

# AMERICAN SENTINEL

LIBERTY

TRUTH

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

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CHRISTIAN truth will outweigh secular errors and worldly follies; but the ballot is no heavier in the scale of the church than in that of the world.

others of the same class have to be employed to do the turning.

THE true purpose of government is the good of the individual, and not its own good at the expense of the individual.

THE church can never conquer the world with the world's weapons.

It is a very near-sighted Christian who mistakes the hall of legislation for the temple of God.

THE cause of righteousness was never promoted in the earth by a compromise with evil.

THE legislature which sets out to purge the state or city of sin, has forgotten that evil must be overcome with good, as darkness with light.

It is not strange that it takes so long to "turn the rascals out" of political office, considering that so many

MANY an individual is willing to work earnestly to correct the "public morals" in order to divert his mind from an unpleasant sense of deficiency in the state of his own morals.

THE Christian Church has become very unbalanced when it desires to hold the balance of power in civil government.

RELIGIOUS bigotry makes a man so tired on Sunday that he cannot rest unless everybody else in the neighborhood is resting too.

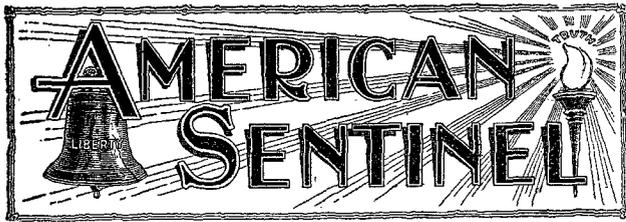
THE "Christian vote" of this country can never be made available for practical results upon any line of action to which the world does not consent.

THE church is the light of the world only while she remains above the level of the world.



WILL THE CHURCH VOTE OUTWEIGH THE SECULAR VOTE?

CAN the church reform society and eliminate the unrighteous features from the Government, through politics? How can she expect to do this, when her political strength is less than one third that of the unrighteous world? Why, in the face of this plain truth, does the church continually seek to set up righteousness in the Government and in society by law? Evidently, the only thing the church can do in this situation is to effect a compromise with the world, as is always done in politics by the weaker party. The world will be willing enough to do this, and to set up an image of righteousness by incorporating certain religious observances into the law; but like every compromise with the world, it will be a religious delusion. The cause of righteousness cannot be advanced by any compromise of truth with error, or of light with darkness.



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

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(Entered at the New York Post-office.)

### Liberty.

We want no flag—no flaunting rag—  
 In Liberty's cause to fight;  
 We want no blaze of murderous guns  
 To struggle for the right;  
 Our spears and swords are printed words—  
 The mind's our battle-plain;  
 We've won our victories thus before,  
 And so we shall again.

We love no triumphs gained by force—  
 They stain the brightest cause;  
 'Tis not in blood that Liberty  
 Inscribes her sacred laws;  
 She writes them on the people's hearts,  
 In language clear and plain;  
 True thoughts have moved the world before,  
 And so they shall again.

We want no aid of barricade  
 To show a front to wrong;  
 We have a fortress in the Truth  
 More durable and strong.  
 Calm words, great thoughts, unflinching faith  
 Have never striven in vain;  
 They've won our victories many a time,  
 And so they shall again.

Peace, progress, knowledge, brotherhood,  
 The ignorant may sneer—  
 The bad deny; but we rely  
 To see their triumph near  
 No widow's groans shall mar our cause,  
 No blood of brethren slain:  
 Kindness and Love have won before,  
 And so they shall again.

—Mackay.

### Fourth Century and Nineteenth Century Parallels.

THE early Christian Church, when it went forth to fulfill the divine commission to "preach the gospel to every creature," met with severe persecution at the hands of Rome. Rome was then pagan, and the meas-

ures employed against the Christians were taken in the name of paganism, in the name of the pagan principle which compelled worship of the gods of Rome.

But in spite of persecution, Christianity spread throughout the empire, carrying with it the divine principle of brotherly love and regard for the rights of beings created in the image of God; teaching men to render to Cæsar the things that were Cæsar's, and to God the things that were God's. Toleration came in the place of persecution, and a final acknowledgment of the right of the Christians, and of all men, to worship only the God of their own choice.

But ere long, a professor of the Christian religion sat on the throne of the empire, and the church which held the name and practiced the forms of Christianity became the dominant power in the land. Church and state were united, and the state did the bidding of the church. And then persecution was again waged, more severely than ever, against those who maintained allegiance to the principles of the divine government. The realm of conscience was invaded, religious freedom was swept away, individual rights were denied, on a wider scale than had been done before. But this time it was done in the name of Christianity. In the name of that which had before proclaimed the right of every man to think for himself and to worship as his own conscience might dictate,—in the very name of that which had demanded this for all men, all this was denied to men. And that produced the worst persecution, the worst state of things in politics and society, that the world ever knew. The very light that was in men became darkness, and how great was that darkness was made known by the long night of the Dark Ages.

And now, in this country, is to be seen a parallel to this retrograde movement which brought darkness and ruin upon the world then, and which can only have a similar result to-day. The United States Government arose to proclaim to the world the principles of civil freedom, the right of men to self-government. Its separation from the monarchy of Great Britain was justified by the Declaration of Independence, which proclaimed all men to be created equal and possessed of inalienable rights, to preserve which is the only legitimate object of civil government. Situated in a territory which had become a refuge for the oppressed of other lands, the principles of civil and religious freedom found in this Government the soil for vigorous growth, and the opportunity for a world-wide influence upon man. The right of men to self-government was asserted not only for the citizens of this Government, but for those of all governments on the earth.

But now, the United States Government itself is departing from the principles for which it has hitherto stood. When it arose as a power among the nations, it protested against despotism in the name of the inalienable right of all men to civil and religious freedom. Its policy was that of "government of the people, by the people, and for the people." But a new policy is coming

to the front; territory is now held under the authority of the United States in which the majority of the people have no voice in the Government. This is the case in Hawaii, which is now under military rule, than which a more despotic form of government does not exist. Porto Rico is another district under the like rule, and Cuba and the Philippines are almost certain to be incorporated into the national domain on a similar footing. The dream of American statesmen is of empire, rather than of "Liberty enlightening the World" with the glory of free government.

And all this is done in the name of liberty,—in the name of the Constitution which is the great charter of free government and of the Declaration of Independence by which the national policy professes to be guided. In the name of liberty a government is set up over a people which holds them in unwilling subjection to a foreign power. Under such a policy the light of free republican government, founded upon the recognition of inalienable rights, must be turned into darkness, and only despotism worse than that against which our forefathers protested can be the final result.

And this is a real and a terrible menace to America to-day and to the world; for the effect of it will be worldwide. As Ex-Secretary Carlisle has said, "Better a thousand times that monarchical Spain should continue to rule a people against their will than that the United States should usurp her place and hold them in subjection in the name of liberty and humanity."

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### Reform by Law in the Roman Republic.

TO REFORM society by law has always been a pleasing vision in the minds of people who have not learned the truth that every true reform in society must begin in the heart of the individual member of it, by the exercise of his own will. This being so, the experiment is one that has been often tried, and the lesson of the results is plainly written in the pages of history.

The last days of the Roman republic furnish this lesson among many others of value to those concerned in the experiment of republican government to-day. In the last days of the Roman republic society had fallen into moral ruin. The individual no longer held himself in moral restraint; he no longer exercised the power of self-government. And this was what brought the last days of the republic, as it is what must always bring the last days of government "of the people, by the people, and for the people." Yet there was left in the public mind a consciousness of the fact that the crimes from which they no longer held themselves back were worthy of punishment; nor was there lacking a zeal to enact laws against them. The experiment of reform by law was afforded a fair and thorough test. Of this history sets before us the following facts:—

"Caesar acted directly with the assembly of the peo-

ple, and passed such laws as he pleased. Yet it must be said that he passed none that were not good enough in themselves, but they were laws which in fact meant nothing. There was no public character to sustain them, and consequently they were made only to be broken. There was a law for the punishment of adultery, when not only Caesar, but nine tenths of the people were ready to commit adultery, at the first opportunity. There were laws for the protection of citizens against violence, when every citizen was ready to commit violence at a moment's notice. There were laws to punish judges who allowed themselves to be bribed, when almost every man in Rome was ready both to offer and to receive bribes. There were laws against defrauding the revenue, when almost every person only desired an opportunity to do that very thing. There were laws against bribery at elections when every soul in Rome from Caesar to the lowest one of the rabble that shouted in the Forum, was ready to bribe or to be bribed. 'Morality and family life were treated as antiquated things among all ranks of society. To be poor was not merely the sorest disgrace and the worst crime, but the only disgrace and the only crime; for money the statesman sold the state, and the burgess sold his freedom; the post of the officer and the vote of the jurymen were to be had for money; for money the lady of quality surrendered her person, as well as the common courtesan; falsifying of documents, and perjuries had become so common that in a popular poet of this age an oath is called "the plaster for debts." Men had forgotten what honesty was; a person who refused a bribe was regarded not as an upright man, but as a personal foe. The criminal statistics of all times and countries will hardly furnish a parallel to the dreadful picture of crimes—so varied, so horrible, and so unnatural.'—*Mommsen*. In this condition of affairs such laws were nothing more nor less than a legal farce."

And it cannot be denied that similar conditions furnish many a legal farce in the American republic to-day. Good laws may be looked for as the outcome of moral reform, but it is useless to look for moral reform as the outcome of the laws, however good they may be in themselves.

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### Behind the Times.

THE *Defender*, a New England organ devoted to Sunday and its compulsory observance, devotes several columns to the publication of queries, complaints, etc., from correspondents. One of these expresses his concern over the Sunday situation in his neighborhood as follows:—

"I wish you would tell me where I can get a copy of the laws in regard to the observance of the Sabbath, that is, something that defines what is in violation of the Sabbath according to the laws of the commonwealth. There has been some work on the Sabbath in this neighborhood lately, and I know it was *absolutely* unnecessary, but I do not know as I could *prove* it before the *court* where the case would be tried, if they were prosecuted. I went to the chief of police, to see if I could find out what steps were necessary to stop such work, and he said that 'I would be unable to sustain any case, as the man would say it was necessary work.' It makes me

sad to think that in good old New England one has got to sit down and let evil reign supreme. There is something wrong somewhere. Either the laws are not what they should be, or else those in positions to execute them are in league with those that break them."

This is the view of things to which one is educated by the teaching that Sabbath observance must be preserved by law. Unless the laws against Sunday observance can be enforced, "one has got to sit down and let evil reign supreme"! No hope in the efficacy of gospel preaching to overcome evil, no hope in the power of God to regenerate the heart, or in the softening influence of the message of divine love upon even the hardened sinner—no confidence in any power to overcome evil except that of human statutes executed by the sheriff and the courts! How far from Christianity is such a view!

Yes; "there is something wrong somewhere," and not only in that neighborhood, but in every neighborhood the world over. Men are bad, thoroughly bad. The great majority of them are controlled by the carnal mind, and the heart that "is deceitful above all things, and desperately wicked." And the great majority of the race have been in this condition almost since time began. Adam, the head and beginning of the race, fell from his perfection and became carnal, in the Garden of Eden. That is the something that is wrong somewhere and everywhere; but the *Defender's* correspondent seems to be nearly six thousand years behind the times in getting at the fact.

There is no use trying to reform society by law. Only that which can transform can properly reform the descendants of Adam. Laws are useless without sentiment to support them, and the sentiment cannot be manufactured by the law. The sentiment is the proper source of the law, and not law the source of sentiment. The transforming power that is available in this world is that of divine grace; and that is as powerful to-day as ever. Relying upon that, no one need ever feel that he must sit down in despair.

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### Rome's Advice to the United States Regarding the Philippines.

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THE Roman Catholic view of the proper solution of the religious problems raised by the coming of the Philippine Islands under the authority of the United States is presented in a late issue of the *Catholic World*, by "Father" Doyle. This papal spokesman wants Protestant missionaries to keep out of the Philippines, and plainly hints at his regret that he has not the power to give his wishes in the matter the force of a command. He says moreover that the passing away of the old Spanish system is a fortunate thing, because with that out of the way the Filipinos will become more attached to the priests—as if it were not a fact that the Spanish government and the Catholic Church are in close alli-

ance, each one giving its sanction to the principles and deeds of the other. We quote the following:—

"The coming of the American system at this time is very providential to the native Filipinos. The loves and the religious associations of their childhood, now that they are stripped of all tyrannous exactions from the civil order, will revive, and the devotion they have always had for the *padres* will assert itself. If in the next few years the administration of affairs is conducted with wisdom, we may hope to win the entire native population to our side. We must learn a lesson from our 'century of dishonor' with the American Indians. If we send among the Tagals 'swaddlers' and politicians to sow corruption and degradation, we shall reap the whirlwind in dissension and revolution. The possession of the Philippines will become a very costly experiment, and what is worse than mere loss of money, our influence, which has been given to us to uplift and free, will be perverted to debauch and enslave. *Were I in authority I would persuade every Protestant minister to stay away from Manila.* [Italics ours.] I would select the most thorough Americans among the Catholic priests of the country, and establish an *entente cordiale* between them and the civil authorities. I would appoint as governor-general a broad-minded military man—one who understands the inner workings of the Catholic religion. He need not be a Catholic, but he should have no antipathies against the church, and should strive to gain the sympathetic adherence of the ecclesiastical authorities. He should proceed in the establishment of courts and tribunals on the American plan, he should look out for the sanitation of the cities, suppression of rampant vice, and, as he is in duty bound, leave religion to its own devices. Proceeding on these lines, we shall not conquer the Philippines so much as we shall win them to our way and methods, and not many years will have passed before we shall have planted among the Orientals the seeds of the freest and best government on the face of the earth."

But the "freest and best government on the face of the earth" would not be where all other religions are excluded except the Roman Catholic. Where such exclusion has been maintained, the governments have been at the very opposite extreme of the freest and best, as witness some of the governments in South America. The purposes of Rome are evidently not changing upon this point.

The statement by "Father" Doyle that a whirlwind of "dissension and revolution" will follow in the Philippines unless care is taken to leave the people under Catholic influence and control, hardly accords with the claim that five-sixths of the people have been converted to Christianity, as is claimed by Catholic authorities. It does not speak very favorably for the Roman Catholic idea of conversion. True Christians are not thus led into raising whirlwinds of violence and crime.

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"It is an excellent paper. Its politics are according to the gospel," is what a Methodist minister from Wisconsin writes in reference to the *SENTINEL*; at the same remitting \$1 for a year's subscription.

**Don't Cut God Out of the Constitution.\***

BY FANNIE BOLTON.

WHAT would you do with the Constitution?  
 That you're here with your knives and scissors,  
 Cutting out this and that good conclusion,  
 And littering the floor with slivers.  
 What's this you've cut? "equal rights?" of all things!  
 Congress makes no religion!  
 "Inalienable rights," that you say are small things;  
 But you're letting in devils legion.  
 "Making room for God in the Constitution?"  
 Say, stop it! you're off the track.  
 Don't dare to make such a substitution,  
 The god you'll get in is black.  
 For where "equal rights" are found for man,  
 And "inalienable rights" protected,  
 The eyes of those who have power to scan,  
 See the God that you've ne'er detected.

God is found in the Constitution  
 With love and equality,  
 Keeping the State from a mad intrusion  
 On conscience and liberty.  
 To cull these out of the Constitution,  
 O never have we a doubt,  
 But behind it all is a resolution  
 To cut our adored God out.

To cut out "inalienable rights" indeed,  
 "Equality with the law,"  
 To leave the State to enforce a creed,  
 And to make men bow with awe,  
 To say all men are not free and equal,  
 That God may be in. O shame!  
 Can we not read in the past the sequel  
 Of God and his creature's blame?

God is always in love and freedom,  
 God is always in right.  
 Take down the tomes of the past, and read them,  
 And learn what is dark and light.  
 You've put bitter for sweet, and sweet for bitter,  
 Of righteousness made a sin.  
 I see from the things you've cut out in your litter  
 That you're letting the devil in.

**Union of Church and State Condemned by History.—No. 2.**

By B. W. Noel, M. A.

WHEN the churches began to be corrupted by the increasing wealth of their ministers, this pagan union of the state with the priesthood was extended to them; and emperors with the Christian name sought the aid of a corrupt Christian priesthood, as heathen emperors had sought the aid of augurs and of heathen priests. Constantine, who first openly protected the Christian churches, can scarcely be supposed to have done so from religious feeling. The progress of Christianity had been

very considerable. If, before this reign, the Christians did not amount to more than one-twentieth part of the population, as asserted by Gibbon, still this number of avowed Christians, at a time when the profession of faith in Christ exposed them to martyrdom, indicates that a larger number were secretly convinced of its truth. Licinius, the rival of Constantine, could not, by his heathen zeal, raise any popular enthusiasm in his support; and if we had no other proof of the numerical extension of professed believers, we may infer it with certainty from the recorded habits of the clergy. "During the third century," says Mosheim, "the bishops assumed in many places a princely authority; they appropriated to their evangelical function the splendid ensigns of imperial majesty. A throne surrounded with ministers exalted above his equals the servant of the meek and humble Jesus; and sumptuous garments dazzled the eyes and the minds of the multitude into an ignorant veneration for their arrogated authority. The example of the bishops was ambitiously imitated by the presbyters, who, neglecting the sacred duties of their station, advanced themselves to the indolence and delicacy of an effeminate and luxurious life. The deacons, beholding the presbyters deserting thus their functions, boldly usurped their rights; and the effects of a corrupt ambition were spread through every rank of the sacred order."

The splendor and ambition of the clergy manifest clearly that the Christians were become a powerful body, whom Constantine would desire to attach to his cause, and their number renders it very probable that policy was the earliest ground of his Christian profession. "His conduct to the Christians was strictly in accordance with his interests; and it is very probable that the protection with which he distinguished them may, in the first instance, have originated in his policy."—*Waddington*.

But if it began in policy, political considerations would still more powerfully urge him to continue it. He had learned, no doubt, from the disturbances continually excited by Licinius, that neither himself nor the empire could enjoy a fixed state of tranquility as long as the ancient superstitions subsisted; and, therefore, from this period, he openly opposed the sacred rites of paganism as a religion detrimental to the interests of the state.

On the other hand, it is too plain that he was an irreligious man. It was in the year 313 that he published the edict of Milan, by which he proclaimed universal toleration, and secured to the Christians their civil and religious rights. But, in the year 325, he ordered his rival, Licinius, to be strangled; and the same year in which he convened the Council of Nice was polluted by the execution, or rather murder, of his eldest son. "It is not disputed that his career was marked by the usual excesses of intemperate and worldly ambition; and the general propriety of his moral conduct cannot with any justice be maintained."—*Waddington*. After his conversion to Christianity he still continued, as supreme pontiff, to be the head of the religion of heathen Rome, and

\* Suggested by the Cartoon in our issue of October 13.

thus continued to be invested with more absolute authority over the religion he had deserted than over that which he professed. But, as he had been the head of the heathen priesthood, it seemed to him right that he should make himself equally the head of the Christian priesthood. He, therefore, assumed a supreme jurisdiction over the clergy.

One of the earliest objects of his policy was to diminish the independence of the church; for which purpose he received it into strict alliance with the state; and combined in his own person the highest ecclesiastical with the highest civil authority. The entire control of the external administration of the church he assumed to himself. He regulated everything respecting its outward discipline; the final decision of religious controversies was subjected to the discretion of judges appointed by him; and no general council could be called except by his authority. Though he permitted the church to remain a body politic distinct from that of the state, yet he assumed to himself the supreme power over this sacred body, and the right of modeling and of governing it in such a manner as should be most conducive to the public good. Thus he exercised at once a supremacy over the heathen and the Christian priesthoods. He was the chief pontiff of heathenism, and the chief bishop of the Christian church. And this state episcopate he exercised many years before he was baptized; and long before he was a member of the church he was its *summus episcopus*; and only a few days before his death received from Eusebius, bishop of Nicomedia, the ceremony of baptism.

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### The Holy Spirit and Sunday.—No. 9.

BY C. H. KESLAKE.

PROTESTANTISM can never die. It is essentially a protest against the papacy and its arrogant, its blasphemous, claims. Being a protest against the papacy, it must be that so long as that power shall exist, so long must Protestantism continue, and eventually gloriously triumph.

The principle for which Protestantism stands is the Bible as the only standard of faith and morals; whereas the principle for which Catholicism stands, is the Bible and tradition—with tradition the more clear and safe.

It is no argument against the Protestant idea, as set forth above, to say that from its beginning in the sixteenth century it has not always been consistent with its profession, inasmuch as it has taught much that is not to be found in Scripture; while, on the other hand, it has failed to teach much that is revealed in the divine Word.

Beginning with the principle that the Bible alone is the standard of faith and morals, Protestantism—consistent Protestantism—simply holds itself ready to renounce error on the one hand, and to teach the truth as contained in the Word of God on the other.

It in no wise militates against Protestants for the true Protestant to acknowledge that while contending for the Protestant principle, there were some things held to which were not consistent with the principle itself. He does not claim that he knows all that the Bible teaches. He simply knows that that Word is spirit and life (John 6:63); that the "Word of God is not bound" (2 Tim. 2:9); that the opening of the Word giveth light (Ps. 119:30). And, therefore, as that Word continues to open, and give understanding to the simple, it will simply expose error by revealing the truth. And when such is the case, the error is gladly renounced, while the truth takes its place.

This blessed work must go on until the believer is completely delivered from error, and the point reached when all he knows will be nothing but the truth; and the last vestige of error being removed, there will be nothing left, but for the Word to continue to open, and through endless ages, truth after truth be revealed.

It is possible for the professed Protestant to stop short and come to a point where, for various reasons, he will refuse to yield up error for truth. But that matters not so far as Protestantism is concerned. It will simply go on and leave him hopelessly in the rear; and he would then become a Protestant only in name.

As we have already seen in previous articles, when Protestantism began there was retained as an article of faith that which was not to be found in the Bible, but which was acknowledged to exist solely by the authority of the (Catholic) church—namely, the Sunday. Stultifying though it was, and a matter much to be regretted, it did not prove the Protestant principle wrong. Not being fully understood then, it could only be a matter of time when it would be understood, and the Sunday institution be repudiated by every true Protestant.

Nor is this all. The reader who has followed us in the investigation of this subject will have seen that when the Protestant principle came up and the General Council of Trent was convoked to meet the "heresy," it was met right on this question of Sunday.

So far as the Catholic Church was concerned, tradition prevailed, resting its claim for recognition solely upon the Sunday institution. Sunday, therefore, was the test.

That being so, and inasmuch as Protestants themselves at the Council of Augsburg had conceded as valid the church's claim with reference to the Sunday, it was clearly a victory for the Catholic Church. But it did not prove, however, that the principle contended for by Protestants was wrong. It must be acknowledged that the Protestants stultified themselves; but the doctrine that the Bible alone is the only standard of faith and morals, is eternally true.

Now as Sunday was the test at the beginning of the Reformation; as the Catholic doctrine of tradition was sustained in the Council of Trent by the fact of the existence of Sunday; as Protestants had stultified themselves

by retaining the Sunday, while acknowledging that it existed solely on the authority of the Catholic Church, it follows to an *absolute certainty* that this question of Sunday must again come up and be the test as between the Catholic principle of tradition and the Protestant principle of the Bible only. The time *must eventually come* when Protestantism, to be consistent with itself, must utterly repudiate Sunday as the Sabbath of the Lord.

And finally, as the work of Protestantism, or, which is the same thing, the Reformation, expressed in the principle that the Bible only is the standard of faith and morals, was emphatically the work of the Holy Spirit; and as the Protestant principle was stultified by the retention of Sunday, which has no scriptural support, the logic of the whole thing—the sum of the whole matter—is, that with the revival of the Sunday issue, Christians and everybody else will be brought to choose between the Holy Spirit and the Sunday. One or the other must be repudiated. Which shall it be?

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### Rome Showing Her Intolerance.

BY JOHN MCCARTHY.

Two months ago we made our way up to the northern part of the province of Santa Fé, denominated "Chaco Santafecino," to preach the gospel of Jesus Christ in the Spanish language. We delayed sometime in Colonia Ocampo making an effort to spread the glorious news of Jesus' soon coming. The Lord blessed our weak effort and a small company of sixteen or seventeen determined to follow the truth as it is in Jesus. Of this number, ten were Roman Catholics.

The news spread like wildfire throughout the whole district, and the people were warned not to come to our meetings, nor even to receive me into their houses. Then began a persecution against the brethren recently converted, but God strengthened them by his grace, and they were able to stand firm in the truth, while the turbulence raged about, and were more than conquerors through Him who hath loved them.

From there we decided to go further north to Las Locas and San Antonio. We immediately began meetings in a house exactly half way between the two villages, and night after night we had the meeting-room filled with hungry souls, who sought to obtain the bread of life to satisfy their hunger.

Soon the power of God was seen to work upon the hearts of the people as we revealed the falsity of human tradition, and of the necessity to build upon something more substantial than the words of weaklings like ourselves. As a consequence, the priest became enraged and went personally from house to house, warning the people against us. In the houses of some he found Bibles and books which had been sold by our colporters upon previous occasions; he immediately gathered together a

that he could find, and then burnt the same; telling the people that he would rather see them reading the most indecent books, than reading the "poisonous books" called the Bible, etc.; since such books would eventually lead the possessors of the same to eternal perdition. Some, however, had the courage of their convictions and refused to deliver up their Bibles, one man telling the priest that his eyes were opened by the reading of the Word of God to behold the errors of Rome, for which reason he prized it as his life.

Several began to fully follow the Lord, and keep his commandments, among them one young man, the son of an Austrian Roman Catholic. The father is the right-hand man of the priest, and consequently when he ascertained that his son had united with the Sabbath-keepers, his rage knew no bounds, and acting upon the counsel of the priest, he expelled his son from his house, threatening to kill him should he ever return to his home without having abandoned his "heresy," and at the same time telling him that henceforth he was disowned and disinherited. However, the young man loved God's truth more than earth's treasures, and to-day is rejoicing in the knowledge of the gospel.

The priest is now doing his utmost to incite the population to expel me from the place, and threatenings, etc., are brought to bear against me, to intimidate me, and prevent my preaching the gospel. To one Italian family he said he deplored the lack of fidelity of the members of the mother church, comparing them with the Catholics of the Dark Ages, who would not have countenanced for a single moment the propagation of such heresies as we are disseminating in his district; and concluded by urging them to a fulfillment of their obligation, to eradicate all teachings such as are contrary to the dogmas of Rome.

However, this persecution, instead of doing our work harm, has had a most blessed effect, since it has caused a complete division between the people; and our brethren are now well known as Sabbath-keepers, and although despised are preaching by their lives the importance of a practical Christianity for the human race.

One brother has already offered us a piece of land 100 yards by 100 as a site upon which to build a church in the future upon the principal street of the village.

Let us not be deceived by the false clamorings of some people to-day who say that Rome is more liberal now than before. Such assertions have no foundation; for where the Catholic Church obtains the least power, there we behold what she would do if she only could. The coercive spirit is just as much alive to-day in the Catholic Church as ever; but it is restrained only in such places where she has not the power to accomplish her iniquitous designs.

May the Lord strengthen us by his grace, so that we may stand firm in the coming hour of tribulation, preferring death or suffering to the acceptation of man-made doctrines.

*Argentine Republic.*



ONE hundred prominent residents of Santiago have sent an urgent appeal to President McKinley asking him to recommend to the Vatican that a certain Cuban priest be appointed to the archbishopric of that city. We have not learned that the President paid any attention to this appeal to offer advice at the Vatican, notwithstanding he has been the recipient of considerable advice from the pope.

\* \* \*

CHAPLAIN MCINTYRE, who served in the navy on board the "Oregon" during the latter part of the war, has been court-martialed and dismissed for having uttered statements reflecting upon Admiral Sampson and Captain Evans relative to their actions in the engagement with the Spanish fleet off Santiago. Doubtless this will be a sufficient reminder to other chaplains that the Government does not solicit any activity on their part in the line of critics.

\* \* \*

THE court-martial itself shows that the Government views the office of chaplain as being a military office, like those in any regular branch of the service; otherwise this form of trial would not have been resorted to in dealing with the offense. Government chaplains may now understand, if they have never realized it before, that the religious character of their office in no way exempts them from the discipline to which all secular officials are subject. As chaplains, they will be treated as mere creatures of the Government, to be created, disciplined, and deposed at the pleasure of those in governmental authority.

\* \* \*

AND in this, there is to be seen as plain an example of union of church and state as is furnished in lands where there is an established state church. The General Government might just as properly maintain some church for the welfare of its citizens, and create and depose the officials of the same, as to maintain chaplains for the men in its army and navy. The principle of state maintenance of religion is the same in either case.

\* \* \*

BUT, passing from this feature of the case, it is plain to be noted that an alliance with the state in which the state is the controlling power, will not be satisfactory to the church. For if there is one thing above others in

which a clergyman does not want to be curtailed, or to be answerable outside the church of his choice, that point is the exercise of his gift of speech. He is accustomed to speak with a certain authority derived from his office as an ambassador for God, which does not attach to the words of men in secular callings. He desires to have what he says received by the people with a deference begotten of the idea that he is a successor of the ancient prophets. With this view of his office and prerogatives he will not readily fall in with a system which subjects him to the supervision and control of the secular authorities. The church has assumed to speak with the same authority upon affairs of state, as she does upon matters of the soul's welfare. She aims to have here the directing and controlling voice in public affairs, rather than to be bound by an authority making no claim to be endowed by a higher than human wisdom.

\* \* \*

HAWAII, it is stated, will not become a Territory like those sections of the United States not admitted to the Union as States, but will be a district under military rule, according to the following proclamation lately issued by General Merriam: "For better administration, and subject to the approval of the Secretary of War, the territory lately constituted the Hawaiian republic is hereby constituted a military district, to be known as the District of Hawaii, to be under the command of Brigadier-General Charles King, United States Volunteers, with headquarters at Honolulu."

\* \* \*

No other territory of the United States was ever in time of peace under military rule, save in case it was the scene of riot demanding suppression by an armed force. There is nothing in the Constitution or in the principles of American Government upon which the Republic was set up, which sanctions military rule over any people in time of peace. Military rule is despotism in its very nature; and it must be resorted to now because the principle of government by the consent of the governed, if applied in Hawaii, would at once throw off the yoke of a foreign power. As well might the Government set up a monarchy in Hawaii, so far as the Constitution and the principles of free government are concerned.

\* \* \*

THE war with Spain, it will be remembered, was started with a view to the rescue of the Cuban "reconcentrados." This was the principal plea of those who urged most strongly a resort to arms. But what the war has accomplished for these poor people may be inferred from the following which is published by the New York *Christian Advocate*:—

"Dr. José Congosto, Secretary General of Cuba and Press Censor under General Blanco, passed through this city on his way to Paris as an attaché of the Spanish

Peace Commission. He says that there are at least six thousand sick Spanish soldiers in Havana. He affirms his belief that the great question how to bring prosperity and happiness for Cuba is primarily not political, but social. His opinion is that if General Torál had not lacked courage and gone into negotiations with the enemy, the end might have been different. Dr. Congosto, before going to Cuba, was special consul at Philadelphia and speaks English fluently. He was asked as to the condition of the reconcentrados. He replied, 'There are none. They are gone.' 'Where?' 'God knows.' 'Do you mean they are dead?' 'That probably explains it better than I can. This is a subject which I prefer not to discuss.'

"Whatever, then, we have done by the war, and it is much, we have not saved the reconcentrados."

That the suffering of this class of the Cubans became more acute upon the outbreak of war is a well-known fact. And it now appears that practically none are left to reap the benefits of freedom.

\* \* \*

An individual who wants to be favored in his community because he "keeps the Lord's day," writes thus to *The Defender*, organ of the "Sabbath Protective League" of New England:—

"I keep the Lord's day. My store is open three hours, while all the other drug stores are open all day. I refuse to take a license to sell liquors, and do not sell even alcohol. On Sundays I am open for the sale of medicine only. Do the temperance and Christian people try to help me by trading with me? No; not over two per cent. They would let me go hungry, so far as they care by substantial assistance. They go to the stores that keep open Sundays, and sell all the liquors that are called for. They make these places respectable by their presence and trade."

All of which only reveals the selfish character of the sentiment which is behind the Sunday crusade.

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### The Pope Is Glad.

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THE commissioners appointed by the United States and Spain to frame a treaty are in session in Paris.

The American commissioners demand that Spain cede to the United States the whole Philippine group of islands. As soon as Pope Leo XIII. heard of this he was glad and expressed his approval of the transfer of the islands to the American Government. At first thought this might be wondered at, but by looking a little closer, it can be seen why he has so expressed himself.

A few years ago when the National Reformers were presenting petitions to Congress in favor of a Sunday law, they represented that 7,200,000 Catholics in this country were in favor of it. Although their claim was untrue, yet let us calculate that there are that number

of Catholics in this country at the present time. Now a little sum in addition will not be out of place:—

Number of Catholics in the United States	
before the war with Spain.....	7,200,000
In Porto Rico.....	300,000
In Cuba.....	1,500,000
In Philippines.....	9,000,000
Total.....	18,000,000

Total number of Catholics under the protection of the Stars and Stripes at the close of the war with Spain, 18,000,000,—a number nearly equal to the total membership of all the Protestant denominations in this country put together.

Is it any wonder then that Pope Leo XIII. is glad when the prospects are that there will be two and a half times as many Catholics belonging to this country at the close of the war as there were before? Rome will not be slow to take advantage of this new power. She knows that she has reasons to be happy, and it is time that the people of this country should be on their guard and know what the purposes of Rome are in regard to this nation.

JUDSON A. BAKER.

*Bastrop, La.*

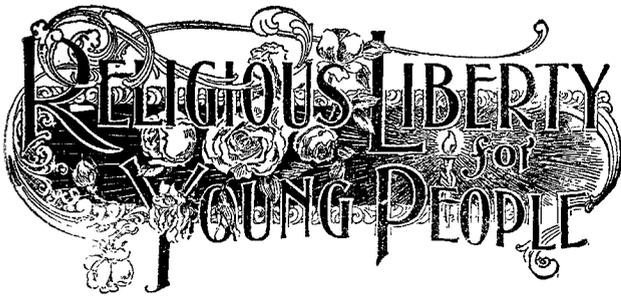
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ONE thing that adds zest to the diplomatic game being played for the supremacy in China is the knowledge of the undeveloped resources of the country. It is not like fighting in the wilds of Africa for land that has only limited commercial prospects. In China is a steady, quiet population, and mineral wealth which has only recently been understood. Speaking of this and of the ignorance of the fact when China began to be opened for trade, a writer says in the *Journal of the Colonial Institute*:—

"Few people had any idea of the mineral wealth of the south of China. Coal, iron, copper, lead, silver, antimony, and gold were all there close to these waterways, awaiting foreign enterprise and skill. Few people realized how little the resources of the south of China were properly utilized for the support of its people. Within 400 miles of Hong Kong aborigines roamed about over vast tracts of unsettled country. There was no reason why China should send one of her sons to foreign soils, as was done to so considerable an extent. The peasant of Kwangsi planted a few sweet potatoes, and barely existed; hundreds were swept away by the first approach of famine. Yet at their very feet was fabulous wealth. Mr. Wenyon said he had seen a peasant arduously carrying on his back a load of wood for fuel, over a path cut through unexploited coal in the hillside. There was more mining work in China than labor could be found for even in populous China, yet millions were living on two shillings per head, and less, per month."—*Oriental Watchman*.

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God has no use for slaves, except to bestow upon them physical, mental, and moral freedom, through the provisions of divine grace.



### The War of Principle.—No. 5.

"THE principle you have so far advocated, Cecil, is the principle of human nature, as I, have said before. The natural man runs straight into the one groove that your arguments lead to,—one common mould in government and religion, or rather a government that includes civility and religion, and finally culminates in a one-man power."

"Well, Aleck, if that's the trend of human nature, why not let it develop, bud, blossom, and go to seed?" asked Cecil.

"That is just what it would do if it were allowed to run its natural course. But going to seed would not mean a future harvest. Its seed would be the seed of death and destruction. The love that would save us from ourselves, has devised for us better things, and has introduced another nature that runs to methods infinitely higher. God counts every man a king, and respects individuality. Each soul, if he will receive it, may have a power by which he becomes fully able to govern himself."

"Come, now, Aleck, that's a beautiful theory; but the mass of men are no more capable of governing themselves than are beasts. The history of the world proves it to be so. Take the very time of which we have already spoken. Look at Rome. The time was when it was republican, and every man had right to the franchise, the opportunity of coming to the front. How long did it last? Men sold themselves, not simply because they were compelled to, but because it was *in* them to do it. I tell you, Aleck, I believe in the survival of the fittest, and think that men are qualified, some to rule and some to serve."

"No doubt, Cecil, men are fitted for different positions; but let us strike into the principle I have spoken of. You say these men sold themselves because it was in them to do so, and that the mass of men are incapable of self-government."

"Yes, that is what I said."

"I hold that the very lowest of these low men would have been equal to the task of self-government, equal to overcoming all that was degrading in the Roman government, if he had taken hold of the power provided by God for him to save him from what he was naturally".

"Whew!" exclaimed Cecil. "Give me an example of such a victory by such power."

"First, let us take a look at Rome. The Patrician class had come to wealth, the 'Plebs' to utter poverty and slavery. The republic had become imperial. The world was under Rome, and he who had most money or most influence took the highest place. Provinces were farmed for taxes, and the whole system was one of oppression. You must acknowledge that the condition of the masses was anything but cheerful or comfortable."

"O, I don't know," said Cecil. "They were reasonably sure of food from the state. They were incapable of procuring it for themselves; so what better could they ask?"

"What, could it be tolerant to men to come to the state granary, as so many pigs to a trough? And this, too, with the hastening conviction that they should come for blood some day instead of bread?"

"O not to *men*, surely; but these people by their own concessions had degraded themselves out of the image of manhood. We can see this same class growing on us to-day."

"Well, the principle I hold to would have restored to them the image of manhood, and would have freed them from the necessity of going to the trough."

"I am waiting for your example," said Cecil.

"My example is Jesus of Nazareth."

"But, Aleck, is that fair? Christ was not in conflict with Rome."

"Indeed he was."

"But he was always an example to men, at least, so I hear."

"Indeed he was, by virtue of the very principle, or power of which I am speaking. He said, 'Of mine own self I can do nothing.'"

"But was he not independent of the state for a living?"

"Certainly, but it was by virtue of the principle; for in this world's goods he was the very poorest of men, and had not where to lay his head."

"How does your principle provide for a man's temporal wants?"

"By the power of God. In fact, the principle throws the whole being on God. In practice it is God and the soul only. God says, 'Seek ye first the kingdom of God [mark you, not the kingdom of Rome] and his righteousness, and all these things shall be added unto you.'"

"The Plebs who would have tried your principle would have had a testing time, I think."

"Their faith would not have been disappointed."

"But now tell me how Christ was in conflict with Rome?"

"By this very principle of being sustained from above, of being accountable to God, and to him only."

"But it was the Jews who came in conflict with him."

"Yes, both Jews and Romans; but the principle that brought them in conflict was the principle of divine amenability. He came in conflict with the human prin-

ciple you have been advocating, that is sensitive over tradition, zealous for established customs, eager for world-wide dominance to one ideal, and that man-made. So actually he stood in opposition to the natural development of human nature."

"Give me proof, Aleck."

"The charge against Jesus was that he paid no heed to tradition. For instance, the Jews had heaped tradition about the commandment of God concerning the Sabbath. They made it unlawful to heal, to do works of mercy, or even of necessity, on the Sabbath. Jesus overturned their traditions, and healed, and helped, and walked, and allowed his disciples to eat, and rub the chaff from the grain on the Sabbath. The Pharisees were enraged, not so much because they cared for the Sabbath, as because they resented his independence of their opinions and traditions."

"But, Aleck, could not Jesus have healed and helped and walked and talked on some other day, and spared the feelings of men?"

"No. He had a commission from heaven to fulfill. He had come to reveal God. The Sabbath day was especially enjoined that men might have a knowledge of the true God, 'that they might know that I am the Lord.' And Jesus must tear away the false environment and let the people see that God was a God of Love. He stood up in the synagogue to read both his mission and to portray to them the character of God, saying, 'The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings unto the meek, to heal the broken-hearted, and to open the prison to them that are bound.' This was the object of the Sabbath,—to give men such a knowledge of God that they would rest in his love by faith."

"Why had the Jews so perverted the Sabbath?" asked Cecil.

"Because there is not only a God of heaven, but a god of this world, the devil. The prince of this world knew that by perverting the Sabbath, he would keep men away from God, and that by making its restrictions rigorous he would make them implacable, unmerciful, and unfeeling; in short, transform them into his own image."

"Well, Aleck; there is certainly something to think about in these opposite principles. But I must now say good night."

F. B.

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### Studies in French History.—44.

"We are now studying the history of quite modern times, only a little more than 300 years ago," began Professor Carman. "Let us not forget that. The tragic death of King Henry III. occurred in the year 1589."

"You promised to tell us something about it to-day, professor, and as you call it tragic, I presume the particulars will be quite interesting," said Harry Ray.

"You shall hear all that is profitable or necessary. It was dreadful,—in fact the poor king was coolly and deliberately murdered by a young man—a monk—who, it is presumed by some may have been actuated to the terrible deed by motives of revenge. As the Duke of Guise was almost a saint according to the Catholic idea, the misguided monk no doubt thought he was doing a good work to kill his murderer."

"Did he poison or shoot him?" asked practical Jack.

"Neither; he stabbed him while the king was reading a letter which he had brought him. Of course the wicked and foolhardy monk was immediately killed. Thus the three sons of Henry II.,—Francis II., Charles IX., and Henry III., have risen to the throne of France and passed away, and with them the last of the Valois branch."

"Then Henry III. didn't leave any sons?" inquired Edna.

"No; so as there was no nearer heir to the throne, Henry of Navarre, brother-in-law of the king, comes forward and receives the crown. He is the first of the Bourbons."

"Let's see; he was a Protestant, wasn't he?" asked Fred Green.

"Why, of course," replied Bert Mathews. "He was the great Protestant leader."

"Perhaps you would better write in your note books:—Family of Valois reigned from 1328 to 1589. They were preceded by the Capetians, who reigned from 987 to 1328, and were succeeded by the Bourbons, who reigned uninterruptedly until 1793."

"Did King Henry of Navarre change his religion after he became king?" asked Julia March.

"I see you are a little suspicious of poor Henry, Julia, because he changed his faith once, thinking thereby to save his life. Yes, he did become a Catholic after he ascended the throne; but not until he expected to lose his kingdom if he refused. Of course it is only natural to suppose that the Catholics were very much disgusted at the idea of having to acknowledge a Protestant king. Among his soldiers were many who were of the opposite religious party, and so very great numbers of them ran away from his army."

"Don't you think, professor, that if he had given them *all* freedom to worship God as they had a mind to, Catholics and all, it would have been better?" asked Joe Palmeter.

"That is just what he did do, Joseph, and in so doing he proved himself to be a wise ruler, to say the least. But alas! the foolish Huguenots were not satisfied that the ones who differed from them in religious creed should have the liberty which they now enjoyed."

"What did they do about it?" asked Ed Barnaby.

"I am very sorry to tell you that they began *fighting* their enemies, instead of *loving* them as Christ bids us do."

"I am quite ashamed of them, really!" exclaimed Jennie.

"Indeed, but they are no worse, my child, than any man to-day who is not perfectly willing that anybody and everybody shall enjoy the same freedom which he himself desires,—and there are many such even now. I assure you the selfish people did not all live in France a few hundred years ago.

"As I said, Henry IV. did profess Catholicism, the second time, this last time in order to save his throne. Of course this was a very blameworthy action, for I am quite sure he could not have been sincere. However, let us remember that the poor king was almost forsaken,—in fact, there were not more than one sixth of his own subjects who were true to him, and he had no friend but the Queen of England, Elizabeth."

"Was that any excuse for him to do wrong, do you think?" asked Julia March.

"None whatever. Still he proved to be a kind and humane king, and so we should not be too harsh in our judgment of him. And though popular opinion would stamp him as a weak-minded turncoat,—and rightly enough too,—yet because of his apparently unselfish love for his people, his memory is revered by them, even after a lapse of 300 years."

"O teacher!" exclaimed Julia March, "Isn't he the French king who used to say that he wanted everybody in France to have a chicken for his Sunday dinner? Aunt Eunice said this morning that this is what a French king said, but she didn't know what his name was, or when he reigned."

"Yes, Julia, said Professor Carman, smiling, "I rather think your aunt referred to an old saying of Henry IV., which has passed into history. The exact thing which he *did* say was this: 'I want every man in my kingdom to have a fowl in his pot for Sunday.'"

"O, Professor Carman, if you please, Milly Brown has something to read about this king," interrupted Julia March. "She has hidden it away in her desk, but I know she has it!"

"Well, Milly, we have just about time to listen to a short paper before closing; will you kindly favor us?"

"I meant to add more to it, and read it next week, professor; but I will read what I have if you like," and Milly stepped to the desk, by her teacher's side, and began:—

"Henry IV. was first called King of Navarre. He was also called 'The Great' and 'The Good.' He was born in 1553. His mother was a Protestant, and she was so afraid her little boy would be stolen away from her and be brought up a Catholic, that she took him one day and sent him over to the Huguenot army. When he was only nineteen he married the sister of the King of France. He would have been killed even if he was the king's brother-in-law, along with the other poor people at the St. Bartholomew massacre if he had not pretended to be a Catholic. He again became a Protestant and again recanted, to save his throne. But after all he seemed to have a great deal of faith that God would be with him

and prosper him in spite of his being so weak and fickle. Once when about to be attacked by a large army, he answered the fellow that told him about it and laughed at Henry's small army, by saying pleasantly: 'You don't see them all. God and the right are always with me.'

"The one thing that made a good many friends for Henry IV. was his good temper; and then, he would not hardly ever punish any of his personal enemies, but would be so kind to them that lots of times they became his best friends.

"King Henry the Fourth never lied to his people. This was such a strange thing, and so different from the way the other kings acted, that every other king and queen in Europe was surprised at him.

"There was a man that wrote a book to prove that it was necessary and just and right for kings to be hypocrites. But Henry did not believe it at all, though even the Protestant English queen Elizabeth was influenced quite a good deal by it."

"Is that all you have, Milly? that was well done. If you will kindly finish your paper this week, we will be glad to hear the remainder at our next study."

MRS. L. D. AVERY-STUTTLE.

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### "Push Your Own Wheelbarrow."

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A SHORT time ago I was impressed by a remark made concerning an individual who is considered rather eccentric in some respects, but who nevertheless, according to the remark, possesses the very commendable trait of "pushing his own wheelbarrow." It brought to mind the familiar saying of Emerson, "Hitch your wagon to a star."

There is in the human heart a desire to progress, to rise above present conditions and surroundings, no matter what these may be. And this desire springs from the Eternal, having been implanted in the heart of man at the dawn of creation. The fact that before every human soul are great possibilities, appeals to the youthful hearts with especial force; for whether or not these possibilities will ever be realized depends upon the decisions made in the springtime of life.

"Truth belongs to God. The pursuit of truth belongs to man." Yet there are those with seemingly the most favorable surroundings for advancement, who, despite an inward longing for something better which they do not possess, are prone to settle down and be content with present attainments, become a captive to indolence, a slave to inertia, with by far too little energy to push their own wheelbarrow.

Each milestone gained on life's acclivity  
Increases the circumference of view.  
The broadest fields lie nearest to the sky;  
They see the most who highest paths pursue.

No mountain summit was ever reached without effort and the overcoming of great obstacles. But there is an awful grandeur surrounding the grotesque peak

which somehow does not reach in all its fullness to the "half-way house" and the winding valley below. So it requires earnest efforts to reach higher attainments in the pursuit of truth. And the nearer we approach to the throne of God, the more we realize his majesty and omnipotence. "The path of the just is as a shining light which shineth more and more unto the perfect day."

The idler is not reckoned—has no place in God's universe. He has given "to every man his work"—the work of glorifying him in every thought and act of life. One cannot afford to rest his eternal interests on the advice and assistance of others. He must push his own wheelbarrow, so to speak. He must become self-reliant; must learn to think for himself—"to think God's thoughts after him," instead of allowing the thoughts of other men to come in and control the acts of his life.

It is laudable to pay due respect to those of mature judgment. But there are times in the life of every individual when decisions must be made upon which depends his future destiny. One cannot afford to risk such weighty matters with even his dearest friends. There is but One in all the universe who can render him advice at such a time, which he may know positively is not mistaken. "If any man lack wisdom let him ask of God, who giveth to all men liberally." And when one is thus perplexed, not knowing of himself which way to turn, how precious is the promise which has echoed through all the ages, "I will instruct thee and teach thee in the way which thou shalt go." The wisdom and instruction which God gives always leads in the right direction; and how precious it is to have him as our counselor in every detail of life's experience.

There are crises in human life—turning points which affect the whole after trend. And he who would pass through these experiences with a consciousness that he has been victorious, that he has chosen the way which leads to a blessed eternity, must follow in the divine footprints although surrounded by loving friends who would fain point him to a different way. "There is a way which seemeth right unto a man; but the end thereof are the ways of death." "The steps of a good man are ordered by the Lord; and he delighteth in his way." There are social questions and religious questions to be decided by every individual. But "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape." "Wine is a mocker." Therefore the divine command is, "Look not upon the wine when it is red." But perhaps our dearest friends are wine-drinkers, and urge us to participate with them in the follies of the social glass, knowing full well that "at the last it biteth like a serpent, and stingeth like an adder." It is one's God-given right to refuse to follow such dangerous advice. It is his duty at such a time to adhere firmly to what he knows to be right; to "guide his affairs with discretion,"—to push his own wheelbarrow no matter how many kind-hearted friends may offer their assistance. By their

being firm to principle, others may be led to abandon the ways of sin.

We read again in unmistakable characters, "The seventh day is the Sabbath." But our dear friends tell us, and perhaps sincerely, too, that the first day is the Sabbath; that the Sabbath has been changed. Great men have said so, and it must be true. If we are not careful at such a time, we shall find it most agreeable to encourage a spirit of indifference, and permit our dear friends to guide our wheelbarrow into some by-path diverging widely from the straight and narrow way.

Ah! when God brings us to these cross-roads in the path of life, it is that he may manifest more fully to us his loving care. When he leads us into difficult places, where of ourselves we cannot tell which road to take, it is that we may learn to trust him more implicitly, while we let self and human wisdom sink from sight. The weary tourist would be at a loss to know which path to take were it not for the advice of his faithful guide who is acquainted with every turn in the way. And every pilgrim in the maze of life may have a trusty Guide who knows at all times just which road to take because he has trodden the way before us. It is said that "all roads lead to London;" but only one road leads to the new Jerusalem. With an infallible Guide to direct us, it is hazardous to follow the advice of even our dearest friends, if that advice is not in harmony with the divine Word. God wants every human soul to stand alone with him. And a soul is "never less alone than when he is alone" with God.

MRS. M. A. LOPER.

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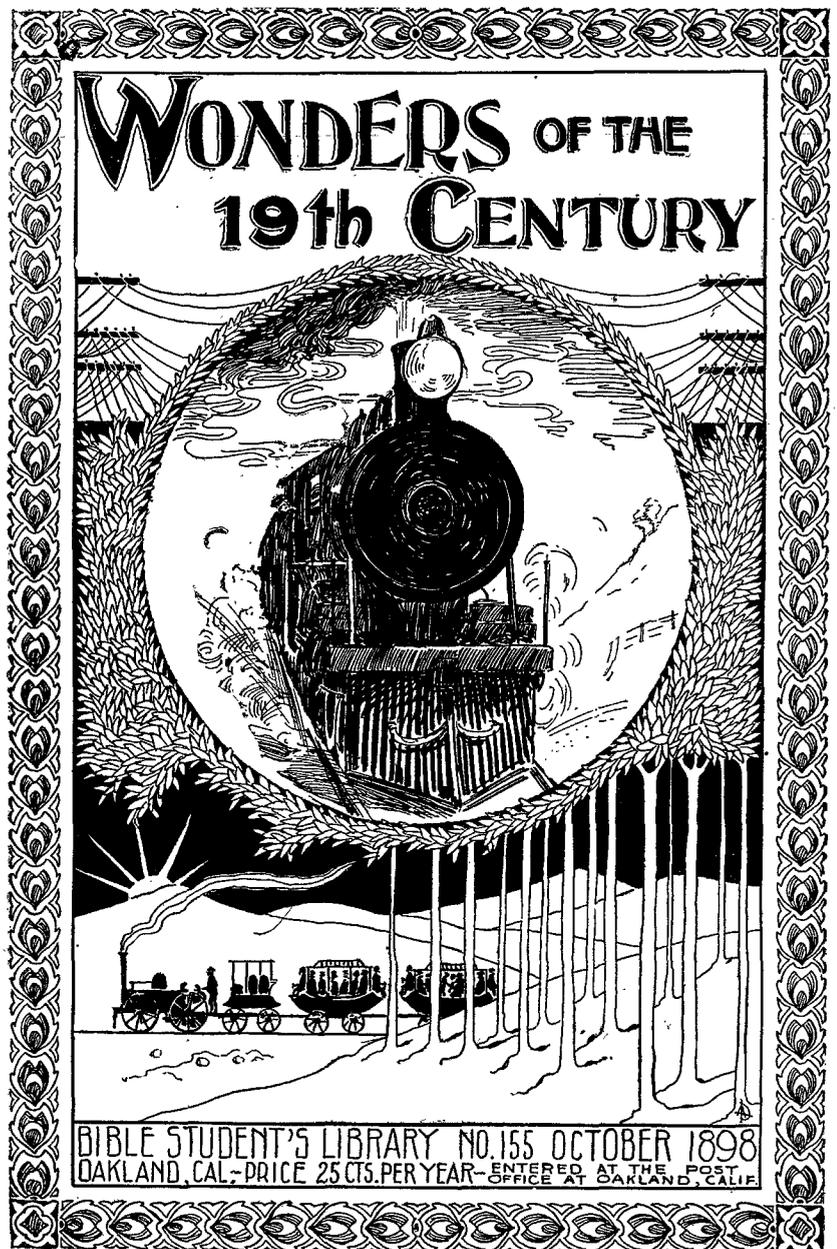
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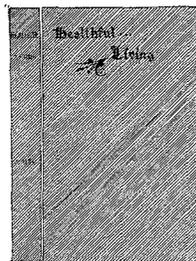
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## American Sentinel.

NEW YORK, OCTOBER 27, 1898.

Look out for our "SPECIAL OFFER" next week.

THE seeds of intolerance grow naturally everywhere in the soil of human nature. This is why "eternal vigilance is the price of liberty."

THE cases of arrest at Ford's Store, Md., for Sunday breaking, as noticed in last week's issue, will come up for trial in the Circuit Court, November 7. Interesting developments are expected.

By a recent decision in a London (Eng.) court, it is established that English law holds parents responsible for failure to provide medical aid for their young children in case of sickness. By neglecting to make such provision, even though the motive be that of religious belief, the parents are held responsible under a charge of manslaughter.

A STRONG sentiment is making itself felt in favor of the annexation of Cuba to the United States, notwithstanding the assurance of Cuban independence given by the Government. A reason for this sentiment can be perceived in the light of the fact that holders of Cuban property anticipate an immediate and marked rise in property values in the island in case of annexation. It is money that speaks first and loudest generally, these days.

THE Baltimore Synod of the Presbyterian Church, after a lively discussion over the question of passing resolutions defining their view of the nation's policy of expansion, arrived at the very sensible conclusion that such matters were out of its province of action as a church body. As stated in the published report, "it was agreed that the Synod, being a

court of God, had no right to meddle with the questions of statesmen and statecraft; that as these questions were puzzling and perplexing the minds of the country's diplomats, they, as laborers in other spheres, were not competent to judge of them on other than moral grounds."

THE populace of Vienna are reported to be in a state bordering on panic on account of a threatened outbreak of the "bubonic plague" in that city. Through the indiscretion of a physician who was making a study of the germs of the disease, he became inoculated, and with several of his attendants, succumbed to the disease; but not until they had exposed others to the infection. The disease seems to be extraordinarily contagious, and of a nature which baffles medical skill in its attempts at relief. It may be doubted, seemingly, whether science is really able to stand to-day between the human race and a terrible scourge of death such as those which swept over the civilized world in mediæval times.

THE Maine State Sunday school Association, in session recently at Skowhegan, passed resolutions making note of "the appalling increase of Sabbath breaking," and calling for the enforcement of the State Sunday laws. It seems strange that intelligent people will still try to suppress "Sabbath breaking" by legal measures, in the face of the historical fact that such means have always failed to bring about the desired reform. Moral reform by law has never succeeded, for it is impossible that it should succeed. It is useless to erect legal barriers against the impure stream that flows from the evil heart. The stream, dammed up, will still find an outlet or burst its banks and cause worse ruin. The only remedy is in purifying the fountain head; and this cannot be done by the law, but by the gospel.

NOTWITHSTANDING the czar's call and plea for international peace, there

is every prospect of an immediate outbreak of war involving three of the most formidable powers in Europe, the czar's own nation being one of them. The cause of all the trouble is that England and France each want possession of a certain tract of land in the Soudan. Rather than give up what each claims as its rights in the matter, they are willing to waste hundreds of millions of dollars and sacrifice countless thousands of human lives, and bring untold suffering upon their people. This shows how much is really to be hoped for from the sentiment to which the czar appeals in behalf of peace. Every nation wants peace, of course; but each wants it not for the sake of peace itself, but because peace under ordinary circumstances is to its monetary or political advantage. When peace no longer subserves these ends the nation is ready to go to war.

MR. CROKER, a well-known character of this city, is acquiring no small notoriety as an honest politician. That is, he had the honesty to frankly state that because Justice Daly, of the State Supreme Court, would not allow "Tammany" to dictate his judicial conduct, "Tammany" would not allow him to retain his official seat. "Justice Daly," Mr. Croker said, "was elected by Tammany Hall, after he was discovered by Tammany Hall, and Tammany Hall had a right to expect proper consideration at his hands."

Of course, every political party expects "proper consideration" at the hands of the person it elects to office, and is ready to "turn down" the individual who would choose to be guided by his own judgment rather than the party's will; but it is not political wisdom to make a frank statement of the fact as applying to one's own party. Mr. Croker is likely to discover the day after election that honesty and machine politics do not go well together.

It is harder to regain liberty than to retain it.