

AMERICAN SENTINEL

TRUTH



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

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ALL religious legislation puts a barrier between man and God.

NO LAW of man was ever powerful enough to drag a soul to Christ.

THE true evangelist points the weary and burdened soul to Christ, not to the law.

IF the Sabbath is not the seventh day of the week, it is not the seventh day of anything.

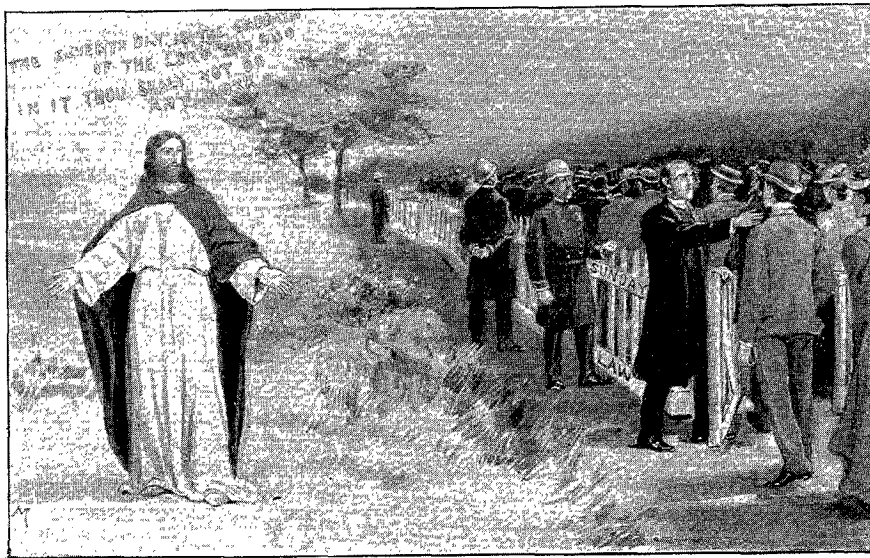
SINCE all men must come to Christ to find rest, the rest which the Sabbath law enjoins must be religious.

NO MAN can come to God save through Jesus Christ, and no man can come to Christ save through the freedom of his own will.

INSTITUTIONS which rest upon a basis of truth, are much more stable than those which rest merely upon a legal basis.

THE law of the Sabbath, which commemorates creation, is no more uncertain or imperfect in any way than the laws by which creation is governed.

SOCIETY needs not the restriction of new laws, but liberation from the old laws inwrought in human nature, which hold men in the ruts of sin and error.



THE SUNDAY LAWS A BARRIER BETWEEN GOD AND HUMANITY.

JESUS CHRIST says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Those only who accept this invitation will find rest. It must be an act of their own free will. But the Sunday laws are for the purpose of compelling the "heavy laden," and all people, to rest. And to be compelled to rest is not accepting an invitation to rest; free will and forced will are exactly opposite conditions. And therefore those who yield to the Sunday laws—those who are compelled by them—by that very thing, shut themselves away from receiving the rest which Christ offers, and which they need. They are shut away from the blessing of God.

IT is religion, and that alone, which keeps the Sabbath rest from becoming a period of aimless inactivity positively demoralizing to mind and body.

PEOPLE who think they ought to legislate upon religious matters should remember that a good motive did not protect Uzzah when he put forth his

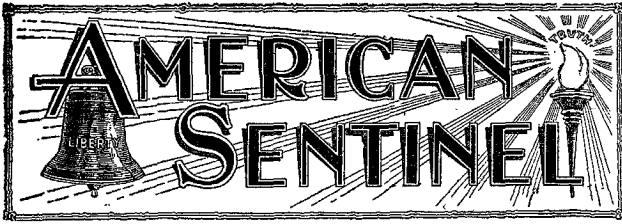
human hand to steady the ark of God.

CONSCIENCE should be the only compelling power in all religious observances.

IF men would be careful to give to God as much as they exact from their fellowmen, there would be far less hypocrisy practiced in the name of religion.

IF God had not meant to make his Sabbath law plain to human comprehension, he would not have used in expressing it so many words of one syllable.

THE workingman needs the support of a moral strengthening within, rather than the proping up of religious laws from without.



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.

(Entered at the New York Post-office.)

Rest Not Secured by Law.

It was the Lord of the Sabbath who said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." It is He who gives this same invitation to every weary soul to-day.

The Sabbath was made for rest, and the Sabbath law commands rest; but He who made the Sabbath and gave the law, bids all men find rest by accepting his invitation, "Come unto me."

And by this He testifies that rest can be found by men in no other way. They cannot find rest except they come to Him. They cannot therefore find it through the compulsion of law or in the formal observance of the law.

The purpose of the Sabbath and the Sabbath law can be realized only in Christ. He who remains separated from Christ can find no benefit—no rest—in the Sabbath.

And as no Sunday law can bring any soul to Christ, it is certain that no Sunday law can in any way promote Sabbath observance.

Jesus Christ is "the end of the law for righteousness." There can be no observance of the law of righteousness outside of him.

The Church's "Mightiest Helper."

A PAPER which is devoted to the propagation of the doctrine that religion and politics ought to be united, says:—

"Were the powers of the state used to protect the Sabbath and maintain its sacredness, to purify the family and prevent vice, it would be the church's mightiest helper."

Think of it: the state becoming the church's mightiest helper! What church, what religion, could hold to such a view? Not Christianity; for that affirms that the church's helper in her contest with evil here is none other than the almighty One above.

No; this is the religion which seeks the help of the

state and the pathway of politics. That the state can become the church's mightiest helper is exactly what that religion teaches. It is what every one must accept as truth who holds to the idea of religion in politics. It is the old principle of church and state union. The very essence of that union is the idea that the state can—and therefore ought to—help the church.

But it is not the truth, and brands as false the religion which maintains it. When the church looks for the state to become her "mightiest helper," she turns her back upon Him who said to His people, and for them in all ages, "All power is given unto Me in heaven and in earth;" and "Lo, I am with you always, even unto the end of the world."

Religion in Politics.

It is said that politics and religion ought to be united; and this, by individuals who profess total dissent from any union of church and state.

But can politics be separated from the state? and can religion be separated from the church? The Christian religion, certainly, is bound up in the Christian Church.

Since then politics cannot be separated from the state, nor religion from the church, how can politics and religion be united without making by that very act a union of church and state? And through what other means did church and state ever become united?

JUSTICE alone does not represent Christianity; justice alone is not the aim of Christianity. To deal with the sinner as he justly deserves, is directly contrary to Christianity. And therefore any power instituted for the purpose of securing justice alone, cannot join with Christianity. Christianity does not call into use anything which aims at securing justice only. This is why Peter, when he drew the sword to resist the attack upon Jesus, was told to put it up again into its sheath.

Civil Government Upholding Religion.

SUNDAY, the 11th, two newsboys were arrested in this city for shouting the name of a newspaper "extra," to attract the attention of prospective buyers. The magistrate before whom they were taken told them they had made themselves a nuisance; and fined them three dollars each.

But what makes the shouts of the newsboys a nuisance on Sunday when it is all right on other days of the week? Oh, it is religion,—that religion which holds Sunday as a sacred day, during which everybody ought to keep quiet. There is no other explanation that can be offered.

The civil government of the city of New York lent itself on that occasion to the maintenance of a religion. This is an undeniable fact.

A Great Triple Alliance.

BY A. G. DANIELLS.

THREE GREAT APOSTASIES.

DURING this present world, or from the time since the flood to the end, there are to be three great apostasies or departures from God. Two have already occurred, and the third is now in progress.

The descendants of Noah knew God. They had the truth. But when, after knowing God, they turned from the truth and went into idolatry, the first great apostasy occurred. These apostates are commonly spoken of as the heathen. The false system of religion into which they went is known as paganism.

When the great reformation came at the time of Christ, and the gospel was preached in all the then known world, thousands were called out from heathenism, and became true worshipers of God. These were known as Christians, and constituted the Christian Church. But when worldliness and false doctrines came into the church, when it imbibed so many of the errors of paganism that it resembled, imitated, and even excelled the latter in its corruptions and cruelties, another and second great apostasy occurred in the world. The false system of religion into which the church then went is known as the papacy.

During the great reformation of the sixteenth century, the truth was again set forth in clearness and with power, and thousands were called out from the errors of the papacy into the light and purity of the gospel of Christ. As a body these are known as Protestants. But like the descendants of Noah, and like the early Christian Church, protestantism, as a whole, is becoming worldly, and is cherishing and embracing doctrines which will as surely lead it away from God as did the errors of paganism and the heresies of the papacy the people in former times. And this departure, when it is complete, will constitute the third and last great apostasy in the world,—apostate protestantism.

THREE GREAT ERRORS.

And the reason for all this is plain when once understood. It has been Satan's studied plan to corrupt every true church, or rather to corrupt the true church in every age. And his line of attack is much the same in all ages. The great errors over which these great apostasies have been or will be accomplished are three, and are practically identical. Note the following:—

1. Paganism became such through the worship of "deified dead men," based upon a belief in the false doctrine of the immortality of the soul. And this is founded on the first great lie told by Satan in Eden, "Ye shall not surely die."

The church which ultimately developed into the papacy was led into image and saint worship through the teaching of, and belief in, this same unscriptural and false doctrine.

And protestantism holds to this same doctrine, and is stealthily being led into spiritualism, the worst of all idolatries, through it.

2. The pagan church was united to the state, and thus had the power to, and did, persecute the people of God, as in Egypt, Babylon, and Rome.

The papal church in its apostasy likewise united itself to the state, and, as all know, became a most bitter persecutor of those who remained true and loyal to God.

The Protestant Church is seeking to unite itself to the state, and when it succeeds in this, it will likewise persecute those who "keep the commandments of God and the faith of Jesus."

3. Paganism cast aside the Sabbath of the Lord and made Sunday, the first day of the week, its chief day, in honor of the chief god which it worshiped, the sun. More than this, its devotees persecuted the people of God when they attempted to keep the Sabbath in their midst. See Ex. 5.

The papacy likewise trampled the Sabbath of the Lord out of sight, persecuted those who kept it, as witness the 29th Canon of the Council of Ladocea, A. D. 364, and the persecution of the early Waldenses, many of whom were Sabbath-keepers, and placed Sunday, the first day of the week, in its stead.

Protestantism is doing the same thing to-day. It refuses to accept the heaven-sent message of reform on the Sabbath question; it is almost universally demanding laws for the enforcement of the observance of the Sunday-Sabbath; and already through these is persecuting those who keep the Sabbath of the Lord.

The reader certainly cannot fail to see a very striking similarity here throughout. 1. Idolatry brought about through a belief of the doctrine of the immortality of the soul. 2. The persecution of God's people through the unholy union of church and state. 3. The tearing down of the Sabbath, God's great memorial of his creative and sanctifying power, and the elevation of the first day of the week, a day upon which God never rested, which he never sanctified, nor commanded to be kept holy, in its place.

THE ONE COMMON AND UNIFYING DOCTRINE.

But the belief in the immortality of the soul is the great unifying element in all. Through this Satan has direct access to all. Through this he will unite the three great apostasies in his last effort to obliterate from the earth all true knowledge and worship of God. Through this he will work his last great and over-mastering deceptions, by which he will deceive men—the very elect if it were possible—into believing a lie, and in warring against those who keep the commandments of God. 2 Thess. 2: 8-12. Right here will that text be fulfilled which says: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus." Rev. 12:17. Satan will seek to obliterate the

Sabbath altogether by means of a universal death decree against those who keep the Sabbath and refuse to honor the Sunday by yielding obedience to man made laws for its observance, for he knows that as long as men keep holy the Sabbath there will be true worshippers of God in the earth.

The whole religious world will be concerned in this diabolical work. Spiritualism, which is but paganism revived, will lend its hand and testimony to the movement. The papacy, which from long experience knows so well how to deal with those it pronounces heretics, will act a leading part. And apostate protestantism will join hands with both in this last great conflict between truth and error, between light and darkness, between Christ and Satan.

THE TRIPLE ALLIANCE.

This, dear reader, is the triple alliance to which we refer at the beginning of this article. Satan will unite and employ all the great apostasies in the final conflict. Like the gathering of the Roman army about Jerusalem before its destruction, this triple alliance, and the death decree which will come out of it, will be the signal for God's people to flee from the cities and villages before his final judgments are poured out upon the wicked inhabitants of the world in the seven last plagues.

This is what is coming, and it is already shaping itself. We are living in a day of "triple alliances;" but Satan has in store the greatest triple alliance of all,—one which will take in the whole world.

These three great apostasies which will compose this alliance, are the three powers referred to under the sixth plague, in the following language: "And I saw three unclean spirits like frogs come up out of the mouth of the *dragon*, and out of the mouth of the *beast*, and out of the mouth of the *false prophet*. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty." Rev. 16: 13, 14.

Reader, have nothing to do with this confederating of the three great religions of the world. It is of the devil. "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let *him* be your fear, and let *him* be your dread." Isa. 8:12, 13. Then you will be just as safe from all harm as were the Christians who fled from Jerusalem and Judea in A. D. 70. "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20.

Spain and Her Methods.—No. 3.

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

The tribunals of the Incas were conducted in such a way that the judges and lawyers could not get rich over disputes. They were obliged, says the historian, to determine a suit in five days from the time it was brought before them. Yet there were provisions for the security of justice. A committee investigated the character of the magistrate at intervals, and any neglect of duty was punished in a most efficient manner. The lower courts making monthly returns to the higher ones, and these in like manner to the viceroys, the monarch could from these reports, look over and know his most distant people.

Laws were few but severe. They related to criminal matters. Theft, adultery, and murder were capital crimes. Blasphemy against the sun, and the Inca, was also punished with death. Removing landmarks or turning water away from a neighbor's land to one's own, burning a house,—all these were severely punished. To burn a bridge was death. The laws were simple and the application plain. With an honest judge cases were liable to be determined correctly. The inspection of a board of visitors, and the monthly returns of the tribunals afforded a strong guarantee of their integrity. Thus the evil of a long protracted suit was avoided, in which the man who wins is often financially ruined when he pays his lawyer's fees.

The property laws were the most remarkable of the Peruvian polity. Here the historian is very accurate. The territory was divided in three parts, one for the sun, another for the Inca, and the last for the people. The lands devoted to the sun furnished the support of the temple and costly ceremonies. Those given to the Inca supported the royal state and supplied the various needs of the government. The remainder was divided in equal shares amongst the people. The law made it necessary that every Peruvian should marry at a certain age, at which event the district in which he lived provided him with a house and a piece of land large enough for the support of himself and wife. An additional amount was granted for every child. This division was renewed every year and the possession of the tenant was increased or diminished according to the number in the family. The whole territory was cultivated by the people. The land belonging to the sun was first attended to; then the land of the old and sick, the widow and the orphan, and of the soldiers actually in service. The people cultivated their own ground each for himself, but under a general obligation to assist his neighbor if it seemed necessary.

Lastly they cultivated the land of the Inca. This was done with great ceremony by the whole people in a body. A similar arrangement was carried out in the manufactories and in the weaving of their fabrics. Oc-

THE Secretary of War has sent orders to General Lawton, in command at Santiago, directing that no money be paid by him in settlement of the claims presented by Roman Catholic bishops of that city for the salaries hitherto paid them by Spain.

cupation was found for all, from the child of five to the aged matron not too old to hold a distaff. Idleness was a crime severely punished.

The different parts of the country furnished those who were peculiarly suited to the different employments. One district supplied skillful miners, another workers in metals or wood. But no one was required to give more than a given portion of his time to public service. So no one was over-burdened, and each had time to provide for his own. A certain part of the agricultural products and of the manufactures were sent to Cuzco, for the Inca and his court; but far the greater part was stored in magazines, established throughout the provinces. Any deficiency in the contribution to the Inca was supplied from the granaries of the sun. A part of the royal stores was removed to a third class of magazines to supply the people in years of drouth or flood, to furnish relief for the sick, thus justifying the historian's testimony that a large share of the revenues of the Inca found its way back again into the hands of the people.

These storehouses were found by the Spaniards stored with maize, coca, quinia, woolen and cotton of the finest kinds, vases, and utensils of gold, silver, and copper,—in short, every article of luxury or use. No one could be rich, no one could be poor, in Peru; but all enjoyed a competence.

The most remarkable part of that great tract are the broken parts of the great roads which connected the most distant points with the great center. Over rocky Sierras, through leagues of heavy stone, suspension bridges, stairways scaling precipices hewn in the rock, ravines filled with solid masonry,—fifteen thousand miles of such a road as this existed. It was built of free stone covered with a cement harder than the stone itself. The art of making this cement is lost. Another kind of road on sandy land, was made beautiful by trees on either side, shading the traveler from the burning sun, and filling the air with rich perfume. By means of posts stationed five miles apart along these roads, dispatches were carried to and from all parts of the territory, at the rate of one hundred and fifty miles a day, by runners.

But these sun worshipers offered no alternative to those whom they conquered. They must bow to the sun or yield to war. But they tried gentle means of conversion first, trying to soften the hearts of the tribes around them by acts of kindness. They allowed time for their example to have an effect, and even tried the effect of negotiation, by making presents, by all subtle arts at their command. When these failed, then only they prepared for war. But in every stage of war, they were open to propositions of peace. Having conquered them, their next act was to introduce the worship of the sun.

Then a census was taken, a division of the land taken was also made according to the plans already stated. The conquered people were consulted as to preference of climate and occupation.

The historian has given us some idea of their system of education. Arithmetical computations were made, registries were kept, history and poetry had their place, geography was studied, as also astronomy; and they divided the years into twelve lunar months, and the months into weeks.

Architecture amongst them marked their high degree of civilization. This was superb. Some of their methods of work, perhaps, may now be classed among the lost arts.

Such were the people and the country which the Spaniards found,—a gentle race, and a people amongst whom true Christianity ought to have found deep root. It was in the year 1502 that Columbus first discovered the South American coast not far from the bay of Santa Marta. He heard of the wealth of the interior and spent a little time searching for the rich country. Reports reached Spain and new adventurers were sent out. In the year 1525 Santa Marta was taken by the Spaniards and a fort built. Then came that greatest of wild adventurers, Pizarro. With nothing behind him but death and imprisonment, he could well afford to risk all rather than return to Spain unsuccessful. His first voyages along the coast were successful enough to give great hope to the crown of what he could yet do, and so once more he returned to conquer that happy people, in the name of Spain and the cross.

Having won the simple-hearted people by gifts and kindness on his first voyage, they were totally unprepared for his treachery a few years later. He had explained to some of the natives he met on that first voyage that he represented a greater power than the Inca, and a religion better than theirs. This report together with a description of the fair men had reached the ears of the Inca, who made the prediction that the nation would ere many years be conquered by a strange people, and died believing this. Before dying he made the greatest mistake an Inca could have made. He broke for the first time the law of inheritance among the Incas, and divided the kingdom into two parts, one to the legitimate heir and the other to a favorite son by a favorite wife. The Inca himself could have a plurality of wives. Five years afterward, the two brothers were at war with one another, and the downfall of the Incas was insured.

Of all the hardships suffered by Pizarro and his followers, of the time employed in gaining court favor, his gifts of gold and silver and other products of South America, I must leave the reader to learn from the historian. It is my purpose only to show the methods of warfare pursued by these Christian(?) representatives of a Christian(?) religion, in conquering this peace loving, harmless people. From the historian I have drawn largely, in describing their happy, peace loving life, that the reader may realize more fully the comparison between that people and the present Indian population of the same countries.

The Holy Spirit and Sunday.—No. 4.

BY C. H. KESLAKE.

PROTESTANTS claim that the Sabbath was changed from the seventh day to the first by command of Jesus Christ, and that it was so taught by the Holy Spirit.

The Roman Catholic Church claims the same thing. In this Protestants and Catholics are agreed.

Because of the alleged source of the change Protestants claim that Sunday is, as indeed it would be in that case, a divine institution. Upon this point also the Catholics are in perfect accord with the Protestants.

Protestants further claim that the Bible, and the Bible alone, is the rule of faith and practice, so that in all Protestant Church Catechisms it is taught that whatsoever is not contained in Holy Scripture, nor can be proved thereby, is not necessary to salvation, and is therefore not to be received.

But, as pointed out in former articles, notwithstanding this latter confession, when pressed for the Scripture setting forth the change of the Sabbath and authorizing the observance of the first day of the week in the place of the seventh, Protestants are bound, as they have done repeatedly, to confess the complete silence of Scripture upon this point.

Now a person of even less than ordinary intelligence, if he will stop to think for a moment, will see that Protestants must acknowledge either their claim that the Bible alone is the rule of faith is a false claim, or that Sunday as a Sabbath day exists without any divine warrant.

That they will not admit the latter is already a foregone conclusion, for they are more zealous in behalf of Sunday at this present time than they ever were before.

But it leaves them in a terrible predicament, for they confess there is no Scriptural authority for the day, and there is nowhere they can go except it be to the Roman Catholic Church.

Assuming for the moment that they will not accept the latter alternative, this very situation proves conclusively that their claim that the change of the day was taught by the Holy Spirit is utterly false; for the Holy Spirit would not leave them thus to flounder along.

What does this mean for Protestantism—that is, the kind that is represented by Sunday?

Let us see. They say, "The Sabbath [Sunday] is the test of all religion." They say further, that "he who does not keep the Sabbath [Sunday] does not worship God," and that "he who does not worship God is lost."

Allowing this claim to be true (and it is true when spoken of the true Sabbath), when they confess there is no Scripture command for keeping Sunday, by that same confession they also confess their inability to prove that those who do not keep Sunday do not worship God, and they thereby fail to prove that those who do not keep Sunday are lost.

Yet further: As Sunday is claimed by them to be the

test of one's worship of God, etc., and they confess the silence of Scripture in regard to the day, in the absence of divine proof elsewhere, they thereby lack divine credentials for their own-existence as Protestants, or strictly speaking, as Christian churches. And this is a charge which Roman Catholics have long brought against the Protestant churches.

But how is it with the Catholic Church in this matter of Sunday?

As before stated, they make the same claim for Sunday that Protestants make; viz., that the day was instituted by Christ and so taught by the Holy Spirit. And this claim they made long before Protestantism, in name, existed.

But they go further than the Protestants, in that they are able to point out the agency through whom the change was made,—namely, themselves; and proudly point to that fact as the evidence of the divine authority of the Roman Catholic Church. And, laying the Bible aside, as the Protestants do in this matter, and allowing the Sunday to be a divine institution, there is not a soul on earth that can prove the claim of the Roman Catholics to be wrong. In other words, as there is no scriptural authority for keeping Sunday, he who believes that Sunday is a divine institution must believe that the Catholic Church is, what it claims to be, the Church of God, and divinely ordained. From this there is no possibility of escape.

But he who believes this is not a Protestant, and his claim to be one is false.

While the Catholic Church can and does make good her claim that she changed the Sabbath from the seventh day to the first, yet her claim that she was guided in the work by the Holy Spirit, is absolutely false.

We have seen already that it is utterly impossible for the Spirit of Truth to do or teach anything contrary to the truth; and we have also seen that God's law is the truth. Ps. 119:142. When that law says the seventh day is the Sabbath it simply tells the truth; it is therefore the truth that the seventh day is the Sabbath. And the Spirit of Truth can teach nothing different. It is useless to argue what the Spirit would have become had he taught differently; *he simply could not teach differently.*

While we deny, upon the basis of unimpeachable proof, that the Holy Spirit guided the Catholic Church in the change of the Sabbath, we fully believe that another spirit did; and as certainly as the Word of God is true, so certainly was that spirit the "spirit of antichrist."

Now when Protestants, claiming that Sunday is the test of all religion, to the extent that he who does not keep the day is lost, frankly confess that it is "one of the necessities of the situation" that they receive help from the papacy in their cherished scheme of Sunday enforcement, although it is perfectly logical and consistent that they do so, they thereby turn their backs upon the Holy Spirit to receive help from the spirit of antichrist.

This is a terrible truth, and none can deny it.

Slowly yet surely the chasm separating Protestantism from Catholicism is being bridged over; soon they will have joined hands; soon they will in heart have become one with the papacy, with the papacy *the one*.

Already the messenger of Rev. 18:1 has descended to lighten the earth with his glory; the time is at hand for the cry to go forth with mighty power: "Babylon the great is fallen," etc., and with it the cry "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:2, 4.

Good Lutheran Testimony.

A LATE issue of the *Lutheran Witness* contains the following as voicing the Lutheran sentiment in this country on the subject of the fad of patriotic(?) religious exercises in the public schools:—

"We heartily agree with Fr. M. in *Lehre und Wehre*, who, speaking of the unconstitutional religious exercises still perpetrated in our public schools, utters this Christian and patriotic warning: 'Would that we on our part, each in his respective environment, would not neglect to keep ourselves informed, whether all religious exercises are really barred out from the state school. *The law is entirely on our side*. Let no one act according to the principle: What is not my business, I shall not meddle with. No, here the maxim applies: 'Obsta principiis!' (Resist an evil in the beginning!) By the way, the *Lutheran Witness* is in position to show authentic evidence that the movement against the religious state school is not at all confined to the 'foreign element' in the Lutheran and Roman churches of this country. In one of our next issues we shall submit material on this matter, which will fully bear out this claim. Meanwhile, let us resist, earnestly and persistently, the encroachments of American church people upon the religious liberty of the country. For it is mostly our native born and bred American Christians who cause the present disturbance of the non-religious status of our public schools. Moreover, English Lutherans will find that this question of admitting religious exercises into the public school concerns them more vitally than their German or Scandinavian brethren."

THOS. H. MOORE, of Onawa, Iowa, in renewing his subscription, says, "I soldiered for three years, so I know the value of a good sentinel."

"NOT wishing to be without the paper, I herewith remit \$1 as payment for the coming year. The SENTINEL is valued by me more highly than any other paper I know of, being as I believe what its name indicates,—a true SENTINEL."

Yours truly,

O. J. SCOTT.

Chicago Heights, Ill.

Dismemberment of the Spanish Empire.

From "*Patria*," New York organ of the Cuban Revolutionists.

WHEN Philip II. began to reign, Spain was the most powerful nation in the world. So vast were her possessions in Europe, Asia, Africa, and America, that "the sun never set on her dominions;" but with the beginning of the decadence, before his death and in the first years of the reign of his immediate successor, nearly all her possessions in North Africa, Burgundy, Naples, Sicily, and Milan were lost.

In modern times her losses have been as follows:—

1628, Malacca, Ceylon, Java.

1640, Portugal.

1648, Officially renounced her rights over Holland.

1649, A number of strong fortresses in the Netherlands.

1659, Roussillon and Sardinia.

1648-1713, Flanders.

1697, Island of Hayti, except Santo Domingo.

1704, Gibraltar.

1795, Santo Domingo.

1797, Trinidad.

1800, Louisiana.

1819, Florida.

1820-21, Mexico, Venezuela, Colombia, Ecuador, Peru, Bolivia, Chile, Argentina, Uruguay, Paraguay, Guatemala, Honduras, Nicaragua, San Salvador, etc.

1898, Cuba, Porto Rico, Philippines, Marianas or Ladrone Islands.

What will remain for her to lose in the twentieth century? Perhaps the home country.

The Cigarette Menace to Youth.

"*New York Journal*."

LITTLE Jacob Strauss, of Paterson, might share with other American boys a chance for that success in the world which hard work and good habits will win. Instead he lies in a hospital, broken in nervous and physical health, wrecked at fourteen years of age by the use of cigarettes.

The State guards minors in many ways. They may not mortgage their future by incurring debts. Designing men cannot take advantage of their youth and inexperience to lure them into contracts which may be harmful to them. Liquor cannot be sold to them lawfully. But the insidious and poisonous cigarette can be put in the hands of a child as often as a conscienceless man finds it to his profit to do it.

The State should guard the children against this evil. It should supplement the tender care of parents. It should make criminal the selling of cigarettes to minors, and enforce the law.



A CORRESPONDENT calls our attention again to the subject of faith as a cure for disease. A few weeks since, we mentioned the case of a young girl sick with typhoid fever in one of the villages on Long Island, whose parents refused to call a physician because they believed it wrong to employ any other means than prayer for healing the sick. We said that the remedies employed by those having a knowledge of physiological laws, in combatting disease, were from the Lord, and should be recognized and employed as such. To this our correspondent takes exception.

THIS subject of "faith cure" is one that needs to be carefully considered. It is a subject that is coming more and more prominently before the people, and one upon which very many will be deceived. When there are so many people in the world who do not know what faith itself is, what else is to be expected but that many should hold wrong ideas on the subject of faith cure? How can a person know what faith cure is who does not know what faith is? And it is a fact that few people in this world to-day know what faith is. The word is almost universally confounded with belief. But while there are hundreds of religious beliefs in the world, there is, and can be, only one faith.

FAITH is belief of the Word of God; it is that which says "Amen" to that Word. "Without faith," we read, "it is impossible to please him [God]; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." We do not see God, but faith assures us that he is, and that he is even where we do not see him. It is "the evidence of things not seen."

THE Word of God says that God "is not far from every one of us;" and that "in him we live and move and have our being." It says that all power is of God, and that by his power all things consist, or hold together. All life is maintained by the power of God. Faith reveals all this, and he who has faith keeps all this in view. He sees God in all things, and feels that he is indeed not far from him. This is giving to God only the credit and glory that is his due.

AND the faith that is in faith cure is this faith; for

nothing else is faith. Faith recognizes the power of God in the healing of disease. But faith does not limit the working of the power of God. It does not refuse to recognize the power of God unless it is shown in some unusual way. Faith does not prescribe the manner in which God's power shall be manifested.

WHAT is commonly known as "faith cure" discards physicians and all forms of treatment. It repudiates all "remedies" of every kind. And why? Oh, because it says that God ought to have the glory. And this is to say that there is no God in it unless the recovery from disease is by prayer and the laying on of hands. When a person recovers by taking treatment, God is not in that; that is something altogether different from a manifestation of the healing power of God,—so different, indeed, that to employ treatment is counted as an actual denial of the faith!

BUT how do these people think any individual can recover from sickness in any other way than by the healing power of God? Who heals an individual when he is sick? The doctor? No; every doctor entitled to his diploma knows better than that. Neither is there any power in the medicine, or the treatment, to effect a cure. People often suppose that there is some mysterious power in drugs or herbs or something else, to impart vitality and health to the human body; but the idea is sheer nonsense. No; neither the doctor, nor the treatment, nor the individual, does the healing. Perhaps the doctor himself would say, It is nature that does it. And this would recognize the truth that the system builds itself up, repairs the waste caused by disease, in accordance with certain established physical laws. All the doctor with his treatment can do is to provide conditions under which the operation of these laws can be effective. The power which does the work of recovery is in the human organism itself.

AND what power is this? Men call it nature; but what is nature? Is there any other power than the power of God? The Scripture says there is not: "There is no power but of God." God created all things, and from whence did created things derive their power? Did they get it somewhere else than from the Creator? Reason repudiates the idea; reason and revelation together point to the Creator as the one and only source of power. Anything that existed by its own power, would be independent of God; but nothing is independent of him, for he is the Creator of all. And the power that men call "nature," the power that works in the human organism to rebuild it when impaired by disease, to recreate the wasted parts, in every case of recovery from sickness, whether of one who recognizes God or not, is the power of God. And faith recognizes this fact. "Bless the Lord,

O my soul, and forget not all his benefits: who forgiveth all thine iniquities, who healeth *all* thy diseases." Don't forget, when you recover from any illness, that it is a benefit of God, and that he is entitled to the praise.

* * *

Now WHAT right have these people who repudiate all treatment of disease as being contrary to the faith—what right have any people, to prescribe to the Lord in what way he shall work to restore an individual to health? What right have they to say that he shall not work through the operation of "natural laws"? Certainly, to presume to dictate to God in anything is the very height of impropriety. The aim of prayer, for the recovery of the sick as for any other thing, should be the glory of God. But he himself must be the judge as to what manifestation will best glorify his name.

* * *

AND since God is the healer of all disease, since God is in the recovery from sickness in an ordinary case as well as in the most extraordinary—for with God no such distinction exists—why should not any person be perfectly satisfied with it? When God is doing the work, working as he himself sees fit to work under the circumstances of the case, what more can anyone possibly ask?

* * *

FAITH cure by prayer and the laying on of hands is Scriptural, certainly. Not a shadow of doubt would we try to cast upon that, nor in any way would we detract from its importance as a part of the gospel of God. We do not ask our "faith cure" friends to close their eyes to that truth, but only to open them wider and take in the truth that God is the one great and only healer of disease, to whom all the credit is due in every case. We ask them not to refuse to recognize God in the operation of "natural" laws for the recovery of health. We ask them only to see God in every place where he is; for this is to the glory of God, and the great spiritual advantage of every believer.

* * *

THIS subject of faith cure is one that concerns not alone the individual; it touches the interests of society and the state. The state concerns itself, as it is bound to do, with the protection of the lives of its citizens. It views wilful neglect to save life as a crime akin to taking life. And in faith cure, as commonly practiced, the state sees that there is wilful neglect, so far as any treatment of disease is concerned. It cannot judge of the efficacy of prayer to save the sick, while at the same time it feels bound to protect the life of the individual. It therefore feels bound, in case of death or the prospect of it, to hold those in charge of the stricken person responsible for the use of such remedies as have been found to be of value in combatting the disease. If all remedies are discarded and death ensues, it feels bound to regard the responsi-

ble parties as criminals. Of what Providence may interpose to do in any case it cannot know. It cannot in any case feel relieved of its own responsibility.

* * *

TO IGNORE the state's position in this matter is not an act calculated to be productive of any good. We think, on the contrary, it is calculated to do harm to the very cause it is meant to serve. Incidents are continually occurring which illustrate this point. Some one sent us recently a copy of a "faith cure" journal, the *Gospel Trumpet*, published in Michigan, which mentioned the case of a woman in Marion, Ind., who was treated by "faith cure" for a disease attending child birth; stating that "three of the saints" were, after the woman's death, "unjustly cast into prison." Cases of this kind are not calculated to impress people with the idea that faith cure rests upon a divine foundation. The impression given is rather the opposite. The death of the young girl in the Long Island village, in the case we have mentioned, doubtless did much to give faith cure a backset in that vicinity. This was an injury to the truth; for faith cure is a doctrine of Scripture, and a truth which is designed to glorify God. But like other Scriptural truths, it has in the practice of some become perverted.

* * *

God's power is seen and known where man's power fails. Often at such times God manifests his power for the comfort of believers and the instruction of others. Recovery from some slight illness, or even in many cases from serious illness, does not testify to the world of the great Physician; for though accompanied with the offering of prayer, and professedly in answer to it, the world would say, O, that is a common thing; people don't always die when they are sick, even when they have no physician. But where human power is of no avail, the testimony to the power of God in the recovery is clear even to the world. If human power had done what it could to save life in the cases we have mentioned, the state could have found no fault, and no one would have been prejudiced against the truth. Many cases might be mentioned where the great Physician has given the healing touch to the victim of disease under such circumstances, by which He has proclaimed His name and His power among the people, by a testimony which none could gainsay.

* * *

ALL healing of disease is divine healing; it is the work of God. Faith recognizes it as such. God alone knows in what way to work in each case for the advancement of his truth. Civil government is instituted to preserve rights, "among which are *life*, liberty, and the pursuit of happiness." It cannot be a judge of any religious question. It cannot lay aside its responsibility; it cannot, in the name of Christianity, be asked to do so. And to ignore the state in the pursuit of its appointed work is not in the interests of the true faith.

Militarism Breeding Anarchy.

THE tragic death of the Austrian empress very forcibly calls attention to the menace which great standing armies offer toward the very persons and institutions they are supposed to be maintained to protect. It appears that the assassin who enacted the tragedy which has shocked all Europe and made more uneasy every head that wears a crown, was trained in the principles of anarchy by the hard experience which militarism imposes upon many thousands of citizens in every nation of Europe. A New York daily presents some important facts relating to this subject, as follows:—

“The coward who stabbed the old Austrian empress ‘joined the anarchists after his discharge from the Italian army.’

“The attention of Americans is again called to the interesting fact that the great standing armies of Europe, maintained in the foolish hope of preserving monarchical systems of government, are really the most dangerous menace to such systems.

“In the Italian army, as in the German and other European armies, scores of thousands of young men are forced against their will to enlist every year. They are treated more like beasts than human beings. Their petty officers abuse them, curse them, and strike them. They are worked mercilessly, fed but little, paid two or three cents a day, and filled with hatred of official power and with hatred of the national uniform.

“In old days the peaceful peasant on his farm looked upon the king as a fighting leader, who hired soldiers for life to fight for the country and defend the farm. The peasant lived and died in sight of the house where he was born, and he never thought at all save thoughts such as come from the association with cows and pigs and other peasants of the same hamlet. He was content.

“The peasant to-day, when he reaches manhood, is dragged from home and forced to enlist. He is separated for three years from his young wife or sweetheart, treated like an animal, and often made one. He is taken to the big cities, associates with old men eager to fill his young mind with ideas of revolt. He is forced to see, feel, understand, and resent social and financial inequality.

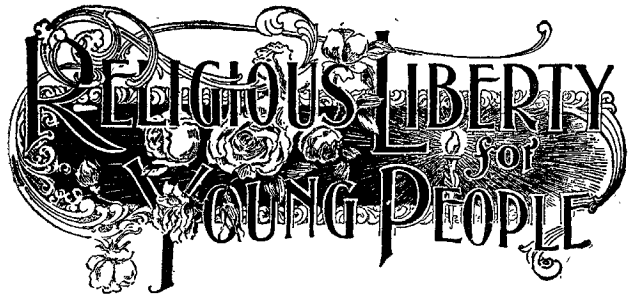
“At home, in the village, he was as fortunate as those about him. He dug in the fields and walked long miles each day. His fellows did the same.

“But he goes to Berlin or to Paris, to be splashed by the mud of fine carriages and filled with envious longings for what he can never have.

“The abuse of officers completes the work.”

That is the way it is under the system of militarism in Europe; and there can be no doubt that militarism would create essentially the same conditions here. Idleness, hard times, discontent, anarchy,—these are the fruits of militarism, in their logical order. And we have enough of them in the country as it is. Militarism is not a protection, but a menace, to the nation.

THE Italian government has refused to take part in the proposed peace conference if the pope is allowed to participate.



The Unfolding of Two Principles.—2.

THE UNACCOUNTABLE ELEMENT.

FOR a time harmony prevailed throughout creation, all things proclaiming and exemplifying the character and government of love. But sin, the transgression of love's law, the discord in love's harmony, the foreign, unaccountable element, intruded itself into God's government, and brought in the jangle, the sorrow, the discord, the disorder, that now prevails to so large an extent on earth. This disorder, permitted to grow and disseminate, would hurl the whole creation into chaos, and if possible jeopardize the throne of eternal omnipotent Love.

WHEN IT ORIGINATED.

Sin originated in one who filled up the sum of all created intelligences. Christ or the Word was the only begotten of the Father. But Lucifer was the highest of all created beings, full of wisdom and perfect in beauty. Eze. 28:12. The very beginning of that first sin, originated in a doubt of the love of infinite Love, a doubt of the existence of that very character by which a sovereign of all things may exist and may reign: for only one who could deserve, and because of this, command the trust of all creatures, could exist as universal sovereign, as it is not in the nature of anything else but love to command trust by which all things may consist.

The first doubt of infinite Love questioned its existence, the next led to the deception that it dwelt in the heart of the doubter alone. The first doubt of infinite Love underrated God, miscomprehended him, and the second overestimated the source of doubt; for Lucifer, son of the morning, or light-bearer, turned to his own glory, given him of infinite Love, and because of the beauty he found, corrupted himself. The record says, “Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness.” Eze. 28:17.

WHERE IT LED.

Doubt of infinite Love perverted the mind of the great angel, until the very blessings of God, given him to proclaim and exemplify the character and government of love,—the highest possible mission—he turned to such a use as wrought his degradation. He sought by them to depose the God of love, and exalt himself to a place in

the universe that could only be held by God. Had it been possible for Lucifer to have dethroned omnipotent Love, that moment of his success would have been the moment of universal overthrow and disaster, and he would have perished in the ruin he wrought. Yet so deceived was he that he said, "I will exalt my throne above the stars of God. . . . I will be like the Most High." Isa. 14:12, 13, 14.

INWARD LIKENESS THE OBJECT AND DESIRE OF GOD.

Infinite Love desires that every creature shall be like the Most High. Had Lucifer truly desired to be like the Most High in his intrinsic nature, no rebellion would have marred the peace of heaven. To be like the Most High is to be love, and love turns the attention to others, forgetting self. It is the very nature of love to pour out blessing on others, blest in so doing. He who is like the Most High in deed and in truth is an almoner—a love-giver, a bestower of comfort, a fount of consolation; for the Most High is the "Father of mercies, the God of all comfort."

GIVEN UP TO A VILE AFFECTION.

This, Lucifer had once known, but he chose that which led to self, which led to the conception of doubt of God's infinite meekness and kindness. When he knew infinite Love, he glorified him not as infinite Love, neither was thankful, but became vain in his imagination, and his foolish heart was darkened and given up to a vile affection. Rom. 1:21. This vile affection (the foundation of all others) was the love of self. Self-love originated in that first turning away from infinite Love. The next step was self-pity. Doubt of infinite Love brings this disposition in and charges God with injustice. When Peter tried to induce the Saviour to turn from Calvary by bidding him pity himself, Jesus said that which is intrinsically true, "Thou savorest not the things that be of God."

No self-pity can enter into the heart of infinite Love, nor into the heart of him who implicitly trusts in infinite Love. Pity of self led to a desire for the pity of others, and to the opening up of his supposed grievances, and many angels, though having no reason for so doing, followed the great angel's course, and were led to take the same steps as he had, until they were alienated in heart from God, and there was division in heaven.

THE END KNOWN ONLY TO INFINITE LOVE

Infinite Love forbade the extinction of these self-deceived creatures; for heaven wavered and waited, not knowing what malignity, cruelty, horror, and death, was wrapped up in the principle that had wrought already the first sorrow in the heart of the Omniscient. God alone knew the outcome. Cast out of heaven by their own self-wrought destiny, they bound themselves in chains of darkness. They were not hindered from assailing the hosts of the universe with their misconceptions; for full liberty of speech was theirs. The law of love, while forbidding the action as against themselves and the universe, in another sense did not forbid their liberty

to try the hearts of all. To love, nothing is worthy save that which will stand the test. God could not but afford to wait. Clouds of doubt as it were, rolled through the fair creation, but those who looked for light had light, and stood loyal to God, reassured of his love, and sharers of his rest of spirit. Those who doubted were filled with unrest and bitterness.

Though the first working of the self-principle was manifested at first in persuasion rather than force, yet it used in that persuasion false reasoning and misstatements, and laid the foundation for that which afterward followed,—the use of force to coerce opinion and action. There was war in heaven, the beginning of all the long years of bloodshed and horror that have cursed the creation, proving that in the self-principle is wrapped up lust, war, cruelty, and death; and in infinite Love, the irresistible force that conquers through meekness and long-suffering.

F. B.

—•••—
Studies in French History.—39.

"So it would, Joseph," answered Professor Carman, "but you see the league was not so 'holy' in character as in name."

"I wonder what became of those poor little boys over in Madrid; were they there yet?" asked Milly Brown.

"O yes; and there they had to remain for four miserable years, until their father and King Charles had enough of war, and finally made peace through the mediation—not of the pope—but of Francis' mother, and Charles' aunt. This agreement went by the name of the 'Ladies' Peace,' and lasted long enough for the little princes to be returned safe and sound, and for Francis to give up Italy entirely; on the other hand, the king of Spain was to give his sister in marriage to the French king."

"I suppose the poor lady's wishes did not count for anything—whether she was willing or not," said Julia March.

"O no; that was a small consideration. When two kings decided upon any such question, everything went as they wished. Though such shameless barter in human beings seems almost equal to the dark days in this land, before the Proclamation of Emancipation gave sweet freedom to the poor slaves.

"This peace, however, lasted only a few short years, for the fickle and ambitious Francis again sets out with an army to recover Milan—which it seems so hard for him to give up—regardless utterly of his treaty."

"Well, I imagine that this must have made King Charles furious, for he didn't have any too lamblike a temper, himself," said Joe Palmeter.

"O yes, he was very angry, and vowed he would make Francis repent it. So he enters France at once with his army, and devastation and famine follow in his steps."

"My sympathy is almost always with the French,"

said Max Smith, "though I know they scarcely deserved it, sometimes."

"The poor country people always deserve sympathy in times of war, for they are quite often the innocent victims of barbarous cruelties; and in this instance it was particularly true. They were not in the least to be blamed, because their king did not keep his word; but on his account their beautiful country is desolated, and the peaceful inhabitants are driven into the mountains to die of hunger. O, war is always a cruel, horrible thing; the misery and distress which it brings can never be over-estimated."

"How long did this war last?" asked practical Jack.

"Not long. The pope, now, for a change in the program, undertook to fill the position of peacemaker between the two angry kings. He succeeded, and King Charles went to make his old enemy and new-made friend a visit."

"I am real glad of that," smiled Julia March, with a sigh of relief. "I presume that was a good thing for both countries,—for of course it meant peace. I'm glad the pope did that much good."

"The trouble is, Julia," replied their teacher, "there was anything but peace in the heart of *one* of them, at least, all the time. King Francis was treacherous and wicked enough to regret his own action in letting King Charles return home in peace. You see, there is no depending upon the human heart, unless ruled by God's Spirit. It is altogether bad. So it proved now. King Francis determined again to invade Italy at all hazards. He did a thing which it is hard to believe that any descendant of the good St. Louis could ever do,—he joined with the cruel Turks in making war with his own people."

"O, impossible! did they succeed?" asked Fred Green.

"They succeeded so well that a cruel pirate named Barbarossa, sailed back to Constantinople with 1,400 Christian slaves—Christian dogs—as they were called."

"I don't suppose that the word 'Christian' meant then quite what we understand it to mean to-day, did it, professor?" asked Joe Palmeter.

"O no; they were called Christian, because they were not Mahometans; but to us the word has or should have a deeper meaning.

"Francis was now getting along in years, and as if it were not disgraceful enough to join hands with the Turks, he disgraces himself still more by cruelly persecuting the poor Protestants. He was not one of those people who 'grow old gracefully,' for age seemed to make his disposition more sour and ill-tempered. If he had been a truly good man, this need not have been. But history gives a sad account of his excesses and dissipations, and at last he became so hard hearted that he cared no more for human life than for the life of a worm that crawled at his feet."

"O, I am afraid I shall not have any feelings of respect left for him," said Milly Brown, "but I will confess I *did* rather admire him at first."

"Milly always admires handsome people," smiled practical Jack; "so I suppose she could hardly help admiring the 'King of the Gentlemen.'"

"Well, we will not laugh at Milly, Jack, for really King Francis had some very good traits of character," said Professor Carman.

"Mention them, please, will you?" smiled Joe Palmeter. "I presume it will not take you long."

"Why, he was fond of art and education, and did all he could to encourage it. He did very much to beautify and enlarge many splendid palaces, and best of all, he founded the Royal College, where anyone who wished to be educated could study without any expense to themselves. This was certainly a good work, and people have given him the name of the 'Father of Letters and the Arts.'"

MRS. L. D. AVERY-STUTTLE.

Learn to Forgive.

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You hate your neighbor. Yonder is his dwelling, one hundred and fifty yards away. Suppose you pass by a wood fire, and, as you pass, you pluck a half-consumed brand from it, flaming and gleaming, and thrusting it under your garment to hide it, you start for your neighbor's dwelling to burn it. Who gets the worst of it? You will find your garments on fire and yourself burned before you can harm your neighbor. So is he who carries an unforgiving spirit in his bosom. It stings the soul like an adder shut up there.

I know of some who call themselves Christians who are miserable because of their own revengefulness. Forgive your enemies and get down on your knees and pray for them, and salvation will come into your soul like a flood. "Father, forgive them." Sweet prayer and blessed example!—*Selected.*

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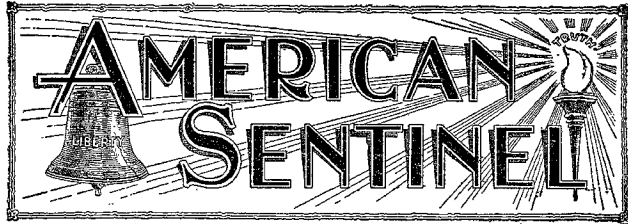
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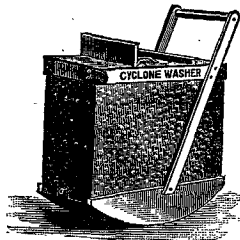
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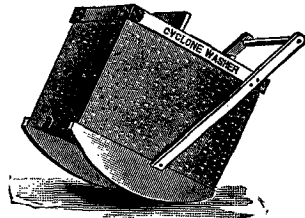


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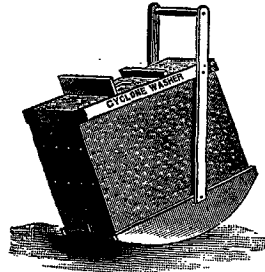


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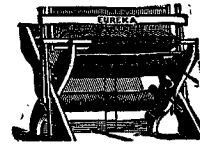


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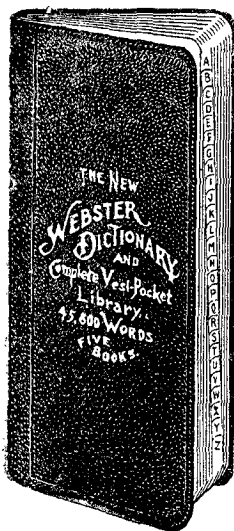
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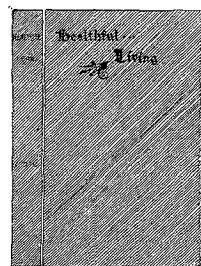


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American Sentinel.

NEW YORK, SEPTEMBER 22, 1898.

THE anarchist who assassinated the Austrian empress said that such deeds were necessary to call attention to the anarchist's unhappy lot. In this he defined anarchy as being the exact opposite of Christianity, since the true Christian is continually calling the attention of men to the happiness of his lot. Christians, of all people on the earth, are least open to the charge of being anarchists.

IN what is said in this issue on the subject of "faith cure," we would not be understood as saying that prayer should always be the last resort for the restoration of the sick. What we do say is that the "faith cure" idea that no treatment should ever be used in any case of sickness, is wrong, and contrary to faith itself. The pathways of faith and fanaticism are sometimes not far apart.

AMONG the demands which will be made by the American peace commission upon Spain respecting the Philippines, it is said, is that of entire separation of church and state in that portion of the islands which it is proposed to leave under Spain's control. This would be asking Spain to maintain a colonial government radically different from the government at home, or to renounce the union of church and state to which she has strictly adhered for centuries. In any case it would be a demand at which Spain would stand aghast. The Spanish people must be brought to see and abhor the evil of such union before they can be expected to embody the principle in their government.

MR. GEORGE GOULD, millionaire, just returned from England, predicts for the country an era of great business prosperity. We hope he may prove a true prophet, but sometimes rich men see prosperity where there is nothing for the poor, and the increase of their wealth tends only to increase the poor man's stock of envy

and discontent. But there is one way in which any and every person may secure prosperity, and that is by laying hold of the wonderful opportunities brought to him by Christianity. The cost at which those opportunities were secured for him, and the wisdom of Him by whom they were secured, is sufficient guaranty that they mean prosperity of the highest degree to him. They bring him riches—riches real and literal—and safer and more enduring than the gold in the Bank of England. There is prosperity for every man in this world, any time and all the time, if he is willing to accept it in Jesus Christ.

AN unwonted spectacle was enjoyed by the official head of the Roman Catholic Church in this country, Cardinal Gibbons, on the 17th inst., in the city of Washington. It was that of the President and his cabinet in attendance at a mass conducted by the cardinal in St. Matthew's Catholic church. The Supreme Court was also represented in the person of Justice Harlan.

The mass was in commemoration of the murdered empress of Austria, and was under the auspices of the Austrian Minister to this Government. It was thus an official act of the Austrian government, but it was no less truly a religious ceremony of the Roman Church.

It is entirely proper, of course, for the President to express sympathy to the afflicted persons and the people upon whom this tragedy has cast its shadow. It is entirely proper for him and for any official of the Government to be present in official capacity at a ceremony for the purpose of showing proper courtesy to a foreign government. But it is not proper for him or any official, in official capacity, to do honor to an institution of the Catholic Church, or of any other church. On the contrary, it is highly improper.

The Austrian government represents a union of church and state. A mass performed by a Catholic prelate is deemed therefore by representatives of that government, a perfectly

proper occasion for their presence in official capacity. But the President of the United States is the chief representative of a Government fundamentally opposed to union of church and state. For him to do honor to the principle of church and state union represented in the Austrian official mass—performed by Cardinal Gibbons, was to dishonor the principle which is fundamental in his own government; and to honor it in his official capacity was to dishonor this American principle in the name of the American people.

THE SENTINEL emphatically dissents from any act done in honor of a foreign government, at the expense of the honor due the Government established upon the foundation of religious freedom. It is entirely too much to ask of this Government that it shall honor another government by dishonoring itself.

Rome sees all this with rejoicing and will know how to make use of it at the proper time.

THE *New York Times*, in discussing the subject of "the Roman Church in our new possessions," says that that church "must be maintained in full efficiency in Cuba, Porto Rico, and the Philippines." No view of the subject could be more short-sighted than this. Deliverance from papal domination and a knowledge of the gospel of salvation through faith is the one great object which Providence has had in view for these poor people through all the changes that have led up to their present state. God has had a hand in all these, and with him all things are secondary and made subservient to the proclamation of his truth. We are in the closing days of time, and the proclamation of the "gospel of the kingdom" is going to every tribe and people. It is going to the benighted dwellers in the far-off isles,—to the Philippines, and to every other quarter of heathendom; and nothing can stop it. All the wars, the revolutions, the changes of government which these tracts of earth have experienced hitherto, or will experience, are but side issues compared with that.