

# AMERICAN SENTINEL

HERBERT  
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TRUTH

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

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THE religious state means always religion enforced by the power of the state.

SIN reigns in this world wherever grace does not reign; and the reign of sin will be just as bad as sin is bad, and sin is as bad as anything can possibly be. Grace, and not legislation, is the effective antidote for sin.

THE state always casts a dark shadow when it gets between God and human souls.

THE state conscience is guided not by the Word of God, but by the popular vote.

WHEN the state professes religion, it cannot consistently remain out of the church; and

when the state applies for admission to the church, it logically places itself in subjection to the church.

"THE noonday of the papacy was the world's midnight."

THE first Sunday edict was issued in 321 A. D. by a

pagan emperor; and the first shadows of the coming Dark Ages appeared in legislation for the observance of Sunday.

SINCE Christianity means love and persuasion, while the state always secures its ends by compulsion, the state cannot profess to be Christian without making itself a hypocrite.



THE DARK AGES COMING UPON THE WORLD FROM CHURCH AND STATE UNION.

THE Christian Church went forth to the world from the baptism of Pentecost proclaiming with power the pure gospel, and the light of it penetrated to all countries. But a change came over her attitude of separation from the world, and in the fourth century she clothed herself in the robes of civil authority and ascended the throne of the Caesars. In A. D. 321, the Roman emperor, Constantine, made an edict commanding the people in the cities and towns to abstain from work on "the venerable day of the sun," which marked the beginning of that legislation which the church has clamored for and defended down to the present. Church and state joined hands, and as the union progressed, the sunlight of the gospel of love became more and more obscured, until the long night of the Dark Ages settled down upon the world. Only this could be the result of uniting religion with the civil power.

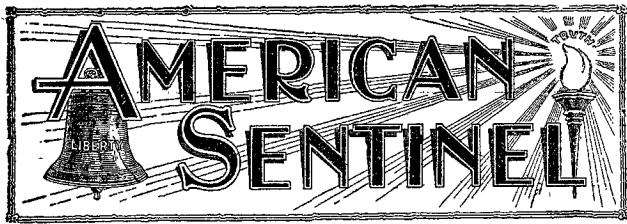
to become religious, and yet refuse to join the church, would be for it to discredit either the church or its own religion.

THE cloak of piety is always in demand by the representatives of intolerance and the enemies of popular rights.

THE union of church and state extinguished the sunlight of the gospel and lighted the fires of the Inquisition.

TO STAND on the highest earthly eminence, the Christian Church must descend from the heavenly eminence where God has placed her.

For the state



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

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(Entered at the New York Post-office.)

### Sunday-Law Prosecutions Again.

AN outbreak of Sunday-law intolerance is reported from Ford's Store, Md. One of those upon whom this intolerance has fallen gives us the following facts:—

"About the middle of September Mr. John Curlett and myself were arrested for working on Sunday, cutting the tops off of corn. We had our trial before a magistrate. He fined us, but we took an appeal to the higher court, which will be heard on November 7.

"Yesterday, October 9, Mr. John Plevenger was arrested for Sunday work, but he appeared before a magistrate and secured a postponement of his trial until Thursday, the 20th. He was working in the employ of a man not an observer of the seventh day, but the employer was not arrested. He was cutting off corn tops in a secluded field, not near to any house, and those who procured his arrest had to spy upon him to get their information.

"Each of those arrested is a member of the Ford's Store Church of Seventh-day Adventists.

"J. H. RHODES."

The religious intolerance of such proceedings is too plain to need pointing out to any candid observer. The spirit of it is not the spirit of Christianity; and that such an inquisitorial spirit of spite finds its desired opportunity in the Sunday law, is a fact which speaks volumes in condemnation of the law.

### Argument vs. Experience.

In *The Defender*, a New England organ which advocates compulsory Sunday observance, appears this defense of the popular disregard of the seventh day:—

"The consecutive 'seventh day' has not come to us, because the Creator has established the length of our solar year to be 365 days and less than six hours. If this problem is put on a slate, it will be seen at once that the last day of the first year of 365 days will have to be the same day of the week as the first day of that year. Hence the first day of the second creation year will be

the second day of the week, *i. e.*, Monday, and that would throw the seventh day forward to Sunday.

"By this jump it will take seven years before a year will begin on the same day of the week as the first creation year. Thus the consecutive 'seventh day' was lost the first creation year, and so for every year since, making it lost 6,000 times—very much lost."

"Truth is stranger than fiction." We would not have believed it true, without having the fact thrust before our eyes, that any person of average intelligence would seriously argue that there could not be a consecutive series of seventh-day Sabbaths.

As a matter of fact the seventh-day Sabbaths could not possibly occur in any other way than consecutively.

Here is an individual who has all his life been observing one seventh-day Sabbath following another in consecutive order, yet who seriously tries to argue himself and others into the belief that what he has been all this time observing cannot possibly exist in fact! There is only one thing that will explain it, and that is that it is done in support of Sunday and compulsory Sunday observance.

Because there cannot be a consecutive seventh day, all people should turn from the observance of the seventh day to that of the first day! There can be a consecutive first day, as you will soon discover if you do not observe it consecutively, wherever there is a Sunday law in force!

Presumably the author of this argument—Mr. T. M. Merriman, by name—presents it as the best to be had in support of a compulsory Sunday Sabbath. And really, it is as good as any other that we have seen.

### "Ecclesiastical Shop."

THE following sensible words on the subject of the ecclesiastical assumptions made by clergymen and others in connection with the military operations of so-called Christian nations, are from Mr. J. S. Nisbet, of London, Eng., to a London journal:—

"Is the manner in which the name of God is associated with Sir Herbert Kitchener's victory in the Soudan quite seemly? I mean on the part of our ecclesiastical authorities. I am not particularly squeamish, I trust, but I confess to being shocked by a phrase which occurs in a sermon preached on this subject by the Bishop of Carlisle. Said the bishop: 'While they praised the general, they must remember that God was behind in the shadow—they must not forget the controlling hand and the armor of the Lord.' This, if I may venture to say so, is the merest ecclesiastical 'shop.'

"Everybody knows—no one better than the bishop—that had not Sir Herbert Kitchener adequately provided himself with men and guns, the victory would have been a defeat. Where was the 'controlling hand' when Gordon, a good and pious man, animated with the best intentions, perished miserably at Khartoum? What became of the armor of the Lord on that occasion? The divine government of the universe is a fact before which

the proudest head must bow; but this assumed familiarity with the plans of the divine Ruler, the partizanship assigned to him in human affairs, is not in the best of taste, surely. In fact, in my ears it sounds dangerously like profanity. Let us not forget that the poor Dervishes (who did not happen to be adequately equipped) rushed into battle shouting the name of Allah.

"Perhaps the climax of absurdity or profanity in this direction is reached when two Christian nations cross swords, both claiming the support and direction of the Most High in their military operations. The Kaiser, as is well known, has enlisted God on the side of the Fatherland, constantly alluding to the Deity as an august ally of his own; but, needless to say, this did not prevent us, on the occasion of the famous Kruger telegram, from hastily equipping a flying squadron by way of countermove, thereby showing practically what we thought of the young emperor's alleged supernatural alliances.

"The fact is that this sort of appeal by Christian nations to the Lord of Hosts is a survival of the old Pagan notion of a tutelary divinity, *i. e.*, a tribal deity watching over the interests of its tribe. With the Christian ideal, according to which all war is sinful, it is wholly inconsistent, and, as it tends to fortify the scoffer, it had better, I think, be dropped. Military and naval operations have no more claim upon the divine favor than a war of tariffs, or the triumph of party principles at a general election, in favor of which no bishop ever prays."

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### Union of Church and State Condemned by History. —No. 1.

By B. W. Noel, M. A.

No truth is more prominent in the New Testament than that we are saved by faith in our Redeemer. But faith, according to the doctrine of the same book, is not genuine, unless it leads to an open confession of Christ in the world; and, therefore, Christ required from all his disciples that they should openly confess him by baptism; which, becoming the test of a true faith, was therefore connected with the remission of sins. Thus, as the Lord Jesus Christ came into the world to bear witness to the truth, though it cost him his life, so his disciples must bear witness to it.

Since his doctrine has been preached men can no longer receive the creed of their fathers or of their country without investigation; but each one is bound to search after truth, to receive it, to maintain it, and to promulgate it in the world, in opposition to all error, however venerable and popular. Our Lord predicted that this novel exercise of conscience in matters of religion, this independent inquiry and resolute profession, would disturb society everywhere to its very foundations. "*Think not that I am come to send peace on earth: I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be those of his own household. And ye shall be hated of all nations for my name's sake.*"

The Christian principle of individual inquiry, belief, and profession, was exactly the opposite of the pagan principle of unexamining conformity. The gospel made conscience everything, declaring, "*Let every man be fully persuaded in his own mind. . . . Whatsoever is not of faith is sin.*" Heathenism made it nothing. According to the gospel, everyone was bound to reject the religion of his country if false. According to heathenism, everyone was to conform to the religion of his country in all things. Christianity invited men to form a voluntary society, upon conviction as men; heathenism herded them, by law, as animals, within the inclosure of a national ritual.

The Greek legislators, wishing to secure for the republic the greatest military force by means of the most complete social unity, forbade dissent from the popular superstition. A man who disbelieved the power of fictitious and corrupt deities was thought to be a bad citizen, and was as such condemned. Draco punished dissent with death; Plato would have it denounced to the magistrates as a crime; Aristotle allowed but one established worship; and Socrates was sentenced to death as a non-conformist. In the Greek republics the union between the state and the religion was so complete, that the rights of conscience were wholly disregarded. Men did not inquire what was true, but what was politic. The republic must be a great unity for attack or defense, and the religious independence which would break that unity must be exterminated.

Heathen princes had yet more powerful motives than republican magistrates to unite themselves strictly with the priesthood. Despotic rulers have ever sought to extort from their subjects all possible advantages for themselves, and for this end to retain them in the most complete servitude. They have chiefly depended on their armies; but the fear and the hopes excited by superstition have been too obvious a support not to be largely employed. Well-paid soldiers have been their first instrument of power; their second has been a well-paid priesthood. Priests have lent to despots, in aid of their selfish designs, the portents and the predictions of superstition; and despots have in return invested the superstition with splendor, and punished non-conformity with death.

Heathenism presented no obstacle to this union. The superstition being a corrupt invention, offered nothing which was disagreeable to corrupt rulers; and the vices of rulers were not uncongenial to an equally corrupt priesthood. Nebuchadnezzar exalted himself when he compelled his subjects of every creed to bow down to his golden idol; Belshazzar, amid his revels, felt no objection to "praise the gods of gold and silver;" and it seemed to Darius excellent policy to establish a royal statute that no prayers should be offered to any god but himself for thirty days. The famous Tarquin could, without any inconvenient restraint upon his passions, build temples to Jupiter; Caligula and Nero felt no remorse at their wickedness, excited by the fulfillment of

their functions of supreme pontiffs; and, on the other hand, the Brahmins of India found nothing in their Vedas and Purannas which made them blush at the vices and the tyranny of the rajahs by whom they were enriched. By the aid of the superstition the despot fortified his tyranny, and by the aid of the despotism the priest gave currency to his falsehoods. Thus the union of the state and the priesthood was an alliance of force and fraud. Neither party was strong enough to rule alone. But when the priest preached for the despot, and the despot governed for the priest, both the more easily kept their feet upon the necks of the people; and made the universal degradation subservient to their greatness.

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### The Sabbath not Jewish nor Puritan.

ADVOCATES of a Puritan Sunday are wont to refer in very disparaging terms to the "Jewish Sabbath," not stopping to consider that it is a fact that the Puritan Sunday and the real Jewish Sabbath are in their natures almost identical. Both are man-made institutions claiming to be based upon the Sabbath commandment of the Decalogue, and the same narrowness of conception appears in each. The following words from J. L. Hurlburt, D. D., in the *Classmate*, state some essential truths upon this subject:—

"The Jew was very strict in the observance of the Sabbath. He would not leave a grain of corn on the ground after feeding the hens; it might take root, and that would be planting. He must not bruise the grass with his feet; that would be threshing. He had a solemn law prohibiting him from catching a flea, for that would be hunting. He could not wear heavy nails in his shoes, for that would be carrying a burden; nor wear false teeth for the same reason. The Puritans thought it a sin for a boy to whistle on the Sabbath. One minister in those days would not allow his wife to wash dishes on Sunday. Another whipped his wife for borrowing eggs on that day.

"Such an irksome, restrictive Sabbath Jesus did not advocate. One Sabbath, Christ and his disciples were walking along the path that frequently ran through the fields of growing grain. They were hungry; and, as they often do in that country still, some of them pulled off the tops of the wheat, rubbed it in their hands, and ate the grain. This was against Jewish law. Plucking it was reaping; rubbing it together was threshing. The Jews immediately charged the disciples with breaking the law. Jesus replied that he was Lord of the Sabbath. That it was a day set aside for blessing, not for hampering, men. He gave man, not the Jewish nor the Puritan Sabbath, but a day of freedom, rest and cheer. He wants it kept a holy, but not a gloomy, day. Of all the days of the week he intended the Sabbath to be the brightest, the most cheerful, the most restful, and the most profitable. He bids those who are his to keep the day, not according to the Jewish rigid rule, but according to the rule of love to him. How can I spend the day so that I will please him whom I love?

"What work shall be done on the Sabbath? Jesus

went into the synagogue to worship. There was a man present whose arm was all withered up. Now, by the law of the Jews a man must not take a dose of medicine on the Sabbath, nor have a broken bone set. Jesus believed in helping others on any day, so he said to the man, 'Stretch forth thy hand.' The man did so, and in the act found his arm made just as well as the other one. Before this miracle Jesus had asked the Jews if there was one present who would not pull a sheep out of a pit into which it had fallen. Of course they would. How much better then is a man than a sheep? They could say nothing against this. God made the Sabbath for you to enjoy. Do all the good you can and it will become the day of all the week the best."

Christianity recognizes neither the Puritan nor the Jewish Sabbath, but only "the Sabbath of the Lord"—a day of spiritual refreshment. And "the seventh day is the Sabbath of the Lord thy God."

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### Religious Liberty Under King Asa.

*"Present Truth" (London, Eng.)*

AFTER Asa's accession to the throne of Judah, there was a period of ten years of unbroken peace. The time was spent in clearing out of the kingdom of Judah the idolatrous relics of King Solomon's apostasy. The altars of the strange gods were taken away, and the images of the sun were destroyed out of all the cities of Judah. A royal proclamation was sent throughout the country, commanding the people to seek the Lord and obey his commandments.

There are many nowadays who think that because such proclamations as these are recorded in the Scriptures, it was right to issue them, and that it is still right to enforce matters of religion by the law of the land. But, although Asa was a reformer, he showed by this edict that he did not fully appreciate the character of the worship which God requires of his people. God's law is a law of love. By his loving kindness he draws men to himself, and his commandments are given, not as rigid, autocratic requirements, but as a word of life, promising to all who hear and live the righteousness they set forth.

Christ was the law of God in life and action, for love is the fulfilling of the law, and Christ was perfect love. Whoever would get correct ideas of the law of God will find them in the life of Jesus of Nazareth, who said, "Thy law is within my heart." He came not to condemn but to save. "If there had been a law given which could have given life, verily righteousness should have been by the law." Gal. 3:21. But "what the law could not do, in that it was weak through the flesh, God sending his own Son . . . condemned sin in the flesh: that the righteousness of the law might be fulfilled in us." Rom. 8:3, 4.

God's Word is strong enough in itself to accomplish the thing whereto he sends it, and if the Word prove weak through the flesh, the flesh does not improve matters by promulgating a supplementary law of its own. The only effect of this is to hide from view the efficiency of the divine Word, and thereby diminish faith in it.

## The Interdict.

BY FANNIE BOLTON.

BLACK FLAGS hung from the windows, ominously,  
A gloom swept thickly through the sunbeams' mesh  
As though the wings of hell's battalions waved  
Across God's benediction. Black cowed priests  
Frowned from beneath their tosiars. Children clung  
With piteous fear upon their mothers' skirts,  
And men looked stern and stony with despair.  
Maidens as pale as ashes grasped their beads,  
Involuntarily muttering rosaries. In vain  
The crowds wailed wildly at the iron-barred doors  
That shut the great cathedral to their feet.  
The shrines were vacant, and no pitying priest  
Delayed to hear a soul's confession out.  
No absolution waited for men's prayer,  
No blessing for love's marriage, and no font  
Whose holy water made baptismal rite.  
Men looked in one another's eyes in fear,  
And women wailed and shrieked, and children sobbed.  
Black death and plague, war, famine, feud and blood  
Was nothing to the soul's damnation sure,  
And heaven shut away and locked from men  
By him who held the keys in Peter's place,  
Vicegerent of the Son of God on earth.

Horror took hold where superstition reigned.  
Men lost their manhood, and lay prone in dust  
Before a man. Women were faint with fear,  
Not for themselves so much as for their babes  
Denied adoption to the home above.  
Then devils raged, exultant in their glee,  
Delighted at the torture of the soul;  
Their Inquisition chamber crowded full  
Of souls on racks, thumb-screwed and in the stocks,  
'Neath iron pinchers, in the iron boot,  
And clasped and spiked within the cruel breast  
Of the unfeeling virgin. Men wizened  
And grew old, and shrieked the more  
When from a door a corpse was carried out,  
And laid as Judas in a Potter's Field,  
Lost, lost—forever lost!

Then such a wail rose from the stricken town  
That nought but demons could withstand, and he  
Who sat in Peter's chair received again  
The humble suppliants that kissed his toe,  
And put their necks beneath his jeweled foot,  
And heaven again was opened, bells were rung,  
Cathedrals crowded, and the holy font  
Sprinkled its drops upon the innocent.  
Marriage was blest, the dead were laid away  
In consecrated burial ground once more,  
Nor was the mass denied the soul in pain.  
Men smiled and women kissed their babes, and said  
The heaven is not brass to us to-day,  
For lo, the pope has rolled our guilt away.

We in the light of better days look back,  
And smile and weep and wonder at old Prague  
Under the interdict. Yet stay  
Are we so far from such a scene to-day?  
What means the clamor for the arm of state  
To give the church a power to wield such sway?  
What means the clamor for a Sunday law

To hold the weak in thrall, the bad in awe?  
And add to sin hypocrisy, that so  
Our nation may the curse of heaven know?  
What! Can human law make righteous? Can  
Compulsion change the heart of any man?  
Hath God left souls to utter derelict  
And given us over to man's interdict?  
Who shuts up heaven, but each man for himself?  
Salvation is not won by power or wealth.  
No arm of law that bids men wail, can bring  
The soul to Christ, and make him the soul's king.  
Away with laws religious on our books!  
Keep to the Pattern. See how mild He looks.  
Render to Cæsar Cæsar's, and to God  
That which is his, and bring on men no rod  
Man made, else will man be the fool of man,  
And hell exult to spoil high heaven's plan.  
Shall we go back a thousand years to-night  
In face of history's torch and heaven's light?  
Nay. By all means watch, work, sleep not, lest quick  
Hell steal a march on us in interdict.

O sorrow! Helpless falls the pen away.  
'Twill come. 'Tis coming at no distant day.  
The world shall mourn, and devils shall deride,  
Their wings the glorious light of heaven shall hide  
Save from the wise who will look up, and be  
Bound by all earth, but by all heaven set free.  
And from that interdict, no pope shall free;  
The King of kings himself shall bid it flee;  
And when hell falls beneath his high advance,  
And evil falters at his lightning glance,  
Then interdict shall ne'er fill men with pain  
And nought but love be known to souls again.

## What the Churches Teach Officially, Regarding the Observance of Sunday.—3.

BY CHARLES E. BUELL.

THE Disciples of Christ are rather more extreme than the Society of Friends. A representative writer of this denomination says:—

"The assumption that the Sabbath was changed from the seventh day of the week to the first day of the week, is without a particle of proof; indeed it is false in fact, for everywhere that the word Sabbath is used in the New Testament it manifestly refers to the seventh day of the week."—*Pardee Butler, "The Ten Commands," p. 1.*

Another of this denomination writes:—

"From the ratification of the New Covenant, the first day of the week has been observed by Christians as a day of worship; but not as a Sabbath."—*B. A. Howard, "Sacred Time, The Lord's Day," p. 17.*

A. M. Weston, A. M., who was president of Eureka College, Illinois, a school of this denomination, says:—

"You may call Sunday by its secular name 'Sunday;' by its number, 'the first day of the week;' or by its religious title, 'The Lord's Day,' but never, unless you would misrepresent it, call it the Sabbath."—*"The Evolution of a Shadow," p. 279.*

This writer, representing the denomination, gives the fact as to the manner in which many of the churches reached the conclusion that Sunday was the preferred day to be observed:—

“Had the name “Christian Sabbath,” or even “Sabbath,” been found in the New Testament, according to modern usage, it would have sanctioned that usage and made it imperative. Being wanting, we are left to reason the matter out in the light of unquestioned principles.”—*p. 173.*

The “Westminster Confession” forms the basis of doctrines of the Baptists, Presbyterians, and Congregational denominations. This states:—

“From the beginning of the world to the resurrection of Christ the Sabbath was kept holy on the last day of the week; and from the resurrection of Christ was changed into the first day of the week, which in Scripture is called Lord’s day, and is to be continued to the end of the world as the Christian Sabbath.”

John Calvin laid the foundation of denominational creeds, and his writings are interesting in that they disclose his views on the unsanctified Sunday. He condemned the epistles of those of the “Fathers,” so called, who are sometimes quoted to make out a case for Sunday observance in the early churches. In his sermon 34, he says:—

“In respect to men’s rawness and by reason of their slothfulness, it is necessary to have one special day dedicated to think upon God. It is true we be not bound to the seventh day, neither do we keep the same day that was appointed to the Jews, for that was Saturday. But to the intent to show the liberty of Christians, the day was changed because Jesus Christ in his resurrection did set us free from the bondage of the law and cancelled the obligation thereof. That was the cause why the day was shifted.”

This builder of creeds varies the teaching about the change of the Sabbath to the first day of the week because of the resurrection, in that he does not regard the time of the resurrection as on Sunday; but because of the resurrection of Jesus, regardless of the day on which it occurred, men were made free from the operation of God’s commandments, and could select whatever day they wished for a rest day.

The Roman Catholic Church teaches that Christ rose on the first day of the week; but it also teaches as regards the change from the keeping holy the Sabbath day, which all admit is the seventh day, that the Roman Catholic Church, without Scriptural authority, caused the day to be shifted to Sunday, and that it is the “Genuine Offspring of the Union of the Holy Ghost and the Catholic Church, His Spouse.” It goes further and states that Protestants have no part in the newly selected day, showing that it is not considered by Catholics to be a mere substitution of Sunday for Saturday just because it commemorates the event of the resurrection, which would be rightful for any creed or sect to observe. They make it to be specially a “church day,” appropriate only to the Roman Catholic ceremonies.

The “Westminster Confession” bases its reverence for the day on the simple fact which is alleged, that on the first day of the week Jesus rose from the dead. But if Jesus had stepped forth from the tomb at midday on the first day of the week in the presence of his disciples, and a multitude of those who were friendly to him, this would not stand as an excuse for discarding the Sabbath of the Lord, unless there had been a direct command to make the change.

The Swiss churches, in their “Confession,” like the statements of Tyndale and Calvin, set forth that the selected day is by authority of “the church,” and that it would be proper to select any other day. This eliminates the element of sanctity for the day due to the commemoration of any event, or for anything that is taught in the Scriptures, Old or New.

Calvin and John Knox, viewed the change of the day to be observed as “a proper instance of Christian liberty” and discussed as to whether the Reformed Protestants would not more completely estrange themselves from the Roman Catholics by adopting Thursday as the rest day.

There have been published statements in religious papers to the effect that there has been a consideration of this same thought by the bishops of the Methodist Episcopal Church, the feasibility and desirability of making Thursday their rest day to the discarding of both the seventh and the first days of the week.

The Methodist Episcopal Church in the United States, like other Methodists, holds to “The Articles of Religion,” which contains no reference to the Sunday question (*Schaff, Creeds.—Lewis, 414*). Among its publications several tracts indicate that the Methodists view Sunday as do their neighbors, the Baptists, and Presbyterians, favoring the observance of the day on the general basis of the “Westminster Confession.”

The various religious bodies, as the Unitarians, Universalists, the religious communities, Ethical societies, Mormons, etc., are without strong views on Sunday observance, while the Reformed Presbyterians are the most exacting.

The remark of Professor Weston, of the Disciples of Christ, is significant; he aptly sets forth the true fact when he says: “The scriptural authority being wanting, we are left to reason.”

Human reason is just what has placed Sunday above the commanded Sabbath of the Lord. That is just what the claim made by the Roman Catholic Church, and all the churches, means, when carefully analyzed.

There is certainly confusion among the great church organizations regarding the reasons for substituting Sunday for the true Sabbath.

“God is not the author of confusion,” and everything said by him upon the subject of Sabbath observance teaches a strict keeping of the seventh day in honor of the Lord thy God.

THE Sabbath is God’s, though made for man.

**The Holy Spirit and Sunday.—No. 8.**

BY C. H. KESLAKE.

WE gave last week, from standard Roman Catholic works, the Catholic idea of tradition, and set forth that it is claimed by the papacy that tradition is as much the Word of God as the Holy Scriptures; and further, it is claimed, as was also pointed out last week, not only that the Bible and tradition are both the Word of God, but that that which is handed down through tradition is of higher authority than the Scriptures—that it is safer to go by tradition, and that tradition is more useful to us than the written Word.

That this is the true Catholic doctrine may be seen from "Catholic Belief," p. 21: "Like two sacred rivers flowing from Paradise, the Holy Bible and Divine Tradition, both contain the Word of God, both are full of the precious jewels of revealed truth. Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still of the two, tradition is to us more clear and safe."

All this was defined by the General Council of Trent, when it assembled to meet the "errors" of Protestants. And it was clearly proven(?), too, at least, to their satisfaction, by the fact that through this means the Sabbath was merged into the Lord's day—meaning Sunday—"and that too solely by the authority of the church."

Now with reference to this matter of the authority of the church, which authority is demonstrated by the act of changing the Sabbath into Sunday, and which act the Protestants themselves conceded as valid in their confession at the Council of Augsburg, 1530, the question was asked at the Council of Trent: "Now if this authority [of the church] should be done away with (which would please the heretics very much) who would there be to testify for the truth and to confound the obstinacy of the heretics?"

This, indeed, was an important question; and it can be clearly seen, through the Council of Trent, that the authority of the church and the church's claims with regard to tradition and the Sunday, stood or fell together.

With the doing away, therefore, of Sunday, there would go with it the church, with all its claims to authority and the matter of tradition. And as it was claimed that the church is the custodian of the truth of God, if its authority was done away with, who indeed would there be to testify for the truth(?) and to confound the "heretics?"

As the Protestants had already conceded the authority of the church with regard to Sunday, and so stultified themselves, in such concession they furnished the Catholics with the very means by which they (the Protestants) could always be confounded. And from that time to this the Catholics have never been slow to use it; and sad to

say, it has been a handy means with which Protestants have confounded each other when they found themselves unable to defend themselves by the Word of God.

So far as the Catholic Church is concerned, Cardinal Gibbons, in his book, "Faith of our Fathers," page 111, clearly sets forth the issue. In the chapter from which the following quotation is taken, he undertakes to prove that the Bible is not a "competent religious guide." He says: "A rule of faith or a competent guide to heaven, must be able to instruct in all the truths necessary for salvation."

This proposition, of course, no one will for one moment deny. But the cardinal continues: "Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin upon all the duties which he is obliged to practice."

Here the consistent Protestant will take issue with the cardinal. But ruthlessly the cardinal lays the axe to the root of the Protestant tree, and fells it to the ground. And this is the axe: "Not to mention other examples, is not every Christian obliged to sanctify Sunday, and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

In this quotation from Cardinal Gibbons, why does he not specify one of the other examples, to which he alludes—for there are others—instead of citing Sunday as proof that the Bible alone is not a competent guide? Because their validity, in turn, hinges upon Sunday, and the cardinal simply goes to the tap root of the whole matter.

Protestants, likewise, when they find themselves without any Scripture in support of a doctrine, use the Sunday argument to excuse themselves. As an instance it might be said that not a great while ago a Baptist organ, referring to the question of baptism, asked a Methodist contemporary for the Scripture authority for sprinkling. The Methodist paper acknowledged the lack of Bible proof for the practice, but instead of confessing the wrong, attempted to justify itself by saying that sprinkling was practised on the same ground that Sunday was kept; and then it asked its Baptist friend to kindly show the scripture for keeping Sunday. This of course the Baptist was not able to do, but the argument of the Methodist was sufficient; for the Baptist had nothing further to say directly to its contemporary upon the subject of baptism.

Of what use is it for Protestants to insist upon Bible doctrines which are clearly taught when they stultify themselves upon this question of Sunday? For nothing is clearer in the Bible, as Cardinal Gibbons truly says, than that "there is not from Genesis to Revelation a sin-

gle scripture authorizing the sanctification of Sunday;" while, on the other hand, the Bible is as explicit as it can be that "the seventh day is the Sabbath."

If one Bible truth can be set aside, and something else ordained of man, take its place, why may not all other Bible truths be similarly treated? There is no reason under the sun why they should not be.

And why, as illustrated above, is it that Protestants take shelter behind the Sunday, when they are unable to prove by Scripture any other practice they may be following, when there are other errors behind which they could dodge? It is simply because the foundation—the very cornerstone—the tap root of the whole system of errors—is the Sunday; and therefore they say that "Sunday is the test of all religion."

---

### Patriotism's Best Gifts.

BY EDGAR KELSEY.

"THE influence of an upright life is patriotism's best gift to the nation."

If we heartily indorse the foregoing quotation from the AMERICAN SENTINEL we cannot expect to find the greatest patriots among those whose names have become household words because of their valor with carnal weapons; for the bravest heroes and most worthy patriots of a country, who are often among its very humble inhabitants, will not wield these implements of destruction. The SENTINEL's statement being correct, the conduct of every-day life is evidently the best test of loyalty in the privileges and duties of patriotism. Uprightness, however, in its broadest, fullest sense, comprehends more than a man can possess unaided by divine grace.

There is but one way to secure the attainment of an upright life, and that is through Christ. Surrounded as we are in this world with the increasing perils of wickedness, a spotless character is not a prize that can be gained without a struggle; so the quest for purity affords abundant opportunity for valor. If we suffer with Christ, we shall also be "glorified together" with him. The patriot who is truly loyal to every principle of right scorns the use of carnal weapons. Clad in "the whole armor of God," with the "Sword of the Spirit" as his effective weapon, the Christian soldier, who battles against sin while he seeks to save the sinner, will make far greater conquests for his country's good than could ever be possible in the brutal strife of carnal warfare.

True patriotism would forever stop the awful waste of war, and insure continual peace to every nation. It does not need the cannon's blast to arouse it to activity. And as to its sincerity, faithfulness in the little things of common experience is sufficient proof of its real devotion to God, and home, and native land. Under its vigilance and fostering care the moral, social, and political problems which now cause so much dis-

cord and unhappiness among men would find easy solution; for the benevolent impulses of generous citizenship would remove the countless difficulties which selfish propensities impose, and equity would be the sure remedy for all of the sorrow caused by unjust divisions of the pleasures and bounties which were intended to be equally shared as heaven's beneficence to all mankind. From an ordinary point of view, patriotism does not mean so much as this. Its significance has been lowered to accommodate it to the conception we have formed from the standpoint of human imperfection.

Hence, under human rule, there is no reliable safeguard to national peace and prosperity; and there can be no national salvation, for there is no Christian nation. The distress and perplexity of nations presents a sad picture of the general departure from the fundamental principles of perfect government; this departure will eventually bring the downfall of all earthly powers. Nothing less than perfect government can meet the ideal of true patriotism. The true patriot must therefore be a Christian, as already intimated, for it is only as he cherishes the Christian's hope that he can ever expect to see a fulfillment of his ideal. Purity of heart and character, our uniform as soldiers of Christ, should be carefully preserved with all of its spotless lustre, so that, as "the salt of the earth," our personal influence, as well as our skill with the "Sword of the Spirit," will be a saving power among men as long as the wrath of God is withheld from earthly governments.

Allegiance to the King of kings is always the voluntary service of enlightened patriotism. Loyalty, in the light of all that it really embraces, calls for a universal recognition of this truth, yet this kind of patriotism is not as popular as it should be. We can render every tribute to the rulers of this world that is in harmony with our obligations to God, but worldly standards are so fallible that a true conception of patriotism makes it impossible for one to acknowledge unconditional allegiance to any temporal form of government. Christian citizenship, therefore, not as a political power, as many choose to make it, but as a spiritual power exercised wholly within its legitimate sphere, is the only qualification that will enable one to offer the influence of an upright life as a patriot's best gift to the nation. As far as an active, consistent purpose to exert the best influence for the general welfare of our fellow men constitutes good citizenship, full submission to the King of kings and Lord of lords will necessarily make us good citizens and true patriots of any country. With such patriotism every home would be a realm of peace, and every land a land of liberty. What a wonderful transformation it will be, and what joy it will be to the redeemed, the victorious patriots of God, when earthly powers really give place to the theocracy of heaven, a "Christian nation" in deed and in truth!

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By creation, all men have equal rights.





EX-SECRETARY of the Treasury Carlisle, in giving expression to his views on the policy of imperialism, says that the gravest question now before the American people is the question "whether they shall allow a war prosecuted ostensibly for the independence of a foreign people be made the pretext or occasion for changing the very essence of our national character and for converting their own Government into a great war making, tax-consuming, land-grabbing, and office-distributing machine."

\* \* \*

AND referring to the fundamental American principle of government by the consent of the governed, set forth in the Declaration of Independence, Mr. Carlisle said further:—

"So far as the example and influence of our republican institutions have educated the minds and encouraged the aspirations of mankind, a repudiation of the United States of the principle that all just governments must be founded upon the consent of the governed would set the world back more than a century, and all the arguments that have been presented, all the battles that have been fought and all the progress that has been made in the long struggle to emancipate the people from the domination of self-constituted and hereditary rulers will be lost by a single false step taken in the delirium of triumph over a prostrate and dying monarchy. Better a thousand times that monarchial Spain should continue to rule a people against their will than that the United States should usurp her place and hold them in subjection in the name of liberty and humanity."

\* \* \*

"EVERY Young Men's Christian Association secretary I have met for eight months," says the Rev. W. F. Crafts, "agrees that more of his active members are Sabbath breaking on pleasant Sabbath afternoons than are at the Men's Meeting. The church and associations will have to unite to save the Sabbath, if only to save themselves."

\* \* \*

But if the Sabbath cannot save itself, what power is there in it to save anything else? and how can those who are not saved themselves save something else that needs saving by taking it along with them? That is the trouble with the Sabbath (Sunday) of which Mr. Crafts speaks: a lot of unsaved people have it in charge and are trying to bolster it up by legislation and other worldly props, when they themselves have no foundation beneath

their own feet. They cannot furnish a foundation for the Sabbath, when they have no foundation for themselves. As well might two persons in the water who cannot swim, try to save themselves by grappling each other. If the Sunday were divine, it would not need saving. The seventh-day Sabbath is divine, and will prove a sure support to those who lay hold upon it.

\* \* \*

A SUNDAY-CLOSING ordinance which shuts up all business places except saloons, drug stores, and confectionery shops on Sundays, is in force at Lewiston, Idaho, according to the statement of the Lewiston *Tribune*. Usually the Sunday laws close the saloons, but leave tobacco shops open, on the ground that the people must be supplied with the necessaries(!) of life. But at this Idaho town it appears that the opening of the saloons is also deemed a necessity. The simple truth is, of course, that the sentiment necessary to enforce the Sunday laws must be largely secured from people who are addicted to tobacco and other forms of selfish indulgence, and who are not willing that the law shall cut these off. The "Lord's day" has to be enforced by the sentiment of people who do not care how other folks are affected so long as their own indulgences are not curtailed.

\* \* \*

THE late Ambassador Hay, who is now Secretary of State, is reported as having expressed a determination to settle finally the long-pending issue between this country and Turkey, growing out of the claims for damages suffered by Christian missionaries during the Armenian troubles. The precedent on this point, recently set up in international usage by Germany, when two German missionaries were murdered by the Chinese, would allow the United States to demand a substantial indemnity and also a slice of Turkish territory, or a coaling station at the very least. But whether Turkey is brought to terms by this Government or not, is a question that will not in the least affect the progress of Christianity; unless, indeed, the effect is to prejudice the Mohammedans more bitterly against it.

\* \* \*

THE Spanish nation has undertaken the gigantic task of restoring its annihilated navy. At a public meeting held in Madrid the plan was adopted setting each province and the leading cities and town to the task of providing one or more ships of the first, second, or third class of naval vessels, or some of each. The project provides for the construction or purchase of eighteen first class battleships, twenty-one of the second class, and forty-six of the third class,—eighty-five in all. If Spain has the energy, patriotism, and perseverance to accomplish all this, she will become a naval power not to be overlooked among the leading military powers of the earth. But the money spent in this way must be

taken from the channels of peaceful industry and advancement in civil pursuits, leaving the nation stranded upon the shoals of financial distress. What Spain wants—what every nation wants—is not a larger navy, but more of the principles of just government in the hearts of rulers and of the people.

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### Leo XIII., Statesman.

THE eyes of all Europe are turned towards this country, anxious to know what the Americans will do with the Philippines.

Not the least interested are the Catholics of the Old World on account of the vast interests of the Catholic Church in those islands, for the United States has demanded that there should be a separation there of church and state.

One thing is evident: the Catholics expect to be the gainers in the end, by such a step, though they may lose somewhat, even to the confiscation of their churchly possessions.

There is something however, which the Catholic Church regards more than these. What it is will appear from the following, in a letter by W. T. Stead, in the *Sunday World*, of October 2.

Mr. Stead reports a conversation had with a Catholic official of high rank in the Belgian government, but of pronounced liberal views, even to the extent that he thought it would be a good thing for church and state in the Philippines to be separated.

Having recently come from the Vatican whither he had been called for counsel by the pope and the cardinal Secretary of State, he was asked if the pope shared his view with reference to the religious liberty question in the Philippines.

Note the reply: "You cannot expect the pope to make any declaration in that sense. He could not do so without *repudiating doctrines* affirmed by his predecessors. *But he is a statesman*: he is a practical man, and Rome is swarming with American clerics who have considerable influence at the Vatican. . . . Of course as a *matter of principle* no pope can declare in favor of any refusal to enforce religious uniformity. But if you ask me what I really believe I must tell you that if the Americans establish religious liberty in the Philippines, the pope will *find his compensation* in the increased liberty which he will enjoy in dealing with the clergy without the *intermeddling of the civil power*."

Of course it goes without saying that the Catholic Church is intolerant—it is eternally opposed to religious liberty; and the pope, from principle, could not declare himself in favor of any such thing as religious liberty. To do so would indeed be to deny his church of which he is the head.

But, and mark the word, "the pope is a statesman and a practical man." Of course he is, and there is none better: and therefore Leo XIII. can be relied upon to ex-

hibit his statesmanship by hoodwinking other statesmen (and Americans at that) into the belief that he is not opposed to religious liberty. Any loss to the papacy in the Philippines will, it is expected, be compensated for by the increased liberty the pope "will enjoy in dealing with the clergy without the *intermeddling of the civil power*." And this compensation Leo XIII., pope and statesman, can be relied upon to get.

That is so. For years the popes have been restive because of the restraints imposed upon them by the "intermeddling civil powers." In his encyclical of Jan. 6, 1892, to the hierarchy in America, the pope says of the Catholic Church: "She would bring forth more abundant fruits, if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority."

This is what she is after; this is the compensation looked for, and to get it, Leo XIII., pope and statesman, would be willing to lose a good deal in the Philippines. And furthermore, there is no question but what he will get it.

C. H. K.

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### Puritan Religion.

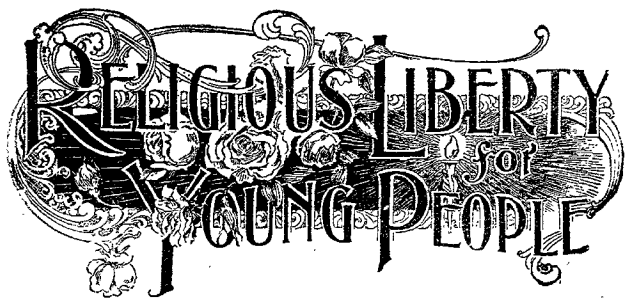
A DESCRIPTION of the old New England Sunday is calculated to make restless children of the present day, and possibly some of their elders, thankful they were not born two centuries ago.

Sunday morning a horn was loudly blown to announce the hour of worship; service began at nine o'clock and lasted for eight hours, with an intermission of one hour for dinner and conversation. In the earliest days the congregation sat on rude benches, their seats being assigned them at town-meeting. The service consisted of several parts, which are chronicled in an ancient diary as follows:—

"Preliminary prayer or invocation; chapter of Bible read and expounded; Psalm in metre, read out line by line by Deacon S.; long prayer on various matters, one hour and a half; sermon of one hundred to one hundred and fifty pages. At close of service, baptism; sinners put on trial, confessed before congregation. Minister C. bowed right and left, no person stirring till he had passed down and out of the meeting-house."

---

AN attempt is to be made on a certain day not yet selected in the year 1900 to take an exact census of the population of the earth, the reports to be sent in to a central establishment at Berne, Switzerland. The distribution of those who take the census will be made upon the estimates of population made by John Bartholomew, F. R. G. S., of Edinburgh. These are that, in round numbers, the population of the world is 1,525,500,000, divided as follows: Indo-Germanic, or Aryan, 545,500,000; Mongolian, or Turanian, 630,000,000; Negro and Bantu, 150,000,000; Hottentot and Bush, 150,000,000; Malay and Polynesian, 35,000,000; and American Indian, 15,000,000.



### The War of Principle.—No. 4.

"THE persecution of Christians," said Cecil, "might all have been allayed, if the Christians had been willing to lay aside certain prejudices to which they clung with stubborn tenacity. They knew it was a part of Roman law not to permit the introduction of new deities. (It would seem they had enough gods and goddesses.) Yet the Christians went into Rome to preach a religion that could not in any way harmonize with theirs; but rather would work its destruction. It was not strange that they were cast into prison, and given to torture and death. But the most unaccountable part of it is, that when they were offered freedom by the doing of some trivial act of outward compliance, such as casting incense to the gods, they stubbornly refused, and preferred death to life and liberty."

"Certainly," said Aleck. "I understand that. Had they cast incense to the gods they would have denied the God of heaven, and given up the controversy. A similar act of outward compliance to law was demanded of the three Hebrews who went into the fiery furnace. Daniel, too, might have saved himself from the lions' den by praying silently as he walked the streets. And even later the martyrs, burned at the stake, might have bowed to the crucifix as a sign of recantation. The fact is, Cecil, government has no right at all to intermeddle with religion, or to prescribe its outward forms. Had the world heeded the principle announced by the founder of Christianity, and rendered to God what was God's, and to Caesar what was Caesar's, no persecution would have been permissible."

"But, Aleck, Christianity came too late with this announcement. Church and state government was the government of Rome, and it ruled the world when Christ came. The announcement of his principle would mean only revolution from the start."

"True, Cecil. The god of this world had everything arranged in such a way as to hinder God's work in the earth. But the mission of Christians in the world was to proclaim liberty. They were all in the world to point out the legitimate orbits in which state and church should move. The state was out of its orbit in seeking to control faith and enforce religion. The church was out of her place in accepting the aid of the state in any way. Christians declared that Rome had no business to dictate what men should believe or how they should

worship. Rome never had a right to make such a law as you have quoted about bringing in new gods; for it took away a man's right of private judgment. A man is not a child, nor is a government a father. Governmental paternalism is unendurable. God has made us free and equal, and to man we only owe those duties that pertain to civility.

"You have said that the persecution of Christians was simply the just reward of non-conformity to law. I would like to ask you, what good followed the enforcement of these laws? What purpose did the laws serve? You have already acknowledged that Christians would die rather than obey them. But the Christians were the best citizens and most upright characters. Then these laws served one purpose only—they rid the government of its best society."

"Why didn't they get the laws repealed then?" asked Cecil.

"Why are we not afflicted with these very laws to-day?"

"Oh, I suppose it is because circumstances have altered, or because our customs have changed."

"No, my friend; it is because the blood, torture, horror of those dark days have made us alive to the danger of such laws. We have some of them still on our statute books. They are dead just now; but they are like snakes that lie torpid. At any time malignity, sufficiently reinforced, may call them into activity. You here advocated principles which, should they be set in operation, would not only shut off advancement, but would also bring back those dark days upon us. Suppose you yourself should be found out of harmony with some viper-like law, would you suffer until it was repealed, or like some cowardly soul, weakly compromise, so that if it ever were repealed, it would needs be through some more heroic sufferer?"

"Aleck, I would try to do what was right."

"Of course, you would, my friend. If you did not, you would betray your own manhood, as well as fasten the shackles on others. I know you honor those who were willing to face death rather than perjure themselves or act hypocritically. Those who lit up Nero's gardens, here also illuminated the dim vistas of history."

"And yet, Aleck, there are many things that look puzzling. The Christians certainly gave men an opportunity to think them fanatical and even dangerous. They vowed they would have nothing to do with the gods of Rome and of the world. They rejected with contempt the superstitions of the Roman family, city, and province, and it was far harder to understand the Christian than it is to-day."

"The real Christian is always an enigma to the world, Cecil."

"Well, yes, I suppose so. But he need not be a menace to civil institutions."

"No, indeed. But Aleck, some things are called civil that are not civil. There is no such a thing as a civil Sabbath, or a civil baptism, or a civil Lord's supper, or

a civil conversion. It is the confusion of the civil and religious that makes men appear enemies to good government; but when good men are placed in such a position, something is wrong with the government. We find cases like this to-day. In fact, Cecil, many of the problems of the past are coming to the front, and a study of the war of principle will be profitable and practical to us to-day. We are on the eve of struggles similar to those of the early years of Christianity. Then the Dark Ages confronted them. To-day the Ages of light begin to break upon us; for while gross moral darkness covers the earth, the light of eternal day will break, and before Christ comes, crowned King of kings, and Lord of lords, in face of the law of God, the trial of principles will be over. The truth will appear, the false go into everlasting night. Good night; when we meet again, we'll have more to talk over."

F. B.

### Studies in French History.—43.

#### THE MASSACRE OF ST. BARTHOLOMEW.

"I THINK," exclaimed Joe Palmeter, indignantly, that I would have held the reins of my own government, if I were king."

"Well, poor Charles was only a weakling—too weak to resist the appeals for the annihilation of the despised Protestants, which came raining in upon him—every appeal seconded and urged by his own mother. At last, desperate and nearly crazed, he signed the fatal document, and cried, 'Kill them all! let not one live to reproach me!' The horrible work was begun at a little past midnight."

"I wonder they didn't get confused and kill each other," said Julia March.

"Undoubtedly they would have, Julia," replied the professor, "had it not been for the white badges they wore,—a white scarf and cross."

"The ideal!" exclaimed Maggie Palmeter. "White is the emblem of purity."

"But on this terrible night it was the emblem or badge of violence and murder. The dreadful work was not confined to any class,—high and low, young and old, the grey-haired man and the innocent babe,—all were alike forced to submit to the baptism of blood."

"Didn't King Charles begin to repent when he saw what he had done?" asked Milly Brown.

"No; on the contrary, the sight of the bloody corpses seemed to enrage him, and he brutally shot the poor fugitives who passed the palace window."

"I wonder what became of the King of Navarre?" asked Bert Mathews.

"Well, Bert, he professed Catholicism to save his life. All this was done in the name of religion—in the name of Him who said, 'Put up thy sword into its place.' After he had escaped from danger, he became a Protestant again. Perhaps you would all better write in your

books: Massacre of St. Bartholomew, Aug. 24, 1572, when about 25,000 to 30,000 Protestants perished."

"Wasn't England a Protestant country?" asked Joe Palmeter, "and if so, how could she help showing displeasure?"

"England, as well as other countries, was highly displeased. Queen Elizabeth expressed her indignation in no mild terms, and Germany lifted her hands in horror."

"I suppose all this pleased the pope very well," suggested Fred Green.

"He *appeared* pleased, and even gave thanks in public over the horrible victory, but in private it is said that he wept, as well he might. This was Pope Gregory XIII., and by the way, he is the one who gave us our present method of reckoning time."

"I think that *all* the kings could not have been displeased with the massacre," said Edna Phillips, for Uncle Jack said this morning when we were speaking about the Spaniards that the Spanish king was real glad over it, and declared it a great victory."

"Your uncle is right, Edna; but Spain was the only country under the sun that *did* rejoice. Even King Charles was wretched and unhappy afterward, and imagined that he was haunted by bloody apparitions. There was blood often found in the bed where he slept, which of course added to his horror. But as he was subject to weak lungs and hemorrhages, this was probably the reason of it. Finally, King Charles the Ninth, whose name will go down to history as the king who sanctioned the most horrible wholesale murder on record, died at the age of only twenty-four,—young in years, but old in crime."

"What a different record he might have made for himself!" said Julia March, "it seems to me that kings have a great chance to do good if they will. I hope his son who came after him had more principle than he."

"He had no son," answered Professor Carman, "and was succeeded by his youngest brother Henry, who at this time was over in Poland, having been made king of that country, but now he hurried home to enjoy the greater distinction of being king of France. The people were anxious to welcome him, but he did not appear in public in France after his brother's death, for a number of months, and when he did, his people were much disappointed in him, because he seemed to care more for the basket of puppies which he carried with him everywhere than he did for his people or their needs."

"What did the people of Poland do when their king left them?" asked Maggie Palmeter.

"O, they hurried around and found some one else, and I do not think their choice could have fallen on a more foolish fellow than King Henry proved to be. He associated with the vilest characters in his kingdom, and then, by way of cancelling his sins, he would take these wicked companions, whom he foolishly called 'darlings,' and repairing to the church, they would thrash each other; this must have been very painful, for they wore



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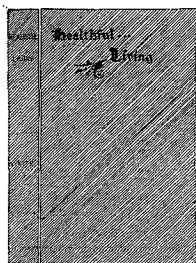
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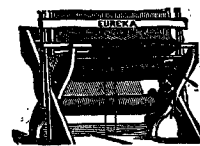
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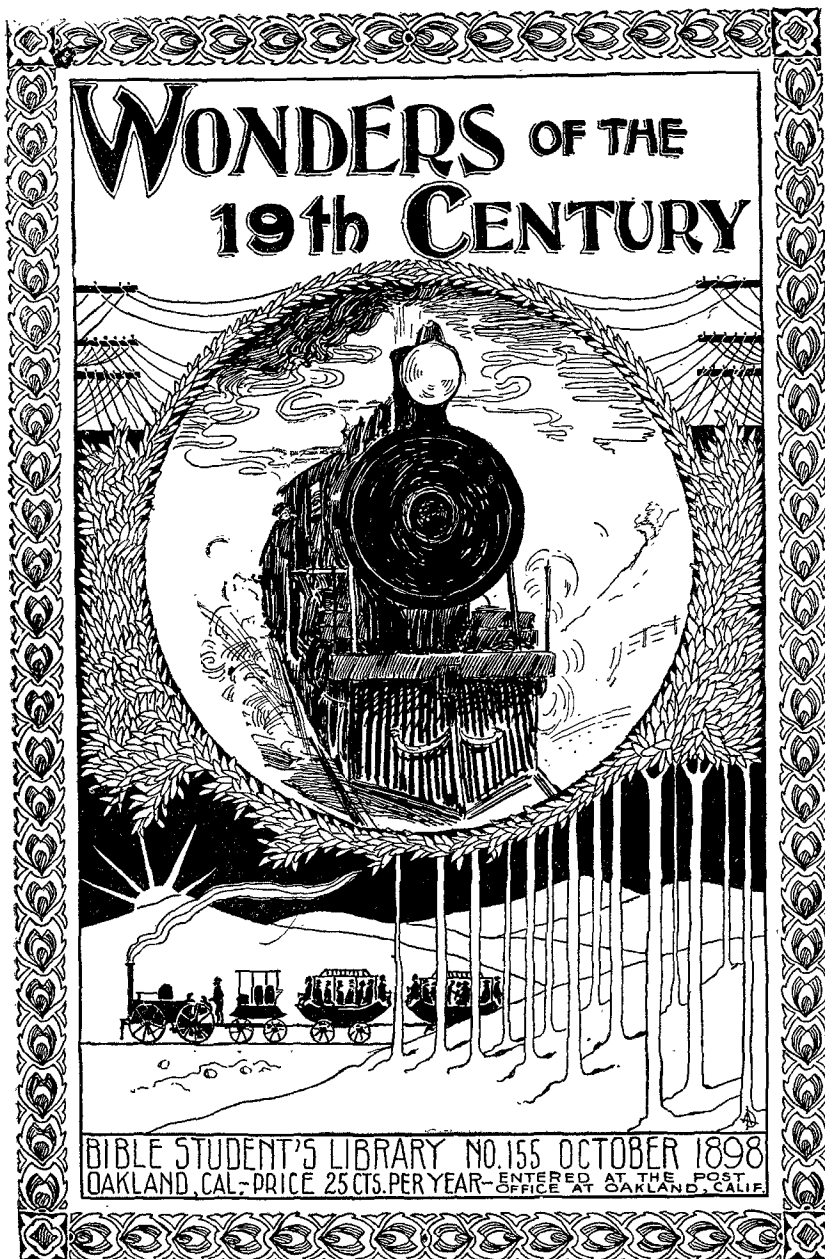
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## American Sentinel.

NEW YORK, OCTOBER 20, 1898.

THE newly formed "League for Social Service," of which Dr. Josiah Strong is president, includes in its program of work all that is aimed at by Rev. W. F. Craft's Reform Bureau at Washington, and more. This statement comes to us upon unquestionable authority.

THE czar has made an appeal to the pope that the latter will not insist on raising the "Roman question" at the peace congress of European powers which the czar has set on foot. If the powers represented are each to insist upon having the things it covets, there can of course be no peace; and there could be nothing more unfortunate than for the pope to set the example in this respect.

AT Ford's Store, Maryland, where three men have been prosecuted for working instead of loafing on Sunday, as noticed on another page of this issue, the court demanded that the men pay the costs of the trial, and in one case at least, the fine imposed, before taking an appeal to the higher court. By such outrageous proceedings, in defiance alike of justice and of the established rules of law, is the virtue of the Sunday law proclaimed by its friends.

THE Rev. Dr. De Costa, a well-known clergyman of this city, asserts that fifty millions of the American people are either hostile or indifferent to religion. If this is so it constitutes a fearful indictment against the professedly Christian churches in this land; and proclaims the truth that it is high time the church should cease trying to reform men by legislation and address her petitions for more power to the throne of heaven.

THE annual convention of the Sunday Rest Association of Wisconsin will be held at Steven's Point, that

state, November 9, 10. Rev. W. F. Crafts and other advocates of Sunday legislation, including leading representatives of the international W. C. T. U., will be present, and a strong impetus will no doubt be given to the Sunday movement in that State.

PRECISELY what is the significance of Emperor William's ostentatious journey to Jerusalem, is a question of some perplexity and a cause of considerable anxiety to other potentates of Europe. There is a well-defined susoicion in their minds that the Kaiser's pilgrimage is not altogether a religious affair. There is evidently an understanding between William II. and the Sultan, the scope of which is not understood at other European courts, and which may give the German emperor the opportunity to reap a substantial advantage in that important part of the Orient; and a new importance and interest may be attached to the historic city and country of the Jews.

THE *Chronicle*, of London, Eng., makes this comment upon the czar's call for international peace, in its relation to civilization:—

"The one point to be noted by every man is that if the idea embodied in the czar's receipt cannot be carried out, the basic ideas of our civilization are lost. We may as well throw up the sponge—we may as well cease to prate about civilization and progress—for our talk will be as the idle wind."

Of course it will, and it always has been such, so far as it assumes an identity of "our civilization and progress" with Christianity. Civilization has done much for the world, but it is permeated with selfishness, nevertheless. There is not a national or an international policy in existence that is not based upon selfish principles. And selfishness and Christianity are opposites.

The czar's undertaking is really that of eliminating selfishness from the international politics of Europe; for so long as each nation pursues its

present selfish policy, their so called interests will be constantly coming in conflict, and it is out of such friction that the resort to arms finally springs. We wish the czar all possible success, but we have no faith in the power of anything short of divine grace to eradicate selfishness.

GENERAL MERRITT, military governor of the Philippines, says that the United States ought to take and hold the entire group; and the general trend of American sentiment is in support of this view.

THE Christian Ministers' Alliance of Nashville, Tenn., have under consideration a proposition to petition the City Council for an ordinance which will close the doors of all business places in the city on Sundays, except drug stores; and these, it is provided, shall be closed but not locked. This proposition is made in view of "the gradual and increasing encroachments upon the sanctity and quiet of the Sabbath day," which is viewed with "apprehension and alarm" by the Methodist preachers. Why it is that the preachers and others who wish to enjoy "the sanctity of the day," cannot do so without making everybody else keep still, is not explained.

POLITICS may be defined as the science of making servants of the people for personal gain, without making them aware that they are servants instead of rulers. This is not a theoretical definition, but it is a practical one.

SINCE God himself rested from his creative work on the seventh day, the Sabbath is God's rest; and since God's rest could not have been from weariness, it is evident that true Sabbath rest is for spiritual, rather than physical, purposes.

WHEN the church ruled the state, dissenters were put to death for being "heretics;" and when there is only an alliance with the state, they will be put to death for being "anarchists."