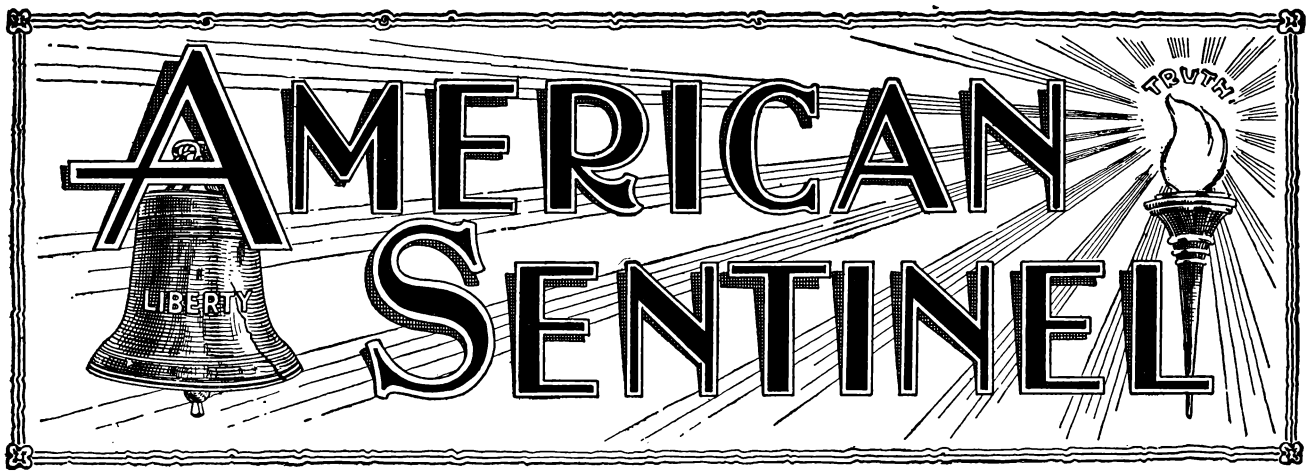


AMERICAN SENTINEL



The header features the title 'AMERICAN SENTINEL' in large, bold, serif letters. To the left of the title is a detailed illustration of the Liberty Bell, with the word 'LIBERTY' inscribed on its front. To the right is a torch with a flame, and above the flame, the word 'TRUTH' is written in a curved banner. The entire title and illustrations are set against a background of radiating lines, all enclosed within a decorative, ornate border.

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

VOLUME 14.

NEW YORK, AUGUST 17, 1899.

NUMBER 32.

A SUNDAY law would have stopped creation itself on the very first day.

attack it under the State's authority at every opportunity.

THE Christian faith needs no defense from the power of human law. The best possible way to defend the faith is to let the faith defend you.

ANTIQUITY is not always a point in favor of the thing which it invests. A thing subject to decay, becomes altogether unfit for human use by the lapse of time. And as every human institution is subject to a more or less speedy dissolution, it must needs be a mistake to attempt to perpetuate such an institution because it has grown hoary with age. An old error has accumulated evil about itself until it has become much worse than when it was new.

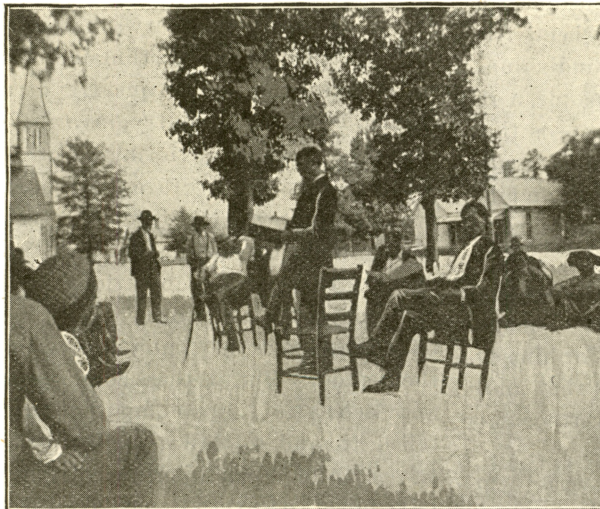
A LAMB and a wolf—religious liberty and religious legislation—cannot be kept alive in the same enclosure.

THE public peace in a community can be more disturbed by the enforcement of Sunday statutes in a single day, than it is by the quiet pursuit of business callings on Sunday in a whole generation.

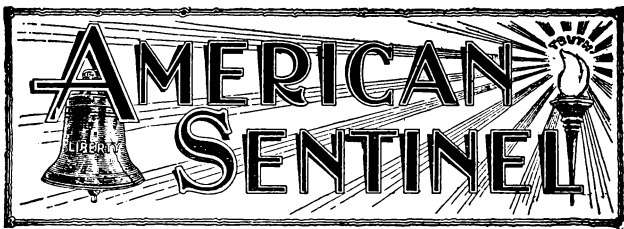
It is the wolf that accuses the lamb of soiling the stream at which they drink; it is the outlaw that most loudly cries, "stop, thief!" It is the unjust statute that poses most conspicuously as the bulwark of right and liberty.

THE State cannot safeguard religious freedom and uphold a religious dogma at the same time. For a religious dogma that desires the support of the State, is always the implacable enemy of any opposing religious doctrine, and will

plain, therefore, that a human law upholding the law of God represents an inverted pyramid, and therefore that the idea which it embodies is altogether wrong.



THESE are views taken at the late trial of Elder R. S. Owen, Seventh-day Adventist, for doing Sunday work, at Amory, Miss. The trial was held under some oaks beside the court house, and Elder Owen is shown addressing the jury, making his defense from the testimony of the Scriptures.



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 Failure of Republics.

EUROPEAN writers are expressing and discussing "a decline of belief in the value of the republican form of government." In this discussion, of course, the United States forms a prominent item. This is altogether a pertinent question.

A republican form of government being "a government of the people, by the people, for the people," is simply *self-government*. The people govern themselves by themselves for themselves. And as each individual, as far as he personally is concerned, is the people, a republican form of government—self-government—is that in which each individual governs *himself* by *himself*—by his own powers of self-restraint exercised upon himself—for himself, for his own best good in the enjoyment of life, liberty, and the pursuit of happiness.

And so long as that is done, a republic anywhere is a success. But, in a republic, just as soon as a single individual fails to govern *himself* by himself for himself, that republic has begun to fail; and so far as that individual is concerned, a republican form of government is a failure, is of no value.

Just as soon as two individuals fail to govern themselves, the republic is just so much more of a failure. Yet so long as *the majority* of the people composing a republic, do individually govern themselves, by themselves for themselves, the government will be a success; because they, being the majority, are able to protect themselves from the infringements of those who fail to govern themselves and have to be governed.

But just the moment the majority *turns to the other side*, the moment the number who fail to govern themselves crosses the line and becomes greater than the number of those who do govern themselves, that moment republican government has failed. And though the *name* may continue for a time, the *thing* is gone: the government is no longer a republic. At that point however the failure does not so palpably appear as when the majority—those who fail to govern themselves—has become larger and yet larger. But when that majority that fails to govern itself, each by himself, becomes so

great that its influence is felt upon all the procedure of the government—*then* republican government has failed utterly; it is no longer a republic in any true sense: it is a despotism. Not indeed a despotism of one, nor of a few, but of *the many*. And a despotism of the many, of the majority, is not at all the least of despotisms. Yet, then, it is only a question of time when the despotism of the many will merge in a few, then in a very few, and finally in a despotism of *one*,—and *that* is monarchy.

Wherever in a republic there is found a man who fails to govern himself by himself, in that man there is found an open bid for a monarchy. And when that man becomes the majority, a monarchy is certain. It may indeed be an *elective* monarchy, but it is none the less a monarchy.

Thus it is literally true that in government there are just two things, one or the other of which people must consider—republicanism and monarchy: self government or government by another; liberty or despotism. What is the republic of France to-day, but the former monarchy only under another name?

Now any one who for any number of years has read and thought, knows full well that in the United States the number of those in all phases of society who fail to govern themselves is very great and is rapidly on the increase. Notice the startling increase of crime. Notice the strikes that so frequently occur, and at times almost cover the country, invariably accompanied by violence and often by rioting. Notice the electoral corruption—municipal, State, and national. Notice the procedure in State legislatures, especially in the electing of a United States Senator. See the large number of organizations and combinations in different fields, that are constantly being formed for protection and to beat back that which they know is certainly coming to grind them under. But all these combinations, organizations, and associations, are composed only of men who have failed to and do fail *as individuals* to govern themselves. And a combination of men who, *individually*, have failed to govern themselves, for the purpose of governing themselves and others, is just as much of a failure in self-government, is just as much of a failure as to a republic, as in the case of the individuals before forming the combination.

Since a republican form of government is only self-government, and since all these things are a universal testimony that the great mass of the people of the United States are failing to govern themselves, it is perfectly plain that this great example of republican government in the world is certainly failing. And when such is the truth that is forced upon the attention of the world, and which the outside world is seriously discussing, what is there left for the world to contemplate other than that which with foreboding is mentioned by the *London Spectator*:—

"The peoples consider only monarchy and republicanism, and, for the reasons we have indicated, the favor

of republicanism declines, with a grave result, we fear, in an increase of *political hopelessness*, and therefore a decrease of political energy."

And the outcome of that can be only that monarchies and even society itself, shall fail and perish in their own corruption. Thus has it ever been with the nations; thus only will it ever be. And the end hastens.

A. T. J.

Should Christians Run the Government?

THERE are in this land a number of very large and growing religious organizations, of which the Christian Endeavor Society, the Christian Citizenship League, League for Social Service, etc., stand as examples. The watchword of these organizations is, Reform.

They see among other things that there is great need of reform in the civil government. They see that corruption is enthroned in politics; that bad men are running the affairs of State. And they come naturally to the conclusion that the remedy is to turn the bad men out of office and keep them out, and put good men in their places. They conclude that they ought to go in and take the political reins into their own hands, and run the Government themselves. They are fully confident that if the politicians would only do as they say, this would be a truly Christian Government in a very short time.

The idea is a plausible one, certainly. It seems axiomatic that the good people ought to run the Government; and, of course, the best people are to be found in the church. Whatever dispute there might be on this point, not a doubt of it is entertained in these religious societies. Nor would we imply that the statement is at all doubtful. We believe the best people are in the church.

But ought the "best people"—the good and zealous Christian people of the land, who compose the church congregations on Sundays—ought these people to run the Government? We think not. But as our arguments on the subject might have but little weight, we will refer to the testimony of history; for history certainly gives an emphatic caution upon this point.

The colonial history of America had its beginning in the efforts of the church people in England to run the government of that country. They made the conditions there so uncongenial for the religious minority, that the latter decided to emigrate to the wilds of North America. The hardships of life in a strange and unsettled country, with separation from kindred and friends, were preferable to the conditions imposed upon them by the government under the control of the religious majority at home.

When Massachusetts had become a flourishing colony, there was one Roger Williams, who, for dissenting from the authority assumed by the civil magistrate, was driven out under a decree of perpetual banishment.

The government was in the hands of the church people, and under their management of it Roger Williams found the society of wild beasts and savage Indians more congenial than that he left behind him in Massachusetts.

Other Baptists, and the Quakers also, found that they would have been much better off under a government of the most irreligious men in the colony, than they were under one run by its "best people."

When the colonies won their independence, there was a reaction from the theory that government could be best administered under ecclesiastical direction, and statesmen came to the front with principles of government which completely separated religion from the affairs of state; and under those statesmen the government rose to the highest pinnacle of excellence.

Washington, the highest example of American statesmanship, was so little identified with the church that it is a disputed question whether he believed in the Christian religion or not. Thomas Jefferson, author of the Declaration of Independence, is claimed by the Unitarians, but by the majority of people since his day he has been hardly distinguished from an atheist. Andrew Jackson, that conspicuous exponent of pure democratic government, is equally inconspicuous as regards religion; and the name of Abraham Lincoln is entirely unknown in the country's religious annals. Yet all must admit that the Government was never run upon better principles than when under the guidance of these statesmen.

The very fact that a religious organization is ready to go into politics and seize the reins of civil power, is unquestionable proof that the organization is ready to join force with religion, and that for the coercion of dissenters.

But for the idea that the "best people"—the orthodox church people—ought to run the government, that worst of all forms of government—a union of church and state—would never have been.

What Good can It Do?

WHAT good can a Sunday law really do? It can make a man act the hypocrite, by pretending to regard the day when he cares nothing for it. It can make loafers and idlers in the place of men doing honest work. It can put hardships upon good people who conscientiously observe a different day. It can unite church and state. It can do all this evil; but it cannot make a bad man good; or change any heart, to put into it more love for God or man. It cannot force anybody to rest, for mere idleness is not rest. Such laws did not originate in any thought of conferring physical benefits or preserving rights, but solely with the idea of protecting a religious institution from desecration. They never accomplished any good in the past, and they are potent only for harm to-day.

“Destiny,” “The Inexorable Logic of Events,”
Etc.—No. 4.

BY JOHN D. BRADLEY.

ANOTHER very handy expression that is made the most of by imperialists in proclaiming the doctrine of irresponsibility, and one that is evidently regarded by a great many people as an impregnable defense of violence and brutality, is “the survival of the fittest.” A great journal says, “The ‘destiny’ of the Americans might be briefly described in that somewhat hackneyed but ever pregnant expression, ‘the survival of the fittest.’” It is evident that many “men of high standing in the nation, representing the bench, the bar, the press, the pulpit, the universities, and the great business interests,” have come to believe that the only law applicable in their treatment of others is the so-called law of the survival of the fittest—that force and force alone is the only standard by which the strong are to measure their treatment of the weak. A prominent American, speaking of “our policy of expansion in the far East,” where he has recently been, says that there must be an “application among the nations of the cruel principle of the survival of the fittest” and that “the material interests involved are usually the deciding influence.” A high church dignitary declares that America “marches to glorious destiny,” and that the church must march with her. He believes in imperialism of both the state and the church. “American imperialism must have its counterpart in Presbyterian imperialism, which will awaken to *the significance of itself*; which will recognize *its own fitness* and opportunity.” We are told what that opportunity is: “He [Christ] calls us to subjugation. Force is the only argument known to savages from Joshua to William McKinley.” The idea held by the great men of this country was literally echoed by a prominent German professor who recently said that fitness consists in the ability to deal the quickest and the hardest blows, and that by dealing the quickest and the hardest blows the fit survive.

But not so. There is a law of the survival of the fittest, but it is not the law of the survival of the *fighting-est*. The true and only law of the survival of the fittest is the death warrant for all iniquity. By that law brute force and criminal aggression are already condemned, and by virtue of it they shall not survive. Though execution be delayed, let oppression, violence, and brutality know that their days are numbered, and that they exist only to demonstrate their absolute unfitness. Their very existence is the guarantee of their destruction. The longer they exist the more certainly do they establish and confirm the fact that everlasting destruction is the one thing for which they are fit. And let all know who ally themselves with these things that though they boast themselves for a little moment; though they “speak wickedly concerning oppression;” though they

“speak loftily” of “destiny,” “the inexorable logic of events,” and “the law of the survival of the fittest,” trampling upon human rights and disregarding divine authority,—let them know that they are only hastening the day “that shall burn as an oven,” when “all the proud, and all that do wickedly, shall be stubble;” the day that shall “burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.” In that day the great originator of irresponsibility and of rule by force,—he whose “constant resort to gain control of those whom he could not otherwise seduce,” has been “compulsion by cruelty,”—shall be “as a carcass trodden under foot;” “shalt be brought down to hell, to the sides of the pit,” and those who see him shall narrowly look upon him and consider him as they speak and say unto him, “Art thou also become weak? Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?” If men will not realize before, they will realize in that day that “the seed of *evildoers* shall never be renowned,” but that “shame and everlasting contempt” is their portion forever.

There is but one law of the survival of the fittest, and it is briefly comprehended in these words: “For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.” Righteousness alone is fit and righteousness alone shall survive.

When men declare that they are without the power of choice, that their wills are powerless in the grasp of outside forces, and that they are irresponsible for their actions, they declare that their manhood is gone. They declare that they have ceased to be men and have become things. Professedly wise men may talk learnedly of the “godhood of man” and of the revelations of psychical research; they may regard themselves as “now in the period between the animal and the angel;” they may think themselves “moving far into the region of the mind, and even beyond it;” statesmen may carry out their every wish under the plea of “destiny” and “the inexorable logic of events;” religious leaders may set aside the plain commands of Jehovah and declare them no longer binding; but of one thing all of them may be sure. They are defrauding man of all his true dignity and are degrading him from the plane upon which the Creator placed him and are bringing him down to where he is scarcely on a level with the brutes. “We may bite our chains if we will, but we shall be made to know ourselves, and be taught that man is born to be governed by law,” and that he who robs man of his responsibility is the enemy of both God and man.

The Creator could not make *men* without placing upon them responsibility by endowing them with the power of choice. *Freedom of choice and choice of the right is manhood*. Man was made a responsible being,

and although he has sought by many inventions to evade that responsibility, not one of them from the first in Eden to the last in America has availed a particle. Man is as responsible as ever. His responsibility is as inherent and as unalienable as are his rights. And He who spake the myriad worlds into existence and who hangs them upon nothing, He who fainteth not, neither is weary, guarantees to day to every human being the power to exercise the will and to stand for or against good or evil. He would send every angel out of heaven before he would allow one individual to be led from the path of rectitude against that individual's will.

And never was it more true than *now* that to-day is the time to exercise the power of choice. The day is fast approaching when the destiny of every human being will be fixed; when the decree will go forth, "He that is unjust, let him be unjust still; . . . and he that is righteous, let him be righteous still." If we are unjust to-day we shall be pronounced unjust to-morrow; if we are righteous to-day we shall be pronounced righteous to-morrow. The destiny of yesterday does not determine the actions of to-day, but the actions of to-day determine the destiny of to-morrow. The crises of to-day are "God's stern winnowers;" the choices of to-day are momentous though we may not know it "till the judgment hath passed by." The choices of to-day bind us for to-morrow. Therefore, the great crisis of to-morrow, the greatest in the history of the human race, which fixes every man's destiny, and which rewards every man according to his works, is met by every individual to-day as he chooses between right and wrong.

"The crisis presses on us; face to face with us it stands
With solemn lips of question, like the Sphinx in Egypt's sands!
This day we fashion destiny, our web of fate we spin;
This day for all hereafter, choose we holiness or sin;
Even now from starry Garizim, or Ebal's cloudy crown,
We call the dews of blessing or the bolts of cursing down!"

The inexorable logic of the events of iniquity is surely and swiftly hastening its culminating tragedy when those who have "done violence to the law," who have hidden themselves under falsehood and made lies their refuge, "shall be as though they had not been." In that day the fit will survive and the unfit will perish. In that day the kings of the earth, the great men, the rich men, the chief captains and the mighty men will count for little, for "the mighty man shall cry there bitterly," and the haughtiness of the terrible shall be brought low, and the arrogancy of the proud shall cease.

In that day the assembled intelligencies of the universe will see and will be eternally satisfied that the law of self-asserting and self-exalting force is the law of *death* for earth and heaven, and they will give their eternal allegiance to the great truth that "the law of self-renouncing love is the law of *life* for earth and heaven."

"The righteous shall see it and rejoice, and all iniquity shall stop her mouth."

Sunday Laws of Southern States Compared with the National and State Constitutions.

THE Constitution of the United States declares that "no religious test shall ever be required as a qualification to any office or public trust under the United States," and further, lays upon the national legislature this express prohibition from entrance into the domain of religion:—

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

In harmony with the spirit of the national Constitution, the State constitutions contain guaranties of religious freedom for the individual as a citizen of the State. We desire in this article to compare these constitutional guaranties as given in some of the Southern States with certain statutes upon the books of those States, under which the right of religious freedom has been invaded.

Nowhere more strongly than in the Southern States is the sacred right of religious liberty upheld by the provisions of the fundamental law.

The constitution of Georgia provides for individual freedom in religious belief and practise, in these words:—

"ART. I, SEC. 6. Perfect freedom of religious sentiment shall be, and the same is hereby, secured, and no inhabitant of this State shall ever be molested in person or property, or prohibited from holding any public office or trust, on account of his religious opinion; but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness or justify practises inconsistent with the peace or safety of the people."

No statute of the State of Georgia therefore can be constitutional which molests any citizen in person or property on account of his religious belief, unless such belief should lead him to "acts of licentiousness," or to "practises inconsistent with the peace or safety of the people."

The constitution of Mississippi guards the right of religious freedom by this provision:—

"ART. I, SEC. 23. No religious test as a qualification for office shall ever be required, and no preference shall ever be given by law to any religious sect or mode of worship; but the free enjoyment of all religious sentiments and the different modes of worship shall ever be held sacred: Provided, The rights hereby secured shall not be construed to justify acts of licentiousness injurious to morals or dangerous to the peace and safety of the State."

Any statute of the State of Mississippi by which one sect or mode of worship is placed on an inequality with other sects and modes of worship in that State, is unconstitutional and void.

The constitution of Alabama reiterates the principle of the equality of mankind respecting natural rights, asserted in the Declaration of Independence, and main-

tains the right of freedom of conscience for its citizens by this ample provision:—

“ART. I, SEC. 4. That no religion shall be established by law; that no preference shall be given by law to any religious sect, society, denomination, or mode of worship; that no one shall be compelled by law to attend any place of worship, nor to pay any tithe, taxes, or other rate, for building or repairing any place of worship, or for maintaining any minister or ministry; that no religious test shall be required as a qualification to any office or public trust under this State; and that the civil rights, privileges, and capacities of any citizen shall not be in any manner affected by his religious principles.”

A broader and more emphatic assurance of religious freedom could scarcely have been given.

The constitution of Tennessee declares:—

“ART. I, SEC. 3. That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience; that no man can, of right, be compelled to attend, erect, or support any place of worship, or to maintain any minister against his consent; that no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given by law to any religious establishment or mode of worship.”

“SEC. 4. That no political or religious test, other than an oath to support the Constitution of the United States and of this State, shall ever be required as a qualification to any office or public trust under this State.”

“ART. XI, SEC. 15. No person shall in time of peace be required to perform any service to the public on any day set apart by his religion as a day of rest.”

The constitution of Maryland, in its Declaration of Rights, declares:—

“ART. 36. That as it is the duty of every man to worship God in such manner as he thinks most acceptable to Him, all persons are equally entitled to protection in their religious liberty; wherefore, no person ought, by any law, to be molested in his person or estate on account of his religious persuasion or profession, or for his religious practise, unless, under the color of religion, he shall disturb the good order, peace, or safety of the State, or shall infringe the laws of morality, or injure others in their natural, civil, or religious rights; nor ought any person to be compelled to frequent or maintain, or contribute, unless on contract, to maintain any place of worship, or any ministry.”

If we should quote from the constitutions of other States in the South upon this point, it would only be to repeat in substance these guaranties of religious freedom.

From all this it is plain that in these States every person has a constitutional right to believe and practise any religion he may choose, within the limits of public peace and safety. It was the express design of the framers of the fundamental law to place all religions upon an equality before the law, and to shut out the possibility of legal sanction for any one above another.

They expressly sought to guard against any use of the law as a weapon in religious controversy, or as a means of inflicting punishment by one religious party upon another.

Yet just this thing has been done in these States. The law has been invoked by one side in a religious controversy against the other, and made the instrument of persecution against dissenters from the popular religion. It has been used by one religious party as a means of coercing another religious party into conformity with a dogma held by the religious majority.

How could this be? How could the plain intent of the fathers of the State governments be set aside, the express statements of the fundamental law disregarded? This could not have been, but for a principle that had its rise not in an effort to safeguard religious freedom, but in a plain purpose to unite church and state. For centuries the idea had prevailed that the civil power ought to take cognizance of and punish “offenses against God and religion;” and so firmly fixed had this principle become in the institutions of society, that when the State governments were formed the people retained it upon the statute books, without pausing to consider how completely at variance it was with their constitutional guaranties of religious freedom.

Among such “offenses” the most prominent was the non-observance of “the Lord’s day.” To fail to observe the “*Lord’s day*,” or the “first day of the week,” in the manner prescribed by the legislature, is made a crime in every State of the Union, North and South alike, with but two exceptions!

Upon this point the statutes of Georgia decree:—

“SEC. 4579. Violating Sabbath. Any tradesman, artificer, workman, or laborer, or other person whatever, who shall pursue their business or work of their ordinary callings on the Lord’s day (works of necessity or charity only excepted) shall be guilty of a misdemeanor, and on conviction shall be punished as prescribed in Section 4310 of this code.”

The penalties mentioned in this section are, a fine of not more than a thousand dollars, imprisonment not more than six months, and work in the chain-gang not longer than one year; any one or all of which may be imposed by the judge pronouncing sentence!

The statutes of Mississippi declare with respect to Sunday:—

“SEC. 2949. Violation of the Sabbath. If any person, on a Sabbath day, commonly called Sunday, shall himself be found laboring at his own or any other trade, calling, or business, or shall employ his apprentice, or servant, in labor or other business, except it be in the ordinary household offices of daily necessity, or other work of necessity or charity, he shall, on conviction, be fined not more than twenty dollars for every offense, deeming every apprentice or servant, so employed, as constituting a distinct offense; Provided, that nothing in this section shall apply to railroads, or steamboat navigation in this State.

“SEC. 2950. No merchant, shopkeeper or other per-

son, except apothecaries and druggists, shall keep open store, or dispose of any wares or merchandize, goods or chattels, on Sunday, or sell or barter the same; and every person so offending shall, on conviction, be fined not more than twenty dollars for every such offense."

Other sections prohibit shows and exhibitions on Sunday, hunting and fishing, and the Sunday sale of liquors.

The code of Maryland decrees (Sec. 247) that "No person whatsoever shall work or do any bodily labor on the Lord's day, commonly called Sunday, and no person having children shall command or willingly suffer any of them to do any manner of work or labor on the Lord's day (works of necessity and charity always excepted), nor shall suffer or permit any children or servants to profane the Lord's day by gaming, fishing, fowling, hunting, or unlawful pastime or recreation; and every person transgressing this section, and being thereof convicted before a justice of the peace, shall forfeit five dollars, to be applied to the use of the county."

Other sections prohibit the Sunday sale of candy, tobacco, alcoholic drinks, soda and mineral waters, and the opening on Sunday of dancing saloons, opera houses, barber shops, and ball alleys.

The State of Tennessee guards the religious dogma of Sunday sacredness by the following:—

"SEC. 2289. If any merchant, artificer, tradesman, farmer, or other person shall be guilty of doing or exercising any of the common avocations of life, or of causing or permitting the same to be done by his children or servants, acts of real necessity or charity excepted, on Sunday, he shall, on due conviction thereof before any justice of the peace of the county, forfeit and pay three dollars, one half to the person who will sue for the same, the other half for the use of the county."

Other sections prohibit playing at any game or sport, hunting and fishing, and drunkenness, on Sunday, any traffic in view of a worshiping assembly on Sunday, and the Sunday sale of intoxicating liquors.

The central idea of all these statutes and of others that might be quoted from other State codes, is that "the Lord's day" must be protected by law as a sacred day. The one chief object in all of them is to prevent that day from being desecrated and profaned. Thus the State attempts, through its statutes, to compel the observance of a religious institution, and at the same time, in its constitution, proclaims that every citizen is free in all matters of religious belief and practise. By its Sunday statutes the State puts severe disabilities upon the religious class who observe the seventh day, and at the same time, in its constitution, proclaims that all religious classes shall be on an equality before the law.

Here is a plain conflict of authorities; and which one should prevail?

The question is not a difficult one to answer. The constitution of the State is the fundamental law of the State, and to that every statute must conform. Any

statute which fails to do this is unconstitutional and void.

The disregard of Sunday statutes by observers of the seventh day, is not from any spirit of defiance to the State or its people, but from the love of religious liberty and the desire to enjoy that liberty as the State itself has provided. To worship on the seventh day of the week, to regard that day rather than the first as the "Lord's day," and to disregard the religious belief and practise of the majority, is in perfect harmony with the highest State law; and to deny this privilege to any citizen is contrary to that law. To enforce the Sunday statutes in a State where there are constitutional provisions such as we have quoted, is an unconstitutional proceeding. The Sunday statutes are the real law-breakers. They are the real disturbers of the peace, the real troublers in Israel.

The national and State constitutions alike declare for religious freedom. The assurances of religious liberty which they give sprang from the principle of separation of church and state, which, when the national Government was formed, stood as a beacon principle of Liberty enlightening the world. They sprang from the inauguration of the "new order of things" in state and church, to be exemplified in the Republic of the New World. The Sunday statutes, on the other hand, are relics of the old order of things,—the old institutions of despotic government and church and state union.

Which shall prevail—the fundamental, constitutional law of religious freedom? or the merely statutory law, unconstitutional and mediæval, commanding a religious observance? Only the former can prevail in a truly republican government. Liberty and republicanism must stand or fall together.

Genuine Christianity.

CHRISTIANITY is not a voice in the wilderness, but a life in the world. It is not an idea in the air, but feet on the ground going God's way. It is not an exotic to be kept under glass, but a hardy plant to bear twelve manner of fruits in all kinds of weather. Fidelity to duty is its root and branch.

Nothing we can say to the Lord, no calling Him by great or dear names, can take the place of the plain doing of his will. We may cry out about the beauty of eating bread with him in his kingdom, but it is wasted breath and a rootless hope unless we plough and plant in his kingdom here and now. To rightly remember him at his table, and to forget him at ours, is an impossibility. There is no substitute for plain, everyday goodness.—*Selected.*

"Knowing therefore the terror of the Lord, we persuade men."—*Paul.*

Freedom for All.

BY JOHN MCCARTHY.

THE conscience must to God alone respond,
And not to legislation, nor to man.
In Heaven's realm is fullest freedom found,
Since force was ne'er embraced in God's great plan.
Hence 'tis our duty to repudiate
All interdicts on our inherent rights;
Let then our protest loud reverberate,
From flowery dell to yonder snow-clad heights.

Ennobling motto, "Liberty for all;"
Raise it aloft, from Heaven's walls to hang.
Thus shall we break the spell that would enthral,
And start again the chant that angels sang.
Thus all procrustian methods shall be cast
Into Lethean depths; banished for e'er.
Religious tyrants thus shall be outcast,
And Freedom's hand our precious bark will steer.

Supernal legacy which God hath given
To every son of Adam—liberty:
Not limited, but free as the air of Heaven,
Aye, from the swaddling clothes of serfdom free.
No servile chains to impede our onward march;
No base incumbrances to block our way.
For the Creator from the empyrean arch
Irradiates our path with freedom's ray.

May we ne'er seek to treat as helots vile
Our fellowmen, who differ from our views;
But may we hold their rights as sacred, while
We e'er refrain their consciences to bruise.
He who condemns his brother, but betrays
The glorious trust committed to his charge,
And thus becomes entangled in the maze
From which he surely never can emerge.

Follow the path of charity through life,
Strive other souls to please, not self alone;
Banish from thee all bitter roots of strife;
Thus shalt thou bigotry and hate dethrone.
Then e'en the thought will never cross thy mind,
Of seeking legislative power to force
Thy brother to accept thy views defined.
Love to such weapons ne'er can have recourse.

Let each his own opinion hold as right,
Responsible to God, and He alone;
Since all mankind are equal in him sight,
He only can our motives, thoughts, make known.
Soon we must each before the great Judge stand,
Who in His balances divine will weigh
The spring of all our actions on life's strand,
To Him we each must answer in *that* day.

Buenos Aires, Argentina.

WHAT constitutes the bulwark of our own liberty and independence? It is not our frowning battlements, our bristling seacoasts, our army or our navy. These are not our reliances against danger. All of these may be turned against us without making us weaker for the struggle. Our reliance is in the love of liberty which

God has planted in us. Our defense is in the spirit which prizes liberty as the heritage of all men in all lands everywhere. Destroy this spirit and you have planted the seeds of despotism at your own doors. Familiarize yourself with the chains of bondage and you prepare your own limbs to wear them. Accustomed to trample on the rights of others, you have lost the strength of your own independence and become the fit subjects of the first cunning tyrant who rises among you.—*Abraham Lincoln.*

Pennsylvania's Sunday Law Invoked.

BY C. F. MC VAGH.

THE spirit of persecution manifested in the enforcement of Sunday laws is rife in Wayne County, Pa. As usual, only observers of the seventh day are molested. Up to the present only one case has been called, but unless the Lord overrules in some way others are likely to follow.

One week ago Sylvester B. Field of Hamlington, Pa., a resident of Lake township and a member of the Sabbath-keeping company brought out by the tent effort at Lake Ariel last summer, was summoned to appear before J. Elliott, J. P., of Hollisterville, Pa., to answer to the charge of doing secular labor on the first day of the week, commonly called Sunday.

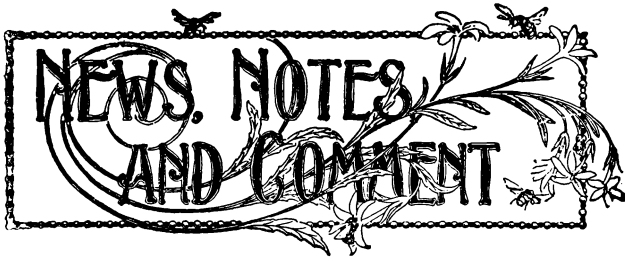
It was clearly a case of spite and prejudice. Lake Ariel is a popular summer resort and all manner of work is openly performed on Sunday by those who do not observe the Sabbath. The railroad brings hundreds of pleasure seekers every Sunday all summer. The creameries do a thriving business in ice cream, wholesale and retail. Liquor is sold and all kinds of work go on regularly.

The work complained of was that of cutting and binding oats by hand, which was done in a field or lot wholly surrounded by trees and woods, and out of sight of the house of the complainant, David Edwards, and at a considerable distance from any public road. His brother-in-law, a non-professor, was working with him but was not included in the summons.

On being told by the justice that he could neither get a jury trial nor an appeal to court, Mr. Field consulted a lawyer, who advised him not to appear, but let the case go by default. The case was called Monday, July 7, and a fine of \$4 and costs was assessed. It now awaits the next county court, giving an opportunity meanwhile to spread literature and educate the people upon the principles involved.

Gospel Tent, Hawley, Pa.

A SUNDAY coat is no substitute for the robe of righteousness.—*The Inland.*



word of the 'true' Christian for it? And what proof is his word? Such talk is theomania . . . the worst form of epileptic insanity, in which the lunatic thinks and say that he is God, and then he goes to the insane asylum!"

* * *

AS WE said before, the proof of Christianity is not in anybody's word, but in the Christian *life*. The Christian life is the life of Christ, and the *life* of Christ testifies that he is not dead. The life of Christ is manifested by the "fruit of the Spirit." There are the fruits of the Spirit, and the fruits of the flesh, and the same life cannot bring forth both, any more than a tree can bear two opposite kinds of fruits. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." The "works of the flesh," on the other hand, are "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness, revellings, and such like." Gal. 5:19-22.

* * *

WHEN the individual whose life has manifested the "works of the flesh," who has been quick-tempered, overbearing, selfish, covetous, a liar, or a thief, or an adulterer, or a murderer, a drunkard, or a vicious person, or a reveller, etc., forsakes his evil ways and becomes kind, loving, peaceable, temperate, patient, unselfish, it is evidence that he has a *new* life. And it is complete evidence, too; it is an actual demonstration of the fact, which anyone acquainted with that individual can see for himself, with no other aid than that of his natural senses. This is the witness that God has placed in the world of himself.

* * *

AND yet the atheist stands and inquires, "What have we but the word of the 'true' Christian for it? And what proof is his word?" Ignoring the real proof, which he might see if he would, or which if he does see, he is not honest enough to acknowledge, he declares that there are only assertions to support Christianity, and that assertions constitute no proof; and then straightway he attempts to disprove it all by assertions of his own. To make his attack upon Christianity, he runs out on the very bridge he has condemned. And it is all the bridge he has to stand on, too.

* * *

IF the assertions of Christians prove nothing, what do the assertions of the atheist prove? We do not claim that the mere assertions of Christians prove anything; Christianity does not depend upon such proof. Atheism, on the other hand, depends upon assertions entirely. There is positive, visible proof of the Christian life, as has been shown; and therefore there can be no *proof* to

ROMAN CATHOLICS and others in the vicinity of Orange, N. J., have been considerably stirred by the reported appearance of the "figure of St. Anne" on a rock in a quarry of the Orange Mountains. A number of people plainly saw "St. Anne," and some even distinguished the infant form of the Virgin Mary in St. Anne's arms. There seems not to have been a doubt in any mind that the mysterious image was really that of "St. Anne," notwithstanding the total lack of authority on the question of St. Anne's personal characteristics. It is a point generally overlooked in connection with these oft-recurring apparitions of the Virgin Mary and the "saints," at Catholic shrines or elsewhere, that neither Roman Catholics nor any others possess the slightest knowledge of the Virgin, or St. Anne, or others whom they worship, by which they could distinguish them personally from Jezebel or the daughter of Herodias. The image of Jupiter in a pagan temple of Rome served very well after the empire became "Christian," for the statue of St. Peter, and had its great toe piously kissed by multitudes of devout worshipers. As a matter of fact, the Virgin Mary and all the other Catholic "saints" that once had an existence, have been resting quietly in their graves since the day of their burial, totally unconscious of the prayers addressed to them by the living, or of a single fact in any realm of knowledge under the sun.

* * *

THE editor of the leading atheist organ published in this city, *The Truth Seeker*, contends that there is no proof in nature and no evidence cognizable by the senses, of the cardinal doctrines of the Christian religion, such as redemption, the atonement, the resurrection, etc. He declares that these doctrines rest merely on somebody's word—on tradition—and says that mere assertions in support of a dogma do not prove its truth. Having said this, he proceeds to make emphatic assertions of the absurdity of Christian doctrines, in order to prove their falsity.

* * *

IN reply to statements made by the SENTINEL that full proof of the existence of Christ to-day, and of the truth of Christian doctrines, is to be found in the Christian life, and that it does not rest on tradition, the *Truth Seeker* asks, "Where, in nature, is there any God to be found in human flesh? What have we but the

the contrary. There can be only assertions for it, made emphatic in order to give them an appearance of force. Atheism undertakes the impossible task of "proving a negative." A single fact may constitute positive proof that God does exist, while to refute a thousand alleged facts would afford no proof at all that God does not exist. The atheist delights to deal with the alleged facts of Christianity which are not facts, the "Christian" doctrines which are no part of Christianity, the counterfeit which is altogether distinct from the genuine; as if to dispose of these were to disprove Christianity itself.

* * *

THE new life that exemplifies the "fruit of the Spirit," is explained by the Scripture: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20. And here is stated a truth which disposes of another common misconception of Christian doctrine, which the *Truth Seeker* puts thus: "The doctrine [of redemption] is that because Christ died men will have their crimes forgiven and go to heaven. The absurdity of the doctrine is apparent. 'If I owe Smith ten dollars and God forgives me, that does not pay Smith.'"

* * *

THE Christian doctrine is that because Christ died, men may go to heaven if they will. And how?—Simply by the mystery of the new life, the "new creation," which is in Christ. The transgression of the law demanded death, and death there must be; not only the death of Christ, but that of the individual as well. "I am crucified with Christ" means death for the individual as well as it did for Christ. The "old man" with the carnal nature dies, slain by sin and the law, and the individual is raised to life a "new man" in Christ. The death and resurrection of Christ make it possible for the claims of the divine law upon the individual to be satisfied, without involving the individual in eternal death. The old self dies, but there is a new birth, a new life, in Christ. By being crucified with Christ, he is also raised with Christ. But if Christ had not died, there could have been no dying with him and therefore no resurrection at all. The sinner would perish in his sins, and that would be the end. The doctrine of the Atonement, therefore, is not that the transgressor goes scot free of the penalty because another dies. The true doctrine is not that the sinner does not die because of sin, but that he has a resurrection and a new life, because of the Atonement on the cross.

* * *

THE excuse always advanced for such torturings of negroes in the South as that at Bainbridge, Ga., is that "a terrible object-lesson is needed to impress the brutish minds of the black masses." But the growing frequency of these scenes that would have disgraced the Dark Ages

shows that the excuse is not valid. The "object-lessons" are apparently degrading and making cruel the people who administer them with such elaboration and such delight. But they certainly are not lessening the crimes which it is alleged they are intended to cure.—*N. Y. World*.

Ottawa Street Cars.

ON July 23, the street cars in the city of Ottawa, Ontario, began to run on Sunday, after quite a struggle over the matter. Of course those who consider themselves the guardians of the public morals felt much stirred up, and made earnest efforts to prevent this change taking place; and then after the cars had run two Sundays, an effort was made to get the city council to reconsider the matter. But that body, by a vote of 13 to 11, refused to reconsider the question, and so for several years to come the street car company has the right to run cars on Sunday.

On the first Sunday that the cars ran they were well filled with people going to the parks and other places to enjoy the beauties of nature and get some fresh air and recreation. The pews in the churches were said to be correspondingly less filled. This, of course, was not agreeable to those who wish to see the pews filled even if it be by those who would rather be somewhere else.

One can hear citizens of Ontario conversing thus: "They who have means of traveling about at their leisure, as they please, want to shut up the only opportunity we poorer people have of going out and getting the fresh air and having some recreation, which is the Sunday street car, and compel us to go to church." This they consider to be unfair. And why should they not?

Who has given any body of men the right to compel others to be religious in just their way? If a law were to be enacted compelling every citizen to be immersed, or to take the communion once a week or once a month, would it not be considered unjust? What more justice in compelling men to go to meeting, or to rest on Sunday? The Ottawa movement is certainly in the right direction.

F. D. STARR.

Cape to Cairo Railway.

THE Cape to Cairo railway will be the longest in the world. It will be run from the capital of Egypt, on the extreme north, to Cape Town on the extreme south, thus spanning the entire length of the Dark Continent, and covering country more diverse than any other line of track. The Canadian Pacific is 2,906 miles long, the Siberian railway will be 4,741 miles long, but the Cape to Cairo will be 5,664 miles long. Of this distance, more than half is already finished, and is now in operation.

Republics Combining Against the United States.

NOW THAT the good old "Monroe doctrine" has become obsolete, and the United States is following on after imperialism, going into the eastern hemisphere to conduct a war of aggression, the republics of South America, who no doubt, entered upon their republican form of government because of its grand principles so well illustrated in the United States, are beginning to fear for their own safety, and plans seem to be under advisement whereby these near neighbors of ours may combine their interests against this Government.

And who can blame them? What guarantee have they that their rights shall be respected if the United States should happen to want some of the territory they now occupy? If she can enter upon a war of conquest 10,000 miles away upon the "bevevolent" task of assimilating territory for the purpose of civilizing and Christianizing the people, what would hold her from entering upon a like campaign nearer home?

The N. Y. *World*, of August 4, has the following report:—

"MONTEVIDEO, August 3.—President Roca, of Argentina, accompanied by the Argentine Ministers of Foreign Affairs, War and Marine, and thirty members of Congress, arrived here to-day on the cruiser 'San Martin,' to visit President Cuestas, of Uruguay.

"The Argentine officials are on the way to Brazil to visit President Campos Salles.

"A banquet in honor of President Roca was given to-night.

"ALLIANCE OF FOUR REPUBLICS SAID TO BE CONTEMPLATED.

"LONDON, August 3.—A recent Buenos Ayres dispatch announced that President Roca would leave soon for Uruguay and Brazil to invite the presidents of those republics to meet at Buenos Ayres in the fall and confer with the president of Chili on the question of reducing South American armaments, and to propose an alliance of those four republics.

"A later dispatch from Rome said:—

"According to news received here, the victory over Spain and the growth of imperialism in the United States has led the large South American republics to talk of an alliance against the United States, and it is alleged that the preliminaries of such an alliance have been concluded between Brazil and Argentina."

Some day, when perhaps too late, it may be manifest that those who have stood by the principles of the Constitution of the United States, are its best friends, and have been laboring not only for the good of its own people, but also the people of the western hemisphere, and indirectly for the peace of the whole world.

Rome, N. Y.

T. E. BOWEN.

to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

Why the Filipinos are in Revolt.

By Rev. John R. Hykes.

I talked with men of all classes, some of whom had been resident in the Philippines for more than twenty-five years, and I feel safe in saying that sacerdotal despotism and official rapacity are alone responsible for the present rebellion. Not only has the venality of administration been notorious, but the oppression, the cruelty, the injustice of many of the Spanish officials have called to high heaven for vengeance. Men, from the governor-general down, sought government positions in the Philippines in order to make their fortunes, and it was a common saying that a governor who could not in three years retire with a competency was a fool. Every man had his price, and it was almost impossible to get goods through the customs without bribing the officers. A business man in Manila imported some cotton goods. He declared them correctly at the customs, but could not get them passed. After nearly two months of vexatious delays a customs officer said to him, "How would you like to pay \$300 or \$400 to get your goods through?" This was about as much profit as he expected to make on the entire consignment. He said, "I will not give you a cent." The next day he received a notice from the customs that his goods had been examined and found to be silk, and he was fined \$5,000. He had his appeal, of course, but he would have to bribe some one in order to get it presented to the higher authorities, and then there was no hope of his ever getting back a cent. A merchant told me that he had some goods stolen out of the custom house (a not infrequent occurrence), and after exhausting every effort locally to obtain redress he sent his claim to the foreign office in London. They sent it to the Spanish government through the British minister at Madrid, and, finally, five years after the goods had been stolen, he received press copies of instructions from the Spanish government to the Manila customs to pay. He received their decision, which was as follows: "The government ordered A and B to pay conjointly. A is dead and cannot pay; therefore B is not responsible."

The native had to pay tax on everything, the paper on which he wrote a letter, the buffalo that ploughed his fields, his chickens and even upon the eggs they laid. The governors monopolized the trade of their districts. They fixed their own purchasing price, and sold, of course, at current market rates. No conscience was shown by any officer in his rigorous exactions from the natives.

The expenses of legal proceedings were so enormous

"And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but

that many a wealthy man was ruined by a single case of litigation.

The burial fees demanded by the priests during an epidemic of smallpox were something enormous. As many were unable to pay, the dead were lying in the churches and in private houses in such numbers as to be a serious menace to the public health. The thing was so scandalous that the governor-general interfered and issued orders for all the corpses to be buried at once. The priests disregarded it and telegraphed to the government at Madrid, who reversed the order.

I heard such a revolting story about the Paco cemetery (Paco is a suburb of Manila) that I decided to visit the place and ascertain the facts for myself. In the center of a plot of ground containing about two acres, is a mortuary chapel. Around this in concentric circles, and with a space of about twenty feet between, are three or four walls. These walls are from five to seven feet wide, about ten feet high, and contain three tiers of vaults, one above the other, and of sufficient size to admit a coffin. The Filipino in charge told me that there are 1,278 vaults for adults and 504 for children. The fees are collected five-yearly in advance, and are thirty-three dollars for an adult and sixteen dollars for a child. I said to the attendant: "Suppose that at the end of any period of five years the friends of the deceased are unable to pay, what do you do?" "We remove the coffin, take out the remains and throw them on the bone pile." "Will you show me the bone pile." "Certainly." He conducted me to the rear of the cemetery, up a flight of stone steps to the top of the wall. The receptacle for the bones was a space between two parallel walls, about thirty feet long, by four wide, by eight deep, and it was nearly full. Near by were two metallic coffins which had evidently just been opened, and on top of the bone pile were two complete skeletons. A dog was munching the bones. You can imagine how such a system would work with an ignorant, superstitious people like the natives. All of the vaults except three were occupied. The fees amount to more than \$50,000 every five years. The fees of a church near to a hotel at which I was stopping amounted to \$100,000 per annum.

It is not surprising that the great religious corporations are enormously wealthy, and that they have a power consonant with that wealth. I was shocked at the stories I was told by men whose word I could not doubt, of the flagrant immorality of the Spanish friars. The men who gave me these statements said they were prepared to give names, dates and places.

I am sure that the Roman Catholics of the United States would be as much shocked as anybody at the immorality of these friars. I am aware that this is not Roman Catholicism as it is to be found in England and the United States to-day, and it is necessary that this should be emphasized in order to comprehend the religious condition of the people, and to adequately realize

their spiritual needs. They have had more than three centuries of Catholic Christianity; commodious churches are to be found all over the islands, and they are well attended, but practically nothing has been done to educate and enlighten them.—*From leaflet issued by the American Bible Society, New York City.*

The Ideal Food.

My simple fare is as consistent with happiness as with health. A table set with fruit, grain and nuts nourishes not only the body but the soul. I eat not merely with the appetite of the flesh, but my soul's hunger for beauty is fed as well. When my table is set it is a fit subject for an artist. But what artist would choose a rib of beef or a mutton chop for a picture? A golden musk melon, fragrant and sweet; a bunch of purple or white grapes; a few peaches and plums; a section of watermelon, with its brilliant black seeds set like gems in the rich red tissue; a plate of ripe, red tomatoes, glowing with color; such food as this would furnish a subject for a picture.

We are told that fruits, grains and nuts will not furnish the body sufficient nutriment, and that meat and coarse vegetables must be added. I cannot decide the question for another, but it seems to me that what is purest and best in me is well nourished by fruits and nuts. If there is a beast in me craving for flesh, I prefer to let him starve. He cannot die too soon for the good of my higher nature. To speak more distinctly, I believe that our diet is chiefly an indication of our constitution, and our habits of thought and life. If I can live purely enough, dwelling in the highest realm of my being, I believe that the daintiest and purest foods will satisfy my needs. But if I live coarsely, I must eat coarsely. The beast in me eats only when he is active. If I can put him to sleep, he will not growl for his meat.

I do not advocate a reform by arbitrary methods. I do not believe that character is determined by diet, but diet by character. I wish to reform the man and then let him reform his diet. When higher ideals have taken possession of the mind, when the soul loves purity so much that impurity and uncleanness in food have become offensive, then a reform is instituted which will be lasting. But to eat from prescription, to weigh and analyze one's food, to feed by rule, I would not sanction.—*Solon Lauer.*

THE NEW YORK SUN SAYS:—

"The Philippines are not to furnish the only outlet for our resources on the opposite shores of the Pacific. *We shall take part in the development of the mainland.* We have already vastly increased our business relations with Japan, and *China will also see an increase.* When *Colonel Sellers* said in the play, 'Now, Asia is my spot,' he always brought a laugh, partly due, no doubt, to the

oddy of going to the other side of the globe for a field; but events have moved since his day, and we already have great Asiatic insular possessions under our flag and *foresee vast dealings with the main continent.*" [Italics ours.]

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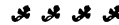
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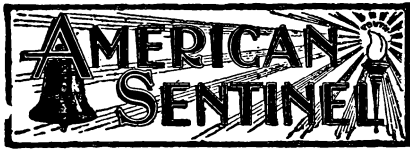


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NEW YORK, AUGUST 17, 1899.

WE print this week the concluding article of the series on "Destiny" and "The Inexorable Logic of Events." If you have not read them, send for the three preceding issues of the SENTINEL, and read them now.

THE importance of the Sabbath institution to the moral and physical welfare of mankind, constitutes the strongest argument against its enforced observance. For force—the compulsion of the civil power—takes out of the Sabbath, when the two are joined, all the love and blessing the Creator put into it for mankind, and leaves in their place only the harsh hand of the law. It puts a dead fly in the ointment, which gives it a "stinking savor" in the place of the odor of Paradise.

GEORGE WASHINGTON, in the treaty made with Tripoli, declared that "the Government of the United States is not founded, in any sense, upon the Christian religion." Yet it is common at the present day to hear ministers and others assert that "the perpetuity of American institutions depends upon the maintenance of the American Sabbath." If this be true, Washington's fame as a statesman rests upon a delusion.

AN anti-ritualist victory has been won in England. The chancellor of the diocese of London has issued a decree for the removal of a crucifix displayed in St. Ethelberta's church, and the restoration of the table of the Ten Commandments, which the ritualists had removed. The victory is of course more apparent than real, since this decree from the secular authority converts no one from

an erroneous doctrine, and leaves error undisturbed in its citadel, which is the mind. Real victories in religious controversy are won only when truth comes in and displaces error in the mind.

IN the Christian Endeavor organization there are over 4,000 local societies representing the Disciple Church. Yet at the late general convention of the society in Detroit, the C. E. officials did their best to prevent the distribution to the Endeavorers of a tract giving the views of Alexander Campbell on the enforcement of Sunday observance. We must conclude that if the founder of the Disciple Church were alive today, he would be treated with scant courtesy by this religio-political organization.

Last Week's Sentinel.

HAVING read last week's SENTINEL do you not think it a splendid paper by which to get the principles of religious liberty before the people?

Friends of the SENTINEL, lend a helping hand, that this paper may accomplish the work designed for it. There is a work to do in your community.

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MISS CLARA BARTON, president of the National Red Cross Society, reports from Cuba that the "reconcentrados" there are in a terrible condition from starvation, and says: "A Cuban war is the outcome of the situation unless the half-starving boys and girls are cared for." Prevented by the police from getting food in the cities, these boys, she says, take to the woods and become bands of "desperate marauders," which in the course of a few years will require a war for their suppression.

Starving "reconcentrados" under American rule and with no war in the

island, is an unanticipated phenomenon, and one which will warrant some explanation from advocates of the present Cuban policy.

TWO MORMON elders who were preaching at Wise, Va., were last week taken by a company of young mountaineers, tied to a tree, and beaten until one of them was insensible. When released, one of the elders informed the sheriff, who arrested the leaders of the mob. The brutality of the proceeding has of course won sympathy for the Mormons from many who otherwise would not have been reached by their influence. The mob made Mormon martyrs and Mormon converts by their unwise and brutal conduct, and accomplished nothing towards driving Mormonism out of the country. Mob law never cures the evils at which it strikes.

NEXT year a great world's fair will be held in Paris, which will attract multitudes from every part of the civilized world; and the pope is arranging for an exhibition of "objects of piety," to be held in Rome. Rome and Paris are to be the two chief centers of attraction in 1900, and the former will from present appearances be no mean rival of the latter. The pope is a master hand at advertising the papal religion.

PREPARATIONS for war between England and the Transvaal still continue to go forward. The contest is really one between capital, represented by the mining interests of the Transvaal, and democracy, represented by the simple government of the Boers. The greed for gold brought the English to the Transvaal, and now the Boers are asked to accept the consequence, by allowing the English majority to take the affairs of government out of their hands. The situation is one which illustrates the familiar proverb, "The love of money is the root of all evil."