

AMERICAN SENTINEL

LIBERTY

TRUTH

Engraved by Parsons & Co. New York. Drawn 1891

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

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NO STATE could be weaker than that whose citizens were unable to support themselves.

NO SABBATH law is needed to uphold the right of the workingman to a day of weekly rest.

THE truth most loudly proclaimed by the church in calling for the aid of state legislation, is that she has lost the support of God.

LAWS are enacted to uphold rights, not the individuals to whom the rights belong.

THE light of the world's highest wisdom has never proved an antidote for moral darkness.

A SUNDAY law can never rise above the character of a religious quarantine.

WORK is not an enemy of the human race, but idleness and stagnation are enemies. A country is never so prosperous as when all its people have plenty of work.

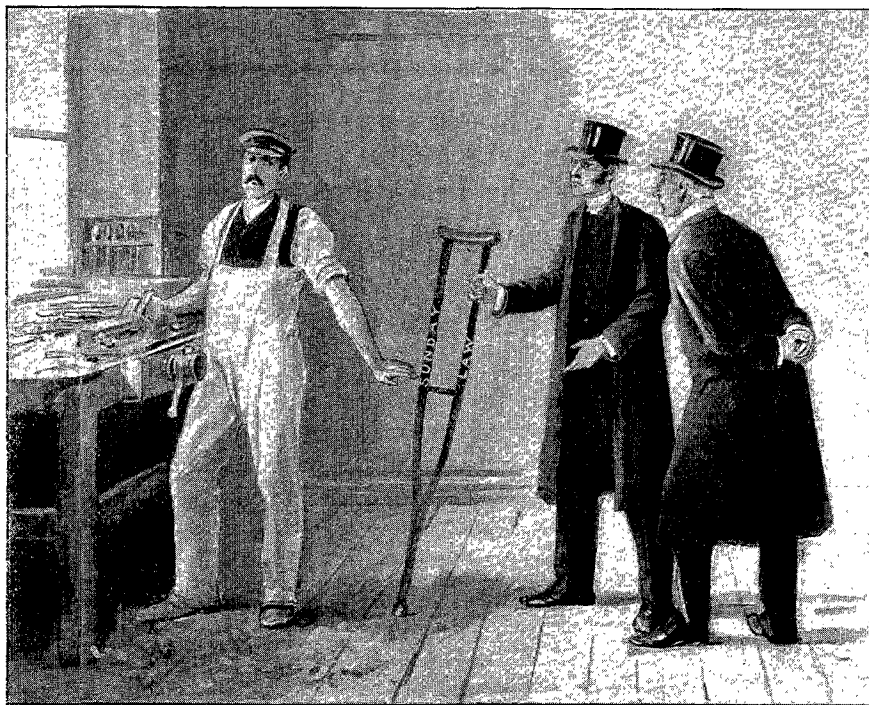
WHEN the church speaks one word for the workingmen on the subject of Sabbath legislation, she speaks two words for herself.

THE night is for physical rest; the Sabbath for spiritual rest.

IT is possible to make a person rest in such a way that it becomes more tiresome to him than work.

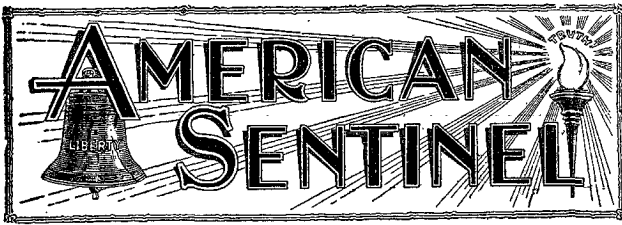
TO ADMIT that it is the duty of the state to detect and punish even one sin, as such, is to justify the Inquisition and the persecutions of the Dark Ages.

THE "powers that be" were not ordained of God to support the Christian Church or to be the means for the conversion of sinners.



THE WORKINGMAN DECLINES THE SUPPORT OF RELIGIOUS LEGISLATION.

THE movement which aims to establish religious observances in this land by legal sanction, has long been represented as an effort in behalf of the workingmen, who it is said are compelled to work seven days in the week, and thus lose the day of rest. The falsity of the claim that workingmen are compelled to work on the Sabbath, is demonstrated by the fact that 50,000 people in this country observe the seventh day by abstaining from work, yet who are as much "compelled" to work seven days in the week as are any who observe the first day. The workingmen through their organizations have repudiated the idea that they have not strength enough to take care of themselves, and manhood enough to obey the dictates of conscience on the point of Sabbath observance. He who has faith in God, needs no other support in obeying the divine commands; and he who would not obey God without the support of the legislature, proclaims thereby that he is a moral cripple.



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

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Christianity and Civic Interests.

In the November issue of *The Defender*, is printed a speech by Rev. J. B. Carruthers, telling how Christianity should be "applied to civic interests." The writer states that at present Christianity is applied only indirectly to such interests, which falls far short of what the church desires. He believes that "the Christian can be a power, according to his ability in the political and social life of the community." In outlining his plan of church work for civic reform, this clergyman says:—

"The church at the present time is utterly ignored by the politician in making up his slate. Must it always be so? The saloon holds both of the leading political parties in its power. Either party, when in power, will protect the saloon against any prosecution that threatens to do it any serious injury.

"It is the duty of the church to teach the masses through good laws, enacted and sustained. A well-regulated community gives the average man a moral uplift. With our old methods of 'letting outside questions alone,' we have reached a condition of things where the New England Sunday is something of the past, and the saloon holds sway in the good old state of Maine. What shall we do? Draw up some strong resolution? We have done that in the past; we have drilled down to the very bed rock of the Sunday and the saloon question. The resolutions, the holes, are all right; what we need now is to charge them with a generous amount of moral, civic dynamite. Let Christians go into the caucus and help to make or break the slate.

"What is the church doing to mould the civic sentiment of the community? Shall the church be 'like a weather cock, that changes with every wind, or like the mountains, that change the course of the winds?' We need some intelligent, united action before the church can make itself felt against the great evils of the day. The Congregational Church, the church of our fathers, is well equipped to lead in this work.

"It certainly is the duty of the church to look after the moral interests of a community, and to aid in removing the causes of immorality and crime, and, as this can be done in no way so well as by the church acting in its civic capacities, we need in New England a non-political organization, so organized, manned, and financially sus-

tained that it can demand that our laws be enforced. The masses are coming to believe, and are encouraged in their belief by corrupt lawyers and corrupt politicians, that the laws are not made to be kept. When the Christian citizens are organized in a civic organization, they will be able to impress the masses, the politician, and the officials with the fact that good laws are made to be respected, and, by so doing, politics will be purified, and we will be able to rid our communities of many evils that now menace their peace and prosperity, and hinder the advance of the kingdom of God."

This is a plain proposition to turn the church into a political organization. Under the present order of things he says, the church cannot "make itself felt against the great evils of the day." What is the remedy? "Let Christians go into the caucus and help to make or break the slate."

Christians are ambassadors for God. As such they proclaim to all men the gospel of salvation through faith in Christ. They do this in fulfillment of the instructions of Him who said, "All power is given unto Me in heaven and in earth. Go ye therefore into all the world, and preach the gospel to every creature." But now, in this year A. D. 1898, it has been found by one of these ambassadors—by a certain class of them, rather—that this method of work will not do. God's ambassadors must copy the methods of the politicians. They should have been copying the methods of these worldly men from the first. Evidently the Lord must have made a mistake in his instructions upon this point!

"It is the duty of the church to look after the moral interests of a community," and in no way can this be done "so well as by the church acting in its civic capacities," demanding "that our laws be enforced." The church should do this in order that politics may be purified and serious obstacles be removed which hinder "the advance of the kingdom of God."

What Christians, who are such in deed as well as name, do for the community in which they reside, is plainly stated in the Scripture declaration that they "are the salt of the earth." By them the whole earth is preserved from destruction. But how are they the salt of the earth?—as politicians? as voters? as caucus manipulators? Did Christ himself figure in any of these things, or the Christians of his time? And have Christian methods of work changed between that time and the present? To assert it would be to say that God himself has changed.

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick." This states the position and work of the Christian Church. She is the light of the world, and therefore must be above the world. Lighthouse lamps are not fixed on a level with the earth. And when the church descends from her divinely-appointed station, above the world, down to the arena of politics, she puts herself on a level with the world, and her light is no longer seen by souls adrift upon the sea of time and in danger of shipwreck.

When professed ministers of the gospel turn from the gospel and advocate political work as the only effective way of accomplishing the reforms needed in society, they deny the power of godliness, and proclaim that we have reached an age of apostasy in the professedly Christian Church.

Protestantism Following the Flag.

BY W. N. GLENN.

THE *Michigan Christian Advocate* says:—

“Protestantism will follow the flag into Cuba and Porto Rico, and the Philippines, and to the ends of the earth.”

Now Protestantism has lost its way when it begins to follow earthly flags. It started out to follow the Word of God, and any attempt on its part to follow any other ensign than that of King Immanuel is to depart from the principles that gave it its original prestige. Had Protestantism gone forward in the way marked out for it by divine Providence, instead of leaning on the arm of flesh, it would have encompassed the “ends of the earth” long ago, without waiting to *follow* any earthly flag. Jesus says, “All power is given unto Me in heaven and in earth. Go ye therefore, and teach *all nations*.” “Lo, I am with you alway, even unto *the end of the world*.” Again he commands, “*Follow Me*.” What then have Protestants to do with following any other standard, when the God of heaven says, “Speak unto the children of Israel, that they go forward;” when he who has “all power” has promised that “the Lord will go before you; and the God of Israel will be your reward?”

All this dependence upon the governments of earth to go before, and the arm of human flesh to sustain, in the spread of the gospel is just so much catering to Romanism; for it was the entrance and encouragement of that principle in the church that made Romanism and the Roman Church possible.

Real Enjoyment.

SELF-ENJOYMENT is the world's idea of happiness. “How are you enjoying yourself?” is one of the most common questions; and “I am enjoying myself very much,” is the common term to express perfect satisfaction. If one is enjoying himself, nothing more is thought to be needed.

Ah, how small enjoyment that is! He who has nothing but himself to enjoy, has a very limited range of enjoyment. And very mean enjoyment it is, too. God would have us enjoy something far better, and so he gives us himself. “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not

only so, but we joy in God through our Lord Jesus Christ, by whom we have now received the atonement.” Rom. 5:10, 11.

Here is true enjoyment,—the enjoyment of God: He who enjoys God has an unlimited and eternal field of enjoyment. God gives himself to us in Christ, in whom are all things, and so it is that he “giveth us richly all things to enjoy.” 1 Tim. 6:17.

When people learn that “every good gift, and every perfect gift is from above, and cometh down from the Father of lights,” and that we have no good thing except in him, they will cease asking their friends, “How are you enjoying yourself,” and will say, instead, “How are you enjoying the Lord?”—*Sel.*

Union of Church and State Condemned by History.—No. 4.

By B. W. Noel, M. A.

AFTER the death of Constantine, his son Constantius succeeded to the government of the Eastern provinces, and eventually became the sovereign of the whole empire. And as he, his empress, and his whole court, were Arians, he forthwith used all his influence, as the head of the church, to exterminate, as far as possible, evangelical doctrine; and the whole world groaned and wondered, says St. Jerome, to find itself Arian. The tyranny of Theodosius restored the orthodoxy of the churches, but could not revive their piety; and from that time, in union with the state, they continued to be so corrupt, that at length the profligacy, covetousness, fraud, and arrogance of the clergy generally, from the pope to the obscurest monk, so revolted the conscience and the common sense of Europe, that in the sixteenth century it burst from this oppressive and degrading yoke.

“The nature of the relation between the potentate and the priest during this period was frequently illustrated by incidents like the following. Pepin, who was mayor of the palace to Childeric III., king of France, having formed the design of dethroning his sovereign, assembled the states of the realm, A. D. 751, to whom he proposed that violent measure. They voted that the bishop of Rome must be consulted; ambassadors were therefore sent by Pepin to demand from Pope Zachary, “whether the divine law did not allow a warlike people to dethrone a cowardly and indolent monarch, and to substitute in his place one more worthy to rule?”—*Mosheim*. Zachary's answer was favorable, Childeric was deposed, and Pepin ascended his throne. Pope Stephen II. confirmed the decision of Zachary, and wanting the aid of Pepin against the Lombards, paid him a visit A. D. 754, when he released him from his oath of allegiance to Childeric, anointed him, and crowned him.

But it would have been happy had the union between the secular and ecclesiastical powers been productive only of such occasional specimens of villainy on either side; but alas! for many centuries before the Reformation, it

universally and constantly checked the promulgation of the gospel. Had there been no such union in the nations of Europe, then in each kingdom peaceable subjects would have been protected in life and property, whatever their creed might have been; disturbers of the peace would have been repressed; pious and enlightened men might have preached Christ to their contemporaries without molestation; and evangelical churches, formed through their ministry, might have prevented the spiritual slavery, superstition, and demoralization, into which the churches so generally sank.

But through the union, each student of the Bible, with any energy of character, was speedily arrested by the anathemas of the priesthood; and the state was ever ready to give these anathemas effect. It was the church which condemned Lord Cobham in England, John Huss in Bohemia, and Savonarola at Florence; but it was the state which consumed each of them in the flames. Had there been no union, Cobham would still have led on the Lollards to new successes; Huss would have still lived to confirm his disciples in the faith; and Savonarola might have reformed Italy. Devout and resolute men might have defied the malice of the priests if the state had not placed the dungeon and the thumbscrew, the rack and the stake, at their disposal. The union, therefore, is responsible for the religious ignorance and general degradation of manners which disgraced the fourteenth and the fifteenth centuries.

When the reformers of the sixteenth century struggled for the doctrines of the gospel with the hierarchy and the priesthood, the union was still their greatest enemy. Unchecked by the governments of Europe, the Reformation would have been nearly universal. In Scotland the reform conquered the government; but in England the union mutilated the reform; and in France, in parts of Germany, in Spain, and in Italy, overcame and crushed it. The union alone gave teeth and claws to the two Inquisitions of Spain and Italy; and without its aid the powerful confraternity of Loyola would have been baffled. As the union had previously corrupted the churches, so at the Reformation it prevented their restoration to purity of discipline and to spiritual life.

Since that day superstition has maintained its hateful ascendancy in Europe through the union alone; and were it removed, France, Roman Catholic Germany, Spain, Portugal, and Italy, might be pervaded in every direction by zealous evangelists.

On the other hand, it has not been less disastrous in Protestant countries. The reformers, who had a gigantic foe to grapple with, were too happy to secure the aid of their rulers, by investing them with almost all the prerogatives of which they despoiled the pope. Misled by the evangelical zeal of some leading statesmen, they vainly hoped that Protestant governments would, in successive generations, heartily promote the progress of the gospel, and consented to a union which has been productive of endless mischief. Ever since the union of the

Church of England with its imperious and profligate head, Henry VIII., who burned alike the friends of the pope and the followers of Zuingli, because he would not endure that men should have any other religious opinions than his own, the state in England, with scarcely the exception of one brief interval, has been steadily opposed to evangelical religion. Queen Mary, though a bigoted Catholic, continued to be the legal head of the Church of England, and availed herself of the supremacy with which she was invested by the union to crush the English Reformation.

Who Shall Teach the Children Religion?

THE following extracts on this important subject are from a speech by Llewelyn D. Bevan, LL. B., D. D., of Australia, spoken during the recent agitation in that country over the question of State support of religion:—

“We all agree that children should have religious teaching. But who shall give it? This is the question at which so many part company. All will consent to the parent of the child teaching religion to his offspring. All will agree that religious teachers, voluntarily chosen by the parent, may do it. But what of that system which, wisely or unwisely, we have adopted, which takes the children by a vast machinery of state and compels them to be submitted to its methods of instruction? Shall that include within its subjects of instruction, religion?—‘No;’ say the Romanists, ‘for we do not believe that the state should teach anything but help our priests and appointed persons to do it and all other teaching, for that is the special care of the church.’ ‘No;’ say the secular educationists (we use the term in no opprobrious sense) ‘for the state cannot teach religion, not being religious, and it would only raise bitter sectarian jealousies if it were to try.’ ‘No;’ say many religious persons, ‘for though we should like the schools to teach religion, yet there are some evils attendant which we fear.’ ‘Yes;’ say some others, ‘for though there are some evils, we must face them; and no evil is so great as that of the children having no religious teaching at all.’

“Thus we are divided, and sometimes are very angry with one another, which is an unfortunate condition, and certainly not very helpful to the education of the children in good manners and good morals, which are a sort of religion in their way.

“We are all, I think, satisfied that it is useless to ask the state to give religious teaching. Its teachers could not do it, seeing that they include persons of all sorts of religious opinions, and many of none. Even if they could it would be hopeless to try to satisfy the people of the fairness or the goodness of teaching thus supplied. We should be soon plunged in inextricable confusion and ceaseless quarreling.

“Let us suppose that the Protestant churches should agree to accept the Bible reading or Bible lessons in schools, it is quite certain that the Roman church would more than ever condemn the state school system. They would refuse to allow their children, even where they attend school, to be present at the classes. And they would justly claim that the Protestant conscience being satisfied by the introduction of the Bible, the state was obliged

in all fairness to recognize and support the schools which they conscientiously (one must say with remarkable generosity and devotion) had established. The claim would be reasonable.

"It would be a great gain, undoubtedly, to have the Bible read and known. It would be the best thing, from the merely educational standpoint, that the children would receive at school. But it would not be religion. The fact is, the churches need quickening. They are asleep, careless of their duty, indifferent to the claims of the Lord, the needs of the children, the interests of the country. Some are awakened and are troubled. Bible reading would only be a sop to these to lull them, too, into a fateful satisfaction.

"Therefore I hold that such a system as we possess requires the fresh, free life of a voluntary addition. It needs the impress of parents, and of churches, and of co-operative organizations to give it plasticity and variety to save it from the mechanical formalism into which it must decay. It was never intended to give more than secular instruction, and even that it cannot perfectly give. Religion it cannot give at all. That must be found where only it exists, in the hearts, and lives, and lips of religious men and women."

The Holy Spirit and Sunday.—No. II.

BY C. H. KESLAKE.

SUNDAY is the "pillar" of tradition—tradition as understood and taught by the Catholic Church. Tradition itself is the "pillar" of Roman Catholicism. This we have shown in former articles.

As, therefore, the Catholic Church depends upon tradition for its existence, and tradition, in turn, depends upon the Sunday institution, it follows that Sunday is the foundation of the Catholic Church—it is the *mark of the papacy*.

Further: As Sunday is the foundation of the Catholic Church, and as genuine Protestantism is a protest against the Catholic Church, it not only follows that Protestantism, to be consistent with itself, must protest against the Sunday, but that Sunday is itself the actual dividing line between Roman Catholicism and true Protestantism.

So far as the Catholic Church is concerned, the question of Sunday, as a Christian institution, has been settled for all time. But the question has not been settled so far as Protestantism is concerned.

Just here it might be well to note that when we speak of the settlement of this question in this connection, we mean only so far as it can be settled by *man*. No man, or body of men, can settle for another his duty to his Maker, although the attempt has been made, and as we see will be made again. Such settlements as these really settle nothing. There is a tribunal before which this matter, with all other matters, must come for final settlement, and when it is settled by that tribunal, it will be settled right, for God himself will be the Judge, and he makes no mistakes.

And so we say, so far as man can settle it, for the Catholic Church the Sunday question has been settled for all time; but not for Protestants.

There are very few people comparatively who do not know that upon this question of Sunday as the Sabbath day, Protestantism is divided.

This perhaps at first would not appear strange, inasmuch as there are other doctrines upon which the Protestant churches are divided. But when it is remembered that the Sabbath, leaving out for the time being the question as to what day is the Sabbath, is set forth as the "test of all religion," so that it is said that "he who does not keep the Sabbath does not worship God, and he who does not worship God is lost"—when this is remembered it will be seen that these other differences sink into comparative insignificance.

Now as Sunday at the beginning of the Reformation was a vital question, and as the Protestants then stood on the wrong side of the question, and as the Reformation cannot be complete until every error is rooted out, this question of Sunday must come up again, not as in this first instance, between the Catholic and the Protestants, but between the Protestants themselves.

But when it shall come up, where will it be settled?

If we turn to the Old World we find that Sunday is, and has been, an integral part of the laws of the various European nations. But if we look at this nation—the United States of America—we find that the matter of the Sabbath, as indeed all other religious matters, are not permitted by the Constitution to come within the purview of the Government; but are left to the individual conscience, the Constitution guaranteeing the recognition of the rights of conscience for all alike, even to the humblest citizen.

Thus in 1830, the Congressional Committee on Post Offices and Post Roads, to whom had been referred a matter involving the question of work upon Sunday, reported:—

"We look in vain to that instrument [the Constitution] for authority to say whether the first day, or seventh day, or *whether any day*, has been made holy by the Almighty.

"The Constitution regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a *solitary individual* than of a whole community. That representative who would violate this principle would lose his delegated character, and forfeit the confidence of his constituents. If Congress should declare the first day of the week holy, it would not convince the Jew nor the Sabbatarian. It would dissatisfy both, and consequently convert neither. . . . If a solemn act of legislation shall in one point define the *law of God*, or point out to the citizen *one religious duty*, it may with equal propriety define every part of legislation and enforce every religious obligation, even to the forms and ceremonies of worship, the endowments of the church, and the support of the clergy.

"The framers of the Constitution recognized the eternal principle that man's relation to his God is above *hu-*

man legislation, and his right of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms. It is this consciousness, which, in defiance of human laws, has sustained so many martyrs in tortures and flames. They felt that their duty to God was *superior to human enactments*, and that man could exercise no authority over their consciences. It is an inborn principle which nothing can eradicate.

"It is also a fact that counter memorials, equally respectable, oppose the interference of Congress, on the ground that it would be legislating upon a religious subject, and therefore *unconstitutional*." (Italics ours.)

This extract clearly shows the attitude of the Constitution toward all prospective religious legislation, and declares the fact that one's duty to God is superior to human enactments.

It will be proper here to enquire what was the motive governing the framers of the Constitution when by their action the question of the truth or falsity of any religious doctrine, and its decision were taken out of the hands of the law-makers, who, in making the laws, are sworn to uphold the Federal Constitution?

The answer to this question must be reserved for another article.

Religious Zeal Gone Riot.

"*New York Journal*," November 1.

THE Rev. F. M. Foster, preaching in the Third Reformed Presbyterian Church, of this city, startled his congregation last Sunday by the solemn declaration from the pulpit that a Christian cannot consistently vote in this country.

And this remarkable statement he sought to defend thus:—

"The principal reason why it is believed that the elective franchise cannot be consistently used by the Christian is because the Lord God Almighty, whose dominion is throughout the whole earth, is not recognized as the Supreme Ruler and as the source of authority in the Government of the United States, the Constitution of which makes the people the source from which all authority emanates."

The Rev. F. M. Foster may not know it—and we are charitable enough to grant that he does not—but the utterance quoted is as blasphemous a thought as was ever conceived in the brain of the rankest and most irresponsible infidel.

The Constitution of this country, which he undertakes to assail, vests the right of government in the people—the people whom God made after his own image, and to whom he gave the products of his creation.

Does the Rev. F. M. Foster think that the Almighty needs "recognition," when a religious people draw up laws for the government of men?

Is the Omnipotent Creator like an ambitious politician, who needs resolutions of indorsement and approval whenever the conventions meet?

Are we a nation of Pharisees to make ostentation of the most sacred recesses of our hearts?

The Rev. F. M. Foster may be, and we hope he is, a sincere man; but there is more religion in the incantations of the self-starved Oriental than in the screed he preached in New York day before last.

Righteousness Not By Human Law.

By James H. Fairchild, President Oberlin College.

THE positive requirements of government must be, as far as they go, reenactments of the law of obligation. It can never rightfully require what it is wrong for the subject to do, but its requirements may properly fall far short of duty. They are, probably, never complete expressions of duty.

In this respect they differ from the divine laws. The divine law covers all duty; human law only such duty, and so much of it as properly falls within its sphere. Many matters of important obligation are never touched by human law. Indeed, the substance of all duty, the duty of benevolence, is not at all enjoined by human law.

But aside from this, there are multitudes of outward duties which human law does not contemplate. It does not require politeness, or charity, but these are manifest duties. The law does not undertake to express the full obligation, but only so much of it as is essential to the outward regulation of society. God's law, not man's, is the standard of righteousness.

THE following from the *Haverhill Gazette*, which quotes from a leading Boston daily, expresses public sentiment in Massachusetts relative to the agitation which is being vigorously kept up by the Sabbath Protective League and similar bodies, to secure moral reform by law:—

"The citizens of Boston are very much oppressed by laws passed every session of the legislature to please reformers. The latest trouble experienced is the threatened interference of the Sabbath Protective League to prevent a continuance of the Sunday concerts given to keep the musicians of the municipal band together during the winter, and furnish such music at a low price as will elevate the public taste. Referring to this subject the *Boston Transcript* very aptly says:—

"While no protests have been officially received, the Sabbath Protective League has made a general objection, moved thereto by the circulars distributed to the schools, in which the purpose of the enterprise was announced and coöperation invited, but we cannot believe that it will be sustained by public opinion. The influence of good music is elevating and refining. Probably even the league would admit that premise; and it will be difficult to convince the average citizen that that which is elevating and refining six days in the week is a desecration of the Sabbath on the seventh. It is entertainment, it is true, but it is entertainment with a larger purpose

than mere amusement. The more appeals of this kind to the higher tastes and interests of the individual there are, the less will be the resort to grosser methods of disposing of a day whose hours to many are inevitably tedious.

"The effect of closing the theater Sunday concert was to immediately fill every sham hotel and public house in Boston with men and women who drink liquor. Nor has it been helpful in creating a large attendance at the various church services on Sunday evening. It is to be hoped that the law as it now stands will be amended to permit the rendering of such music as made up the average Sunday concert programme of the lamented Gilmore and Tourjee."

It would seem that Puritan religion looks with suspicion at whatever is calculated to make Sunday anything but a day of gloom and discomfort for the common people.

Apostolic Establishment.

THE church of apostolic days was an Established Church. "And so were the churches established in the faith, and increased in number daily." Acts 16:5. There is this difference between the establishment of religion then and now, as the world uses the term. Those churches were established "in the faith," which stood "not in the wisdom of men, but in the power of God," and it stood against all the persecutions and efforts of governments to root it out. Now the establishment of religion means a religion established in governmental law, by the wisdom and the power of politicians.—*Oriental Watchman.*

IN *The Examiner*, a leading Baptist organ, Rev. E. G. Zwayer gives some observations on the attitude of American Roman Catholics during the war with Spain. He says:—

"The war between the United States and Spain was not a religious war. It was not a war between Catholics and Protestants as such. But those of us who live in sections where the European Catholic population is large have seen some things during the past few months that convince us that Romanism is even more of a menace to the safety of American institutions than we have imagined.

"The anthracite coal region has a very large Catholic population. In many places the Catholics far outnumber the non-Catholics. Just before the war broke out, and during the first few weeks that followed the outbreak of actual hostilities, there was little, if any, attempt on the part of the Catholics to disguise their sympathy for Spain.

"In some churches the priests spoke strongly against the American attitude, and in some cases are said to have given the impression that it would be entirely wrong for the Catholics to fight against their 'Spanish brethren.' At Mount Carmel, a town of about 15,000 inhabitants, an American flag was torn down and trampled under foot; and in another place an American flag was taken down and a Spanish flag substituted. In still

another town the flag rope at the armory was cut and many small flags torn down from the homes of citizens.

"By and by the sentiment began to change, and it was evident that some higher authority than the local priests was bringing about the change. It was surprising to see what efforts were made to prove, on public occasions, such as flag raisings, that Catholics are loyal and patriotic. . . . One young priest, in demonstrating the loyalty of his people, declared that 'Before war breaks out, we are all free to hold and express our views, and to show sympathy for the side nearest to our hearts. But when once "the powers that be" have declared war, then it is the duty of every citizen to obey his government, unless the commands of that government are contrary to the will of the "higher authority." 'Catholic theology,' he said, 'teaches that authority must be respected, and that the opinions of the individual can never be used as an argument against such obedience.'

"Another priest argued that Catholics could consistently fight against their 'brother Catholics' on the ground that both brothers in the faith, and natural brothers, as well as fathers and sons, had fought on opposite sides in the Civil War. Toward the close of his oration he expressed the hope that 'when we have a man in the supreme office of the United States, the Protestants will be as loyal and as ready to answer his call for soldiers to fight against some other nation, as we are now to fight against Spain.'"

THE *Chicago Israelite* prints a report authorized by the "American Missionary Association," of New York, stating that a Congregationalist minister, Rev. J. B. Fletcher, by name, had been shot while organizing a Congregational Church at Smiley, Ga., the guilty parties being colored members of the Methodist Church. The assailants aimed through a window in the church, and Mr. Fletcher was shot down in the pulpit. He was seriously though probably not fatally wounded, and announced that he would prosecute his assailants at any cost. The *Israelite* adds this comment:—

"Now if Mr. Fletcher had been a German, and the emperor had made this assault a pretext for attempting to annex Florida and making the United States pay a million or two of dollars indemnity, besides demanding privileges not granted the other foreign nations, Germany would have tried to do to us only what she did to China on the same grounds precisely. Of course we should laugh at the threat of such a proceeding and serve Germany as we did Spain if she should make it advisable for us to do so. . . . Public opinion in America is probably no more opposed to murderous violence than it is in China, and that people as a whole is a little to be blamed for isolated lawless acts as ourselves. Let us be just, and, knowing the shortcomings of our own, never condemn a whole people for the wrongdoings of a few individuals."

IN Allegheny County, Pa., the president of a Jewish Republican club is bidding for political support by a promise of working to secure a modification of the Pennsylvania "blue laws." The cause is a worthy one, but the outlook is not bright.



DR. PARKHURST, reformer, has written a letter on the political situation, in which he bitterly laments the unexpected subserviency of the Republican nominee for governor of the State, to the will of the Republican "boss." There was, he says, a few weeks ago, a magnificent opportunity for dealing "boss" politics in the State a crushing blow, which he and his fellow-reformers fondly expected would be improved to the full; but oh, a as! how sadly has their confidence been misplaced! The hero who should have nobly risen to the occasion and given a joyous realization to their hopes, suddenly and without warning went over to the camp of the enemy—made friends with the "boss"—and they are left to lament over the dismal collapse of their expectations.

* * *

A YEAR ago, in the campaign for the mayorship of this city, a candidate was nominated who was not subservient to the "boss." He stood for independence in politics, so far as concerned the rule of the "machine." That candidate was the Hon. Seth Low, the well-known President of Columbia College. In character he had, by reputation at least, all the qualities that could be desired in a candidate by lovers of honesty and integrity. No candidate of more honorable character could have been selected; nor was he at all lacking in the intelligence and tact necessary for the successful conduct of the affairs of public office. So well qualified was he in all these things that his adherents believed he could upon the strength of them successfully defy the will of the party "boss." The election came, and he was defeated; and his defeat was solely due to his independence of the "machine." This was too plain to be denied.

* * *

THE present Republican candidate for governor, Mr. Theodore Roosevelt, is likewise a man of excellent character, and with a reputation for honesty and fearlessness in the execution of the duties of public office. As regards these qualifications, no better candidate could be selected. But Mr. Roosevelt decided not to stand upon a platform of independence of the "boss;" and in making this decision he undoubtedly had in mind the experience of president Low. From that experience he no doubt concluded that it would be very unsafe to risk his hopes of office upon any platform which antagonized the State "machine." He saw that there would be little if any hope of success without becoming the candidate of the "machine," and he acted accordingly. To succeed as the

candidate of the "boss," would be better than to fail as the representative of antagonism to "boss" rule. This would not be an unnatural reflection to an individual in his position.

* * *

AND in this history of these two candidates from which so much was hoped for by the adherents of reform in politics and in society, is plainly written the truth that no candidate can be found for a high office of public trust in this State, who can succeed as such in opposition to the will of the State political "boss." Where these two candidates have failed, it is useless to expect that any others can win success.

* * *

AN individual who is never influenced in any action by religious scruples, makes this statement and explanation of his attitude towards politics:—

"I did not register and so shall not vote. I do not comprehend the issues of the campaign with that clearness which would qualify one to exercise the franchise with intelligence. If Croker wins, New York merchants and others will continue to be blackmailed by Tammany men, and state officials will not be in it. If Platt wins, New York City's tribute will go up the State and be stolen by another ring of politicians. Croker calls his system home rule. Platt's is hayseed rule. It is not a question which is the better, but which is the worse; and I don't know."

And yet many persons who claim to know the transformation of the "new birth" and to be strangers and pilgrims in this world, engage with much zest in that which repels a self-respecting atheist.

* * *

A BILL has been introduced in the Vermont legislature, providing for free text-books in the Catholic schools of the State; requiring also, that school directors visit all schools and that teaching in the same be from prescribed text-books. It is wrong thus to invade the domain of the private school, and equally wrong to provide text-books for the same from the public funds. This bill is an example of the common effort to correct one wrong by committing another.

* * *

THE principal object of Emperor William's pageant to Jerusalem is said to have been the consecration of the Church of the Redeemer, which was accomplished with "impressive ceremony" on the last day of October. Incidentally however—though perhaps not so incidentally as it seemed—the emperor took occasion to show that a very friendly understanding exists between himself and the sultan. The sultan presented him with a piece of ground which tradition marked as having been the site of the abode of the Virgin Mary. And this the emperor in turn, through the pope, presented to the German Catholics.

THE emperor sent a telegram to the pope, as follows: "I am happy to be able to inform your holiness that, thanks to the benevolent intervention of his majesty the sultan, who has not hesitated to give me this proof of his personal friendship, I have been able to acquire at Jerusalem the abode of the Holy Virgin. I decided to place this ground, consecrated by so many pious memories, at the disposal of my Catholic subjects. It rejoices my heart to be able thus to prove how dear to me are the religious interests of the Catholics whom Divine Providence has placed in my care. I beg your holiness to accept the assurance of my sincere attachment."

* * *

IN reply, the pope expressed his deep satisfaction at the gift, for which he was sure the German Catholics would be deeply grateful. And as the gift of the traditional abode of the Virgin Mary is a matter of interest to all Catholics the world over, it may be safely assumed that Catholics in all countries will share in the emotions of gratitude felt by their co-religionists in Germany; and as the gift came in the first place from the sultan, and no doubt with a knowledge of what disposition Emperor William wished to make of it, it may be also assumed that Catholics the world over will entertain a friendly feeling for the sultan. The emperor's oriental tour has vastly strengthened the throne of the sultan. There is something significant in this drawing together of Turk, Protestant emperor, and Roman Catholics at this most noted of historical and prophetic sites.

* * *

AMONG the "impressive ceremonies" which marked the "consecration" of the Church of the Redeemer, was an address by the emperor, in which he said: "From Jerusalem there came the light, in the splendor of which the German nation became great and glorious. What the Germanic peoples have become they became under the banner of the cross, the emblem of self-sacrificing Christian charity. As nearly 2,000 years ago, so there shall to-day ring out from Jerusalem the cry voicing the ardent hope of all for 'peace on earth.'"

* * *

BEARING in mind that it was Sadowa and Sedan which lifted the Germans to their present eminence as a nation, and that the German army marched to these great victories under quite another standard than the "banner of the cross," the necessity will be evident of making a very liberal discount upon this part of the emperor's speech. Nor can a less discount be placed upon the "ardent hope" for peace on earth, in view of the unusual preparations England is now making for a great struggle for supremacy in the far East.

Notes on the Civic-Philanthropic Conference.

BY JOHN D. BRADLEY.

THE only thing that calls for mention in the proceedings before Friday—Civic Day—was this: F. D. Kelsey, pastor of the Central Congregational Church, Toledo, Ohio, in the course of his address on Wednesday, said that "the people are listening to an immense number of vagaries which will ultimately end in a French Revolution, unless the ministers of the country impartially educate and enlighten them with reference to these things." Further on he said: "We are on the eve of a great reformation or a great revolution. I hope for reformation, but fear revolution. One must come, or the other is inevitable."

On Wednesday the subject of the churches and the masses was discussed, and the fact was pointed out that there is almost a total separation between them. A man, who declared himself to have been a member of the committee of fifteen that formed that "magnificent organization, the Municipal Voters' League, which has done more for Chicago than any other organization," obtained the floor and declared that whatever might be the case with other churches, there was one church that the masses had not deserted, one church that knew how to reach them: that it was to the honor and glory of the Catholic Church that all its members were treated alike, that they met in worship on a common footing; that the priest at the altar treated alike the millionaire and the pauper. This man afterwards proved to be J. P. Brushingham, D.D., pastor of the First Methodist Church of Chicago.

On Civic Day the discussions took on a warmth and interest beyond any that had preceded them, and it became evident that on the subjects discussed there was a wide difference of opinion. Dr. Burrell, of New York, on surrendering the chair to Mr. Jones, mayor of Toledo, Ohio, took occasion to remark that "reformers' day had arrived," and that he was to deliver the gavel of authority to one of them. But he was glad to say that while Mr. Jones was a reformer, from his knowledge of him, he knew that he was a reformer with some common sense, which was saying a great deal for most of them. He wished to say before resigning the chair that the motto that should be inscribed on the banner of those who take up the subject of capital and labor and allied questions with the intention of improving the condition of affairs, should be, "Be ye angry and sin not." This they should never forget. It was easy enough to get up, as most of these would-be reformers did, and denounce capitalists and monopolists; and rave about aristocrats and grinding combinations of wealth, but that kind of reform would never help things a particle. A reformer might become angry, and it was sometimes necessary that he should; but he should not sin at the same time.

The mayor made a brief speech in which he said that

SOPHISTRY is most often used as the opiate of conscience

he knew of but one thing that would ultimately cure these difficulties—the force of love. We must recognize that all men are our brothers, and have rights and claims equal to our own. He did not think it was necessary to get mad at all. What was necessary was that we should become inspired by that spirit of love and sacrifice for our fellow men shown in the text, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." The mayor was dressed very plainly and spoke in a quiet, unassuming manner.

The mayor had said that in politics he was a Republican, but that no one would get that impression if they got next to the Republican machine in Toledo. But, nevertheless, he was a William Lloyd Garrison—Abraham Lincoln Republican, and expected to remain such. Others who spoke mentioned their politics.

When Mr. Walter Thomas Mills, of Chicago, arose, he said that as it seemed to be in order he would first state his political faith. He said that he was a Thomas Jefferson—Andrew Jackson—Wendell Phillips—William Lloyd Garrison—Charles Sumner—Abraham Lincoln—dyed-in-the-wool Republican, and that therefore he voted the straight Democratic ticket. He declared that the industrial and economical condition of things was becoming intolerable; that he wanted to see a system in which when a man died he would be obliged to turn the world loose instead of being able to hold on to his ill-gotten gains, as is done under the present legal system. He wanted the living to have some show. He declared the devil owned the controlling interest in the commerce of this country. He pointed out, as illustrating the success of the coöperative system, that one or two small colonies near Chicago had gotten some land and property and used it for the common good of all, and that one of them would soon be able to purchase enough land for another colony, the privileges of which would be free to all those who would enter the arrangement—"as free as God had made the land at first," he declared.

In the afternoon Dr. Bayard Holmes, of Chicago, spoke from a Socialist's standpoint. It was noticeable, too, that he was dressed very plainly, and spoke earnestly and without any of the flourishes and gymnastics that marked some of the speeches. He showed that society industrially was in a lamentable condition, and laid down some propositions, the practice of which he thought would cure the evils. He said that according to the statistics of Carroll D. Wright, commissioner of labor, there were not less than four million able-bodied, unemployed men in this country to-day, turned out to starve or to prey upon the rest of society. He also made the statement that there were more poor in the world to-day than ever before. He wanted a system in which there would be no capitalist, in which it would be a crime to attempt to become one; in which there would be no private property except what each needed for personal use. If a person needed a tooth brush he could have it,

if he did not need it, he would not have it. He said that all men were equal and that they should all receive equal remuneration for their work—namely, what they needed.

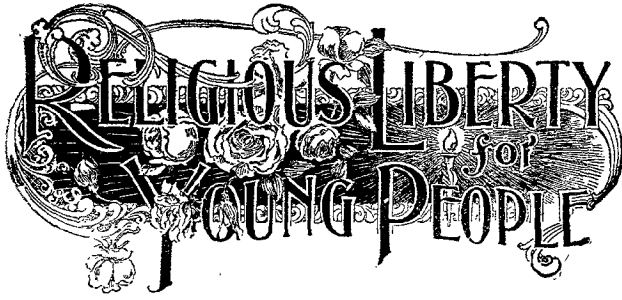
He had scarcely finished before several were on their feet ready to attack his propositions. Before recognizing anyone the mayor asked if anyone present had ever stopped to think that when the Lord told Adam to eat bread in the sweat of his face, that there was no employer to whom he could sell his labor, no boss to whom he could go for a job. He said that he was in hopes that that condition of affairs would become more general nowadays.

Doctor Burrell, the general president, first obtained the floor. With more than his usual warmth he declared that this socialistic conception of society was exactly the condition he had found on the reservation of the Sioux Indians in Minnesota a few years ago. There everything was held in common, they were on a dead level; there they had no private property, not even tooth brushes. As nearly as he could tell this condition of society was nothing more nor less than original and unregenerate barbarism. He declared that he took direct and unequivocal issue with the statement that there were more poor in the world to-day than ever before. The condition of the Roman world at the birth of Christ was infinitely worse. In the age of the Cæsars there were ten thousand knights who owned all the wealth and property, and there were millions and millions of slaves in the most degraded condition, sleeping without shelter, murdering each other for the amusement of their masters, and having not the semblance of a right before the law. It was a shame to say that since the introduction of Christianity into the world that any such condition has ever been repeated or approached in any degree. He exclaimed, turning to Dr. Holmes, "If I should see stretched before me in rags the shivering, wasted, and starving bodies of those four million unemployed, even then, sir, with that exhibition, I would never admit but that the condition of this country was ten thousand times better than was Rome in the age of the Cæsars." "Why is it," he exclaimed, "that we can assemble here and discuss these matters? Is it because we are all slaves? Is that the cause of our lamentations and dismay at the sight of three or four million ragged and starving people? Do we assemble here in this city and discuss these matters because there are here 19,950 slaves and the rest tyrants? May such slavery continue!"

(Concluded next week.)

—◆◆◆—

"If parents would do for their children what God in his Word has commanded them to do,—teach them his law when they go out and when they come in, and bring them up in the nurture and admonition of the Lord,—we would hear no more of this demand that the state must teach religion. And which should ministers do, teach parents to do their duty, or demand that the state shall do something that is not its duty?"



Studies in French History.—46.

"CARDINAL RICHELIEU," began the professor, "was what men call a very great man. In fact, he had much more real ability than the king, and was far more competent to rule over the country than was young Louis. Jennie Jacobs, can you tell me whether this man had any influence over the king, and if so, how far that influence extended?"

"I think he did; from all I could learn of him I thought he did pretty much as he wanted to with the king and everybody else," replied Julia.

"Yes. What were his religious views, Max?"

"I don't know; but I rather guess he was a Catholic."

"Bert Mathews, do you agree with him?"

"Why, yes, professor, I guess Max nor anyone else ever saw a *Protestant* cardinal."

Max blushed a little and replied that he had not *thought* of that.

"This cardinal was also a great statesman. His executive ability was something wonderful. And for about twenty years he governed France as completely as if he wore the crown himself. As he was a devoted Catholic, of course he set vigorously about depriving Huguenots of all political power."

"What did they *want* of political power, anyway, is what I can't see," said Joe Palmeter.

"What use has *any* religious party, as a religious party, for politics, or political influence? Julia March, what do you think about it?" asked the teacher, with a smile.

"I don't suppose they should have very much to do with politics—I mean as a means of protecting their own religion, or of tormenting and bothering other people who don't happen to believe as they do."

"You have given a fair answer, my girl; but people in all ages of the world find this a very knotty question, though I see nothing troublesome about it. Christ says the servant should not seek to be above his Lord, so as long as the Lord and Master of Christians said very plainly that *his* kingdom was not of this world, why, surely, his humble followers ought not to think of invoking the power of the world, in order to set up a kingdom here.

"When the mother of King Louis had great influence in France,—and that was only a short time,—she was

very anxious to do all she could to keep Spain good natured, because that country was Catholic. So she gave her daughter Elizabeth to a son of the king of Spain, and her royal son, young Louis XIII., was to take the Spanish princess, Anne. But now it is the policy of Richelieu to do all he can to humble Spain."

"I thought he was a devoted Catholic, and of course Spain was Catholic too; so I can't see what he wanted to keep Spain under for," said Will Barnaby, with a puzzled look.

"It does seem strange, at first thought, but Richelieu was a patriot as well as a Catholic, and he did not mean that any country should stand in the way of the prosperity of his own. He said to the pope, because he did not like some of Richelieu's ways, that of course he was a Catholic, but that he was a Frenchman *first*. So he proposed that the English prince, Charles, who was to have married the Infanta of Spain, should give this up, and marry Louis' sister. This the crafty fellow brought about very easily, for matrimonial bargains were transacted then in about the same manner that real estate is bought and sold,—purely as a matter of business. And I am sorry to say people have not yet entirely outgrown this custom.

"Edna, you may tell us something about the siege of La Rochelle, if you will.

"It was a terrible siege which Richelieu contrived against the Huguenots."

"Where is the city of La Rochelle?"

"On the southwest shore of France."

"Was the cardinal successful?"

"O yes, sir," replied Edna, "if you call it success to starve ever and ever so many poor people to death. I wonder they did not come out and surrender. I would, rather than live on horse flesh as they did, and not have half enough of that."

"A great many of the people would have been glad to surrender before they did, but their mayor was a very stubborn man, and he kept them all in the city until there were only 150 from the many thousands left alive and able to leave the city. Edward, you may mention the terms of their final surrender to the Catholics."

"I believe they were to have religious freedom, and that they should worship where they pleased and when they chose to do so."

"Yes," said Milly Brown, "and they were to march out with their flags flying and drums beating."

"What does a religious body want to do with flags and drums?" asked Edward Barnaby.

"They ought not to want very much to do with them certainly, but these people did; so the king only just smiled, and agreed to the proposal."

"Why didn't the English people keep them?" asked practical Jack. "They could have come right down with their ships and given them food, and I should have thought they would, seeing they belonged to the same church."

"They *did* undertake it, but the wise cardinal had

caused a solid wall of stone to be built out in the ocean a long way, and although the English people could just as well have broken it down, they did not even try, *why* I do not know."

"Does the city of La Rochelle show any of the marks of the awful siege yet, Fred?"

"I think so; for my grandpa was there once and he said it did then."

"Yes, it will never again be the same proud, beautiful city, I think. Did the cardinal do as he had promised about letting the Huguenots have liberty to worship God in their own way, Joseph?"

"Yes, sir; and the Catholics were very indignant indeed about it, and at last coaxed the king to send him into exile, and he only just barely escaped going."

"But escape he did, though, through his great influence with the king, and the come out of it was," said Professor Carman, sadly, "that Louis sent his own mother away from him, and finally, because she had held some communication with her Spanish friends, he would never let her return. So I presume her son never saw her again. She died at last far from France, a poor woman financially, but let us hope, a better one than she had lived.

"Before we separate, I must tell you that Mrs. White told me this morning that her husband and Charlie, Mr. Billings and Robert were expecting to be home from Paris in three or four days, so we will likely see them next week."

MRS. L. D. AVERY-STUTTLE.

The War of Principle.—No. 7.

"WELL, Aleck, since our last talk, I have been reading up Jewish history. The Jews did not avert the calamity they feared, by putting Christ to death. The Romans *did* come and take away their place and their nation."

"Yes, so they did. What a commentary is the destruction of Jerusalem on the inefficiency of human defense! When Titus and his armies entered the flaming city, he looked with amazement on the strong defenses, and declared that God must have given the city into his hand. After all, Cecil, the battle is the Lord's. God hath his way in the storm."

"O, but Aleck, I did not think of attributing the fearful destruction of Jerusalem to God. It seems to me the Jews simply reaped their own sowing."

"You are right, Cecil. They had abandoned the protection of the Infinite, and thereby fell a prey to satanic fiends. They sowed the cross of Calvary on Golgotha, and little dreamed of the harvest. Thousands of crosses covered the hills, whereon hung the Jews who had cried "crucify him," and furnished feasts for kites and vultures. The siege and overthrow of Jerusalem presents one of the most fearful retributions of history."

"Retribution;—why do you call it that?"

"Because it is the retribution of following a false principle. It is the revenge of revering tradition, of upholding established customs, of reverencing a sanctuary from which the Shekinah had fled. The old wrath of error made them furious antagonists against the Romans, and brought upon them the fulfillment of the desolation foretold in the days of Moses."

"What had Moses foretold, Aleck?"

"He had said that if they refused to depend on God, and broke his commandments, that they should be destroyed. Here, let me read it to you, said Aleck, taking his Bible from his pocket. You'll find the prophecy in Deut. 28:49-53: 'The Lord shall bring a nation against thee as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance. . . . And he shall eat the fruit of thy cattle, and the fruit of thy land until he have destroyed thee, and he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trusted . . . And thou shalt eat the fruit of thine own body, the flesh of thy sons and daughters, which the Lord thy God hath given thee, in the siege.'

There is another prophecy in Dan. 9:24-26, that brings out the events to be fulfilled in the city from the rebuilding of Jerusalem after the captivity in Babylon to its final destruction in A. D. 70."

"Is that so, Aleck? Do let us read them."

"In the previous chapter," said Aleck, "Daniel is shown a period of 2,300 years. In the 9th chapter the angel is sent to further explain to him the meaning of this period. He asks him to recall the vision, and then says, 'Seventy weeks are determined [or better, "cut off," from this long period] upon thy people [the Jews] and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.'

"Seventy weeks would be 490 days, and as each day represents a year in prophecy, it would be 490 years. The angel then tells Daniel when this period would begin,—at the commandment to build and to restore Jerusalem. This commandment was issued by Artaxerxes in A. D. 457 (See Ezra 7). From that year until Christ should appear as the Messiah or the Anointed One, it would be 69 weeks or 483 days or years. Reckoning this time brings us to A. D. 27 when Jesus was baptized in the Jordan at the beginning of his ministry as the Messiah. He was there anointed with the Holy Ghost, and to this time the prophecy was fulfilled."

"But what does this mean, Aleck, that the 69 weeks are first divided into 7 weeks and then into threescore and two? And what does it mean by saying the street shall be built again and the wall, even in troublous times?"

"It took 7 weeks or 49 years to rebuild the city. The nations around were angry, and tried to prevent it. You may read of their opposition in Nehemiah. Then

come the 62 weeks of which we have already spoken. After its fulfillment the prophecy says, 'Messiah shall be cut off, but not for himself.' Thus Daniel foretold the death of Christ for all men over 500 years before his advent to earth. We have now seen how the 69 weeks were fulfilled; but 70 were cut off on the Jews, so that one more week still waits to which to fit the historical fulfillment to the prophet's specifications."

"The 27th verse says, 'And he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease.' For the last seven years of the time, the gospel was preached by Christ and his disciples among the Jews. At the end of that time the nation by an act of the Sanhedrim rejected the truth, and the disciples went out to the Gentiles."

"What is the meaning of making the sacrifice cease in the midst of the week?"

"How long did Christ minister in person to the Jews?"

"Three years and a half, I think," said Cecil.

"Yes. By comparing the gospels this conclusion is evident. It is generally agreed that this was the time of his earthly ministry. He was crucified in the spring of 31, and by the sacrifice of himself put away sacrifice and oblation forever; for he is our passover, sacrificed for us. This was in the midst of this prophetic week. The seventy weeks ended in A. D. 34. The Jews rejected the gospel, and the disciples went to the Gentiles. Now what is to follow? They would not rely on God, but on themselves. They would not exchange tradition for truth, they insisted on custom rather than Christ. God foretold the result. Read the sequel in Dan. 9:26.

"And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, unto the end of the war desolations shall be determined."

"Over a million people perished in the overthrow of Jerusalem. Those who remained were dragged away as slaves to Rome. The suffering was indescribable. The temple was devastated, and it is said that every stone in it was overturned in order to secure the gold that in the heat had melted and run between the crevices. Thus was the word of Christ fulfilled. The site of the city was plowed as a field. No more tragic picture arises in the fields of history than the history of Jerusalem, from Christ's advent to the final overthrow in A. D. 70.

"I wonder if any of the doomed people recalled the tender words of Christ as he wept in anticipation of their destruction, saying, 'How oft would I have gathered you even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate.'"

"It is very impressive," said Cecil. "And you think it was the result of the outworking of the principle of human reliance, instead of reliance on God."

"Indeed I do. But the destruction of Jerusalem is a picture of the fate of every soul who depends on man.

'Cursed is the man that trusteth in man, and maketh flesh his arm.' The yearning love of Christ's words reaches out to every soul, saying, 'Come under my wing, let me be your refuge and defense, lest your house be left unto you desolate.'"

Cecil gave Aleck no word of reply, but wrung his hand, and walked away thoughtfully.

F. E. B.

A Card.

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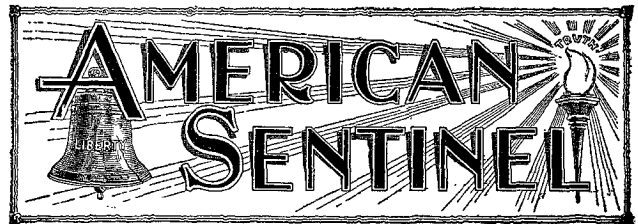
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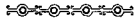
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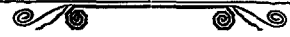
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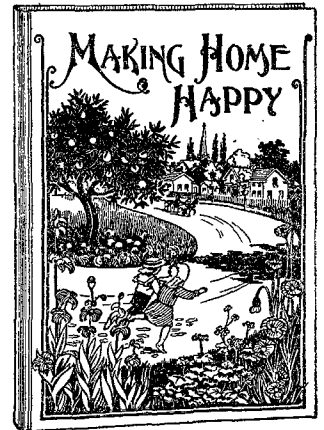
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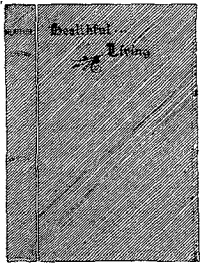
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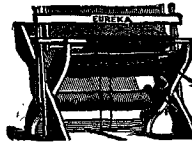
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American Sentinel.

NEW YORK, NOVEMBER 10, 1898.

A LITTLE internal expansion would be far better for the United States than much annexation of outside territory.

THE nation which gives itself up to the pursuit of glory, is very apt to become dazzled by its brightness and make a fatal misstep.

A CENTURY ago our forefathers fought Great Britain because of antagonism to the principle of "taxation without representation." Now the nation is about to impose this same thing upon the territory it has conquered from Spain.

You may think there is no danger of a revival of intolerance in this "free country." But the very fact that you and so many other people think this way, constitutes one of the chief causes for fearing that such a calamity may be realized.

ONE great evil of "moral reform by law" is that the spasmodic effort to enforce the laws enacted for the purpose, and which often overstep the bounds of justice, is invariably followed by a reaction in which the wave of immorality sweeps over the city and the state to a worse degree than before. The rule of "Tammany" in New York City, for example, is even worse to day than it was before the famous Parkhurst crusade. If the principles of good government are not more openly disregarded now than then, the confidence of the people in them has been weakened by the failure of that crusade to produce permanent results. A few failures turn the mass of the adherents of a reform movement over to the other side, and the cause of good government suffers to the extent that it was confounded in the public mind with the reform crusade; and this is often to no inconsiderable degree. Let

laws be enacted solely to protect individual rights, and let immorality, as such, be combatted by Christian teaching and example. This will promote the welfare of the individual and of the state as well as it is possible for human wisdom to do.

A CALL has been issued for a national "Christian Citizenship" conference, to be held in Washington, December 13-15 next. The topics to be discussed are: the limitation of the right of suffrage, civil service reform, national laws forbidding prize-fighting, restricting divorce, and forbidding polygamy; the "American civil Sabbath;" the army canteen; and the prohibition policy as related to Alaska and the Indian Territory. The call is signed by Rev. Josiah Strong, president of the League for Social Service; Anthony Comstock, Secretary of the Society for the Prevention of Vice; Mrs. Mary H. Hunt; and Mrs. M. D. Ellis, of the W. C. T. U., and others.

THERE can be no such thing as liberalizing a bad law. A thing that is bad ought to be cast out; a bad principle ought to be repudiated altogether. To dress a bad principle in the garb of liberality is only to disguise its evil; and evil in disguise is worse than evil in all its ugliness. Let the bad principle be replaced by a good one. This will apply directly to the matter of Sunday legislation. A "bad" Sunday law is really less dangerous than the so-called good ones.

THERE have been rumors of a military plot in the French army in Paris, aiming at the overthrow of the civil government; and more evidence has been found to substantiate them than usually exists behind mere rumor. A sudden revolution in France—a *coup d'etat*, as the French themselves call it—must be counted as among the probabilities of the near future. In the Roman republic the army finally took the affairs of state into its own hands, and the

same thing may occur in the French republic. In a republic, a great military power does not balance well with the civil government. Militarism is suited only to a monarchy.

FROM a circular sent out by Mr. Geo. B. Knapp, Secretary of the National Armenian Relief Committee, it appears that time has by no means ameliorated the condition of the Armenian refugees since the massacres by the Kurds and Turks. The condition of these wretched people, who wander about from one district to another, and are welcome in none, is described as touching the extreme limit of desperateness, and they have no prospect of relief. A few months ago representative men in civilized lands talked long and loud about the duty of "Christian nations" toward Armenia; but the war in Cuba, famine and plague in India, the reconquest of the Soudan and the prospects of war between England and one or more of the Powers of Europe, has turned public attention in these lands away from the Armenians, and they have been forgotten. Thus their situation appears to have become more hopeless than before.

A REPORT comes from Berlin that one result of Emperor William's visit to Palestine is an agreement between the emperor and the sultan, by which Germany will guarantee the integrity of the sultan's possessions in Asia, receiving in return special commercial and industrial privileges.

THE best government is not that which does most to "help" an individual in his own affairs, but which leaves him most at liberty to help himself and develop the traits of true manhood.

"WAR," says the *Christian Witness*, "is always demoralizing to a nation," and "always a school of immorality for the rising generation."