

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

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Any one receiving the American Sentinel without having ordered it may know that it is sent 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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ENFORCED rest always makes a well man very tired.



DEMOCRACY and great wealth cannot flourish together in the same land.



EVERY Sunday law finds fault with men for following the example of the Creator.



THE cords that hold mankind in the channels of morality are not attached to any earthly source of power.



THIS age is doing its best to give the lie to that old and familiar Scripture, "A good name is rather to be chosen than great riches."



THE nations all profess friendship for one another, but no nation has as much friendship for any other nation as it has for gold.



THE only significance that can belong to a weekly rest upon a specified day is a religious one. That was the significance given it by the Creator in the beginning, and no sophistry of man or act of the legislature can make it different.



THE only Sabbath which God ever provided for man-

kind is a spiritual Sabbath—"the Sabbath of the Lord;" and that the Omniscient never provided any other ought with Christians at least to be proof that no other is needed.



IT is not more and louder thunders of law, with awe-inspiring manifestations of power and majesty, that is needed to make things better in the world. The ancient Hebrews had all this at Mount Sinai, but instead of drawing them nearer the Lord, it only drove them further away.



IN republican government an institution is subservient to the individual, and not the individual to an institution. Government serves the individual, and is not his lord and master. The former was made for the latter, not the latter for the former. The individual was the crowning act of God's creation, and man has not made anything greater than was made by him.



CHRISTIANITY aims to purify men by casting out the world from their hearts. But there is a false Christianity in the land to-day which aims to purify the world by casting out men.

Great religious organizations are holding conventions and planning for an aggressive campaign to "purify politics." Certain classes of men must be cast out of Congress and the State legislatures, that these political bodies may be purified and we may have a truly Christian government. When the government has been purified the evils that are now rampant in society will disappear, and there will be ushered in a reign of righteousness and the establishment of the kingdom of God, so they say.

This is the old story of the world purifying itself, which is only one form of the subtle doctrine that man can be his own Saviour. Politics is of the world; civil government is of the world. In this country the most

worldly men, equally with those who profess religion, participate in the government, and any scheme for a less worldly government must contemplate withdrawing the franchise from worldly people. This could not be done, and if it could, by that very act would the government proclaim itself to be more hopelessly unchristian than before. The right of self-government is proclaimed by Christianity for every man, whether good or bad. Without self-government, no man can be fit for the kingdom of God.

Politics cannot be separated from the world; and the attempt to purify politics and to cleanse the temples of civil government, is an attempt to purify the world. In the Christian sense of purification, it cannot be done. The world cannot be purified. Whatever is of the world must be destroyed, and is reserved unto destruction, against the future day so graphically portrayed in the second epistle of Peter.

The attempt, therefore, to purify politics, Congress, and the legislatures, in the name of Christianity, is a tremendous mistake and can only end in complete failure and disappointment. It aims at governmental rather than individual salvation, and rejects the individuals who most need saving. Christianity seeks out the most sinful and erring, not to cast them out but to save them. It brings to them not condemnation, but pardon and hope. It knows no salvation that is not of the individual.

"A Strange Fourth of July."

THE *New York Sun* comments upon a "Strange Fourth of July in Hawaii," saying that an orator delivering an address might speak of "the President," the "Constitution," or "the flag," without having it understood by his audience whether he meant President McKinley or President Dole, the Constitution of the United States or that of Hawaii, the flag of the one country or that of the other. It appears that Mr. Dole is still acting in the capacity of President of the Island government, the Constitution of the Hawaiian republic is still in many respects the fundamental law, and the Hawaiian flag is still officially recognized.

"No wonder," says the *Sun*, "that at an enormous mass-meeting in Honolulu on the Fourth of July, the American or rather Americanoid citizens there assembled . . . should adopt a preamble setting forth their weariness of the present state of uncertainty and confusion, and a resolution as follows:—

"That this assemblage earnestly and respectfully asks of President McKinley and his advisers and the Congress of the United States to take such action as will cause the speedy extension of American territorial laws to Hawaii."

But in the way of their hopes stands the decision reached by the United States Government, that the

island possessions recently acquired are merely the property, and not a part, of the United States. Considering that these islands are populated mostly by people of inferior and uncivilized races, it is much more convenient for the Government to treat them as its property than as territories entitled to enter the American Union.

So while it was a "strange Fourth of July" that was celebrated at Honolulu, it was a perfectly natural one under the new policy of imperialism. Indeed, under that policy a fourth-of-July celebration is logically a strange thing anywhere.

Would Christianity Lose Anything?

A GREAT outcry is raised over the growing desecration of the "American Sabbath," and the breaking down of all barriers which restrain it is set before us as a possible stupendous calamity, to avert which proper legislation must be earnestly invoked.

Suppose all barriers were removed; suppose everybody in every State were left perfectly free to observe Sunday or not, to rest or to work or to play, just as he might feel inclined: would the church lose anything by it? Would Christianity lose anything? Would not every Christian in the land keep the Sabbath just the same as before? Yes; every church member who is a Christian would be true to his convictions of duty; and the world, whether in the church or out of it, would simply act as it is in their hearts to act, as regards Sabbath observance. And as the church has nothing to gain from worldly people in her fold, and as such people only do her harm, it is plain that the removal and complete breaking down of all man-made barriers about the Sabbath would not only do no harm to the Christian Church, but would be much to her advantage. The line of demarcation between the true church and the world would only be more sharply drawn, and that would always be to the advantage of the church.

Reform Should Begin at Home.

THE actors' society of America has published the following resolution as a declaration of its attitude toward Sunday theaters:—

"Whereas, the usages of Christian civilization and the customs of our forefathers have ever observed one day in the week as a day of rest; and whereas, we believe that one day in the week may be with advantage to the actor always respected as a day of rest and of moral culture; therefore, resolved, that as a society, we object to theatrical performances at any hour of the day on Sunday, and will always use whatever legal influence we may have to suppress the same."

It may be inferred, though it is not declared, that the actors will use their moral as well as their legal in-

fluence against Sunday theatricals; and if their moral influence is really used, it will be used *first* of all *on themselves*, in themselves refusing to perform on Sunday, whether there is any law on the subject or not. Moral influence that stops short of this is no influence at all; and if their moral influence is not exerted against Sunday work, it will only be inconsistent and absurd for them to use their legal influence against it. And the same is true of any other class of laborers.

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**“Destiny,” “The Inexorable Logic of Events,”
Etc.—No. 1.**

BY JOHN D. BRADLEY.

“Say ye to the righteous, that it shall be well with him: *for they shall eat the fruit of their doings.*”

“Woe unto the wicked! it shall be ill with him: *for the reward of his own hands shall be given him.*”

To THE above terms the American people need no introduction. However, there are certain facts and principles connected with and suggested by them with which many Americans are evidently not familiar.

There is such a thing as destiny and there is such a thing as the inexorable logic of events. There is a destiny that means honor and length of days, and there is a destiny that means degradation and death. Every event has its logic,—yes, its inexorable logic,—which, if not resisted, produces with ever-increasing succession other events of the same kind until the final sequence is reached in one or the other of these destinies. There comes a time when the cords of iniquity are too strong to be broken.

“The first crime past compels us unto more,
And guilt grows *fate* that was but *choice* before.”

Many men and nations, unwilling to recognize the fact in the day of their power and their prosperity, have found in the day of their anguish and of their calamity that the logic of events is indeed inexorable. The inexorable logic of such an event as the repudiation of truth and justice under the plea of “destiny,” is that the man or the nation that does so hastes to swift destruction. Men have something to do with their destinies. Because there is such a thing as the inexorable logic of events it behooves them to look well to the events that come into their lives, and never should they for any cause or under any circumstances let one of those events be a resort to the miserable plea of “destiny” in defense of their actions. If they do, it will count much in determining their destiny, and woe unto them because of that destiny.

Destiny does not determine actions, words, and motives, but actions, words, and motives determine destiny. In the day of reckoning and retribution, men and nations will find that destiny is not responsible for them, but that they are responsible for their destinies. They will find that the logic of events is indeed inexorable and

that no event in the life of an individual or in the history of a nation is so full of inexorable logic as is a resort to the melancholy excuse of “destiny” and “the inexorable logic of events”

When a course of action is defended by the plea of “destiny” and “the inexorable logic of events” it is already condemned. It is unnecessary to look farther, because anything that is lawful and just does not care to bolster itself with the prop to which iniquity has always been obliged to resort.

The doctrine of irresponsibility originated in the father of lies and was by him insinuated into the minds of the parents of the race. When Adam and Eve forsook the high destiny which faithful obedience opened to them and accepted the lie that by transgression of law they could enter a broader field of knowledge, reach a nobler development, find greater happiness, and enter upon a higher state of existence,—that, in fact, by disobedience, it was their destiny to become “as gods,”—they found in the hour of their need and shame that in return for the loss of everything they had received from the deceiver nothing but his own miserable excuse of irresponsibility. And in all the ages since their sons and daughters who have sought to find happiness, development and wisdom in violation of law, have been obliged invariably to cling to this ruinous and unsupportable support.

Men who have held unlawful power over their fellow-men have always been “men of destiny.” The more unscrupulous and indefensible their usurpation the more certain have they been that “manifest destiny” was directing it all. On such an abominable doctrine and on nothing else could they base their authority. This irrational subterfuge was the nearest approach to reason of which their conduct would admit. Necessity and irresponsibility was the plea of iniquity in the beginning, and it has been the plea of despotism and tyranny always and everywhere.

“Thank him who *puts me loth* to this revenge
On you, who wrong me not, for Him who wrong'd.
And should I, at your harmless innocence
Melt, as I do, yet *public reason just*,
Honor and empire with revenge enlarged,
By conquering this new world, *compels me now*
To do, what else, though damn'd, I should abhor.
So spake the fiend, and with *necessity*,
The tyrant's plea, excused his devilish deeds.”

The doctrine of irresponsibility is individual before it becomes national. When it becomes the doctrine of an organization of men it proves that the majority of those men have held that doctrine already as an individual matter. And when that doctrine has gained such a hold upon the individuals of society and of the nation that it can pass as the doctrine of society and of the nation, the portents are ominous. Not only does it indicate the evil that is, but it prepares the way for and makes certain the evils that are to be. It indicates that the force of moral obligation has weakened upon society and that it is to become weaker. When men proclaim

this doctrine and succeed in getting it indorsed by the mass of the people there inevitably follows a reaction both upon themselves and upon the rest of society. "Men are influenced by their own words. They may express that which they do not really believe, but the expression reacts upon the thought." Under the impulse to defend actions for which there is no defense men may proclaim the subterfuges of "destiny" and "the inexorable logic of events" before they really believe them. The result will be that they will believe them in reality before they cease to proclaim them.

The effect upon society of the proclamation of the doctrine of irresponsibility will be to further obliterate the sense of responsibility from the minds of those who are already affected, and to spread the contagion to others who have not yet been effected. It has been well said that the vehemence, obstinacy, and vindictiveness of a multitude is received into the single breast of the individual who joins it in its warfare. Likewise the irresponsibility of a multitude concentrates itself in the single breast of the individual who is joined to it, and he becomes more insensible to responsibility than he ever could become otherwise.

The Demoralizing Spirit of War.

[No more salutary literature could be set before the American people to-day, especially the rising generation, than that which truthfully depicts the evil and demoralizing nature of the war spirit. To this end the following from the pen of Rebecca Harding Davis, in *The Independent* of July 20, is worthy of the widest publicity:—]

I lived through the Civil War on the border States, and two or three facts which I remember may help young Americans to see this great god Mars, whom we are about to make our tutelary deity, just as he is. They are not the kind of facts which the historians of a campaign usually set down.

A sleepy old Southern town of which I knew was made by the Government, at an early date, the headquarters of a military department. Martial law was proclaimed; the two good-humored, leisurely constables were remanded into private life; sentinels patrolled the streets all day long; the body guard of the general in command galloped madly up and down; bugles sounded and flags waved from every house.

But the flag did not always indicate the real feeling of the owners of the house. Almost every family was divided against itself, the elders usually siding with the Government, the young people with the South. The young men, one by one, made their way across the lines and entered the Confederate army.

Before the war the drowsy old town had boasted a hall, the upper floor of a tobacco warehouse, which was used as a theatre or concert room. The whole building

was now converted by the Provost-Marshal into a military prison. He also, with difficulty, raised a Loyal Guard, in whose care it was placed. As all the fighting men of the town were already in one army or the other, this Loyal Guard necessarily was made up of material which no doubt furnished a good deal of amusement to the corps of regulars stationed in the place. No man in it was under sixty; they were quiet, honest mechanics and tradesmen; church-going fathers and grandfathers who had trodden the same secluded path since their birth, never once probably tempted to break a law of the land. Their ideas of military discipline were vague. For two or three weeks they guarded the empty warehouse by sitting in a row of chairs tilted back against the front wall, smoking their pipes and telling over their old stories, occasionally joining in a hymn sung with much fervor.

But at last one day after a skirmish in the hills some prisoners were brought in and led through the streets to the warehouse. Some of them were wounded. The sight of these limping, bloody men produced a strange effect upon the townspeople, who hitherto had really regarded the war as a passing disaster, the work of politicians, which might come to an end any day.

"To-morrow, perhaps," they would say, "we may waken and find the whole miserable business at an end and comfort and peace come again."

But at the sight of these prisoners passing down the street a sudden passion of rage and malignancy seemed to poison the air.

Some of the men were wounded, one, it was said, mortally; he was carried on a litter, and his hand, torn and red with dried blood, hung down limp, and swung to and fro. Other men, we were told, lay dead on the hill yonder, where we used to go to gather pink laurel and paw-paws in the spring.

This was—war.

Women cried out madly—gentle, delicate women—and ran from their houses shrieking into the street; men crowded together following the wounded with sharp, wordless yells of pity or of hate. That one sight of blood tore off the life-long mask of education or manners from each of us, and the natural brute showed itself.

When the prisoners were taken into the warehouse these kindly neighbors looked at each other with sudden suspicion and dislike. They hurried to their homes in silence. Who knew which man was his enemy? He might be next door—in the same house with him. The old friendships and affections of a life-time ended that morning, and gave place to an unreasoning distrust. Brother quarreled with brother, husband with wife, father with son. Very often neither man nor woman understood the cause of the war. But the contagion of hate was in the air. Men caught it from each other, as they take the poison of a disease. The old men of the Guard became suddenly possessed with a fury of zeal. They looked upon the prisoners as their personal ene-

mies. The orderly, devout grandfathers raged like wild beasts outside of the prison, and fired at the prisoners whenever they approached the windows. So bent were they upon their slaughter that it was found necessary at last to remove the old men from the post.

As time passed the bitterness deepened, the gentlest woman and most generous men in both factions often becoming the most unreasonable and malignant toward all who differed from them. Old lines of right and wrong were blurred in the sanest and most devout. There was no right and wrong to most people. Take a trifling example: Late in the summer, one Sunday night, while the churches were still open, the bugles were suddenly sounded and cannon fired. The alarm spread that General Lee's army was advancing upon the town to burn it. There were no Federal troops in it at the time. So the staid citizens of the town mustered, and shouldering their muskets boarded a train to go forth, as they thought, to meet the Confederate army. I can see their stooped shoulders and gray heads now as they marched past peering into the darkness through their spectacles. Oh, such sorry warriors! But it was as fine a blaze of courage as any that illumed the war.

The courage blazed in vain. When the train reached the hills it was found that there was not a Confederate soldier within fifty miles. What happened then was told me by the officer commanding the expedition.

The men alighted, formed in column, and boldly advanced into the sleeping village near which the train had halted. When no one appeared they held a brief council, and then, to the dismay of their leader, made a rush upon the village, firing their muskets, breaking into the houses and seizing upon whatever came first to hand—churns, rocking chairs, feather beds, sewing machines, etc. One man appeared with a huge copper kettle on his back. In vain their captain commanded them to give up their spoils, telling them that the people were harmless and poor, and most of them loyal to the Union.

They were crazed with excitement and rage, shouting: "Loot them! Loot them! Booty of war!"

He compelled some of them to leave their plunder behind them, but when the train arrived at home many of them marched away in triumph with their stolen goods, among them the conqueror of the copper kettle. Yet these men were class leaders, deacons and pious members of the Christian church.

I remember a company of young men, the sons of Scotch and Scotch-Irish families, honorable, devout gentle folk, who enlisted in the Northern army to serve their country, and, as they thought (and it may be justly), their God. They went through the war gallantly. Whatever was best and highest in its discipline they took and assimilated; it became part of their character and life. Yet almost every one of those men brought home spoons, watches and jewelry which he had taken out of some Southern home.

It was the breath of war which had made them and

the old men for the time heroes, murderers and thieves.

I remember another company recruited from the same class for the Confederate army. They fought bravely, remaining in the service during the full five years. Of those still alive at Lee's surrender every man sooner or later filled a drunkard's grave.

Since the close of the war I have read and listened to countless pæans in the South and in the North to the dauntless courage of the heroes who gave their lives for the cause which they held just.

All this is true. But I never yet have heard a word of the other side of the history of that great campaign, which is equally true, of the debilitating effect upon most men in mind and morals of years in camp, and the habits acquired of idleness, of drunkenness and of immorality.

The American is not used to idleness, nor to military discipline. Put a gun in his hand, and give him nothing to do but to wait for somebody to kill, and the monkey or beast in him will soon show itself.

After thirty years of peace, a sudden effort is now being made by interested politicians to induce the American people to make war its regular business.

The army is to be largely increased. Many young men of all classes expect to find an opening in it to earn their livelihood—to make a career for life. The talk of glory and heroism and the service of the country is very tempting to these gallant immature boys.

What is really intended, of course, is the establishment of a uniformed guard to police the Philippine Islands in the interests of certain trusts.

But our brave young fellow sees only the waving of the flag.

Before he goes into camp for the rest of his days, let him look more closely into the life of it, to see what in time it will do to him—to his mind, his manners and the soul inside of him.

Mars, as I said, is just now the most popular figure among the gods. But there are ugly, mean features in his noble face when we come close to him.

"Disembodied Spirits" a Legal Fraud.

A NEBRASKA court has decided that the Spiritualist doctrine of the materialization of "disembodied spirits" is a fraud. The following statement of the case appears in the *New York Sun*:—

"LINCOLN, Neb., July 19.—The first known judicial determination that disembodied spirits cannot be materialized by human means was made by United States Commissioner Billingsly to-day, who decided that it was impossible. The State Spiritualists' Association is holding a camp-meeting here. It contracted to pay D. J. Moran of San Francisco \$180 for the appearance here of his two sons as mediums. When Moran reached here he insisted upon a published statement that the children

were not fakes. This was declined, and he refused to allow the children to give séances.

"He was then arrested for using the mails to defraud. President Madding of the society positively swore that disembodied spirits could be materialized, but the other officers were not so sure. The defendant's attorney moved to dismiss the case on the grounds that as a legal proposition, a man cannot be held for refusing to do that which cannot be done, and the court sustained the motion and discharged Moran."

Which Shall It Be?

BY H. E. OSBORNE.

ONE of the latest propositions relative to the advancement of the modern so-called "good-citizenship" movement, comes from former Postmaster-General John Wanamaker, whose rare qualities of mind have won for him a triune crown of fame. In the commercial world he is esteemed as a prince among merchants. In the political field his success won for him a place in the national cabinet, and more recently he has distinguished himself in seeking to overthrow "boss rule" in Pennsylvania. Last but not least, Mr. Wanamaker is famous in the religious world as the model superintendent of the world's greatest Sunday school, and at the recent International Sunday-school convention he was elected chairman of the Executive Committee.

Presumably Mr. Wanamaker's recent unsuccessful tilt with the Goth-like giant, Bossism (who still walks at large, be it observed), has caused him to unduly associate political problems with his duties as a faithful Sunday school superintendent. In any case Mr. Wanamaker's fine intellect has brooded over political and Sunday-school problems, till it has hatched the following confession of faith:—

"I believe a good government club in a Sunday school and in a church and the teaching of lessons on good citizenship, must be a part of the future work of our churches and Bible schools."

To all of which a leading Sunday-school magazine makes haste to give decided approval, saying, "Well said, and well it will be when it is well done." Of course it must be presumed that Mr. Wanamaker here speaks as a Sunday-school worker and not a politician. Thus it is officially purposed by the head of the International Sunday-school movement, to make good government clubs of the churches, and transform the Bible schools into institutes of instruction in good citizenship! Doubtless this proposition will be heartily indorsed by many who have not hitherto been so much interested in Sunday schools as in politics.

Now if it is the duty of *some* church members to join the good government club, it must be the duty of *all* the members. And when all the members of the church are also members of the club, how can the parson know, as

on a Sunday morn he invokes God's blessing upon his congregation, whether he is praying for the *church* or the *club*?

The church cannot be a good government club, neither can the good government club be the church, for the great Head of the church himself has distinguished and divided the functions of civil government and the church. What, then, can the pastor's congregation *really* be? If it is the church where is the club? and if it is the club what has become of the church? Who will properly name this new-fangled conglomeration?

Freeport, Maine.

The Sovereign Remedy for Human Ills.

From Sermon by Dr. Chas. A. Blanchard, President of Wheaton College.

THAT we live in an age of confusion and unrest requires neither statement nor proof. In social, political, religious life the winds are out, and all thoughtful men are asking: "What is to come next?" Meanwhile a thousand voices proclaim panaceas for all ills. More government or less, more relaxation or relaxation of a different kind, changes in doctrinal statements, abolition of such statements, or a return to former statements of doctrine, social settlements, laws prohibiting tramping, employment of labor seekers at public expense, single tax, Christian science or government ownership of monopolies, each thinker has his "sure cure," but others will not adopt it, and so we whirl along to the end which God alone foresees.

In the midst of this babel one voice low and solemn speaks ever the same marvelous word. In varying phrase with no variation in requirement, now as in the morning of creation, here as on Sinai or Mount Zion, God lays claim to the heart of man. This is his sovereign remedy for all ills, personal, social, and political. He says to each man: "Son, give me thy heart." When this is done health will improve, times will be better, remorse will end, fear will pass away, anxiety will disappear. And until this is done there can be no real cure of ill. The festering sore of human misery will continue until it destroys men or drives them to do this simple yet wonderful thing—give their hearts to Jesus.

That this harmony is to come by voluntary surrender is evident. There can be no enforced agreement. Unity may be pretended, but cannot exist until of two warring wills one chooses the other. That God should give way to man is impossible. He wills love and hope and justice, and to surrender these would constitute an abdication of his throne. It is strange that so frequently men wish to give God everything else but this which he desires. Bodily suffering, large sums of money, rites and ceremonies, all are freely bestowed at infinite cost in order to have peace with God, but the heart is withheld. Filled with pride, vanity, ambition, jealousy, envy and ill will, conscious of alienation in spirit from the loving

and faithful God, the poor storm-tossed sinner seeks rest and finds none. It is waiting for him. God wills that he have it. He longs for it, would like to buy it, but can secure it only by giving God his heart, and this he will not do.

When once this blessed step is taken it is not difficult to do all else. A man may easily lavish diamonds upon a wife to whom he is a traitor. But he cannot keep back from a wife whom he loves the things she needs when he has power to bestow them. A man or woman may give money or time to missions or charities from supremely selfish motives, but one whose heart is given to God cannot fail to be interested in the work for which Jesus Christ laid down his life. Where our hearts are there will easily and naturally go our treasure also.

This text suggests two thoughts which should be helpful to us, and first, are our hearts given up to God? Has he a first place in our love? If not, all that we have done or may do cannot please Him. We may be members of the church, but we are doomed to hell if we do not love God. We may be self-righteous and popular with men, but God cannot abide us unless we love Him. Many church members act with God as a son of a millionaire, selfish and thankless, might do who should try to buy his father's approbation for a cent. Are we ourselves happy in Jesus, and do we desire to benefit our fellows? We can only accomplish this by leading them to give their hearts to God? We may give them health, money, friends, praise, but if their hearts are alien from God they must be restless and dissatisfied in this world and hopeless and miserable in the world to come.

Crooked Work in Behalf of Sunday.

EDITOR AMERICAN SENTINEL: The following affidavit I copied word for word in the presence of the justice of the peace, T. C. Lantrip, from the original which he loaned me for the purpose:—

“State of Mississippi, Monroe Co.

“Before me, T. C. Lantrip, a justice of the peace of said county, G. P. Rye, on information makes affidavit that R. S. Owen, on or about the 14th day of May, 1899, in said county, District No. 1, was found at work hoeing cotton, the same being Sunday the first day of the week, against the peace and dignity of the State of Mississippi.

“G. P. RYE.

“Sworn to and subscribed before me this seventeenth day of May, 1899.

“T. C. LANTRIP, J. P.”

It was on the authority of this affidavit that I was arrested on the 27th day of May, and on the authority of the same I am to be tried on the 19th day of July. Mr. G. P. Rye lives when at home about a mile from my home. Mr. Lantrip, J. P., lives about five miles away. Mr. Rye is, I believe, a revenue officer. He has been away from home ever since my arrest till two days ago

when I met him at Amory. I had a little talk with him, and he gave me the following bit of information:—

Mr. Rye said, “I have heard of your arrest since I came back, and it has come to me that I was the prosecutor, but this was the first that I knew of it. I never entered a complaint against you; only Mr. Lantrip came to me and asked me if I saw you at work. I of course told him that I did, but I did not know what you were hoeing.” I asked, “Did you not sign a paper stating that I was hoeing cotton?” “No,” he replied, “I never signed any paper concerning you.” “Did you not take an oath that I was seen at work on Sunday?” “I never did. I never have seen Mr. Lantrip since I saw him on the street when he asked me about your work.”

I was quite surprised to hear this, and as the Methodist minister was standing near by I asked him to state the same before him, which he did.

Now this looks to me like a crooked piece of work for a man who is undertaking to correct by law his neighbor's religious practise. I am not prepared to say which one has told the falsehood; the future may bring that to light. But at any rate the one who is leading out in this prosecution is trying to cover up his tracks by falsehood. Mr. Lantrip is a member of the Baptist Church, so we would not expect him to make any untrue statement. Nor would we expect him to be in favor of religious persecution; but some way there are indications that he will be as severe on me as he can. He made the constable double the amount of my bond after it had been written out with the usual amount for light cases of misdemeanor. Then he wants every witness that he can obtain whether they will be needed for my conviction or not; which will add to the costs of the trial.

I hope to get a statement in writing from Mr. Rye.

R. S. OWEN.

[This was written prior to Mr. Owen's trial and acquittal, announced on our last page.]

An Empress as a Miracle Worker.

“New York Journal.”

THE cable brings an absurd story of how the people of Newesilka, a village in Galicia, have been stirred by a “miracle.” It seems that the owner of a portrait of the late Empress Elizabeth of Austria discovered blood oozing from the canvas at a point just above the heart of the empress.

The occurrence was reported to the church authorities. Bishop Shuciewicz took charge of the painting. He, too, found blood upon it. The canvas was cleaned and hung upon the walls of the Greek church, where no one could tamper with it. The heart of the departed empress again stained the portrait with blood. The good bishop promptly declared it a “miracle,” and pious pilgrims have come from remote lands to worship before the painting of the empress.



LAST week a strike of motormen and conductors was inaugurated on the surface roads of Brooklyn, under the direction of the labor organization to which these men belong. The outcome has called attention to several noteworthy facts.

THE strike failed, because the places of the strikers were promptly filled with "non-union men"—some being imported from Philadelphia and Boston—and the street car company was thus enabled to continue the service on its lines with but little interruption. This event contradicts the glowing reports of prosperity that have been circulated throughout the country. There can be no very great prosperity in a land where many thousands of intelligent men are ready to hail as a godsend the chance to earn two dollars by working twelve or fourteen hours a day in a great city. The lot of the most miserable farm laborer is far preferable to that of men compelled to maintain a family under such circumstances.

THERE are hard times wherever there are many people who are dependent for employment upon other persons who have no employment to give them. The number of workingmen is too large for the amount of work that business corporations have on hand to be done. This is not the fault of the corporations; it is the fault of the people themselves. The people themselves do not have enough love for independence; they do not have enough love for the quietness and simplicity of country life; they prefer to flock to the great cities, and become dependent almost for their very existence upon the will and caprice of a mortal like themselves. They flee from the gardens which God made to the cities which man—and the devil—have made. If they had a Garden of Eden to live in they would not be satisfied until they had turned it into a hell of piled-up brick and iron and stone, of saloons and slums, of sweatshops and stifling factories, of soul-crushing corporations and the political boss. God had to drive man out of the Garden of Eden after he had sinned, not merely to guard the Tree of Life, but to guard everything else within the place against the "improvements" which sinners, prompted by their human nature, would speedily have undertaken if he had been allowed to remain. Every sinner is engaged in choosing and building for himself the hell he

will finally enter unless he shall be reclaimed by the grace of God.

It is the devil's studied plan to crush out of the people all independence, and the people readily lend themselves to his scheme. He is making them more and more dependent upon man, in order that they may feel less and less dependence upon God. He is working steadily to crush out of men the principle that leads an individual to think and act for himself, so that he may have one man think and act for a multitude who look up to him as though they depended on him rather than on God for their daily bread. Thus he exalts man into the place of God, and lightens work for himself by controlling a multitude through one person. The whole principle and purpose of this miserable dependence is devilish, and directly contrary to the order of God.

THE gospel stands for individuality. God made men as individuals, and will save them only as individuals. Faith can be had only by individuals. The devil therefore is working to crush out individuality from the earth. In this, at the present time, he has largely succeeded. The idea that a man can stand alone, that he can think and act for himself in the business affairs of life, paying deference only to upright principles in his dealings with his fellows, is now an antiquated doctrine in most minds. He must join and move with a federation, lose his individuality entirely and become like a mindless and soulless piece of a machine. When the committee of the union says "strike," he must strike, whether he wants to do so or not. On the other hand, he is equally a part of the machine of the corporation by which he is employed.

THIS is plainly stated in the following, said with reference to the Brooklyn "strike," by a daily of this city:—

"Whenever a strike is in progress there are a few people who object to concerted action on the part of the men, and think the existence of the union is the source of all the trouble. They always raise the same old cry, 'This is a matter between man and man.' They will tell you that each individual should deal directly with his employer and make the best terms he can for himself.

"Those people are the Rip Van Winkles of to-day; they have been asleep while the whole world has been changing. . . . If they would open their eyes and look about them they would discover that there is no longer anything that is 'a matter between man and man.'

"The individual employer has disappeared, and in his place is a corporation representing many men and a vast aggregation of capital. In the face of this combination the workingman standing alone is utterly powerless. Even the separate union is finding the odds against

it too great. A union of unions is a necessity now, and probably will arrive before long. It will include all the workers of every class, and will soon settle the labor question. Nothing short of it can do so."

* * *

NOT merely must there be a combination of men in a "union," but there must be a "union of unions," in order that the laboring man may get what is his due from his employer. But how much will an individual count for in a "union of unions"? Whatever the laborer can get from such a combine, cannot possibly be as valuable to him as are the independence and individuality it obliges him to give up.

* * *

THE counsel of the Lord to the workingmen is not to trust in confederacies, but to sanctify Him in their hearts, and to let Him be their fear. The fear of the Lord casts out the fear of man; and in union with Him there is more strength than in any union of unions of men.

* * *

THAT clear thinker and lover of American principles of government, Mr. Carl Schurz, in a speech made not very long ago against imperialism, said that so far as the advantage of an alliance with Great Britain was concerned, it would be found that America and England would be very likely to have a falling out when they undertook to divide the spoils of the earth together. The truth of this statement is illustrated just now by friction that has arisen between the two nations regarding the possession of gold bearing territory in the Northwest. The friction is termed by the press, the "Alaskan boundary dispute." It is claimed by the United States that Canada is demanding possession of a piece of ground to which the United States has clear title; that her course in the matter is unprecedented and her claim absurd. Negotiations for a settlement of the difficulty have been in progress for some time, but the situation has only become more and more serious, until both disputants are sending armed forces to the district to preserve order. "The State Department," it is stated, "is apprehensive of serious trouble between American and British miners and the Canadian police."

* * *

American journals, of course, insist that there shall be no surrender of United States territory to Canada and Great Britain, and this decision, it is said, has been reached by the Administration at Washington. The Government has called a halt upon Canada and Great Britain, and waits for them to precipitate a conflict if they so desire.

* * *

It seems not to have occurred to the imperialists that the United States is not now in a position to make

the firm stand against Great Britain that it made under President Cleveland. The United States now has colonies, which are especially exposed to attack by a strong sea power. The Government has staked its sacred honor upon the acquisition of the far-distant Philippines. It has already expended upon them much blood and vast treasure. What could the Government do if in case of refusal to accede to her demands in the Alaskan boundary dispute, Great Britain should send a powerful fleet to the Philippines? What could the Government do against the sea power of Great Britain in that far-off quarter; or for that matter, against the fleet Great Britain could send to Porto Rico or Cuba? The United States is vastly more vulnerable now than it was before it acquired its colonies. A colonial power must needs have a strong navy; but in point of sea power the United States makes no comparison with Great Britain, and on the sea would be simply at the latter's mercy.

* * *

Is it at all strange then that Great Britain, knowing all this well, takes a firmer stand than was expected in the boundary line dispute, and seems ready to let this country choose peace or war on her terms? The fatuous policy of imperialism is even now ready to bear a harvest of bitter fruit for the American people.

Sunday Closing in Various Places.

[FROM the *Union Signal* we quote the following items of Sunday-closing news in several States.]

Gloucester City, near Philadelphia, is strictly enforcing the Sunday-closing law.

The city marshal of Nashua, N. H., is making a determined effort to close saloons on Sunday. He has had four saloon men arrested and fined \$100 and \$10 costs each.

Sunday closing is being enforced at Spring Valley, Ill., by Mayor Baxter, whose election was antagonized by the united saloon interest.

Director of Police Barrett, of Cleveland, Ohio, declares he is determined to close the saloons of that city Sundays and at midnight. He says if the present policemen fail to obey orders, he will get others that will.

—————

THE memorable dispute in the "Christian Church" of early times, over the orthodoxy of "homoousian" or "homoiousian," is recalled by reading the following press dispatch from the Russian capital, describing the cause of an alarming schism in the Russian State Church:—

"A religious sect known as the Raskolniks, which for years has been growing in various parts of Russia, is causing a great schism in the orthodox church, and has

appealed to the Greek ecumenical patriarch at Constantinople for recognition denied it by the head of the Russian Church.

"These Raskolniks number 25,000,000. The whole dissension is due to a difference of opinion as to how the sign of the cross should be made.

"In the orthodox Russian Church the bishops and priests make the sign of the cross with the thumb, index finger and middle finger united. The Raskolniks persist in making it with the thumb bent toward the little finger, while the index and middle fingers, closely united, are extended toward heaven.

"In addition to this difference, which is considered to be most vital in the saving of men's souls, another point at issue concerns infant baptism. In the procession around the baptismal font, the orthodox priests pass to the left, while the Raskolniks insist on marching around to the right.

"The Raskolniks have appointed a deputation to wait upon the high patriarch of the Greek Church at Constantinople and demand that the Holy Synod recognize the authority of their clergy, and thus give them standing.

"It has been the custom of the Greek Church not to interfere with the schisms in the Russian Church, but leave them to settlement by the Russians themselves. So unless the rule is changed, the Raskolniks may find themselves excommunicated."

The less the point in dispute amounts to in itself, and the less the disputants know about it one way or the other, the more violent the dispute becomes, and the more serious are its consequences. This has always been true of disputes between factions in the church. The real point at issue, however, is not one of truth or error, but the question of which faction shall gain the supremacy. And this can never be a cause of strife between true Christians.

A War of Revenge.

DESPITE the many efforts on the part of "the better class of citizens" to drown the slogan "Remember the 'Maine,'" and to make the world believe that "this Christian nation" waged war with the Christian nation of Spain solely on the ground of sympathy with down-trodden Cuba, there is ever coming to the surface the one underlying purpose—revenge. The administration was doing everything possible to avert war, and claimed a fair prospect of accomplishing the then desired object—Cuban independence—by diplomacy, until the "Maine" incident; then *the people* could no longer be restrained. And in the front rank of the clamorers for revenge were "Christian" clergymen and "Christian" periodicals. The latest bit of incidental evidence that revenge was the motive power of the war in naval circles, as well as among citizens at large, is an article in the *New Voice* of July 1, by William Wallace Whitelock, chief yeoman and captain's clerk of the gunboat "Gloucester." The subject is, "On board the Gloucester with Wainwright,"

and the chief topic is Captain Wainwright himself, who was executive officer of the "Maine" at the time of her destruction in Havana harbor. Of him the writer says:—

"As executive officer of the 'Maine' at the time of her destruction, he had earned the right of avenger, and when the hour of reckoning came on the third of July, he was waiting at the harbor entrance, ready for his part in the drama."

Further on, speaking of the position of the "Gloucester" in the engagement, the writer says:—

"There was no safety save in aggressiveness, so that unwittingly Captain Wainwright did more for us by his daredevil policy than he could have done otherwise. I have a suspicion, however, that he was not thinking much either of our safety or of his own; he was thinking of the 'Maine,' and of his duty to his country."

Before the war, independence was lauded as the ideal condition for the Cuban people, but as soon as the "Maine" was avenged, and Cuba was wrested from the domination of Spain, our "Christian-civilization" idea of good government precluded even the experiment of independence. Cuba was too little to walk alone amid the great Christian nations of earth. Since the "grab bag" has become an institution of raising means for the propagation of the modern gospel of peace, Cuba is not safe while the Christian nations are fishing for chances. Our fostering hand is needed to protect her resources, and her people ought to be happy in the prospect of being cared for by their superiors! This country has had her revenge, and the Cubans ought to be satisfied, as they are too weak to indulge in such luxury. If they will be good, and give their consent to being governed by other people, they may yet become a part of the great republic(?).
W. N. GLENN.

Catholic "Indulgences."

EDITOR AMERICAN SENTINEL: A Catholic family has just moved into the house with us and they have a framed image of the Virgin Mary. On the back of the frame is pasted a piece of paper on which is printed the following:—

"SHRINE TO THE BLESSED VIRGIN.

"This shrine has been issued to commemorate one of the most touching and beautiful incidents of that most fearful and disastrous flood which swept Johnstown from amongst the cities of the country. The small but beautiful image of this Shrine is a copy of the famous, we may almost say miraculous, statue, which adorned one of the Johnstown churches, and which, amid the crashing of walls and towers of the sacred edifice and the angry roar of the devouring waters, alone remained uninjured, as though she, the Immaculate mother of God and Star of the Sea, was unwilling to leave her children in the fearful hour of their peril. The

prayer attached to the Shrine was composed by the great St. Bernard, and those who recite it devoutly receive three hundred days' indulgence. There can be no more welcome faces in our homes than those of Jesus and His Blessed Mother, and this Her Image will serve to remind us that, in the midst of the mortal perils of our lives, Mary never deserts Her faithful children. If we wish to honor her and secure her protection in life and death, if we desire to instil the love of her into the hearts of our children, let us raise an altar to her in our dwellings, where we can kneel and implore her protection. To the sick and suffering the sight of this Image of Mary will bring patience; to the dying, hope."

In front of this image there was placed a card written as follows:—

"PETITION TO THE BLESSED VIRGIN.

"Remember, Mary, tenderest-hearted Virgin, how from of old the ear hath never heard that he who ran to thee for refuge, implored thy help, and sought thy prayers, was forsaken of God. Virgin of virgins, Mother, emboldened by this confidence I fly to thee; to thee I come, and in thy presence, I a weeping sinner stand.

"Mother of the Word Incarnate, O cast not away my prayer [Here mention your request] but in thy pity hear and answer. Amen.

"[Indulgence 300 days.]"

I send you these thinking that it might be pleasant and perhaps profitable for your readers to see for themselves and know what an indulgence is and how they are used now. How much has Rome changed since the days of Luther?

C. D. M. WILLIAMS.

Tucson, Arizona.

The "United Christian Party."

We mentioned briefly last week the session of the "United Christian Party," at Des Moines, Ia., and steps taken by them to make this Government a government of God. We give here in full the resolutions adopted at the meeting, taken from the *Des Moines Leader*, of July 6:—

"We, the United Christian Party, in State convention assembled at Des Moines, Ia, July 4 and 5, 1899, acknowledge Almighty God as the rightful sovereign of all men and women, and the Lord Jesus Christ as the ruler among nations of the earth, and that he is entitled to all the honor and glory and to whose laws all human enactments must conform to secure the blessings of peace and prosperity, do present the following declaration of principles:—

"That we, as a party, favor whatever tends to make men and women virtuous, intelligent and happy, and acknowledge that God gave us in his Word the foundation for law and a standard for justice through Christ for the government of all mankind.

"We hold that all temporal governments derive their just powers from God through Christ and by the consent of the governed.

"We recognize the fact that there are many important reforms needed and that none of these can be ac-

complished until we acknowledge Christ and unite in his name—not a union of church and state—but a union of all Christian voters at the ballot box for the overthrow of the licensed saloon and all legalized wrong.

"Therefore we, the United Christian Party, seeking the welfare of all the people, pledge our entire energies to the work of securing a system of government that will make reforms possible.

"Believing that it will be impossible to secure direct legislation without a union of all Christians, we ask all his followers, regardless of nationality, creed or color, sect or previous politics, to coöperate with us at the ballot box in making this a government which shall be in fact a government from God.

"We do, therefore, declare for the adoption of the system of direct legislation known as the 'initiative and referendum,' together with proportionate representation and the 'imperative mandate,' that the power of the people may be justly and effectually exercised; being governed in all things, law-making included, by the standard, 'What would Jesus do?'

"We, therefore, advocate this system of government and present it to the people as the only practical method of securing state and national reform.

"Resolved, That we will not cast our ballots in any other than the name of Jesus Christ, and that we will endeavor to be guided by God the Father, Son and Holy Ghost.—Amen."

CLERICALISM in politics is illustrated by events of recent occurrence in Belgium. The account says:—

"Riots promoted by Social Democrats have taken place in the Belgian Chamber of Deputies, and in the streets. Priests have taken part, among them the Abbe Dæans, who calls himself a Christian Democrat. He predicts the advent of universal suffrage, and two thousand persons accompanied him to the train singing 'The Marseillaise.' A revolution would have ensued if the government had not yielded in the matter of willingness to consider an amendment to the reform bill securing representation to minorities. In Belgium the extortions and exactions of the Clerical Party account for the rancor. The gerrymandering is such that from nine hundred and ninety-six thousand votes the opposition in parliament has thirty-eight members, whereas the Clericals, with fifty thousand less votes, have one hundred and fourteen members, and the electoral law which has provoked the riots was intended to assure this predominance to the Clericals forever."

Just as soon as the churches and religious societies in this country go a little deeper into politics and become represented in the legislatures, there will be a clerical party in the Government of the United States; and a clerical party in the Government here will act just as such a party has always done elsewhere; for all such parties are guided by the same principles.

THE doctrine of the "divine right" of kings to absolute rule over their subjects, is of the same kind with that of the "manifest destiny" of one people to subjugate and govern another people as they see fit.

Notes from the Field.

IOWA.

In a quiet way the agitation for Sunday enforcement is going on in this State. In a meeting recently held at Creston, the speaker was asked if the Jews and Seventh-day Adventists ought to be compelled to observe Sunday as a rest day, after having rested conscientiously on the seventh day, while the commandment said, "Six days shalt thou labor." His answer was that if they did not abide by the laws, subject to the powers that be, they should be banished to Devil's Island, or some other place. They were a conscientious people, but sadly deluded. * *

MICHIGAN.

LANSING.—On Sunday, July 2nd, just preceding the anniversary of our Nation's birth, the various congregations of Lansing, Mich., joined in union service on the front steps of the State Capitol. The minister who gave the address was the same one who a few weeks before had urged the civil authorities to pass a religious measure. He declared that he could make the law operative if it were passed. He told how he had secured the enforcement of a similar statute in another State. It was by getting the chief of police and prosecuting attorney "at swords points" with each other. Thus are the principles of truth and right perverted by those who are believed to be representatives of the Prince of Peace.

C. G. HOWELL.

NORTH CAROLINA.

ASHEVILLE is agitating the Sunday question again. Some six months ago the matter was up, but nothing seemed to be accomplished. It appears that the power of closing on Sunday rests with the aldermen, and it is said that some of these are interested in the concerts held at the park, and the street cars that haul the people out. In order to increase the receipts at the park these wise city fathers passed a law that the drug stores should not sell soda water on Sunday. This competition does not suit the church element of course, and so they are howling that the street cars are doing more harm in carrying the people to the park away from religious services than was done by the drug stores in selling soda water. And thus the agitation goes on.

R. D. HOTTEL.

UTAH.

THE ministers of Ogden have been engaged in a conflict with Sunday baseball. After working the matter to the best of their ability, the result was a test case of the city ordinance. These reform efforts have so far proved futile. In the *Springville Independent*, of May

25, it was reported that the Salt Lake Clerks' Association threatened to prosecute all clothing and other stores which keep open on Sunday; I have not yet heard of any arrest.

ALFRED WHITEHEAD.

MINNESOTA.

LAST winter, a bill was introduced in the legislature, which provided that it should be a part of the duty of the Commissioner of Labor to look after the matter of Sunday work. The bill was pushed through, and has received the signature of the governor.

Query: Why should not the said Commissioner of Labor look after the matter of Monday or Tuesday work? The answer proves this to be purely religious legislation.

H. F. PHELPS.

Pointed Press Paragraphs.

IT is becoming fairly evident that none of the nations are willing to begin disarming until all the others have finished.—*Detroit News*.

PERHAPS it is just as well that we did not undertake to whip the Filipinos first and Spain afterward.—*The Ledger, Philadelphia*.

THOUGH there may be a gentle art of making enemies, a gentle art of making war is yet to be discovered, and there is something incongruous in the idea.—*Chicago Times-Herald*.

VERY solemnly and seriously the peace delegates at The Hague are deciding what may and what may not be done in time of war.

It is interesting to see the nations of the world thus repeating on a great scale for national fighting the arduous labors performed by the Marquis of Queensberry in behalf of prize fighting.

The marquis says, "You must not hit below the belt."

The nations say, "You must not use dum dum bullets."

The marquis says, "You must not strike in a clinch."

The nations say in their latest announcement: "You must not drop explosives from a balloon."

This is all very well, but the marquis knows and the men at The Hague know, that when rough and tumble fighting comes on, all these beautiful rules are forgotten and men destroy each other as best they can.—*N. Y. Journal*.

GOVERNOR ROOSEVELT'S idea [and the idea of many others as well] that it is outrageous and even treasonable to criticise the Administration's policy or no-policy in the Philippines would not pass muster in England. He is more imperialistic than the imperials.

The *London Spectator*, though favoring a firm and

if need be, a forcible policy toward President Kruger, says:—

“By all means let those who think we have no right to interfere in the Transvaal speak out, and let them denounce what they believe to be an oppressive and unjustifiable policy. We trust the day will never come when Englishmen will be afraid of proclaiming that their country is in the wrong when they honestly think her to be so.”

It is a century too late to fetter the press or muzzle the speech of Anglo Saxons.—*N. Y. World.*

THE necessity for a greater number of troops with which to prosecute the campaign of killing natives in order to convince them of their need of assistance in the formation of a government, is known to be urgent, but the President hesitates against issuing a call for volunteers for fear the response may be chilly. Apathy has seized upon the majority of the people, and, aside from an earnest wish for the health of the boys unfortunate enough to have been drawn to the scene of the struggle, the only general interest centers in having these same boys speedily returned to their homes.

Disguise it as one may, this is the situation as it exists at the present time, and surely the champions of an expanding sovereignty will not dare to attribute it to lack of courage.

Rather let them admit the truth at once, the truth which, sooner or later, must become patent to all—that their humanitarianism is not of a kind to incite the voluntary risking of precious lives; . . . and that that war is certainly unrighteous which has for its object the governing of a people, strangers to us, by claim of purchase, and without their consent.—*St. Paul Globe.*

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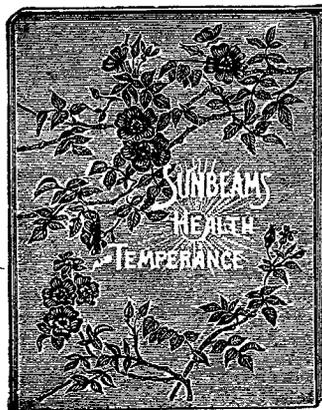
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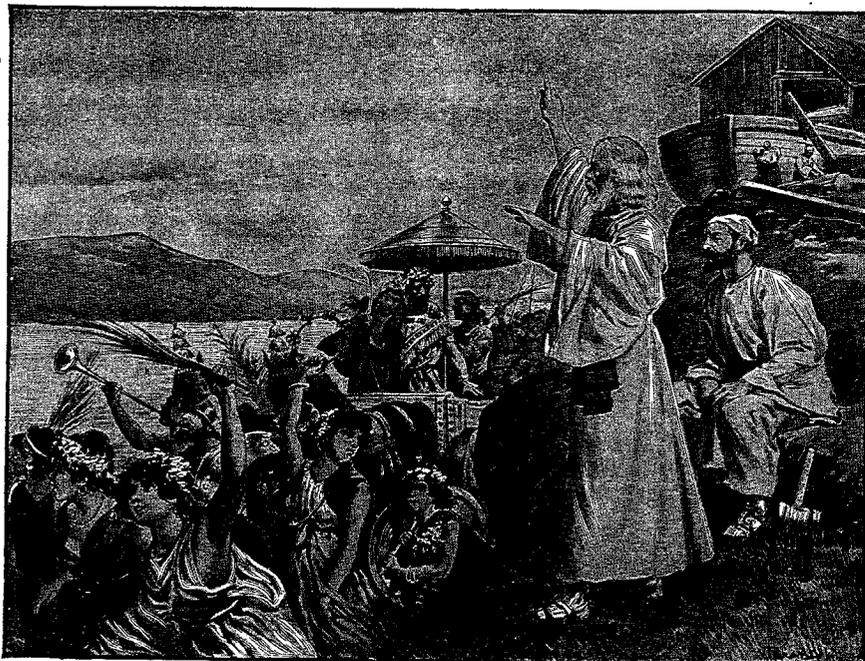
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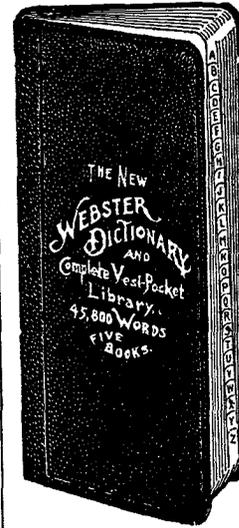
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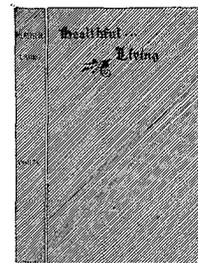
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NEW YORK, JULY 27, 1899.

WE print this week the first of several articles on "Manifest Destiny," and the "Inexorable Logic of Events," by Mr. John D. Bradley. You will not miss them if you are anxious to read something that is timely. Begin the first one, and you will finish the last.

IN this week's SENTINEL we introduce for the first time a new department of "Notes from the Field," to be filled up with items of news from our friends in all parts of the country. We design this to be a permanent addition to the SENTINEL, and expect it to be one of the most interesting departments in the paper. It will report little "straws" and incidental happenings, but what happens incidentally often shows the real animus of a movement better than anything else. We invite all our readers to help keep this department filled.

DON'T fail to read the article in this issue from the pen of Rebecca Harding Davis, on the nature of the war spirit. This well-known writer shows up in a very entertaining way some very ugly spots on the face of the great god Mars, whom the nation now seems so much inclined to worship.

THE trial of Eld. R. S. Owen, Seventh-day Adventist minister, of Hatley, Miss., for breaking Sunday by doing work in his garden, was held at Amory, Miss., July 19. The case was tried by jury, and the result was a verdict of acquittal.

A correspondent at Hatley sends us the following particulars:—

"Four men testified to seeing Elder Owen hoeing in his garden on Sunday, the 14th day of May.

After the State had finished its case, Elder Owen called two of his neighbors to testify to his generally good citizenship, and then proceeded to make a statement of his case, and to discuss the principles involved in Sunday legislation. He presented it from the standpoint of Scripture and constitutional law, and attorneys present were of the opinion that he made an excellent presentation. It is evident the jury were of the same opinion, for they were out for deliberation only a few moments when they returned with a verdict of Not Guilty. One of the jurors, when he was called to account by the friends of the prosecution, stated that he could not vote to sustain a law that is in conflict with the law of God. It was understood that the jury was unanimous in their decision.

"This seems almost mysterious in view of the strong feeling existing in the community against Sunday labor by the Adventists. The verdict was something of a surprise even to the brethren, and the only solution of it is that the Lord ruled in the selection of the jury, and men were chosen who had read the literature that had been given out to the people of the county, and were also impressed with the truthfulness of the defense made by Brother Owen."

While Mr. Owen's trial was in progress, an officer was sent to arrest another Seventh-day Christian, Mr. Josiah Nash, whose brother, Mr. Robert Nash, was twice arrested for doing Sunday work in that district some years ago. Mr. Nash's case was set for trial July 21. We have not yet learned the result. To quote the words of our correspondent, "There is no telling where these prosecutions will end."

We have not yet heard from the cases of Mr. Waters and Mr. Eaton.

AN imperialist journal in this city which had been foremost in asserting that the speeches made in this country in defense of American principles of government were the cause of the "rebellion" in the Philippines, now comes out with the statement that "there can hardly be a doubt that it was the arrogant incapacity of Otis that actually brought on the war."

This is because the press correspondents at Manila had united in forwarding to this country the statement that "the people of the United States have not received a correct impression of the situation in the Philippines," and that bad news had been suppressed by Gen. Otis because such facts "would alarm the people at home." Everything has not gone in the Philippines as the imperialists fondly anticipated, and they have made Gen. Otis the scapegoat. The real scapegoat is not the person sent to carry out the policy in that country, but the policy itself.

YESTERDAY, July 22, a baseball player in Jersey City, while taking part in a game was struck dead by lightning. If this had happened one day later, it would have been very significant in the eyes of some good people; but our conclusions must be adjusted to the fact that providence never makes a mistake in the date.

A JOURNAL in this city which vigorously upholds the national policy in the Philippines, in referring to England's present attitude in the Alaska controversy, indulges in the following:—

"England can engage in much more profitable business than attempting to reverse the currents of destiny. Since it is inevitable that all America, North and South, will eventually form a part of the United States, why should Great Britain invite trouble in the foolish hope of adding a few square miles to her temporary holdings on this continent?"

This is imperialism unmasked. It purposes to absorb everything on this hemisphere, and this at the cost of driving out Great Britain, which power holds quite as much land here as does the United States. As certainly as this country continues its imperialistic career it will come sooner or later into conflict with Great Britain; and a fearful world-wide calamity will be the result.