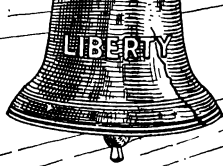


AMERICAN SENTINEL



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

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THE realm of conscience is sacred to the individual and his God.



A MAN has the same right to enjoy himself on Sunday that he has to enjoy himself on any other day, whether he be a church-goer or not.



IRRELIGION is a sin, but it is not properly a crime.



THE more aid the church receives from the state, the weaker she becomes as a spiritual power.



SO LONG as the church upholds Sunday laws, she denies the Scriptural doctrine that an individual can do right only through the exercise of faith.



IF a person does not want spiritual recreation on the Sabbath, he ought not therefore to be prohibited from taking what recreation he can get in a physical way.



NO PERSON has a right to prohibit other people from holding and teaching opinions contrary to his own, or to have his

feelings guarded by law against a possible shock. No progress in the knowledge of religious truth was ever made without a shock to somebody's feelings.



A SUNDAY law invades one individual's rights for the sake of saving another person's feelings.



THE church can impress the world only by manifesting to the world the power of godliness. When she invokes the civil power in the aid of religion she only impresses the world with a sense of the hypocrisy of her profession.

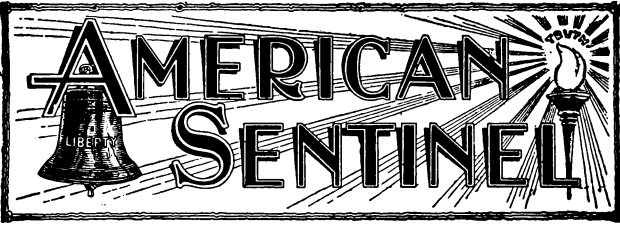


NO HUMAN law can offset the power of the "law of sin and death" that, as the Scripture declares, is at work in every unconverted heart. Until that is overcome by the "law of the Spirit of life in Christ Jesus," the individual will be bound by it in spite of all the Sunday laws or other religious laws that can be enacted. And when he has been freed from the power of sin by the "law of the Spirit of life," he will need no man made religious laws to enable him to do right.



AN ILLUSTRATION OF CRIME IN GEORGIA.

THIS view is taken from a photograph, and shows Mr. J. T. Eaton, of Rome, Ga., exactly as he appeared hoeing in his corn patch on a recent Sunday, for which "crime" he was tried and convicted under the Sunday law, and but for an appeal to the higher court would have been sentenced to the chain-gang. Mr. Eaton's house is shown in the background. As the illustration shows, Mr. Eaton was a long distance from the road along which the individuals passed who were "shocked" to see him at work.



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 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 Postoffice.)

THE following quotations are from a letter received at this office from Mr. J. T. Eaton, now under indictment at Rome, Ga., for hoeing corn on Sunday, as illustrated on the front page of this paper. They throw additional light on the nature of the motive which prompts the prosecution in his case:—

“Some of the people here have the prosecuting witness that made the affidavit against me badly scared. It is alleged that he sold a sack of meal last Sunday, and the Sunday after he had me arrested, it is said, he was seen to hand out a plug of tobacco at a side window in the back end of the store. He runs a small store or stand.

“One other of the prosecuting witnesses is an engineer, who spends two or three hours each Sunday cleaning out the boiler of his engine.

“Now I don’t think these men should be put to any trouble over their Sunday work, but it does show their inconsistency.

“Some have wanted me to have them arrested for Sunday work. I tell them, *No*. Religious liberty is just what I am contending for.

“Many are very friendly and willing to help me. All I ask is that it may all work out to the glory of God.”

Sunday Enforcement in Akron, Ohio.

A CORRESPONDENT in Akron, Ohio, informs us that the Ministerial Association of that place has prevailed on the authorities to enforce strict Sunday closing, and Akron people who do not feel like going to church on Sunday can stay at home and pass the time the best way they can. They are denied recreation—the pleasure resorts are all closed. They must get their Sunday enjoyment out of religion, or not at all.

Do the church people of Akron imagine that this spirit of “enjoy yourself in my way or not at all,” is the spirit of Christianity? Have only church going people the right to enjoy themselves on Sunday? Must a person be denied enjoyment on that day because he is not religious?

If an individual does not choose to be religious—if he rejects Christianity and the joy of the life to come—if

he cuts himself off from eternal pleasures in the kingdom of God, must he therefore be deprived of even the poor pleasures of this world? Ought not Christians to pity such unfortunate ones in view of their loss of eternal joys, and not strive to curtail the few pleasures they have left in this world?

The AMERICAN SENTINEL contends for the right of every man—Christian or non-Christian—to enjoy himself on Sunday, in any way which does not infringe on the rights of others. This is a God-given right, of which no man can justly be deprived. The Ministerial Association of Akron would do well to bear in mind that the God of heaven and earth, the Creator of all, “maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” It would go hard with Sunday breaking sinners in this world if some of these ministerial associations had control of the sunrise and the showers.

Sunday Enforcement in Williamsport, Pa.

THERE is an agitation for more stringent enforcement of the Sunday law in Williamsport, Pa. The facts in reference to the movement are stated by a Williamsport journal, as follows:—

“The ministers and church-going people of the city are becoming very much exercised over the rapidly increasing disregard for Sunday that they claim is cropping out on many sides in Williamsport. Tobacco stands, ice cream parlors, candy stores, soda fountains and similar places of business, they say, are wide open on Sunday, and the church people who have the matter in charge, contend that that is an open violation of the Blue Laws of Pennsylvania, which were enforced during Mayor Mansel’s administration.

“Each succeeding day the movement against the ‘open door’ on Sunday is getting more followers, they say, and at a recent meeting of the Methodist ministers the matter was given some consideration.

“Last evening a committee of two ladies, one from an Episcopal church and the other from a Methodist church, held a conference with Chief-of-Police Stryker that continued from shortly before 8 o’clock until about 9 o’clock. The ‘open door’ was discussed, but nothing definite was done. The two ladies, it is said, were anxious to learn how to proceed in the matter to have the stores closed on Sunday.

“It is understood that the ministers of the city will take some action concerning the opening of stores on the Sabbath.”

This movement is made by the church people of Williamsport, and this fact is sufficient evidence that it is based on religious grounds. They oppose Sunday opening because they believe it is irreligious; and they want this irreligious conduct suppressed by force.

But if they should succeed in suppressing all forms of trade on Sunday—all the tobacco shops, ice cream par-

lors, candy stores, etc.,—would there be any more morality in Williamsport than there was before?

When an individual wants to sell goods on Sunday, but does not because he is forced to discontinue, is he made any more moral than he was before? Can any person be made moral by force? And if not, can the application of force which is sought in Williamsport, to close up all stores on Sunday, make any difference at all in the morality of that city?

Doubtless it can make the city *seem* more moral; but is there any advantage in mere pretense? Is there any advantage, morally, in seeming to be what you are *not*? Is there any virtue in hypocrisy? Is it any better to be a Pharisee than a publican and a sinner?

These are questions that should be seriously considered by the church people of Williamsport before going further in this crusade. No doubt they are actuated by a sincere desire to promote the moral welfare of the people; but if this is what they desire, why do they not seek to arouse the consciences of those engaged in Sunday traffic, rather than to suppress them by brute force?

A kind of church work which does not touch the conscience is something not included in the gospel commission given by Jesus Christ. Of course, it would be a difficult task to arouse conscience on the point of Sunday observance, there being no scripture upon which the appeal to conscience could be based. Sunday observance rests upon tradition; and somehow conscience does not respond well to an appeal based upon tradition. Yet there is scripture in plenty supporting Sabbath observance, and to this the consciences of many will respond. And certain it is that the only Sabbath observance which is of benefit to any person is that based upon Scripture and conscience, and not upon the law and the courts.

The Abuse of Power.

No PERSON in the world is so good that he can be safely entrusted with the arbitrary exercise of great power. No person in the world, under such circumstances, could be safely relied on to make no invasion upon the rights of his fellows.

The truth of this is seen to-day in the use that is made of their power by individuals who occupy positions of financial or political preëminence. It is the arbitrary exercise of the power of vast wealth or of a political dictatorship or of something else, that is disturbing so seriously the equilibrium of society.

The man who commands millions of dollars, or millions of votes, or the backing of a vast organization, holds more power than can safely be exercised by one man's judgment and will. But it is human nature to wish to exercise power in just this way; and to feel fully competent to exercise properly any degree of power that can be acquired.

Power, in itself, is a proper and necessary thing for all persons; but there must be something to guard against its perversion. And here is seen the wisdom of God in the gospel. For the gospel provides him who receives it with great power, even the very power of God, but to be exercised only by a will that has first been submitted to God, and by the wisdom of God given to him who has been fitted for its reception.

And this is the true remedy for the evils that afflict society from the perversion of power. Under the provisions of the gospel, the humblest individual has more power than the mightiest man of earth who stands outside its provisions. He has power sufficient for every human need, while the mightiest man of earth has not the power that he needs to save himself from final destruction. The power of the one is a blessing to mankind, while that of the other is a menace and often a terrible curse.

The remedy is not to put more of earthly power into the hands of men, but more of the divine power into the hearts of the people. And the clergy, of all men, should be laboring most earnestly to this end.

The United States in China.

THE time has evidently come when the United States is expected to participate with the powers of Europe in the readjustment of political boundary lines on the continent of Asia. Having taken possession of the Philippine Islands the United States is provided with a convenient base of operations for a further advance westward; and it is only to be expected that, having entered thus far upon a policy of expansion, this Government will advance to the more fruitful fields beyond. The same policy which justifies the steps already taken, calls for and justifies the steps necessary to establish the United States as a power upon the mainland of Eastern Asia.

Accordingly, it was quite fitting that the New York Chamber of Commerce should at a recent meeting listen to a speech by Mr. John Barrett, former United States minister to Siam, in which it was set forth that America is now the arbiter of China's future, and that this Government must now take action with reference to the policies that are being pursued by the European powers in China.

In his speech Mr. Barrett said:—

“The most important statement that I wish to make to-day is this: America is to-day the arbiter of China's future. This is a tremendous responsibility, which has suddenly and unexpectedly come upon us within the last few months, or almost at this hour, and it directly involves the preservation, protection, and development of our present considerable and future vast trade and commerce with this most populous and wide-reaching empire of all Asia.

“The move that England has recently made upon the chessboard of Asiatic politics, by practically agreeing

with Russia as to what shall be respectively Russian and English spheres of influence, may be well judged, but it has placed her irrevocably in the category of nations that recognize spheres of influence, or areas of development, which are nothing more than sugar-coated diplomatic phrases and synonyms of areas of actual sovereignty.

"Russia, Germany, France, and even Austria and Italy had long ago indicated their position. Now that England has joined them, America stands alone as the only great power not committed to such a destructive and divisional policy. In other words, if the United States to-morrow, in diplomatic note or agreement, recognize spheres of influence, all hope for the maintenance of the integrity of China is gone—that is, America is at this moment the arbiter of China's future.

"While I would cast no reflections on the honest opinions of men who, in possible patriotic interpretation of sentiment, oppose our policy of expansion in the far East. I would beg to suggest that in this instance expansion is a synonym for commerce—and commerce is the life-blood of nations. . . . For, after all, in the application among nations of the cruel principle of the survival of the fittest, the material interests involved are usually the deciding influence."

"America is at this moment the arbiter of China's future," and is expected to assert her power in this respect. She is to "expand" to the shores of China. "In this instance expansion is a synonym for commerce, and commerce is the life-blood of nations"—particularly so of those nations which "expansion" absorbs. There must be an application of the "cruel principle of the survival of the fittest," and "the material interests involved" are the "deciding influence."

Such is the influence that is pushing the United States into the arena of political strife in Asia. Will the prize that is gained be worth the price that will be paid? No more important question is to-day before the American people.

"The Pious Slave."

BY P. T. MAGAN.

WHILE traveling in the State of Mississippi a little while ago I chanced to meet a poor old colored woman, who was a slave in the days "befo' de wah." Her deep piety and simple, unaffected faith touched a responsive chord in my heart, and I requested that she tell me the story of how she came to be a Christian under circumstances so forbidding as are those of slavery. I will tell the story as nearly as I can in her own words, so that its native simplicity may be as far as possible preserved:—

"We poor slaves could not read, and there was a law that no one might teach us to read. We never saw a Bible, and never heard one read. But God did not forget us. We did not know much how to pray, but I used to go out alone, and kneel down among the corn stalks on the plantation, and ask God as best I knew to help a

poor sinner like me. If they caught me praying, they beat me; but I did n't mind that,—why, no, I was going to pray anyhow, no matter how much I got whipped. Well, after a while the war came, and then we was all set free. I began hunting for God. I couldn't read yet; but I could pray. One time I set myself to pray all night that God would help me; and as I was praying, it was *revealed unto me*—it warn't no dream; no, sah, I know what a dream is; but a voice came and talked with me, and told me these words, 'Not by might, nor by power, but by My Spirit, saith the Lord of hosts.' Those words were spoken to me, I know they were, again and again and again were they told to me. I never read them out of the Bible, I couldn't read a word, and no one had ever read to me. Long time afterward I learned to read, and then I found them there. It greatly surprised me; but I knew then for sure that it had been the Lord who had spoken to me.

"But I wasn't satisfied. I went to every church a-hunting for the Lord. I heard every one of them preach; but they did not have what I wanted. It seems as if I could not bear it any longer; I must have help. I believe I should have gone insane, if help hadn't come. I could hear a little preaching; but I wanted some one to come and teach me the Bible itself, and show me how to read and study out of it. But one night I dreamed I saw a school-house, and by it there flowed a beautiful river of clear water. I was led up to the building, and went in. There was a man seated there, and he told me, 'There will come a school like this to the town in which you live. In that school the poor colored people will be taught the word of God. It will be the text-book, and they can read out of it. It will come, but you must be patient.' Time passed away. Then they told me that some men had come to town, and that they rested on the seventh day, and believed that the Lord was coming soon. They told me that these men had a night-school on the hill. And then it was revealed unto me that this was the school about which I had dreamed, and that I must go and attend it. I went, and sure enough it was. There I heard this precious truth, and it is the religion for which my soul had thirsted so long."

This story is a true one. The Bible was taught in that school, and the "Gospel Primer" was used as a simple Bible text-book for the people.

Going With or Against the Crowd.

"Sunday School Times."

It is a good thing to go with the multitude when one can do so with a good conscience. It is better to be in harmony with one's fellows than to quarrel with them, if peace and righteousness can be harmonized. And it is a mistake to cultivate differences about small matters, and thus needlessly weaken their respect for our judgment. But, as this world is constituted, it is

not always possible to escape the necessity of dissent and resistance to the judgment of the multitude. The only multitude that ever rises to the highest level of truth and righteousness is "the great multitude which no man could number," which John sees before the throne. Earthly crowds commonly rise no higher than the lower average of sentiment and opinion in their own ranks. They are liable to the contagion of fear, hatred, and other passions. Even the good people among them are not always at their best, and have to be on their guard against "following a multitude to do evil."

The "American Sabbath" Passing Away.

New York "Sun."

THE Rev. Dr. Hathaway, representing the "Sabbath Union," preached at the Fifth Avenue Presbyterian Church last Sunday on the decline in church attendance, and as he had only about fifty listeners there was before him ample justification for his lamentation.

Dr. Hathaway's explanation of the increasing disregard of church services was that Sunday excursion trains, bicycling, and the Sunday newspapers distract the people from the house of God. In the instance of the Fifth Avenue Church, however, another potent distraction at this season is the hot weather, which has sent so many of the parishioners to the country, where, if they are so disposed, they can find Presbyterian worship to attend, though it is true that there also wheeling and golfing continue to tempt them to avoid it. But as these Sunday amusements are commended and pursued, even by Christian ministers themselves, the Rev. Dr. Rainsford, for instance, how can laymen be expected to eschew them?

Sunday, accordingly, has become the great day of the week for wheeling and for playing golf, and among those who engage most ardently in the sports are very many people, young and old, upon whom the churches have been accustomed to depend for attendants. The way to the "desecration of the Sabbath," as Dr. Hathaway called it, having thus been opened, all forms of amusement not intrinsically vicious begin to be tolerated. The cloth which formerly covered the billiard table on Sunday is now removed, even in Presbyterian households, gay entertainments occur, and the day once observed with so much religious austerity is now utilized chiefly for pleasure and recreation.

The "American Sabbath" is passing away. Its destruction, however, has not been due to the Sunday newspaper, for the reading of that, when it is worth reading at all, constitutes one of the more serious occupations of a day which is now so largely given up to sport and frivolity. A good Sunday newspaper is rather a conservative than a destructive force, and upon it more than any other agency the churches will have to

rely if they shall ever be able to kindle again the faith which alone will fill their pews.

The reason why church attendance is declining, unless among the Roman Catholics, is not the competition of the popular desire for wheeling and for golf, nor the appetite for reading, but the cooling of the religious faith of the people. In place of an eager craving for the teaching of the church there has come in widespread religious indifference. People who once accepted the Bible without question are now asking themselves why they should believe it and why they should read it more than any other book, and the question has been put in their minds even by the theologians and doctors of divinity approved and honored by the church, who have relegated it to a place along with human literature generally.

That is the seat of the trouble. People are indifferent about going to church because they are taught even by the church itself that the supernatural foundation on which alone it can rest is imaginary only. What other result could have been expected from such teaching? The Briggses, the McGifferts, and the rest may fight shy of the logical conclusion of their argument, but they cannot keep other people from going to it.

Sunday Desecration.

BY G. B. THOMPSON.

JUNE 4, Rev. R. W. Barrows, pastor of the First Presbyterian church in Utica, N. Y., preached on the subject of Sabbath desecration. For the following extract of his discourse, I am indebted to the *Utica Daily Press*, of June 5. He said:—

"Its birthplace was not Sinai but Eden. It was made for man, not for the Jews only. Its requirement is appropriate and beneficial in the Sandwich Islands as in Jericho—in Utica as in Jerusalem. From Sinai God said: 'Remember the Sabbath day' as a duty already well known, and as implying the possibility of their forgetting it. 'Remember' looks both ways. As long as the world exists and men exist in it, the fourth commandment will never become a dead letter. . . . The Sabbath is to the world what the Nile is to Egypt, a broad, beneficial stream whose source is in the exhaustless fountain of God's infinite mercy, that every seventh day since the world began has overflowed the banks of secular activity and enriched with its generous deposit of rest and reflection and worship, man's entire moral nature."

The above is a strong argument for the seventh day Sabbath, as the day made holy at Eden was the seventh day, and the "fourth commandment," which he tells us will "never become a dead letter," says that the "seventh day is the Sabbath of the Lord thy God." Ex. 20:10. It is interesting to know how he can climb down and assign a scriptural reason for his practice of keeping

Sunday. He does not give a biblical reason, but says:—

“The change from the seventh day to the first day was made because the Lord rose the first day of the week. Saturday is Creation’s day. Sunday is Redeemer’s day.”

Of the above change from the seventh day to the first day there is not the slightest evidence to be found anywhere in the Bible. But the Bible does teach that “creation’s day”—the seventh day—is the “Redeemer’s day,” for it was Jesus, the Son of God, who made the Sabbath, (John 1:1-3; Heb. 1:1-3; Col. 1:14-18; Gen. 2:2, 3); and it is his holy day (Neh. 9:11-14).

The remainder of his sermon was devoted largely to disclaiming against Sunday theaters, banquets, excursions, and Sunday trains, selling of ice cream, tobacco, base-ball games, Sunday newspapers, etc. Concerning base-ball, he said:—

“Sunday base ball has become a disorderly nuisance in Utica as well as elsewhere—a disturber of peace and comfort, a defiant trampler upon our Sabbath day rights. It frequently interferes with the quiet burial of the dead in Forest Hill with its boisterousness. It crowds the street cars with those whose language and demeanor are decidedly objectionable. It robs those residing near the ball grounds of their rest. It is an awful object lesson in lawlessness and irreverence.”

We are inclined to think with Mr. Barrows, that the “rooters” at Sunday ball games are not among the salt of the earth; but why it is any more objectionable to use bad language on Sunday than on any other day, is not quite clear to the writer. Swearing and billingsgate are equally sinful and objectionable seven days in the week.

It is to be deplored that the quiet interment of the dead is interfered with on Sunday. But what about other days? We have heard no protest against Tuesday ball, and to our certain knowledge a hideous noise is sometimes made at the week-day games. People are buried on these days, too. Why is it worse to interfere with a funeral on Sunday than on other days?

The writer believes that the moral tendency of the theater is not good; yet it is not clear how it can be any worse to go to a theater on Sunday than on any other day. Why single out the Sunday theater, and say nothing concerning the theaters, concerts, etc., during the week. Are we to understand that the Rev. Barrows sanctions them the other six days?

We apprehend that the trouble now is the same as in the fourth century when the clergy petitioned the emperor that the shows might be transferred from Sunday to some other day, assigning as a reason that the people congregate more to the circus than to the church. Then the preachers had lost the power over the masses, and sought for the power of civil law to bring them to church. Will history repeat itself? Doubtless.

Count Tolstoi on General Disarmament.

COUNT LEO TOLSTOI, the Russian, is one of the most unique figures of international prominence in the world to-day. The chief basis of this distinction is his opposition to war, which he opposes upon the principle of obedience to the divine command, “Thou shalt not kill.” Surrounded by the features of active militarism which the Russian governments presents, his peace-loving personality is all the more striking: In the czar’s undertaking for the promotion of peace among the nations, Count Tolstoi naturally takes a deep interest; and in reply to a letter written him from Sweden, signed by a number of prominent men, he has expressed his views on the question of the means by which international disarmament can be realized.

He declares there is only one way in which this is possible, and that is by individual refusal to perform military duty. It must become a matter of conscience, and therefore a matter for individual decision. The language of Count Tolstoi on the subject is a tribute to the value of individualism, and expresses a divine truth to which every lover of personal liberty should adhere. His words may well be given the widest possible circulation, and to this end we quote the following paragraphs:—

“As to the people who, from conscientious motives, refuse to do military service, experience teaches that every government treats them as the Russian government has treated the Doukobors, though perhaps in less cruel fashion. While Russia is announcing to the whole world her alleged message of peace, she is torturing, destroying, and expelling the most peaceful beings of the Muscovite domain, simply because these unsophisticated subjects are religiously convinced that it is wrong to kill their fellow-being who are not criminals, even if ordered to do so by the authorities. We find things not much better in this matter in Austria, Russia, France, Sweden, Switzerland, Spain, and even Holland. Since these governments rule their subjects by force, which is issued mainly by a disciplined army, they cannot consent to a diminution of this force and hearken to the scruples of individuals. If they would consent to this there would be barely enough soldiers to compel people to labor for their living. Nobody likes to kill or be killed.

“The Liberals, Socialists, and other so-called progressionists may imagine that their eloquent speeches in Parliament and assemblies, their unions, their strikes and their brochures, are very important for the progress of mankind, and that the refusal of individuals to render military service is an insignificant social phenomenon, which is not worth heeding; but the governments know better what is important and what is unimportant. They willingly permit thundering speeches in parliaments and socialistic demonstrations, because they know that such movements are quite useful, for thus the attention of the nations is diverted from these means of emancipation which are really dangerous to governmental stability.

“What the governments fear more than anything else is the awakening of individual worth in their sub-

jects, and subsequently their refusal to serve in the army or to pay taxes for the maintenance of the military. They will never openly permit such refusals, and the guilty ones will either be punished in secret or removed from the country.

"So long as the powers will not only seek to acquire new possessions (the Philippines, Port Arthur, etc.), but will insist on retaining such as have been acquired by conquest (Poland, India, Alsace, Algiers, Egypt, etc.), and so long as these powers govern their subjects by force, it is imperative that their armies be constantly increased. Private individuals will never be allowed to shift their military duties; such movements will be secretly suppressed.

"Armies will not be diminished or abolished until men will seek to make themselves willing and unrighteous slaves of others by subjecting themselves to an animal training called discipline. Not until human dignity is awakened in the individual will men throw off this galling yoke; and not until the true enlightenment is spread among men will human dignity inspire them.

"I mean by the true enlightenment, not that which permits the privileged ones, who have mastered the sciences and have at their command the uses of modern inventions, to suppress their less favored fellowmen. I mean by the term enlightenment that which enables the individual to refuse to give his liberty, which is the foundation of true human dignity, into the hands of others and to be himself responsible for his own actions. Only when this true enlightenment has thoroughly permeated mankind can the armies be gradually diminished and finally abolished. But this change of conditions will not be introduced with the will, but against the will of the powers.

"It was recently reported that an American regiment refused to go to Iloilo. This report was received by the world with gaping surprise. It is more astonishing, however, that all the regiments of Russia, Germany, France, Italy and America, who have fought in recent times, did not do the same thing, instead of submitting themselves to the moods of others, who sent them to kill men who were total strangers to them. For when men nowadays go to war or enter the military to be enslaved by superiors whom they cannot respect it is only because they are still enthralled by the most abominable moral barbarism.

"In order, therefore, to diminish or abolish armies and to ameliorate the evils they cause, it is not necessary to call together prodigious international conferences. All that is needed, I reiterate, is a true enlightenment of the citizens, who are constantly deceived by their rulers, even through such a conference as was called together by Russia.

"In order to diminish or abolish armies, it is necessary to so educate men that the reports of this conference are not received by them with enthusiastic approval, as is now the case, but with scorn and disdain, or, rather, with fear.

"On the other hand, the suppressed and unknown refusals of individuals to render military service should be proclaimed to all the world as examples of heroism of men suffering for freedom and progress.

"The armies will only, then, be abolished when public opinion will recognize the worth of these heroes and the

evil they seek to overcome. Then a new era will dawn for humanity.

"I am therefore convinced that the refusals of individuals to enter the army are of extraordinary importance. That they will free the world from militarism is true; but your idea that the conference will contribute toward this is erroneous. The conference can only throw sand into the eyes of the world and hide the only means of rescue."

"Uncle Sam" Not a Christian Gentleman.

We clip the following from the *Union Signal*, which reprints it from *The New Voice*, under the heading, "Too Much Uncle Sam":—

"Is it treason to confess it? We are growing sick and tired of Uncle Sam. We have seen too much of him in the last year—of his short-legged trousers, his star-spangled coat, his battered hat, and his general appearance of a good man gone wrong. We can't blame the old man for a bedraggled look, for he has been doing duty day and night in the newspaper offices ever since the Maine was blown up; but it is about time to give him a rest.

"He never did represent the better side of American life, anyhow. You can hardly imagine him in a quiet American family circle, doing his duty modestly and unassumingly as father and husband day after day. As pictured, he represents the semi clownish side of American life, the sort of man more at home in the corner tavern, with his feet on an empty beer-keg, squirting tobacco juice at the stove and hee hawing over some questionable stories, than performing the serious duties of life seriously. National aspirations of the right sort are not particularly enhanced by the 'Uncle Sam' our artists have been giving us. If that disreputable old 'gent' is the true embodiment of Americanism, the pope ought to have made his condemnation of 'Americanism' twenty times as sweeping as it was.

"Let the old man have a vacation, and let 'Columbia' and 'Liberty' run the house for a while.—*The New Voice*.

"And *The Union Signal* says, Amen."

"Columbia" and "Liberty" are prominent figures in American history, it is true; but beside the figure of "Uncle Sam"—especially of late years—they shrink into insignificance. It is "Uncle Sam" that runs the politics and goes to war. It is "Uncle Sam" that figures on the practical side of things in American government. And, as is confessed, his general conduct and appearance are sadly out of harmony with the Supreme Court dictum, so much cherished by some, that "this is a Christian nation." "Uncle Sam" would evidently be out of place in a Christian church.

NOW is the time to renew YOUR subscription, and pledge anew your allegiance to the Sentinel, and your support to the work in which it is engaged. In connection with this note our proposition on page 382.



AN evangelist named Higgins was recently tarred and feathered by a mob of citizens at Levant, Me., and carried out of town on a rail. He is a preacher of a sect called the "Disciples of the Holy Ghost," which has a central colony in the State at Durham. The only provocation given by Mr. Higgins appears to have been such as arose from opposition to his religious views. The civil authorities are seeking to discover the perpetrators of the outrage, and a number of arrests have been made, although Mr. Higgins refused to make any complaint.

CABLE dispatches from Rome state that a vigorous effort is being made there to have the pope appointed head of the International Arbitration commission which is being projected by the Peace Congress at The Hague. If that can be done the pope will doubtless be willing to forgive the slight put upon him in refusing him representation at the congress.

WAR between England and the Transvaal is once more threatened owing to the failure of recent negotiations between the representative of Great Britain and President Kruger. The negotiations related to a redress of grievances suffered by the "Outlanders"—who are mostly British—in the Transvaal, and their failure is taken to mark the end of diplomacy in relation to the matter.

THE threat of war is heard also from another quarter. A number of Japanese scientists landed recently on the Liaotang peninsula, to conduct some investigations, and were seized by the Russians and shot as spies. Japan has sent a peremptory demand to the Russian government for full reparation.

DREYFUS, the French army officer and victim of a military anti-semitic conspiracy, has been granted a new trial by the French Court of Cassation, and several perpetrators of the plot against him are under arrest. As Dreyfus was practically cleared of the charge of treason made against him before the court decided to grant a new trial, the latter is expected to be only a formality ending in a verdict of not guilty. Thus a plot which had its origin in religious animosity finally, as so many

like plots before it have done, reacts to the undoing of its originators.

CLERGYMEN of Atlanta, Ga., are still prosecuting vigorously the campaign for Sunday closing. At last reports they were debating with some of the city councilmen a proposition to allow the Sunday selling of fruit. In their sermons on Sunday desecration the clergy declare that "only works of mercy and necessity" should be allowed on the "Sabbath." It would be interesting to discover how nearly these clergymen are agreed among themselves on the question of just what are "works of mercy and necessity." We are of the opinion that as many differing lists of such works would be enumerated as there might be clergymen who would separately undertake to name them.

What is the Matter with the Cubans?

THE people of the United States seem to have changed their minds about the people of Cuba. While Cuba was a Spanish colony, and her people were struggling for independence, the people of the United States deemed them eminently fitted for self-government. They urged this Government to recognize Cuban independence; they lauded the statesmanship of the leaders, and the intelligence and bravery and enterprise of the people. They resolved that the Cubans "are and of right ought to be free," etc., etc. And all sorts of bad things were said by politicians, preachers, and editors against the tyranny of Spain, because she would not at once grant self government to the Cubans. But since Spain has been compelled to loosen her grasp on the island, the Cubans have suddenly degenerated. They are "lazy," and "worthless," and "inclined to brigandage," and altogether "unreliable." They are, and will be for a generation to come, totally unfit for self-government.

What has brought about this great change? Is it contact with the great American Republic? Is it the influence of our boasted "Christian civilization"? Or what is it that, in a few short months after the disappearance of the Spanish flag, has had such a deteriorating effect on the character and capabilities of the Cubans? A year ago they were well qualified to govern themselves, and already they are so far short of the mark that no one can even surmise how far short they really are. Logically it would seem expedient for the United States to restore Cuba to Spain in order to save the Cubans from relapse into utter barbarity.

But is the trouble really with the Cubans? Have they actually become so radically changed in character? Is it not possible that we Americans have become so elated with our easy victory over "poor decrepit old Spain" that our eyes "stand out with fatness" until we cannot see the picture as we formerly did? Is it not be-

cause visions of expanded greatness of territory and national prestige have so befogged the atmosphere, that we no longer see human rights from a Republican standpoint, or Christianity from the standpoint of the Golden Rule?

"Thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Rom. 2:1. W. N. GLENN.

"Sympathetic Healing" Prohibited by Law.

A SAMPLE case of "sympathetic healing" has recently been brought before a civil court in the Brooklyn borough of this city. The "sympathetic healer" was a woman named Muller, and the patient a young girl who had developed gangrene in her foot. The following facts in the case are given by the New York *Sun*:—

"Mrs. Muller first called to see the child on April 17. No one had sent for her, and she explained that she had learned of Dora's illness through a relative of the family. When the mother told Mrs. Muller that the doctors all said that amputation would be necessary, the woman remarked: 'You don't need any doctors.' Then Mrs. Muller removed the bandages, and, after making motions over the foot, applied a dark-colored salve to the affected part. Next she produced a package containing a substance which she said was tea she had brought with her from Germany, and pouring some boiling water on it, applied a poultice of it to the limb. She also instructed the mother to have the patient drink the tea three times a day. Mrs. Schneider dismissed Dr. Dixon in accordance with instructions from Mrs. Muller, who said:—

"'You must not let any doctor in. If any doctor comes I cannot cure the girl.'

"On April 19, the foot meanwhile having become worse, Mrs. Muller made her second visit and again went through the motions over the foot and applied the black salve. This treatment was continued until May 5, when the authorities of the Eastern District Hospital were notified and took charge of the patient. On the following day the foot dropped off, and it was found necessary to amputate the leg just above the knee to save the child's life. Even after the foot had dropped off Mrs. Muller said she could perform an operation herself, but thought it best to call in the hospital authorities. Mrs. Schneider said that she had paid Mrs. Muller \$31 at the end of the first week, and \$20 more at the close of the second. Mrs. Muller said that under ordinary circumstances her fee would be \$5 a visit, but that in this case, so much having been already expended on doctors, she would only charge \$1.50."

The court found Mrs. Muller guilty of the crime of practicing medicine without a license, and sentenced her to five months in the penitentiary.

Every child has a natural right to live, and the purpose of civil government being to preserve this and other natural rights, any practice by which the loss of this right is threatened comes naturally within the prohibi-

tory scope of the law. While many intricate questions might arise in the attempt to give this principle the broadest application, it is clear that the same right by which the government is justified in taking measures to prevent people from being swindled out of their money, will justify it in preventing an innocent child from being swindled out of her life.

The Growth of "Christian Science."

RECENTLY there was held in Boston the annual gathering of "Christian Scientists" from this country and Europe. The meeting was held in the church building of the "First Church of Christ," which is the largest and most prominent church of this sect.

Some idea of the following that has been gained by "Christian Science" may be gathered from the following statement, which we take from reports of the meeting given by the New York *Sun*.

The total membership of the "Christian Scientist" body is 70,000, and nearly 300,000 are counted among the congregations attending their churches.

The "First Church of Christ," Boston, has alone a membership of 15,000, which makes it the largest single church of any denomination in the land. At this meeting, on "Communion Sunday," 2,400 members were added to this Boston church:—

"Four communion services were held during the day, and 8,000 persons are said to have attended. Visitors were present from thirty States, and from Canada, the Bahamas, England, Scotland, and Australia. Among them were the Countess of Dumore and family, two daughters of Sir James Ramsay, of Banff, Scotland, and Prof. Hermann S. Hering, Second Reader in the Second Church of Christ, Baltimore, and Associate Professor in the Electrical Engineering Department of the Johns Hopkins University.

"The services consisted of an organ voluntary, the singing of one of 'Mother' Mary Baker Eddy's hymns, reading from the Scriptures, 'the Lord's Prayer with the Christian Science spiritual interpretation of the same,' another hymn, a solo, and the reading of 'Mother' Eddy's 'Message.' 'Mother' Eddy stayed at her home near Concord, N. H., to avoid the enthusiasm of the worshippers."

Evidence was not wanting of the tendency to man-worship which crops out in every false religion. "Many of the non-resident scientists visited the 'Mother Room' in the church, a suite of apartments fitted up for 'Mother' Eddy and having already some of the characteristics of a shrine. The walls and floors of these rooms are entirely covered with mosaics in elaborate designs. A large oil painting of the table and chair used by Mrs. Eddy while writing 'Science and Health with Key to the Scriptures' adorns one side of the room. The windows are all pictured, and the appointments are of the richest and most beautiful character. These rooms were tastefully adorned with cut flowers."

Throughout the civilized world it is to-day very much as it was in Athens in the time of St. Paul—the multitudes are ready to hear and be carried away with some new doctrine. And they prefer a new doctrine that has a Christian name; only it must not contain the old-fashioned Christianity of the Bible.

The Bible is a treatise upon Christian Science of the true kind—the science of salvation from sin. Upon that science no human text-book is needed.

Sunday in Louisiana.

If there are any National Reformers in Louisiana they are either in a condition of *innocuous desuetude* or are awaiting the tide of other efforts to come this way and lift them out of their "slough of despond." For, the Sunday (the religious observance of which is in fact the true idea of National Reform) is looked upon as it was by its earliest promoters, to whom it was the "wild solar holiday of all pagan times." Particularly is this true in New Orleans, where during this summer an unusual amount of manifold amusements are being afforded to the public, and enthusiastically embraced by many church members as well as by non-church people. In short, Sunday observance here bears the stamp "contidential" or "European," against which the church and state folk are wailing.

S. B. HORTON.

New Orleans, La., May 26, 1899.

American Liberty Does Not Fit in Cuba.

WHILE Congress was discussing the question of the propriety of taking forcible possession of the Philippines, one senator, in reply to a speech by Senator Platt, of Connecticut favoring annexation, declared that "Connecticut liberty" would not suit the people and conditions in the Philippines. That there was much truth in this statement is apparent from the fact that American self-government does not suit the people of Cuba. The liberty which the United States brought to the Cubans appears to be the liberty to govern themselves according to American methods and ideas,—a self-government in which the Cubans see no liberty at all. For, as they doubtless realize, the very essence of liberty to any people is the liberty to govern themselves in their own way; and to be compelled to adopt the methods and ideas of another power, is to be virtually made subject to that power.

This is an injustice to the Cubans, and so plainly seen as such not only in Cuba but in America, that some American journals are protesting against it. The following from a prominent daily in this city, is to the point:—

"There is no doubt that many of the Cubans are beginning to hate us pretty thoroughly, and no wonder.

They are Spanish, and we insist on making them into Anglo-Saxons. They are all smokers—men, women, and children—and we prohibit them from smoking in street cars. They, like all Latins, are accustomed to make Sunday a holiday, and we insist that they shall abstain from all amusements on Sunday; we even have prohibited the American game of baseball on that day. Indeed, we go further than anybody dares to go in America: we actually forbid the Cuban to go about in his tropical climate with less than two shirts.

"That is, we not alone make ourselves hateful in the eyes of the Cubans; we make ourselves ridiculous.

"Now comes the information that our Governor-General of Cuba, General Brooke, has issued a new order making 'a civil ceremony' essential to the legality of a Cuban marriage. We do not know exactly what this order means. If it means to make a 'civil marriage' compulsory, in addition to the church marriage, which their religion imposes on the Cubans, it is a thoroughly vicious order, since it in fact makes two payments compulsory, one to the state and one to the church. The result inevitably will be that many couples will not marry at all, but will live together as man and wife, without the sanction of law or church.

"The 'civil ceremony' may possibly mean something else. It may simply mean that the parties before getting married shall procure a marriage license. This of course would be entirely proper.

"But it is time for the systematic exasperation of the people under our protection by the imposition upon them of an alien code of morals and propriety to cease."

This method of conferring liberty on the Cubans is very similar to the method by which the Roman republic conferred liberty upon the weaker nations which accepted her intervention; and in that part of the history of Rome may be read the present history of affairs between Cuba and the United States.

A State Conference of Churches in 1900.

IN the New York *Sun*, of June 5, appears the following notice of what is likely to be a most important convention, as regards the problem of church unity and the attempted settlement of religious and social questions by such means:—

"A State Conference of Religion will be held in New York early in 1900. This conference will be somewhat on the lines of the World's Parliament of Religions held at Chicago in 1893, and will be participated in by Christians and Jews, orthodox Christians and Liberals. Already the project has the indorsement of clergymen and laymen of the Baptist, Congregationalist, Jewish, Methodist, Presbyterian, Episcopalian, Unitarian, Universalist, and Reformed churches, the Friends, the Disciples of Christ, and of the commanders of the Salvation Army and the volunteers of America. The clergy of the Catholic and Lutheran churches have not joined in the movement.

"Ten denominations were represented at a meeting held a few days ago at the United Charities building, in response to a call sent out by Dr. James M. Whiton, of

the *Outlook*, the Rev. Leighton Williams, of Amity Baptist Church, the Rev. Dr. R. Heber Newton, of All Souls' Protestant Episcopal Church, the Rev. Samuel T. Carter, of the *Church Union*, and the Rev. W. C. Gannet, Unitarian, of Rochester. Professor McGiffert, of Union Theological Seminary, was at the meeting. An executive committee was appointed to arrange for the conference. Its members are the Rev. Dr. H. M. Sanders (Baptist), the Rev. Dr. Josiah Strong (Congregationalist), the Rev. Dr. Henry Mottet (Episcopalian), the Rev. Stephen S. Wise (Hebrew), the Rev. Dr. E. S. Tipple (Methodist), L. A. Maynard (Presbyterian), the Rev. Dr. J. K. Allen (Reformed), the Rev. Thomas R. Slicer (Unitarian), and the Rev. Dr. Charles H. Eaton (Universalist). A general committee of one hundred or more will be formed.

"The purpose of the organizers of the conference was stated in a letter sent out to about 800 clergymen and laymen in different parts of the State.

"If toleration in religion is the best fruit of the last four centuries," the letter read, "should not the beginning of the twentieth century mark an advance to a still nobler position, that of reciprocation in religion and of interreligious coöperation—the attitude of men open-minded, spiritual and loving enough to acknowledge that there is truth to be learned from, as well as truth to be offered to, neighbors, and that a great deal of good, now undone in the world, waits for the hour when the churches shall join hands in a new brotherhood? The immediate organic unity of the churches is impossible, however desirable; but could they not, and, if they can, should they not set the example of union, of goodwill and good deed relations, instead of continuing the long-lasting, historic example of indifference and even hostility one to another?"

"Replies were had from nearly half of the persons addressed. The percentages of favorable replies by denominations, were: Unitarians, Universalists and Jews, each 100; Disciples of Christ, 66; Congregationalists, 39; Presbyterians, 37; Methodists, 29; Baptists, 34; Reformed, 21; and Episcopalians, 15. Doctrinal questions will probably not be discussed at the first conference. Political and social questions will be taken up by clergymen and laymen. How catholic the conference will be in admitting members has not been determined. 'The conference will include all who have a belief in and an experience of a genuine spiritual religion,' said one of the organizers."

A New Danger to the Republic.

UNDER the heading, "Blacklisting: the New Slavery," the *Literary Digest* devotes several columns to a discussion of the danger which threatens the American Republic from the method employed by railway and other corporations of "blacklisting" employees who have not been subservient to their will.

An object lesson in this matter has recently been brought before the public by a suit for damages brought by Mr. F. R. Ketcham, a Chicago & Northwestern Railway employee against that company for having been blacklisted for joining in the great strike of 1894. It appears that an understanding has been reached by all

the railway companies, by which no applicant for work who is blacklisted by one company can obtain work with any other company. He must first obtain the consent of the company by which he was last employed, this consent or release being commonly called a "clearance." The nature of this document may be understood from the following sentence contained in a "clearance" produced by one of the witnesses at this trial: "He has permission to obtain work elsewhere." Thus a railway corporation now arrogates to itself the privilege not only of withholding from an individual permission to work for that corporation, but even of obtaining work elsewhere! Such a system, it has been well said, amounts to "slavery pure and simple."

Are American workingmen to become slaves? If so, what is to become of republican government in the United States?

The counsel for Mr. Ketcham, Mr. W. J. Strong, sets forth the nature and the danger of the blacklisting system in the following language:—

"The Supreme Court of the United States, at the last term, in the case of *Allgeyer vs. Louisiana*, held that the word 'liberty,' as used in the Fourteenth Amendment to the Federal Constitution, means not merely the right to freedom from physical restraint, but also the right to pursue any livelihood or calling. If, then, a man is denied the right of contracting for his labor, he is denied the liberty guaranteed him by the Constitution.

"If a man who quits the employ of another cannot get work in his chosen occupation without first obtaining the consent of the man whose employ he has left, he becomes a slave. He will not dare resist any oppression his employer may see fit to impose upon him. His wages may be cut to the starvation point; he may be called upon to work extra hours; yet he dare not complain, as he knows he cannot leave and get employment elsewhere. If he protests, his employer will say: 'Very well, if you don't like it, you can quit.' The man having a wife and children to support will bow in submission, knowing that his master has him in his power, and that he cannot support his family if he is defiant, as he cannot get work elsewhere without the consent of his employer.

"This is slavery pure and simple, yet it is without exaggeration the condition of most railroad employees in this country to-day. The blacklisting system is also being adopted in nearly all other branches of corporate employment, such as the large packing-houses, street railroads, clothing manufactories, and coal mines. It is one of the growing evils of the present era of combinations and trusts, menacing the liberty of a large class of our citizens.

"A recent illustration shows this. In 1897 the Chicago City Railway Company, as I have mentioned, forbade their employees to join a union, and discharged such as did join. The men, having freshly in mind the terrible suffering and privations of the American Railway Union men who struck out of sympathy for the oppressed employees of the Pullman Company, also knowing that winter was coming on, yielded to the tyranny of the company rather than bring misery and distress on their wives and children.

"The railroads use the black list not only to punish

those who have been discharged, but to coerce and intimidate those still in their employ.

"How long will it be, if blacklisting is allowed to continue and spread, before the laboring masses of the country, having become the helpless tools of these mighty masters, will do their bidding in the exercise of the elective franchise? We shall then have a government of corporations, by corporations, and for corporations. The wage-earner who feels his little children tugging at his coat-tails for bread will fear, in voting, to assert his manhood and resist oppression. Can a republic made up of such citizens long endure? Are such mere tools fit to be electors in a government of the people? These are serious questions, which must be wisely answered by American voters at the ballot-box, or the answers will be blood and revolution.

"Blacklisting is thus seen to be a chief agency in fostering anarchy. It destroys manhood in citizens and makes them slaves. There must be a change. The love of liberty is too deeply rooted in the hearts of Americans long to tolerate this dangerous abuse. It is peculiarly against public policy, because when men cannot find work they become paupers and public charges, if not criminals."

We would respectfully call your attention to our offer on page 382. It holds good for only fifteen days more, expiring June 30.

Plain Truths About the Pulpit.

A WRITER in the Chicago *Times-Herald* of recent date gives an excellent statement of facts touching one of the most serious questions of the day—"The Future of the Pulpit." Evidently, there are some persons who see plainly enough what is the matter with the pulpit, and this writer is one of them. Indeed, in view of the plain truths which apply to this question, it is strange that the remedy is not seen and applied everywhere that a sincere desire exists for the restoration of the pulpit power of former times. The truths here stated need to be set before the minds of both clergy and people, for their guidance in the crisis that has now been reached. If generally comprehended and accepted, the nation would be saved from the fate which awaits every people when the church seeks to an unlawful and mistaken source of power to supply the power she has lost. The writer says:—

"In your issue of the 30th of April, your editorial 'The Future of the Pulpit' attracted my attention, both from the importance of the subject, and also from the failure of that article and its quotations to touch the cause of the loss of authority and power by pulpit and preacher. When Jesus commenced his pulpit ministry in the synagogue of Nazareth, he opened his service with a reading from the prophecy of Isaiah foretelling of himself: 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor.' That Spirit had anointed him at his baptism, when the voice

publicly acknowledged him as 'Beloved Son.' When the 'day of Pentecost was fully come,' the disciples were filled with the Holy Spirit, according to Christ's promise to them made on the mount of ascension, when he charged them as 'witnesses unto me . . . unto the uttermost part of the earth.' Such men, so endowed, preached with power of God, and thousands on that day testified to its saving power. There was a house in old Damascus on a certain street called 'Straight.' There Ananias met one Saul of Tarsus and said to him: 'The Lord even Jesus hath sent me that thou mightest be filled with the Holy Ghost.' Such a man, so endowed, preached with power of God, to slaves and kings, to Roman and Greek, to Jew and Gentile, and thousands testified to its saving power. And from that early time till now, whenever and wherever any man so endowed and so filled has preached the gospel of Christ, it has been with power. The future of such preachers and such pulpits could be written with certainty, even by a writer for the secular press.

"Too many of the pulpits and church platforms of to-day are only lecture rostrums, where the Almighty, holy and just, is wholly ignored. Where a personal spirit is repudiated and denied, where a sin-bearing Christ is scouted, and in their stead is reared for worship in these buildings a calf of gilt decked with flowers and ribbons, scraps of poetry, quotations from salacious authors bathed in waves of operatic music, uttered by lips all too unholy, this substitution for the worship of God soon grows tame and wearisome, for even an 'institutional church' cannot as yet compete with a first-class play-house.

"No uncertain sound should issue from God's messengers, for they represent what you call the 'pulpit.' There must be no hesitancy or wavering of belief concerning the message they proclaim to a dying world. The true prophet of God must be a soldier, 'captain of the host of the Lord,' sword in hand, and that sword of the Spirit is the Word of God, and must be sharp, not hacked and dulled by president or dean, not a gift weapon, with handle crusted with pearls and blade adorned with inscription and made dull with flowers, but 'sharper than any two-edged sword, piercing even to the dividing asunder of the joints and marrow.' If he who stands in the 'pulpit' of to-day or the future be a true prophet of God, he was charged by God through his prophet Ezekiel to 'speak with my words unto them,' 'whether they will hear or forbear,' and if this be not done, God declares 'blood will I require at thine hand.' The fruitful pulpits and the successful laborers of the past have been places and men from which came forth no smooth utterances of false hopes for itching ears, but God's truth, slaying but to make alive.

"If you wish to know the secret and cause of the decline of the power of the pulpit and influence of preachers, you have only to look at the advertised service in Saturday evening and Sunday morning papers, and then on Monday morning read the synopsis of the sermons(?) as published, consisting of addresses, lectures, essays, speculations and tirades on all subjects. He is a rare preacher who dares to declare the whole counsel of God to his hearers, as did some of the old-time ministers. A Moody can still fill the largest house, a Spurgeon had no need or use for stereopticons to fill his tabernacle. Such men as these recognize God, and Spirit, and Christ, and depend upon them in their work. They take in hand the

Bible as their sword, the old Bible, that for eighteen hundred years has wrought such mighty work in the world, before the men whom God did not consult in its preparation had begun their investigating, and criticising and ruining, and so breaking up the faith of thousands. Such men go from closet to platform with bowed heads and tender hearts, accompanied by the Spirit of the living God, believing they have God's message and that he will speak through them. Ernest, faithful men, who believe their God to be 'the same yesterday, to-day and forever.' Such men will not need to depend on brass band, or pictures, or sensational utterances for congregations, for they depend on God's Spirit, who never fails them who put their trust in him.

"Any man can foretell 'the future of the pulpit,' or of a church, or of a nation, when he knows how God and his commands are viewed by preacher and people."

"Belief in the supernatural is fast being eliminated from too much of the modern teaching. The test of man's fallible reason must be applied to all things religious, although that same reason stands helpless and weak before a thousand secular and material things. There is no other so self-conceited and arrogant spirit known as that of so-called education. The pride of wealth is tame before it.

"Presidents and professors and preachers are 'out-Heroding Herod' in their attempts to outdo each other in their vague and demoralizing speculations. They are specialists gone crazy on their sociological hobbies, substituting their vagaries for God's mind. Then let schools and teachers and preachers back to God's Word as it was and is, back to Christ and his commands, back to the Spirit, their Comforter, and the pulpit is safe.

"E. N. B."

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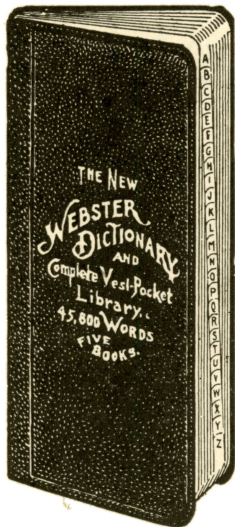
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NEW YORK, JUNE 15, 1899.

IN the sphere of duty toward God, man is not a sovereign, but a subject. He cannot prescribe what he himself shall do, much less what some other person must do.

“THE tree is known by its fruit;” and when the Sunday-law tree bears the fruit of religious persecution, as unquestionably it does, what must we conclude concerning its nature? Is it good? or evil? and ought it to be left standing? or cut down?

PEOPLE who think they cannot be good without having the permission of the law makers, might be benefited if they could read and ponder the story of “The Pious Slave,” printed on another page, telling how a poor uneducated negro woman lived a Christian life under all the forbidding circumstances of slavery.

A MONSTER sixteen-inch gun which it is thought will be the most powerful gun in the world is in process of being set up at Sandy Hook, where it will command the entrance to New York harbor. The Government’s actions just now speak louder than its words on the question of international peace.

By order of the emperor of Germany, a colossal bronze statue of an angel has been cast, which is to be the chief ornament in a memorial park in Lorraine. A press dispatch says of it that “the emperor’s angel does not hail from The Hague, and has no sympathy with pleas for peace; for it is clad in full armor and emblematic of war in all its sterner aspects.” Emperor William would do much better to try to pattern himself after an angel, than to pattern an angel after himself.

SABBATH-KEEPING—as designating the religious observance of a weekly rest-day—is plainly shown by existing conditions to be on the decline among the Protestant bodies of this country, with one exception. That exception is the class of people who observe the seventh day of the week. And note: their Sabbath-observance is not anywhere supported by human law, is in many States discouraged by law, and is everywhere against the tremendous force of popular practice and belief. This Sabbath observance is not declining, but growing; while the other, which has all the Sunday laws behind it and the support of popular custom and tradition, is passing away. How do you account for it? And what is demonstrated by it as regards the utility of Sunday laws?

THE “American Sabbath” is passing away; that is, the religious regard for Sunday is dying out, as is pointed out in the article quoted from the *New York Sun*, page 373. But the desire to enforce Sunday observance by law is not dying out. A person may desire to enforce Sunday on others who cares nothing for it himself; this has been seen over and over in the cases that have been brought into the courts. The enforcement of religious observances is religious persecution, and religious persecution will never die out as long as the religion of Christ is in the world. Religious persecution is in most cases not prompted by a regard for religion, but by a desire to get rid of the witness which religious truth gives against religious error, which righteousness gives against unrighteousness. It is the repetition of the story of Cain and Abel.

THE discovery is announced that “moderate drinking” of alcoholic liquors is harmless to the drinker, and even helpful, within certain limits. So says Professor Atwater, at the conclusion of some experiments conducted by him under the auspices of the national committee

appointed to investigate the drink problem in this country, of which President Low, of Columbia University, is chairman.

By this the professor means that a certain amount of alcohol—two ounces, he says—may be taken into the human body daily, in whisky, wine, beer, or other form, without causing injury to the physical system.

With all due respect to Professor Atwater and his supporters, we must say that we do not believe his conclusions are correct. And we base our belief in the matter on experiments in “moderate drinking” that have been in process very many years, and by hundreds of thousands of people. We do not think Mr. Atwater’s experiments can have the practical value of these other experiments which are a part of the actual life experience of thousands—yes, millions—of people.

This experience shows plainly enough that “moderate drinking” is injurious, since it is the beginning of all drunkenness. This “moderate drinking” brings the individual into a condition where he desires to drink immoderately, and desires this so strongly that he has not will power enough to resist it. And this condition betokens a most serious derangement of his physical being; that is certain. The perversion of any one of the physical senses is a physical injury of the most serious kind.

But this conclusion by Professor Atwater is just what is wanted by saloonists and moderate drinkers, and will doubtless contribute to swell the unsteady ranks of the army that goes yearly into the drunkard’s grave, and thus furnish its own ghastly refutation.

THE clerical party in Spain is urging the government to revive the Inquisition for the purpose of suppressing Protestant schools.

Only fifteen days More.—See page 382.