

AMERICAN SENTINEL

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

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THE man-made Sabbath is upheld from beneath; the Lord's Sabbath is sustained from above.

ALL immorality is sin; and the remedy for sin is not law, but the gospel.

IT is no more sinful to openly work on the Sabbath than to obey the law in the letter, while hating the spirit of it. No Sabbath keeping is truly such which is not prompted by love to its Author.

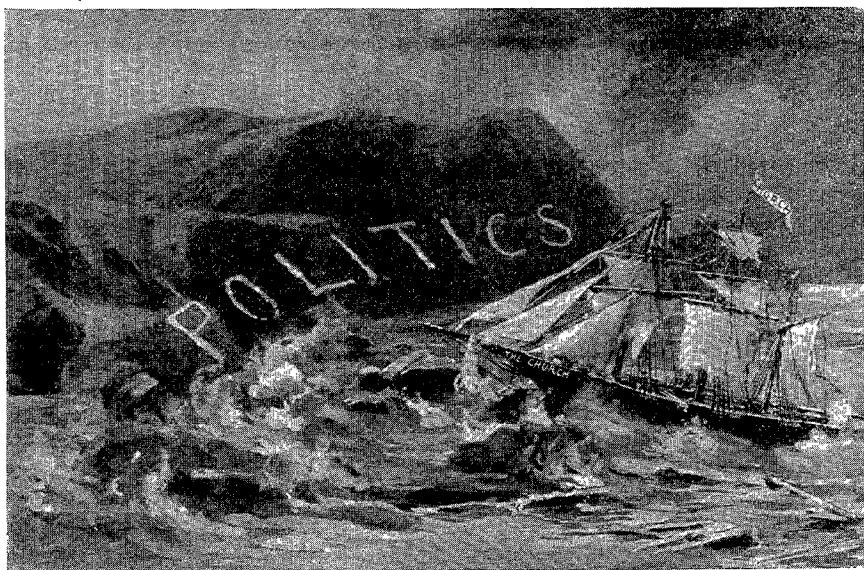
PEOPLE who attend properly to their own morals will have all they can do without trying to supervise the morals of their neighbors.

CHURCH history is largely a warning to the church against going into politics.

THEOLOGICAL dogmas are not made any more truthful, stable, or valuable by being embodied in the law of the land.

IT is the business of Christians in this world to let their light shine by their good works, not to try to compel people to shine whose works are evil.

"In union there is strength," does not apply to a union of church and state. An unhappy marriage is a source of great weakness to both parties.



THE CHURCH IN POLITICS—AS IT MUST RESULT TO THE CHURCH.

THE church is seemingly bent upon entering into politics, thinking that thus she can most surely and quickly attain to the long-sought goal of her desires, where righteousness will be established in the earth, and those conditions of peace and prosperity prevail which in fancy she has associated with the setting up of the kingdom of God. But it is the old deception by which the church of former times was lured upon the rocks of worldliness and utterly wrecked; and only the same result can follow now. Union with the civil power means disunion from the spiritual power of her Lord, and the consequent paralysis of her spiritual strength. Once caught in the currents of worldliness which flow so strongly toward the goal of political ambition, she will find herself powerless to stem the tide, and spiritual shipwreck will be the inevitable result.

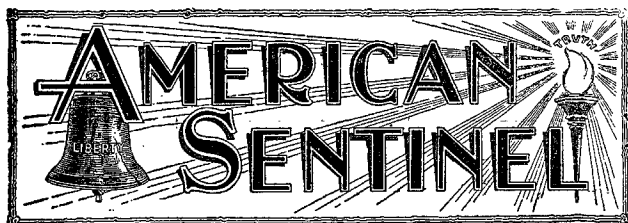
SINNERS cannot be driven out of the pathway of sin. They must be led.

RELIGIOUS error is always frantically calling for a law to support it, since it has no strength in itself.

WHEN the church goes into politics, it is only to be expected that politicians will go into the church.

THE sanctity of any Christian institution cannot be lost because people disregard it, or preserved by arresting and punishing people who refuse to observe it.

THE political compass is altogether too changeable to be a safe instrument by which to steer the ship of Zion.



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

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

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Predictions vs. History.

TERRIBLE things will happen, say the advocates of "Christian citizenship," if Christians keep aloof from politics. To this the answer is that terrible things *have* happened—the worst that ever darkened human history—because "Christians" went into politics.

For it was a religio political union between Christianity (as represented by the church of Constantine's day) and the state, in the person of the emperor, that set in motion the hideous machinery of religious persecution,—that ushered in the long and terrible period of massacre and torture worse than death, done in the name of religion; that spread a pall of blackness over all that was bright in human life, turned loose the worst passions of human depravity, and deluged the earth with human blood, regardless of age or sex. All this actually took place upon the earth, and continued for centuries, because "Christians" *did not* keep aloof from politics; because, in other words, they entered into the business of conducting the affairs of the state.

Constantine and the church both felt themselves in need of power. So Constantine gave his power as emperor to the church, in return for the power exercised by the church upon men through religion. A partnership was formed for the control of the affairs both of church and state,—a partnership in which ere long the church became the directing and controlling head. This was the church in politics; but the church could never have gone into politics if its members, as individuals, had refused to do so.

And all this was done by the church—by "Christians"—from a very pious motive. It was done in order that society might be reformed and elevated,—and more than this. It was done to usher in the kingdom of God. It was believed that this was accomplished, or speedily to be so, after Constantine had professed conversion to Christianity. When his mother sent him from Jerusalem some "nails of the true cross," to be used as bridle bits for his war horse, it was counted a fulfillment of Zachariah's prophecy that "what is upon the bridles of the

horses shall be holiness unto the Lord." And his act of appointing his sons and nephews to be sharers in the authority of the government, was associated with the fulfillment of the prophecy of Daniel 7:16, "The saints of the Most High shall take the kingdom."

The church in her political measures has never lost sight of this vision of the setting up of the kingdom of God. From that day down to the present her efforts to shape the affairs and wield the authority of the civil government, have been with a view of advancing the fulfillment of the prophecies relating to this event. And this same idea and purpose crop out in much that is said to-day upon the necessity of active political work by members of the Christian church. The motive of such activity to-day is not a new one, but is in fact identical with that which inspired the "Christian" church in all the ages of her union with the state.

With this very good and very pious motive, Christians—in the early days of the church—went into politics, and history has recorded the terrible result. Then let the church—let Christians—keep out of politics. Then whatever disasters *may* come, if they will do this, there can be no possibility of a repetition of the worst calamity that ever brought ruin on church and state.

What Will the Protestants Do?

LAST week we gave the first half of the remarkable letter of the Washington correspondent of the *Baltimore Daily American*, as printed in that paper, October 15, 1898, declaring and justifying the fact that as the result of "numerous conferences with Cardinal Gibbons and Archbishop Ireland" on the subject, "It is the determination of President McKinley that the Catholic churches [in Cuba] shall be kept open, and that public worship shall be amply provided for," and "To this end sufficient money will be advanced by this Government to support the Catholic Church."

It was *stated* by this correspondent that "this will only be regarded as a temporary loan and when law and order are fully reestablished on the distracted island, the Catholic Church will be expected to maintain itself like every other church."

Do you notice the trickery in this sentence last quoted?—It is said that this Governmental money "will be only a temporary loan." Now the natural complement of that expression would be that "when law and order are fully reestablished on the distracted island, the Catholic Church will be expected to *pay back this money*." But instead of that we find only the elusive statement that while this money "will be only a temporary loan" "till law and order can be reestablished," yet "when law and order are fully reestablished" instead of *paying back* this "temporary loan" it is only that "the Catholic Church will be expected to *maintain itself* like every other church."

Then whereabouts does the "temporary loan" come

in? When the money is never to be paid back, how can there be about it any of the character of a loan either temporary or otherwise? The truth is of course that it is not, and is not expected to be, a temporary loan at all; but an eternal gift.

The correspondent next makes an open bid for all the other denominations in Cuba to sanction this unlawful course of the Catholic Church and President McKinley, by themselves doing the same thing. He says:—

“Such free Protestant churches as exist in Cuba are supported either by contributions of their congregations or by the mission funds of their respective denominations. At the same time, if a demand were made on this Government that the same favors be extended to Protestant churches and clergymen in Cuba that it is intended to extend towards the Catholics, that is to say, undertake *the entire responsibility for their support*, it is assumed that this Government could not consistently refuse to do so.”

This is an attempt to play again upon the Protestant churches, the identical trick that was played upon them by the Catholic Church, in connection with the Indian schools, in the first year of Mr. Cleveland's presidency, by which fourteen “Protestant” churches and the United States Government were entrapped; and from which the Government has not yet been able to free itself.

It is true that if this demand were made by the Protestants the “Government could not consistently refuse,” since the Government is doing all this for the Catholic Church. And more than this, the Government cannot consistently do this for the Catholic Church *without doing the same for all the Protestant churches*. The Catholic managers of this scheme know this full well, and therefore this shrewd suggestion is made to the Protestants, that they may again be entrapped and so hide the inconsistency of governmental support of the Catholic Church. Will the Protestants of the land repudiate this designing suggestion, expose this evil scheme, and demand that the United States Government shall maintain the only *lawful* as well as the only *consistent* attitude—that of absolutely refusing to furnish a single cent or cent's worth of support to the Catholic Church, or any other church; or to the “priests and high church dignitaries” of the Catholic Church, or the ministers of any other church, in Cuba or anywhere else? If the Protestants of the land will *not* do this, *why will they not?*

That correspondent suggests that the Protestant churches and clergymen in Cuba “demand” that the United States Government extend to them “the same favors that it is intended to extend toward the Catholics.” This is also intensely suggestive that the Catholics got these favors upon “demand.” The rest of this remarkable letter shows the basis of this demand of the Catholics. We have not space for it this week, and must therefore postpone the analysis of that till next week. However, from a careful study of it, we are prepared

to say that for cool, essential deviltry it must bear the palm.

Meantime let all bear in mind that so far this Washington correspondent makes plain, that “It is the determination of President McKinley that the Catholic churches [in Cuba] shall be kept open, and that public worship shall be amply provided for;” that “To this end sufficient money will be advanced by this Government to support the Catholic Church;” and that this means that the Government “undertakes the entire responsibility” for its support.

A. T. J.

Union of Church and State Condemned by History.—No. 6.

By B. W. Noel, M. A.

IN vain, then, do Mr. Burke and Mr. Gladstone appeal on behalf of the principle of establishments to the general practice of mankind. That general practice, pagan and papal but not Christian, has ever been employed to sustain tyranny and priestcraft, to crush liberty and to repress truth; and can ill be pleaded on behalf of a principle which it illustrates only to brand with eternal infamy.

Throughout the preceding sketch of church history we see the state churches, like the imperial harlot in the seventeenth chapter of the Apocalypse, committing fornication with the kings of the earth, by disloyally transferring to them Christ's right of governing his churches, receiving from them their golden hire in return; and the free churches, like the woman of the twelfth chapter of the Apocalypse, persecuted by the dragon, and driven into the desert.

We see the state churches, like the harlot, clothed with purple, and adorned with gems, Rev. 17:4; and the free churches, like the woman clothed with the sun, radiant with the glory of divine grace, Rev. 12:1.

We see the state churches, like the harlot who was seated on the symbolic beast, sustained by superstitious and ungodly majorities, Rev. 17:3; and the free churches, like the sun-bright woman, who was solitary in the wilderness, long deserted and proscribed by them, Rev. 12:6.

We see the state churches, like the harlot, persecuting the saints of God, Rev. 17:6; and the free churches, like the sun-bright woman, sustained by God under persecution, Rev. 12:6.

We see the state churches, like the harlot, exulting in their numerous adherents, power, and wealth, and exclaiming, “I sit a queen, and shall see no sorrow,” Rev. 18:7; and the free churches, at length helped by the earth, because at length the world began to favor entire liberty of conscience, and respect justice between man and man, Rev. 12:16.

In the state churches we see too much approximation to the great apostasy; and in the free churches no less conformity to the predicted condition of the church of Christ.

All history proclaims that the union, tried through long centuries of misrule, and found everywhere to be only potent for evil, should at length give place to Christ's own law of spiritual liberty, through which alone his churches can accomplish their beneficial mission, to bring the nations of the earth into the service of the Redeemer, and to make all intellects and all hearts tributary to his glory.

Christian Unity.

BY GEO. B. WHEELER.

ONE of the unmistakable movements of the day amongst ecclesiastical bodies is that toward Christian unity. It has long been looked upon by these religious bodies as something so very desirable that it ought by some means to be attained. Cardinal Gibbons, in a sermon at St. Patrick's Church, in this city, recently voiced this sentiment. He said: "A yearning cry for Christian unity has gone forth. It is echoed from every portion of the Christian world. All of us share in this holy desire. We would be willing to surrender all that is dear to us, even life itself, for this happy consummation. If Americans enjoyed united Christian belief as they possess commercial and political unity, then, indeed, the universal reign of Jesus Christ on earth would be accelerated. But there is one basis of this unity, and that is the basis established by Christ and his apostles."

It is evident that the only true basis of Christian unity is harmony of belief and purpose, in accordance with the Word of God; and as this can only be brought about by the Spirit of God in the hearts of the unbelievers, it follows that any external pressure applied to the multitude of conflicting creeds of Christendom would be futile. An appearance of unity might be attained under the pressure of fear, but it would be only concealed hypocrisy; the disunion would all be there.

The strife in the efforts to attain Christian unity will be seen in the fact that each sect of Christians will desire to have all other Christian sects unite on its own belief. This of course is natural, as each one believes it is right. At the General Convention of the Protestant Episcopal Church of America, recently held in this city, a church unity amendment was discussed in which some of the speakers expressed the opinion that Protestant denominations of the country will ultimately unite one and all as the church of the American people. Cardinal Gibbons, in the sermon referred to before, said: "Now where shall we find that unity and concord which Christ so earnestly demands? We shall find it only in the Catholic Church. The Church of God contains about 250,000,000 adherents, scattered throughout the globe. They have all one Lord, one baptism, one faith, one creed. They receive the same sacraments, they worship at the same altar, they pay allegiance to the same spiritual head. No matter how learned or popular a man may be, as

soon as he contumaciously denies a single article of faith, or withdraws from the union of his legitimate pastor, he is cut off like a withered branch from the vine of the church." And that church has always used the power of the state, whenever she has had the power, to keep her people from doing so wicked a thing as that.

It is evident that the religious bodies who are so earnestly seeking unity, are not doing it by seeking the power of the Spirit of God to bring them into harmony, but by seeking the power of the state to compel religious conformity by law. And the common ground upon which they are working now is the observance of Sunday enforced by law. This recognizes the principle as right, and the only logical outcome of it will be a state church with no tolerance for heretics.

Washington, D. C.

Religion vs. Rights.

THE view which some good people take of their moral responsibilities in connection with the affairs of their neighbors, is well illustrated by the following which appears in the correspondence column of the *Defender*. This journal is the organ of Sunday enforcement in New England, and has been sending out through that section extracts from the Sunday laws of the New England states; and in reply one recipient writes:—

"I received your extracts from the Sunday laws. We have a grocer and provision dealer, who persists in keeping open his store on the Sabbath. The day passes very rarely when he does not have from three to six customers, and often more. Some of the children from ten to fifteen years old, I have seen repeatedly come from the store with groceries or meat. Sometimes on returning from prayer-meeting I have counted four or five young boys purchasing candy and cigars.

"I have placed a copy of the Sunday laws where he could not fail to see it; but the Sabbath following, the store was opened as before.

"I have no ill-feeling against the man. He is my neighbor, I would not injure him. But I do not think it is right or consistent for me as a Christian to allow him to injure the minds of his own children and mine."

The last sentence contains the kernel of the argument. The writer, being a Christian, feels that it would be wrong for him to allow the minds of the children and the morals of the community to be injured by non-Christian practices. Whether keeping open store on Sunday is an injury to any person or not, is purely a religious question; and he views it in the affirmative not because he is a man asserting the rights of created beings as such, but because he is a professor of religion. Because he has chosen to profess religion, other people are to be restricted in their actions by the law of the land. This is what his view, simply analyzed, amounts to.

But human liberties rest on no such narrow basis; they cannot thus be subjected to the human will. They rest upon the broad ground of the common inalienable

rights shared by all mankind alike, irrespective of religions belief or variations of personal condition. And this is the only proper ground of civil legislation. Based upon narrower ground, as the believers in Sunday sacredness would have it, legislation can only invade the rights which it ought to protect. The field of religious belief is properly the field of moral sanction, and of that only.

The Holy Spirit and Sunday.—No. 13.

BY C. H. KESLAKE.

THE United States is the only nation that ever espoused, in the fullest sense, the governmental principle of Protestantism. It was the first that ever "dared to set the example of accepting in its relation to God the principle first divinely ordained in Judea," and it was the first to leave the management of temporal things to the temporal power.

From the Federal Government was withheld by the Constitution the "power to invade the home of reason, the citadel of conscience, the sanctuary of the soul." And Bancroft is careful to say that all this was in order that the "Infinite Spirit of eternal truth might move in its freedom and power."

Nor does the historian give this as his own deduction. He had abundant evidence from the writings of those who took part in the formation of the Constitution to show that it was because they respected the Author of the Christian religion and the Holy Spirit—the Infinite Spirit of eternal truth—the only true representative of Christ in the earth.

Could such a position taken by this nation at its beginning fail to have an influence upon the nations of the Old World? Could such a wide departure from the practices of the older nations fail to incite the wonder and astonishment of those governments? It certainly could not.

Hence we find a writer in *La Liberte* (1868) saying, "The population of America, not thinned by any conscription, multiplies with prodigious rapidity, and the day may before long be seen, when they will number sixty to eighty millions of souls. This *parvenu* [one recently risen to notice] is aware of his importance and destiny. Hear him proudly exclaim, "America for Americans!" See him promising his alliance to Russia; and we see that power, which well knows what force is, grasp the hand of this giant of yesterday. In view of his *unparalleled progress and combination*, what are the little toys with which we vex ourselves in Europe. . . . Had we not better take from America the *principle of liberty* she embodies, out of which have come her citizen pride, her gigantic industry, and her formidable loyalty to the destinies of her Republican land?"—"Marvel of Nations," p. 22.

Says another, "America is certainly the observed of

all observers. The eyes of nations are upon her. This free government, this 'experiment at free government,' as European absolutists have sneeringly termed it, fixes the gaze of the whole world."

It is needless here to multiply statements of this kind, when it is such a well-known fact.

Embodying, as we have seen, in its fundamental law—the Constitution—the principle of religious liberty; and and by its Protestant principles furnishing the fairest field for the settlement of the question that we have seen must eventually come up, *viz.*, the Sunday question—it might well be asked, Is this Government pointed out in the "Scripture of truth" and its work noted therein?

There is every antecedent probability that such is the case. Nations less wonderful, less mighty, of less influence, have been mentioned in the prophetic Word; why not this Government? Certainly if reasons can be offered why other nations should be thus spoken of, more numerous, more weighty reasons could be given in favor of the United States.

Granting the possibility of this Government being mentioned in the prophetic Scriptures, where shall we turn in our search for it? We think that a careful study of the symbol mentioned in Rev. 13:11-17 will convince one that the prophet is describing this nation, with particular reference to the question of Sunday.

But of this much we may be certain: either the beast with two horns brought to view in the Scripture referred to is a symbol of the United States, or else this country has no place in the prophecies; and, further, that no nation has ever arisen which could possibly answer to the symbol. But it is impossible for this last to be true, for the "Scripture cannot be broken;" and it is equally impossible to suppose that our nation is not a subject of prophecy, when we bear in mind that nations of less prominence and influence have been.

Without going into an extended study of the symbols with which that of Rev. 13:11 is associated, and which would strengthen the position that the two-horned beast is a symbol of the United States, an examination of the symbol itself will be sufficient to prove the correctness of this view.

It is well known that beasts, when spoken of symbolically, represent earthly governments. Dan. 7:1-7, 17, 23. And also, that a lamb is frequently spoken of as a symbol of Christ. John 1:29, 36; Rev. 5:6.

From this the conclusion is irresistible that the beast with the two-horns like a lamb, is a government founded upon principles, lamb-like in their nature, and which are in accordance with the teachings of Jesus Christ concerning the duties of nations in their relations to their own subjects, and to all other nations.

It is not too much to say that the nation which would approach the nearest to the principles taught by Christ or by his Spirit through the apostles would come the nearest—so far as it is possible for earthly nations to do so—to being like the nation which should have Christ to rule over it.

Christ was no politician, and he sought no political preferment. All his utterances were expressions of deep underlying principles, which, if recognized, could not fail to enhance the happiness and peace of all God's creatures no matter under what government they might live, and to make the nation itself at peace with all other nations, and all other nations at peace with it.

This being true, it would be utterly impossible for Christ to do differently, were he a ruler of an earthly government, to that which he taught as man's duty to his fellowman.

"The Same Yesterday and To-day."

BY A. R. BELL.

"To Abraham and his seed were the promises made."

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The Lord said to Abraham, "I will make of thee a great nation, and I will bless thee, and make thy name great." He also said, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever."

Paul, speaking of Abraham, says the promise was "that he should be the heir of the world." But the same inspired writer tells us "he became a sojourner in the land of promise, as in a land not his own, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which hath the foundations, whose builder and maker is God." (R. V.) Also speaking of his seed, Paul says they "confessed that they were strangers and pilgrims on the earth;" and speaking of himself and his brethren (and that includes us down here in 1898) he says, "We have not here an abiding city, but we seek after the city which is to come."

Jesus Christ, the one through whom by faith the promises are made "yea and amen" to all that believe, is the heir of God. The Scripture also says, "As many as are led by the Spirit of God, they are the sons of God." "And if children, then heirs; heirs of God, and joint heirs with Jesus Christ." We are with Christ "heirs of the kingdom;" and yet he has told us in no uncertain words, "My kingdom is not of this world."

Not here in this sin-cursed, iniquity-steeped earth are the heirs of God to receive the fulness of the promises of God. "Kept in store, reserved unto fire" with all "the works that are therein," this "present evil world" will stand till the "day of God." Then "the elements shall melt with fervent heat;" but we according to the promise of God "look for new heavens and a new earth, wherein dwelleth righteousness."

This is the fulfillment of the promise of God made to

Abraham nearly four thousand years ago. This is what we are admonished to look forward to and to hasten. Why will not those who to-day profess to be Abraham's seed know that the things which were written aforetime were written for their learning, for their admonition?

Why will they not learn that it is the mind of God that they "shall dwell alone, and shall not be reckoned among the nations"? Why will they not recognize the fact that He is "the same yesterday, and to-day, and forever;" that what his purpose was, it is now; and profiting by the mistakes of Israel of old (which have been recorded for that very purpose), "determine not to know anything . . . save Jesus Christ and him crucified"? Why will they not, like their brethren of old, be persuaded of the promises made to "Abraham and his seed," embrace them, confess that they are "strangers and pilgrims on the earth," and by their life "make it manifest that they are seeking after a country of their own"? (R. V.)

But how far short they come! Blindly following the leadings of the natural heart, they are to-day making flesh their arm, and trusting in man. The legislature and not the throne of God is their place of pleading. The commandments and traditions of men instead of the commandments of God are their standard. Says the prophet Isaiah, speaking of these very things, "They look not unto the Holy One of Israel, neither seek the Lord," but "go down to Egypt for help; and stay on horses" (Isa. 30:1); adding in the same scripture, "Now the Egyptians are men, and not God; and their horses flesh, and not Spirit." And yet God, in spite of all this, long-suffering, not willing that any should perish, with outstretched arms still pleads with his erring children, "Come out . . . be ye separate . . . and I will receive you and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty;" and obeying by faith as did Abraham, they can with confidence look forward to the time when "the righteous shall inherit the land, and dwell therein forever."

A Few Questions for National Reformers.

BY JOHN MCCARTHY.

If this is a Christian nation—

How is it that the number of the poor increase annually, while the rich double their wealth in the same period?

The Bible says the primitive Christians shared their wealth with the poor. Acts 4:34, 35; Acts 2:45; 1 John 3:17.

How is it that thousands of preachers absolutely deny that Jesus is the Son of God?

The Bible says such as do this are "antichrists." 1 John 2:22.

How is it that the great army of drunkards augments yearly?

The Bible says "drunkards shall not inherit the kingdom of God." Gal. 5:21.

How is it that the whole nation is energetically seeking for worldly pleasure, in preference to the power of God?

The Bible says they who do this have a form of godliness, but deny its power. 2 Tim. 3:4, 5.

How is it that the whole nation is so lukewarm in following Jesus?

The Bible says that the Saviour will spue such out of his mouth. Rev. 3:16.

How is it that the missionary societies are impeded from extending their evangelistic operations through lack of financial support?

The Bible says a tenth of all received should be given to support the house of God. Mal. 3:7-12.

How is it that the pastors complain so bitterly of the poor church attendance?

The Bible says the true Christian loves to go to God's house. Psa. 122:1.

How is it that the spirit of hatred enters into even the sacred precincts of the church?

The Bible says, he that says he loves God and hates his brother, is a liar. 1 John 4:20. And liars cannot enter the kingdom of God. Rev. 21:8.

How is it that some aspire to regenerate our land by legislation?

The Bible says the blood of Jesus Christ alone can cleanse from sin. Zech. 13:1; 1 John 1:7.

How is it that National Reformers would employ force to compel others who dissent from them to embrace their opinions?

The Bible says, "God is love;" Christ *draws*, but never *compels*. Songs of Solomon 2:4; Hosea 11:4; John 12:32.

Now if this state of things exists, and no honest man can deny that it does, how can our friends who pose as National Reformers, still persist in denominating this a Christian nation? To be a Christian one has to experience in *his own* life the regenerating influence of the Spirit of God. And when that Spirit is in the man it will soon demonstrate itself and prove the person possessing it to be a new creature in Christ Jesus; since the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—will reveal themselves in lives of good Christians.

It is a great error to think God will save a nation collectively. Only as the *individuals* composing that nation call upon the name of the Lord can they hope to be saved; and not until every individual in the country has personally applied to Jesus for pardon can the nation be classified as Christian.

If we call the United States a Christian nation do we not stigmatize with the most lasting reproach the name of Christ? Compare our own Christian nation with any so-called heathen nations and you will find in a great

many respects the balance is in favor of the heathen, as against the "Christians." They steal not, neither participate in "sharp" commercial enterprises or speculation, neither do they blaspheme, nor use alcoholic drinks; and not only this, but they are ten times as fervent in following their religion as are the vast, vast majority of "Christians" in pursuing theirs.

When we seek to change and regenerate our nation by human laws, do we not seek to convert people by human righteousness? When we seek to uproot evil by any other means than the preaching of Jesus Christ, it is because we are ignorant of God's righteousness, and we go about to establish our own righteousness, having not submitted ourselves to the righteousness of God. Rom. 10:3. And since we know that "*our righteousness*" is as "filthy rags," valueless; so, too, we know that any legislative effort to change the lives of men is not only valueless, but opprobrious and repugnant to all men of ordinary intelligence and understanding.

May we then receive the divine righteousness into our hearts, and show what it is to be Christians in truth, since only then shall we be able to follow the Lamb whithersoever he goeth, and in this present generation "to be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, to shine as lights in the world." In this way only can God be glorified, and the reproach taken away from his cause.

BISHOP DOANE, of the Episcopal Church, has added his voice to the many that have already spoken for American ecclesiasticism in favor of imperialism. In his annual address to the priests of his diocese, recently, he said:—

"I am not frightened by the alarming sound of this new-coined word 'imperialism,' which may mean much of good or much of evil. The brave and honest, and it seems to me the sensible and the only attitude is that of waiting upon God, to learn and get from him the wisdom and the grace to work out his will, which has carved out with sword and cannon and musket, by fleets and armies, a new place for this people among the nations of the world. We have won, not a victory over a brave but feeble foe, but we have won unity among ourselves, the knitting together of the English-speaking race, the deliverance of an oppressed people, an open way among the nations for a purer faith, a truer liberty, a finer civilization."

This expresses that "enchantment to the view" which is lent by distance. When we get closer to the actual facts and circumstances of that life and government with which the American nation is to bless subjected races, we see little indeed of "a purer faith, a truer liberty, a finer civilization." Republican government has become corrupted at its fountain head; faith is dying out of the churches; and liberty is becoming lost amidst the upheavals in social and industrial life. Yet now, as ever, Christianity stands as the sure refuge of individual freedom.



THE "Lord's Day Alliance" of Canada reports that it has in progress a number of lawsuits instituted to enforce Sunday observance upon corporations and individuals, and is waiting for a final decision to be given by the courts which will serve as a rule for such cases. It has succeeded in drawing from the attorney-general the statement that in the opinion of the government "the Lord's day should be preserved inviolate from labor." It is expected, further, that the Ontario government will submit a special case to the Court of Appeal for the purpose of ascertaining the real meaning of the Lord's Day Act. All this reveals the present activity of these Sunday organizations.

* * *

THE reform-by-law experiment is being tried in Streator, Ill. The *Times-Herald* (Chicago) reports that a "good citizenship" league, with a roll of nearly a thousand voters, has been organized, and that "many merchants who hitherto have kept their places of business open on Sunday, have promised to close them. "Prosecution," it is added, "will be commenced at once against all who refuse to obey the law." It is further stated that "This uprising for civic purity is the chief result of one of the most wonderful revivals and reform meetings ever held in Streator."

* * *

THE fundamental principle of government laid down in the Declaration of Independence, is that governments are instituted to preserve the unalienable rights of the individual; but this principle is lost sight of in almost every instance of "civic reform." A revival which leads people to go beyond this and attempt to suppress immorality as such by the civil law, is certain to work more harm than good.

* * *

THE Seventy-first New York Regiment, over which much ado has been made in this city, were mustered out of the service on the 15th inst., and took occasion on their release from army discipline to express their opinion of army chaplains, with special reference to the chaplain of the Seventy-first Regiment. Him they represented by a straw-stuffed effigy, which they pelted with old shoes, bits of wood, and other missiles; afterwards, it is said, greeting the chaplain himself with a shower of pie pans and various culinary articles. The men declared

that the chaplain had performed only three services between June 23 and August 8; that he had failed to attend to their mail after having undertaken to do it; and that he had kept the best food and delicacies for himself and the other officers of the command. There may have been good grounds for these complaints, and on the other hand, the chaplain may have done the best he could under the circumstances. But in either case a very discreditable reflection is cast upon the office as regards its usefulness in promoting piety among the troops.

* * *

MINISTERS of Charlotte, Mich., have prevailed upon the town council to pass a Sunday-closing ordinance, and are making a vigorous effort to have it enforced. One clergyman of the place advocated a boycott against every place of business which should be kept open on Sundays thereafter. A boycott and a Sunday law go well together.

* * *

THE statesmen of Europe, says the *London Spectator*, "universally fear the advent of the United States in European politics." And the particular thing which they fear about it is the prospective Anglo Saxon Alliance. The "line of cleavage" which is showing itself through the civilized peoples of the earth, puts the Anglo-Saxon nations against the Latin nations, and makes an Anglo-Saxon alliance in some form almost inevitable.

* * *

MARTINELLI, the "apostolic delegate" of the pope to this country, has received two decrees from Rome to be enforced upon the Catholic Church in the United States, one of which places under the ban a book entitled "Monks and Their Decline," written by a priest of Buffalo, N. Y. The book has been placed upon the "Index," and all the "faithful" are forbidden to read it. The book attributes the decadence of Spain and all Latin countries to the influence and power of the monks, and intimates that the United States would do well to suppress all orders of monks in its newly-acquired possessions.

* * *

THE Rev. Edward Everitt Hale, a well-known clergyman of Boston, says that the Philippine archipelago should not be restored to Spain, for the reason, among others, that Spain never had any title to their possession. All the claim Spain ever had on them was by virtue of the pope's bull issued some centuries ago dividing up all the undiscovered earth between Spain and Portugal; Spain taking all that portion lying west of a line of longitude drawn near the Azores. When Magellan discovered the islands he supposed that they were to the west of the pope's line; but as they actually lie to the eastward of it, in the domain given by the pope's bull to Portugal, they are really the property of that country

and never belonged to Spain, if that authority which Spain has so long and faithfully recognized amounts to anything.

* * *

A GENERAL meeting of Indiana clergymen is announced, says the *Louisville Courier-Journal*, for November 27, 28, at which various topics relating to public morals will be considered. The subject of denominational union, also, will be made prominent. On this point the *Courier-Journal* says:—

“An effort will be made to combine all Protestant churches in one great church. This is the first step in the Central States in this direction. All the churches will retain their denominational character; coöperation in parish work will be provided; the minister of one church will preach for another and assist in evangelistic work, even though the churches be of different denominations; a division of territory for canvass as to church tendencies and for spiritual work will be made, and for many other things new to Protestant churches.”

Church confederation is quite possible for the sundered Protestant sects; but that is another and very different thing from Christian union.

* * *

MAYOR HOOS, of Jersey City, has declared himself in favor of open theaters on Sunday. He does not believe in giving the sanction of law to Puritanical ideas of religion. On this point he has expressed himself thus: “God made the rose to give out its perfume on Sundays as well as week days, and there is no reason why man should not get all the legitimate enjoyment there is in life on Sundays as well as on week days. Open theaters on Sundays would keep many young men from going to haunts of vice in New York, and would benefit Jersey City. I shall do all I can to have the theaters opened on the Sabbath, and to make Sunday performances permissible.”

Sunday is not the Sabbath; but if a person prefers going to the theater on the Sabbath, it is of no benefit either to him or to others to prohibit him from going by law.

* * *

In making note of the death of the well-known newspaper writer, Mr. Harold Frederic, after having been treated by “Christian Science,” the *Independent*, of this city, adds this appropriate comment:—

“Harold Frederic died of Christian science. It is a most curious question why this silly delusion has such a vogue, even among men, and especially women, of fair culture. The name partly explains it. It pretends to be science. Everybody nowadays believes in science, puts faith in it; but comparatively few people have any real scientific training or are competent to tell science from charlatany. Here we might find an argument for much more careful training in science. We do not hesitate to say that neither Harold Frederic nor any other of the dupes of this delusion has ever taken a real course

in any science, chemistry, physics, biology, which required a careful consideration of what constitutes the proof of a proposition. They have never learned to ask Nature questions and await her answer.”

To which it might be added that they are also in ignorance of the real science of Christianity.

* * *

THE New York *Sun* tells this story illustrating how Christianity is shorn of its independence and degraded to the level of subjection to human authority, under the system of state maintenance of religion. It is this system which provides the army chaplains. The *Sun* refers to the incident as an example of “clerical intolerance,” though the real intolerance was all on the other side:—

“The occasion was the memorable ceremony which took place at Khartoum when the triumphant Anglo-Egyptian army crowned their campaign of vengeance by celebrating the rights of Gordon’s funeral. By common consent the various chaplains attached to Kitchener’s forces—Anglican, Methodist, Romanist, and so forth—had agreed, with one exception, to recite a specially compiled prayer during the service at the tomb. The one exception was a strangely obstinate cleric. Kitchener, hearing that the reverend gentleman in question had refused to join in reciting the prayer, promptly sent for him and asked if the rumor which had reached him were true. ‘Certainly,’ was the cleric’s uncompromising reply. ‘Very well, then,’ said Lord Kitchener, taking out his watch, ‘I give you just five minutes to consider whether you will join in reciting this prayer or not, and if you don’t I shall march you down to Cairo under arrest.’ Before the five minutes were up, the Rev. Mr. ——— had decided that to obey was better than sacrifice, when a man like the Sirdar was concerned, and it is satisfactory to know that at Gordon’s tomb, at all events, the representatives of normally warring sects were absolutely unanimous in their petitions to heaven.”

Wrong Ideas of Intolerance.

THE *Altoona Mirror* (Pa.) reports that several men have been discharged by the Pennsylvania Railroad Company for refusing to work on Sunday, the work being such as the men deemed unnecessary on that day. The *Mirror* says that if the report is true, “the company is taking a step dangerous to one of the cardinal principles of the American Constitution—freedom to follow the dictates of conscience; and some method of halting such interference with the right of the individual to do what he believes is right, should be sought at once.”

This expresses a common idea of religious intolerance, which people who are themselves religiously intolerant are more apt to hold than any others. The idea is, in short, that a business firm or corporation is intolerant if it does not make it easy for its employes to practice the principles of their religion. If it does anything to make the pathway of obedience to conscience less smooth than could be desired, it is said to be inter-

fering with freedom of conscience, and opposing a fundamental principle of the Constitution.

At the same time it would be said by these people that a law which would compel observers of the seventh day to make a Sabbath day of Sunday, was not in any way intolerant, or opposed to the principles of free government.

A Sunday law lays the hand of force upon individuals of whatever occupation, and there is no escaping from it except by moving out of the country. There is nothing optional, or in the nature of a contract, about the operation of the law of the land. But work for a business corporation is an optional matter entirely. No person is compelled to work for a firm that will not accommodate its business regulations to the requirements of his religion. There is no involuntary servitude in this country outside of its penal institutions. Such a thing is expressly forbidden by the Constitution.

There is all the difference in the world between turning the power of the government against an individual to compel him to a certain line of conduct, and the enforcing of a business regulation which causes inconvenience to an individual on account of his religion, by a corporation which has no authority over him whatever outside of his relation to it as an employé. He may of course be thrown out of a job; but that is no interference with his rights as a individual of society. No individual has an inalienable right to a job.

People who turn from the observance of the first day of the week to the seventh day, are almost always, if employés, thrown out of work in their former positions; but they never think of complaining that their rights have been infringed thereby.

The Constitution does not undertake to say how corporations or any parties shall run their business; if it did it would be the laughing-stock of the nations, instead of commanding their respect. It deals only with the business of government; and its principles are violated by governmental interference with conscience and by nothing less.

Far-Seeing Leo.

In order that the scheme of the papacy shall not be recognized in its true light, it is necessary for the pope to appear as though he was in perfect accord with the United States with reference to the question of religious liberty.

Consequently, Archbishop Chappelle hastened to tell the correspondent of the New York paper from which we quoted last week, that the "pope was absolutely in accord with the conditions of religious liberty existing in the United States, and would heartily welcome the same relation of church and state in Cuba, Porto Rico, and the Philippines should events establish our flag there permanently. . . . He believes in religious liberty before all things."

How is this? How does it happen that the pope is "absolutely in accord with the conditions of religious liberty" as it exists in this country? Is this the "absolute" truth? Or is "His Holiness" lying—doing evil that good may come? Or have the conditions of religious liberty in this country so changed that there is in this respect perfect agreement between this Government and the papacy? For it is certain that the papacy is opposed to religious liberty—other than that which is based upon a "right conscience" (as Cardinal Gibbons artfully expresses it),—the only "right conscience" being the Catholic conscience. Only a few weeks ago there was published in a New York paper an interview had by W. T. Stead with a Belgian statesman of prominence, of pronounced liberal views, with direct reference to the question of religious liberty in the Philippines. Asked if the pope shared his views on the question, the answer was: "You cannot expect the pope to make any declaration in that sense. He could not do so without repudiating doctrines affirmed by his predecessors. . . . As a matter of principle, no pope can declare in favor of any refusal to enforce religious uniformity."

But the principles of religious liberty that were adopted by the founders of this Government, and which are *supposed* to exist here to-day, were in direct opposition to the papacy. *And the papacy knows it.*

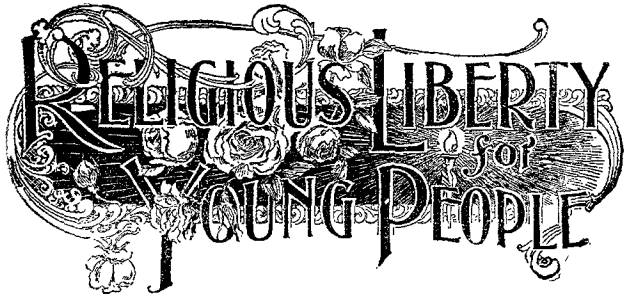
Thus a Catholic organ—the *Catholic World*—no longer ago than 1871 said: "Speaking of the Constitution: As it is interpreted by the liberal and sectarian journals that are doing their best to revolutionize it, and is beginning to be interpreted by no small portion of the American people, or is *interpreted by the Protestant principle* so widely diffused among us, . . . *we do not accept it*, or hold it to be *any government at all*, or as capable of performing any of the proper functions of government; and if it continues to be interpreted by the revolutionary principles of Protestantism, it is sure to fail. . . . Hence it is we so often say that if the American republic is to be sustained and preserved at all, it must be by the rejection of the principle of the Reformation, and the acceptance of the Catholic principle by the American people."

It therefore follows that when the pope expresses himself as being "absolutely in accord with the conditions of religious liberty existing in the United States" we are left to conclude that either the pope is lying or that he has "repudiated the doctrines affirmed by his predecessors" (in which case he will have ceased to be a Catholic, and therefore, in common fairness to the Catholic people, ought to vacate the pontifical chair); or that the "conditions of religious liberty existing in the United States" to-day are entirely different to what they were formerly.

And far-seeing Leo knows perfectly well that this last is true; while at the same time the American people are ignorant of it. And this very ignorance will enable the pope to more effectually "pull the wool" over the eyes of the American people.

Leo XIII. knows perfectly well what he is about; would that the American people—and especially those at the head of the Government—knew it too.

C. H. K.



The War of Principle.—No. 8.

"ALECK, you said that Christ overcame the whole Roman power. I do not see how. Did he not die under Roman law,—and that administered on a false charge? It seems to me Rome triumphed over him."

"That depends, Cecil, on what you regard as a triumph. Christ preserved his honor, his manhood, his principles. He asserted his complete independence of human power, and gave Pilate to understand that even the rulers of the state could have no power except it were allowed them from above."

"But why was it allowed?"

"To make manifest to men and angels the character of good and evil,—the difference between Christ and Satan. Jesus said that he could call for twelve legions of angels, and banish the Roman power or any other power he pleased, did he choose to use the power of force."

"Why did he not do it then?"

"Because, by so doing, he would have defeated himself in his plan of restoring men to allegiance to divine love, and of preserving the dominions of heaven in loyalty to God. It was *in* the plan to trust implicitly in God's love, even in the darkest possible hour, in all the human weakness of sorrow and death, and hold to utter independence of man, and utter dependence in God, in defiance of all that man and devils might do unto him."

"It certainly was marvelous self-denial to submit to death on a false accusation, when it might have been prevented by a word."

"Yes, from the self point of view, it was marvelous. On the other hand, what stupendous consequences made the scale balance on the side of the suffering of Calvary. "The destiny of a world trembled in the balance," and how much more we know not. More centered in that hour of destiny than we can fathom. At times we catch glimpses. The loyal angels had not utterly given Satan up, or seen the full malignity of his evil principle of self-dependence, until he came in personal contact with Christ and then the antagonism of his principle warred against the principle of dependence on God. The root of the

matter was his determination to be God, and have Christ's angels and men yield him homage."

"How do you know that he was still cherished by the angels?"

"I gather it from the words of Christ, when he says, 'Now is the prince of this world cast out.' 'The prince of this world cometh, and hath *nothing* in me.' Up to that time he had not been utterly cast out from the regard of the heavenly host; in that he still held some place, until he cast himself utterly out by murdering the Prince of Love."

"It was a strange way of overcoming," said Cecil, slowly.

"Yes, he conquered though he died, and his enemies themselves were forced to acknowledge his victory."

"How, Aleck?"

"In the first place, they had to find false witnesses. Pilate washed his hands of his innocent blood, the women wept as he went to the cross, the centurion declared him the Son of God, the thief recognized his divinity, the Jews had a Roman guard placed at his tomb. Men were convicted of his Godlikeness, of his high integrity, and knew he was the victor though he appeared the victim. That is why I said he overcame the Roman power; for the Roman power is simply the power of the world.

"Now what do you mean, Aleck?"

"I mean that Rome and the world are one and the same thing, and that if the world is not cast out, Rome is in us, and Rome crucifies the Christ in all ages to save herself."

"You grow more and more mystical. What do you mean by the world being in us, and the world being Rome?"

"The Word of God says, 'All that is in the world, the lust of the eyes, the lust of the flesh, and the pride of life, are not of the Father, but are of the world; and the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.'"

"Then do you think that it is 'the lust of the eyes, the lust of the flesh, and the pride of life,' that constitutes the world?"

"Yes, Cecil. Think of it carefully, and you will find that that is all that is in the world. All the rest is simply its manifestation, and this world originated and is sustained by the principle of human dependence. Utter reliance on God will cast the world and the lust thereof out, and give God room to will and to do in us according to his own good pleasure."

"Yes, said Cecil, slowly. The lust of the eyes leads to all outside show, the lust of the flesh to all self-gratification, the pride of life to all strife for supremacy,—yes, the world is in it; but how is the death of Christ in it?"

"Can you not see? Because that is the devil, and always was, and always will be. He was a murderer from the beginning. These lusts mount up as raging flames to consume God at last, and to enthrone self. The only way to be found guiltless of the blood of Christ and his people, is to have the world cast out; for the

world is Rome, and Rome is in us if the world is there, and Rome crucified the Lord."

"Yes, Aleck. That's easy to talk; but how is it to be done? Love of appearance, self-gratification and pride are as natural as the breath we breath."

"True. That's why there is need of divine power to overcome. Christ overcame Rome because he had overcome the world. We shall do it the same way."

"How? This looks a puzzle to me."

"This is the victory that overcometh the world, even our faith.' It brings us back to our principle, Cecil. Give up self, yield, rely on God in simple trust, and as he works in you to will and to do, work out your own salvation with reverence, and with consciousness of your own weakness; but with implicit trust in heaven."

F. E. B.

Studies in French History.—48.

"I BELIEVE we were going to learn something to-day about Louis XIV," said Professor Carman. "Who can tell me how old or about how old he was when his father Louis XIII. died?"

"I think he was only a little boy, but I can't tell his age," said Edna Philips.

"Yes; he was a very little boy, only four years old, and yet he had to be brought in to the Parliament, and placed in a great large chair, and repeat the words that had been taught him. He begun his reign in 1643, and he had the remarkable privilege, if it can be so called, of reigning over his people for 72 years. The little king's father appointed a great council to look after affairs, but the king's mother at last managed to gain the control, and she took for her adviser a man named Cardinal Mazarin. He was a very smooth spoken fellow, who seemed to want to please everybody."

"He couldn't have been very much like Richelieu then," remarked Max Smith.

"No, indeed; and the queen—Anne of Austria—was very much like her adviser, so they promised the people so many things which they could not or did not do for them, that it made a great deal of trouble.

"In 1648, when little Louis XIV. was only nine years old, the River Rhine became the eastern boundary of France, and the provinces of Alsace and Lorraine were annexed to France.

"Why, the River Rhine is in Germany now," said Charlie White.

"Yes; but Alsace-Lorraine was conquered from France in the late war of 1870. Now, some of the people speak German and some French."

"Was there war with Spain at this time, professor?"

"O yes, and there was for quite a period after this, but the trouble which was in unhappy France itself, caused by the unreasonable taxes, was much greater than any outside trouble. The war expenses were enormous, and it all fell upon the poor people."

"Why, I don't see what they did with all the money that Richelieu saved. You know you said he had left plenty of money in the French treasury at his death," said practical Jack.

"I know I did. But although this was true, the money did not last long with Mazarin at the head. Finally, because the people refused to endure the tax on the very food they ate, and were beginning to rise in open rebellion, Queen Anne, who had at first been so nice and kind, apparently to everybody, got angry and took the young king and his little brother and went down to St. Germain, where they exiled themselves for some time, while the people of Paris were having a very exciting experience."

"Rob and I spent about a day in that city," said Charlie White,— "it's on the Seine, right east of Paris, about thirteen miles."

"Meanwhile, all these troubles culminated in a civil war, in which I am glad to say there was not as much blood shed as is usual in wars, and lasted only five years"

"Did the little king come back home then with his mother?" asked Milly Brown.

"Yes, and peace reigned once more; but this war had fallen very heavily, as usual, upon the poor. The soldiers had torn up their fields and gardens, and the pleasant homes of many of them had been ruthlessly burned. We can form but a little idea of the misery caused by war, unless we experience it ourselves. We have learned of so many wars and have studied about so many of the troubles of unhappy France, that I fear we will become careless and fail to realize what all these things meant to the miserable inhabitants."

"How old was the young king before he really began to reign?" asked Fred Green.

"Only thirteen; just the same age that his father was accounted able to govern his kingdom. Finally, when he was twenty one, Spain and France concluded to be peaceable once more, and the young French king chose his cousin, the daughter of Philip of Spain, as his bride. You see it was first the alarm of war, and then wedding bells. So Louis kissed his royal uncle Philip, and presented his mother,—Philip's sister,—whom he had not seen for forty-five years, or since they were children. The bride's name was Maria Theresa. She was a good queen and Louis felt very badly when she died, although he did not treat her at all as he should have done."

"Was not the Cardinal Mazarin some way connected in making this peace?" asked Harry Ray, who did not very readily forget what he read.

"Yes; I think he should have the credit of bringing it about, though he did not live very long afterward. He had collected great stores of treasures and valuables, and he very much dreaded leaving it all. You remember the Bible says that where our treasure is, our hearts will be also. He died in 1661, but not until he had founded the French Academy, the Mazarine Library, and the Col-

lege of Four Nations. But when he died, the royal treasury was quite empty—quite a contrast to his own.”

“When he died, who took his place?” I hope it was some one who would use his influence to help the poor people,” said Milly Brown, who was a tender-hearted little maiden, and the continued woes of the suffering Frenchmen had deeply affected her sympathies.

“A man who was made Superintendent of Finance, named Fouquet—”

“Was he a good man?” eagerly asked Milly.

“Not unless you call a very dishonest man a good one, Milly; he loved dearly to live in the greatest luxury. One day he made a royal feast, and invited the king. Louis was astonished at the wealth and magnificence displayed. There were gold and silver dishes in so much greater abundance than anything the king himself could afford, that Louis would have had the vain fellow arrested and given over to justice at once,—knowing that he had gained all these things dishonestly,—if it had not been for the advice of his mother, Queen Anne.”

“Was he ever punished, I wonder?” asked Max Smith.

“Yes, and very severely. His property was confiscated, and he was shut in a dreary dungeon where he stayed until his death.”

“Wasn't this rather hard punishment?” asked Jennie Jacobs.

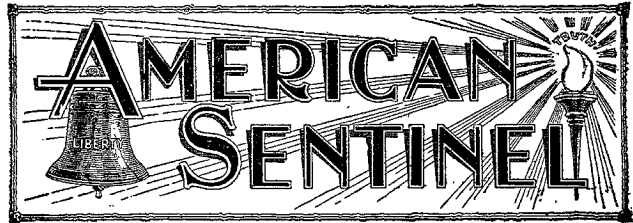
“It seems so; although he certainly deserved to be punished. But he had gained the ill-will of a sovereign who boasted that he was the state, and of course the man could expect no mercy.

“We will continue the study of Louis XIV. next week.”

MRS. L. D. AVERY-STUTTLE.

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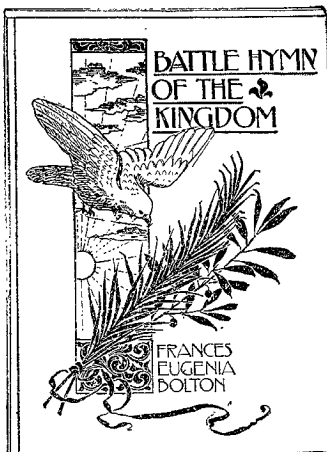
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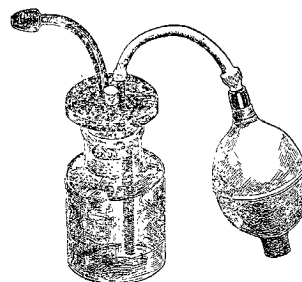
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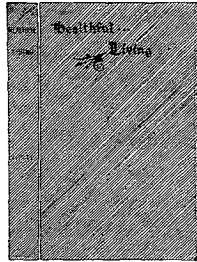
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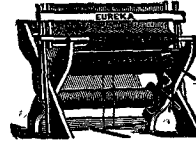
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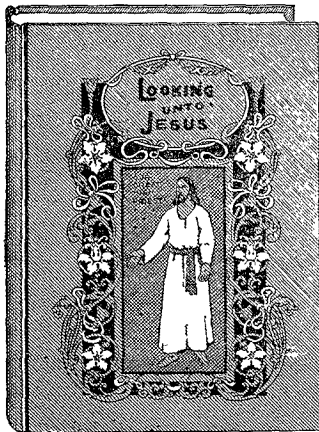
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American Sentinel.

NEW YORK, NOVEMBER 24, 1898.

WE are promised a report of the international W. C. T. U. convention for our next issue.

DO NOT miss the articles we are now printing on the subject of the proposed support of the Catholic Church in Cuba by the United States Government. You want to know what is being proposed in this line, and what it means; and your neighbors ought to know this too.

ANOTHER arrest has been made in connection with the effort to "preserve the sanctity of the American Sabbath" at Ford's Store, Md. The victim in this case is Mr. Neal, he being like the others an observer of the seventh day. The charge against him was that of keeping open store on Sunday. The arrest was made on the day Mr. Neal observes as the Sabbath. He was however released after being kept a short time in custody; for what reason we have not yet learned.

THE Rev. Dr. Mutchler, who is secretary of the Philadelphia Sabbath Association (the Philadelphia association for Sunday enforcement) is stirring things up along that line in Pennsylvania. Recently, says the *Philadelphia Inquirer*, he appeared at the session of the United Labor League of that State, and urged upon the representatives of labor that they should urge upon the legislature the necessity of looking more closely after the enforcement of Sunday rest. The league, it is stated, "heartily applauded the address of the secretary of the Sabbath Association, and the delegate from the Barbers' Union stated that they were reaching a point in their preparations where they were about ready

to begin the Sunday-closing movement by vigorous action."

For years the clergy represented in the Sunday-law movement have been urging the labor organizations to urge the necessity of Sunday rest by law; and their efforts are beginning to bear fruit. But there is something strange about a physical necessity that is not felt by the ones deprived of it until it is pointed out to them by a body of clergymen.

THE new governor-elect of this State, Mr. Roosevelt, is reported as having promised an era of "reform" in the State when he shall have assumed the duties of his office. "Re-

the young lady who was to do the christening. Let us talk softly about the foolish ceremonies of the heathen in other lands, in view of such heathen folly at home.

THE Turkish government has decided to put an end to the "Zionist" movement by prohibiting any further immigration of Jews into Palestine.

PROFESSOR EATON, well known in Methodist circles of the West, created a sensation at the Layman's Congress of the M. E. Church at Philadelphia, the 16th inst., by declaring that the churches had largely become

old-fogy organizations, which instead of pulling in the contest for the supremacy of truth and righteousness in the earth, were dragged along by the force of moral sentiment which was working in the world without; that the church to-day does not exist for the people, but seems to imagine that the people exist for it. Whether Professor Eaton's charges are warranted in whole or only in part, it is significant

that they are made at a time when the church is manifesting much activity in the arena of politics.

ACCORDING to statistics, Christianity is declining in the earth at the rate of about one per cent. of the population every seven years; that is, an additional one per cent. of the inhabitants become non-Christians in that period. This of course is mainly due to the increase of population in heathen lands. It should be borne in mind that only nominal Christianity can be measured by statistics.

WHAT a man ought to be, and what he can righteously be forced to be, are conditions which have no necessary relation to each other.

SPECIAL OFFER.

The price of the "Sentinel" is \$1 per year, but the publishers have decided to extend to every subscriber now on the list an agency for the paper, and receive new subscriptions from them at the regular agent's rate; namely, 75 cents per year.

In addition to this, we will date the expiration of the subscriptions January 1, 1900, thus giving the remaining weeks of this year FREE.

formers" throughout the State will doubtless bear this in mind—not excepting those who want reform by religious laws.

WHY is it that a person has to be religious, and a believer in the theological dogma of Sunday sacredness, in order to be impressed with necessity of Sunday rest on physiological grounds?

AN effort was made by Milwaukee brewers to have the new battleship "Wisconsin" christened with a bottle of beer instead of wine, the brewers offering to have a special bottle blown for the occasion and inclosed in a gold and silver net, on which was to be a plate engraved with a picture of the ship and a portrait of