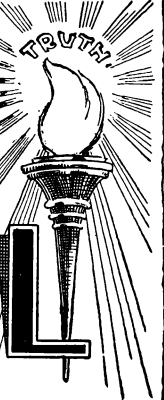
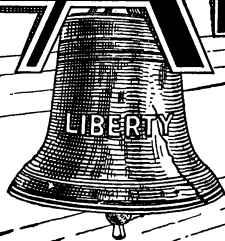


AMERICAN SENTINEL



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

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NEW YORK, NOVEMBER 17, 1898.

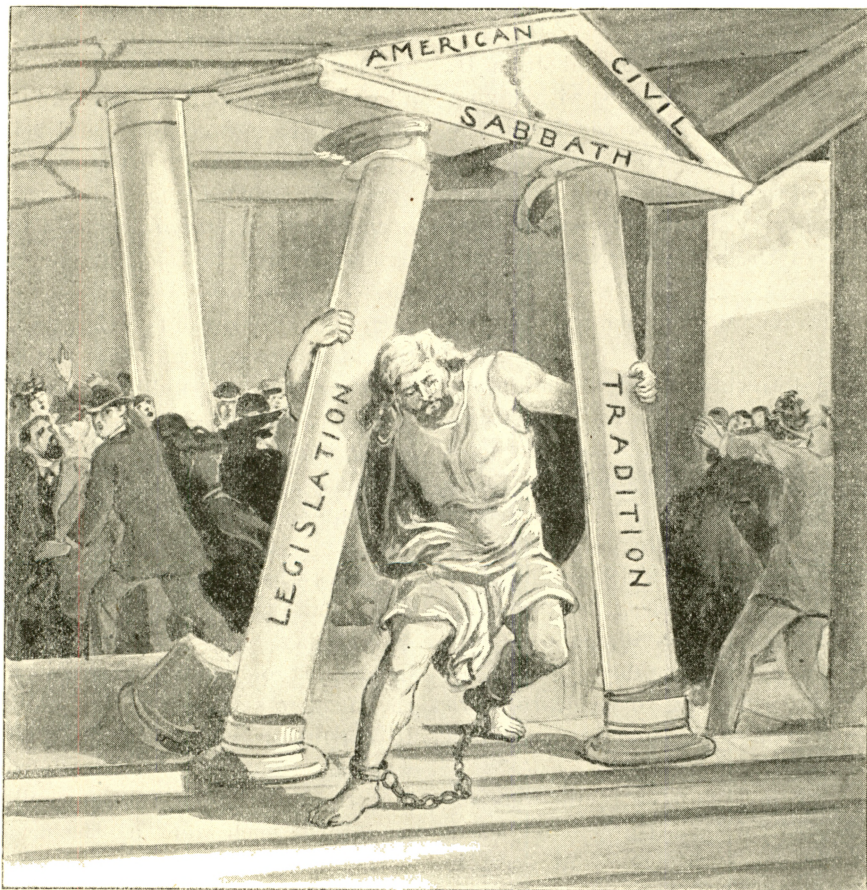
NUMBER 45.

THE Divine Word is not only truth, but eternal truth; it alone is the sure foundation.

THERE is no real preserving power in human legislation or in tradition.

WHAT God preserves, he preserves alive, by the "power of an endless life." God has no use for dead things. And a religious institution that is "preserved" only by tradition and legislative enactment is of no more value to the world than an embalmed mummy.

THE seventh day being the Sabbath, the Sabbath must come to all men as often as the seventh day comes; and any man can have it by taking it when it comes to him.



FINAL DOWNFALL OF THE "AMERICAN CIVIL SABBATH."

THE two supporting pillars upon which the "civil Sabbath" structure rests, are Tradition and Legislation. Tradition asserts that Sunday is the Christian Sabbath—contrary to the testimony of Scripture—and Legislation has always been resorted to in support of the day as such. But neither of these can afford it any real and permanent support, being themselves of human origin, and partaking of the weakness of all merely human things. Tradition will be swept away by truth, and all human Sabbath laws by the divine Sabbath law, which speaks nothing in support of the first-day Sabbath, but declares the true Sabbath to be the seventh day, "the Sabbath of the Lord." As Sampson, under the power of the divine Spirit, overthrew the Philistine temple of old, so must this modern temple of error fall by the agency of the same Spirit, and involve in its ruin those who have thought to take refuge in it.

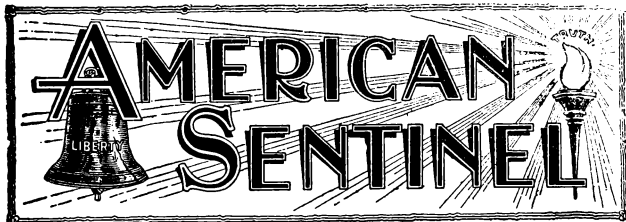
"EVERY plant which my Heavenly Father hath not planted shall be rooted up." So declared the author of the Christian religion; and it is useless to water and tend any plant in the garden of the spiritual world which has been planted by the hand of man.

"THE Sabbath of the Lord" is the Lord's property; and he is competent to take care of it.

WHEN men try to uphold a divine institution by a human law, they are trying to set up an inverted pyramid.

THERE can be no right to observe a weekly

day of rest, without a right also to work on that day; and a just law must recognize both.



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

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

(Entered at the New York Post-office.)

The Prosecutions in Maryland.

THE cases of Messrs. John Curlett and John H. Rhodes, of Ford's Store, Maryland, charged with having violated the Sunday law of that State, were tried in the circuit court at Centreville, Nov. 9, 10, the result being a sentence against each of the defendants of thirty days in jail. A remarkable and very significant phase of legal opposition to observers of the seventh day Sabbath developed at this trial.

The circumstances leading up to this result are as follows.

Ford's Store is a small town situated on Chesapeake Bay, the residents being almost exclusively oystermen. These oystermen generally own each a plot of a few acres of ground, on which they raise corn and garden products. By the law of the State oyster fishing is forbidden on Sunday, and in this respect the Sunday law is generally observed. During the oyster season, which begins early in the fall, the men are busy at their trade from early morning till night every day on which it can be legally followed, and Sunday being their one day of leisure, becomes the natural time for attending to incidental work which may be necessary about their premises, mending their apparatus for fishing, etc.

The men who are now in jail at Centreville were arrested for having worked on Sunday at cutting corn. This corn is cut for fodder, and must be cut at a certain time in order to save it from becoming useless. As such it falls, when the time for cutting it arrives, within the class of goods known as "perishable," which goods are allowed by the Sunday law to be handled on Sunday in any way necessary to prevent pecuniary loss. The men were at work on Mr. Curlett's premises, their position being such as to make it necessary to spy them out in order to know that any work was being done.

The man who caused their arrest, Mr. Linwood Lane, had on the same Sunday been sailing for pleasure on the bay, and was returning when he spied the men at work. Taking his horse and carriage he then drove first to one church and then to another to find the sheriff, and finally

nally to his house, where he found him, and then, with the sheriff, to the field, where the men were working.

It was necessary for the prosecution, at the trial, in order to sustain its case, to prove that the work done was not work of necessity; this work being permissible under the law. As cutting corn for stock on Sunday is usually allowed to be a work of necessity, and as it could not be charged that the work had disturbed or interfered with any person, since no one claimed to have been disturbed or even to object to the work, in itself; and as the constitution of the State allowed them to freely follow the religious practices dictated by conscience, provided only that such practices were not immoral or in violation of the rights of others, it did not seem that any case could possibly be made out against them.

But this view did not count upon the position that was to be taken in these cases by the prosecuting attorney,—a position that has never been taken before in any similar case in this country. Boldly stepping out from under the cover of such excuses or reasons as are usually alleged for the Sunday laws upon civil grounds, the State's attorney declared, and reiterated and emphasized the statement, that the offense for which the men were being tried was that of having *violated the sanctity of the Christian Sabbath*, which had become established by custom and by the law. It was *not the work* that these men had done on Sunday, or that others in the community usually did on that day, he said, that constituted the offense. That was not what they were being tried for; but, he said, *when men belong to a religious sect which hold to the disregard of Sunday as a principle of religious belief*, and violate the Sunday law on that ground, it is necessary to interfere to prevent the spread of such moral contamination! The State wanted good citizens, he said, and these men were not good citizens.

Mark what is contained in this position which has now been taken in the courts against observers of the seventh day. All civil grounds which have been alleged in support of Sunday observance were ignored, and the offense was charged flatly upon the ground of religion. It was not the Sunday work that the men had done that was objectionable. Others did work on that day; in fact the great majority were wholly careless of the law as regards such work as the defendants were charged with doing. But these men belonged to a religious body which did not believe in the sanctity claimed for Sunday, while others who worked on Sunday did believe in it, or at least professed to. Or if they did not profess to believe in Sunday as the Sabbath, they did not express any opinion to the contrary. They simply did not care whether Sunday was or was not the "Christian Sabbath" or whether any day was the Christian Sabbath. Therefore they were to be exempt from prosecution, while the others were people to be arrested and punished.

The one class were conscientious in the matter, and the other class were not; and the conscientious people were the ones to be punished, and they were to be punished because they were conscientious; while the others

were to be exempt because they were not conscientious about the Sabbath one way or another. People who disregarded the law entirely, by violating it merely for their own pleasure, and had no conscience about Sabbath observance, were good citizens such as the State wanted; especially when they took pains to see that conscientious Sabbath-keepers were prosecuted for doing only what was allowed by the law on Sunday as a work of necessity or mercy!

But the point above all others to be noted in the case, is that the men were prosecuted because they belonged to a religious denomination—"small and obscure," the prosecuting attorney put it—which objected to Sunday observance on religious grounds; that no pretense was made by the prosecution that the case rested upon civil grounds, but on the contrary, it was boldly avowed to rest upon the purely religious offense of a violation of "the sanctity of the Christian Sabbath;" and, still further than all this, that all law, even the Sunday law itself, was entirely ignored, and proceedings were taken, without law, against these observers of the seventh day, because they had violated a mere religious sentiment. And to-day, these two men are in Centreville jail without having been convicted of any legal offense even under the Sunday law of the State; but for the offense of belonging to a people who observe the seventh day of the week as the Sabbath!

Of course, in putting the case upon this ground, the prosecuting attorney of Maryland was really trying the denomination to which the defendants belonged,—a fact of which he was reminded by the counsel for the defense. But apparently it mattered not to the prosecution whether it was conducting a trial of two individuals for a civil offense, or of a denomination for a religious offense, so long as it secured a conviction of the prisoners and thus vindicated the "sanctity of the Christian Sabbath."

This is the first time in the history of the prosecutions of seventh-day observers under the Sunday laws, that it has been openly avowed that the prosecution was for a religious offense. Now this stand has been boldly taken by the Sunday element in this State, and this new and bold stand taken in behalf of the sanctity of Sunday in this latter part of 1898 coincides very well with the new activity that has taken hold of the religious organizations which are sowing the land with their "reform" leaflets and literature in behalf of the same thing, and organizing for an active campaign in politics. From this the reader can make his own deductions with reference to what developments are to be expected in the near future.

It should be stated in explanation of the situation at Centreville, that in Maryland a jury is judge both of the fact and the law; hence in a case of prosecution for Sunday breaking it only needs that the prosecuting attorney shall work upon the religious prejudices of the jury to secure a perversion of law which would hardly

be possible were the jury instructed in the law by the judge, as is usual in jury trials.

ARE there not those among our readers who feel that the SENTINEL ought to be in the hands of thinking men and women in their neighborhood?

Rome is Getting in Her Work.

THE following portion of a letter from the Washington correspondent of the Baltimore *Daily American*, printed in that paper Oct. 15, 1898, reveals a scheme of downright lawlessness being carried on by the Catholic Church and the Government of the United States:—

"Archbishop Chappelle, who is to go to Cuba as the legate of the church, will find himself confronted with a serious problem. The Catholic Church and its clergy in Cuba, as in every state where the church of Rome is officially acknowledged as the state church, is supported almost entirely by the government. The annual budget of Spain includes appropriations for the pay of the Catholic clergy and the support of the Catholic churches in the Spanish dominions, and the revenues for this purpose are raised by taxation. Hence, with the surrender of its authority to collect taxes in Cuba, the Spanish government is necessarily compelled to withdraw all support from the Catholic churches and priests on the island.

"The question of providing for the priests thus deprived of their sustenance is one of no little difficulty, and President McKinley has held numerous conferences with Cardinal Gibbons and Archbishop Ireland on the subject. The people of Cuba have never been taught to support their church and clergy by direct, voluntary contribution. Indeed, so dire is the poverty on the island at present that it is doubtful if the Cubans could by any possibility raise sufficient money to keep their churches open and their priests from starving. On the other hand it is manifestly impossible that the Government of the United States can undertake to support the Catholic Church in Cuba.

"It is true that General Wood has ordered all the schools in Santiago reopened, and as the school teachers are presumably the local priests, the situation in that city, at least, has been met by paying the priests who are employed in the schools. But this expedient will serve only in a small number of cases, and would not, of course, apply to the vast number of priests and high church dignitaries on the entire island.

"It is the determination of President McKinley that the Catholic churches shall be kept open, and that public worship shall be amply provided for. To this end sufficient money will be advanced by this Government to support the Catholic Church. But this will only be a temporary loan, and when law and order are fully established on the distracted island, the Catholic Church will be expected to maintain itself like every other church."

The church of Rome has robbed and peeled Cuba for four hundred years: and now that she cannot do it any more, she puts up the plea that her priests and high church dignitaries there "are deprived of their suste-

nance," and the people of the United States must be put to grind at Rome's mill to support this "vast number" of her good for nothing priests and high church dignitaries.

That these priests and high church dignitaries are good-for-nothing is evident from the testimony in this very article that begs for sympathy and support for them:—

1. Rome alone has had the teaching of the people of Cuba for four hundred years.

2. Yet, though there is "a vast number of priests and high church dignitaries," there, "the people of Cuba have never been taught to support their church and clergy by direct voluntary contribution."

3. "The Catholic Church and its clergy in Cuba . . . is [has been] supported almost entirely by the government, . . . and the revenues for this purpose are raised by taxation."

4. "So dire is the poverty on the island at present that it is doubtful if the Cubans could by any possibility raise sufficient money to keep their churches open and their priests from starving."

5. "It is the determination of President McKinley that the Catholic churches shall be kept open, and that public worship *shall be amply provided for. To this end sufficient money will be advanced by this Government to support the Catholic Church.*"

That is to say that while, for four hundred years, the Catholic Church has had the sole teaching authority in Cuba, she has never taught the people to support the church and the clergy; yet those same people have all this time been *taxed* to support the church and clergy; and now, when, by this everlasting taxation, with its consequences, the people are reduced to such poverty that they cannot support in customary affluence the priests and high church dignitaries who are unwilling to share with the poor people the poverty which this same "vast number of priests and high church dignitaries have been most instrumental in bringing upon them—*now, through President McKinley—coached by Cardinal Gibbons and Archbishop Ireland, this same Catholic Church begins the taxation of the people of the United States to support these priests and high church dignitaries in Cuba!*

And how long shall the people of the United States be taxed to support this "vast number" of Catholic "priests and high church dignitaries" in Cuba? Since Catholic priests have had the teaching(?) of the Cubans for four hundred years, and yet "the people of Cuba have never been taught to support their church and clergy by direct, voluntary contribution," because the priests were supported by the Spanish government, is it likely that these same priests, *in less than another four hundred years*, will teach the people of Cuba to support their church and clergy by direct, voluntary contribution," while they are supported by the United States Government?

But even though it should not take another four

hundred years, even though it should take only a week, or only a single day, what right has President McKinley to take the money of all the people of the United States, and have it "advanced by this Government to support the Catholic Church"? Where has such power as this been delegated to the President of the United States? The men who made the Government of the United States said that to compel a person "to furnish contributions of money for the propagations of opinions which he disbelieves, is sinful and tyrannical." Therefore they separated the Government of the United States from all connection with religion or recognition of it.

By this scheme, Cardinal Gibbons and Archbishop Ireland, through President McKinley, are putting upon the Government and people of the United States the identical system that has worked by Spain and Rome all these ages. This sympathetic correspondent says:—

"The annual budget of Spain, including appropriations for the pay of the Catholic clergy, and the support of Catholic churches in the Spanish dominions, and the revenues for this purpose, are raised by taxation."

This correspondent also says:—

"It is the determination of President McKinley that the *Catholic churches* shall be kept open, and that *public worship* shall be provided for. *To this end sufficient money* will be advanced by this Government to support the *Catholic Church.*"

The only money that this Government can advance for any purpose, is money raised by taxation. For the Government to advance this money, it must be appropriated by somebody. These two statements of the correspondent show the same thing precisely. Therefore it is as plain as A B C that Cardinal Gibbons and Archbishop Ireland, through President McKinley, are playing off upon the Government of the United States the same old Roman and Spanish system of governmental support of the Catholic Church and clergy. Are the American *people* ready to let this scheme be carried through?

It is true that the last sentence in the portion of the letter quoted, says that this is promised to be only temporary; but the rest of the letter, which we have not space now to review, shows that this "temporary" expedient can be perpetuated indefinitely.

When Archbishop Ireland was making himself so conspicuous at the National Capitol last spring, we said that the United States Government would not get out of this Cuban matter without being entrapped by Rome. And so it has come to pass. And there is yet more of it.

A. T. J.

BE sure you read about the imprisonment for conscience' sake on page 710, and the note on the flag salute on the last page; and then look around you and see what YOU can do towards increasing the number of SENTINEL readers in your community. Men need to know these things and what they mean.

Read our special offer on last page.

Bartholdi's Statue.

BY FRANCES E. BOLTON.

ALON the sculptor sat and silent yet,
 Wide was his vision, though hills barred him round.
 The scenes of ages his wide gazing met,
 And truth to truth linked as a chain new found.
 As doth clear lightning smite an electric path
 Through clouds of blackness in one vivid flash,
 So through the clouds of Time's historic wrath,
 He saw truth's meaning in a statue mask.

As in a wide, unseen kaleidoscope,
 Shifting from scene to scene, there met his view
 Age upon age, where flickering rays of hope,
 Now darkened, burst again in radiance through
 In light of liberty, and springing up,
 As one inspired, he smote the shapeless block,
 Cleaving away superfluous scales, that hope
 Might take new form, and spring forth from the rock.

As swift he wrought, he saw the ages move
 From Calvary's hill to the last martyr slain,
 And felt how hell's malignity 'gainst love
 Had filled the centuries with unjust pain.
 Yet light fell o'er his brow; for far and near
 The Sun of Liberty had burst and shone.
 His statue springing up with gleaming star
 Would tell the history in its speaking stone.

High at our Eastern harbor, lo, it stands,
 Bartholdi's statue, outlined in the bar,
 Holding a torch mould in its outreached hands;
 But where has fled its world-wide gleaming star?
 Has Freedom's land no light? Why seems it dim?
 Why gleams no more its glory from afar?
 Ah, sentinel, up! 'tis time to fill and trim,
 And light up Freedom's beacon at the bar.

Union of Church and State Condemned by History.—No. 5.

By B. W. Noel, M. A.

THE effects of the union have been so palpably and universally bad as to render positive evidence on the side of freedom unnecessary; still, as there are some persons to whom unknown possibilities of evil seem worse than any amount of existing evil, and who think that the union could not have been so general, unless there had been a real necessity for its existence, let us briefly notice the experience of some free churches.

The churches of the first three centuries were free. Unsalaried by the state, they could determine their creed, organize their discipline, and choose their pastors, according to their pleasure; each church, supporting its ministers, was entirely independent of external control. And in this state of poverty and freedom they so proclaimed the truth, and so recommended it by their lives, that their numbers and influence continued to increase, till the Emperor Constantine found it expedient, for the establishment of his throne, to profess himself a Christian.

During the ages of defection from truth and duty, which followed the union between the church and state, effected by that monarch, one community alone, which has preserved the appropriate motto, "*Lux in tenebris*," held forth the word of life to the population around it. In the valleys which lie between Mont Cenis and Mont Viso, in the southeastern declivities of the Cottian Alps, a few Christians, refusing to wear the yoke of the church of Rome, were also happily saved from union with the state. The churches formed by these peasants of the Alps were almost the only ones which, in the fourteenth and fifteenth centuries, retained sound doctrine, simplicity of worship, and spiritual life. And to this day, notwithstanding the periods of declension to which every church, alas! is prone under every system, they remain the only evangelical churches in Italy.

While they were preserving the doctrine of the gospel in Italy, another free church rose on the eastern frontier of Saxony. At the close of the seventeenth century, when the Christians of Austrian Silesia were cruelly harassed by the church in union with the state, a few of the persecuted peasants sought refuge in Saxony, under the protection of Count Zinzendorf. June 17, 1722, they cut down the first tree in a forest on the road between Zittau and Lobau, where they raised the first wood house of the village of Herrnhut. Eighteen other immigrants soon joined them; and for ten years these emigrations for liberty of conscience continued till some hundreds of these poor and persecuted followers of Christ had built for themselves the village of Herrnhut. In 1731, when their numbers amounted to only six hundred, they were visited by Anthony, a negro, who described to them the melancholy state of his fellow-slaves in the West Indies. Moved by that recital, two of the brethren offered to go as missionaries to the island of St. Thomas; and the church having approved of their design, they left Herrnhut Aug. 21, 1732; and October 8, they embarked at Copenhagen for that island.

The zeal which was thus excited in the church continued to increase, and within ten years did those poor exiles send missionaries to St. Thomas, to St. Croix, to Greenland, to Surinam, to Berbice, to several Indian tribes in North America, to the negroes in South Carolina, to Lapland, to Tartary, to Algiers, to Guinea, to the Cape of Good Hope, and to Ceylon. . . .

Great as are the services which have been rendered to the cause of the Redeemer by that simple and fervent community, they have in one respect, at least, been surpassed by the free Protestant churches of France. I do not reckon it as the higher glory of these churches that they could count upon their members Sully, Coligni, and Andelot, D'Aubigné, and Duplessis Mornay, a band of companions more distinguished for virtue and for valor than any equal number of contemporary soldiers and statesmen in any period of French history; I will not dwell on the piety and talent of their ministers, Du Moulin, Du Bosc, Morus, Dailé, Drelincourt, Claude, Jurieu, Saurin, Abbadié, etc., whose writings have enriched our Protest-

ant literature; but I allude to their sufferings for the sake of Christ.

The following are some among the numerous edicts by which Louis XIV., the licentious slave of a Jesuit confessor and abandoned mistresses, sought, as the head of the union between church and state, to exterminate the Protestantism of his kingdom. In 1669 his subjects were forbidden to quit the kingdom, on pain of confiscation of goods, etc. In 1680 Protestant children of seven years old were allowed, on abjuring their religion against the wishes of their parents, to leave them, and to demand from them a legal maintenance. In 1683 the reformed worship was forbidden in all the episcopal cities of the empire, and all books against the Roman Catholic religion were likewise prohibited.

At length, October, 1685, appeared the Edict of Revocation, by which Protestant temples were demolished, Protestant worship was forbidden, Protestant ministers were banished the kingdom; no other Protestant might leave the kingdom on pain of condemnation to the galleys; the children of Protestants were to be brought up as Catholics; and the goods of those who did not conform within four months were confiscated. Next year was added a decree, addressed to the king's attorneys (*procureurs royaux*), to seize Protestant children above five years of age, and to place them under the care of Catholics.

May, 1686, the king decreed that every Protestant minister apprehended in France should be executed; those who assisted a minister should be sent to the galleys, or imprisoned for life; 5,500 livres were to be given to each informer; and all persons detected and taken in the act of assembling for Protestant worship were to suffer death. Multitudes of Protestants conformed to the established religion; many more contrived to leave the kingdom; and at length, the worn-out debauchee coined a medal to celebrate his triumph as head of church and state over "the extinct heresy." But the same year in which the edict of Nantes was thus savagely revoked, the churches of the desert began to assemble in the mountains of Languedoc.

The same month in which the temple at Charenton was demolished, the religious assemblies of the Cevenols met under the vault of heaven; and the same year in which Louis the debauchee expired, glorying in his abolition of the Protestant worship, did a noble peasant youth collect a few preachers in the caverns of the Cevennes, and there undertake, in the name of God, the revival of the crushed and bleeding churches of France. . . .

Generally, their precautions enabled them to elude the vigilance of their oppressors; the place of meeting was announced to the brethren by faithful men, who visited them in their dwellings, and brave and prudent guides escorted the pastor to the spot by night along concealed paths. The brethren in the country communicated with the brethren in the towns. Every night, on these occasions, the pastor changed his lodging; and his

brethren counted it an honor to welcome him at the risk of their own lives. When they were assembled, scouts on the neighboring heights warned them of the approach of the enemy, and thus often they escaped discovery. But if persecution raged too severely, the meetings were discontinued, and the churches seemed to have vanished, while every family, by reading of the Scriptures and by domestic worship, cherished its faith and piety for a happier day. Thus their constancy triumphed over the savage efforts of the church and state during half a century to destroy their property, their religion, and their existence.

Worship Governmentally Enforced at Annapolis.

"Truth Seeker."

IF advices from Annapolis are reliable, church attendance by the naval cadets has been made compulsory. The regulations of the naval academy recite:—

"Cadets will not be excused from religious service at the chapel on Sunday, except upon their declaration in writing, with the written approval of their parents or guardians, when living, that they cannot conscientiously attend, or that they prefer, on the ground of their religious faith, to attend the services at some other place of worship in town."

A reason assigned for the order is that it is calculated "to maintain a loyal support of the religious services that the government has provided."

It is useless to inquire with what consistency a government which proclaims its separation from the church provides religious services for its citizens; we know that not consistency but corruption is responsible for the fact; but a remark of Admiral McNair in defense of the regulation is worthy of notice. He is quoted as saying: "This rule was laid down in the English navy as far back as Charles II. We have copied it and have not changed the language as much as the English have."

Now Charles II. was a depraved monarch who occupied the throne of England one hundred years before the American Revolution, at which time monarchy and the union of church and state were both repudiated. The regulation quoted by Admiral McNair is wholly congruous with the institutions of a country which maintains an established church, but the admiral seems to be too dull to see that it is no more applicable to American affairs than the regulations concerning the maintenance of a throne are to the office of a president of a republic.

If Admiral McNair can find no authority for his rule in the Constitution of the United States—which he certainly cannot, for that instrument prohibits everything of the kind—his first duty is to see that it is repealed. Treachery to our fundamental law in time of peace is as infamous as betrayal of the nation's cause when the country is at war.

The Holy Spirit and Sunday.—No. 12.

BY C. H. KESLAKE.

In this article it is our purpose to enquire what the motive was that inspired the founders of this nation to so frame the Constitution that in all this country's future history Congress, to whom is entrusted the duty of making laws, should be debarred from legislating in favor of or against religion.

It is true that the framers of the Constitution recognized the eternal principle that man's relation to his God is above human legislation, and his right of conscience inalienable.

But to stimulate them in the recognition of this "eternal principle" they had before them, in the Eastern Hemisphere, a system that, existing for over a thousand years, had embodied the very reverse of this principle—a system that claimed the right to govern the consciences of men; to say what he should or should not believe and practice in matters of religion; hesitating not to enforce its dogmas by means of the most varied and cruel tortures; stopping not until it had pried into and wrested from the innermost recesses of the soul, the secret thoughts of the heart; or failing this, leave the poor victim a mangled corpse, or doomed to spend a miserable existence in dark and loathesome dungeons. That system was the papacy.

Nor was this all. Even in the New World the Puritans had given some striking lessons in the disregard of the "eternal principle" referred to.

Knowing the horrors resultant from religious despotisms, the founders of this Government determined that matters of religion should be left to the individual conscience; that religion and the state should be kept separate.

Consequently it was provided in the Constitution (Article 6) that "no religious test shall ever be required as a qualification to any office or public trust under the United States." But there were many who felt that religious liberty was not sufficiently safeguarded by this provision. Accordingly the Constitution was amended so that that document now reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

That all this was done with the papacy in view can be clearly shown. In the memorial of the Presbytery of Hanover to the General Assembly of Virginia, and which subsequently had a bearing upon the formation of the Constitution, are found these words, "It is . . . impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith without erecting a claim to infallibility which would lead us back to the church of Rome."

And in another memorial by the same body, is found the following: "The duty we owe to our Creator, and the

manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge. . . . To judge for ourselves and our own consciences is an inalienable right, which, upon the principles on which the gospel was first propagated and the Reformation from popery carried on, can never be transferred to another."

From this it will be seen that the founders of our Government sought to guard this country from the evils of popery; and this could not be done without recognizing the "eternal principle" that man's relation to his God is above human legislation; hence at the beginning it was determined that no religion of whatsoever kind, should be meddled with, for or against, by the United States Government.

As the Reformers made their protest against popery in the sixteenth century, so in the eighteenth century the United States of America in the Constitution made its protest against it. *And this is the only country that ever did it.* Therefore it is true that the United States is the only Government that was essentially and truly *Protestant*.

What better place then could there be for Protestantism to be thoroughly tested than in this country? Unfettered by any governmental regulations in religious matters, this nation offered the fairest field for this purpose; the conditions could not be better.

More than this. Protestantism—true Protestantism—is biblical. Its principle is in perfect accord with the teachings of Jesus Christ. And the United States being Protestant, in the only way that a nation as a nation can be Protestant, *viz.*, by leaving the question of religion entirely to the individual conscience—the United States from its beginning was in perfect accord with the teachings of Jesus Christ concerning the duties of nations with reference to religion.

Hence, Bancroft (History of the Formation of the Constitution) says: "Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relation to God the principle first divinely ordained in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several states, withheld from the Federal Government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite spirit of eternal truth might move in its freedom and purity and power."

Thus did the United States espouse Protestantism pure and simple. When put to the test will it remain firm and true to the principle it recognized? Or will it abandon this position and step over on to papal ground? This is an important, as well as interesting, question. Who is watching this thing? We know of at least one; and that one is the man across the way—in the Vatican at Rome, and his name is Leo XIII.



THE advent of America as a military power upon the scene of European complications in the far East, said Lord Salisbury, the English premier, at a recent speech, "is a grave and serious event, which may not conduce to the interests of peace; though," he added, "I think in any event it is likely to conduce to the interests of Great Britain." These are weighty words, spoken by one who occupies the position of a competent observer and judge.

IN the same speech Lord Salisbury made this reference to the czar's proposition for international peace: "The czar has invited a congress to provide for the disarmament of the world; but while we offer our heartiest tribute to his motives and are willing to assist and sympathize in every way until the happy day when his aspirations are crowned with success, we must still provide precautions needful to counteract the dangers surrounding us." In this statement the English premier has outlined the position not only of Great Britain, but of all the leading powers of Europe. They all "sympathize" with the proposition in an abstract way, and are willing to lend it such assistance as is compatible with a continual extension of their own possessions and power in the earth, and increase of their military forces to counteract the surrounding dangers. But how long will it take at that rate to reach the sought-for condition of general and lasting peace?

WHETHER it is pessimistic or not to speak of the darker side of national or international affairs, it is always best to look facts in the face. That is the only way to be prepared for emergencies and avoid being compelled to face still worse conditions. The outlook would be hopelessly dark under all circumstances were it not for the hope of the gospel, and to him who has that hope no circumstances can make the outlook less than bright. The Christian is an optimist, always; and not to be such is to deny the Christian faith.

SOME time ago it was announced that the French government had decided to strike off the words "*Dieu protege la France*" from all French gold and silver coins. It appears that no definite action has been taken on the point up to the present, but now the intention is to be

carried into effect. A Paris paper, the *Gaulois*, in making note of the fact, intimates that Frenchmen no longer have faith in Providence, but view God as being too high and far away, and that the republic needs protection nearer by. It is but natural, of course, that in view of the calamities that have fallen upon France in recent years, the idea of God as the national protection should have waned in the minds of the people. The false conception that the nation is Christian, and therefore bound to be under the divine protection, leads naturally, under adverse conditions, to the equally false idea that God is too high and too far off to pay much attention to human affairs, especially the comparatively small affairs of a single individual; and thus it leads naturally to loss of faith in God.

THE words stricken off from the French coinage were about equally significant with the words "In God We Trust," upon gold and silver coins of the United States. They in fact mean nothing, and hence are only superfluous. No nation—not even the most professedly Christian one—trusts in God; their trust is in their armies and navies; and to stamp the name of God upon its currency—which itself represents the god of most people—is only to take that name in vain.

RECENTLY the Rev. Dr. Burrell, a clergyman well known in this city, preached a discourse on the subject of "The Citizenship of the Christian." In stating some of the duties of this citizenship, he said:—

"Third, cast your ballot. Jesus Christ could not do it. He belonged to a subjugated race, but if he stood here to-day he would say, 'Vote, and vote right.' This is a duty that no Christian man should think of neglecting."

WHETHER Jesus Christ would or would not say what the Rev. Dr. Burrell says he would on this subject, it is certain that if he gave an admonition to vote, he would tell how that vote ought to be cast. He would not merely say, "Vote right," but he would state what the right vote is. Jesus Christ never left his followers in the dark on any point of Christian duty. He always stated to them clearly what duty was. This was his mission while he walked and taught throughout Judea.

OF course, if voting be a Christian duty, the duty is to "vote right." But at this point we get into difficulty. What is the right vote? There are plenty of people ready to tell us, including clergymen; but, they do not all tell the same story. If we follow their instructions on the subject we shall be voting several different tickets; and not being allowed to vote more than one ticket, we can not be sure that we are casting this "right" vote. And

when we appeal to the Scripture to settle this point of Christian duty, we find no instruction on the point at all. To say nothing of instructions as to how a Christian should vote, we cannot even find any declaration that he should vote at all.

* * *

BUT it is certain, nevertheless, that the inspired Word gives a complete statement of Christian duty, not only for the time in which it was written, but for Christian people and all others to-day. To say less than this would be to impeach the wisdom or deny the power of God. And therefore it is certainly true that whatever so-called Christian duty cannot be found stated in that Word to-day, is not a Christian duty at all.

* * *

IT is not enough for clergymen to say, "Vote, and vote right." It is not enough for them to say, on their own authority and by their own wisdom, what vote is right. Christian duty rests on no such basis. Let them point out that duty resting on the basis of the plain words of Scripture; and if they cannot do this, let them cease to talk further of it as "Christian."

Notes on the Civic-Philanthropic Conference.

BY JOHN D. BRADLEY.

(Concluded.)

THE Rev. P. J. McVeety, presiding elder Albion District, Mich., told how he had at one time, when threatened and cursed by certain men who were trying to establish a gambling house in town, and which he was trying to prevent by calling on the officials and prominent citizens of the place, shook his fist under their noses—and he went through the performance on the platform—and told them to do their worst but that they would find out who would get the worst in such an affair.

When Dr. Holmes had a chance to speak again, he said that however strange, impracticable and extreme might seem his propositions, he never expected to advocate and proclaim any such method as had been advocated and proclaimed there by a preacher and a missionary. That even though men might be seeking his life, he could not but regard it as morally wrong for him to retaliate by taking their lives. He would offer no resistance. As to Roman slavery being worse than the present, he pointed to particular trades and instances that he knew of in which men were driven so hard that they could last only a few years and then were turned out physical wrecks to starve. No such state of things had ever existed in any previous system of slavery, because the slave was property and it did not pay to abuse him. Strong objection had been made to his proposition that all men were of equal value and that they should all re-

ceive equal—namely, what they need. It was declared that all men are not of equal value—that some were worthless; that those who were industrious and frugal in early life would be comfortable in old age, but that those who were improvident and wasteful would not be comfortable in old age, and that no system could be devised that would make them comfortable. Some men had more talents and abilities than others and were therefore worth more to society. He replied that he remembered that a great teacher had once given a parable in which the truth of his proposition was illustrated, that in this parable some labored all day long, and others labored only one hour, but "he gave to every man a penny."

President Blanchard, of Wheaton College, gave a most impartial and judicial exposition of the question. He said that the time had arrived when it was almost impossible to consider this question from anything but a partisan standpoint, if one expected to be listened to with approval, or indeed heard at all. He carefully and at length stated all the grievances that are brought forward by the average wage-earner against capital. Then he stated the case of the wage earners as made out by themselves. It was easy to see that there was justice and injustice on both sides. It was true that labor was not getting its fair reward, that it was in many instances defrauded by capital. But equally true were the statements by the wage-payers that many of those who make the loudest complaints are worthless and that it is a loss in most instances to employ them, that they are improvident and spend their money recklessly; that those persons who are sober, industrious and frugal get along all right. That a mining town in which it was necessary to distribute food to the needy inhabitants, and yet in which fifty-one saloons did a thriving business, could not be made comfortable at any wages or by any sum of money. Each side insists that the fault is entirely on the other side, and they have no use for a person who takes any other view of the matter.

President Blanchard thought that the great mistake that was made by socialists and other reformers, and also by rich men who had attempted to help their employes, was the ignoring of the fact that man is more than so many pounds of flesh and bone; that he has a spiritual nature, and that the remedy which only ministers to and comforts his body can never supply his needs. He did not believe that any system that simply made the bodies of men comfortable would be able to maintain even that comfort long. Owing to the constitution of man, he could not believe that any system would ever come in which all would be equally comfortable and well cared for. It seemed to him a law of nature and a law of God that industry and frugality had their reward, and that idleness and improvidence had their penalty. That those who were saving and industrious in youth would be comfortable in old age, and that those who were not, who would not deny themselves at present for future needs, would not be comfortable, and could not be made so under any system. That a system that made all men

comfortable and provided equally for all their wants regardless of these things would be a turning aside of what the Creator of men had ordained, and a putting a premium on things upon which he had placed his curse.■

In the evening, Labor Commissioner Cox, of Michigan, was present and made the opening speech. He thought this was a grand and glorious country. He would rather be a citizen here, however mean his position, than the most exalted person in any other country. This is a government of the people, by the people, and for the people. Never mind who or what party is in power, things will come out all right. If those in power do not do what they should, the people speak and they are no more. Naturally enough he drifted into the Spanish war, and told how, since the birth of the present year, this great country had fought a glorious war in behalf of liberty and humanity. The workingman and the millionaire and the sons of millionaires fought side by side in this war for God. An iniquitous despotism had been crushed by them and millions of people set free with a loss of only seven men. "God carried the banner," he exclaimed, "for it was a war in behalf of humanity and God. I call it a holy war."

When he was through the mayor arose and quietly made the following remarks: "Let those who wish take what comfort and satisfaction they can from the Spanish war. The governor of Michigan told me the other day, and it is evident to everyone, that it would have been vastly cheaper to have bought the Island of Cuba outright at any price that might have been named. The most exorbitant price could not have equalled the cost of this war. So much for it as a matter of dollars and cents. The governor also said that there were in Michigan alone two hundred families in mourning as a result of that war. As to the war itself, I believe with Benjamin Franklin, that there never was a good war nor a bad peace. War is hell, and to say that there is or can be a Christian war, is to say that there is or can be a Christian hell. It is a contradiction in terms and cannot be."

The audience manifested its approval by hearty hand-clapping.

The mayor next introduced Prof. George D. Herron, of Iowa College, Grinnell, Iowa, from whom he said he had learned more than from any other man of his duty to his brother out of a job. Professor Herron gave an address which indicated deep earnestness and thought. He took more radical positions than any previous speaker. Some of the things he said were:—

The economic system under which we live enslaves not only the bodies but the souls of men. The system must be changed in order that both body and soul may be made free. That the present economic system, the corner-stone of which is supreme selfishness, is the root of nearly all the moral evils that afflict society, and that as long as this system continues no headway can be made against these other evils.

That the saloon and other evils were actually supplying a need, a social want, for millions of people. That

here only could they meet and in obedience to the cravings of their natures, associate with and open their hearts to one another. The saloon was therefore supplying a human need which the churches did not supply. That was the secret of the saloon power.

That under the present system our supreme virtues were our supreme immoralities. That greed, the worst of all sins, for it was covetousness, was the supreme virtue of the American people. If he should stand before a representative religious congregation in this country and ask them to practice, just as they were spoken, the principles of the sermon on the mount, he would be looked upon as mentally unbalanced. But if the head of some great combination that had overridden the law and robbed the people, should stand before them with an endowment in his hand, their applause would be tremendous, and they would be ready to fall prostrate before him.

He said that what was wanted was not that the corrupt should be turned out and the "good" people put in. The very worst enemies of the liberation of the people were, as had been in all history, the "good" people. That there was a certain manliness in the magnate of wealth utterly foreign and beyond those "good" people who fawned before him and excused his methods. The very worst difficulty to be met to-day in liberating the people was the pious subterfuge that if the heart of the individual was set right things would be all right. He declared that under the present system the heart of the individual could not be set right; that this was not only a slavery of the body but a slavery of the soul as well; that when the time came for the children of Israel to worship God and understand his law, Moses did not go among them distributing tracts and telling them to set their hearts right as individuals. No, he did not waste his time in that way. He went to the despotic ruler of the country, who had oppressed them so that they were in slavery both soul and body, and said, "Let my people go!" That is what is demanded to-day—that the people shall first be liberated from the present economic slavery so that they may indeed become all right as individuals.

He declared that profit was a moral evil. That any man who worked for wages, no matter how kind his employer or how high his wages, was a slave. That the present system of wages was but an evolution of the slave system. He did not blame anybody any more than he blamed himself. That it was time to repent of our industrial sins, or it might be that we should be called upon to repent with barricaded streets flowing with blood.

On Saturday evening, Attorney-General Maynard, of Michigan, gave an address in which he showed that the progress of a people was indicated not by art, sculpture, architecture, literature, etc., but by the state of the law. If they had truly made progress they would know that all men were equal and that equality would be recognized and guaranteed by their laws. Justice would be impartially administered. All progress that had been made

in the world had been made by the humble and the lowly who have always had to push onward and break the crust that is being continually formed by those who are at the top who are satisfied, and therefore want no change. He hoped that progress would continue until every unjust law would be abolished; when every law would be based upon the great principle, "Thou shalt love thy neighbor as thyself." Only then could there be perfect liberty.

Far-Seeing Leo.

A NEW YORK paper of October 27, announces the appointment, by the pope, of Archbishop Chapelle, of New Orleans, as Apostolic Delegate to Cuba and Porto Rico: also of the Philippines, in the event of those islands coming into the possession of the United States.

It is said that the archbishop is a warm, personal friend of President McKinley, and "as the question of church and state is one of the most serious problems facing the government in the new territories, the importance of Monsignor Chapelle's opinion, *derived directly from the pope* [italics ours] can hardly be exaggerated. That is so. The importance of such opinions, coming as they will, directly from the pope, cannot possibly be exaggerated. They bode no good for this country; although it is highly probable that those for whose benefit such opinions are to be formulated will not regard them in that light.

He who has the least knowledge of the papacy knows perfectly well that the pope's first consideration is always "the church." Whatever movement the pope makes, political or otherwise, is always for the good of "the church," that the Catholic religion may become a force in public as well as in private life. Thus in a speech a few years ago, to the pontifical household, among other things, he said, "It is of great importance that all work together to make religion a force in public as well as in private life. It is the duty of rulers to lend their support to religious creeds." And not a great while ago he charged the "faithful" that they should do all that lies in their power to the end that the nation should be molded after the papal idea of government.

The pope's solicitude for the United States is well known. In 1892 (July 11), the New York *Sun* published a letter from the Vatican in which are found these words: "He [the pope] wants America to be powerful, in order that Europe may regain strength from borrowing a rejuvenated type."

Now that Porto Rico has come into the possession of the American Government, and the possibility of the same being true of Cuba and the Philippines, the ever-watchful Leo, recognizing the serious religious problems the United States must face in dealing with these territories, has promptly appointed a territorial "apostolic delegate," so that the President might get the benefit of

the pope's opinion upon this question. That an intimate friend of the President should be chosen to fill this office is perfectly natural. To do otherwise would be worse than useless.

As apostolic delegate, Archbishop Chapelle feels very confident that in these church and state problems he can help our Government. Thus he says: "As a thoroughly loyal American I may be able to help our Government in the work of reconstruction. The political and social welfare of the people of the islands will greatly depend upon proper reorganization. The United States will readily understand that its political and economical interests, as well as the honor of the country among nations, require that this work of reorganization should be carried out with justice and equity to all. My duty will be to look after the liberty of conscience and the protection of person and property."

While much is expected to be gained from the close friendship existing between the President and the archbishop, there is danger of the papal scheme being recognized as such. The pope therefore must be made to appear as in thorough harmony with the United States on the question of religious liberty.

Later this will be made still more plain.

C. H. K.

DEAR reader, do you not think that the SENTINEL should have a wider circulation in your community? Are there not honest souls near you who need to know the things of Cæsar and the things of God? Think of it—children suspended from the public schools in Ashland, Ore., because they will not violate principle nor surrender conscience by saluting the flag; and men in Maryland undergoing imprisonment because of their faithfulness to God! Is it not time to arouse and set these things before the people?

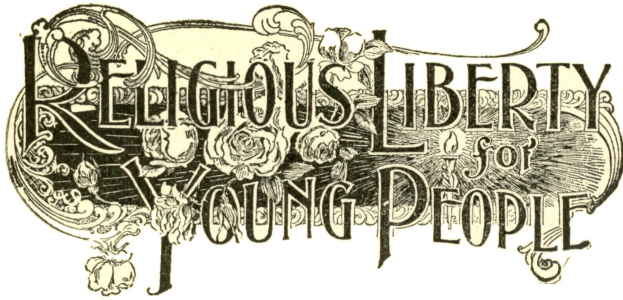
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"It is money that talks, these days;" but its talk is not of the most edifying character.

It is superfluous to inquire whether this or that religious institution will be lost or preserved. The gospel concerns itself only with the question of the loss or salvation of souls. To the soul that is not lost, no divine institution will be lost; and to the soul that is lost, all divine institutions are of no benefit.

WHEN the church boasts of her political strength, she proclaims her spiritual weakness.

INTELLECTUAL conviction, not physical coercion, is the power upon which reliance must be put for the maintenance of free government.



Be Careful.

In speaking of a person's faults,
Pray don't forget your own;
Remember those with homes of glass
Should never throw a stone;
If we have nothing else to do
But talk of those who sin,
'Tis better we commence at home,
And from that point begin.

We have no right to judge a man,
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
Some may have faults, and who have not?
The old as well as young;
Perhaps we may, for all we know,
Have fifty to their one.

I'll tell you of a better plan,
And find it works full well,
To try our own defects to cure,
Before of others tell.
And though I sometimes hope to be
Not worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all when we commence
To slander friend or foe,
Think of the harm one word may be
To those who little know.
Remember, curses frequently,
Like chickens, roost at home;
Don't speak of others' faults until
You've tried to see your own.

—Plank and Platform.

Studies in French History.—47.

"WELL, boys, I am very much rejoiced to see you once more," said Professor Carman, as Charlie and Rob took their old places with the others in the French History class.

After the hearty greetings were over, Charlie White said: "I suppose, professor, that you are getting along pretty fast with the studies. I'm afraid Rob and I can't catch up very soon."

"But I suppose you have learned far more while you have been gone than we who have been obliged to stay at home; for I saw by the letter you wrote us that you

were visiting many places of historical interest; perhaps you would be willing to tell us of something you saw which impressed you the most," said Professor Carman.

"Well, I will mention one thing which had a sort of horrible interest about it, for us, boys, and that was, that on the 24th day of August last, Rob and I walked up and down the very streets where the poor Huguenots were mowed down like grass in that awful St. Bartholomew affair."

"Yes," said Rob, "we thought more about it on that day than on any other while we were in Paris, because that is the anniversary. Every time we heard a bell ring all that day it made us start."

"The next day after we wrote you the letter, we went over to Rheims, from Paris," said Charlie, "it isn't more than 100 miles, I think, by rail. Rob and I remembered that this is the town where almost all the French kings were crowned."

"Fie, Charlië," interrupted Rob, "I don't believe we would either of us have remembered a thing about it, if our interesting old Miguel hadn't told us,—he went with us, you know."

"I guess Rob is right," smiled Charlie; "for I remember how much Miguel had to say about Joan of Arc, and how she finally managed to get Charles the Victorious over there to be crowned."

"We took old Miguel with us because we had got so we could understand him quite well, and he was good and honest. When we first walked through the city gates he said in his funny brogue that '*dis vas de gate*' where the English came out and handed the keys of the city to the French king. Miguel used to tell us her sad story over and over."

"Did you learn about how large the city of Rheims is at the present time?" asked Professor Carman.

"I think father said this morning that it was said to contain about 90,000 people or more," replied Rob. "It is very pleasant just outside the city, for it is real hilly, and on almost all the hills there are pretty vineyards growing."

"Well," said the teacher, "perhaps it would be best to go on with our regular studies now. Of whom were we speaking in our last lesson, Edna?"

"I think Cardinal Richelieu was the character we were talking about; he seemed to be a greater man even than King Louis XIII. himself."

"He was; for the king was almost constantly under his influence. It was through him that France was placed, as history states, 'at the head of all European nations.' And he did a still better deed for his people than that. He made a very vigorous protest against dueling, which in his time—the 17th century—was getting to be horribly common; the cardinal made it a law that any one who was caught fighting a duel should be executed just like any other murderer; and the seconds on both sides should share the same fate."

"I should not think it would have been very fashionable to fight duels after that," smiled Milly Brown.

"Indeed it was not. But though this man did some good deeds, his record is marred by acts of folly. He was a very vain man, and dearly loved to make a show. Once when he had occasion to go to Lyons, he had a regular house built for himself to ride in; of course there was only one room in it, but he had it furnished just as elegantly and expensively as a palace. This little house he had carried on men's shoulders—with himself inside of it;—there were eighteen men chosen for this work, and he could walk about or lie down at any time he chose."

"I don't see how he could get through the city gates with such a big concern," said practical Jack, with a puzzled look.

"I'll tell you how they did it," smiled his teacher, "they just went to work and tore the walls down to make a gate big enough for the *big gentleman* to pass through! and if they came to any ditches, they either had to fill them up or build a bridge over them."

"How grand! exclaimed Milly Brown. He must have felt just like a fairy prince. I tell you, I wish I could ride around that way!"

Professor Carman smiled as he said:

"Well, but Milly, remember that the cardinal was getting to be an old man now, and he was sick at the time; this is the only excuse for his vanity that I can make. I will venture to say that he did not look at all like a fairy prince; age and gray hairs and wrinkles do not become fairies, Milly.

"At last," continued the teacher, "this great man died. He was great indeed, as the world esteems greatness."

"I don't see how King Louis ever did without him," said Harry Ray.

"Poor Louis died in a few short months afterward. I dare say he found the burdens he had to bear too much to carry alone. Though he only said coolly, when told of his friend's death, 'There is a great politician gone!'"

King Louis died at the age of forty-two, in the year 1643—just thirty-three years to a day after the death of his father, Henry of Navarre.

"Next week," said Professor Carman, as he dismissed the class, "we will take up the history of France under King Louis XIV."

MRS. L. D. AVERY-STUTTLE.

In the Army.

JACK thought he would like to be a soldier. He had read about great wars, and men who were called great because they had led great armies to fight and kill their fellowmen.

The sound of a drum always set Jack's feet to stepping off the music, and made him wish he was big enough to be a soldier. He was always ready to run after a procession that had a band of music.

Jack's mother was sorry that he had such notions. She thought war was an awful thing. She said men ought to help one another, and that it was a great sin for them to spend their time trying to kill each other.

One day Jack was thinking over his favorite dream about war, and about being great, and at last he exclaimed, "Mother, I do wish I could soon be old enough to be a soldier."

"Why, Jack, you *are* old enough to be a soldier," said his mother, seriously.

"Yes, I suppose I might be a drummer boy," said Jack dryly. "I have read of drummer boys being only twelve years old. But I want to carry a gun or a sword."

"We are now at peace with the world," replied Mrs. Stark, "but there is a war that goes on all the time, with an enemy that none of us can see. I do wish you would become a good soldier in that war."

"What war is that, mother?" asked Jack, and he seemed to be very much interested all at once. "I didn't know there was any war now."

"I mean the war against *sin*,—bad thoughts, naughty words, and ugly acts. The enemy that carries on this wicked war against us is Satan. We cannot see him, and for this reason he beats us many times. The worst of it is that we too often help him to fight against ourselves, when we ought to be always against him. It is a poor soldier who turns against himself and against the army to which he belongs."

"But I don't quite understand how we help the enemy," said Jack.

"Well, I will tell you," replied his mother. "Satan knows that as long as he can get us to tell lies, or quarrel with each other, or steal, or cheat, even in little things, he can defeat us. As long as any of us do selfish things, we cannot have eternal life, and that is what our enemy wants to keep from us."

Jack became more and more interested as his mother told him that he could *now* be a soldier in God's army, which is fighting a much greater battle than the greatest man could fight. God wants little boys and girls for soldiers just as much as he wants men and women; and they can win just as great victories.

Who will be a soldier for Christ? It is much better to fight to save men than to fight to kill them. The boy or girl who, by Christ's help, keeps from doing wrong, is greater than the captain that takes a city.—*Selected.*

A Card.

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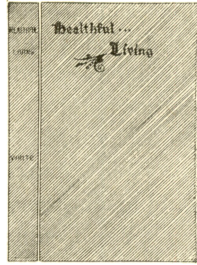
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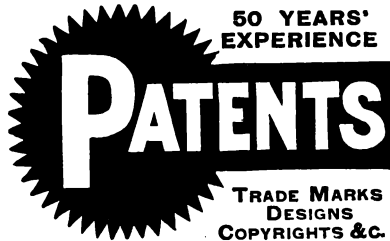
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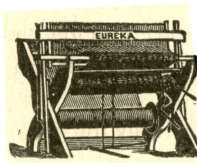
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American Sentinel.

NEW YORK, NOVEMBER 17, 1898.

THE trial of two of the three cases of arrest for Sunday labor at Ford's Store, Md., with the result, is given on page 710. The other case—that of Mr. Plevenger—was thrown out of court, on account of the fact that he had not been tried before a justice of the peace, as the others had. Mr. Plevenger demanded a jury trial, and his case was allowed to go to the circuit court, which by the judge's statement, had no original jurisdiction in such cases, and therefore refused to consider it.

THE "flag salute" is in evidence again, this time on the Pacific Coast, at Ashland, Ore. The salute has been made compulsory in the public schools of that place, the result being that four children have been suspended for refusing to participate in it, and more like cases are expected to follow.

The salute requires that the pupils shall stand and repeat the words, "We give our heads and our hearts to God and our country." As no person can be rightfully compelled to give either his head or his heart to either God or his country, there are some who naturally refuse to comply with the demand, and the consequence is they are punished by being suspended from the schools. Of course, these individuals are those who adhere most to the dictates of conscience. They are really punished for being conscientious.

Parents of these children have appealed to the principal of the schools and to the board of directors for relief, but they are told that there is no harm in the salute, and that they are taking an extreme position; also that they ought to be willing to strain their consciences if necessary for the sake of patriotism and discipline in the schools.

The public schools are established to instruct the children in the rudiments of scientific knowledge. With patriotism, or any other sentiment, they have rightfully nothing to do. Every person, whether child or adult, has a right not to be patriotic if he so chooses, and he cannot be molested in this or in the exercise of any other sentiment so long as he does no injury to the rights of others. This is true even conceding that the flag salute is an exhibition of true patriotism.

But as a matter of fact, it is nothing of the kind. True patriotism is spontaneous, never forced. The children may be taught to repeat certain patriotic phrases, but this is very much like trying to make a patriot out of a parrot. Patriots are not made in that way.

SPECIAL OFFER.

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

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

Teach the children to respect the rights of one another and of all people; and teach them this by respecting their own rights. This will develop in them the principles of true manliness, and only as these principles are developed can there be any development of the patriotism that is of real worth to the state.

WE greatly appreciate the aid of our friends everywhere who have sent us newspaper clippings giving interesting items of news that have fallen under their notice. We have not found room in the paper for all of these, nor time even to acknowledge all of them by personal letter; but

we assure our friends that we appreciate their efforts and interest just as much as though we had told them so individually by a long letter.

VERY serious race conflicts are reported from Wilmington, N. C., and Greenwood, S. C., resulting in the death of twenty-two men, mostly negroes. At the latter place an election riot precipitated the trouble, a party of negroes going armed to the polls, with a view of enforcing their right to vote as they pleased; this by the ill advice of one or two white men. The effort to suppress the negro vote in the South, while it may be successful for a time, can never bring any permanent condition of peace, but on the contrary, must result in continual and ever increasing friction. For the negroes have a right to vote,—a right upheld by the Declaration of Independence and the Constitution—and they are aware of this right, and the more they become uplifted in the social scale by education, the more intelligently and persistently will they contend for their political freedom. Either every movement in the direction of intellectual freedom for these people must be stopped, or the white people of the South must

be prepared for the eventual rise of the colored race to the plane of political equality.

It is very natural that white people should prefer people of their own race for public office; but to deny to any people the political rights guaranteed by the highest law of the land only produces an unnatural state of things which can but be a constant menace to the peace and prosperity of the State.

PERFECT individual self-government is the condition prerequisite to perfect republican government; and the only government in which this condition has been or will be realized is the government of God.