almost exactly with that which Moses established over the children of Israel in their forty years wanderings. Ex. 18:21, 22, 25, 26. "Moreover, thou shalt provide out of all the people able men, such as fear God, . . . and place such over them to be rulers of thousands, rulers of hundreds, and rulers of fifties, and rulers of tens; and let them judge the people at all seasons," etc.

In their systems of laws and industries, which will be next described, the Peruvians were far in advance of their position under Spanish civilization.

Love is the best civilizer.

The Holy Spirit and Sunday.—No. 3.

BY C. H. KESLAKE.

THE Christian people who are laboring so earnestly to have Sunday enforced by law and regarded as the Sabbath day claim that Sunday is a divine institution, appointed by Jesus Christ, and so taught by the Holy Spirit.

There are many others who are opposed to human laws for the enforcement of Sunday, who believe the same thing.

Not only is this day said to be commanded by Jesus Christ, and so taught by the Holy Spirit, but it is now regarded as being the pivot upon which depends the genuineness of one's experience in Christianity.

It is contended that Sunday is the "test of all religion;" that he who "does not keep the Sabbath does not worship God;" and that he "who does not worship God is lost."

While for many years the Sabbath has been regarded as an integral part of Christianity, it is only in recent years that it has been regarded as the test of Christianity.

Leaving out for the time being the question as to whether Sunday is or is not the Sabbath day, it cannot be denied that the Sabbath day *is* the test of the Christian religion, and it must be acknowledged that he who does not keep the Sabbath does not worship God, and he who does not worship God is lost.

While this has always been true concerning the Sabbath day, the *knowledge* that this is so has not been prevalent until quite recently; for a long time this important truth was lost sight of.

Now that the time has come when this principle is being recognized, and everything now is centered in the Sabbath, it being the sign or mark of the genuine worship, it is of paramount importance that the truth concerning the day of the Sabbath should be made known.

Especially is this so when the Holy Ghost himself is held responsible for the doctrine that Sunday is the Sabbath.

As we have already seen, there must be perfect accord between Christ, "the Truth" (John 14:6); the Word of God, or Gospel, "the truth" (John 17:17), the law of God, "the truth" (Ps. 119:142) and the Holy Spirit, the "Spirit of Truth" (John 16:13); and the searcher after truth will find that they are in perfect accord.

So patent is this truth that the leaders in the Sunday-law movement, when pressed for one single text in which the change of the Sabbath is recognized, have been compelled to confess there is no such text.

But just now we will consider the work of the Holy Spirit as regards the change of the Sabbath.

The promise of Christ was that when the Spirit of truth should come he would guide the believer into all the truth.

This promised gift of the Holy Spirit was fulfilled on the day of Pentecost. From that time all that is recorded in the Acts of the Apostles, so far as the apostles themselves are concerned, with but one or two exceptions, is the record of what the Holy Spirit accomplished in and through them.

The Sabbath was as much then the sign of the true religion as it is now. When therefore so much depended upon it, why is it that the Holy Spirit did not lead the apostles to teach that such an important event as the change of the Sabbath had taken place? When it is claimed, and justly too, that the Sabbath is the test of all religion, so that he who does not worship God is lost, why was the failure to announce the change of the Sabbath permitted? The answer is not hard to find. It is because no such change had nor could have taken place. The testimony of the Spirit of truth must be on the side of the law of truth, and that law declares that the seventh day is the Sabbath.

We are aware that some claim that it was impossible for it to be done then, as circumstances were such in the apostles' times that it would have been impossible to keep the new day. Those who claim this, also claim that the time when Christianity(?) had conquered the world, which was in Constantine's day, and the conditions had become quite favorable to the change, was the time that the change was promulgated.

This is an admission fatal to the claims of our Sunday friends that the Holy Spirit taught the change of the Sabbath. For he who has the least knowledge of church history knows that the apostasy of which the apostles spoke had taken place even before Constantine's time. And any change, even though such a thing were possible, would be too late then.

Can the Holy Spirit bear witness to the Sunday law crusade? Can the Spirit of truth bear witness to that which is contrary to the law of truth? In other words, can the Spirit of truth bear witness to that which is an untruth?—Never. On the contrary, the Holy Spirit is bringing home to the consciences of men and women the fact that the seventh day is the Sabbath. From the word of God, from which no discordant voice can possibly come, the Holy Spirit is convincing men and women that no other day than the seventh can possibly be the Sabbath.

Finding no help—no authority from the Word of God,—the friends of Sunday are turning towards Rome. To their "beautiful mother" from whom they have been so long estranged, these Protestant daughters are returning. And again we repeat: for this the Roman Catholic Church has long waited; no one knows better than does she, that her triumph is near at hand.

What this means for Protestants will be considered next.

THE purpose of Christianity is not realized in the death of any human being.



A CORRESPONDENT who professes a strict adherence to the principles of the Christian religion, writes us that he has no use for the SENTINEL because it teaches that Christians cannot consistently participate in civil government. He says he is taught, and fully indorses the idea that it is his duty to "use every lawful and honorable means to prevent religious legislation by the civil government;" but "when I go to the ballot box and exercise the right of a citizen of a civil government, I am told that I am mixing in politics and bringing a reproach upon my profession as a Christian. In fact, I am told by the SENTINEL that if I am a Christian I am not a citizen of any earthly or civil government, but simply a citizen of the kingdom of heaven."

* * *

YES; that it what the SENTINEL teaches; and it teaches it because it teaches the separation of church and state. And in teaching this separation it wants to be consistent, and not teach separation of church and state in one place, and union of church and state in another place. Let us briefly consider the matter.

* * *

WE say that church and state should be kept separate, because they belong in different spheres of action. The church is set in the world to be the channel of the love of God, flowing down to the sinner, offering him mercy, and bidding him escape the penalty of his transgression of the law. The state, on the other hand, is established to lay the hand of force upon the transgressor and without mercy proceed to deter him and all evil-minded persons from the commission of crime, by inflicting the penalty prescribed by the law he has transgressed. Unite the two, and force would interfere with love, and love with force; mercy with justice, and justice with mercy. Each would nullify the other, and the good purposes of both God and man would fall to the ground. There would be no gospel to win souls to righteousness, and no guarantee of protection to men in the enjoyment of their rights.

* * *

THE state is a political institution. It is of the world; for politics cannot be separated from the world. It opens its doors to all classes. To shut any class of the people out of politics—to deprive them of political privileges—would be a flagrant injustice. And it would be an unheard-of thing even to suggest that political

rights should be denied to the worldly-minded. No separation of politics from the world can be thought of. Worldliness must be in politics; it has a right there; and as a matter of fact it is there and always has been. And we may look in vain to find a more complete embodiment of every principle of worldliness than politics affords.

* * *

POLITICS means force. Every ballot that is cast means force. There is no mercy in it, no persuasion, no love. Its word is inexorable,—carried out, if need be, by bullet and bayonet. It represents government by force, and that alone.

* * *

CHRISTIANITY, on the other hand, is not of this world. It contains not one element of worldliness. Were one such element mixed with it, it would no longer be Christianity. The Christian must therefore be separate from the world. He is not of the world, but has been chosen out from the world. It is Christ himself who has done this. And those who have thus been called out from the world constitute the *ecclesia*, the church of Christ.

* * *

CAN the Christian, then, maintain his separation from the world, and at the same time take part in that which is of the world? Can he represent both a government of love and a government of force? Can he practice both politics and Christianity? Can he be both a part of the state and a part of the church? And can he do all this without uniting, in his own self, church and state?

* * *

CAN he be a part of the state and at the same time be separate from the state? or a part of the church and at the same time separate from the church? Since he cannot, as is obvious, can church and state both be joined to him without being joined to each other? Obviously, he himself is, in such a case, the joining element in their union.

* * *

OUR correspondent does not believe in a union of church and state. He would not have the legislature enact religious laws; he is as much opposed to that as anyone. He would not have the legislature or any state body act in a religious capacity. But he says it is all right, and even a duty, for an *individual* representing the state to do this very thing. The individual voter is no less truly a part of the state than is the body of individuals known as the legislature; the state is represented as truly by the one as by the other. In each case the same principle is involved—that of state participation in religion.

* * *

THIS is not a mere theory. It is what the people are doing in practice; it is what they are exhorted to do by

the men who believe the state ought to be religious. It is just the way in which they propose to make the state religious; that is, by the votes of the people. All they want is to get a preponderance of religious votes; and they are continually exhorting the church members to put their religion into their votes. This is what they mean by a "Christian vote." And certainly, if a Christian is to vote, he ought to vote as a Christian. "Whether therefore ye eat or drink, or whatsoever ye do, do all in the name of the Lord Jesus," is the rule of Christianity. The Christian cannot lay aside this rule when he comes to the ballot box.

* * *

THERE being a "Christian vote," there must of course be "Christian politics;" and of "Christian politics" we are hearing on all sides. And when the "Christian politicians" can command in behalf of their schemes sufficient "Christian votes" to put the mold of such politics upon the state, we shall then have a "Christian state." And then, by extending the "Christian state" to the various lands of the earth, by "Christian" and "humanitarian" wars, etc., they will have all the world made Christian and then will come the millennium! And all this starts with the "Christian vote;" all of it grows out of the idea that the Christian ought to take part in politics.

* * *

ALL this, we are told, will not be a union of church and state. Oh no; the people who want this are as much opposed to union of church and state, they assure us, as anyone can be! And they are just as consistent as the person who says it is a Christian's duty to vote, but does not believe in a religious state. The "Christian vote" is simply the first step in the development of church and state union in full. Union of church and state in the individual is the starting point of union of church and state in the legislature, and in the nation. Let professors of religion go into politics, and union of church and state will inevitably follow. Let them keep out of politics, and no union of church and state would ever be possible.

* * *

AND because the SENTINEL will not be so inconsistent as to approve of church and state union in the individual, while denouncing it in the nation at large, our correspondent says he has no use for the SENTINEL. Very well; it may be there are many more who hold to the same view. But if they had all the use in the world for the SENTINEL, that would be of little value to the cause for which it stands; for that cause cannot be helped on by inconsistency. Sooner or later, when the controversy shall have waxed too warm for inconsistency to hide itself, such individuals will be obliged to take their stand squarely on one side or the other of this great question. But far better is it to go to the root of the matter now, stand squarely on the foundation principle of separation

between church and state, and not be obliged to shift from one position to another in the crisis of the battle that is coming.

The Gist of the Whole Matter.

THE strictest interpretation of any one of the provisions of the Constitution of the United States, as applied to any particular case, is the only one admissible: for if we, for policy's sake, or to suit some strong element, or a new sentiment, are to relax by degrees and gradually waive the benefits of its protection in the effort to give a broad or so-called "liberal" interpretation, it would be better to commit the act openly and at one blow, for its complete destruction would be but a question of time by the other process. If done openly, no man need be deceived by plausible sophistries into lending his influence towards the destruction of this guardian of our liberties, but could intelligently decide what course to pursue.

The most indifferent man believes it would be wrong to annihilate it at one blow, and the most crafty and designing knows it could not be done. Since it is admittedly wrong to destroy it at one blow, it would also be equally wrong to take the first step in the direction that might end thus by degrees, even though the act was done in innocence or ignorance. The act must be measured by the results that may be produced, and not by what it *appears* to be.

Notwithstanding these self-evident truths, there are a number of people who seem to be well-meaning who are striving to have the name of God inserted in the Constitution, and to give it an undeniable religious phase; the next step will be to embody in it a religious test for citizenship, for by their own public admission, they do not propose to relax their efforts nor be content until the full measure of their desires become an accomplished fact. If they were pressed to give a definite and satisfactory reason for their course, or required to tell what results are likely to be produced, we believe it would be impossible for them to do so.

Now, concerning religious liberty recognized and guaranteed by the Constitution of the United States as the natural and *inalienable right* of every man: According to a strict interpretation of this provision, we deny the right of any court in the land to try any man on a charge of so-called "Sabbath desecration," *viz.*: because the highest legislative body in the land is enjoined by the Constitution to preserve inviolate every man's right to "worship God according to the dictates of his own conscience," and not according to the "consciences" of some religious zealots, as crystallized into so-called "religious" laws. The only proviso (a reasonable one) being that no man shall interfere with another in the exercise of his rights. The same supreme legislative body is prohibited, in addition, from legislating on any religious question.

Where there is no power to create a law, there can be no law; there can be no violation, nor trial for any so-called "violation," of any "law" passed by such legislative body in usurpation of powers denied to them. Such powers as are denied to the highest legislative body, in the creation of proscribed laws, cannot be passed upon nor interpreted by the Supreme Court, and cannot by right or logic be found in the function of any lesser legislative body or court, for they cannot enact nor enforce anything in contravention to the Constitution of the United States.

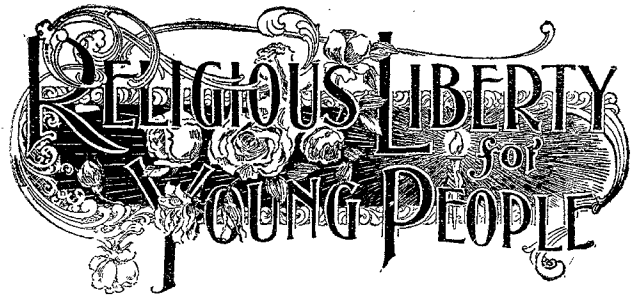
Since the civil power, therefore, has no right to create religious laws, there can be no civil judgment of religious matters. Hence, there exists only one view of such matters, *viz.*: their religious aspect.

For instance, the Sabbath being purely a religious institution, it can be considered only as a matter of religion, and the civil power having no right to deal with religious questions, cannot create a "civil" Sabbath, such as we frequently hear so much about; consequently, from the very nature of the case, there is not, and indeed cannot be such a thing.

Further, the prosecution of anyone for a "violation" of a civil "law" designating any particular day as the "Sabbath," is a violation of that man's sacred and inalienable constitutional rights, regardless of whether he be religious or irreligious. Such an action is a blow at religious liberty, one of the great pillars of our free American Republic, without which the other great pillar of political freedom would not be worth a straw, and the ultimate of such action is to knock these two props from under our beloved country, when the whole fabric of government would fall into a religious despotism or open anarchy.

The man who would deny either of these rights to another ought to be prepared to sacrifice the same for himself. He who deliberately *pursists* in such a course of action is, therefore, to all intents and purposes, a traitor and an anarchist, especially if religious motives impel him, although he may not realize it or mean to be so, even remotely. This sounds harsh, but truth cannot be modified to compromise with error, and there is no other just or logical conclusion in the matter. Truth is the property of no man, but belongs to God, for it is written, "Thy Word is truth," and "In the beginning was the Word, and the Word was with God, and the Word was God;" and those who, in the blindness of their error, array themselves against the light of palpable truth, are denying the Word of God. For such the only remedy lies in the convicting power of the Holy Spirit.

CHAS. L. MANNING.



The Unfolding of Two Principles.—I.

OUTWARD AND INWARD SUBMISSION.

THERE is no youth past the age of twelve who has not had an experience by which he may be enabled to comprehend the difference between the two principles that underlie two kinds of government. The government that is simply outward, that compels an action that is dissented from in the heart, is one with which we have all had more or less to do,—one in which we ourselves have acted a part of governor or officer as well as subject.

For illustration, a child is found playing at some innocent game, and an irritable father, who fails to consider his own rights or the rights of his child, uses his power to compel the child to cease his play. Burning with rebellion within, the child yields an outward submission, but the seeds of tyranny sown in his rebellion bear fruit in his action toward others; for he in turn compels his younger brothers, or weaker playmates, to submit to his wishes.

This kind of control or government is simply the control or government of selfishness, backed by power to compel an outward submission. But there is a more powerful government, and the principle upon which it is based is the principle of love. This is illustrated by the dealings of a loving father with his beloved son. Such a father does not ask his child to cease from that which is innocent, and is invading no right of others. Full of gentle tenderness, full of desire for his son's happiness and highest success, he asks him (for instance) to give up the cigarette habit, reasoning with him of its hurtfulness, persuading him by his own example, until won in heart, he yields obedience to his father whose government is based on love.

DESIGNED FOR ALL CREATURES.

This is the manner of government designed of God for all creatures. In it is a liberty to do good wide as creation, kind as sunshine. The principle of love is the basis of true government, and indeed is proved to be the only substantial basis for government. It is by the principle of love that all things consist or hold together. Once let this principle die, and speedy disintegration follows. Where love is lacking the family separates, the government declines: for love is the basis of trust, and without trust no commercial or political relation can be

THE absorption of the old Nestorian Church into the Greek Church of Russia, is expected to follow from missionary work now being done upon lines peculiar to the Russian Church. The Nestorians will receive the protection of the Russian government against the Khurds and the Shah of Persia.

sustained, much less social. Let love die out and the whole fabric of society would crumble, the whole relation of worlds would be disestablished.

BASIS OF UNIVERSE.

God is love. Were he not love, there could be no universe. Were his characteristics developed in all his creatures, a government would exist upon earth as in heaven, and his will would be done upon earth as it is done in heaven. The law of God would be in each heart, and as his law is the expression of his character, every one would be like God, and would thereby be enabled to love his neighbor as himself. But this glorious government of love has been sadly marred on earth. Not only in the government of the family is it distorted, and force is employed to compel outward submission to unjust commands, in which the heart has no part; but even the governments of states and kingdoms wield the sword to enforce unjust enactments in the name of law, supposed to be for the preservation of society. But behind all human enactments in the home or the state still works the power of love, which is indeed the only power after all to keep humanity together.

How can we account for this foreignelement that has entered into government? How is it that God being love, and by virtue of this character existing as universal sovereign, there exists another manner of government, based on a principle antagonistic to the principle of love.

THE BEGINNING.

This question takes us back to the beginning. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made."

This beginning, back of which no one can penetrate, presents to us God and the Word, or the expression of God revealed and made visible. Of him it is written again, "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son [or the Word] whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the Majesty on high." Heb. 1:1-3. Again it is written, "Who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist [or hold together]." Col. 1:15, 16, 17. The Son of God reveals to the universe that God who dwells in light unapproachable, who is immortal, invisible, before whom the highest intelligences of heaven veil their faces.

THE OBJECT OF CREATION.

Christ manifested the character of omnipotent Love in the creation: for every work reflects the character of its author. Angels, man, the beasts of the fields, the fowls of the heaven, the wonders of the sea, the splendors of space, all tell one story—the love of God. All were created for one purpose,—to proclaim and exemplify the government of love. "For the invisible things of him [his qualities of character] from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Rom. 1:20.

F. B.

Studies in French History.—38.

"ABOUT this time," began Professor Carman, "there was to be an emperor elected for Germany, and, true to his ambitious nature, King Francis I., joins in the mad race with Henry, of England, and Charles, of Spain. The King of Spain, though at this time only nineteen, was a very cunning fellow, having as much foresight and diplomacy as an old man, so he was able to outwit the others, and was finally crowned Emperor of Germany, Charles V."

"I can pretty easily imagine that King Francis wouldn't like that one bit," remarked Milly Brown, "for I remember that he was a very self-willed fellow."

"Yes, Milly, he was fond of having his own way, and he was quite used to having it, too; and so now he could hardly endure the thought that another should be preferred before himself. You know he was called 'The King of the Gentlemen.'"

"I dare say he thought his rival was not a gentleman, to take away the honor from him," said Max Smith.

"Yes, he hated the Spanish king most fiercely, and as long as he lived, he tried to injure him in every way possible. He tried to gain the sympathy and friendship of the English king, but in this also the young Spaniard outstripped him in the race, for Henry was quite won over to his cause before the tardy Francis could ingratiate himself into Henry's good graces."

"I wouldn't give very much for that kind of friendship," said Julia March.

"No; such friendship is worth but little to anybody. When Francis found that King Charles had secured the royal friendship of England as well as the crown of Germany, his disgust and anger knew no bounds; so the foolish fellow at once declared war against him."

"Maybe he thought he could whip him as easily as he did the Milan folks," said Fred Green.

"But the trouble was," said the professor, "his success in Italy was turning into a defeat; for he had hired some Swiss soldiers to help hold the territory for him, and now they suddenly left the French army and ran off home."

"I had understood, someway, that the Swiss helped

the Italians," said Edna.

"Many of them did, but these men had been *hired* to help France, and now they claimed they could get no pay for their services, so they ran away, and Milan reverted again to Italy."

"I can't understand why the French king was not more sensible. Didn't he know that soldiers want their pay—and especially foreign soldiers?" asked practical Jack.

"O, he did not forget to send them their wages, my boy; he was too cunning and, let us hope, too just to forget that. But it was afterwards proved that the king's mother had kept the money her son sent for the soldiers, and spent it all for herself."

"The selfish creature!" exclaimed Florence Ray. "What was her name?"

"Louisa, of Savoy," replied Professor Carman.

"I think I remember reading her name in history," said Edna Phillips, "in connection with the Duke of Burgundy."

"I presume you are thinking of Duke Charles, of Bourbon—not Burgundy—this scheming woman tried to win the affections of this man, who was at that time Constable of France, and one of the greatest men in the country. Because she could not do this, she became his bitterest enemy, and coaxed her son the king to so torment and persecute him, that at last the foolish fellow turned traitor to his country and joined the Emperor of Germany—King of Spain—against France."

"I dare say the Spaniards made a great deal of him after he left the French and joined them," suggested Jenin Jacobs.

"You are quite mistaken, Jenin; for instead of that they despised him.

"Nobody likes a traitor,—he's not to be trusted," said Joe Palmeter.

"No; for you will remember that even the English had no respect for Benedict Arnold.

"France now had three powerful enemies," continued the teacher, "the King of England, the King of Spain, and the traitor duke,—all were plotting her ruin."

"Poor Francis!" exclaimed Milly Brown; "he must have had his hands full."

"He did, and yet he was insane enough in the midst of all his troubles again to rush over into Italy to try to recover his lost territory."

"O dear!" again exclaimed Milly. "How foolish of him! do tell us what became of him."

"Why, he was taken prisoner and carried over to Madrid, where he was kept in close confinement a long time. But at last he made a most humiliating treaty with the King of Spain, in which he promised to give up a considerable portion of his country to him, besides other considerations."

"I don't see how the Spanish king could be at all sure that Francis would do as he agreed if he let him have his liberty," said practical Jack.

"I presume he was afraid of treachery," said the teacher, "at any rate, he sent and brought the two little sons of Francis and kept them as a surety, before he would let their father go. But even then he did not keep the first particle of his agreement, and as soon as his feet touched his native soil, he exclaimed fiercely: 'Now I am again a king.'"

"Don't you think he ought to have kept his promise," asked Julia March, "even if it was humiliating for him?"

"He certainly ought to have kept his word, but he did not, nor did he accept the *invitation* which the King of Spain sent him, to return to Spain at once as his prisoner. But as the pope had by this time become angry with the Spanish king, Francis found in him a ready ally. So he at once entered into another 'Holy League' with the crafty pope, and hostilities continued."

"I should think if the league had been very 'holy' at this would have put an end to the fighting," smiled Joe Palmeter.

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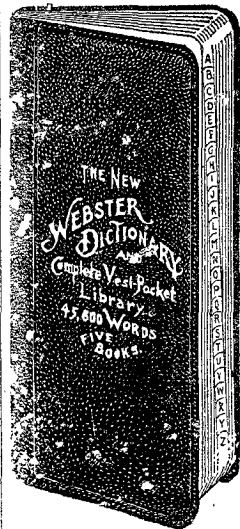
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American Sentinel.

NEW YORK, SEPTEMBER 15, 1898.

IN the Christian warfare there is never any trouble from bad rations, or from neglect of the One in command.

THERE are never any "dull times" in the vineyard of the Lord. The world was never overstocked with Christians.

IN David's time the faith of a strippling was more powerful than the sword of a giant. And God has not changed.

THE articles we are now printing on "Spain and Her Methods," by a late missionary to Brazil, will give the reader a fair idea of the nature and value of the civilization brought by Spain to the western world.

THE assassination of the empress of Austria was as senseless a crime as it was diabolical; and as such it was a deed characteristic of the times. But while having its origin in the vagaries of a brainless fanatic, its consequences may weigh heavy upon the world. To the aged emperor Francis Joseph, it comes as the crowning calamity of a life already made conspicuous by misfortune.

HOWEVER the czar's peace proposal may be received in various lands by the people, events are already mocking at the plan by precipitating a war crisis more serious than has arisen before in years. The dissolution of the Austrian throne—and with that of the empire—which may follow the assassination of the empress Elizabeth, is regarded as a source of much danger to the peace of Europe, but more serious than this is the news that a French force has established itself directly in the path of British conquest in the Soudan. British ambition has as one of its brightest dreams a railway running all the way in British territory from Cairo to Cape Town; and no rival power may think to shatter that dream

with impunity. An imperial ruler may propose peace, but imperial ambition never dreams of it.

THE Hawaiian Islands, it is said, will be given the status of a Territory of the United States, being governed as such Territories are upon the American Continent. In time, they may be admitted as a State of the Union. Porto Rico will probably be put upon the same footing. Previous to this United States territory has been acquired by purchase or treaty; but the natural method of imperialism is by conquest.

THERE is, says the *Open Court*, a great revival of Buddhism taking place in India. Buddhistic schools and journals are being established in Colombo, Calcutta, and other places, and one prominent Buddhist journal is sounding a loud call to all Buddhists to unite in one grand crusade to recover India. It is not strange that it should be so. These are days when nothing that is positive for evil or for good remains inactive, but is, on the contrary, being infused with new life and intensity. And this is but a token of the approaching climax of the long contest between good and evil, and after that comes the end! Are you watching these things, reader, and are you ready for the end?

THE papacy has it in mind to observe the close of the century with a grand celebration which will mark in a fitting manner the exit of the nineteenth century and the advent of the twentieth. This celebration of course will do honor to the papacy. It will be of a nature to convey the impression that the papal church is the vanguard of the procession that moves in the direction of progress and modern enlightenment. The committee having the matter in charge have published an extensive program, which includes pilgrimages to various "holy" places in France, Italy, and Spain. "In particular," it is said, "there is to be a dedication of the Catholic world anew to the divine Heart of Jesus." Certainly

the Catholic world is in need of something—Spain especially—but it would seem that if former dedications had been of value, a turn of fortune would not be so sadly needed now.

THAT church and state ought to be kept separate, is a Christian truth as well as a principle of American government. Jesus Christ himself stated it, and we as Christians have a right to state it now. We are not doing anything inconsistent with a profession of Christianity when we state it. Yet the SENTINEL has been sharply criticised on the ground that, since it professed to be Christian and maintained that Christianity could not mix in the affairs of civil government, it had no business to be telling the people how the Government ought to be run. Such critics should remember that Christ himself is the author and first exponent of this governmental principle, and that to criticise its enunciation is to criticise him. In setting forth this principle the SENTINEL is taking no part in the affairs of civil government. Let the civil government be kept separate from religion; then let it be run as the fortune of politics may decide.

THE forces of the Mahdi in the Soudan have been crushingly defeated by the British and Egyptian forces that have been penetrating southward into the heart of the dark continent under the command of General Kitchener. For the first time since rapid-firing guns were invented, an opportunity was afforded at this battle to test the effectiveness of these weapons against a large army of courageous fighters; and the resulting slaughter seems to have fully justified the expectations of their inventors. The Arabs were mowed down like grass, and more than 10,000 of them lay dead upon the plains when the firing ceased,—as great a number as were killed on both sides at the battle of Gettysburg. Though the Madhi's army was treble the size of the British and Egyptian force, and fought with the most reckless courage, the whole loss of the latter was less than three hundred men.