

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

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IN the Decalogue, God addresses individuals only.

THE law is all right as a fence, but it is of no use as a walking-stick.

WHEN a nation tries to make itself Christian, it always makes itself anti-Christian.

NOT the Spaniards in Cuba, but the saloons in America, are the real curse of the Western hemisphere.

THERE is no person so dextrous that he can wield both the sword of steel and the "sword of the Spirit" at the same time.

IF professors of Christianity had never gone into politics, the professedly Christian Church would never have been responsible for religious persecution.

"REVERENCE for law" does not go to the foundation of good government. Without reverence for right, there would be few laws in the land that were worthy of reverence.

To say that the government is superior to the individuals who have formed it, is to say that the creator is inferior to the thing which he creates. But even God cannot create a thing superior to himself.

PUBLIC sentiment should not be confounded with

Christian sentiment. Public sentiment may be manufactured by various expedients known to politicians and others; but Christian sentiment comes altogether from the Word of God.

THE question of how much rest a person needs, and when it should be taken, is one to be settled by the physicians and not by the preachers, if it is to be settled outside of individual preferences.

"CIVIC righteousness," as defined by its advocates, is something altogether inferior to the righteousness which will count with God. It is, in fact, a counterfeit, and goes hand in hand with the counterfeit sabbath.

"EXCEPT your righteousness shall exceed the righteousness of the Scribes and Pharisees," said Jesus Christ, "ye shall in no wise enter into the kingdom of heaven."

What was the matter with the righteousness of the Scribes and Pharisees? Oh, it was all on the outside. It was all a matter of forms and ceremonies and respectable appearance. It was not a matter of the heart.

And this must be the case with all righteousness—so called—which is the product of civil law. The law cannot change the heart; it can affect only the outward deportment.

Reform by law can go no deeper than the outward deportment. But—to paraphrase the Saviour's words—Except your righteousness shall exceed that of a pious and respectable outward deportment, ye shall in no wise enter into the kingdom of heaven. Or, in other words, Except your righteousness shall be greater than "civic righteousness" ye shall not enter the kingdom of heaven.

Civic righteousness—the righteousness of outward forms, of scrupulous regard for the letter of the law, and of pious look and demeanor—did not stand very high in the estimation of Jesus of Nazareth. And it does not stand any higher in his sight now than it did when he rebuked the Pharisees and Scribes. The only righteousness we want is that which bears the genuine stamp.

Reverence for Law.

"REVERENCE for law" is a very essential thing in good government, but it is not the foundation stone.

Reverence for law is not in itself an energizing, purifying force in government. Its value in government is not intrinsic, but is conferred by something else.

Reverence for law never shook the throne of a despot, or broke the shackles from a slave.

Reverence for law did not inspire the writing of the Declaration of Independence.

If our forefathers had always adhered to the doctrine of reverence for law, the world would never have heard of that Declaration, nor of Magna Charta.

The pathway from despotism to liberty in government has been along the line of revolution, and often squarely across that of reverence for law.

Law, in itself, is not entitled to reverence. If it were, then the worst law ever enacted would be entitled to it equally with the best, and the "three worthies" in Babylon of old did wrong in not worshiping the golden image.

In the Declaration of Independence, our forefathers took a step from the standpoint of reverence for law, to that of reverence for right. And it was a very long step; it meant revolution.

The law of Great Britain said one thing; but right, as they asserted it, said another thing. Right said that human governments were instituted to preserve the unalienable rights with which all men are endowed by the Creator. From the standpoint of reverence for law this was treason; but in the conflict, right prevailed.

Reverence for right is the pole star of good government. It cannot be lost sight of without a resulting deviation from the course which leads to national prosperity.

A person who has no reverence for right, can have no true reverence for anything.

All Christian institutions are founded in right, and hence are entitled to reverence, irrespective of any law in their behalf; nor can any such law contribute at all to the reverence felt for them by human beings.

But there are religious institutions which have no foundation in right; and it is now sought to secure reverence for these from the people by pointing to them as being part of the law of the land. Prominent among these is the institution of Sunday rest.

In behalf of this institution very much is said about the necessity of reverence for law; but nothing at all about the necessity of reverence for right. All the right in the case has to be assumed; it does not rest upon evidence.

Reverence for right is reverence for the higher law of God,—that law which says nothing about the first day as a day of rest, but commands the observance of the seventh day. As against that law, and against the requisites of good government, the doctrine of reverence for human law can be of no force at all.

Which Is the Safest Course?

HAVING had Washington's advice against the United States ever forming any entangling alliance with European or any other foreign power, it will not be amiss to set down, for comparison, the arguments now offered in favor of such alliance and indeed directly against Washington's advice. Then the reader can estimate the relative weight of argument, and wisdom, of the two courses advised.

Hon. Richard Olney, who was attorney general and secretary of state in President Cleveland's cabinet, writes in the *Atlantic Monthly*, thus:—

"The rule of international isolation for America was formulated by Washington, was embalmed in the earnest and solemn periods of the Farewell Address, and has come down to succeeding generations with all the immense prestige attaching to the injunctions of the Father of his country and of the statesmen and soldiers who having first aided him to free the people of thirteen independent communities, then joined him in the ever greater task of welding the incoherent mass into one united nation. The Washington rule, in the sense in which it has been commonly understood and actually applied, could hardly have been adhered to more faithfully if it had formed part of the text of the Constitution.

"What is it that these utterances enjoin us not to do? What rule of abstinence do they lay down for this country? The rule is stated with entire explicitness. It is that this country shall not participate in the ordinary vicissitudes of European politics, and shall not make a permanent alliance with any foreign power. It is coupled with the express declaration that extraordinary emergencies may arise to which the rule does not apply, and that when they do arise temporary alliances with foreign powers may be properly resorted to. Further, not only are proper exceptions to the rule explicitly recognized but its author, with characteristic caution and wisdom, carefully limits the field which it covers by bounds which in practice are either accidentally or intentionally disregarded.

"If the Government can do its duty with an ally, where it must fail without, and even if it can more securely and efficiently do that duty with an ally than it can without, it would be not mere folly, but recreancy as well, not to make the alliance.

"If we shall sooner or later—and we certainly shall—shake off the spell of the Washington legend and cease to act the rôle of a sort of international recluse, it will not follow that former alliances with other nations for permanent or even temporary purposes will soon or often be found expedient. On the other hand, with which of them we shall as a rule practically cooperate cannot be doubtful. From the point of view of our material interests alone, our best friend as well as most formidable foe is that world-wide empire whose navies rule the seas and which on our northern frontier controls a dominion itself imperial in extent and capabilities. There is the same result if we consider the present crying need of our commercial interests.

"But our material interests only point in the same direction as considerations of a higher and less selfish

character. There is a patriotism of race as well as of country, and the Anglo-American is as little likely to be indifferent to the one as to the other. Family quarrels there have been heretofore and doubtless will be again; and the two peoples, at the safe distance which the broad Atlantic interposes, take with each other liberties of speech which only the fondest and dearest relatives indulge in. Nevertheless, that they would be found standing together against any alien foe by whom either was menaced with destruction or irreparable calamity, it is not permissible to doubt. Nothing less could be expected of the close community between them in origin, speech, thought, literature, institutions, ideals."

Lyman Abbott, editor of *The Outlook*, published in the *North American Review*, an article on "The Basis of an Anglo American Alliance," in which he says:—

"The time has therefore passed when the United States can say, 'We are sufficient unto ourselves, we will go our way; the rest of the world may go its way.' The question is not, 'Shall we avoid entangling alliances?' We are entangled with all the nations of the globe: by commerce, by manufactures, by race and religious affiliations, by popular and political sympathies. The question for us to determine is not whether we shall live and work in fellowship with European nations, but whether we shall choose our fellowship with wise judgment and definite purpose or whether we shall allow ourselves to drift into such fellowships as political accident or the changing incidents of human history may direct.

"It is for this reason I urge the establishment of a good understanding between the United States and England, in the hope that in time it will grow to a more formal alliance—civic, commercial, and industrial, rather than naval or military—and yet an alliance that will make us, for the purposes of our international life, one people, though not politically one nation.

"It is true that in a sense the United States is neither a Christian nor an Anglo-Saxon nation. It is not officially Christian, if thereby is meant a nation which gives political or financial advantage to one religion over another. It is not Anglo-Saxon, if thereby is meant a nation which sets itself to confer political power upon one race over another. But though it is officially neither Christian nor Anglo-Saxon, it is practically both. Its ethical standards are not those of Mohammedanism or Confucianism, but those of Christianity. Its ruling force in the country, educational, political, and on the whole commercial, is not Celtic, nor Slavic, nor Semitic, nor African, nor Mongolian, but Anglo-Saxon. Thus in its religious spirit, though not altogether in its religious institutions, in its practical leadership, though not in the constituent elements of its population, and in its national history and the genesis of its political institutions, the United States is of kin to Great Britain. The two represent the same essential political ideals—they are both democratic; they both represent the same ethical ideals—they are Christian; and they both represent the same race leadership—they are Anglo Saxon.

"It [an Anglo-American Alliance] would create a new confederation based on principles and ideas, not on tradition, and bounded by the possibilities of human development, not by geographical lines. It would give a new significance to the motto *E Pluribus Unum*, and would create a new United States of the World, of which the United States of America would be a component part.

Who can measure the advantage to liberty, to democracy, to popular rights and popular intelligence, to human progress, to a free and practical Christianity, which such an alliance would bring with it? Invincible against enemies, illimitable in influence, at once inspiring and restraining each other, these two nations, embodying the energy, the enterprise, and the conscience of the Anglo-Saxon race, would by the mere fact of their coöperation produce a result in human history which would surpass all that present imagination can conceive or present hope anticipate."

In an interview a member of President McKinley's cabinet is reported as follows:—

"Under a broad and liberal territorial government established by the United States the people of the Philippine Islands will eventually be raised up to a condition of enlightenment and civilization that will make them able to establish a firm government.

"It is time that the people of this American Republic began to realize the greatness of their mission among the nations of the world. They must broaden their horizon, enlarge their views. Some people in their shortsightedness say that we cannot hold the Philippines without interfering with our established Monroe doctrine. So much the worse for the Monroe doctrine. Others say that we cannot hold outlying territory under the Constitution. We amended the Constitution at the close of the last war this country was engaged in. Why cannot we amend it again?

"An amendment to the effect that the United States may extend a protectorate over the islands of the sea (without assuring them a state government) for the purpose of affording the inhabitants thereof a good government, security to life and property, freedom of religion, etc., till they are able to set up a stable government of their own, would be agreed to by the people of this country if it were ever submitted to them.

"At the close of this war with Spain the United States will hold a very different position among the nations from that which it occupied previously. Our destiny is to extend the sphere of Republican government. Our Government will have an opportunity to show whether or not it appreciates the importance of that mission.

"These great questions have been brought to the front very suddenly. But I have no doubt that the American people will use their opportunity wisely and well."

In individual life when a person *has* great influence, he always lessens it by *trying* to exert it. It is admirable to have great influence for right principles. But it is possible for a person to become proud of his influence and be ambitious to make it felt. Such pride and ambition, however, is just as subtle and dangerous as is any other sort. And all this is true of nations, which are but collections of individuals.

Right influence is most powerfully exerted, whether by individuals or nations, always in quietness and humility.

"Cromwell, I charge thee, Put away ambition.
By that sin fell the angels."

A. T. J.

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"PRIDE goeth before a fall."

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

BY MRS. S. M. I. HENRY.

I AM not quite sure of my dates, but I think it was that same summer of '75 that a great temperance meeting was held on the fair ground at Bloomington, Ill., at which I was invited to speak for the growing boys of the nation; Hon. B. Gratz Brown, of Missouri, being announced to give an address on "Prohibition." The Cold Water Armies of the State were invited, and came by special train from every direction, dressed in nobby little uniforms of navy blue, carrying rattans instead of guns, for we had before this time seen that the gun and the military maneuver were not in harmony with the principles of peace which we believed, and must be repudiated by us as an organization.

The speakers of that meeting had arrived the evening before, and were taken in a carriage to meet the companies of the C. W. A. as they arrived. The city was full of people; long before sunrise they had been pouring in from all the surrounding country, and Mr. Brown and I had the felicity of trying to make a crowd hear, which by actual count of admission tickets (not for money, however), numbered more than twenty thousand. I state this to give my readers some idea of the interest that attached to the discussion of the temperance problem in those days.

A little later in the annals of our work, Mrs. Beal, of Wisconsin, came forward with an improvement on the Cold Water Army idea in the "Band of Hope." At least, in some features it was an improvement; not entirely up to the need, however. But the work grew in spite of all blunders and apparent failures, until Anna Gordon and Mrs. Rice, who are now so well known by the children of the world, found out how to select and combine the best from all former organizations into the Loyal Temperance Legion, and we became satisfied that we had the most complete system for training the young idea that could be developed in our generation, at least.

It has been the rule in the growth of the plan of work of the W. C. T. U. that one department calls for another almost *ad infinitum*; the limit of probable extension being found only at the boundary line of human needs.

"Applied gospel" might well be the name given to all our methods. We believed the salvation of Christ to be the one panacea for all human ills, and purposed to bring it to bear on all those sore places upon the body, politic and social, which had not as yet been "mollified with ointment" through other channels. When we have found a field thoroughly occupied by the church in any direction, we have not concerned ourselves so much with it; but we have believed ourselves especially called to supply the connecting links along the various lines of church effort, by which the truth, of which the church was the recognized depository, could be made practical to those who in every condition, rank, tongue, and nation the

world over were perishing for lack of it. Wherever the church in its *regular* methods had failed to reach the people, we must go; whatever it had neglected that salvation required we must perform; and when we found that for any reason the acknowledged teachers in any school of practical knowledge were withholding any essential truth from the people, then it was our office to promulgate that truth everywhere, anywhere that we could find ears to hear.

We have gone on the principle that was recognized by Paul when he stated his purpose to know nothing but Christ. Dogma of any sort, any points of necessary disagreement among denominations, we were sure must be avoided in all our associations. Many of us have labored together from the first without as much as asking "What church do you belong to?" Christ as *All* and in all was a large enough theme for us, and upon this we were always at one.

No more interesting study could be opened to the analytic mind than that of the machinery of W. C. T. U. departments; finding the logical beginning of each, and tracing it out from thence through divisions and subdivisions as it has at last become manifest in local district, state and national methods. It would be a speedy means of learning a new lesson in charity by those who do not understand what are the motives of W. C. T. U. work, either because they have never had the opportunity, or have been too prejudiced.

As we came partially at least to comprehend what was involved in physical ruin, the fact that Christ came to save the *whole* man to the uttermost assumed a new meaning; and "bodily religion" the "whole gospel for the whole man under all conditions," became as watchwords, and the old commission, "Go ye," took on an imperative mood, even in the lips of the most gentle of us all.

In the work for the children we soon saw that those who most needed the teaching (if there could be any such distinction) were not being reached at all; and many were the questions which arose as to how we could get out to this little "every creature"—to the children of the unchristian and the unchaste, as well as the worldly, to whom temperance was a by-word.

In our efforts to go out to this whole infantile world, the Band of Hope was soon supplemented by a department of Sunday-school Temperance Instruction under the superintendence of Miss Lucia Kimball, of Chicago, who devoted many years of her bright beautiful life to the most heroic efforts to win a place and recognition from ministerial bodies and Sunday-school lesson committees for temperance, as a real sound fruit of the Spirit; and when this had been in a measure accomplished, still there was left a large majority of the children who were hopelessly entrenched behind an environment which we could not penetrate; and to an organization less determined, less fruitful in expedients and resources, less rich in the All-things of the Holy Spirit, the cause would have seemed lost, crippled, or at least lame beyond remedy. But we were too earnest to know discouragement, and

He who said "according to your faith," had seen the need, recognized the determination, and had provided a woman to meet it in Mrs. Mary H. Hunt, of Boston, Mass. By many rare gifts of opportunity, culture, and by peculiar steadfastness of conviction she had been made ready to seize the opportune moment.

IF laws could make men good, man could become his own saviour, and the fundamental doctrine of heathenism would be vindicated as truth.

The Everlasting Gospel.

BY C. H. KESLAKE.

IN the last four articles of this series attention was called to the solemn warning found in Rev. 14:9-11 against the worshiping of the beast and his image, and the receiving of the beast's mark in the forehead or in the hand. It was pointed out in part why it could be that the unmingled wrath of God could be poured out in the manner described. Further study of this question will make it still plainer.

The text above referred to reads: "And the third angel followed them," etc. Going back to the sixth verse and reading from thence onward, we have brought to view three angels, the one mentioned in verse 6 being the first of the three. Of the second and third angels it is said that they "followed" the first angel. This does not mean that they followed each other in succession, each taking up his work when the preceding one had finished his particular work. The meaning of this word "followed" will be seen by referring to 1 Cor. 10:4, where precisely the same word is used. The text reads, "And did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ." The marginal rendering of the word "followed" is "went with them." Thus it will be seen that the word "followed" in the Scripture before us signifies "to go with." It is important to bear this in mind, as the meaning of them will be more clearly seen. It is as though it read, "And the second angel went with him," etc.; "And the third angel went with them." The idea, therefore, is that soon after the first one begins his work, the second and third angels unite themselves to the first angel, and then they all go together; their messages becoming a three-fold message.

This proves that the people to whom the message of the third angel is proclaimed have the others proclaimed to them also.

It has been proven in these articles (1) that the beast of Rev. 13:1-10 and the two-horned beast of verse 11 are respectively the papacy and the United States; and (2) that Sunday is the mark of the papacy. It has also been clearly proven that the work having in view the

enforcing of Sunday upon the consciences of the people is now being done. Therefore the conclusion is inevitable that the three messages under consideration are to be proclaimed at the same time and to the same people.

That being so, the attention of the people must now be called to these messages just as they read. That this is being done no one who cares to investigate can possibly deny.

What is the burden of the message of the first angel? It reads (Rev. 14:6,7), "And I saw another angel fly in the midst of heaven having the everlasting gospel to preach to them that dwell upon the earth, to every nation, kindred, tongue, and people; saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, the sea and the fountains of waters."

There is only one gospel by which sinners are to be brought into harmony with their Creator—the gospel of Jesus Christ. It is therefore the gospel of Christ that is thus proclaimed in the scripture under consideration; not the gospel in part, but the whole.

That being so, it is evident that the words, "Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, the sea and the fountains of waters," include all that God can possibly require, and all that man can possibly render—no more, no less.

It is perfectly natural that when the prophecy of Rev. 13:11-18 is being fulfilled and the work of compelling homage to the beast (papacy) by the enforced reception of its mark (Sunday) is going on, the gospel, demanding that worship be rendered to the Creator, to whom it belongs, should be proclaimed.

It must be clear to every candid mind that with the preaching of the everlasting gospel at this time, there can be left no possible excuse for anyone's worshiping the creature instead of the Creator.

What does the gospel require?—That we fear God and give glory to him. Anything that detracts from this cannot possibly be the gospel.

Before pointing out what is involved in the thought of fearing God and giving glory to him, it will be well to remark that at this time when the gospel is to be preached in the form in which it is here given, there must be some object, other than God, that man has been fearing; some object to whom or to which man has been giving glory. And further, we can see from the prophecy that the attempt at least will be made to continue this.

It is also natural that this gospel should be preached at this time, and with direct reference to the prophecy before us, in which the question of religious liberty is involved. When the consciences of all men are thus sought to be enslaved, even of those who in theory believe in religious liberty and in separation of church and state, what more fitting thing could be done—what less could a gracious God do—than to cause the gospel of Christ to be preached, through which alone true religious liberty can ever be obtained.

The Absurdity of It.

BY H. F. PHELPS.

SOME people seem determined to make themselves, and all others, believe that there is such a thing as a "public conscience," and that said "public conscience" is very much disturbed by the possible opening of the doors of the Trans-Mississippi Exposition on Sunday.

In the Minneapolis *Times*, of May 21, is found a report of the proceedings of the Presbyterian General Assembly at Winona, Ind. A resolution was adopted asking that the doors of the exposition "shall not be opened on the Lord's day;" and asking the directors to "announce that decision so that the public conscience shall be at rest on the subject."

Now there can be no such thing as a "public conscience," except it be the combination of the individual consciences. The consciences of the individuals, considered individually and taken collectively, must determine whether there is any special unrest upon this subject. Now, the truth is that there is no such unrest as would be indicated by the resolution, except it may be in the minds of a few misguided religious zealots. As a matter of fact, this nation is a nation of Sabbath-breakers, and no amount resolutions will make it otherwise. Nothing but the preaching of the gospel of Jesus Christ as it is in Christ will make a Sabbath-keeper out of a Sabbath-breaker.

To an outsider there appears to be a very peculiar condition of things in the assembly. They were very much disturbed over the possible opening of the doors of the exposition, and adopted a resolution against such a desecration of the supposed sacredness of Sunday, and then they "turned down" another resolution "urging that President McKinley order that no unnecessary Sabbath work be done by the army and navy in the present war, and that battles be not begun on Sunday." It is stated that one of the "commissioners protested that the assembly should not advertise its folly by adopting the resolutions." But the assembly did "advertise its folly" by adopting the one, and its good sense by turning down the other.

However, there is an inconsistency in the action of the assembly which will be apparent on a moment's reflection. If it is wrong for men, women and children—if it is wrong for Christians—to visit the exposition and view the wonderful works of art on Sunday, why, in the name of true Christianity, would it not also be a wrong thing for Christians to fight on Sunday? Why would it not be wrong for them to fight on any day of the week? And if it is right for Christians to fight on Sunday, and it appears that this assembly thinks that to be the case, for they turned down the resolution against commencing battles on Sunday; then most certainly it cannot be a wrong thing for the directors to keep open doors, nor for the people to visit the exposition on Sunday.

But all this goes to show the utter absurdity in which religionists involve themselves in attempting to regulate the consciences of their fellow men by resolutions or coercive measures. It also emphasizes the folly of their intermeddling with governmental affairs. If civil governments deem it necessary to go to war, even on Sunday, and directors of corporations will to open their doors every day in the week, let them do so, for such is the right of each. But let ministers preach the gospel, and let all live the gospel. For in the doing of this they will do far more toward the accomplishment of the purposes of the gospel than anything else they can do. If they do this they will forever leave off this continued effort in the using of coercive measures, or in the doing of that which inevitably tends toward coercive measures. Will our Presbyterian brethren consider this carefully.

An Unfortunate Comparison.—No. 1.

BY JOHN D. BRADLEY.

It was hardly to have been expected that the national game of "ball" would become the redeeming virtue of the American people, or that this country would ever have its sports cited as the convincing evidence of the civilization, bravery, and enlightenment of its inhabitants. Nevertheless, one of the leading journals of the country (the *Chicago Times-Herald*), and one that is usually quite sound in its conclusions, has attempted in good faith to score a point against the Spanish people and in favor of the American people by a comparison of the national sports of the two countries.

It says truthfully that "sport after all is a serious matter," and that "the play hour and the manner of its spending, recreation, and the character of its indulgences, are considerations which become national in importance." It then portrays the brutality and cowardice of the Spanish bull fight in which the matador fights "with an inferior with tremendous advantage in his favor," and how "every lad from Barcelona to Cadiz dreams—sleeping and waking—of the hero in the ring, and imbibes in infancy, cultivates in growth and exercises in manhood the essentials of the ideal character." This character must first be cruel and then cowardly. All Spaniards, however, are not bull-fighters, the majority being even too cowardly for that, so that there is but one matador to many spectators, the spectators being fighters only "in their souls."

It then proceeds to compare with this the national game of America which "is said to be baseball, although football has gained a wide popularity." Its remarks are confined particularly to baseball, although we see no reason why they are not just as applicable to football.

The American in attending the national game finds the "very essence of his enjoyment in the equal terms—of intelligence and muscle and training—on which the contestants meet." The participant in the game "is training good human muscle and developing good human

brain in the only way which can yield a nation of men. He is matching human against human—not man against brute."

No one having the slightest acquaintance with the subject will wonder that football was shunned in this connection, notwithstanding its "wide popularity." It is virtually admitted, however, to be as much the American game as baseball, but whether it be admitted or not, we know that it is. It has all the virtues here ascribed to baseball. The game is too notorious and the tragic results of its "training of good human muscle" and its "matching of human against human" too fresh in our memories to require details here. Suffice it to say that during the last season eleven deaths, not to mention all the accompanying evils and minor brutalities, were reported in a short time, and one state was sufficiently aroused to abolish the game by rendering it a criminal offense.

An investigation of the details will not lead anyone to question the statement in the editorial under discussion, that "no bull-fighting nation on earth ever could come creditably out of a war with ball-players." There is one point in this connection that we wish to emphasize. With all their boasting the Spaniards have not, to our knowledge, pointed to the picadors and banderilleros of the bull-fight as the representatives of either their honor or their bravery, and we do not believe they represent the little intelligence with which Spain is credited. But the names and achievements of the "rushers" and "backs" of the American game of football, together with the accounts of the deaths, maimings, and injuries occasioned by them, are invariably connected with such names as Yale, Harvard, Brown, Pennsylvania, Princeton, and the various state universities. On the one hand we have the ignorant matador tormenting and slaying an animal in the arena; on the other we have the inmates of the highest educational institutions of this country, who are supposed to be basking in the full blaze of our enlightenment, and enjoying the very heights of its attainments, trampling over and kicking each other on the football ground almost in the shadow of those institutions. Is that a spectacle to be held up with pride as an evidence of our superior civilization? It would seem that all ordinary motives of humanity and self-respect would have led us, instead of glorying in this our shame, to have sought with averted gaze to cover the deformity. To what lamentable lengths do we go when determined to ignore the truth, and to substitute "gross darkness" where there is the clearest light.

There is another sport which has attained a "wide popularity" in this country and which also possesses the virtues mentioned above. In it the contestants meet "on equal terms of intelligence [which isn't saying a great deal] and muscle and training." They "match human against human—not man against brute," and they consider that they are using muscle and brain in a way which will show them to be "men." And it is not too much to say that many a youth from New York to

San Francisco aspires to be just such a "man," and that he, too, "dreams—sleeping and waking—of the hero in the ring, and imbibes in infancy, cultivates in growth, and exercises in manhood the essentials of the ideal character" fully as much as does any lad between Barcelona and Cadiz. It need not be said that the sport to which we refer is prize-fighting. The fame of the light and heavy weights of Spain has never reached us, but reliable statistics on prize fighting show that thirty-one pugilists have been killed in the arena between the years 1832 and 1897, and of these deaths, three occurred in England and the remaining twenty-eight in this country. No credit need be taken from the fact that the time extends back to 1832. Nine of these deaths occurred in 1897, and the whole twenty-eight in this country have occurred since 1876. It may be that there is more brutality in matching "man against brute" with "tremendous advantage" in favor of the man, than there is in matching "human against human" with the deliberate intention and expectation that one or the other will be cruelly maimed if not killed outright; but a person of average sensibility will not be able to realize it. To our mind it is "man's inhumanity to man" that is the great offense, and in that respect we think this country will have little difficulty in maintaining its reputation with Spain.

There is something else which sometimes occurs in this country, and which has an important bearing in determining the relative brutality and cowardice of the Spanish and American people. In it "human is matched against human" and in one respect it closely resembles the description of the bull-fight—"tremendous advantage" is on one side. But it is not necessary that we should add to the horrors of this list those of lynch law. Nor need we add many other things which properly belong in this category.

We are by no means defending the bull fights of Spain. We regard them as both cruel and cowardly. In fact, we know of but one thing which exceeds in barbarity the cruel and wanton destruction of animal life, and that is the cruel and wanton destruction of *human* life, whether it be on the football ground; in the prize ring, or on the deck of a man-of-war. The one exceeds the other in brutality just to the extent that the life of a human being is of more value than that of an animal.

The plain truth is that by nature and of himself the Spaniard and the American is one and the same. The average American goes to the football game or a prize-fight for exactly the same reason that he goes to war, or that the Spaniard goes to a bull-fight—because he experiences a certain infatuation and delight in seeing life and limb risked in a brutal encounter. But notwithstanding the fact that all men are of "one blood," there have been certain great influences which have operated for the elevation of the one nation and the degradation of the other. Next week we shall point out those influences by quoting from an authority who has investigated deeper than the "play hour and the manner of its spending."



SOME interesting correspondence relative to the Red Cross Society's work in Cuba, as affected by its alliance with the United States military forces, is given in an article by George Kennan, in *The Outlook*, for May 28. It is related that on May 2, Miss Clara Barton addressed a letter to the commander of the blockading squadron, Admiral Sampson, asking permission to land supplies of food in Cuba for the starving reconcentrados, from the steamer chartered by the Red Cross Society,—the "State of Texas." The quotation following is from this letter.

* * *

"PAPERS forwarded by direction of our Government will have shown the charge intrusted to me; viz., to get food to the starving people of Cuba. I have with me a cargo of 1,400 tons, under the flag of the Red Cross, the one international emblem of neutrality and humanity known to civilization. Spain knows and regards it.

"Fourteen months ago the entire Spanish government at Madrid cabled me permission to take and distribute food to the suffering people in Cuba. This official permission was broadly published. If read by our people, no response was made and no action taken until two months ago, when, under the humane and gracious call of our honored President, I did go and distribute food, unmolested anywhere on the island, until arrangements were made by our Government for all American citizens to leave Cuba. Persons must now be dying there by hundreds, if not thousands, daily, for want of the food we are shutting out. Will not the world hold us accountable? Will history write us blameless? Will it not be said of us that we completed the scheme of extermination commenced by Weyler?

"Fortunately, I know the Spanish authorities in Cuba, Captain-General Blanco and his assistants. We parted with perfect friendliness. They do not regard me as an American merely, but as the National representative of an international treaty to which they themselves are signatory and under which they act. I believe they would receive and confer with me if such a thing were made possible.

"I should like to ask Spanish permission and protection to land and distribute food now on the 'State of Texas.' Could I be permitted to ask to see them under flag of truce? If we make the effort and are refused, the blame rests with them; if we fail to make it, it rests with us."

* * *

To this the American commander replied, that he was charged with the duty of keeping supplies of food out of Cuba, believing that supplies sent to the island unaccompanied by a military force would fall into the hands of

the Spanish; and that therefore he could not grant her the permission asked.

This conclusion of course was natural enough from a military point of view. But this is not the Christian point of view. This is not the point of view of one who believes in the power of God and in God's readiness to exercise that power for the accomplishment of Christian work. Christian work must be undertaken with a reliance upon the power of God, and not upon the power of man. The feeding of starving women and children in Cuba should have been undertaken by Christians in the name of Christ and with a reliance upon divine power and protection. Let the civil government undertake the work, if it will, relying upon the power of its army and navy. Civil government cannot be expected to proceed in any other way. Its whole stock in trade is force; it must use this or nothing. But let Christians proceed by the power of love and of the Spirit of God. Not to do this is to demonstrate that they are Christians only in profession.

* * *

COULD not Christian people have had sufficient faith in God to have believed that he would open the way for them to have rescued the perishing, through the opposition of Spain and even of the American forces? As Miss Barton's letter indicates, there is reason to believe that Spain would not have been hostile to work done by the Red Cross Society, as such, and without an alliance with any military power; and as regards the opposition of Admiral Sampson, it is to be noted as a significant fact that an unarmed steamship—the "Gussie"—was permitted to attempt to land supplies in Cuba, unaccompanied by any armed force, precisely as Miss Barton requested permission to do.

* * *

ALL facts considered, it is clear enough that the work of relieving the suffering Cubans has been undertaken with very little if any manifestation of faith in God. The Government, of course, cannot be blamed for this; it could not proceed in any other way than it has done. But people who profess to be Christians, and who talk about this war as being undertaken from Christian motives, may well pause and ask themselves how much real Christianity there has been manifested in it, and how far they themselves are responsible for the terrible conditions that are now known to exist in the island. It is a serious matter, and will warrant serious reflection on their part.

* * *

THE well-known writer, George Kennan, in describing some recent experience at Key West, tells of meeting some of the captured Spaniards, who with their ships, had been taken by the vessels of the American fleet. In speaking of these he says that "On the schooner 'Power of God,' there seemed to be more wild, cruel, piratical types than on any other vessel, except perhaps 'St. James the Apos-

tle.'” Imagine the incongruity. It is just such ridiculous travesties of sacred truth that are always furnished by a union of religion with the state.

* * *

ONE can hardly blame Mr. Dooley, a character discovered by the *Chicago Journal*, for being more impressed with the religious aspect of the controversy with Spain than with the material aspect, in view of the tremendous activity of the ecclesiastical powers engaged, and the comparative quiet in the operations of the fleets and armies.

* * *

RELATING his impressions of the war recently to an acquaintance, Mr. Dooley is quoted as saying that while the “strateejans” in Washington have been holding their discussions “they’s been goin’ on the mos’ deadly conflict iver heerd tell iv between th’ powerful preachin’ navies iv th’ two counthries.” The bishop of Cadiz, he went on, “fired the openin’ gun,” and “sint a storm iv brimstone an’ hell into us,” and was immediately “answered be our whole fleet iv preachers. Thin he was jined be th’ bishop iv Barsaloona an’ th’ bishop iv Mahdrid an’ th’ bishop iv Havana,” and “to meet thim we sint th’ bishop iv New York, th’ bishop iv Philadelphia, th’ bishop iv Baltimore, an’ th’ bishop iv Chicago, accompanied be a flyin’ squadhron iv Methodists,” Presbyterians, Baptists, and others. “Th’ bishop iv New York” is now “blockadin’ th’ bishop iv Santiago de Cuba, an’ they’s bin an’ exchange iv prayers between th’ bishop iv Baltimore an’ th’ bishop iv Havana without much damage.” His impression was that we were having a shade the best of it so far, but the Spanish bishop, he said, “prays har’rd, an’ ’tis no aisy wurruk to silence him.”

* * *

MR. DOOLEY’S observations would be perfectly in order if we were to take seriously the attitude of the ecclesiastics belonging to the opposing sides in the war. As it is, they illustrate the absurdity of the idea which both parties are seeking to carry into effect, that God can be made a party to the mixing of Christianity with carnal warfare.

* * *

ONE of the speakers at a recent mass meeting of citizens of Nashville, Tenn. (mentioned in another column), called to consider means for suppressing the Sunday saloon, said he thought that saloon men ought to form an alliance to keep the laws, and in case one of their members should break over, “kick him out” of the organization.

* * *

THIS might be good policy for the saloons. But the fact is that the saloon is essentially a law-breaking institution; it is in its very nature an outlaw. Hence it is

not to be expected that the saloons would be able, even were they willing, to form and maintain an effective organization for the promotion of obedience to law. All they ask is to be let alone; and all their power is naturally exercised in the direction of securing conditions in which they will be let alone to the fullest possible extent.

* * *

THE saloon is a positive force only in the direction of evil.



“Civic Righteousness” in Nashville, Tenn.

THE “Ministers’ Alliance” of Nashville, Tenn., has inaugurated a campaign for “civic righteousness” in that city. What is meant by “civic righteousness” may be seen from the following resolution, which is one of several passed at a mass meeting called by the Alliance, the evening of May 23:—

“Resolved, That it is the sense of the people of Nashville that gambling houses and open saloons on Sunday are a serious menace to the peace and good order of the city, and to the manhood of our youth, especially so since Nashville is an educational center and hundreds of young men are residents here during the formative period of their lives.”

In other resolutions following, the meeting called upon the city authorities to permanently close the gambling houses and shut up the saloons on Sunday.

Righteousness has nothing in common with the saloon any more than it has with gambling or with any vicious indulgence. But “civic righteousness” says that the saloons may remain open and transact their nefarious business all days of the week except Sunday. It is evident, therefore, that “civic righteousness” is not righteousness at all.

It was not the fact that the saloons and gambling houses were open that draw the attention of the Ministers’ Alliance; but the fact that they were open on Sunday. It is needless to say that it is regard for Sunday which prompts people to feel more concerned at evils seen on that day, than at those which show themselves on ordinary days of the week. But regard for Sunday is a religious sentiment purely, and one with which civil government has no concern.

“Civic righteousness” has its origin in religious sentiment. It means a form of city, state, and national government which has for its main object the exaltation of Sunday.



A MEETING of ministers of Jefferson, Ia., and vicinity, was held in that city recently, to devise a plan of action for opposing Sunday excursions on railways. Four Protestant clergymen and the Catholic priest joined in the call for the meeting, and all Catholic priests within a considerable distance of Jefferson were invited to participate in the conference. The effort resulted in the production of

resolutions designed to create public sentiment against this form of Sunday desecration. These resolutions were forwarded to all ministers in the vicinity of Jefferson, to be used by them in creating sentiment among the people within their reach. An appeal will also be made to the railway companies to run no Sunday excursions, and petitions to the same end will be forwarded to the railway officials by the middle of June. The *Jefferson Bee* says that the ministers are taking vigorous action in the matter, and their efforts may be expected to produce results.

THE *New York Sun*, of the 23rd inst., gives the following interesting observations on the session of the Presbyterian General Assembly, which began at Winona Lake, Ind., May 19:—

“Dr. Sheldon Jackson, the retiring moderator, preached a notable sermon, so far as concerned pulpit eloquence, but he made no direct reference to the lapse of faith manifested in some parts of the Presbyterian Church, here in New York, for instance, unless in the remark that ‘we are living in one of the greatest crises of the world’s history.’ In saying this he may have had in mind merely the political conditions of this period, for he spoke surrounded by national flags and to an audience which was roused to enthusiasm by every appeal to patriotism. Unquestionably, however, we are living in a time when religious faith is passing through the greatest crisis in the history of Christianity and of all religions. It is a time when supernaturalism itself is assailed as mere childish superstition, a tissue of fairy tales and ghost stories, even by theologians themselves, and when the Bible, the source whence is derived the whole Protestant belief in supernaturalism, is relegated by a distinguished theological school to the place of a criticisable human production.

“Among the reports presented in the early routine of business was one complaining that the standard of ‘Sabbath observance’ has been lowered constantly in this country, the ‘Continental Sunday’ replacing the ‘American Sabbath’ in many places. Undoubtedly the old severity of Sabbatarianism has yielded under the pressure of both popular distaste and religious doubt. It is not surprising that when people begin to lose faith in the Bible, under the teachings of the Presbyterian critical school, they should become careless about keeping Sunday in the old Presbyterian fashion. Various suggestions were made against the reading of Sunday papers, bicycling on Sunday, and other and almost universal departures from the strict Puritanical observance of the day; but nothing definite as to them was done by the General Assembly.

“Whatever may be done in the way of prohibition will be of no practical consequence. Presbyterians, clergy and laity, will do as they think best in this matter without regard to the precepts of that body. They are now as eager as the rest of the people to get the news of the war, and they want it on Sunday as much as on other days. Sunday bicycling, moreover, has been encouraged by some pastors in the provision of receptacles for the machines in their churches; and, by means of a wheel, a missionary is enabled to conduct Sunday services at widely removed places.

“Moreover, when a Kansas delegate offered a resolution earnestly requesting President McKinley to use his influence and prevent ‘needless work by the navy and army, and especially the beginning of movements or battles upon the Lord’s day,’ the resolution was tabled almost unanimously, the Rev. Mr. Hudnut, of Brooklyn, arousing patriotic enthusiasm by declaring that ‘Dewey did a holy thing in striking at Manila on the Lord’s day.’”

“The Greatest Enemy of Christ and Humanity,” —Phariseeism.

Extract from a paper read at the Willard Hall Conference, Chicago, April 18, by Rev. G. A. Luckerman.

LOW HIGH CLASSES.

SHALL we ever learn the fact that there is not a single social evil which has not its root in respectability, modern phariseeism, the spawn of special privilege—that there is no corrupting influence which takes not its rise in what are called the higher classes? If we ever do we may learn, in the name of betrayed humanity, to say to all such influences, no matter how bold their effrontery, “Thou couldst have no power at all against me were it not given thee from above. Therefore he that delivereth me unto thee hath the greater sin.”

Oh, for an Isaiah to sound his Woe to them that call wealth success and poverty failure; that call pauperization charity and bribery legislation; that call policemanization law and love anarchy; that put respectability for righteousness and make the bestowal of hush money their religion. Woe to the Esaus, who rate man below property and mind below matter. . . . Woe to the professed followers of Christ who seek to be ministered unto rather than to minister, whose aim in life is to get without earning, who fear nothing in comparison with losing their social position and their soft job, who say “Master, master” with one breath and with the next “We have no king but Cæsar.”

For surely the picture is not overdrawn nor the implied comparison unwarranted. It was the dominant social class, the respectably religious, that rejected him then, not the rabble nor the Romans, and to-day it is the counterpart of the same class that hourly rejects his claim and delivers him up to be crucified; these, and not the saloon-keeper.

And, as of yore, that class is organized, has its hierarchy and its myrmidons. There is the eminently respectable and next to him the quasi respectable, and next to him the boss and the ward politician, and so on down the descending scale to disreputability of the lowest sort. And the man at the top is at the bottom of the devilry. He is the arch-corrupter of youth, and not the saloon. He is the arch-debaucher of women, and not the saloon. He is the arch-foe of justice, and not the saloon. Indirectly, of course, and in the majority of cases unconsciously; but really and truly, nevertheless, for he holds himself aloof; he moves in the best set, so far as any one

knows, never moving out of it. The grievous and heavy-to-be-borne burdens of his business schemes and legislative measures he lays upon the back of his so-called attorney, whom he of course pays liberally, and who in turn employs others for the dirtier and less arduous work. These last he never sees, does not know, nor want to know. It might make him uncomfortable if he did. They are paid for what they do and are satisfied, presumably. What affair is it of his? Indeed, he seldom if ever thinks of them; the ward politician looks after all that.

AN EVIL HERITAGE.

He is blind; yet his blindness is not altogether willful, and in so far, therefore, he is not to be blamed. He was the product of the existing social order before he became one of its chief upholders, and the church which he supports has never told him—shall we say never dared to tell him?—in language he can understand that he is daily responsible for the crucifixion afresh of the Son of God through coöperation in a system which gives the lie to professions of faith in Christ and renders incapable of fulfillment the definite, practical injunctions of his teachings.

In this respect his experience is not unique. Each of us enters upon life with the innate capacity for Christlikeness, and the equally innate tendency toward Phariseism, and the very worst that can be said of the existing order, this so-called Christian civilization, is that it develops the Pharisee and kills the Christ in us. All of us are under its spell, and so the objects of divine displeasure. The differences are only differences in the degree of culpability dependent on the measure of received enlightenment and they who really see are the first to feel the force of the Master's command: "He that is without sin, let him cast the first stone."

AN EX-PHARISEE'S EXAMPLE.

Let us would-be reformers, therefore, not judge one another any more, but judge this rather, that no one of us put that worst of stumbling blocks, Phariseism, in his brother's way. To do this is not easy, but it is possible. For from out that old party of self-righteousness, respectability and special privilege there came a man who, having suffered the loss of all things of that sort, did count them as so much dung in comparison with the knowledge of Christ and acceptability with him, consequent upon that knowledge and that loss. In saying "Be ye followers together of me, even as I am of Christ," Paul, the ex-Pharisee, prisoner of Jesus Christ, said what each one of us, lay as well as clerical, must be able to say if he would be other than a blind leader of the blind. For the Master's requisition the necessary qualifications for real discipleship is the same to day that it was in the first century: If any man would come after me let him turn his back upon respectability and social station. Let him come out of that smug little world of his own imagining, out into the real world of the common people, bearing his cross of misrepresentation and ridicule and scorn, and

let him follow me in the search for rightness of personal relationship with publicans and sinners.

A REPRESENTATIVE of the Society of Friends, Mr. Richard Henry Thomas, writes the following to *The Independent*, in justification of the Society's attitude on the question of war:—

"We are unable to find anything in the example of Jesus, or in the spirit of the New Testament that justifies the assertion, when made without qualification, that 'self defence is Christian.' Within certain limits it is, as is also the defense of the weak, and the defense of the right. These limits may include any amount of suffering on the part of the defender, even unto death; but they admit of no departure from the spirit of love or from the spirit of His example who came not to destroy men's lives, but to save them, and to give his life a ransom for many."

THE following item from a Manitoba journal states in detail the "destruction of the enemy's fleet"—so to speak—in the battle between the forces of liberty and of religious legislation in the Manitoba legislature:—

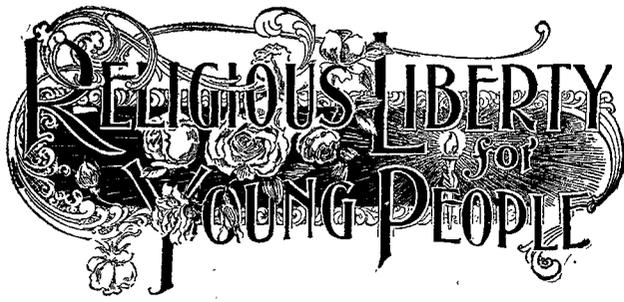
"Clause two of the Sunday observance bill, prohibiting the sale of goods and the performance of ordinary work was struck out, as was also clause three, prohibiting political meetings; clause four relating to games and amusements and clause five, with sub-sections relating to Sunday excursions. In place of clause four a provision was inserted making it illegal to advertize or attend games or entertainments for which a fee is charged. A clause was added providing that this bill did not repeal the general Sunday act now in force."

War About a Bucket.

"The Oriental Watchman."

EVERY one knows that a very small matter may grow into a quarrel, when two small people feel quarrelsome. And when grown people allow pride and selfishness to rule their hearts they can quarrel about as small a thing as children. So nations may fall out and fight, spending large sums of money and many lives over a very little thing. The following shows what "standing up for their rights" may lead men to do:—

"In the year 1005 a soldier of the commonwealth of Modena ran away with a bucket from a public well belonging to the State of Bologna. The bucket might have been worth a shilling; but it produced a quarrel which was worked up into a long and bloody war. Henry, king of Sardinia, assisted the Modenese to keep possession of the bucket, and in one of the battles he was made a prisoner. His father, the emperor, offered a chain of gold that would encircle Bologna, which is seven miles in compass, for his son's ransom; but in vain. After twenty-two years' imprisonment he pined away. His monument is in the Church of the Dominicans. The fatal bucket is still exhibited in the Cathedral of Modena, enclosed in an iron cage."



Studies in French History —25.

"I DON'T believe Professor Carman thought twice, or he would not have given Ed Barnaby that job to do," said Charlie White to Rob Billings, on their way home from school.

"What job?" asked his companion.

"Why, that essay to write. He never *could* write a composition worth a fig. I expected he'd refuse, point blank. Besides, you know, the Barnaby bookshelves are as barren of books as a Kansas garden is of vegetables after the grasshoppers have put in their work."

"I know it; I'm just sorry for those boys. Their father lost his job after his last spree, and Mrs. Barnaby has begun to take in washing, mother says, to support the family."

"I think its wonderful how Ed and Will have stuck to school, and especially to the French history class."

"Well, I don't know; Professor Carman makes them pretty interesting. But what can we do to help Ed with his essay?"

"I'll tell you," said Rob. "Mother has a history of France which tells lots of interesting stories; maybe that would help him. I'll ask mother to lend it to him, and, then, besides, Professor Carman said he'd let him have some helps."

Robert Billings was as good as his word, and the next Tuesday afternoon, thanks to his kindness and the thoughtfulness of his teacher, Edward Barnaby had an essay, which he had worked very hard to prepare, and which, as the teacher has just called him up, we will hear him read:—

"King Charles VI. of France," began Edward, bravely, though his voice shook a little, for he always had a great dread of essays, "was also called the Well-beloved, though why, I can't see for the life of me, unless it was because he was so crazy, most of the time, that he did no particular harm. His people never seemed to pay much attention to him,—only they liked to see him out in public when he was able. I don't believe he knew they thought much of him till he died—and then of course he didn't know it. But then they cried and took on pretty bad. I'm sorry to say that's the way people do nowadays,—they wait till a fellow dies before they find out that he amounts to anything."

"That's true, Edward," interrupts the teacher, "and more's the pity."

"After the king began to get better from his first crazy spell, which lasted near a year, one of his silly courtiers thought he would invent a kind of fun that was entirely new. He did. It was a masked ball, in which the inventor of the sport, the king, and four or five knights dressed up in linen suits, which they covered all over with pitch, and then attached tow to the sticky pitch,—they must have looked odd, I think. At last the king's brother, the Duke of Orleans, carelessly held a burning torch so close to one of these human pieces of kindling wood, that the tow with which he was covered took fire, and that set all the rest afire except the king. His aunt threw her cloak around him, and so managed to get him out. The inventive genius who got the play up was burned to death. This man was so cruel toward the people that they hated him and were glad when he died. He used to whip them cruelly, and then, calling them 'dogs,' would tell them to bark. So when the funeral procession was going along the streets, these poor fellows would call out, 'Bark, dog, bark!'"

"Of course the king was too weak in the head to endure so much excitement, and he was soon crazy as ever. He even imagined his own wife was a stranger; but I don't know as there was anything so very queer about that, seeing she was so unkind to him. But he thought a great deal of his brother's wife, the Duchess of Orleans, and used to call her his sweet sister; he was always contented when she was near him.

"For weeks and even months the poor king was so neglected when in his crazy fits, that he did not even have his clothes changed. All this time he stayed in the Hotel St. Pol. His wife, Queen Isabella, was just as heedless of her children's comfort as she was of his; in fact the young princes and princesses were allowed to go quite destitute. Once when the king was told of this he cried, and took his cup of gold and told the attendant to sell it to get what was needed.

"At last he died after reigning from 1380 to 1422, or about forty-two years."

"Come now, Edward, never think again that you can't write an essay," said Professor Carman, as Edward took his seat. "You're good for any number of them, I'll guarantee.

"Now, though Edward has done well and has brought out many good points, he has omitted a number of incidents in the reign of the crazy king, which it will hardly do to let pass without notice. Almost his entire reign was one dreary quarrel for the supreme place, between the dukes of Burgundy and Orleans. At last the latter is most cruelly betrayed and assassinated by order of John the Fearless, Duke of Burgundy. This strange man wept at the funeral, when he saw the disfigured remains of his relative, and at last confessed the crime, but declared it was only an act of patriotism; and strange to say, although the murdered duke was a great favorite among the common people, he made a great many people believe it."

"Well, I think that when so-called patriotism leads to

downright murder, it's high time to call a halt," said Joe Palmeter, indignantly.

"You are right, Joseph; but not only did the Duke of Burgundy make the people believe him innocent, but he even forced a great preacher of the day to praise the act, which was nothing but the most dastardly murder,—in one of his public sermons."

"Do you think that was right to submit, professor, even though the duke threatened his life if he refused?" asked Julia March, who always wanted to know the moral bearing of any question.

"I will answer you next week, Julia," said the teacher, glancing at the clock and ringing the bell for dismissal.

MRS. L. D. AVERY-STUTTLE.

War Needs.

[We are requested by the American Bible Society of this city to insert the following:—]

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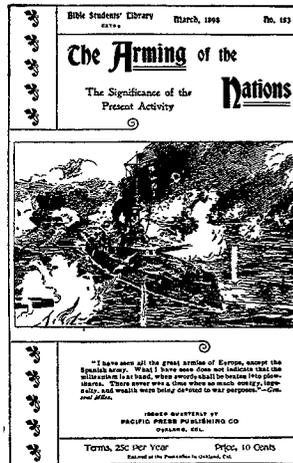
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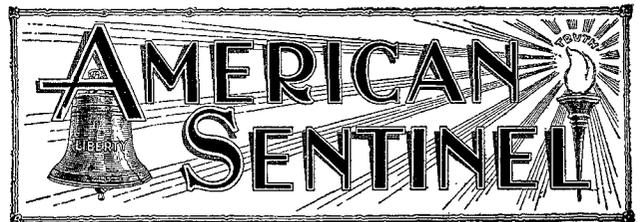
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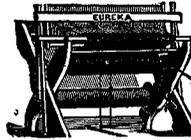
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SAMPLE PAGE OF INTERLINEAR GREEK NEW TESTAMENT.

XIII. XIV. I CORINTHIANS. 459

<p>13 Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἠχῶν ἢ κίμβαλον ἀλαλάζον. 2 Καὶ ἐὰν ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐὰν ἔχω πίσαν τὴν πίστιν, ὥστε ὄρη μθειστάνειν, ἀγάπην δὲ μὴ ἔχω, ὡθὲν εἰμι. 3 καὶ ἐὰν ψωμίσω πάντα τὰ ἐπάρχοντά μου, καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυθῶμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. 4 Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη οὐ ζηλοῖ. ἡ ἀγάπη οὐ περπερεύεται, οὐ φουσιῶται, οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἐαυτῆς, οὐ παροξύνεται, οὐ λογιζεται τὸ κακόν, ὁ οὐ χαιρεί ἐξ ἑαυτοῦ, οὐκ ἐπιτίθει, οὐκ ἐπιτίθει τῇ ἀδικίᾳ, οὐ χαίρει ἐν τῇ ἀδικίᾳ, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. 8 Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. εἴτε δὲ προφητεῖαι, καταργηθῶσονται· εἴτε γλώσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται. 9 Ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν. 10 Ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται. 11 ὅτε ἦμην νήπιος, ὡς νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλογιζόμην· ὅτε δὲ γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου. 12 βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. 13 νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μέζων δὲ τούτων ἡ ἀγάπη. 14 Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἢ τὰ προφητεύετε. 2 ὁ γὰρ λαλῶν γλώσσει, οὐκ</p>	<p>men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods; to feed the poor, and though I give my body to be burned, it profiteth me nothing. 4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 5 doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; 7 beareth all things, believeth all things, hopeth all things, endureth all things. 8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part, 10 But when that which is perfect is come, then that which is in part shall be done away. 11 When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13 And now abideth faith, hope, charity, these three; but the greatest of these is charity. XIV. Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. 2 For he that speaketh in an unknown tongue speaketh not unto men, but</p>
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ἢ κὰν L.A. ἢ κὰν T.R. ἢ μθειστάνει LIT. ὡθὲν EGW. ἢ κὰν LIT.A. ἢ ψωμίσει E. ἢ κὰν L.A. ἢ καυθήσομαι I shall be burned T. ὡθὲν T. ὡθὲν T. ἢ ἀγάπη] I T.R. ἢ σιν. T. ἢ πίπτει LIT.A. ἢ [δὲ] Tr. ἢ — τότε LIT.A.W. ἢ ἐλάλουν ὡς νήπιος I T.T.A.W. ἢ ἐφρόνουν ὡς νήπιος, ἐλογιζόμην ὡς νήπιος LIT.T.A. ἢ — δὲ but LIT.T.A.

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

NEW YORK, JUNE 9, 1898.

THE discovery of rich gold fields is reported from the Philippines. This will make the question of their future ownership a more perplexing one than ever for the "Christian" powers of the world to settle.

MINISTERS of Milwaukee have recently sent out a denunciation of Sunday baseball, and have appointed a committee to decide upon a plan of action for its suppression. Now let the baseball players and others appoint a committee to prohibit the ministers from palming off their opinions about war and politics upon the people in the name of religion.

"THE kingdom of God is within you," said Jesus Christ. Is it so? Is the kingdom of God within *you*? If it is, then you are not affected by the commotion and strife that are in the world. Commotion and strife are filling the world, and if the world is in you, its commotion and strife are there with it. But the kingdom of God is pervaded by peace and love. No matter how bad things get in this world, it is your privilege to live in the enjoyment of peace. "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

THE other day the historic "Sixth Massachusetts" regiment passed through Baltimore on its way South, and was received by the people with an ovation. The soldiers received flowers instead of the stones and bullets hurled at them back in '61. The incident was a very pleasing one, and is one of many indications that the old dividing line of animosity between North and South has passed or is rapidly passing away. Perhaps by the time the war is over there will be nothing left to mark this dividing gulf of former days, except—except the dividing line perpetuated by the "Church North" and the "Church South," as found in the Methodist

and some other denominations. How would it seem if the church should come to have a monopoly in this unbrotherly business?

JUST when the seat of European political disturbance has been transferred to the precincts of the crumbling empire of China, and the forces of the powers are gathering by land and sea to enforce their respective claims for territory and commercial privileges, a new figure appears upon the scene, as "Uncle Sam," with one giant stride, steps clear across the Pacific and plants one foot squarely down almost at the edge of the field of controversy. What is now to happen? is the question in the minds of European statesmen, as they contemplate this new and not very welcome addition to their "war concert." Will "Uncle Sam" lift that foot and step back again to his own side of the earth? or will he keep it where it is? The indications are that the latter will be his choice. But the decision which is made in the matter will be of far greater consequence than any of the battles that may be fought in the existing war.

SOME idea of what would be involved in carrying out an offensive and defensive alliance with Great Britain may be obtained from these figures applying to the British Empire, given by the N. Y. *Christian Advocate*:—

"At the present moment the British Empire is fifty-three times the size of France, fifty-two times that of Germany, three and a half times that of the United States of America, thrice the size of Europe, with treble the population of all the Russias. It extends over 11,000,000 square miles, occupies one fifth of the globe, containing one fifth of the human race, or 350,000,000 people, embraces four continents, 10,000 islands, 500 premonitories, and 2,000 rivers."

The United States may well pause before making an agreement to share with Great Britain the task of defending this vast realm.

DOWN in Louisiana the other day, if press reports be true, a crowd of white people took a negro criminal, chained him to a stake, and burned him after the fashion of the *auto-da-fé* of the Dark Ages. The whole affair was executed as deliberately as heretics were wont to be executed by the church-and-state authorities in the days of papal supremacy. This and other like occurrences will constitute convincing proof in the eyes of European powers of the desirability of driving Spain out of Cuba and supplanting her rule with the "Christian civilization" of this Republic.

WHAT is the matter with the Sunday-school? is a question considered recently by Mr. Edward Bok, who is well known as the editor of that popular magazine, *The Ladies' Home Journal*. Mr. Bok says that there is decidedly something the matter with the Sunday-school; that, in short, its old-time efficiency is almost wholly gone. His statements raised a storm of protest, which he probably foresaw; but he spoke with a tone of conviction, fortified by his own experience and observations.

BUT the question, What is the matter? covers a broader field than the Sunday-school. Recently we printed an article from the *New York Sun*, on the subject of the decay of orthodoxy. There is something the matter with the orthodox churches in general. This is more especially evident in the Presbyterian body, where there is a feeling of dismay which cannot be disguised. The church and the Sunday-school are bodies so closely connected that it is only to be expected that a serious malady in one will make itself felt in the other. But whatever cause may be assigned for these alarming symptoms, one thing is certain: there is nothing the matter with the Christian religion. Man is a frail creature, continually failing and wandering away from the right path; but the wisdom and power of God are manifest in the gospel still, as they have been since time began.